

vallalar



**Messenger of Grace
Light**

by
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VALLALAR, KING OF THE SIDDHAS, MESSENGER OF GRACE LIGHT

He was revealed by the Almighty as an embodiment son of God.

He came to uplift the whole of humanity towards perfect bliss without ,Hunger, , Disease, Thirst, Desire, Poverty, Fear, Disease, Decay to Death, with full self existent delight or bliss, through true knowledge, true love, true compassion accompanied by common wealth activities without disparities of dogmatic rituals pertaining to any religions, philosophies, caste, color, creed, clan, sex or nationality.

He started a way of life called "SAMARASA SUDDHA SANMAARGA SATHIYA SANGAM" (Common, pure, good and true way of life). This he taught after attaining the greatest heights through unique love towards the Almighty.

He transformed the total physical, psychical, vital, spiritual being into pure essence of wisdom, grace and ambrosia. This alchemical transformation between the Divine Being of bliss is changing the miserable individual being into pure golden body of deathless, shadow less and non destructible body of eternal bliss.

When true understanding of ARUT PERUM JOTHI, the Vast Grace Light prevails there will be great tolerance and soul love through oneness of feeling sympathy and compassion led by GRACE LIGHT leading to the total full stop of present state of terrorism and violent attacks, as the poison of hatred and conflict disappears thus the rule of Grace Light all over the world will be established on this earth. Vallalar has promised to bring back to life those who had been hindered by meeting evolution towards perfect Divine life. This resurrection is to give further chance to the aspirants to continue quickly in their spiritual evolution and perfection.

For this he prefers burial of the dead instead of cremation; and also vegetarian diet and non killing instead of violence, murder and meat eating. Vallalar has promised Grace Light manifestation on earth in near future. This is manifested by miraculous change of old persons into youthfulness, giving chance for further spiritual transformation towards eternal blissful life.

1. Birth of Ramalinga, alias Thiru Arutprakasa Vallalar

Ramalinga was born at Maradur, on Sunday October 5th 1823, at 5.54pm. Maradur is a village fifteen kilometers north-west of Chidambaram, the famous shrine of the Dancing Siva in Tamil Nadu, South India. His father, Ramaiah Pillai, of Saiva faith, was a village accountant and a teacher. His mother, Chinnammai, was from Chinnakavanam in the vicinity of Ponneri, a village in Chengelpet District, near Madras. Ramaiah Pillai was childless after losing five wives in succession. Chinnammai was his sixth wife, and she bore him two sons, Sabapathy and Parasuraman, and two daughters, Unnamulai and Sundarambal. Vallalar was the fifth child. Legend tells as it is often said about saints and prophets in general, that his birth and mission were prophesied by a Saiva ascetic who visited Ramaiah's house. It is even said that Siva Himself came in the garb of the ascetic, disappearing after stepping out of the house.

When Vallalar was six months old, his father died, and his mother moved to her village, Ponneri. It is said that when he was around five months old, his mother took him to Chidambaram:

*In tender age when, with my mother,
I came to You in Chidambaram,
and the screen being lifted
the Divine revealed the vacant space behind,
You admitted me to the secret which is as clear as the void space
O Lord, my Joy, You ripened me at once, without bitterness in my heart.*

Chidambaram temple is dedicated to Siva Nataraja the cosmic dancer.

I would like to introduce to you what is my understanding about Siva Nataraja. If we go back into the principle of creation and the manifestation of the golden sphere of light is the manifestation of God's Grace light coming down into the matter, inside this sphere we have the flame. Vallalar speak about it and perhaps you might have had the same experience yourself. You look at the image of Siva Nataraja and you see a circle with flames around it, this represent the golden sphere of light. Inside the circle you have the cosmic dancer, but who is this cosmic dancer in reality? He is the flame which is dancing inside the golden sphere of light, this flame is the causal fire (kaarana-agni) of your heart. This means that if you wake up this causal fire in your heart, you can realize the manifestation of the golden sphere of light. Now we see that the Sphere and Siva Nataraja are dancing above a crippled being, this cripple represents the ego, the illusion.

So when we realize the golden sphere of light which has the potentiality to be manifested with the awakening of the causal fire first. Then only the ego or illusion will vanish or the ego will serve the Divine purpose.

2. Early Childhood

Within a year (1824) Vallalar's mother moved to Madras to join her eldest son, Sabapathy, who was a reputed scholar and made a living giving religious discourses. They lived at 39 Veerasami Pillai Street, near Seven Wells, in the present postal zone 1, Vallalar Nagar of Madras.

On his early boyhood experiences He addresses to His God:

*When I slept in the narrow platform,
As a boy, as I was turning around on my bed
I fell and You hold me half-way
and laid me softly on the ground,
O Hands of Love...*

When Vallalar was five, his brother Sabapathy started teaching him. But Vallalar was indifferent and spent his time getting lost in Divine thoughts. He used to contemplate, wandering in the streets and sauntering in the corridors of the Kandaswamy Temple near-by, all day long. Unable to control him, Sabapathy Pillai instructed Vallalar to be look after by a Tamil scolar, Sabapathy Mudaliar of Kanchipuram, who had been his own teacher. The savant proved equally ineffective. Discovering that his student was already attracting a vast audience in the temple with his talks and songs, he gave up the task of teaching Him. Losing patience, Sabapathy Pillai forbade his wife, Paapaathi Ammai, to feed or host Vallalar in their house. However He surreptitiously used to come to the house through the back door, when Sabapathy was away or asleep and Paapaathi Ammai used to serve him food lovingly. She also graciously asked him at least to please his brother taking his studies seriously. He promised, requesting however that he might be provided with a room of his own on the second floor where he could pursue his studies on his own. The request was granted. The hard-hearted, returned home, and with a lot of satisfaction Sabapathy saw that his younger brother, never left the house or even the room where he remained shut all day through.

It was probably during these days that, dispossessed, he turned into a juvenile ascetic way of life for a while. In a poem he recounts to His God:

*Oh Lord during the years of my play-time boyhood, let me recall the
time I spent with my friend mate, when I say:
I do not care for this world no more, do you?
We turned our back to the world, having no more desire for this life
and we attended to leave it.
And You, in Your grace, called us back to this life towards
deathlessness, and for this, O Lord my Mother,
I thank You today.*

3. Later Childhood

It was well enough for Vallalar's brother that he remained at home. He did not know what Vallalar was doing all day long, day after day, behind the closed door of his room.

Vallalar set a mirror against the wall and in front of it a flame of a wick burning in oil. With these, as aid for concentration and contemplation, he meditated and prayed. These were the same aids that he set, forty years later, in the prayer hall of the sacred space Temple of Pure Truth Knowledge that he built in Vadalur. Identifying the Common Universal Soul symbolically with the flame, and the mirror as one's self in which the flame is reflected, one strives to make one's mind pure like an untarnished mirror, in order to have the Universal Soul reflected well within oneself. In this way Vallalar, is giving birth to the realization of the Universal Soul, the universal love and compassion for all creatures. He saw that it is the same flame which is reflected within all beings, in varied degrees according to one's own spiritual mental emotional and physical development.

He started composing songs even at this age, or perhaps earlier, as he himself says to his Lord:

*Little grown in body and in perception,
Little feet romping in the street,
I made songs, which You made me sing,
You reveal me the process going from the empty space to matter.
Your cool compassion has no comparison to anyone else.*

In this room, untaught by anybody, he apparently acquired his learning by himself. For this he offers gratitude to God in several of his poems, for example in the following:

*Vast Grace effulgent Light you have given me the support of the
Grace Light so I can learn without external education*

The first song that he sang was before he was nine years old, and it was about the Lord Shanmuga or Muruga of Kandaswamy Temple. It was a series of thirty-one songs in the form of poems, of which the following is sung widely today in Tamil Nadu:

*Give me relationship to the supra consciousness souls that live in
oneness with you.
Keep me away from those who do not tell the truth
Let me rejoice, singing for ever your glory ,lead me beyond lies and
pride, guide me, on the quest beyond creed ,help me to forget the
longing for enchanting women (prostitutes or ladies with non
respectful intention),
...*

Grant me intellect, wealth of health, grace and compassion, for ever dwelling in you.

4. From Nine to Twelve years

At this time he was pressed into service by his brother Sabapathy. One day substituting the young girl who used to read the religious texts from palm-leaf scripts for the discourses of Sabapathy, Vallalar rendered them so soulfully that the audience thereafter insisted that only he should recite the hymns.

One day Sabapathy, who had a discourse scheduled in the house of a patron, named Somu Chettiar, was ill with fever. He sent Vallalar to the patron's house to inform him accordingly and to sing some songs from Thevaram and complete the prayer meeting. When Vallalar went there, the audience had already gathered, and he did not want to disappoint the crowd. Vallalar took one word from the Tamil Periyaya Puranam which starts with the words "All the World" and he explained in detailed all the worlds which no human has ever discovered till date now He kept talking till late at night, without palm-leaf scripts, Vallalar spoke. A flood of inspired eloquence flowed from him. This was the first talk that he, coming out of the loneliness of his closed room, gave. He won his listeners completely. From then on they wanted Him to conduct all the discourses, and not his brother. Sabapathy agreed gracefully, turning to audiences elsewhere.

Vallalar had a visitation of Divine Grace at the age of nine (1832). He himself tells us this in one of his poems:

*You who are the dispenser of men's needs and means,
O Self-Effulgent Light, Glowing Central Flame of Cosmos, Guide of
my life who possessed me when I was nine and led me to be ruled by
You, in You I have lost myself and have no more to ask you.*

The divine fellowship however did not resolve his spiritual struggles which he dates back to the age of twelve:

*Since I was twelve my feeling of compassion towards others will grew to the
extent of melting even mountains.*

He recoiled from the need of eating, as he confides to his Lord:

*Since the green years of childhood,
I found eating undesirable and crave only for your grace.*

And further:

*On seeing my mother's brow dissatisfaction
I ate fully some days.
Dreading to wound the loving ones who insisted, I ate,*

*Otherwise to eat fully I fear this, my Lord, You know.
When they offered me some sweet, sometimes I ate and this made me
trembled. Then I might sometime know new pain.
And so, Lord my Mother, I fasted freely.
When friends insisted to give me food, I resigned myself to You, my
Lord,
Oh God they are praying me, it should not harm me and ate what they
gave. I don't want this body to grow big, when out of hunger I ate, it
disgusted me to eat more, even now it does not satisfy me to eat:
I have no wish that my flesh become stout .Let me be lean.
You know, this I ask You.*

He had no desire for money, he relates it in his poems:

*Because I saw the Grace that has the capacity to satisfy all my needs, I
do not care about all the material needs. So whatever is coming from this
mundane world has no value to me and I throw it out. Whatever is
coming from your Grace, compassion and knowledge I give it all to
others without negligence.*

His patrons happened to know that he threw away the money given to him, then they used subsequently to give the money to his brother and not to him.

Likewise even at this early age, he got rid of all trappings of belief and faith, and stuck to his concept of God as Luminous Pure Intelligence. In his manifesto, in his last years, for the Fellowship that he founded, he declares:

Lord, the way You led me through my early years away from falsehoods of castes, rituals and observances. Steadily, as the years passed, you illuminated my intelligence and so you accelerated my quest.

5. Songs and Miracles

At the age of twelve, when his spiritual struggles began, Vallalar started to frequent the shrine of Thiruvottriyur, ten kilometers north of Madras, and to worship Lord Thyagaraja (the ascetic aspect of Siva) and the Goddess Vadivudai Ammai in the temple there. The temple was of ancient fame, celebrated in song by three of the four great prophets of Saivism, namely, Sambandar, Appar and Sundarar, who lived in the sixth and seventh century A.D.

For twenty-three years, all through his stay in Madras, Vallalar used to escape from the city, and go daily to Thiruvottriyur on foot, composing poems and songs to the temple's Deity, Lord Thyagaraja. Tired out, he would often spend the night there, sleeping in the open air. He used to visit also Thiruttanihai (the shrine of Muruga), Thiruvaidayam and Thirumullaivayil. And he also visited Thiruvallur and Thirukannamangai which are shrines of Vishnu, and composed several songs in praise of the presiding deities of these places.

Thiruvottriyur was then a picturesque place on the seashore. There was a temple dedicated to Nandi there, now dilapidated, and a stream, now dried up. He recalls this spot in a celebrated hymn of his which is popular also nowadays:

*O Tree, easeful rest from the summer day,
O cool Shade, O Fruit in the Shade,
O running clear Water of the Stream,
O Sweetness of the Water, O odor of its Flowers,
O Breeze on the bank, O soft Feel of the Breeze,
O Joy of it all, my King, Mover of the Universe,
My true Husband who married me in my flower,
Deign to accept this, the flower of my song.*

We can have various interpretations about these verses; one is a description of inner alchemy. The development of the Godhead is the tree which gives a cool shade; from this an ambrosial fluid of Divine nectar brings a cool breeze in the body, a sweet taste and perfume. This is a true joy, the inner marriage is happening in the flower at the top of the head.

Of this exquisite song we can also remark that it is related to all the five senses, addressing God in terms of one aspect of Nature after another, and climaxing in the addressing to Him as Husband with sensual over-tones. This poem also portrays his gratitude and feelings of Divine Grace perceived through the five senses. This is the expression and gratitude towards nature which are embodiment of God's creation.

It is stated that Vallalar had some mystic experiences and communication with God during this period.

One day it was late at night when he returned from Thiruvottriyur to his brother's house. He did not want to wake his sleeping brother and sister-in-law. Although he had not eaten his night meal and was tired and hungry, he laid down to sleep on the dais of the open front veranda of the house. He was soon woken up. Beside him stood

his sister-in-law with the plate of food, he ate the food and went back to sleep. A little later he was awoken again, and this time his sister-in-law called him in to dine. In the explanations that followed, it became clear that the first time he was waken by a vision; and this was confirmed by a second vision of the Divine mother taking the form of Vadivudaiya Ammai , with a brass bowl plate in her hand. The vision shone before them and promptly disappeared.

On another occasion, Lord Thyagaraja Himself, of the Temple, is said to have served him food. One day, going without food, as he often did, Vallalar lay sleeping in the open courtyard of the temple when the priest woke him and served him food. The next morning it happened that the priest had left Thiruvottriyur two days previously. We can notice that the Divine Himself is taking divers form, the Divine play manifested upon earth is to be lived by Vallalar. In a first place one as to understand and believe that such miracles are possible, this is part of Vallalar' initiatrix experience, by experimenting Himself he came to truth knowledge of how all this takes place, in the second phase He himself could do such miracles.

During this period, as during any period of his life, numerous miracles that he made have been recorded, of which we give one. In Thiruvottriyur he used to worship at Pattinattar Temple and rest for a while there. One day, when he was resting, an old woman who was spending her last days servicing in the temple, requested him to reassure her in her faith by performing a miracle. Vallalar took a handful of sand from the sea-shore and put it into her hand. He asked her to close her hand and then to open it. When she did this, she found a number of tiny *lingas* (symbols of Siva) in her hand, instead of the sand. It may be recalled that Pattinattar, the great Saivite saint who lived in the eleventh century A.D., is said to have disappeared into a *linga* in Thiruvottriyur.

Except on rare occasions when he obliged some disciple or other who approached him for a favor, Vallalar refused to perform miracles, saying that such lesser performances take away one's true spiritual gains.

Such tokens of divine favor and such miracles spread his fame at once, while his transparent purity, sincerity and humility and his eloquence drew people to him, many well-known and important. Ones of them was Velayuda Mudaliar of Thozhuvur who became his disciple in 1849. Vallalar bestowed the title of Ubhaya Kalanithi Perum Pulavar to Thozhuvur Velayuda Mudaliar for his mastery over Tamil, English and Sanskrit Language.

6. His Marriage

Since he was a child Vallalar had no desire for material possessions, wealth or women. In a poem he reports to his God:

*If You have the intention of trapping me again
in enfolding woman's enchantment, let me say at once that
I have no desire for this. I do not agree.
From my suckling days I recoiled from this.
Need I say more? And so, to You,
My God who dances at the shining core
of Life, I am consecrated to You.*

His relatives and friends tried to arrange his marriage. He 'gave no consent'. It is said that they tried to induce him through an yogi who, on their request, spoke to him about one's regular duties in life, including those of a 'house-holder', discharging social obligations. Finally he agreed. His wedding is stated to have been performed in 1850 when he was twenty-seven. It was a late age for marriage in those days. But there is no authentic record of this date. The bride was the daughter of his sister Unnamulai Ammai, called Dhanammal. Her age at the time of marriage is not known.

The wedding was performed. One wonders why he gave consent at all. Does he refer to this when, in several poems, he mentions his dread of seeing the fading of his mother's care? According to the marriage rites, he tied the symbolic, consecrated string (*thali*) round his bride's neck. With her he spent the nuptial night, reading the pages of *Thiruvachaham* (Blessed Words) of Saint Manikka Vachahar, his favorite reading. This was repeated on the following nights. In a characteristic trembling confession, he refers to his celibacy in his poem *Pillai-peruinnappam* (A Son's Supplication):

*Were my past deeds chasing me?
Was it Your Grace that protected me?
I knew no desire, and yet one maid
I touched the maid's hands; she bowed;
and I touched her, but no physical union took place.
You know, my Father,
I shrink with quivering shame
when I recall this.*

Dhanammal does not figure in his life after this critical period. Nothing is known about her subsequent life. Personally I feel that she played a great role in his evolution. Living on the side of such a great man is not an easy thing. Dhanammal was probably a great mirror. She gives Him, Her love, support, understanding, acceptance... Those are very important things for succeeding in the transformation path. He did not spoke about Her because his mind and heart were completely turned toward the Divine. If we look at

the Tamil culture, we can assume that she probably stay secluded in the house looking after basic needs. What a retreat she must have had!

Even if Vallalar spoke about equality of caste, religion, sexes, in those days it was far to be accepted, this can explain why he did not give any commentaries about her, people would have not understood. We always have to put things in their context. We should not try to reproduce the past.

7. Editor, Epigraphist and Poet

Vallalar's years in Madras were marked by great literary activities. Poems and songs flowed from him in profusion. The first twelve years up to 1835 may be described as 'the period of Kandakottam (the last word meaning 'the temple of Kandaswami) when he identified himself, as a devotee, with God Kandan of that temple, and composed songs in His praise. The next twenty-two years until 1858 may be described as 'the period of Thiruvottriyur' when he identified himself, as a devotee, with Lord Thyagaraja (the ascetic aspect of Siva) of that temple, and composed songs in His adoration. Numerous disciples, religious Heads, heads of monasteries, poets and scholars in Tamil and Sanskrit, rural and provincial magnates, government officials, people of importance, and unlettered people, gathered around him, revering him as a yogic adept, spiritual master, a poet, scholar, researcher, alchemist, physician, publisher, editor etc

During this period of his life, he edited certain poems of an earlier age and wrote two works in prose.

The first of these was his edition of *Ozhivil Odukkam* (Primer of self-knowledge) of the saint Kannudaya Vallal (1380-1476 A.D.) with the commentary of Thirupporur Chidambara Swamigal and this was published by Sabapathy Mudaliar in 1851.

The next to be published, again at the request of Sabapathy Mudaliar, was *Manumurai Kanda Vachagam* (A Tale of Justice) in which Vallalar gave an expanded version in prose of the story of King Manuchchozhan dispensing justice to a cow, told in the ancient Tamil classic *Periya Puranam* of Sekkizhar. This was published by Palayam Subbaraya Chettiar in 1854 for the Society of Religious Education.

At this time there was a minor academic discussion in Madras among scholars, teachers and patrons of letters whether the correct name of a particular region, comprising the neighboring districts of Chengelpet, North Arcot and a part of South Arcot (which was a kingdom in an earlier age) was 'Thondai-mandalam' or 'Thondamandalam'. Some of them approached Vallalar to have his clarification. This called forth from him an exposition and analysis of the topic of such massive strength and finality that one of the scholars, Konnur Ayyasami Mudaliar, principal of the Tamil School of Thondamandalam Tuluva-velalar Society, requested Vallalar to let him publish it as a book. This led to Vallalar's edition of *Thondamandala Satakam* (A Hundred Songs on Thondamandalam) of the poet Padikkasan (who lived in the seventeenth century A.D.) with his own clarification of the name of the region in the introduction. This was published by Ayyasami Mudaliar in 1855. It is note-worthy that this publication was for free distribution. Vallalar put the name as 'Thondamandalam' in an exposition as logical and rigorous as any academician might desire, and in a manner worthy of an epigraphist. He concluded his thesis with the following words:

Should there be still people unconvinced, I may draw their attention to the stone inscriptions in the temples built by King Athonda where he has had his name inscribed as

Athonda. They may satisfy themselves by looking at the stone inscriptions in the temples in Thiruvallidayam, Thirumullaivayil and other shrines.

It is to be added that the stone inscriptions in these places bear the name of the region spelt 'Thondamandalam'.

The third book edited by Vallalar was *Chinmaya Deepikai* (Guide to Spirituality) of the poet Mutthaiyya Swamigal of Vridhachalam. This was published by Madurai Mudaliar in 1857.

The second prose work of Vallalar, *Jivakarunya Ozhukkam* (The Law of Compassion for Life) was published only after his passing away.

Ramalinga had no desire and took no initiative in publishing his poems. Of the devotional and metaphysical poems which flowed from him all the time, only a few stray pieces got published by some disciples during these years in Madras. It was years later, after he had left for Vadalur, that a few ardent disciples, through persistent persuasion, were able to get his permission and to issue a definitive edition of his poems. This book they called *Thiru Arutpa* (Song of Divine Grace). However a considerable number of poems were still left out.

8. Connection with Chidambaram

In spite of the homage paid to him in Madras, Vallalar spent the days mostly outside the city, returning home only at night. He records this in a poem, written long after he left Madras:

*I feared Madras for its madness for wealth
I feared lest it affect my heart.*

In 1858, at the age of thirty-five, having lived all these years except the first year or the second, in Madras, he left the city for good. Accompanied by some of his students, he set out on foot to Chidambaram which still glowed with warmth in his memory. From early years he, born in Marudur, resident successively in Madras, Karunguzhi, Vadalur and Mettukuppam, took Chidambaram as his surname, calling himself 'Chidambaram Ramalingam'.

Now connected to Chidambaram, he took his time, visiting sacred shrines on the way, like Sirhazhi, the birth-place of the great Saivite Saint Thirugnana-Sambandar whom he had, from early years, adopted as his spiritual Guide. He gave discourses at the temple and composed songs in praise of God. Then he visited Vaithiswaran Koil, here too composing songs and hymns, and finally arrived at Karunguzhi, near his own village Marudhur. His eldest brother, Parasurama Pillai, who was living there, died a few days after Vallalar's arrival. When Vallalar was about to leave the place for Chidambaram, the revenue accountant of the village, named Venkata Reddiar, requested Him to stay in his house, and He continued to stay there. A room was set apart for him in the house; and Venkata Reddiar and his wife Muthiyalu Ammal attended to his needs dutifully for nine years until he left Karunguzhi in 1867.

As in Madras, Vallalar spent only the nights at home, being out all day, walking with God, worshipping in temples and composing songs. Here his daily tramp was to Chidambaram, to the shrine of the Dancing Siva. Chidambaram, called Thillai in Tamil, is so ancient a shrine that St. Manikka Vachahar, who lived in the seventh century A.D., refers to it as 'ancient Thillai'. Of the five shrines in Tamil Nadu representing symbolically the five elements (as recognized in Indian lore, namely, earth, water, fire, air and ether) Chidambaram represents the ether-manifestation, the most subtle manifestation of Lord Siva. Kalashri near Trichy represent the air, Thiruvanamalai represent the fire, Thiruvanaikaoil near Trichy represent the water and Kanchiipuiam or Thiruvarur represent the earth.

An apparent paradox (or what will appear so to non-Hindu minds) may be stated and clarified here. As early as in infancy Vallalar, according to legend, received the grace of Lord Siva at Chidambaram. In his boyhood he is stated to have received the grace of Lord Murugan (or Kandan or Shanmugan or Subrahmanya), the deity of the Kandaswamy Temple in Madras. He composed songs in praise of God-heads and different manifestations in various dimensions. These, to the followers and admirers of

Vallalar, both learned and lay, have not appeared contradictory or inconsistent, or posed any problem, or caused any confusion. For it is the basic premise of Hinduism, which probably every Hindu has inherent in him without any learning or initiation, that God is one, and may be approached in any form or image, and even without form. But we can understand that each deity governs a group of galaxies, that only the absolute Arut Perum Jothi governs all cosmos. The Tamil Siddhas declared,

Whatever God you worship, in that form only will appear to you and you shall become it. So it is important to worship the most absolute form which is light.

During his stay in Karunguzhi, Vallalar visited and worshipped at other shrines like Vridhachalam, Thiruvannamalai and Thiruvadilai, composing songs in praise of their Deities. But Chidambaram, being nearest to Karunguzhi, claimed his almost daily homage.

In the presence of Lord Nataraja (Siva) in Chidambaram he recalled:

I recalled Your grace on that distant day when I was small, and recalling, I stood in the presence of Nataraja, apart, 'in tears, wondering' what good deeds of mine had begot this boon, this will of Yours in me, this promise of a call from You. Impatient of its coming, I almost said, 'The day has come, it is to-day, you made me work through the Grace Light to do wonders and miracles And, Lord, before I spoke, You did.

He affirms that he had intimation of grace directly from the Lord in Chidambaram:

Lord, my Master who spoke to me in Thillai, as I stood before Your sanctum of secrecy, telling me, 'Our grace is yours from now on. Henceforth all powers are yours, born from Our grace and equal to it. Choose as you please your body, subtle, causal or spiritual, and live in joy. You have passed into me, and so you shall remain with me.' So blessing me, great God of Bliss, You showed Your light that I may rise thereby.

The songs that he sang about Lord Nataraja are so numerous and varied that it is difficult to choose from them a representative example. We give the following for the reason that it is widely sung today:

*Divine Dancer who dances for the bliss of all,
O Joy of the learned and the unlearned,
Sight of the seer and the blind,
Support of the mighty and the weak,
O Intelligence of the seeker and the complacent,
The Middle Sense between evil and good,
Dispenser of the divine and the demoniac
Be pleased to wear the garland of my song.*

Lets recall the meaning of the Divine dancer, the flame which dances in our heart or the causal fire. When this flame dance in our heart all Beings can enjoy it.

9. Society of Universal Brotherhood

This spiritual culmination resulted in Vallalar's founding the *Samarasa Veda Sanmarga Sangam* or 'Society for Religious Harmony in Universal Selfhood' in 1865. Later in 1872, he deleted the word *Veda* (Scriptures) from the name, and further added two words, *Satya* (Truth) and *Suddha* (absolutely pure) in their appropriate places, thus changing the name to *Samarasa Suddha Sanmarga Satya Sangam* which means 'The absolutely pure Society of Truth knowledge, harmony with compassion of Universal Brotherhood', a name transcending religions. This concept is contained even in his explanation of the original name:

The words *Samarasa Veda Sanmarga Sangam* mean 'The society that share the path pointed by all religions', which is the result of the basic knowledge common to them all. This common knowledge is contained in the fourth path. The four paths are *daasamargam*, *satputramargam*, *sahamargam* and *sanmargam*.

According to traditional expositions, *daasamargam* is the path of approaching God as Master, that is, by service to God; *satputramargam* is the approach to God as Father (one considering oneself as the son of God); *sahamargam* is the approach to God as Friend; *sanmargam* is the approach to God by identifying oneself with Him.

This exposition, according to Vallalar, gives the *religious* orientation of the paths. He gives the equivalents of these, as oriented to his 'good path of equal vision', by substituting 'Life' for 'God', as follows:

Daassamargam is to consider all lives as being under one's guardianship.
Satputramargam is to consider all lives as your own children. *Sahamargam* is to consider all lives as your freinds. *Sanmargam* is to consider all lives as oneself.

Thus, with one stroke, Vallalar turned the orientation of the good path from God to the Universe, from an abstract God to the God in Life, from a God apart to the God in the Universe. Indeed the main plank of his path (one should not say 'religion' since he totally envoided the term) is *Jivakarunyam* or compassion for life.

The intrinsic nature of the fourth path—the attitude which indeed its adoption automatically evokes in everyone is defined by him as consisting in

Having an attitude of non-killing, forbearance, equanimity, self-discipline, control of the senses, and compassion for life which brings you to manifest the natural qualities of the soul.

It is to be noted that he has put non-killing first in the list and that he specifically characterizes compassion for life as 'the natural quality of the soul'. This is diametrically opposed to the survival of the fittest which operates in natural evolution. It may be that in the highest reaches, different laws operate. Vallalar's path of equal vision also

establishes man's relationship with life in the universe as the complementary of his relationship with God.

In Vallalar's conception, the four prophets of Saivism were examples of the four paths, as oriented to God Appar or Thirunavukkarasar being a servant of God, Gnanasambandar son of God, Sundarar friend of God and Manickavachahar realizing God within himself as Love.

At the opening of the *Sanmarga Veda Dharma Salai* (Free feeding House for the Brotherhood) in 1867, a tract of his, *Jivakarunya Ozhukkam* (The Law of Compassion) which he had started writing before 1866, was read out by Chidambaram Venkata Subba Dikshitar. It contained the following:

*People must realize that they must hasten to bring to fruition the rare chance of human birth given to them.
That fruition consists in gaining the joy of awareness of the pure Effulgent Grace that shows through all lives, all deeds, all things, all worlds, and thus in gaining the highest life that is not impeded at any time in any way by anything.
The way to attain this life and this joy is through gaining the Grace which is the natural quality of God.
There is only one way to attain this Grace, and no other. It is to make the Grace which is the natural quality of God one's own natural quality. What is Grace in God is compassion for Life in man.*

This tract was published by his disciples in 1879, five years after his invisibility from the common eyes, It is entitled significantly, *Law of Compassion for Life, being the first step on the True Path*. Vallalar reiterates this teaching in his discourses and in his letters to his disciples. He affirms that this is beyond doctrines and dogmas, creeds and religions, and as such should be acceptable for all religions.

In one of what he calls his 'Petitions of the Supreme Effulgent Grace' he prays:

*Lord of all, Supreme Effulgent Grace! Grant that henceforth our minds are not tainted with ritualistic and other aberrations of creeds and sects, cultural and other aberrations of castes and codes.
Let the awareness of the identity of the soul universal right to love and to be loved by all beings, which is the prime gold of the pure spiritual seeker, not forsake us at any time in any degree, in any manner, in any place. Let it ever illumine and move us.
God of Shining Light, we thank You for Your mercy, we thank You.*

10. Compassion for all Life

Vallalar's compassion for all life and his logic in the exposition of its place in spiritual life seems to have reached the highest point in this direction attained by man. He lived, moved and had his being in Supreme Grace which—in accordance with his own concept, seems to be an affirmation of his own inward grace. Dandapani Swamigal calls him (in Tamil) 'the Incarnation of Compassion'.

The expression of this profound compassion in his poetry reaches throbbing poignancy. The following verses, thrown together, are taken from different contexts:

*Seeing withered corn, my spirit drooped,
Watching the wretch that begged from door to door
unavailingly, and hungry sank to sleep,
I brooded. At sight of long-racking disease
I shuddered. Starving, poor, too proud to beg,
and spirit-broken, broke me.*

*O Last Boon, Shining Lord of Ethereal Space,
When I hear of human creatures starving
or spent with hunger, a fear seizes me,
like a fire in the mind, quickly ablaze,
and my body shivers.*

*Cattle's lowing turned hoarse
Dismayed me.
Bull and beast ill-fed
Preyed on me.
Quacking fowl and duck
Unhinged me.
Lord, when I saw the murderous knife
Dangling from the butcher's hand,
I trembled in fear.*

*When people's voices rose in squabble
A shivering came on me.
When they knocked at the door in frenzy
It jarred on me.
O Lord, you know, when some one wailed, 'O father' or 'mother' or 'Alas',
The words tore through me
Like an uprooting storm.*

*O Essence beyond the mind of man,
Final Anchor, my Master,
I, your servant, bound to my kin,*

*friends, comrades, mother, brothers,
sisters, others, am sore-troubled
to see passing clouds on their faces,
You know.*

*O Father, Splendor of the Cosmic Stage,
My God, my great Goal,
Need I tell you
the distress that sears my mind
When, in this distressful world,
Mother, comrades, friends,
People near to me, people next to me,
People removed from me,
Suffer, and I see them suffer,
Pangs of hunger, pain of disease.
Scorching afflictions,
Lord, You do know.
Lord, whose dance is blessing
Seed and fruit of final being,*

*In this passing show of life
Choked by grievous want,
When greyed people and young people ,
known and unknown, recount to me
their trials and tribulations,
My mind trembles and splinters,
Lord, You do know.*

He avoided flesh-eating as something fundamentally cruel and unspiritual, and banned flesh-eaters from his Fellowship. He averred that he received this intimation directly from God:

*Lord of Grace who counseled me,
'Keep me aloof from killers of life
and feeders on meat. They are aliens
to you. Hold no rapport with them
nor any tie with them, except
to save them from hunger, if needed to be,
true to compassion, with compassion
unfailing to all life, swear, O swear!
Lord of resounding glory, Lord of Mercy,
Dancing for the common wealth, glory to You.*

He emphatically repudiated flesh-eating:

*The miracle-working adept,
Though he may change a man
into a girl, and that girl, freshly risen in beauty,*

*Back to a virile man in a trice,
Though he may raise men from the dead,
I swear by my Master, I swear
by God's effulgent Flame,
If he be thinking, in his merciless mind,
To eat and feed on a body that was house of life,
Him I do not hold in reverence.*

He expressed his horror at the very idea of feeding on animals:

*When I see men feeding themselves with
vicious meat food,
It is ever-recurring grief to me;
I tremble, I faint, my flesh shrinks,
You do know my sore-troubled mind,
My exhausted mind, my Master
He expressed again and again his horror of killing:*

*I shuddered at the horrid killer's
swift-descending axe on the prostrate life.
When with my eyes I saw
the terrible agony of taking life away ,
or the fishermen's net on the sand
with bait, or rope with noose, or trap,
Lord, Lord, my Father, You do know,
How, how, shall I utter my agony?*

He expressed himself against animal sacrifice:

*People plant demeaning little gods
over the land, and in the names of these,
They kill sheep and swine and fowl and bulls,
Bleeding their robust lives
I am witness to this, and weary;
My reason fails, my senses reel.
The red houses of abhorrence
of these wretched little gods
I have pain in seeing it.*

He prays:

*Lord, grant me
to be pure compassion
Help me
to tide people over their grief and fears
Aid me
to build a world where there is no murder
and where there is no eating by killing.*

*Let me sing
Your glory without end—
Lord my Mother,
For this I pray.*

He does not have any hostile reaction to this people ideas, and do not preach them, but instead he place his agony before God. The fact that vegetarianism exists on a considerable scale in Tamil Nadu today is largely owing to Vallalar Swamigal. His disciple Velayuda Mudaliar writes (to quote Mudaliar's original in English): 'He (Ramalinga Swamigal) had a strange faculty about him, witnessed very often, of changing a carnivorous person into a vegetarian; a mere glance from him seemed enough to destroy the desire for animal food.'

We would refer the reader to the previous chapter (entitled *Society of Universal Brotherhood*) for an exposition of Vallalar's logic in assigning to compassion for life the prime place in spiritual realization, viewing man's relationship with the universe as the obverse of his relationship with God.

11. Songs of Divine Grace (Thiru Arutpa)

The Sanmarga sangam (Society for True Path – Which brings to absolute felicity and compassion manifested in this world and beyond) which Vallalar founded in 1865 in the second phase of his life in Karunguzhi (1858-67) was the seed of his third phase in Vadalur (1867-70). At the same time, the last years in Karunguzhi saw the fruition of his first two phases in the publication of the greater part of his poems by his disciples.

The disciples who took upon themselves this labor of devotion were Velu Mudaliar of Pondicherry, Sivananda Mudaliar of Selvarayapuram, and Rathna Mudaliar of Irrukkam. It is to Rathna Mudaliar that we are mostly indebted for the book.

Rathna Mudaliar had the idea of publishing Vallalar's poems and songs since in his Madras days, when they were published partially by certain printers. He tried to dissuade them by offering them compensation, but with no result. Then he turned his energies to collecting all the poems from different sources and to getting Vallalar's permission to publish them. Vallalar was indifferent. For six years, from 1860 to 1866, their correspondence is prove by Ratna Mudaliar preserved writings. In 1860 he wrote to Vallalar (the letter is lost but it is inferred from Vallalar's reply to it) that he would eat only one meal a day until he had brought out the book. Vallalar, in his reply dated 30 December 1860, wrote that he would collect his poems but his request to his friend was to desist from the vow. Vallalar answered that he himself would take a similar vow as well. At last, Rathna Mudaliar succeeded in collecting the poems and publishing the book in February 1867. The collecting and arranging of the matter was done by Vallalar's prime pupil, Thozhuvur Velayuda Mudaliar who divided the book into four sections and named it *Song of Divine Grace*. He appended to it a tribute to Vallalar and he added a poem consisting of sixty six verses, an account of his life and of the way the book was published, in a poem consisting of sixty-six verses. The book was printed by 'Asiatic Press, 292, Lingee Chetty Street, Madras', financed by Somasundara Chettiar of Mylapore.

During this long-drawn process, Rathna Mudaliar in March 1866 wrote to Vallalar, asking him permission to print Vallalar's name as 'Ramalinga Swamigal' (SaintVallalar). Vallalar wrote in reply, 'It goes against my inclination to be paraded as Vallalar or Ramalinga Swami. It seems to me that the epithet is pompous and, as such, to be avoided.' Still keen on paying homage to him, Velayuda Mudaliar took the initiative of printing the book, the name that he had coined for his master, namely, Thiru Arut-Prakasa-Vallalar (meaning Free Giver of Luminous Grace) called Chidambaram Ramalingam Pillai. When Vallalar saw the book, this gaved him a pain. He consoled himself by saying to his disciples: '*Shall we take the words to mean. Who is the One with Luminous Grace?*'. (In Tamil the words lend themselves to this interpretation also).

At the time of the publication of the book, Vallalar was leaving Karunguzhi for Vadalur, and he was already in the next stage of his spiritual development as his following stay in Vadalur first and Mettukuppam later can prove. He was going beyond

all rituals, all creeds, all scriptures to a vision of his own Godhead which was that of abstract Conscious Light. This made him enemies among his co-religionists.

What content of the book, as published during Vallalar's life-time, was the first four sections of the book as it is today. The fifth section, which contains mostly the poems and songs composed by him during his Thiru-vottriyur period in praise of Lord Kandan of Thiruttanihai, was published in 1880 by Thozhuvur Velayuda Mudaliar. The poems composed by Vallalar in Vadalur and Mettukuppam, to be published with his permission, had not been obtained. They were published as the collection of the sixth volume in 1885 by Loganatha Chettiar of Thirichirapuram, as a result of the efforts of Padmanabha Mudaliar of Velur and Raghavalu Naicker of Bangalore. Thiruarutpa is a voluminous work, remarkable both for its quantity as well as for its quality.

12. Personal Characteristics & Uniqueness of Vallalar

- ✚ Since he was a child he had no interest in money, wealth and power
- ✚ Never allowed anyone to call him swamy
- ✚ Wore different kind of sandals
- ✚ Dressed in white
- ✚ No personal desires for anything in this world other than the divine grace
- ✚ Spoke against discrimination of lives
- ✚ Spoke for the welfare of women
- ✚ Never sat on high grounds, cross legged or walk with swinging hands
- ✚ Ate very little. Handful once in a few months
- ✚ Starting of Dharmasalai the feeding house
- ✚ Every sight of tools to murder life sent shivers across his spine
- ✚ Construction of Gnanasabhai the temple of true knowledge
- ✚ Attainment of all the siddhis
- ✚ Spoke about Suddha Deham, Pranava Deham and Gnana Deham
- ✚ Obtain the last siddhi and was able to raise the dead back to life
- ✚ Shadowless body
- ✚ Turning of baser metals to gold
- ✚ No mark on the ground when walking or getting drenched by rain or destructible body by burning fire
- ✚ Man of supreme compassion. (song of plant withering without water)
- ✚ Transformation of human body to body of Grace light
- ✚ Arutpa book of Grace Light's science
- ✚ Doing good to all life forms
- ✚ The four noble disciplines of life concerning senses, psychic faculties, individual life and soul light embodying Grace Light.
- ✚ Feeding the poor for compassion
- ✚ Can't endure human grief
- ✚ Appeals to remove all fears, miseries, killing and flesh eating
- ✚ No petty gods worship
- ✚ Divine commends to realize God and compassion
- ✚ Only for compassion He was attached to worldly activities and service
- ✚

It may be appropriate here to describe some of Vallalar's personal characteristics.

Thozhuvur Velayuda Mudaliar, in his statement to the Theosophical Society, described Vallalar in English as follows:

In personal appearance, Vallalar was a moderately tall, spare man—so spare indeed as to virtually appear a skeleton—yet a strong man, erect in stature, and walking very rapidly; with a face of clear golden complexion, a straight thin nose, very large fiery eyes, and with a look of constant sorrow on his face. Towards the end he let his hair grow long; and what is rather unusual with yogis, he wore shoes. His garments consisted only of two

pieces of white cloth. His habits were excessively abstemious. He was known to have hardly ever taken any rest. A strict vegetarian, he ate only once in two or three days, and was then satisfied with a few mouthfuls of rice. But when fasting for a period of two or three months at a time, he literally ate nothing, living merely on warm water with a little sugar dissolved in it.

Vallalar had a magnetic personality. A fascinating face, strangely haunting, eyes beaming with compassion and grace. Uran Adigal writes (in Tamil), 'To those who have not been blessed to see Vallalar, it will be interesting to say, "Such was Vallalar, such his color, such his presence". It is said, that the blessed saint had a body which transcended photography. It could not be caught on the film by photographs. It cast no shadow.'

Ramalinga, surprisingly for a religious poet, is autobiographical; he frequently refers to himself, his circumstances, his experiences, in unforgettable live pictures. He also describes his physical characteristics, habits, dress and the like.

He always dressed in white. His dress consisted of two pieces of long cloth. No other dress, no other color. The four great Tamil prophets of Saivism of old were also ascetics in white. Vallalar, in one of his discourses, said:

*Ochre robe represent a struggling aspirant
man who has to fight against his own nature,
One who has subdued his nature has gained
compassion, for him white robe is fitting as a winner aspirant..*

He refers to his white dress in a verse, which describes also certain other features :

*Shy of swinging arms,
I walked with folded hands;
Averse to be bare,
I covered body and head with white cloth ;
I cast no glance
where smartness sauntered
lest the sight offend me.*

This walking picture of Vallalar brings out the quintessential man.

Furthermore:

*High-placed seats unsettled me
Sitting cross-legged seems a pose
I dare not sleep on soft bed.
When sitting on a dais, I hardly dare
to stretch down my legs.*

*Loud talking harrows me—
Spare me these, my mother.*

*Then, when I ate twice a day,
and slept a long time—you made the sleep
and food serve me for you...
And then, when I ate but once, my father,
People around, puzzled, would question me.*

He declared:

*In the flood-tide
of ever-repeated and ever-relished food,
all gains of restraint and penance turn to emptiness
like tamarind thrown in running river.*

He slept very little. He advised, in his instructions to his disciples, that one should sleep only between midnight and three o'clock in the morning. In his discourses at Mettukkuppam, he advised them to sleep only one hour a day. It is stated that in his youth he slept three hours a day, then two hours, and then one hour, and finally, his disciples reported that in the end he did not sleep at all. He addresses God as 'You who banished sleep for me'. He says he is apprehensive of sleeping:

*Supreme Light, that shines before and beyond Time,
Have you made me Yours?
I lough to the sleep that comes night or day.
It troubles me that it comes.
Unwilling I sleep; and when
I awake, I call on you and pray,
'Lord' when will the sleep be abolished ?'*

He banishes sleep:

*Sleep, you silly Idiot, beware!
If, within half an instant of this warning,
You do not leave me, with your brood,
for good, you shall be accursed.
I've transcended sorrow. I've gained
creative will, and I rejoice, I'm not for you,
Get away and be quick! I've behind me
the Lord of the Golden wisdom sphere..*

He was transparently sincere, transparently humble, transparently saintly and full of grace. The last infirmity of noble minds—the seeking of fame—also was not his. Living in God, was self-sufficient:

*As I realized the Divine form revealed to me, I'm enjoying more and
more to integrate it within my system. I would like to be unnoticed by*

the world up to when I transform myself completely into a Gnana Deham body. But the Divine wish and will has revealed me here I stand now in the beginning itself. For this my mind is perturbed to see that I'm not perfect yet .

The last achievement of man the complete conquest of mind was his. He banished mind from him.

He emerged above the earthly plane to one of different dimensions where we, ordinary humans, may not follow him.

To Vallalar's compassion we have devoted one full section already. Vallalar's path of Suddha Sanmargam could be described as a "path of infinite compassion, knowledge and felicity". He made it the essential and the *single step* in soul making and God-becoming. His views have never been heard before.

*I wish for the great man who is filled with grace who shall all.
I shall serve them so they can become the embodiment of Grace Light themselves.*

*I wish that man whose essence is mercy,
Who sees all life as his own, let him be lighted into the truth and I will keep him into my soul as God's children's.*

*Whenever I ate appetizing food ,my mind trembled with fear
Wondering what suffering will come out of this joy,
And, therefore often remained with an empty gnawing stomach.
Oh my father I receive whatever loving friends offer me out of love and saying:
"Alas, Oh God, do not let me suffer by these",
I ate the things with fear in my mind with the awaiting consequences .*

Why Vallalar was eating less? As your vibration and spiritual evolution grow more in the divine grace, divine amrita or nectar flow in your body and come feeding everyone of your cell. As a consequence if you force yourself to eat food just by desire this will create an incompatibility inside your physical body. These are bringing suffering to the physical body due to the difference of vibration between solid food and ambrosia.

Also every time we eat our food organs have to work. Because of the over use of the inner organs we get older faster and death comes quicker.

Also it is not necessary to eat a lot. If the food is purified hundred of times then a small quantity of food should be good enough.

When our thought ceases and when there is no resistance for the descent of Grace into the diverse bodies the need of solid food will diminish and will be replaced by Divine Amrita, Divine Prana or Divine Grace Light.

13. Miracles and other incidents in Vallalar life

These miracles performed by the Swami refer to different periods; some took place in Madras and its suburb Tiruvottiyur in his early life; some others at Karungkuli between 1858 and 1867 and yet others at Vadalur (1867-70) and at Mettukuppam (1870-1874). They are not reported in a chronological order. Some do not fall in the category of miracles but are incidents that portray Vallalar's nature in dealing with men and matters both at human and superhuman level. God plays at the human level as much as He does on the suprahuman. He is both human and above the human at the same time. His dealings at human level are sometimes better understood and appreciated. Vallalar was not against doing miracles, as they form the powers and plays of the Divine. However he was not after miracle-mongering. His eventful life was interspersed with many divine miracles of various kinds. He promised in the last part of his life that the Divine Himself was soon to manifest on the earth to rule and play Siddhis of Grace, such as resurrection of the dead and transforming the aged into youths. Thus Vallalar progressively grew into the Divine Nature, as he went on writing inspired poems and doing miracles since his early life. His miracles are continuing even now.

(1) MERCURY TURNED INTO A BEAD

A magician came and requested Vallalar who was a Siddha, to turn mercury into a bead. Vallalar gently poured into the hollow of his palm a little mercury and after keeping it closed for a while, dropped it as a mercury bead.

(2) FEEDING THE UNEXPECTED GUESTS

One night food had been cooked in the Dharmashala for a limited number of people. Unexpectedly about a hundred additional guests came at the time of serving the food. Shanmugam Pillai, the man in charge of the food section, reported to Vallalar that food was not sufficient to serve all. Vallalar immediately rose up voicing forth "pich". This was Vallalar's characteristic exclamation at the time of performing miracles, possibly signifying that it was a child's play and there was nothing impossible, all being a Divine blessing to do what was needed. According to Ooran Adigal, the biographer of Vallalar's life in Tamil, "pich" is a short form of "Pichchan" (name of the divine Lord) which is derived from "Pichchu". We may add that the Divine Lord performs miracle as either a play of a tender child (pinju Pillai or Pichchu Pillai) an inexplicably miraculous way in a divine madness (Pichchu or Piththu). Thus with the exclamation of "Pich" in Arutpa it also means the madness of non knowing that God can help. Vallalar asked to supply guests in sitting rows, leaf for serving food, and He himself served the food to the guests. All took plenty of food but the food remained intact in the cooking pots.

(3) PREMONITION OF FRESH SUPPLIES OF RICE

One day Shanmugam Pillai, the manager of Dharmashala reported to Vallalar that there was no stock of rice to cook. Vallalar sat alone in a place and concentrated for a few seconds and then assured him that rice and all other things needed would come the next day. Exactly so, the next day a devotee from Tirutturai village brought three

cartloads of rice and other provisions and reported that he had been asked in his dream the night before, to bring in supplies of food.

(4) MASTERY OVER FIRE AND RAIN

In the summer month of April, many who came to the Dharmashala at Vadalur suffered due to the drought and heat. Vallalar knew about it and asked them to pour a vessel of water over his feet. The devotees did so. Shortly, there was a heavy down pour of rain. Devotees of Pudupet village (near Cuddalur) heard of this and came to Vadalur and implored the grace of Vallalar, as all wells of the village had become dry for lack of rain. Vallalar asked them to pour six pots full of water over his head. They did so: There was heavy down pour of rain immediately; and the springs of the six wells which had gone dry, once again became active bringing in fresh and very tasty supplies of water in the wells. The village thus had good rains to sustain and nourish its life and activity.

(5) DRY LAND TURNED INTO WET LAND

A report of Vallalar's devotee who was a tax collector named Murugesu Pillai failed in his several attempts to have his dry lands changed into wet lands through petitions to the Government (possibly for facilities of irrigation). He implored Vallalar for grace and received from Him the sacred ash of blessing. Thereafter, the dry lands could be converted into wet lands.

(6) FIRE DIES BY SIGNAL

In Pudupetta near Kurinjipadi, a house caught fire. Vallalar who happened to be in the opposite house at that time waved his cloth and the fire soon came down.

(7) RAIN WITHOUT DRENCHING

One evening Vallalar went out for a walk with the devotees. Suddenly it rained. All of them except Vallalar got drenched in the rain. Not even a drop of rain was seen on Vallalar's body.

(8) FIRE WITHOUT BURNING

In "Siddhivalagam cottage house at Mettukuppam Vallalar used to keep on his two sides flaming fire in iron bowls of burning coke. Vallalar sat in between them on a tub-like seat. (His direct disciple and biographer Kandasamy pillai writes to say that Vallalar perhaps wanted to enjoy thus more intense heat than what was normal to his body transform golden form). One day a devotee of Vallalar by name Sabapathy Sivacharya who was the priest in charge of the Shrine of Sathya Gnana Sabha happened to enter into Vallalar's room suddenly when his leg struck a bowl of burning coal. The burning coal scattered hither and thither and hit Vallalar and himself. The visitor got alarmed and hastened to remove by his hands the burning coal that fell on Vallalar's thigh. He got his hands burnt. But Vallalar remained unaffected in his body and not

even his cloth bore any mark of the burn. Vallalar however said to him "Why are you so anxious? It (fire) will not affect me in any way".

(9) FAILURE TO BE PHOTOGRAPHED

Once some Vallalar's devotees brought a famous photographer named Masilamani Mudaliar from Madras to take photo of Vallalar it was the same photograph appointed by the Queen of England to take pictures of herself during her visit to India.. He attempted eight times; but each time he failed to get a picture because the form and figure of Vallalar was not impressed on the film; only the white cloth which Vallalar wore came in the picture.

NOTE: Vallalar's body had no shadow after transformation into Grace Light body, He became full of divine Light within and without.

(10) CLAY-IMAGE OF VALLALAR

A pot-maker from Panrutti village heard of the above said incident. Being a devotee of Vallalar he made Vallalar's image in clay and duly painted it. He offered it to Vallalar. He remarked: "The golden body had become a body of mud". So Vallalar dropped it down and it broke into pieces.

NOTE : So the truth of his whole and entire physical body could not be properly represented even by a photo or statue. However the fact remains that Vallalar himself allowed the photographer to take his picture or still earlier the painter to paint his image and so he could not have been against the preservation of his outer form for use of the disciples but the very fact of the divine luminosity of his body stood against a representation of his form as a photo. This apart, Vallalar psychologically discouraged the worship of his own figure and image and instead persistently kept the supreme Divine, the Lord of Vast Grace-Light, as the goal to be pursued and presented Him in the form of the light of a lamp duly sanctified and lit by himself. This attitude was the need of the hour of God as Vallalar wanted his disciples and devotees also to aspire, without diversion through the worship of the said form of light and through the Arut Perum Jothi mantra of Grace Light. for the universal manifestation of the divine Grace Light upon earth .

In his days Vallalar used to pray that Oh Lord these innocent people go around me as if I were their Lord because they have not seen you. He asks God many times to grant every life on this earth to have the same bliss as he enjoyed.

Ramalingam transformed his dense physical matter into a body of subtle pure divine Grace Light which is not destructible by any elements. He has transformed his dense body into a living light body which is still present in Metukuppam. Many people have experienced and experiencing it even now. Vallalar is using Mettukuppam as a base of action in this place and travels to all corners of the universe. Through this transformation he is able to enter any life. I Dhayanithi personally witnessed Vallalar entering the body of a young girl in Mettekupan during posson day. It was very eminent

for me how Vallalar was using her body. Specially that myself, had the same experience during Thai posson where I saw Vallalar coming out of the room, walking toward me and entering my body for some time, then leaving it to return to the room.

(11) "CHIDAMBARAM DARSHAN" SHOWN AT VADALUR

It was the habit for devotees from Mofussil areas to come to Vadalur in order to take Vallalar with them to Chidambaram on important festival days. On one such occasion devotees came in advance and waited for Vallalar to go to Chidambaram. As the day of the festival got closer, most of them left for Chidambaram. But there was no sign of Vallalar's starting going there yet. Only a few stayed with him in the hope of starting at least on the day of festival itself. Vallalar did not leave Vadalur even on that day. The devotees felt unhappy as they lost the chance of seeing the Lord of Dance, Nataraja of Chidambaram. Vallalar understood their grievance and assured them all "you can have Chidambaram darshan here ; wait and see." So saying Vallalar put up a screen of cloth in a portion of Dharmashala building and asked them to go inside the screen and see. They went inside the veil and saw the rare sight of the "Chidambara darsham" i.e., of the Lord of the Lord of Dance and play and they were highly overjoyed.

(12) On some occasions, Vallalar sat outside in the sun at noon. At that time devotees at the Dharmashala used to see a column or pillar of light (agni sthambha) rising up between the place of his seat and the sun. It was easy to see where Vallalar was. We just had to look at the sun and observe where the sun's light was going, there you would find Vallalar. How can we understand this? We are like the sun ourselves, Ambalam. He is connected to the diverse suns of the universe. Vallalar manifest into his Grace Light body Who is like the sun incarnated on earth, the son of God. The sun of the earth is connected to the Great central sun of the universe, the Vallalar calls also Ambalam. So we can see that there is the Ambalam Who is the manifestation of our Grace Light body and the Ambalam Who is above in the upper dimensions of our Being, this Ambalam can be named also the Great central sun, Aton...many names are found for Him in diverse traditions.

(13) MERCUROUS COMPOUND WITHSTANDS FIRE

Vallalar used to wear sandals of a very high quality called "Sakalath Padaraksha" made at Tanjore. He had said, "if jatilingam (a compound of mercury and sulphur) is kept within sandals which a Suddha dehi (a man of perfect and pure body) wears on, they will stand against fire or endure in the heat of fire (i.e., without melting)". A devotee-priest namely Sabhapathy had special sandals prepared for Vallalar in which four tolas of the said mercurous compound had been kept. At his request, Vallalar wore the sandals for 15 days and then later on the mercurous compound was removed from them and it was observed to withstand the heat of fire without change.

(13-A) SILVER RUPEE MELTS IN VALLALAR'S HANDS

One day two Brahmins who were worshippers of the sun came from Vishakapattinam. They reported to Vallalar their inability to attain, practicing the methods given in shastra, either "apara marga siddhi" such as melting iron, silver, gold and other metals by keeping it in hand or "Para marga siddhi" by which one can move and travel in space like sun. Vallalar took a silver rupee coin and kept it in his hand for a few minutes. Then the coin melted and ran down as silver.

(14) SHADOWLESS BODY

One day Vallalar was standing in the sun along with a devotee named Ayyasamy Pillai of Cuddalur. Vallalar asked him, "What is the sign of a Suddha Gnani?" The devotee remained silent, unable to answer. Then Vallalar told him that there would be no shadow of the body of a Suddha Gnani. The fact that Vallalar's body did not cast shadow on the ground came to be known thus. This proves the glory of one who had realised Suddha Sathya Gnana the pure Truth-Consciousness, and the Siddhi or perfection of the triple body.

(15) SIGNS OF THE FUTURE GURU

One Devanayakam, Pillai of Cuddalur became Vallalar's devotee according to the wish of his father who was a yogi. The said yogi at the time of his death advised his son to become the disciple of one who would come with a cane in his hand and with a hood of cloth covering his head and would strike with his cane at his samadhi (tomb of burial) asking "Is this the Samadhi of your father?" Three years after the death of the yogi, Vallalar came to Cuddalur once and went to Devanayakam's house and asked him by striking with his cane at a tomb "Is this your father's tomb?" The latter replied in a positive way and took Vallalar as his Guru.

NOTE: Cuddalur is a town about 25 miles from Vadalur. Vallalar frequently visited Cuddalur to give lectures.

(16) The said Devanayakam was spending a lot of time learning alchemy with a desire to convert baser metals into gold. Vallalar wanted to put him in the right path. First He showed him the method of alchemy. He converted an iron sheet into gold of sixteen carat, by treating it with a herb and heating it with dry cakes of cow-dung. Vallalar then throwing away the gold, advised him further "Only one who is without desire alone can get this knowledge. Leave off this pursuit of alchemy".

Vallalar not only knew the process of alchemy which is a physical-chemical method or occult process (mantra, tantra), or both combined (see his Upadesa on "Rasavada"). He uses herbs and different gases of gaseous heat on different metals. But according to him transformation of body into a golden deathless body implies and includes the possession of the power to transmute or transform baser metals like iron, copper etc. into pure gold. Vallalar had this power too, and by mere look or touch of the baser metal or keeping it in his hands for some time he could transmute it unto pure gold. Some incidents of such transmutation are also recorded in T.V G. Chetty's and Kandasamy Pillai's biographies on Vallalar's life. Once Vallalar transmuted sand into golden particles by putting the sand into a vessel of water and keeping its mouth closed

with his hands for some time. Then he threw away the golden particles into the open street. This he showed to one Naina Reddiar of Alappakkam who sought after alchemy and told him that only the pure without desire could transmute substances.

(17) Once Vallalar took the said Devanayakam to Senji hills and roamed about. The latter became hungry and tired. Vallalar left him below the shade of a tree and walked some distance and returned with a big laddoo sweet and a vessel of water in his hands and gave them to him. After Devanayakam had satisfied his hunger and thirst, Vallalar told him that he was going to return the vessel back and thereafter He came back to join him.

(17-A) VALLALAR AND A SIDDHA PURUSHA, man of occult powers.

At Siddhivalagam, some rocks were standing out of the ground, he asks the people to cover the rocks with sand, no one took action. Seeing so Vallalar took a bag of sand and put it over the rocks. After this every one did the same and all the rocks were covered with sand. At Dharmasalai they prepare sweet rice cake or pittu to be distributed then Vallalar took one handful and testing it He exclaimed that it had a similar test of pittu given once to Lord Siva by a woman devotee who had prepared and sold pittu

LORD SIVA AS SERVANT OF A WOMAN-DEVOTEE

NOTE: The reference is to an old legendary incident that took place in Madurai several centuries ago. There was flood in the river Vaigai. The king ordered that the citizens should play their part in raising an embankment to check the erosion of flood. An old woman by name Vanti was a devotee of Lord Siva and she was too old to fulfil this order by herself. She hired a labourer to do the work on her behalf. Her occupation was to cook steamed sweet rice-cakes called "Pittu" and sell them. So she offered in lieu of wages sweet rice-cakes to the said labourer in whose disguise the Lord Himself had come to serve her and through her the king in raising embankment. The Lord as her servant, dug and carried earth over his head in baskets to the bank for raising its level: but it was found that he did not complete Vanti's portion of the work. The king found him not doing the work properly but singing and dancing and eating and enjoying pittu. So the king of Pandya Kingdom got angry and struck him with a cane. The pain of the beating stroke was sensed universally by all in all the worlds and naturally the king too felt its pain. The flood subsided. The Divine labourer too vanished. All came to know that it was a play of the Divine.

(19) VALLALAR'S BODY AND LIMBS DISMEMBERED

One day at mid day Vallalar went out from Dharmashala. Shanmugam Pillai of Velur who was in charge of Dharmashala waited for Vallalar's return. Growing impatient and anxious, he went out in search of Vallalar. He was bewildered and shocked to find at in diverse place Vallalar's dismembered body and limbs in several pieces and he began to morn. Suddenly Vallalar appeared before him and advised him

not to come out any more in search of him and Shanmugam Pillai returned to Dharmashala. Vallalar likes to have some privacy so we can think that he created the illusiory vision to his disciple to be believed such thing. Vallalar had high respect for his body so it is difficult to think that he would dismember his body into peaces.

(20) VALLALAR SEEN AT UNAPPROACHABLE DISTANCES

One day Vallalar went out alone from Dharmashala for a walk. He saw some devotees following him up and ordered them to stop and not to follow him. But they still followed him. Suddenly Vallalar was seen walking at a very far away distance. They ran with the aim of reaching him. *But again* Vallalar was seen still farther off.

(21) At Karungkuli, one evening Vallalar had gone out for a walk near a pond. A devotee thought that it was the right occasion to get upadesha from Vallalar when he was alone. So he approached Vallalar in haste. But suddenly Vallalar was seen at a far remote distance. As the devotee went nearer and nearer, Vallalar was seen farther and farther. Finally the devotee got perplexed and left the attempt to reach Vallalar

NOTE: The above incident is evidently a phenomenon of dematerialization and rematerialisation while in life. Vallalar absorbs his physical body into the subtle physical form and reappears at a far off distance, projecting again the physical body from out of the subtle-physical form.

(22) MYSTERIOUS SHORT CUT

While in Madras, one day Vallalar was walking to Tiruvottiyur to worship at the Ishwara temple thereat. He was accompanied by devotees and disciples among whom there were Somu Chettiar and Velayuddha Mudaliar. On the way it was pouring down pour of rain. Those who accompanied Vallalar suffered the difficulty of the journey because of the rain. Vallalar showed them a short-cut way and in an instant reached Tiruvottiyur. To quote a relevant portion of the incident as described in T.V.G. Chetty's "Life of Vallalar Ramalinga". Half way to Tiruvottiyur, there was heavy rain, his followers were runing around, a little lost. Vallalar rallied them and in a second they reach the temple.

NOTE: The above incident seems to be a case of collective dematerialization and materialization, that is to say Vallalar took them within his subtle-physical body or possibly enveloped them in his environmental body which is its extension and reached the destination instantly and projected them out again. His devotees should have felt the whole process as going through a mysterious way and reaching the temple in an instant.

(23) VALLALAR FED BY THE GODDESS

One day Vallalar returned late at night after worshipping at the temple of Tiruvottiyur. The door of his house had been closed by his elder sister, as it was late at night. Vallalar did not like to disturb her sleep by calling her or by knocking at the door. So he slept outside on the deck of the house, though tired and hungry. After some time he was woken by some one bearing food in a plate. Vallalar found it was his sister in

law who had come with "rice pongal" for him (cooked rice with ghee and fried spices). In tender love she asked him, "Are you feeling hungry after going to Tiruvottiyur"? and without waiting for his reply she gave him food in the middle of the night. He ate it and again he went back to sleep. Then after some time his sister came and woke him up asking in tenderness "Why have you slept on an empty stomach. Could you not tap at the door and wake me up? Come in and take food". Vallalar replied that some time before she herself had come and given him food. But she denied that she ever came and gave him food, she had just woke up. Then Vallalar and his sister in law came to know that it was the divine Mother who came in his sister's form and fed him with food by grace.

NOTE: Vallalar refers to the incident in its bare essence in some of his songs (11-36-43 & 48 Arul Vilakkamalai). He observes that the Divine fed him when was hungry, not only with material substance of food but also with Grace ambrosia.

(24) CURES OF DISEASES: INDIVIDUAL AND COLLECTIVE

One day eleven of his followers who were inmates of Dharmashala at Vadalur laid down with fever (possibly due to influenza) in the summer month (mid-april to mid may). Out of compassion for them, Vallalar asked each of them in an endearing tone and language ("O equal unity soul of the Divine Father it is used irrespectively of age and relationship in Tamil language) "Father will you give your fever to me?" Then he remained in a room when his body became quite hot like fire and after five minutes he came out in a normal condition. The fever of all the patients was gone.

NOTE: Vallalar should have absorbed the disease and fever of his followers into his body freed them from the disease and finally thrown the disease and its symptoms out of his own body. However the incident is interesting because of its collective treatment.

(25) One day when Vallalar was going to Chidambaram to attend "Tiruvadirai darshan" at the temple, a man affected with dyspepsia prayed him on the way to be relieved from the disease. Vallalar gave him "tulsi" leaf (a leaf symbolising devotion for the Divine) and water as treatment. The man was cured.

(26) A man from Sevalai village had suffered for 12 years from dyspepsia. He prayed Vallalar to relieve him from the disease. Vallalar asked him to pray God. The man replied firmly that Vallalar Himself was God for him. Then Vallalar gave him sacred ash (Vibhuti) with blessings. The man took it reverentially and applied it on his forehead and put a little of it in his mouth. He got cured.

(27) VALLALAR AT TWO PLACES AT THE SAME TIME

At Cuddalur, one Ayyasamy Pillai, son of Vedanayakam Pilla was seriously bed-ridden with disease. Death was awaited at any moment. His father who was a devotee of Vallalar became anxious and helpless. Vallalar came and knocked at his door (who was then giving a discourse at Vadalur- one fact which was later verified). The door was opened. Vallalar sat near the patient, applied sacred ash on his forehead and in a short

time made him open his eyes and sit on the bed. Then he left. The day after the father took his son to Vadalur in a cart. They came to know that Vallalar was giving discourse at Vadalur throughout the previous night, when he had also visited them at Cuddalur and spent some time with the patient. Vallalar told them that what took place the day before was a play of the Divine and requested them not to divulge it. The father and son were moved with surprise and surging waves of love and gratitude for the grace of Vallalar..

(28) An old woman of Kongara palayam village aged 96 suffered from a nervous shaking of her body. She saw Vallalar and by His darshan, she got cured .

(29) Vallalar cured leprosy by giving sacred ash to a patient, the maternal uncle of Purushottama Reddiar of Karungkuli village.

(30) A case of eye-disease was cured by Vallalar by giving sacred ash with blessing and the patient Muthu Narayana Reddiar volunteered to endow and settle all his property in favour of Vallalar.

(31) A case of excessive growth of adenoid was cured by Vallalar by giving sacred ash to the patient, a servant of a merchant who had come from Salem to Cuddalur.

(32) While at Karungkuli, Vallalar was once approached by a devotee namely Appachamy chettiar who prayed for His Grace to cure his elder brother from cancer. Vallalar gave the patient three small packets of sacred ash by which cancer was cured.

(33) MASTERY OVER VITAL BEINGS AND SPIRITS

One night four magicians went from Vadalur at Mettukuppam to see Vallalar. On the way a Kali (i.e., a female vital being of bad nature; She is to be distinguished from Kali, the divine goddess) came in her terrible form and frightened them. They replied that while returning to Vadalur they chained her, and proceeded on the journey. They saw Vallalar and paid their homage and obedience to him, informing about the frightening kali and the action they had proposed to take on her. Vallalar asked them not to do so, but simply to tell her that they had been to Vallalar. On their way back, kali came in a big frightening form, but as soon as she was informed of the purpose of their journey, she became very small in form and went away humbly.

(34) One night two devotees followed Vallalar on his way to Tiruvottiyur. On the way a mohini (a female vital being with charming and fascinating influence on man) attacked the said devotees. Vallalar at once voiced forth "pich"; the mohini went away and vanished. Vallalar gave them sacred ash with his blessing.

(34-A) One constable named "Vijaya Raghavalu Nayud of Kurinjipadi suffered because of black magic or witchcraft operated against him. He became lean. He approached Vallalar craving for His grace. Vallalar wrote and gave him a poem on the divine glory of Sri Rama to practice it as a form of mantra japa..The constable did so and got relieved of the suffering.

(35) Vallalar cured cases of spirit-possession. One of the two wives of the Zamindar of Vettavalam was possessed by a "brahma Rakshasi" an evil female spirit. The other suffered from the disease of dropsy. In spite of several treatments by medicine, by occultism and magic and by offering of animals in sacrifice, their sufferings could not be relieved. At the request of the Zamindar, Vallalar went to Vettavalam. The Zamindar had provided two identical chairs for Vallalar to sit on. As soon as Vallalar reached the house and was about to step into it, the spirit -possessed wife came out and joined her hands in prayer to Vallalar and assured him that she (the female spirit) was waiting to leave the affected person (i.e. Zamindar 's wife) at Vallalar's bidding. She received sacred ash from Vallalar. The spirit departed leaving Zamindar 's wife to enjoy the freedom of her life. Then, Vallalar gave sacred ash in three small quantities to the other wife of the Zamindar and cured her from dropsy. Vallalar sat in the very particular chair which the Zamindar had chosen for him, this was a test to see if Vallalar was a yogi or not. However the Zamindar asked for Vallalar's pardon for such a behaviour in his thought. He converted the whole family as vegetarians, stopped sacrifice of animals at the "Kali" temple of that village and instead asked the people to offer milk-rice (i.e., rice cooked in milk) to the goddess. All the poisonous creatures such as snakes were asked to be removed to a distant forest outside the village, instead of killing them or doing any harm to them. For this purpose a snake-charmer was engaged at the request of Vallalar.

(36) MAN WITH THE LANTERN

In those days Vallalar used to give discourses daily at Cuddalur. To hear his lectures people gathered from all sides. Ramakrishna Pillai from Manjakuppam village came daily to hear Vallalar. On the return journey, he felt fear for the darkness of the night, but he saw at some distance a man with a lantern in his hand going ahead of him, till the former reached the borders of his village. Then the man with the lantern vanished away. If any attempt was made to closely observe the man, his form would not be seen. When Vallalar was informed of this went, he replied that they were the play of the divine Grace.

(37) TORCHES WITHOUT TORCH-BEARERS

One lawyer by named Venkatesa Iyer of Viruddhachalam and his wife would attend Vallalar's lecture on Sundays at Vadalur. For this purpose they used to come to Vadalur on the previous night. On the way to Vadalur, during the night at a three mile distance, they had to cross a lonely forest which was full of bushes and trees. On such occasions two torches were seen to go in front of the couple. But no form of the torch-bearers would be seen. The said couple was so much moved by this miracle, that in the later days of retirement from the profession they came and settled in Vadalur to enjoy Vallalar's Grace.

NOTE

Even after Vallalar's invisibility, his devotee and disciple Subbaraya Paradeshi who was managing the Dharmashala saw two lanterns on several occasions going before him in advance, in fact when he passed through dangerous places to collect the funds for the Dharmashala. he walked the way safely without fear.

(38) One contractor by name Arumuga Mudaliar wanted to receive a talisman (Kulikai) from Vallalar. The latter gave him one which was of the size of two peppers. But the former felt them so heavy to bear in his hands that he dropped them. Then Vallalar gave him a printed notice about "the discipline of Truth related to senses, psychic, life and soul" and advised him to follow .

(39) VALLALAR AS GUEST OF HONOUR

At Chidambaram, one Siddha by named Pandinatha Siddha renovated a shrine dedicated to god "Murugan". At the end of the day he gave masons and labourers sacred ash which got mysteriously converted into currencies equivalent to the value of the work that they actually performed for the construction. Thus the renovation was completed. On the day of the opening of the renovated shrine for worship (Kumbhabhiseheka) Vallalar was invited as the chief guest of honour. The said "Siddha" (i.e., one who could do siddhis or miracles of a divine nature) asked Vallalar to sit at a prominent central place among other dedicated and devoted servants of God (Adiyargal) and performed "Maheshwara Pooja". Then after serving food to all, the said siddha received with great joy a handful or a morsel of food from Vallalar (as prasad or Divine sanctified food).

ON SNAKE

(40) One Nataraja Pillai chased a snake in order to catch it. But he got wounded on his right hand. Then he ran immediately to Vallalar who addressed the snake "You are Ananda Nataraja, the playing Lord of Bliss". It went off from the wounded hand of the former soon, without harming him.

NOTE

Vallalar sees the Divine in all beings and creatures. He sees the Divine in the snake.

(41) One night a devotee while going round the "Siddhi Valagam" building where Vallalar stayed, he accidentally stepped on a snake which bit him in the leg and its fangs pierced his flesh. He prayed Vallalar, and the poison did not affect him in any way.

(42) On a Sunday when one of Vallalar devotee went out and squatted at an open place near a bush for ablution, a snake came hissing to bite him. He at once called Vallalar's name and vowed saying "On the commanding authority of Vallalar" « i.e., ordering the snake to obey to the Power of Vallalar as he had taken His sacred Name as a shield of protection). The snake became rooted to the spot without movement and food. He went away. But Vallalar came to know of this incident and told the audience in a lecture that the snake was bound by the power of a oath and fixed to the spot without

food for three days and he felt grief and sympathy for the suffering snake. When the said devotee came on a Tuesday which was his usual day of visiting Vallalar, the latter told him "What a trouble for a jeevan which is hungry and is without food for three days! "Pich" Go and release it from the Power of the oath, do it taking of my name". The visitor went to the spot of the incident and released the snake. The snake then moved into its pit.

(43) One day Vallalar was going back home at night from Vyasarpadi, one of Madras suburb, after having given a lecture there. Some of his devotees were with him when, a big snake appeared in the middle of the road. The devotees ran away from it, but Vallalar kept unmoved. It came and wound itself around his leg. Vallalar then commanded it to leave off and it went away.

(44) A SNAKE BITES VALLALAR WITHOUT HARMING

At Cuddalur Vallalar once visited Appasamy. There were plantain trees in his warehouse. A snake on the leaf of a plantain tree bit Vallalar at the top of his head and blood oozed out. He applied sacred ash on the spot of the bite. Devotees who were around him asked anxiously what had happened. Vallalar replied coolly that the snake on the leaf had bitten him to cause his death. Then it was found that the snake had died on the leaf.

(45) ON THIEVES AND ROBBERS, REFORMATION

One day while living in Madras, Vallalar went to Tiruvottiyur. A thief came while he was sleeping at a guest house, and removed from his right ear a gold ear- ring studded with gems. Vallalar knew of it, and to facilitate him to remove his left ear-ring, he turned on the other side in his sleeping posture. After this incident Vallalar did not wear ear-ring any more.

(46) One day Vallalar came from Cuddalur and stayed at a place near Kullanchavadi. A Muslim head-constable offered him a new upper cloth to wear on. While Vallalar was sleeping at a local guest house, a thief came and took of the new cloth slowly and gently. Vallalar knew of it but turned sides so that he could take off the cloth. But the constable caught the thief and punished him. In the meanwhile Vallalar got up and pacifying the constable kindly gave away in kindness the new piece of cloth to the thief, advising him not to do it anymore.

(47) Once Ramachandra Mudaliar, shrastadar of manchakuppam court, was taking Vallalar to his village in a bullock-cart. It was night. As the cart drew near Kullanchavadi village, two robbers daringly ordered the cart to stop. The cart-driver and the Mudaliar is servant were afraid of them, got down and hid in the groves of a cashew-nut nearby. The robbers came to the back of the cart, asking Mudaliar in a threatening tone to remove the diamond ring from his finger and give it to them. Vallalar intervened asking "Is it so urgent?". They raised a beating stick against Vallalar in order to beat. Instantly their hands became still; their eyes lost sight. Then they felt and expressed their sorrow for their behaviour and asked for Vallalar's pardon. Vallalar

voiced forth "Pich". Instantly they went back restored to their normal conditions of sight and movement of hands. They joined hands in prayer to Vallalar and took leave from him, leading a good harmonious way of life.

(48) Under Vallalar's influence, the villagers living around Him were converted from their non-vegetarian diet into a vegetarian one.

(49) VALLALAR AS A TALENTED MUSICIAN

Once a musician named Chidambaram Krishna Iyer came to Vadalur and sang before Vallalar the first stanza of "Mahadeva malai" in the tune of "Apurupa raga". Vallalar listened to him and then he himself rendered the song in melodious music in a even better way. The said musician came to know of Vallalar's great knowledge, taste and talent in music.

(50) Vallalar called for, by letter, one Sabapathy Sivacharya of the Brahmin priesthood-class who was well versed in Vedas and Agamas, the ancient spiritual and religious literature, and explained to him in secrecy the true significance of Gayatri Mantra (i.e., the Mantra of prayer to the Supramental Sun of Truth - Knowledge). The said Sivacharya became his disciple and later he served as priest in his own way he was in charge of Sathya Gnana Sabha, His descendents continue to serve as priest of the Sabha.

(51) TAMIL AND SANSKRIT AS ROOT FOR ALL LANGUAGES

Once a Shastri, well versed in Sanskrit and Tamil, came to Vallalar and in the course of discussion with him, he emphasised that Sanskrit was the first language. Vallalar wrote at once an explanatory article affirming that Tamil is the original root (technically the "paternal source language" Pitru bhasha) for all languages and gave it to the scholar.

(52) CONVERSION TO VEGETARIANISM

Once Vallalar asked Amavasya, the headman of Harijans of Vadalur to stop eating the carcass of dead oxen and instead bury them. He promised to do it but he needed eight annas daily for his maintenance. Vallalar tied eight annas in a piece of yellow *cloth and* asked him to keep it in a box. He did so and got daily eight annas or half rupee in those days as his earnings, He stopped eating meat and became pure in diet i.e., became a vegetarian.

(53) One day Vallalar called for two persons named Arunachala Padayachi and Venkatachala Padayachi who had large families to support, and blessed them saying 'If you stop eating meat from this day onwards, the yield of your dry crop of indigo and the wet crop of paddy will become fivefold'. They followed Vallalar's advice and became followers of His movement of "Jeeva Karunya" i.e., compassion and reverence to all life. The yield of their agricultural crops went up and they became prosperous too.

(54) PRODIGIOUS KNOWLEDGE IN SEVERAL LANGUAGES

One Pinakapani Mudaliar, Manager of the Telegraph office of Pondicherry was proud of his knowledge of seven or eight languages. He came to Vadalur to advise Vallalar about learning many languages. Vallalar by premonition knew of the purpose of his visit. So when the said Mudaliar was approaching him, He said "Here is one coming to give me advice". When he arrived, they had a mutual talk for a while. Then Vallalar took before the said multi-linguist a four years old boy, who was the son of his first disciple namely Velayuda Mudaliar. Holding the boy in his hands Vallalar asked him "how many languages do you know ?". He replied "I know five or six languages". Then Vallalar told Pinakapani Mudaliar to ask the boy any question on any topic in any language and that the boy would reply suitably in the language he had chosen to ask. The said Pinakapani became dumbfounded with surprise and even fainted. Vallalar again asked him to ask the boy patiently any question he liked. The dumb Mudaliar after half an hour of silence thought of asking Vallalar's pardon for his pride. Vallalar said "pich". Immediately the said Pinakapani opened *his mouth* asking for Vallalar's pardon ; and after worshipping Him repeatedly with joined hands, he went away.

NOTE

In Vallalar's presence and under his influence the boy seemed to have become His instrument ready to perform in case of necessity the function that Vallalar proposed to do through him. On an earlier occasion and in another situation, though of a different kind the boy's father i.e., Velayuda Mudaliar, in Vallalar's presence and by His blessings explained some hard passages in a Sanskrit text to Sri Sankaracharya. The said Velayuda Mudaliar received inspiration from Vallalar to write poetry in Tamil. Vallalar used to send him devotees seeking clarifications on points which could be dealt with by him on an intellectual and human level of understanding.

(55) "UTTAMA PURUSHA" AND NAKED SANYASI

While in Madras, Vallalar used to go to Tiruvottiyur temple through a bye-lane instead of through the main car-shed street. But one day he went through the main street. There was a naked sanyasi sitting on the pial of a house in that street. He would comment on people going that way as "an ass is going, a bull is going." On the day Vallalar passed through that road, the naked sanyasi hailed him in praise as "Here is one highly noble person (Uttama Purusha) coming and so commenting he immediately covered the parts of his body (in honour to the great man who was passing through). Vallalar said a few words to him and that very night the he left the place.

(56) KALPATTU AYYAH-A YOGI

One yogi named "Kalpattu Ayyah" intuitively knew that a man of Knowledge (Gnana Acharya) would come on a particular day and time, accompanied or surrounded by a retinue of devotees, in order to accept him as a disciple. The said yogi informed many about his intuition. Vallalar accompanied by many devotees, visited the yogi at his village Tirunarung Kunram on the day and hour as foreseen by him and accepted him as His disciple. Vallalar took him to Vadalur and gave him a separate cottage to

pursue and practise his yoga. Whenever Vallalar happened to give lectures to his devotees, and the subject would benefit Kalpattu Ayyah, he would send for him immediately. In his later days, the said yogi was managing Dharmashala. He died at Vadalur and his remains have been preserved in samadhi near Dharmashala. He was a realised soul among Vallalar's disciples.

(57) ARTS, SCIENCES AND OCCULTISM

Apart from his spiritual and occult knowledge, Vallalar had much of what may be called knowledge of the world. He knew about medicines particularly the indigenous "Siddha" system of medicine, medical herbs, literature, music, logical argumentation, alchemy, astrology, philosophy such as Vedanta and Siddhanta, mantra shastra, powers behind talisman and gems possessing extraordinary powers and qualities. He could readily discuss in great detail on any such subject with anyone who came to him seeking explanations.

(59) TAHSILDAR AND HIS HORN-BLOWER

Venkatasubbha Iyer, tahsildar (district revenue officer) of Manchakuppam used to come daily to Cuddalur to hear Vallalar's discourses. His visit was used to be signalled through a blowing-horn which his servant, born of a low caste, carried and ran blowing it in front of the tahsildar's cart all the way from Manchakuppam village to Cuddalur. One day the horn-blower reached Cuddalur very hungry and tired and shaking his body because he had to run fast that day. Vallalar, in this occasion, did not show any gesture by signs or words indicating warmth of reception to the district revenue officer who had just arrived to take his seat to listen to Vallalar's. After some time, Vallalar asked him, "For how long you are going to endure this?" would he be better to send the horn-blower in advance to the place you are going to visit and ask him to blow the horn a little time before you are drawing near that place?" Tahsildar agreed to do so and asked Vallalar's pardon. Vallalar started his speech of the day only after the hungry and tired horn-blower had been fed with food at the Dharmashala.

(60) SANKARACHARIAR AND HIS DOUBTS

Once when Sri Sankaracharia Vallalar (the religious head of Kanchi Kamakoti Peetam) was in Madras, he enquired whether there was any Sanskrit Pandit who could clear off his doubt in a Sanskrit book. One of his Brahmin devotees referred the name of Vallalar. Then Vallalar and his disciple Toluvur Velayuda Mudaliar visited on Sankarachariar at his request. Sankarachariar's doubts in the Sanskrit text were cleared off.

NOTES ON VELAYUDHA MUDALIAR

Velayuda Mudaliar who was also a scholar in Sanskrit and Tamil became a fitting instrument of Vallalar on this occasion, and by His blessings and in His presence the said disciple too participated in explaining the passages to Sankarachariar.

(61) DO NOT BEAT STUDENTS

Once Vallalar, while at Madras, came to know that one Ponneri Sundaram Pillai who was a teacher, used to beat his young students with a cane. The said teacher and the so said students were respectively the son-in-law and the son of Vallalar's elder brother. Vallalar wrote a poem on the incident and sent it to the teacher through the boy who had reported the matter, admonishing him not to beat his students any more, as beating goes against the fairness of his name "Sundaram". The said Sundaram Pillai threw away the cane and stopped beating once and for all, as soon as he received Vallalar's poem through the said boy whom he was about to beat again because he had gone out of the school without his permission.

(62) A LAME TEACHER AND A LAME LAMB

One Ramasamy Pillai of Karungkuli was regularly sending food as offering to Vallalar who was at Mettukuppam. Vallalar asked that it would be distributed to the lame teacher of the local school and to the lame lamb of that village. The lame lamb used to stand at a distance and listen to Vallalar's lectures when its left ear would become bent up a little and the eyes stopped winking. After the speech was over, it would go round, along with the devotees, in circumambulation of Vallalar's residential house called "Siddhi Valagam", dragging on its two hind legs.

(63) KARANAPPATTU KANDASAMY PILLAI

Karanappattu Kandasamy Pillai aspirant devotee of Vallalar, was a scholar and musician. He suffered from fainting. Medicines and treatment had failed. He approached Vallalar for grace. Vallalar looked at him with eyes of compassion and blessings and gave him sacred ash for the cure of his disease, assuring him further that he would be taken as a disciple and given suitable work. The disease was cured. Since then Kandasamy became a staunch and dedicated disciple of Vallalar. Vallalar approved of him to sing His life and glory as a part of his sadhana. Kandasamy began to spread his message of "jeeva karunya" and ideals of the Sanmarga movement by lectures and through songs and Bajans (devotional music in congregation). By Vallalar's grace he got the inspiration to compose poetry and lyrics. He has written poems and keertans of more than a thousand stanzas on Vallalar's life, and songs of devotion and love in glory of Vallalar. He has compiled in one volume all Vallalar's work and published it in 1924. In that volume he has given authentic information on several incidents in Vallalar's life which he gathered personally from devotees and disciples who had lived and moved with Vallalar, and kept notes on informations about Vallalar in their note books. Kandasamy has published in his "Arutpa volume" a list of names of such persons in acknowledgement of the information given by them.

(61) PURUSHOTTAMA REDDIAR: VALLALAR'S PERSONAL ATTENDANT

When Vallalar was staying at "Siddhi Valagam" at Mettukuppam he was used to remain absorbed in the Bliss of Suddha Sivanubhava for some days continuously and

then he would come out to give discourses to his disciples. Purushottama Reddiar who served Vallalar as his personal attendant during Vallalar's stay at Karungkuli and Vadalur, continued to attend on him at Mettukuppam also. In the last periods of his life, Vallalar was used to drink a sugar-solution prepared in hot boiling water, that is to say, the water was boiled so as to be reduced to three-fifth of its quantity and then the sugar was added to it. The attendant would prepare and take it to Vallalar by ming a forcep. Vallalar drank it as such in its boiling state.

The said attendant would sweep and clean the rooms and inner apartment where Vallalar used to remain absorbed in his blissful state, and feed in time the sacred lamp (originally lit by Vallalar) with oil and keep it trimmed and ever burning. One day he happened to enter Vallalar's room for his daily routine. It was just the time, After a blissful absorption, Vallalar had just opened his eyes of Grace when He met incidentally (or rather by an act of Grace) the eyes of his attendant. At once He was transported into a trance of higher consciousness, and he remained absorbed in it. Other devotees were surprised to know about the incident and asked Vallalar what was to be done with the said Purushottama Reddiar. Vallalar replied "Do not disturb him. After four or five days of unmoved and absorbed trance, he got up to move out, but yet he remained still in a state of silence continuously for months without speaking to anyone.

It was this attendant who had asked once Vallalar to show him Grace by giving him a Sadhana, i.e., a way of practice for his spiritual development. Vallalar said, "You are as humble as I am. If you do sadhana (i.e., practice of yoga discipline such as meditation) you may receive some light within and the power to do some siddhis (i.e. lower siddhis of an occult nature) and you would grow proud of them to boast of and you would get ruined. So, you do not need any sadhana. Follow the practice of seeing all beings as your own self (i.e., cultivate the vision of equality with all beings) and get it as your habitual nature. One who gets in his nature this habit of seeing all beings alike, is certainly the omnipotent Divine". Then by Vallalar's blessings Purushottama Reddiar took up the work of receiving all the visitors and devotees coming to Vadalur with warmth and tenderness of love and served them with food and drinks at the Dharmashala after making kind and due enquiries as to their needs in that respect. Thus with his attitude of equality, tenderness of love and dedicated and humble service to one and all alike he carried out many and varied functions, notably as secretary of the Dharmashala and Satya Gnana Sabha for many years in the later part of his life. It is no surprising; Vallalar poured on him his eyes of Grace and uplifted him to a state of higher consciousness as happened in the foregoing incident at "Siddhi Valaga maliga".

In Karunguzhi Vallalar, had his house by the side of the road, and He was a friend to every man. People flocked to him for advice and relief. Reference to this may be found in some of his verses quoted earlier. People from distant places left their homes to be near him. They invited him to functions and musical recitals in their houses. Such invitations to him are extant. They considered it a blessing to be of service to him. Spending days

and nights in meditation and composing poems, he gave discourses in the house or in the Sabha at night, and they flocked to listen to him.

In Venkata Reddiar's house in Karunguzhi, the mistress of the house, Muthiyalammal herself used to light the lamp in his room and keep near it a mud pot of oil, with which to refill the lamp. One day, the mouth of the pot broke, so Muthiyalammal wanted to change it. She bought a new pot, filled it with water and let it stand beside the lamp, in order to season it before use. Then she left the house for the next village. Writing his poems through the night, as he often did, Vallalar mechanically kept refilling the lamp with water, from the new pot instead of oil from the old. When Muthiyalammal returned the next morning, she found Vallalar absorbed in writing, and the lamp burning. She discovered his mistake which, without any conscious mess on his part, had resulted in this miracle. That's what he says, Vallalar who used to keep a record of his experiences and refers to this in a poem, attributing this kind of office to God, and not to his own powers. Thozhuvur Velayuda Mudaliar and Madurai Chidambara Vallalargal also refer to this in their tributes to their master. One could fill pages with miracles that the legend attributes to him, but it would be wearisome.

Appasami Chettiar, one of Vallalar's admirers, used to come to Karunguzhi from Cuddalore (then called Gudalur) to see his master. Having had his brother cured of an indolent sore on the tongue by the grace of Vallalar, he put his hospitality at Vallalar's service. Vallalar stayed with him for some months in Cuddalore in 1866.

14. Widening Mission

It would appear that towards the end of his Karunguzhi years, with the founding of the *Sanmarga Sangam*, Vallalar felt that he had sufficiently prepared himself for his mission in life. He spoke like any inspired prophet, with a sense of his mission derived from God and from his living in God:

*, the Lord sent me to this world to help men that abuse the earth,
Blotches of black within and white without,
to restore them and set them on the path
of the high quest, so that they may attain
the fulfillment of the soul on the earth here and now.
For this He blessed me with His Grace.*

He gave his call in no uncertain terms:

*Men of the world, you have missed the truth
Your body was fed on rot, your mind remain only at a surface level
Your learning goes down, your joy is deception
Your ear listen only to the tribal
Your sight only look at the past
Hear the truth of the common final path
Seek the Grace so you may gain a life of rejoice and an undying body.*

And again:

*I say only what the Lord tells me,
no words plus or minus
Indeed, by myself, what wisdom do I have
but what the Lord gives me?*

After founding the *Sanmarga Sangam* in 1865, he stayed in Karunguzhi for two years, visiting now and again the places in the vicinity. During one of his visits to Cuddalore, he mentioned to the fellows of the *Sangam* his intention to build a free feeding house which would be opened to all, irrespective of caste, creed, country and habits. (In his tract on Compassion he has explicitly stated that these are irrelevant in the exercise of compassion.) They suggested various places for its location. Finally, Vallalar himself chose an open plain, north of Vadalur, a village also called Parvathipuram, about thirty kilometers from Chidambaram. The open space was at the meeting of two highways, one from Madras to Kumbakonam, and the other from Manjakuppam to Vridhachalam. On getting to know this, the people owning the land (amounting to eighty *kanis* or one hundred and eight acres) at this site, made him a gift, in a deed dated 2 February 1867, bearing the signatures of forty owners. A temporary building of mud, thatched with reed-grass, was erected.

The feeding of people in the temporary hutment, the construction of permanent structures, the digging of a well, pond and tank for the Hall were started on the same day with a ceremonial opening. A thousand printed invitations were issued to the public. Invitations, written by Vallalar by hand, were sent to *sadhus* or ascetics. It is stated that one thousand and six hundred people were fed daily for the first three years. The feeding of the hungry and whoever calls there continues to-day.

At the opening of the Eating House on 23 May 1867, Chidambaram Venkatasubba Dikshitar read out extracts from Vallalar's tract *Jivakarunya Ozhukkam* (The Discipline of Compassion). The foremost Vallalar's message was compassion for life. This, he said, leads one to God. There were two aspects concerning compassion, he said. One is non-killing, including rejection of animal food, the other is relieving hunger. His tract on compassion has reached noble heights of poignancy.

He named the Free Eating House *Samarasa Veda Dharma Salai* (Free House of the Good Fellowship). The word which connotes a free feeding house in Tamil is *chattiram*. Avoiding this with its associations, he chose the word *salai* which means 'path'. He changed later the name as *Samarasa Suddha Sanmarga Satya Dharma Salai*, or *Satya Dharma Salai* for short (Path to Charity).

The same year he founded a school, *Sanmarga Bhodini* (School for the Fellowship). The unique features of the school were that it was opened to all, irrespective of age, boys as well as old people, and that three languages were taught - Tamil, Sanskrit and English, specified in that order. Thozhuvur Velayuda Mudaliar, a reputed scholar in Tamil as well as in Sanskrit, and proficient in English, was in charge of it. The school however did not run for long.

During this time Vallalar also planned to bring out a monthly magazine called *Sanmarga Viveka Vridi* . A prospectus was issued, signed by forty-nine people, including one Muslim, named Kadar Sahib, who undertook to contribute monthly towards bringing out the journal. But the journal was never published.

15. In Vadalur

After the opening of the free Feeding house in 1867, Vallalar shifted from Karunguzhi to Vadalur. The Eating House became his home and the hub of his activities. It became the centre for the work and worship of the *Sangam* (Society). Here in the evenings, he gave discourses to people who flocked from all over the land to see him, listen to him, to have his benediction and his advice concerning their troubles and afflictions.

The Feeding House was run by one Mr. Appaswamy Chettiar and some of his other students. Sometimes when provisions ran short, they would report to him, and he would tell them, 'By the morning your requirements will be met,' and sure enough, the next morning, carts with rice and vegetables would arrive.

We get a moving picture of him, in some of his poems which describe the vision of God that he had during those days:

*I recall that night,
When removing the cloth that wrapped me
and spreading it on the floor
by the Open House, I stretched myself
and slept a troubled sleep
when You came and took me in Your arms
saying, 'Fear not, son,' and You carried me
somewhere, smiling, Sovereign Lord,
Father you gave me the gift of divine powers-
So accept my song.*

In other poems he repeatedly affirms that God came to him at the Feeding House, and in one vision gave him all the grace and powers which would require several lives of seeking.

The crowds swelled in the Open House, and more and more people crowded around him. He now wanted to be free of these, and to strengthen himself further in solitude and contemplation, but at the same time continue to carry his message and ministry to the people. Three kilometers south of Vadalur was the little hamlet of Mettukuppam which he had visited a few times. The people there had requested him to live amongst them; so he went there and accepted their hospitality.

In May 1870, after four years in Vadalur, Vallalar shifted to Mettukuppam. He was accommodated in a house which had been a rest-house for visiting religious heads of the *Vaishnava* cult and fallen into disuse for years. It was a small building consisting of a single room. He called it *Siddhi Valagam* and moved there.

Living in Mettukuppam, continuing his transformation pathschooling himself in yoga and mystic meditation, he was still active in his mission in the world. He would go daily to Vadalur to inspect and bring to fruition the work that he had commenced there.

He selected an open space of about fifty acres by the Feeding House. He gave it the name *Uttara Gnana Chidambaram* (New Chidambaram North). He drew a rough diagram of a temple as he had conceived it, octagonal in shape, and gave it to his disciples, with instructions to erect the temple. The construction was started in June 1871. He continued to stay in Mettukuppam, visiting Vadalur, supervising the work of the Feeding House, and the construction of the temple, and giving his guidance when necessary about these projects and also about spiritual matters and codes of conduct to Suddha Sanmargam way of life.

He demanded perfection not only in the construction of the temple but even in the name that he gave to it. He did not call it Koil or temple. He called it *Sabhai* meaning 'Hall' or Assembly, the full name being *Samarasa Suddha Saamarga Satya Gnana Sabhai*, or in shortened form, *Satya Gnana Sabhai* (Hall of True Knowledge). He did not want to have anything with a religious connotation. The whole temple was a splendor of symbolism. The Hall of Truth was octagonal in shape. Within it there was a twelve-pillared hall, and within it again, a four-pillared hall which housed the symbol of the Supreme Light of Grace on the pedestral of Knowledge: consecrated mirror, about four feet in length, was placed to reflect the Light of Supreme Grace, as a model for soul-making. Seven screens of different colors hung, one behind another, representing seven levels of the illusion of the phenomenal world, which bide the light within man, and which have to be pierced through by knowledge and grace. Every hall, every gate, every window, every pillar, every arch, every step, north, south, east, west, peripheral, central, every wooden plank and chain, had a symbolic significance.

The temple was opened on 25 January 1872 but Vallalar, was not present at the opening. He seemed to be lost in a quest of his own, and yet keen that people could taste the surpassing joy that he himself had known. In a proclamation issued on the occasion of the opening of the *Sabhai*, he gave a call, ringing with the truth of his personal realization, the opening of which we give below.

*Friends who have had the rare chance of being born as humans:
I am conscious that this moment marks the attainment of what, for all my efforts, I have attained not known till now. Through the experiences which are beyond experiencing, I rejoice. This experience and knowledge are qualities that I had conception, powers which are beyond the understanding of ordinary Being. I desire that this great joy should equally be yours. In the awareness of the universal identity of the soul, which is the goal of the pure good path (suddha saamarsa), and the promptings with which this surging joy fills me, I let you know of my joy so that you also may attain it, as I have.*

The mode of worship in the *Sabhai* was unique. It was opened to all castes, cults, creeds and religions. The only restriction was that meat-eaters should not enter the main *Sabhai*. They might worship from outside. None was allowed to enter the inner *Sabhai* for worship. Only for specific functions, like sweeping, cleaning and dusting, lighting the lamp, refiling the oil, might the allowed enter it. They were chosen if they did not eat meat, if they did not kill and also if they had abandoned lust and passions ; their caste and creed were of no moment. There were no accessories for worship like flower, fruit,

rice, coconut or other offerings, light, incense or music, and no symbol of benediction like the handling of consecrated water, sacred ash and the like.

In one of what he calls 'Humble Supplications towards the true path' (*Suddha Sanmarga Satya Chiru Vinnappam*) he prays:

*Lord of all, Supreme Effulgent Grace! Grant
that henceforth our minds are not tainted with
ritualistic and other aberrations of creeds
and sects, cultural and other aberrations of
castes and codes.*

*Let the awareness of the Identity of the soul
in all beings, which is the prime quest of the
spiritual seeker, not forsake us at anytime
in any degree in any manner in any place. Let
it ever illuminate and move us.*

*God of Shining Light, we thank You for Your
mercy, we again thank You.*

This Sabhai, Hall of Knowledge of true wisdom was renovated and reconsecrated by a re-dedicated people, headed by the venerable Kripananda Variaar on 24 April 1950.

16. In Mettukuppam, the ultimate Phase

Two years later Vallalar moved to Mettukuppam and He was involved in the building of the Hall of Knowledge of true wisdom in Vadalur until it was opened on 25 January 1872. Thereafter he steadily curtailed his activities, and started withdrawing into himself. In a song he thanks God for helping him to attain the state of yoga in a *nazhikai* (Tamil unit of time, equivalent to 24 minutes):

*Within a nazhikai one evening
You led me to the yogic state.
By the next morning You gave me
its full fruits.*

It is recorded that one day in October 1870, he became invisible, and remained so for some days. To put his disciples and followers at ease, he advance in one of his regular 'instructions' to them:

Glory to God. Believe me that one may be the instrument for good for a lot of persons. Be assured that you will receive benefit through me. In a few days I shall, by the grace of God, have my body hidden from you. Hold your patience for a while. Do not be afraid. Run the Eating House confidently. Glory to God.

Having sent this notice to Vadalur, he locked himself in his room in Mettukuppam. It is said that for several days the room remained locked, and nothing was seen or heard or known of him until he reemerged. It is to be noted that he refers, in his poems and discourses, in relation to the physical or gross body, to three types of 'pure' body, namely, *Suddha Deham the pure physical body; Pranava Deham the pure body of bliss and enjoyment or pure sound and light body; and Gnana Deham the pure body of the One beyond form and light or the pure body of knowledge* . Of the three pure bodies, according to his exposition, the first is free from the limitations of the flesh like disease, old age, physiological functions, and it casts no shadow; the second is visible but not graspable; the third is intermittently visible and is beyond time and space.

In numerous poems and songs Vallalar refers to his prayers and endeavors to attain the deathless body, and his final success in attaining it along with other super-human powers:

*I saw my Father and I gained
Deathlessness body for sure;
Divine powers became mine,
and I became
an adept of the soul.*

And again:

*No death ever for me!
The Lord has flowed into me
and I into Him, past distinction—
we are one! I wonder
how this came about
Men of the world, share with me
this bliss and be rid of grief!*

In numerous poems he declares that God has made him His own, His Son:

*To you, my son, I commend All,' so You spoke, my Master,
Effulgent Flame, Bright Light of the Flame, dispeller of Darkness,
pervading all, from formlessness to harmony of sound!*

Again:

*Wonderful is Your grace, my Mother—
the bliss You made mine, the name You gave me,*

*calling me Your son, and putting me
on the path of pure knowledge and truth!*

Of the poems and songs that Vallalar composed during this period (which were published in 1880, six years after he hid himself, as the sixth section of *Holy Book of Grace*) Thiru Uran Adigal says that, if we consider the Holy Book as a Body of Knowledge, the sixth section will be the face, the hymn to the Supreme Light the eyes, and the symbolic word (or mantra), *Arut Perum jothi* (Supreme Grace Light) the pupils. This hymn, composed in *ahaval* meter, consists of 1596 lines, a dimension not reached in that meter elsewhere in Tamil poetry. We have the date of its composition: 18 April 1872.

During this period Vallalar also wrote what he calls *Petitions to the Supreme Light* in prose. The circulars which he now and again issued to the Fellowship describe the tenets of the Path. The *Instructions to the House*, dated 30 March 1871, carries the following:

Should one's body break under the pressure of one's deeds and the impact of time, the body should not be burnt. It should be buried. One must be confident in one's faith and in the full belief that the dead will rise. One should not give way to grief and lamentation. Should a woman lose her husband, let still the necklace (thali) of his vow be on her neck. Should a man lose his wife, let him not think of marrying another. Should one's sons die, let one not grieve. No ceremonies, no rituals for the dead need be done. Let the people who have suffered the loss gather together on a day and give free gift of food to whom they can.

We have a masterly exposition of the philosophical aspects of his teaching in his own words in various discourses of his in *Mettukkuppam*, put together by his disciples in a small tract entitled *Spoken Words of Grace*, in the course of which we have the following:

Many are the religions of the world, each with its own gods and paths and practices and modes of realization... We have heard it said that they are but variations of the essential truth which is the goal of our path of Pure Truth. Therefore you have to accord your belief to their holy words, realizing for yourselves the truth in those words, to make yours the core of truth in them, rejecting all their rituals and dogmas.

His most celebrated discourse, his last sermon called *The Great Sermon*, was delivered by him on 22 October 1873, three months before he became invisible to common eye, during the hoisting of the flag of Suddha Sanmargam at *Mettukkuppam*. The flag was the symbolic representation of the channel of mystic power supposed to exist in man, running from the navel to the mid-point between the eyebrows, according to the experience of adepts in yoga. The sermon is a revelation in many ways, showing the final development of Vallalar. He exhorted them:

The great sermon refers to page...

17. Invisibility of his body to a common eye sight

The climax of Vallalar's dissatisfaction with the running of the *Sabhai* or Temple was reached when he decided to close it down in 1873. Within six months of its opening, on 18 July 1872, he had issued written instructions on the manner of running it. He laid down that worshippers should worship only at the entrance, that people entering the Hall for cleaning and lighting the lamp should be under twelve or over seventy-two. He did not find his followers apt. He Closed the *Sabhai* and kept the key with him in *Siddhi Valakam*. The temple remained closed for four years after his invisibility to common eye then 6 of his followers under the leadership of Aadur Sabapathi reopened it again and recommenced worshipping there on April 12, 1878.

After the closing of the *Sabhai* the great sermon at *Siddhi Valakam* was delivered on 22 October 1873. This marked the end of his outward activities. As if a token of this, in the next month, November 1873, he removed the lighted lamp from his room, and placed it outside. He told his followers (as has been recorded): 'Without hindrance you may worship here. I shall be closing the door of my room. For some time the Lord will shine in this flame. Avail, yourself of this, without wasting time.

*Men of the world, we who call on Him,
Nectar of Grace, our pledged Lord and King,
Store-House of Good, Dancer poised in Truth,
We that for ever and for ever sing of Him,
and adore Him, thinking and again thinking of Him,
Feeling ever His Presence, limp with love,
Wet with tears, we say, to you, 'Listen!'—
The hour is ripe for His coming,
for deathless divine life for us;
The time has come when we step on God's stage—
We speak the truth, there is no deception here.*

Truth was there, at least as far as Vallalar himself was concerned, metaphorically, if not literally. In song after song he affirms this:

*The time has come for His coming
and proving the truth...*

The burning lamp which he placed outside his room in 1873 is still burning to-day in Siddhi Vallagam. Thousands are being drawn to that lamp as well as to the other lamp in Vadalur.

After placing the lamp outside, Vallalar shut himself in his room. Thereafter he used to remain shut in his room for days at a stretch, coming out for a few days, and on those days talking to people and giving discourses. This went on for three months.

Then it came Friday of the eight lunar asterism, 30 January 1874. As night set in, he called his followers together and said recorded words:

I will be inside this room from ten to fifteen days. Do not try to look inside because you will be deceived. Even though you try to look for me, God will make this space as vacant and will not reveal myself. I will appear again with Suddha, Pranava or Deham body. God will have authorities to open the door in due time until then do not force or open the door.

At midnight Vallalar gave his farewell blessings to the people gathered there, exhorting them to follow the path of true knowledge and to seek the Grace of the Lord of Supreme Light. Then he turned into the room and shut himself in. Nothing further was seen of him

The disappearance of the Swami cast a gloom all over the place. It is said that after a few days of the event and according the police report, the Collector of South Arcot Mr.J.H.Garstin, I.C.S., and Mr.George Banbury, I.C.S., the then member of the Board of Revenue (Some say that the officer who came with the Collector was the then District Medical Officer) with the then Tahsildar Mr.Venkatarama Iyer hastened on horses to Mettukuppam. They launched an elaborate enquiry. The people of the village along with the disciples of the Swami were unable to express or suppress their painful feelings. The officers went round and round the hut into which the Swami had vanished. As there was not the least support for any sort of suspicion, they concluded that he must be a Great Soul. The Collector asked the throbbing disciples what the Swami had asked them to do. They said that they were to feed the poor. Both the officials contributed twenty rupees and rode their way back!

Later in 1878 the Manual of South Arcot was published. There are references in it to the Swami and his disappearance written by the then Collector Mr.J.H.Garstin. He has stated that in 1874 Ramalinga Swami entered into a room at Mettukuppam and asked his devotees to lock it outside. He did never come out. His disciples believe that he has merged with God.

It is said that for one full year that is, till the next Posam day in January 1875 the door was not opened and that when it was opened it was only void. The oil lamp which the Swami wished to be kept burning for ever is still burning.

Vallalar reappeared on April 26, 1902, when his follower Kalpattu Ramalingam Ayya was about to enter his tomb. Many people were shocked and surprised to see him in person. People who did not believe in Vallalar obtained deathless life. Now they realized the truth of Deathless Life.

However there are still lots of persons all around the world who experiences the manifestations of Vallalar at Mettukuppam even though he did not appear in front of many persons at the same time as he did on April 26, 1902. He did appear in front of selected individuals to bring faith into Arutperumjothi and Suddha Sanmargam way of life.

*To-day He comes, to-day He will sit where I sit,
My God, my great Lord, Husband of my life,
and within two nazhahais and a half
He will mix with me, and seat
in my consciousness to be there for ever.
This I declare, this I affirm, this I know
from profound penance. Know this is truth—
The truth of this will be out
in two nazhahais and a half, not with more.*

The last declaration is reiterated ten times in the ten verses of the poem.

Extracts from the Gazetteers on Disappearance of Vallalar.

Report by Collector Mr.J.H.Garstin

"Ramalinga Paradesi seems to have persuaded his disciples that they would rise again from the dead, and he consequently urged that burial was preferable to cremation. Even Brahmins are said to have been buried in this belief, and people who died in other villages were in several cases brought to Vadalur and buried there. In 1874 he locked himself in a room (still in existence) in Mettukuppam (hamlet of Karunguli) which he used for Samadhi or mystic meditation, and instructed his disciples not to open it for sometime. He has never been seen since, and the room is still locked. It is held by those who still believe in him that he was miraculously made one with his God and that in the fulness of time he will reappear to the faithful. Whatever may be the thought of his claims to be a religious leader, maybe it is generally admitted by those who are judges of such matters that his poems, many of which have been published, stand on a high plane, and his story is worth, noting as an indication of the directions which religious favour may still take."

As per Indian Law if the death of a person cannot be confirmed all the assets of the person could not be transferred to his successor. Since Vallalar did not leave any Will, his assets could not be transferred to anyone else. The following statement is to prove

that after 7 years the assets were transferred to Appasamy Chettiar who was one of the 6 agents appointed by the Government to take care of Gnana Sabhai and Dharmasaalai.

"We have already referred to the Pattamatral Razinamas of 1867 - Exhibit III series.

Though they are all executed in favour of Appaswami Chettiar Vagairas referring to the Sanmarga Sangam, all of them designate the founder of the person in whose name the patta might stand. The patta appears to have continued in his name till 1880; when evidently lapse of seven years from his disappearance, a notification was issued in the District Gazette proposing transfer of registry in the names of four persons (Sabapathi Gurukkal, being one of them) described as agents of the Swamigal. This notification dated 11.10.1880 is exhibit XIII.

In *Madras District Gazetteers—South Arcot District* (1906 pages 316-317) a brief account of Vallalar's life, from which the following extracts are given appeared:

Parvathipuram: A village of 1,189 inhabitants, lying twenty-three miles southwest of Cuddalore on the Vrindhachalam Road. The place is connected with one Vallalar Paradesi, a somewhat curious example of a latter-day Saint who has been almost deified by his followers.

.... ..

One of his disciples, Dandapani Swamigal has recorded in a poem, reiterating the statement in each of its eleven stanzas, that he had been told by Vallalar that he would come again to the world. A great many shared this belief.

A further curious statement is made by Dandapani Swamigal that Vallalar is the reincarnation of Thayumanavar, a great saint and poet who lived in the later part of the sixteenth century. As usual in legends about saints, there are many reports of Vallalar's followers having seen him in their dreams as well as in reality, and of receiving intimations of his living presence.

Ramalinga has summed up his life as a voyage of spiritual discovery in a song which he wrote in Mettukkuppam towards the end of his life:

*I crossed the deep. I reached the shore,
I attained
Past the temple door that opened where
the vision glowed.*

*I gained the grace that ends all pain
I won the Light that lights Intelligence
I gained undying body, powers overmastering
Ills and limits of the flesh, bliss of soul,
Tokens of grace of the great Dancing Lord.*

22. Chronology of Events in the Life of Vallalar

1823	October 5	Born in Marudhur, near Chidambaram, in South Arcot District.
1824	March	Taken by his parents to the presence of Lord Nataraja in Chidambaram Temple which remains imprinted in his mind.
	April	His father, Ramaiah Pillai, dies.
	June	His mother, Chinnammai, moves to her village, Ponneri, in Chengelpet District, near Madras. Soon she shifts from there to Madras to be with her eldest son, Sabapathy Pillai.
1828		Denied food by his brother for truancy, Vallalar turns a juvenile ascetic for a while when his brother's wife, Parvati, extends her care to him secretly. Soon after Vallalar's accepted his brother.
1832		Ramalinga has vision of Lord Muruga of Thanihai Temple in a mirror. Thereafter he is ever conscious of divine visitations. He starts composing songs. His first song is on Lord Kanda (or Muruga) of Kandaswami Temple, Madras.
1835		Ramalinga's spiritual struggles begin. He composes songs in praise of Lord Thyagaraja (ascetic aspect of Siva) of Thiruvottriyur Temple, ten kilometers north of Madras.
1849		Velayuda Mudaliar of Thozhuvur, later Tamil Pundit, Presidency College, Madras, becomes Vallalar's disciple.
1850		Marriage of Vallalar to Dhanammal, daughter of his sister, Unnamulai Ammal.
1851		Ramalinga's edition of <i>Ozhivil Odukkam</i> (Primer of self-knowledge) of Saint Kannudaya Vallal is published by Sabapathy Mudaliar.

- 1854 Ramalinga's prose work *Manumurai Kanda Vachaham* (A Tale of Justice) is published by Palayam Subbaraya Chettiar for the Society for Religious Education.
- 1855 Ramalinga's edition of *Thondamandala Satakam* (A Hundred Songs on Thondamandalam) of the Poet Padikkasaan is published by Konnur Ayyasami Mudaliar.
- 1857 Ramalinga's edition of *Chinmaya Dipikai* (Guide to Spirituality) of Mutthaiya Swamigal is published by Sabapathy Mudaliar and Madurai Mudaliar.
- 1858 Ramalinga moves from Madras to Karunguzhi, near Marudhur, visiting shrines like Sirhazhi and Vaithiswaran Koil on the way. His elder brother, Parasurama Pillai, resident of Karunguzhi, dies. Vallalar takes up his residence, as guest, in the house of Venkata Reddiar (in Karunguzhi). He visits Chidambaram frequently, and also other shrines.
- 1865 Ramalinga founds the *Samarasa Veda Sanmarga Sangam* (Society for Religious Harmony in Universal Selfhood).
- 1867 January 16 Debate with Sridharaswami Naicker, leader of *Brahmo Samaj*, in Tiruppapuliyur on the bank of the Pannai.
- February 2 Forty land-owners in Vadalur (about thirty kilometres from Chidambaram) give him as a gift one hundred and eight acres to Vallalar to build an Eating House for the poor.
- February The first four books of his collected poems entitled *Thiru Arutpa* (Holy Book of Grace) are brought out by Thozhuvur Velayuda Mudaliar, financed by Somasundara Chettiar of Mylapore, as a result of the persistent efforts, particularly of Ratna Mudaliar of Irukkam and also of Velu Mudaliar of Pondicherry and Sivananda Mudaliar of Selvarayapuram.
- May 23 *Samarasa Veda Dharma Salai* (Free Eating House of the Brotherhood of Religions) is opened. At the

- opening Vallalar's tract *Jivakarunya Ozhukkam* (The Law of Compassion) is read out by Venkatasubba Dikshitar.
 Ramalinga plans starting a *school Sanmarga Bhodini* (School for the Common Path of Religions) and a monthly *Sanmarga Viveka Vriddhi* (Orientation to the Common Final Path). Both ventures fail. Vallalar shifts his residence from Karunguzhi to Vadalur.
- 1869 Sabapathy Sivacharya (later to become the first priest of Vallalar's *Satya Gnana Sabhai* (Hall of Pure Truth) and also publisher of Vallalar's *Arut Perum Jyoti Agaval* (Hymn to the Supreme Effulgent Grace) joins Vallalar in Vadalur.
- 1870 Ramalinga moves from Vadalur to the near-by hamlet, Mettukkuppam, where he takes up his residence in a single room construction which he calls *Siddhi Valagam* (House of Salvation).
- 1871 June The construction of *Samarasa Suddha Sanmarga Satya Gnana Sabhai*, or *Satya Gnana Sabhai* (Hall of Pure Truth) for short, at Vadalur begins. From his base in Mettukkuppam Vallalar supervises its construction, as well as the running of the Eating House. Gradually withdrawing into himself, he embarks on severe forms of *yoga*.
- 1872 January 11 Vallalar plans starting a school *Sanmarga Veda Patasalai* (School for the Common Path of Religions). This however does not come into being. Writes four *Sanmarga Vinnappangal* (Petitions to the Grace of Pure Truth) in prose.
- January 25 The opening of *Satya Gnana Sabhai* (Hall of Pure Truth knowledge). Vallalar releases a tract on its object and aims. Ramalinga gives a discourse which has been called *Thirvoarul Meim-mozhi* (Words on the Path to Grace).
- March 9 Ramalinga issues a mild remonstrance to his followers in the Eating House on their behavior.

	April 18	Completion of <i>Arut Perum Jothi Agaval</i> (Hymn to the Supreme Light of Grace).
	July 18	Ramalinga issues full and detailed instructions on the running of <i>Satya Gnana Sabhai</i> . He changes the name of the institutions founded by him as follows, in order that they may be in consonance with his conception of Pure Truth, avoiding all religious terms 1. <i>Samarasaveda Sanmarga Sangam</i> to <i>Samarasa Suddha Sanmarga Satya Sangam</i> 2. <i>Samarasaveda Dharma Salai</i> to <i>Samarasa Suddha Sanmarga Satya Dharma Salai</i>
	November 25	Issues a remonstrance on the behavior of his followers in <i>Siddhi Valagam</i> and the Free Eating House.
1873	October 22	Delivers 'the Great Sermon' (<i>Purupadesam</i>) at the hoisting of the flag (symbolizing the spiritual maturation of man) at <i>Siddhi Valakam</i> . Closes the <i>Satya Gnana Sabhai</i> .
	November	Removes the symbolic lamp from his room to the outside. Exhorts people to meditate and pray, using it as an aid, on the Supreme Vast Grace Light, and shuts himself in his room.
1874 eyes sight	January 30	The disappearance of Vallalar from the common

THIRU ARUTPA

Songs of Divine Grace

Vallalar wrote more than 6000 verses about the Divine Grace which tells about his experience and the diverse steps toward the transformation of the diverse bodies into a body of Grace Light and absolute felicity.

He describes how to reach the Unity and how to achieve physical immortality.

To succeed on the path of transformation we need to follow the path of universal love, compassion and brotherhood.

The seeker loves all Living beings because they possess the same Godhead.

The seeker expresses Love and Truth.

GNAANA SARIYAI

The kriya of the art of wisdom.

1

Oh come, all come.

Become aware.

Think of God's perfection.

Do not forget to be aware.

Do not forget God's perfection,

Contemplate the soul and melt in the Almighty.

Be filled by Divine Love and fill the Divine with Love, a fountain of tears will pour down the body and wash the body.

Ambrosia's grace is the best wealth and wisdom.

Oh King of the divine dance, my dear love, you are the truthful and rightful master.

Use these words as an example to call the Lord and compose your own verses.

Everyone will profit from it.

Like this it is possible to attain the eternal blissful life.

I say the truth.

It is the right time to enter the white light (sirchabai) and the golden light (porchabai) .

Meditation:

From the third eyes look down into the spiritual heart space; just above the center of the chest.

Get in contact with a vibration of love, a warm sensation or other.

From this space let your heart speak and compose your own verses, prayers which express the Divine greatness and the Divine aspiration of your being.

Doing so, all being will profit from your felicity.

When you melt into Divine Light, tears will come from your eyes.

Those tears will purify your soul, body and spirit.

Doing so, you can attain Divine bliss.

When you enter the white light it is the manifestation of the third eye.

When you enter the golden light it is the manifestation of crown, the top of the head.

2

As it is the right time, you are like me.

In my name I reveal you my revelation.

This should not be misunderstood as false.

At the time the soul leaves the body, close friends, parents and others, all belongings, all customs and beliefs of the world will not come to rescue you.

For that we must praise the Lord to receive his Grace.

His Grace will make an elixir running through the spinal cord, develops the best brain, and makes the nectar flow down the 1008 petal lotus.

Good and truth results will come out of this.

This is in your hands ready to be experienced to become the invaluable gem, the supreme perfect Lord, a treasure of compassion...

This is the goal and way to reach it.

You must praise with devotion and humbleness.

Meditation :

Meditate on the impermanence of life, this means that no body, nothing in this material life will come to rescue you at the time of your death.

You die and are born every day.

You have to learn about detachment first so you can stay in the divine presence.

Meditate on the top of the head and pray with devotion and humility.

As you receive Grace, the energy will fill your body, an elixir will run up the spinal cord up to the top of the head; ambrosia will come down from the head chakra and give you the best medicine. This ambrosial fluid has the capacity to transform every thing and burn all karmas.

3

You must surrender your egoism and compose diverse songs in multi forms.

All ordinary persons can chant the supra mundane boon.

You must dare to accept the Vedanta, I'm God.

The pure transcendental experience.

The summit trance experience.

The pure transcendental Siddhanta, the unification with God.

The integration of all this faculties results in eternal bliss.

The unchanging truth, the self existent being will bring you to internal harmony.

Compose with the heart of love and with melting thought, God's revelation will come immediately.

It is possible that all vision's experiences be revealed instantly.

Meditation:

- Ask yourself the question: Who m' I?

- Concentrate on the third eye's light thinking about the Divine who is perceived as a golden, white light. Let yourself merge into her.

4

Whatever is perceived is impermanent.

Whatever you hear or receive is illusory.

Whatever you learnt is irrelevant.

Whatever rejoices you vanishes.

Whatever you eat goes out.

Whatever you drink or consume is insufficient.

Oh common people till now,

You have not understood the ultimate truth.

What is the use I tell you, you must experience it.

The truth discipline is the path of goodness and harmony.

The ultimate truth is to be realizing fully and brings you to the contemplation of the sphere of wisdom.

The deathless boon is received from my Divine father's Grace, let us receive it.

Enjoy the delight.

Reflection:

What is remaining from the actions which are taking place through the five senses?

Is Lord's grace in every thing, every actions?

5

It is certain that you enjoy the eternal bliss.

All spheres of the universes will respect you for this Divine way of life.

You can activate all powers that belong to the Divine Godhead.

You are my dear one, come to me here and now.

The path of goodness and integral harmony should be observed so you can bring the transformation from the inner soul into the life, the mind and the body.

The Lord is the golden shining light, the fresh ambrosia.

The fullness of wisdom is above the end of the Vedic scriptures.

This precious gem is also there not to be gained by violent people.

The wisdom's sphere, the golden light contains all remedies as a great Divine medicine.

By this you can avoid all evils and illness.

Meditation:

- Imagine a cercal, a sphere of golden light who is surrounding you.

She is the size of your arms open in the form of a cross.

You are inside this golden sphere.

She is nurturing you from her love, her softness, her light, her healing energy, let yourself dwell in her.

She is medicine if you open yourself to her and if you ask her.

- From the golden sphere's inner space inhale in your heart her light, her love, her healing energy.

Exhale and let the love and light from your heart fill the golden sphere.

Continue to breathe up to when you are one with love and golden light.

6

Even if you can't avoid evils, they would be transformed in goodness through Divine will and Grace.

I'm so little but you give me the capacity to receive your clear ambrosia of Grace.

Arut Perum Jothi who is the manifestation of the golden sphere and the embodiment of natural bliss, will stop the cycle of birth and death.

God is completely active for those who realize the transformation of the omkara body or the invisible body.

By the union of the supreme Lord with infinite compassion you can gain the benefit of deathlessness.

Oh ordinary people it is the right time for all of you to come with me.

Meditation:

Become aware of the inner sound inside the head.

This sound is the one of Omkara, the primordial sound.

Meditate upon Him.

7

Are you different from me?

Am' I not in a dear relation with you?

This expanding way is in no way harmful to you.

The Lord who has infinite and unique Grace came near to me.

He blesses me with the ambrosia's Grace and uplifts me to the summit experiences so I can enjoy the unique and infinite bliss.

The common shrine that is glorious everywhere will manifest the golden embodiment and will reveal miraculous wonders.

The best time has come for the golden days to manifest itself and for arriving to unification,

Every one is invited.

Oh common people come here now.

You will achieve quickly whatever you wish to have.

Affirmation:

I manifest my Divine potential and open myself to receive Divine Grace.

8

Come quickly, come quickly here.

Ordinary people, I'm revealing the truth, do not think in different way.

Even those who have a poor body will be rejuvenated, the dead be brought back to life.

To achieve his wonders, God will manifest his prophecy.

He has the capacities to do it

He proposes to come by Himself now, so that you all can receive His benediction.

For that we must mellow and melt our heart and mind.

With the eyes overflowing with tears,

The mystic meditation is to contemplate on the compassionate Lord of the dynamic dance.

Get rejoice and be delighted.

Meditation:

- Imagine in front of you a golden light sphere with a flame which dances at the center, then contemplate this sphere that is the representation and manifestation of the Divine.

- The softness of the Being brings you to the mysteries of life.

Cultivate this softness, so you heart and mind can melt.

9

He comes with delight for the wealth of all beings so they can receive permanent bliss through His Grace now.

Do not think when the time of clarification is to be arrived.

Oh common people you realize that this is a prosperous day for bringing back the dead to life.

I'm not hiding the truth. As the drums are beating, I proclaim this wide open.

I'm not afraid of anything, because I realize the truth as it is.

If you wish so the Divine Father of the wisdom sphere is ready to bestow his omni grace.

If you have the wish to receive it, come here, my dear ones.

Reflection:

For receiving the Divine Grace you need to desire it, a step forward is necessary. Ask and you shall receive.

10

If you wish come here, the Lord of Grace Light who is like a mother, a father to us can take care of you.

By His Grace He cleared all imperfections and guides me, fulfilling all my wishes.

The omnipotent Lord who has the capacities to do so has fused with my soul.

The glow of his common shrine revealed His gracious cosmic dance according to His Will.

It is sure by now that the time of His manifestation will be a prosperous day.

Because of your illusion, oh ordinary people do not take this lightly.

This is only for the purpose to gain the eternal deathless body.

Commentary:

The common shrine is in the head. With the three openings, the one of the third eye, the back of the head and the top of the head we accede to the 17 state, the physical immortality, when this three openings are activated by the causal fire of the heart.

11

Come, come now common people.

You can see this is the right time for the manifestation of the Supreme Lord of Grace Light who is my Divine Father.

He feeds me with delight and with His clear and unique ambrosia of Grace and prosperity.

He opens the door of the unseen visions so they can be perceived.

Don't wander miserably, you come and gain the delight as I'm enjoying.

I say it again and again because You and Me are One, as I realize.

I wish you to rise up from the conflict downfall of dogmatic religions and realize the natural truth by the eternal and unique discipline of Sanmarga, with is the path of prosperity and delight.

Commentary:

There is only one solution to immortality; it is to let the Vast Grace Light work through you.

How can we do this?

You can discover it in the following stanza.

12

There is only one path of prosperity.

This is the path of integral harmony and goodness of Divine Lord.

Oh common people come, come.

This path is a new one, newly evolving with time.

He assigned me as his messenger and gifts me his ambrosia of Grace, with the omnipotent power, asking nothing in exchange.

As this is an unlimited path; He has to show some miraculous wonders through His Divine will by assuming a supremely compassionate form and manifest it now.

You should not follow the old dark path and the cycle of birth and death.

Don't get disturbed or distracted.

I revealed this, with compassionate responsibility and with integral unity of all life.

This truth is to be realized.

Commentary:

Vallalar has proved us his level of realization. He is inviting us to follow him and believe his marvelous advices.

When he speaks to follow the path of Suddha Sanmargam, it is not to be part of an institution but to live and apply his advice in daily life.

His teaching goes beyond all religions and philosophies.

He is the expression of the nature's soul without limits of realization.

It is a total surrendering; all the old veils fall to leave the place to a new path full of felicity, compassion and grace for the total transformation of the Being.

13

I'm revealing the truth, come here common people.

One day you will come with delight.

Don't doubt this would bring confusion and distraction.

You may think I'm not up to this but the Lord is in me and reveals all through me.

I wish, you hear, get peace of mind and sublimation; observe the path of absolute harmony as you can rise to the summit as quick as possible.

The Lord who is compassionate and glorious will bless you with the truth of life.

The ripe time has come by itself.

Commentary:

Why are you doubting Vallalar's words, he has reached the highest summit, he has become the Grace Light in his physical body.

He has reached the state of immortality with all Divine powers.

14

God is self existing and can become everything, one and many, transcending all as the unique supreme.

He shines as my Divine father and mother.

He is the eternal space, void and original primal source.

To devotees who are fit for contemplation, God is a Great Giver.

He is the clear ambrosia as sweet as honey with caramel.

To realize Him one should live from the sphere of wisdom and meditate upon him without interruption.

Oh common people that sphere of wisdom will give you the perfection of eternal blissful life with the transformation of the gross body beyond destruction.

This is the supreme goal which I swore as truth.

Commentary:

The sphere of wisdom is the Grace Light which is like a sun, a golden light sphere.

15

Even though the system of Vedanta is truth in the Divine realization along with Sidhanta system, each realize in their own way, yet they are beyond the full reach of the supreme summit experience.

He is to be fully realized in the golden light of the highest wisdom sphere, where He is manifesting perfectly and wholly as the only One.

He is the crest gem of the Siddhas and the godhead of all the great Siddhas.

Who prepare the rare alchemy medicine for the soul's transformation from the inner most soul to the physical body.

Arut Perum Jothi is a treasure of compassion.

He is the Divine goal who blesses me with all siddhis.

Oh common people meditate and praise the Lord avoiding all criticisms.

Commentary:

The path of pure harmony and grace is the unique one which can bring to physical immortality.

Vallalar explains: what ever are the others paths, they carry their own truth and limits, we must not be critical.

These others paths do not have the knowledge of Grace Light, this is their limit.

16

For those who avoid criticisms God is fully manifesting as a Supreme Being.

He opens the gate to show the high state of experience, stand firm and get rooted in the summit height.

He is my teacher, my father, my unique mother, like the twins of my eyes, my vital life, my soul consciousness and the supreme consciousness.

What would I do without that soul knowledge that is rooted in my thought giving me a unique taste of clear ambrosia?

He is the Supreme Lord having all potent powers.

Realize Him so the ancient darkness be illuminated this will result in the control of psychic faculties.

Ultimately the fear, the terror, the shivering of the death will be overcome with full effect.

Commentary:

It is important to be without judgment so you can receive Grace.

The Lord of Grace Light can help you to overcome everything.

17

Even with full effect, the non truthful religions do not lead to the goal, and will vanish by themselves.

Why Suddha Sanmargam?

It is natural, self existing without any waste of effort.

It would spread everywhere.

For this the Lord would manifest miracles, like bringing the death to life and to bring a sleeping man to an awakened one.

You will witness all this by yourself from this time.

For that, first you come here to learn the signs and the art of deathlessness unknown and unlearned before.

Then you can realize the ultimate truth exactly as it is and gain the eternal bliss.

Commentary:

The path of Suddha Sanmargam is new.

Experience it; the Divine will prove you His greatness.

18

Till now you have not enjoyed the full bliss.

You have been doing so much sadhana and remain stuck in your own miseries.

You are hiding the truth, because you haven't purified yourself to be able to see it.

Your knowledge is not complete in mundane and divine life.

Then what is your intention being in this imperfect condition, what can you achieve or else where and what can you do at the time of death?

Oh pity you don't know yourself entirely.

Only when you know yourself, then you can expand to eternal life of bliss, from inside outwardly with no separation, you include all.

Then only the ambrosial Gnostic body is possible.

Let all come here to understand this.

You must know who I 'm.

I'm the son of the father of the Messengers of Grace (arut siddhar mahan).

Commentary:

It is important to remain in a natural state and to learn to know ourselves.

Only like this the real transformation can take place with the help of Grace.

The old sadhanas do not bring to immortality, it only transforms one illusion to other one.

19

What ever I reveal is His own verse through my speech.

This is the right time to believe this.

The father in the heaven has condescended to come down and work out His play through His Heavenly sphere so that we can receive his boons and blessings.

When I think about this, Honey is emanating from my heart.

I wish you also to experience this ecstasy.

Out of compassion I reveal this with the intention to share my joy and bliss with you.

Commentary:

The Divine has decided to descend and to make us live in his heavenly city here on earth, an experience of great felicity.

Time changes, Humanity evolves, it is time to go toward the new.

20

I call you with a particular intention, so can you do this, here?

Oh pity, mundane beings, you are governed by monkey's mind. You are so small, and through the greatness of the Father you can become so great.

Let you not think other ways, I'm telling the truth.

All religious systems are false you know this by yourself, don't get cut in it again.

The ultimate truth is the self existing light of the true bliss.

To know the truth you need to pray and reach the perfect sphere with a conscious awareness.

If so you can attain perfection even today, this is true, true, true.

21

Realizing the oneness of the soul, you come to a collective evolution in the path of harmony and true that is open to all.

Here you can gain the perfection of occult powers and Grace.

Every one knows how to eat and sleep but not to introspect on himself/herself.

There is the key hole of Grace through which you can have the entire vision of the universe.

Even the oceans and mountains witness the attack of death.

Even a little straw can't accept its extinction.

If so how can you accept death, for this you must realize the wisdom's sphere of the Grace dance.

Reflection:

Why accept death like it is presented to us?

Are you interested to discover a life full of felicity and abundance?

If so do what is necessary for realizing the wisdom sphere.

22

The Lord of immense compassion will endure all the evils of His ignorant children.

Realizing this, you must be faithful to This Father and aspire to be united in him, in body, mind and spirit.

Pursuing the path of harmony and compassion I take all insults and deeds like praise.

I wouldn't feel heaviness in my heart.

My intention is not to seek for honor, but to reveal the truth so that you can get purified and prepare to receive His Grace.

Commentary:

The Divine accepts all, the good and the bad.

Turn yourself toward Him and He will give you His Grace, will penetrate you and start to change you.

But do you want to change?

23

All mundane pleasures are not the end of our pursuit, they are all impermanent.

You experience this every day, I have no need to tell you.

Perhaps you are illuminated, immersed in the darkness of the world, I wish you to live an eternal blissful life.

Come here; let you get integrated into the path of harmony and goodness.

And imbibe yourself with the ambrosia of grace from the supreme sphere of wisdom, developing the unique Love.

You are sure to receive Grace, then you can do and dance as you like.

Nobody will hinder you, but cooperate with you.

Commentary:

Once you turn yourself toward the Divine, He will protect you and satisfy all you desire.

24

If you don't face all the evils, death will come, so you can see all the evils in you.

Oh, pity you ordinary people you can't avoid death.

Only the prepared aspirant of Suddha Sanmargam has capacities to avoid and conquer death.

No others in any world can do so.

This is the true way.

You must remove all mundane ties and be devoted to the Lord of the sphere of Grace, then you will never die.

Commentary:

Suddha Sanmargam is a universal path, it is not limited to Vallalar's disciples. He propagates itself through the diverse messengers of Grace Light coming from diverse universes and galaxies.

Vallalar himself is sharing this message with us in diverse places.

25

When you see a dead corpse carried to the grave yard you cry out of lamentation. Why don't you avoid that by receiving the Grace boon, so others would not cry for your death, don't forget this truth.

Is it acceptable for You to be subject of desire and decay of old age?

When ever the good persons remember the suffering of diseases and more, their heart shivers out of fear.

Only the absolute path of Grace can drive away disease, decay and death.

Be clear about this truth and come here with this realization.

Even in this life you can attain the eternal blissful life.

26

I'm speaking with a confidential friendly advice out of the oneness of soul love with you.

I'm sure that I'm a close relative to you; don't see me as your enemy.

Destruction through death is common for educate and the uneducated person.

When death comes the entire psychic faculties are perturbed.

Is this condition acceptable for you?

For me it is not.

Perhaps your mind is so hard like a stone, without being conscious of death.

You can avoid death by coming along with me, because my path is the one of eternity, conquering death through compassion and grace.

Commentary:

There are two key words for arriving to physical immortality, compassion and grace.

Both are indispensable instruments.

Compassion by itself is not enough; you need to believe in Grace.

Grace without compassion is impossible, so the start is compassion. To be able to gain true knowledge about compassion we need to experiment it directly. It is possible through God's Grace Light who will give you the taste of His softness and infinite compassion.

How can we arrive to this experience?

We need knowledge and a right aspiration.

Vallalar is there to guide us on this path.

27

The Lord of Grace is the Master of the compassionate persons.

He is supporting the life; He is the unique one as well the great Lord of the Grace sphere.

He has conducted me along this good path and established me to seat on the summit of Grace Society which is impossible to access without merit because He is perfect wisdom and goodness.

He is the ultimate reality and the great medicine of ambrosial elixir.

He is working to avoid the evil path unfavorable for Grace.

Only the Almighty Arut Perum Jothi will prepare you for perfection, with whom you should get united and integrated.

28

Only in those heart who can avoid entanglement and mischief the Lord is sure to manifest His Grace.

Having a family and strength in them the Lord is rarely to be seen outwardly with the eyes.

He is the heavenly space of eternity.

He is every thing and manifested as a beautiful form of eternal self existing truth.

The Almighty Lord has given me the omnipotent power.

Let you all consider the Lord as a close relation and surrender to Him openly with melting love light.

NATARAJA PATHI MAALAI

The garland of the supreme Lord Nataraja; Arut Perum Jothi.

Here the name of Nataraja Pathi has been given, so that people understand that Vallalar is not speaking about the Lord Siva Nataraja or the cosmic dancer that we find in Chidambaram temple and other but he is speaking about the Lord Nataraja Pathi who is Arut Perum Jothi, the Vast Grace Light.

In the continuity of Gnana Sariyai, we have Nataraja Pathi Maalai, the yoga of perfection of wisdom and knowledge.

NB: the text was originally in the past, I decided to put in the present so we can integrate it better.

1

The supreme Lord Arut Perum Jothi who is also Nataraja Pathi, He is the treasure house of Suddha Sanmarga, the path of absolute goodness.

The same Lord is the sweet partner of Siva Sakti also called Anandavalli the creeper of bliss and Sivakamasundari the embodiment of Divine beauty.

She is the Goddess with beautiful locks of hair.

The Almighty God has the infinite flame which is expanding from the center of the supreme void.

He transcends the divine bliss, also known as the sphere of wisdom.

He manifests the state of grace amongst multitudes of universes infused with moving and unmoving creatures operating with the Divine functions of creation, preservation, destruction...through the valuable power of shakti and the agenst of powers shakta. They are made to shine in the outermost, innermost as well as in the proper inner and outer Grace of the soul life, mind and body.

This is to be made perfect with the rise of the truth, self existing bliss and light.

Ultimately it is leading to the goal of transformation into ambrosial wisdom form, similar to the Almighty.

Commentary:

Arut Perum Jothi manifests itself inside the void space. He is the essence of all and manifests Himself as well through the feminine and masculine energies.

2

Oh Arut Perum Jothi Nataraja Pathi as a treasure house of Suddha Siva Sanmarga, beyond all bliss. Including eternal bliss, is flowing with immense compassion and is out flowing with ambrosia that often and often gives the joy of sweetness and integrates the soul to get assimilated with the Lord.

The union comes automatically and entirely in the inner knowledge, the individual knowledge, the knowledge of experience, the eyes sight vision infused with Grace Light through

the eye balls, the ears, the tongue, the speech, the skin and a gentle attitude with a heart of love and compassion infused in the bones and blood...

Commentary:

Arut Perum Jothi is beyond all and in all.

You can only discover Him through the inner quest.

He manifests Himself through all the diverse aspect of the being.

3

Oh Arut Perum Jothi Nataraja Pathi as a treasure house of Suddha Siva Sanmarga.

Here the self knowledge is the only help and guide both internally and externally.

Internally leading with a tangible light, even that the scriptures say that God can't be seen visually, you come to me and give me a tangible experience of sight.

So this is not mental, the Supreme operates through the entire ocean, earth, fire, air, water and the ether with the flame of grace.

He extends Himself from the void of wisdom; also known as the state of bliss, which is unique, individual and One.

The same light operates through the male and female faculties of all kinds of bodies types, of life and soul with awareness and feeling.

By expelling the darkness and infusing the light which transforms the divers' bodies permanently.

Commentary:

Vallalar is telling that God is every where. He can only be perceived through an inner research. Light reveals itself inside darkness, so the darkness can be transformed by the light which is expanding from the inside.

4

Oh Arut Perum Jothi Nataraja Pathi, as a treasure house of Suddha Siva Sanmarga.

God is the embodiment and the experience of the yoga of grace and joy (arut sukha bhoga yoga uru).

He is ambrosia, naturally existing, flourishing the body and soul with cool satisfaction, all flowing with unchanging joy to grow over and over.

To inculcate wisdom and fulfill my individual experience, which is rare to be known and you are serving as the bestower of salvation with Omnipotent powers, inducing in me the same kind of ambrosia, to make me like Him.

Also you come down to serve my purpose with help and intelligent guide.

God serve as the Divine eye of perception, the precious gem beyond scripture and fabricated knowledge.

He is the wholeness of compassion beyond measure.

Commentary:

The Vast Grace Light is the manifestation of joy and felicity.

God is the nectar which develops in us naturally; He brings to perfection the purity of the body.

5

Oh Arut Perum Jothi Nataraja Pathi as a treasure house of Suddha Siva Sanmarga.

You are working freely with the Divine choice within the heart of the sages with peace, beyond violence.

You are shining as a lamp in the place of my mind, as the lord of all performing Siddhas also as the joy of union to be enjoyed upon the Divine platform.

Seating in the moon chamber (in the skull) you are operating your grace through out the innumerable universe and galaxies at the beginning middle interfusion, consolidation and crystallization

Both visible and invisible states of darkness and illumination (karu and guru, seed and sprouting, earth and fire. 12th and 13th chakras), are as well as the natural state and phases of illumination mixing the positive and the negative(feminine and masculine).

Commentary:

The top of the head, the crown chakra is the Divine seat.

Stabilize on the top of the head the being continues his alchemic process. He continues His ascension and His transformation to arrive at the 12th and 13th chakras. In this space there is no more diversity between the positive and the negative. The feminine and masculine aspects are mixed and become androgen. They are one.

6

Oh Arut Perum Jothi Nataraja Pathi, as a treasure house of Suddha Siva Sanmarga.

You are working with the golden earth, below, above and in every direction, in the longitude, latitude and all extensions with 3 dimensional forms.

You are pervading with projections of You reflections, to do acts of grace and enlightenment, becoming every thing and yet transcending every thing as the truth.

You also as a Grace ruler you lift me to the summit height of grace filling me with ambrosia and made me to dwell in the eternal shrine.

You are the supreme preceptor, you are the theory and the practice of deathless science.

You as the supreme Siva with the triple foot of reality of the soul, of God and the world in evolution realized as one.

Commentary:

Arut Perum Jothi works through the golden earth that is the Grace Light's sphere, the manifestation of the Divine in matter when He remains in his original form.

The golden sphere is the ruler and the Divine preceptor.

7

Oh Arut Perum Jothi Nataraja Pathi as a treasure house of Suddha Siva Sanmarga.

You are the Divine tree of eternal bliss.

Having the fruits in the roots and the roots in the branches (this is the opposite interpretation than in Sanskrit and Vedanta).

You are acting as the trusting light through the motion of fluids.

Also in the potentially seed state of water vapor and solid ice, the consequent event producing the shadow tree with soft fruits and coolness.

Then follow the flow of the sediments salts and the salty taste along the sea waves as well that the high and low tide...

You are the merciful cloud causing torrential rain of compassion, incomparable with all combination of monsoon rain.

You are the Lord of Golden sphere as well as the shining sphere of wisdom that are both interconnected.

Commentary:

There is a point that I would like to insist, it is very important for all seekers, specially the ones who are on the yoga path for a long time.

Vallalar tells us that the fruits of Suddha Sanmargam are opposite to the ones in Vedanta.

Taking the image of a tree he tells us that the fruits are on the roots, below and the roots are the branches above.

How to understand this?

Our roots are towards the Divine who manifests Himself in the God head above the 7 chakras. When these roots are well set it is the ascension movement which come through the Divine aspiration, a correct attitude full of compassion and respect for all life. Then we can have the fruits, they manifest in the physical body, this is the movement of descent, the grace is coming down, the processes of physical transformation is taking place.

The realization is here in the body for a perfect world.

The earth is the paradise.

In Vedanta the process is opposite.

There is the realization of who I'm, which are the roots.

The recognition of the soul which is similar to God.

The soul fusions with God.

The fruits are realized in the ascension towards God.

There is ascension but not descent.

We are speaking about the Guru who is recognized as God manifestation, He gives His grace but it is not the same as to receive the Grace the Divine ambrosia from God Himself.

8

Oh Arut Perum Jothi Nataraja Pathi, as a treasure house of Suddha Siva Sanmarga.

You are my sweet help mate bestowing joy and bliss, controlling my jumping monkey mind.

You are my life insurance as well as my true life.

You are my two eye balls, the inner apple of my eyes embodiment of knowledge and space beyond bliss.

You are the clear white mountain of Divine bliss, also the expanding growing light with miraculous powers effected by female energies(the supra consciousness power).

You have the capacity to be every thing and any thing, manifesting from the bright fire, the white ashes of the fire radiation (going back to dust, every sediment is salt, white).

You radiate an incomparable light and flame, the outer cover of the fire (the smoke), the intermediate heat with all dynamic conduction (the passage from one particle to the other) and conviction (water transport heat) from beginning to the end, with colors reflecting the invisible form of cosmic fire.

Commentary:

At diverse times, Vallalar speak about the eyes, why?

The eyes are very important for the path of Suddha Sanmargam.

They allow seeing, filtering, absorbing light.

They allow spreading light and doing miracles.

It is the Grace Light which will come to transform the Being.

It is said that a blind can't come to physical immortality.

In an advance stage it is necessary to have a direct vision with the golden sphere of Grace light. Yes when I say the sphere it is the geometric form, in Tamil it is called Ambalam.

When Ambalam becomes visible to eyes it is possible to have all knowledge and to become Him. If we compare to the Dzogchen teaching (Dzogchen teaching is found in the final stage of Tibetan Buddhism. It is the direct introduction to your original nature, which is the base of the teaching. The fruit is the realisation of the rainbow body, where at the time of death one can dissolve the physical body into the essence of the five elements. The body shrink and disappear, only the hairs and the nails remain.) it is interesting to see a similarity in the development and absorption processes of the vision.

But there is a fundamental diversity.

Dzogchen works with the spheres of light manifested by the essence of the five elements and the clear light of felicity.

For Suddha Sanmargam , at first it is important to believe in the Godhead, the existence of a higher force who is in every thing.

After a processes of purification and the development of knowledge and of compassion, the Grace Light vision descends and manifests itself through you under the form of a golden sphere of light with a flame which dances at His center, Ambalam.

GraceLight is the manifestation of God when it descends into matter.

So when the Grace has descended into the body, then the process of transformation has taken place, where the body has arrived to a point where he is shining of golden light, the manifestation of Ambalam comes naturally at the physical eye.

The Being has become the Divine canal which incarnates as God upon earth.

The vision is present.

The relation with her develops.

To recognize that, she is the manifestation of our energy happens.

The constant Ambalam's presence brings to physical immortality.

9

Oh Arut Perum Jothi Nataraja Pathi as a treasure house of Suddha Siva Sanmarga.

Oh you are the Divine feet of trance, the inner form of vision as envisioned by the aspirant of pure knowledge which is established in the stairs of chakras.

Also you are the cool drink who comes from the ambrosial moon.

Play fully as the caring of the Mother of all life, expanding with millions of white light (vel oli) making the eternal moon diminishing in brightness.

You are the light of goodness, endowing and helping the excellent agents of power (shaktar) operating through the wind or the air in so many combinations of motion, thrust, condensation and fulfillment of my action.

It is witnessed through tempest and tornado.

The subtle salt of the air having inner power from the beginning to the end and the middle, it is with charge of electric power of multi million powers.

Commentary:

Here the Divine takes the form of a feminine force which acts upon the body, the earthly and then the cosmic elements.

10

Oh Arut Perum Jothi Nataraja Pathi, as a treasure house of Suddha Siva Sanmarga.

You are the joy and bliss in the inner forms of growing light within the soul similar to the color of the pure moon, the inexpressible clear ambrosia, extremely sweet, sweeter than all the sweets of the world combined with honey, cow's milk, best sugar, ripe fruit, in abundance.

You are the light infused with grace creating the female, masculine energies.

They are in growing multitudes giving perfect boons, eternal dexterity of the right ride, the varying phases of cosmic moon, with various colors reflected upon the sky.

You are also as the nature of space, which is originally invisible, defining this space as the chance for God to expand His Grace.

Commentary:

The Lord manifests Himself under the expression of a creating Mother. She is the light who grows inside the soul, white in color like a pure moon.

Vallalar considers that all human beings are feminine type and the Lord is masculine.

The human being is like a yoni ready to greet a lingam.

The yoni represents our receptivity and the lingam the divine force that descends and penetrates into you.

11

Oh Arut Perum Jothi Nataraja Pathi, as a treasure house of Suddha Siva Sanmarga.

You are my inseparable lover and friend.

You are my pure being.

You are my solitary guide, the sweet companion of my life.

You are the Lord of grace, the Divine Father and the joy giver.

You are my subject of love, embodiment of elixir of wisdom.

You are my king and sire, blessing me with Grace Light, visiting me during the dark night of ignorance and illusion.

You are my confidential friend in the form of Grace Light, as the single goodness and oneness, as the shining sun for all worlds.

Also you are in the inner form of the sun and in the invisible form where from the invisible light emanates a growing flame and a warming sun with a tongue of fire.

Commentary:

Inside the golden sphere of light, there is a creative force which manifests like a dancing flame.

This flame is the tongue of fire.

12

Oh Arut Perum Jothi Nataraja Pathi, as a treasure house of Suddha Siva Sanmarga.

You are the Supreme Entity within the infinite nature, the 13th state of experience called Guru thurya, the summit dance.

This experience of bliss is possible only for the aspirant of strong will.

You are the beautiful moon, with her invisible and visible rays you are also in the inner form within the invisible form. You are extending the rays of grace ambrosia, combine with bright and subtle light.

Within that light, it is realizable by those who surrender. They will gain the ambrosia with sweetness and perfection flourishing along the side, center with beginning and ends.

By this you are the grace light dancing within the light of the inner gem (the heart space).

Only by realizing this we can live an eternal blissful life with perfect delight.

As you are my king and precious love as valuable as gold.

You are my Divine Mother endowing all boons.

Commentary:

The Grace Light have to descend in the heart gem, located a little higher than the heart chakra.

It is the meeting of both energies, they play and dance together.

13

Oh Arut Perum Jothi Nataraja Pathi, as a treasure house of Suddha Siva Sanmarga.

You are my enjoyment of the joyful yoga (sukha yoga anubhoga) giving sweet taste similar to a sugar candy within the heart of the devoted servants.

The unique void of wisdom, inclusive of one and all, realized in the summit states of guru thurya the 13th state (Chitshaba) and suddha Siva thurya the 17th (suddha gnana sabai) state which is beyond expression yet qualified with excellent qualities of enlightenment (satua) and expressing in varied colors and fancy forms.

You are pervading and filling with Grace Light to illuminate the diverse messengers of Grace Light. Their number will be increased in the future days, from both internal and external states, with varied visions and actions coming from multi millions number of galaxies with the middle, the beginning and the end spheres, to effectuate so many good deeds or blessings and creative intelligence both in single and dual form, according to the nature of the universe (andam).

Commentary:

Vallalar is telling us that innumerable messengers of Grace Light will come from diverse part and divers galaxies. Each in accord with their own nature and this universe will carry the messages of the Lord.

In this section we can see that Vallalar is not the only messenger of Grace Light.

He is beyond dogmas, sects, religions like all messengers of Grace Light.

14

Oh omnipotent Lord of the Dynamic dance as the singularly one supreme God, in the birth shines in the space of the set of gems.

From there, the Lord as the free giver (Vallalar) is bestowing everything without hiding or denying the treasure box (cranium) that remains always open.

Blessing with eternal life without deficiencies, you are the embodiment of deathless science with unfailing prosperities and richness.

You freely enter within me and use my knowledge.

You are the divine gem without holes and defect.

You are the savior light, holding all kinds of powers in His hands, to make prosperity found in deep ocean and sea shore covered with sea salt.

Overlying with foam and the collected dust from below, middle and down, with unceasing sound with colorful object of perception.

Commentary:

Keep Vallalar's temple (cranium) open and all be given.

In Vadalur the temple Gnana Sabhai is surrounded by small pillars that are connected to a chain of 21600 links that represent the number of breath a person takes in a day. Taking a path way you circulate around the temple that is in an octagonal shape. That is composed of eight doors and sixteen windows. In the center of the octagonal shape there is a flame inside a metal and glass-block (box), with a mirror beyond. This flame is hidden by seven veils of seven colors. Gnana Sabhai is the representation of your Divine head.

15

Oh omnipotent Nataraja Pathi, the One Supreme Lord in the shrine set with gems.

You are manifesting as the atom witch contains enormous powers and actions, growing from the atom to a mountain size of embryo of life, also the life within the life.

You manifest yourself with awareness, consciousness within consciousness.

You manifest yourself through the Divine Light which emanate from the consciousness of the causal fire (the heart's fire) within the effectual light, the void space as well as the sphere of intelligence interconnected with the golden sphere of Chidambaram witch is also near by the sphere of wisdom (chitsabai) and the supreme entity dancing in the middle of chitsabai witch is the clear nature of the soul.

Oh Lord you come to me as a good preceptor blessing me with grace, comforting me and giving the Divine expression.

You accomplish all siddhis as you wish, like this you came in so many varieties of nature to give me life.

You are yourself my life of true knowledge, as well as the best boon which can be gained by this life.

Commentary:

He manifests in every particle of the being to form All.

The smallest particle becomes Him.

There is descent of the Divine Grace Light; He comes in the body for becoming Him.

16

Oh Nataraja Pathi, you are shining in those immaculate wise men called Vignana Kalar (whose who are only with one impurity of egoism, there are 3 impurities) because they are studying in the Divine wisdom.

You come to me as a king enthroned within my heart.

Then you lit the lamp of unique wisdom so as to expel all cruel karma.

You are the mellowing fruit, you are the goal, mingling with love to nurse me like a mother, also like my dear eyes.

You, the whole of compassion, as well as true vision of the One supreme God without blemish, you are Lord Arut Perum Jothi doing the dance of Grace to prosper the discipline of grace upon the space of grace, with pure grace without bondage and being pure from the beginning.

You are the self existent bliss, self existent knowledge and self existent truth.

You are with omnipotent powers and also the all inclusive expanses, containing every where, every life and every thing.

Commentary:

Arut Perum Jothi comes in you and become the King.

When He takes His place in you heart, you go beyond all afflictions.

17

Oh Arut Perum Jothi Nataraja Pathi, as a treasure house of Suddha Siva Sanmarga.

You are the Lord of trance as the embodiment of Love never mingling or working with the hearts of those who are hiding the truth.

You are the supreme Divine King ruling with prosperity with the scepter of Divine grace throughout the great expanse of kingdom of bliss, qualified by the service of feminine and masculine energies which are well known. You perform the five fold murty like Brahma... performing five fold divine activities: creation, preservation, purification, involution and evolution of grace toward the multi million number of lives both moving and unmoving.

You are establishing the Sanmarga flag of true wisdom that is the summit of the six systems of Vedic Indian philosophy: Nadhanta, Bodhanta, Yoganta, Vedanta, Kalanta and ultimately Siddhanta.

Commentary:

Arut Perum Jothi is love and truth.

He doesn't come to the one who are not truthful.
Vallalar doesn't say, if you say lies you be punished.
He advises you that it is important to be truthful with yourself.
Be authentic towards yourself, which will bring you to the truth.
Only at this time, the Divine will mingle with you.

18

Oh Omnipotent Nataraja Pathi, you are One Supreme Lord in the middle of the Divine shrine set with gems.

You are my truth and unique Father blessing me with the unique boon of deathlessness, accepting me as you dear son after embracing me and mastering me.

You are the one supreme king of compassion doing the dynamic dance of Grace on the middle of the expansive void interspersed with innumerable galaxies as those tiny atoms.

One part of the galaxy relate to Lord Brahma which is beyond thought and expression.

Like this one thousand crores (one crore is 10 millions) times in number is belonging to Vishnu who is the ruler of the universe.

Like this many, many crores are the galaxies of Rudra.

Then innumerable crores of universes come under the rule of Maheswara galaxies.

Then the number of Sudha Siva is beyond number.

If so it is inexpressible the counting of the galaxies which are under the rule of Shaktis / Saktas (male and female).

Oh Lord you are containing the total sum of those galaxies, as though as tiny atom.

Commentary:

The Divine can be as small as an atom but He governs all.

Why turn yourself toward Brahma, Vishnu or other who governs a limited number of galaxies?

Arut Perum Jothi is ruling over all.

19

Oh Lord Nataraja Pathi, freely accessible for the wise person called Vignana Kalar who is established in the truth knowledge of Suddha Sanmargam.

You are the Divine truth of the experience of Siva Thurya state which is beyond realization by the old scriptures.

Because you are the omnipotent Lord as well as the great ocean of compassion.

You are for me the Divine fruit, sugar cane and ambrosia.

The ambrosia of compassion witch is sweet not only to the tongue but also through of those who are away from cheating in life.

You are my great knowledge, you are my heart desire. You are my dear friend, Guru Divine Father and the fruit of love, the sweetness of Divine bliss, gained at the moment where there is no day and night.

You are the shining light within me, my two eye balls. You are my Divine endowment of your own choice, blessing me with a fully perfect transformed body of eternal life, beyond income and outcome.

Commentary:

Let the old knowledge and scriptures kept aside.

Be open to the new, the Divine as all role, even the one to be you Master, Guru.

20

You are the ambrosial Nataraja Pathi, with perfection filling and transcending the complete expanse of akara state "vast space".

You are my Grace Light and Divine king who has placed me on the highest summits, unknown to others.

You are my dear life, my joy and satisfaction, my loving kindness, my dear relation, my inner guide, my Supreme Father, Supreme Mother nursing me dearly with the gift of indestructible transformed body.

You are the God of Light with blissful dynamic dance upon the great expanse of void space, full of Divine Grace which contains every thing, beginning from the gross five elements, along with respective senses, limbs, psychic faculties and also control of time with respect to phenomena, both in manifest and manifest and yet above such as pure faculties of supra cosmic light and sound "para nada – para bindu".

Commentary:

Arut Perum Jothi is filling all void, even the one of space.

21

Omnipotent Nataraja Pathi, you are the eternal justice of Sanmarga which is above change and deviation.

You are the free giver with dynamic dance of blissful nature, upon the center of Chitchaba the 13th state witch is beyond the great mountain of supreme knowledge.

You are the truth param "the supreme reality" which has bestowed me great ambrosia of Grace.

Having courteously revealed me "you can create everything both material and spiritual".

You are the effulgent light shining on top of the head "parai shakti".

You are the Supreme Sivam nursing me with revelation to attain salvation.

You are the one Supreme Divinity.

You are my favorite treasure, especially there for my sake.

You are the omnipotent wonder worker.

You are the Ocean of Supreme compassion without waves and veils.

You are the truth void full of integrated experiences of the visual space containing the etheric space and the space of subtle silence "upashanta", the transcending space of the supreme silence, and the ever growing space of higher space and yet above and above...

22

You are the shining Nataraja Pathi, protecting me out of fear.

You are transcendently shining above the Akara state "the vast space" containing everything.

You are the Divine king expressing me to play as you like, by protecting the whole multitude of life with the gift of the Divine disc and the bracelet of gems.

You are the free giver "vallal" blessing me with the boon of deathlessness with the relation of empowering long life.

You are my treasure found by me with great joy of never decreasing perfection, even if it is given out for all lives of the whole universe inner and outer, for so many duration of ages to come.

Commentary:

With the disc Vallalar speak about the golden sphere of light; the bracelet of gems are the tools that we have and which represents the Divinity manifested. Each gem has its action and is found in us.

23

Oh omnipotent Nataraja Pathi, you are the singular deity established in the shrine set with gems.

You are the whole ambrosia from the Divine moon which is rare to get from the dogmatic religions, and philosophies.

You are the Excellent King ruler with the scepter of Divine Grace as the Divine rule is unique for the flourishing Sanmarga wisdom discipline which is for the benefit of already prepared souls following Nadanta,...six systems of philosophies.

You are my real Guru who has made me blissful.

You are unparalleled in degree, with a great statues of deathlessness for eternity, with the benefit of super natural powers of getting all the nature' phenomena like the five elements, psychic faculties and other shaktis, shaktas in multi crores to fulfill our heart's desire.

Commentary:

To be able to access the path of Suddha Sanmargam you need to be prepared.

If you are not the other path can help you to accept Suddha Sanmargam as a true and unique path.

The objective is high and not necessarily acceptable for all, especially for a young soul.

Despite the greatness of the teaching, it is open to all.

Let the ideas grow in you, open yourself and the Grace will work through you.

Be indulgent with yourself, first the compassion is towards you own being, then to *others*.

24

You the inner Lord Nataraja Pathi, shining within all Vignaana kalar "siddhas with only one impurity of ego, cut of from karma and maya" and who are establishing true knowledge.

You are the joyful bliss coming out of deathless science.

You are the treasure source, where from any thing can be got to heart's desire.

You are my heart wish, my Divine Guru who as blessed me to make me joyful with the feast of ambrosia of Grace which will make all thought to perfection, upraise from tamas and set in action. Telling why are you worried and sad without engaging you in the beneficent new yoga and gnana.

Oh you came to me as a Mother hugs his son, I was in deep sleep forgetting all worldly affairs but thinking only about Grace attainment, then I was lying bare on the ground with the mind fully confused. What to do, with sorrow and anxiety?

Reflection :

How many times, you find yourself there saying:

What to do? What to do?

It happens to me also.

Instead of remaining in your little universe and thinking that I'm alone.

You can say: Oh my Lord what to do, what to do?

At this time you are not alone any more.

Every thing changes your attitude, faith, confidence...

Then there is a chance for Grace to work in you.

The answer comes out and there is no more doubt.

Wonderful isn't it?

25

Oh the Almighty Nataraja Pathi, who is the unique deity established upon the centre of set gems.

Oh my supreme Lord you rule over me, by your own choice.

You are the rare entity to be attained by those who argue with violent intention and doing harm.

You are my delightful joy as witnessed, by my own eyes to be millions times better. Like a farmer who has seen an abundant crops coming out from a fertile land which has not been labored.

Oh my Divine Guru, be seated in my heart, having entered into me to remove the misery.

You came in a form of lightning, a form of true knowledge that can be seen by my own eyes, in a night of darkness, when I was perturbed in my mind with tears running through my twin eyes, with dilemma of thoughts. What m' I to do?

I'm so mean, little to accomplish my thought; I don't know how to attain my heart's wish.

Commentary:

An attitude of non violence and a good intention takes you to God.

When the Grace is with you, the inner work and the transformation happens by itself. We just have to observe the result.

To change something in you, open yourself to receive Grace and then ask what you would like to transform.

26

Oh the excellent shining Lord Nataraja Pathi, in the shrine "Mani-Manru" set with gems manifesting in the form of omnipotent power to perform every thing with perfection.

You are my Divine guru within me mingling with me, by harmony, acceptance and his own will having revealed with pleasing Divine words:

We will never forsake you; it is a Divine decree, because we have endowed you with the Lord of Grace Light so that you play the act of Grace according to your wish, because your heart wish was to make the entire living beings live happily by all means.

How?

By achieving truth life of eternity made perfect by the eternal discipline of compassion, excluding all contacts of violence through out the world; as all your miseries are expelled opening the gate of comfortable joy, and then the Light of Grace as encircle you with wholeness, giving you the unlimited experience to attain perfection, with the permanent discipline of Suddha Sanmarga state.

Commentary:

Vallalar has received the complicity with Grace Light because he had a correct intention, the one to make all beings happy.

So make sure that your intention is correct and full of compassion for all life.

27

You are the Lord of justice as Nataraja Pathi, shining upon the mount of experience beyond distinction and bliss called supreme param" Nadantha "the end of cosmic sound, the end of the goal".

You are the shining light dispelling darkness of ignorance, similar to the light latent in the fire "the holy fire".

You are the brilliant holy fire with the sacred ash "the vibuti represents the white light".

You are my Divine guru, consoling me, don't get any other thought, and don't think differently because you became my true son. You act for all others to receive the ultimate joy of the eternal state having enlightened the realization of the Truth Reality by showing the discipline of Suddha Sanmargam, the path of absolute perfection, of purity and holiness.

With the consequence of diversity and differentiation of discord between humanity as they are doing war with destruction of lives; we must act quickly, so we can go beyond the conflicting religions, philosophies and systems known to the world; as they are without clarity of vision, similar to a mad child play that is under evil power.

Meditation:

Imagine and let you be carried in this idea:

This world is made out of peace and joy.

There is no more terrorism or war.

This planet is a paradise, love and compassion is every where present.

The entire world and beyond is full of joy.

All being have absolute felicity.

28

You are the Divine Supreme Nataraja Pathi who is the one and unique Lord centered on Chitsaba "from there one can ascend from the 13th to the 17th state, gnana sabai"

You are the Sat chit ananda Siva " the entity of pure knowledge self existing bliss" who had blessed me with Grace and consoling me with grace before I was prepared to offer my own body, life and soul in exchange of your own body, life and consciousness.

You are my Divine Guru within me having revealed the secret code of methodology to attain the Divine goal. The only science of truth education is the one of deathlessness.

The fit and proper knowledge is to know that the ultimate divine is only one in the form of knowledge, the natural self existent bliss "Sivam".

He is inseparable with us identically; only this is the perfect potentiality to conquer entirely the five impurities of "anava" egoism, "maya" illusion and "thirodai" the power of veiling the soul light.

The truth occupation is to cause everything to self create by one wish and will. This by the methods of discovering by one realization of non consuming air; the ambrosial air circulating

inside sushumna and the eyebrow center; the deathless ether which is causal fire near the heart center; the non flowing fluid which is the causal ambrosia transforming the blood to get solidified and the semen concentrated in the upper brain or the medulla oblongata connected to the pituitary gland. One day all the world would realize this four secrets coming from the sidhas tradition leading to perfect bliss and supra active powers including alchemy.

Commentary:

Vallalar is unveiling us a great secret, the one of the inner alchemy.

When this secret is realized and integrated we can manifest our life in his integrality.

- Bring the prana in the central channel by concentrating on the third eye. The feminine and masculine energies will be balanced, the mind will become calm and you will experiment the great void.

- Open your heart let the energy of love and compassion toward all life manifests. Express your love for the Divine. The causal fire will awaken itself in your heart.

- After this two step the inner fluid of the shakti flow in the central channel and come inundate the crown chakra.

- When you integrate these three manifestations together, an ambrosia of Grace will pore down in your body and come feed all cells. It is the Absolute Felicity, the descent of Grace in the physical body.

29

You are the excellent Lord of cosmic dance Nataraja Pathi, shining upon the summit of the six systems of philosophies.

You are the inner ambrosia springing within.

You are both invisible and yet visible one.

You are my subject of love, the joy giver integrated within my system, my best friend as well as my mate.

You are my Divine Mother, Father of Supreme compassion, bestowing the knowledge of experience of the eyebrow center, which is both the state of awakesness and trance "inner, outer" name as the golden means of spirituality, to be lead at an early age.

You are my Divine Guru blessing me to play according to my own wish every where and any there "in the cosmos and the heaven" out of compassion, love, establishing the indestructible state of deathlessness for ever. Because I bless you with the dynamic acting Arut Perum Jothi prefers by you only and so let you never be afraid of anything even a slight bit. This is all truth because whatever you reveal in these verses, which are yours or mine, benefit for all in the universe.

Commentary:

Vallalar once more time communicates the importance of the third eye.

It is a door for the inner and outer vision, it is a golden key.

You are the Lord of cosmic dance Nataraja Pathi, who is the omnipotent Almighty.

You are both omnipotent and singular center upon the shrine set with gems.

You are the natural knowledge self existent bliss, with the embodiment of goodness of deathlessness boon, as well my great life to eternity, my permanent state, my Divine Guru giving me oath of confidence and truth. " I will never separate you at all means because I mingle with you by descending Grace Light. Let you flourish according to your wish at all time, having achieved the triple state of golden bodies: the pure body of light, the body of sound and the body of space; with blissful experiences and the eternally deathless state."

Let you play as you wish for the benefit of all, beginning from this day onward because you got the wonderful light of Grace to accomplish anything as it has been promised to take place at the entrance of heaven, the heavenly paradise.

Commentary:

The knowledge and the felicity are auto existent, they are natural.

So it is important during our sadhana to remain natural.

All changes that have been forced are not permanent; we are far from the old path of renunciation. Renunciation come naturally, it goes with the evolution of the being. When the individual is receiving the Grace Light, it is making the transformation happening by itself.

You are my Divine Guru of cosmic action Nataraja Pathi Guru, full of Grace Light.

You are my great entity, centered on the space of trance the 17th state; also you are a shining flame revolving the comfortable joy of Grace above the state of purity.

You are the ambrosia of immense compassion, mellowing and ripening the ripe fruit.

You are the Divine feast as witnessed by my eyes.

You are the wonderful scene as witnessed by this age of war.

You are the Mount of Gold.

You are my unique Master and so whenever I reveal our glory and greatness through chanting, meditating, contemplating and realizing; all my tongue feels sweetness, all my mind, my intelligence, knowledge feels sweetness.

Commentary:

In the last verse Vallalar introduces the idea that Arut Perum Jothi is our unique Guru.

Oh my Divine Guru of Grace Light Nataraja Pathi.

You are my great value and valuable thing centered upon the ultimate space of trance.

Oh you are my permanent state of Suddha Sanmargam.

You are my delight.

You are my dear life mate to be enjoyed in this world itself.

You are my truth relation mixing in my body the benefit of Divine enjoyment, which is truth for our time and never fails.

You are my truth Divine entity.

You are the great master empowered to cut of all my karma.

You are both my Divine Mother, Father blessing me with true benefits and comfort.

You are my truth goal and means "God is compassion" which is easily seen by all.

You are the well ripe fruit in the heavenly garden of karpaga "the wish fulfilling garden".

You are the ambrosia of compassion, you the immutable clod of jagari with the unsatiated sweetness.

You are my good friend not separated in the seven species of birth.

You are the gem of wisdom kept in my hand ready to use to accomplish every thing; also you are my great wealth, to remove all my deficiencies and poverty.

33

Oh Divine Guru of cosmic dance and Grace Light. You are my great entity centered upon the space trance.

How can I describe the joyful comfort, overflowing again and again with delight, extinguishing all miseries, through the fountain of ambrosia and a blissful flow filling my whole heart.

Whenever I think of you as the free giver who has given me all out of compassion, you have removed all my suffering and obstacles, feeding me with the ambrosia of supreme compassion.

When I was with a miserable heart full of anxiety, sorrow, with so many thoughts unthought-of before, sleeping with fatigue, there you came to me as I was deep asleep with consoling verses with a delight inner face, with a smiling face, you lifted me and placed me gently like a mother upon an other place of joyful choice and blessed me to be joyful for ever.

34

Oh Divine Guru of cosmic dance and Grace Light. You are my great entity centered upon the space trance.

You are my Divine helpmate removing all my sleep, and then I was falling again and again asleep upon the bed. You lifted me up gently telling me not to sleep for ever.

You are my wholeness with transcendental space beyond bliss yet and yet descending with a blissful form. You are my comfortable joy rare to be got by those who are only debating with words, God is there, is there in so many shrines, as it is not so! You are my supreme Almighty making the three souls similar to the state of Godheadness.

You are my Master ruling me in early age, when I knew nothing of anything.

You came to me to give me perfection with spiritual merits. You are the Divine in the seven states "1008 petals lotus" where the twin feet of God are placed together in one seat of my heart.

You are the Divine knowledge got by the oneness of feeling toward all beings.

You are the heavenly sky pouring with the rain of supreme compassion, growing higher and higher.

SATH GURU MANI MAALEAI

The Divine Garland of poems like the best gem and best Teacher.

There Vallalar is explaining us what is a Guru; each verse is full of teachings.

1

You are the Divine gem as the best teacher as the unique King of Divine dance called Than Nataraja.

Infinite, unique, incomparable Nataraja you got delighted by accepting my praise on you glory, which is beyond expression.

You are the prosperous fine gold beyond any measure of standard and fineness.

You are the Divine ruby Maanickam.

You are the tender shoot in the form of flame.

You are a great mountain of qualities, seated within the hearts of the excellent beings, who never meet with death.

You are the Divine fruit in the shrine of knowledge which never distinguishes the differences of caste, sex ...

You are the Divine feast appreciated by whose able persons excellent in arts and science.

Commentary:

Arut Perum Jothi, The Vast Grace Light is your Guru; He is in your heart similar as a ruby.

Discover the Guru in yourself, the flame which shines in the spiritual heart.

2

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You are the Divine concept which can dissolve even the hearts which are like stones.

You are my eyes balls, apple of my eyes as well as the Divine light infuse within the eyes balls.

You are the Divine light within the Grace Light witch is beyond the express world.

You are the great and prosperous entity transcending even the trance state.

You are the ocean of Divine Grace without waves but with the dance of wisdom.

You are clear ambrosia like a ripe fruit and the melt sugar.

You are the best sugar combined with the best honey.

Commentary:

Even if your heart is hard as a stone, if you let the Divine guide you, your heart will become tender and soft.

3

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You are my dear life, the life within my dear life.

You are my knowledge, my Divine ambrosia in the heavenly shrine sweeter than my mother.

You are the wonder of wonders, the Divine feet and Divine love.

You are the Divine entity of compassionate qualities, having firmly printed your golden lotus feet upon my head.

You are the Divine state of truthfulness, rare to be realized and difficult to be identified with his self nature.

Commentary:

So that the Guru be able to manifest in you it is important to open the top of the head because from there you can receive the Grace Light of the golden lotus feet.

4

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You are the supremely compassionate Sivam "Sat Chit Ananda Sanmarga" more compassionate than the most compassionate mother.

You are the entity of truth which has protected me despite my hard heart.

You are the supreme Lord so difficult to be realized by traditional scriptures.

You are the brilliant flame rare to be realized or visioned by those sectarian religionists who have less intelligence.

You are the true source of income, through the omnipotent supra natural power.

You are the conscious Lord of supreme consciousness seated within whose heart of great persons of self inquiring minds.

You are the Divine King with rose feet, dancing in the shrine of Divine space "ambalam".

Commentary:

The Divine golden feet that are on the top of the head become pink when they arrive in the heart, it is the descent of Grace, and the manifestation of the Guru in us.

5

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You are the unique source in the form of excellent light containing formless and form, transcending, yet above all this.

You bestowed gracefully your Divine mercy, even when I was in the embryonic state.

You are the Divine with all visions.

You are the Supreme deity.

You are the param nursing me as a child so as to gain the benign state of the Divine.

You are the clear experience of the 13th state Siva Guru Thurya.

You are the all pervasive light filling the shrine of North.

The shrine is full of green trees.

Commentary:

Vallalar is speaking about the experience of the 13th state which is connected to the third eye and the shrine of North which is the top of the head.

6

You are the gem of the best teacher as the unique king of Divine dance Thani Nataraja at Vadalur shrine where there is great festival of Grace every day.

You are the fullness of experience of the six systems of philosophies.

You are the common treasure manifesting everywhere as every one and every thing.

You are the great joy courteously dancing and playing within my heart revealing the fact: whatever be the system the origin is One.

You are the unique and glorious entity who had uplifted me upon the great path of compassion showing that this is the real fruit full attainment, above all goal of any discipline.

Commentary:

By the top of the head it is possible to experiment all sort of experience, one of them is the one of Grace, going directly to the origin of every thing. Then it is a festival of joy and we realize that every thing is One.

7

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja as Dharmasalai the home of compassion which gives freely and lovingly, take it, take it.

You are my comfortable joy according as I assume but for those who have seen otherwise it is sorrow and unfit.

You are the wonderful flame seated beautifully in my heart having revealed me the inner mystic secret of immortality such as deathless knowledge of the causal space and heat in the heart;

The none burning air or causal prana in the eyebrow center; having though this compassionately these two standards with they merits.

Then you understand by Divine information the non flowing water of ambrosia on the top of the head "the semen concentration and blood solidification to transform into ambrosia without waste".

Commentary:

The Dharmasalai is the expression of the heart, it gives freely, and it expresses compassion. This is the flame the secret of immortality. This flame is called the causal fire.

The air who does not consume itself is the union of the two channels ida and pingala at the third eye. When this union occurs the prana is in the central channel and the air is not consumed any more.

8

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja at Vadalur "summit of the head" surrounded by the ocean of Grace where there is the teaching of the discipline of Light. You are the heavenly supreme flame with immeasurable Grace which had made me play delightfully every where with supra natural powers of Grace with deathless nature achieved by ascending the 17th stage where all the dualities are merged. Also you have surely taught me by saying it is truth, it is truth see this, this is the state of realizing He become you.

9

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You are the ultimate Sivam upon the peak of the four Vedas.

You are my fit and proper medicine well assimilated within my heart and of those who are without devotion.

You are the meritorious Lord with the dynamic dance in the common shrine.

You are the true flame of truthful state having uplifted me upon the summit height with the gift of Divine ambrosia as well as grain ambrosia.

Also you revealed me naturally as it is, see this is the nature of spirit matter, joy.

This is the way.

Commentary:

Arut Perum Jothi is seen as a medicine.

Vallalar speaks about five types of ambrosia, the inner typed which is the Divine ambrosia and the outer type the ambrosia which is coming from the grains we eat.

In the Siddha tradition, we found diverse types of ambrosia which correspond to the secretion of diverse glands.

This Divine nectar is able to rejuvenate and heal all body systems.

The Siddhas describe five of them.

- 1) Under the tongue there is nectar that is like a water spring.
- 2) On top of the amygdale there is nectar that is like syrup.
- 3) On the tip of the nose there is nectar that is like thick syrup.
- 4) At the center of the forehead there is a condense nectar.
- 5) The place of this nectar is not known, if we refer to Vallalar we understand that the combined activation of the causal fire; the causal ether and the opening of the crown will bring a nectar of a superior type.

10

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

This is my nature, this is your nature, and you must understand both are the same. In the beginning it may seem illusion because there is one beginning state of subject and object, then it become One fullness.

Having attained the state, you come to a natural state which is above the 7th plane.

You have become one with us through assimilation called than nile which is the supreme state called nan nile.

Commentary:

At the beginning of the path you think that the nature of God is different from yours. Then it is time to realize that both natures are the same. Take this as a reference take the time to experiment God's nature and you will know about yours which is similar.

11

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You the Supreme King with supreme compassion in the nature's world.

This is the first cause karanan and the consequent effect kaaraoen and above this, there is the seed state of the cause and the effect with a great variety of experiences; thus as the Vedas declare on the base of reasoning, intuition and analogy and also as the Agamas, Upadeshas explains and comment.

But the entire vision can be realized in a fraction of a second with the help of Grace experience of fullness.

Commentary:

In diverse spiritual traditions, they explain the law of cause and effect, the consequences of our actions, the karma.

Vallalar is sharing with us that in a fraction of second with the help of Grace all can be dissolved, the suffering, the karma.

When our body is full of Grace Light we are getting in touch with our real and original nature which is absolute compassion and felicity, at this time we are perfect.

12

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You are the Divine King empowering me to rule this universe by your own discipline of Suddha Sanmarga which grants the ambrosia of fresh heavenly clarity because this is the universal discipline leading to universal oneness. Contrary to other mean path because of diverse varieties of religions and religious philosophies or so called mundane ways

Causing circles of birth till today, consequently the common people have not known the discipline of excellent knowledge and compassion; not following this they meet with death again and again, leading to inconscient darkness to hell.

Enough of this old dogmatic conflicting religions and philosophies.

Come, come to the common path of compassion.

13

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You are the king of Vadalur "top of the head" pouring with torrential Grace with thick clouds full of compassion.

Oh my son this is the base "the earth" this is the summit "the heaven" and this is the mind "the eye brow" beyond all this there is one perfect state without base, middle or summit.

In this world you have known the base, the middle and the summit, but you should have known the existence of the infinite benediction coming from the Godhead beyond the base, middle, summit.

You are the supreme Param having revealed me: Try in all means to put this discipline of Grace into action for eradicating the weeds of unwanted growth obstructing the natural growth of humanity.

14

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja, who had declared me: I give you the cool ambrosia of Grace for the purpose of teaching with sincere effort the common path of universal oneness, truth and the merit of compassion.

Leave all deviating paths because they were many disciplines which were misleading and profitless.

Many of them vanished; only a few standard ones live today.

The world does not know what is the true religion, for which this cause they wander and search for every where. Now this Suddha Sanmarga is open for all to be beneficent.

15

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

Never fear any more even to a little extent, you are my son. I, Arut Perum Jothi have bestowed my power especially to you, let you resuscitate back to life and lead them in the beneficent path of Suddha Sanmarga. Let the comfortable joy grow for ever upon the summit state

of true knowledge, there is so much supernatural power to be got, let you manifest all of them for the enlightenment of all humanity.

You are the true source of truth blessing which's come to you for surrender.

16

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You have performed the wonderful deed of transformation, my seven constituents of the flesh body "bone, blood, semen, marrow, muscle, lymph, nerves" into Arut Perum Jothi deathless body.

You are the companion of my dear life with compassion having uplifted me to the omni gracious state right from the state of ignorance and fault.

You are the beneficent boon very near to those hearts that are without harm. You are the Dynamic Light dancing upon the summit head of microcosmic sound Nadhantha.

You are the Sacred Flame upon the height heavens' rich by secret scripture of Suddha Sanmarga Agama "the true experience of reality".

You are the unique brilliant shining lamp beyond the end of the sacred scripture of truth and knowledge called Vedas.

17

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You are the entity of truth possessing all kinds of skills and devices, tricks to refine humanity.

You brought me down in this human body on this earth to nurse me with good ambrosial medicine.

You are my secret formula Arut Perum Jothi.

You are my capital source for my dearly livelihood, all time money, blessing me with long life, having fed me with compassionate ambrosia.

At the time of darkness you are the height springing flame upon the vast space of unique Grace so that even the sun moon and fire are charged with the original light.

Commentary:

Do you know what is the best bank?

God himself is the best investment and the best bank.

Give freely and all will go in to the Divine bank.

Ask and you shall receive freely.

It is all about learning how to give freely and how to receive.

18

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You are the president of Samarasa Sangham, the society of goodness and harmony.

You are the rich king comforting me to live without deficiency or bankruptcy because there will be no God of death in the future onwards from this time on.

You are my true master integrated in my heart, having protected me with the upliftment towards the discipline of knowledge qualified with tolerance, and also you have granted me longevity with the wonderful Arut Perum Jothi, so that even the heavenly beings and acetics are astonished to see this wonderful miracle.

Commentary:

Vallalar is sharing with us that in future it will be no death upon earth, Grace will rule. It is interesting to see that Mother and Sri Aurobindo speak about the same thing with the realization and the descent of the supra mental upon earth.

For this the Vast Grace Light must descend in our heart and be our unique master.

19

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You are the supreme Lord accepted and assimilated by union and by the members of Samarasa Shanga the society of goodness and harmony. You are the true entity which had bestowed with the beneficence of the boon of deathless body.

You uplifted me upon the high summit having given me the true means of discipline fit for me. You are the delight of fresh ambrosia, giving the absolute Divine bliss called suddha siva ananda.

You are the great state of experience rare to be got by the pseudo religionist groups who only know to argue with vengeance.

You are the supreme divine dancer, dancing at the center of central void space.

You are the great boon reached by the hearts of those who are with good discipline of compassion and goodness.

Commentary:

Vallalar is confirming that he received all his knowledge through Arut Perum Jothi. This is possible if one follows the path of compassion and goodness.

20

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You are the Divine revelation who has completely eliminated the systems of caste and religions...

You are the free ambrosia surrounding me and nursing me dearly.

You have become the manifest effulgence.

You are the true Lord shining upon the center of Shitchaba "the 6th state which contain the 17th state the summit of soul effulgence Ulam" witch is rare to be realize even by continuous chanting and study.

You are filled everywhere as all from inner most, outer and outer most, with and without beginning and end.

Commentary:

The relation with the Divine is happening at all levels. He is like a friend, a mother, a father and more, because of this we are forming a big family, we are unified by our Divine essence and the Absolute essence Arut Perum Jothi, this is the reason why there can't be any more caste and differences of attitude between one and the other. We are all the daughters and sons of the same parent, God himself. Only our outer manifestation is making diversity between each of us. Our true nature is absolute compassion and felicity, when we are in our true nature we can experience and live universal brotherhood.

We can experience this through the third eye which is the 6th state that we can make you reach the 17th state.

21

You are the gem of the best teacher as the unique king of Divine dance Thani Nataraja.

You are the wealth of that supreme state called tharpara "the 17th state that is beyond golden white light"; then the middle param called param param "the 9th state white light" and the shrine of knowledge called Chidambaram "the 12th state of golden lights".

You are my true master who had imprinted your Golden lotus feet up on my head so that even the heavenly Beings and other Beings in many worlds see me with wonder.

You are the Divine ambrosia granted graciously to me, to let me love the deathless state of omni grace by enlightening my knowledge after having ruled over me even though I was so little.

You are the wish - fulfilling tree called karpaga which is so sweet mingling within the hearts of those who are completely transcending above mental imagination.

Commentary:

In our days many persons are channeling diverse entities but not many are directly channeling the Absolute Divine.

Vallalar is telling that all the celestial entities from all dimensions are impressed by his shining light and compassion, they wonder about him. It can be the same for each one of us. We just have to surrender to the Divine Arut Perum Jothi and recognize Him as our Guru. Remember Arut Perum Jothi is inside and outside you, both are the same One. So no more Guru who comes from the diverser celestial realms or the physical

world, it is time to be responsible for ourselves and to recognize the Guru within connected to the driving life force, then Grace will rule upon earth.

22

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You are the sweet and fit mate of those who lead the path of tapas "ascetic discipline".

You are the perfection of experience got at the 17th state Siva thuriya "the summit trance of the ultimate experience" which is achieved by the discipline of compassion and knowledge called Suddha Siva neri " the path of discipline of the Pure Divine".

You are the true goodness bestowed by you for me to attain the state of omni grace.

You are the true joy of comfort and delight, the knowledge transcending beyond all nine paths " nine openings: two eyes, two ears, two nostrils, mouth, sexual organ and the anus" and the nine subtle centers "seven chakras, para bindu which is the micro cosmic light, para nada which is the micro cosmic sound" and beyond all new systems. You are my inner light within my soul effulgence, having become the super subtle entity rare to be known even in dreams of those who follow the mundane path of endless birth.

Commentary:

Arut Perum Jothi is beyond all manifestation the one of the nine opening and the nine subtle centers.

23

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You are the rarest thing to be realized, even by those who seat in equilibrium of silent realization and inner peace.

You are the expanding and glowing spring of ambrosia having put me in the state of deathlessness and birthlessness.

You are the truth union integrated inseparably within my heart and in all souls..

You are the joy of full satisfaction enjoyed beyond the ordinary nature of enjoyment.

You are the true focus and integration got beyond the ordinary means of concentration and integration.

You are inner knowledge free from the past and present knowledge.

24

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You are the Lord of compassion who has declared "I'm in form of food given to the poor".

You are the Supreme having embraced closely the lovely light of ruby gem called Maanika Malai near the heart chakra.

You are clear ambrosia given to me as those to appease the taste of my heart.

You are the Divine light having blessed me with the boon of deathlessness, having granted me with both the benefit of the mundane as well the heavenly realm despite my wandering like a bull.

You are the resultant fruit of supra mental visions, seen beyond ordinary visions.

You are the inner idea or ideal thought within the ideological concept of ordinary thought.

Commentary:

Vallalar has shared with us in other writing, that the biggest human suffering is hunger. He the Lord said that He is inside the food given to the poor because this food will release them from suffering of hunger. When you give food by compassion to a poor person Grace will flow in you. It is not just the fact to feed others but to have compassion for the one who suffer from hunger, only if this compassion is arising from our heart when food is given we reach the secret of immortality. In our days many persons give food freely specially in India, some do so for their own prestige and fame, look I'm feeding all this poor, but really where is their compassion at that time, where is the awareness in the action? The knowledge of the soul and the compassion of the heart have to be present first. How can we experience compassion? By opening ourselves to God's Grace, He only can show us what compassion is, because he himself is absolute compassion. The more we mingle with Him, the more we know about compassion. Then only our heart will open and manifest true compassion.

25

You are the gem of the best teachers as the unique king of Divine dance Thani Nataraja.

You are the supreme king who has protected me here on earth having bestowed the boon of deathlessness.

You are the self existent perfection performing the pleasing art of supreme compassion by granting immeasurable wealth for those who had the loving heart to give.

You are the true Lord of Suddha Sanmarga who had ordered me to clear away completely all the vomiting and shouting religions and philosophies, and showed the way of the universal path of Suddha Sanmargam.

You are like a great mountain easily attained by me, even though unattained before by ancient Vedas who praise you as one and many.

Commentary:

If you choose the path of Suddha Sanmargam the Divine will put you on trial as you progress, to see how is your devotion, confidence, faith towards Arut Perum Jothi. Situations will come where you might be tested by the magnetism of a Guru or the old dogmatic philosophies or religions. We have spent so many past lives in those! It takes some time to clear those memories from our cells, the temptation is big but not worth it. What you will gain by maintaining your faith, trust and been responsible for yourself is beyond expectation, the time will come where you will be in you full Divine powers with the Grace Light running through you, then every thing you ask for manifests itself. It is a total abundance at all planes, spiritual, material and love relationship.

WHAT IS ARUT PERUM JOTHI, THE VAST GRACE LIGHT?

For this answer I would like to introduce you to the first part of **Jothi Agaval**.

Vallalar wrote these 1597 verses in less than a night the 18 April 1872.

1 *Vast Grace Light. Vast Grace Light*

Vast Grace Light. Vast Grace Light

3 *The Vast Grace Light is knowledge, the grace which resides in the state full of Grace and eternal felicity. It can be reached through the discipline of knowledge and compassion.*

5 *The Vast Grace Light is above and flies over the crown of the Agamas and the Vedas, transcending them.*

7 *The Vast Grace Light is the earthly and the supreme world entity, that integrates both world by destroying the ego content.*

9 *The Vast Grace Light pervades and transcends over this world and other without ever diminishing the intensity of His Grace.*

11 *The Vast Grace Light reigns eminently over the great void, beyond the domain of speech and mind.*

13 *The Vast Grace Light brings me zeal, discernment and a proper light body and prosperity.*

15 *The Vast Grace Light conducts me across the dark ocean of limitless births and alleviates my suffering.*

17 *The Vast Grace Light makes me climb the insurmountable summits; from there, I can see the six systems of philosophies.*

19 *The Vast Grace Light takes away all my doubts, miscomprehension and wards off all the phlegm from my physical body.*

21 *The Vast Grace Light shines clearly as one, two and two and beyond this.*

23 *The Vast grace Light becomes my sustainer by bestowing His Grace Light, this allows me to understand all without erudition on my part.*

25 *The Vast Grace Light is mellowed by those who have left the six impurities such as: jealousy, pride, egoism...*

27

The Vast Grace Light grows for ever in the unique space that is the one of Divine knowledge to the Golden Divinity space, the one of Grace Light.

29

The Vast Grace Light shines on the altar know as the unique void space the one of the integral, transcendental Sanmarga's comfortable joy.

31

The Vast Grace Light shines on the altar of non duality witch is called the original space made of comfortable joy and absolute knowledge.

33

The Vast Grace Light shines on the wisdom altar witch transcend the pure Kalantha (the science of phenomena) know as the space that grants felicity.

35

The Vast Grace Light shines on the indestructible altar know as the Divine space that transcend Yogantha, it is wisdom in itself.

37

The Vast Grace Light shines on the altar that as no fear, beyond Bothantha, it is called the space of the true great entity.

39

The Vast Grace Light shines on the rare altar of wisdom that is the great space of the Supreme state that is beyond Nadhantha

41

The Vast Grace Light shines on the excellent altar of wisdom that is the supreme space of trance that is beyond Vedantha.

43

The Vast Grace Light shines on the unique altar of wisdom know as the great space of comfortable joy that is beyond Siddhantha.

45

The Vast Grace Light is the unique supreme master of the akara state that is the great space related to the true knowledge of body transformation, takara.

47

The Vast Grace Light shines inside the sacred altar that is Ambalam (the Grace Light' sphere) know as the space of the unique reality of all phenomena.

49

The Vast Grace Light shines on the altar, in the deepest archetypal temple of wisdom, know as the unique natural space, knowledge and felicity of the Being.

51

The Vast Grace Light shines in the space know as the science of immortality.

53

The Vast Grace Light shines on the altar of true wisdom witch is named the space that manifest the cause and the effect.

55

The Vast Grace Light shines on the altar that manifest the true wisdom coming out of the experiences, know as Agama, who manifest as one and multiple.

57

Arut Perum Jothi shines on the altar of the deepest wisdom that is the origin of all the accumulate benefices by the Vedas and Agamas.

59

Arut Perum Jothi shines on the altar of wisdom that is the natural and original state of all the suns and other luminous bodies and more...

61

Arut Perum Jothi shines on the sacred altar that is the origin of the unique space witch goes beyond the sectarians and religious worlds.

63

Arut Perum Jothi shines on the altar witch is the origin that grant the light to the three flames, the sun, the moon and the fire.

65

Arut Perum Jothi gives and shines on the rare altar of wisdom who is beyond the fourth state, the trance state that grant perfect happiness.

67

Arut Perum Jothi shines on the altar of wisdom that brings all sorts of comfortable joy associate with love and compassion.

69

Arut Perum Jothi shines on the altar of wisdom witch is beyond all suffering, as the one of self existent truth and felicity.

71

Arut Perum Jothi shines on the altar of wisdom where all is made with perfection; He is also all like the unique space that transcend all consciousness.

73

Arut Perum Jothi shines on the octagonal wisdom altar which is beyond and really above the space know as the space of extreme joy.

75

Arut Perum Jothi shines on the altar of wisdom witch is the synthesis of the nine levels which is bereft of all afflictions.

77

Arut Perum Jothi shines on the altar that makes us without fear by revealing the non duality.

79

Arut Perum Jothi shines on the altar of wisdom which is a spring rich of multiple mystic powers and perfection.

81

Arut Perum Jothi shines on the altar of wisdom which is without beginning, the space beyond all religions and philosophies, difficult to be realized by the faculties mind.

83

Arut Perum Jothi shines on the altar of primordial wisdom which can't be understood easily by erudition, examination and imitation of sacred text.

85

Arut Perum Jothi shines on the altar of wisdom with an ambrosial perfume and test that confers love and the benediction toward immortality.

87

Arut Perum Jothi shines on the altar of wisdom that confers all sorts of comfortable joy.

89

Arut Perum Jothi shines on the marvelous and mysterious altar of immortality and wisdom since many, many decades, this without decay, radiating beauty through eternity.

91

Arut Perum Jothi shines on the altar of wisdom and confers a perfect harmony without the least presence of distress and affliction. He grants all desires.

93

Arut Perum Jothi shines on the altar of wisdom, the summit made of a pure platinum white light that bestows grace to the one worshipping Her.

95

Arut Perum Jothi shines on the common altar of wisdom with victorious steps, he gives Grace and force to devote that recognizes it.

97

Arut Perum Jothi shines on the common and incomparable altar of the supreme consciousness space which contains the Divine wisdom.

99

Arut Perum Jothi resides in the common altar which is declare by the sages to be as the most highly respected.

101

Arut Perum Jothi shines with an omnipotent force that takes away all kind of suffering and sadness.

103

Arut Perum Jothi shines on the altar made from pure gold where the manifestation of the Divine dance awakens and enlightens the Human Beings.

105

Arut Perum Jothi shines in the marovelous wisdom altar which is unique, He manifest the light beyond our imagination.

107

Arut Perum Jothi shines in the excellent wisdom altar; with an infinite compassion He gives Love that is softer than the one of a mother.

109

Arut Perum Jothi shines in the altar which grants with Love all the intentions coming from your spirit.

111

Arut Perum Jothi shines without separation like a Divine Father and a Divine Mother.

113

Arut Perum Jothi shines and manifest as the wisdom of my wisdom, like a part which is inseparable from my Being.

115

Arut Perum Jothi cannot be apprehended by cast, religions and believes. He is as well the origin and the non origin.

117

Arut Perum Jothi shines like the unique experience which is beyond the faculties of senses, He is the instrument of knowledge.

119

Arut Perum Jothi shines like a consciousness inside an other consciousness and He is the extreme edge of the experience which transcends all consciousness.

121

Arut Perum Jothi manifest Himself only when the realization of the soul as knowledge of the soul is manifested with is origin.

123

Arut Perum Jothi can only realized Himself if the heart is full of compassion.

125

Arut Perum Jothi takes me as He useful instrument. He grants immortality and gives more joy than a mother.

127

Arut Perum Jothi which is without goal and end gives me without studying the capacity to realize the truth.

129

Arut Perum Jothi is the base and the summit that is beyond all visions, even if we are holding the heavens and the earth together.

131

Arut Perum Jothi is the masculine of the masculine across divers universes' spaces.

133

Arut Perum Jothi is the feminine of the feminine across the divers groups of shining universes.

135

Arut Perum Jothi is every where, He becomes all by himself in the vast universe which envelops Him.

137

Arut Perum Jothi is beyond and even more beyond all, transcending all the divers spheres all around.

139

Arut Perum Jothi shines like the potentiality of all forces, He became all and is beyond all.

141

Arut Perum Jothi as become a true reality that the wise man realized as an eternal truth without any defects.

143

Arut Perum Jothi manifest himself here and there as a mobile and immobile creature in the great expend of the universe that is sustain by grace.

145

Arut Perum Jothi shines in all directions, the most inner and the most outer for the flourishing of the agents of power named as Shaktas.

147

Arut Perum Jothi eminently manifest himself where all the groups of Divine power blossoms, they are named Shaktis.

149

Arut Perum Jothi give the Divine axe to the creation, preservation, purification, involution and evolution to the celestials beings, they are all competing for obtening this Divine work.

151

Arut Perum Jothi is the rarest of most rare, the smallest of the smallest, the bigger of the biggest.

153

Arut Perum Jothi become as the vision we can see and the one we can't. Grace is governing those experiences.

155

Arut Perum Jothi grants me with love the power to perform all kind of Divine power and gives me the perfect experience which is named Siddhis with pleasure and felicity.

157

Arut Perum Jothi is unique like an ocean, like the circular symbol of charity; He is raising me towards the summits height and grants me the immortal benediction.

159

Arut Perum Jothi grants especially to me the eternal felicity and arranges for that I not meet death and end of the hunger

161

Arut Perum Jothi shines inside and is integrated at the deepest of myself, He reveals me do as you like.

163

Arut Perum Jothi grants me His benediction, I arrived near from true and I realized the real truth so I can become That.

165

Arut Perum Jothi has sweet test under my tongue, a spirit softer than the sweetest ambrosia and the best honey you have ever test.

167

Arut Perum Jothi is according me the five Divine functions and reveals me “ take away all the miseries from your heart and mind. Let you be touch by the state of Sivan, the self existent knowledge and bliss.”

169

Arut Perum Jothi is according me all sorts of benedictions, by satisfying all the needs and demands coming from all living Beings.

171

Arut Perum Jothi is at the center of all and the exterior of the world.

173

Arut Perum Jothi as become the akara space (the countaining space of all), sikhara (the self existing Being) and vakara (the self consciousness).

175

Arut Perum Jothi as became the supreme advocate of both the method and alchemy path.

GETTING STARTED WITH SUDDHA SANMARGAM WAY OF LIFE' SADHANA

Vallalar message is quite advance, in the divers poems I gives some commentaries or meditations which are a very good start for experimenting Grace, of course in the presence of a teacher you can have a better transmission. Because knowledge comes from experimenting it is important to create the space for the experience to manifest itself, this is the role of a teacher. He has experiment himself so he can guide you and brings you to awake your potentiality. As you well know all knowledge is within us, the difficulty is how to get in touch with this knowledge again. Only when we experiment what we are seeking for the memory of it comes back to consciousness and become knowledge.

Vallalar wrote whose verses related to the sadhana:

*Divine bliss of ecstasy is the real joy of yoga
The ultimate truth is only one and eternal
For the benefit of the world, the shine of Ambalam is working
You witness the Divine play by giving the profit for all Beings
You sing the glory of the Lord of Grace
It is the real sadhana*

The way of life

Yes, Grace is available to all of us at any time if we are authentic in our aspiration and have compassion towards all life. The old dogmatic religious have made us believe that Grace is only there for monks, priest ... No it is for all, it is time to accept our responsibilities. We are like the Divine original Light, the Vast Grace Light. Life gives so much abundance if we open to it; everything is there ready to be used.

For this to function a minimum is needed, there is certain thing we need to believe and do.

- 1) Believe in the only one Divine God head for all of us, the extension to our being towards a higher force, a force which is the origin of all things. Realizing the Self is not enough. We need to go beyond our limitation, open ourselves to more. Once we contact the Self, we are in touch with our Divine essence, good, very good. But what about if we want to realize paradise here on earth and transform this body into an immortal one. This is only possible with the descent of Grace Light in us. Then the outer Vast Grace Light comes and mingles with the inner Grace Light in us. By this action all the cells benefit from this encounter, the transformation takes place.
- 2) We need to have respect and be compassionate towards all life forms. This is a difficult point for most people. If we respect all life how can we kill animals for food, especially that these animals are grown for their meat, they undergo so much suffering before their life is taken away. It is very different from certain aboriginal tradition. They had great respect for life and did special ceremonies before taking a life. They eat meat but had the compassion and respect for the animals, the animal was also chosen on certain criteria. It is better to be a vegetarian. If we have difficult time with this because our physical body needs the meat and we are open to the new and are willing to change by compassion for all life, then do not feel

bad slowly as you get exposed more and more to the Grace Light the change will happen naturally in its own time.

- 3) Be natural, remain yourself is a very important point. The change has to come from inside and hence, let not be showing an appearance. Grace comes when we are relaxed, if we create an other person of ourselves, tensions will come. For example, a common person goes to a Tibetan teaching and is very impressed with all. Next day he starts to do the chanting, by a Maala (a religious garland or chain that we used for counting the number of prayers or mantras done), changes dress, takes different attitude and says now I'm a Buddhist. Do you think this person is really a Buddhist? No, he changes the outside only. What is happening inside him, more confusion is present, and more veils are created. You are what you are, the changes can only come if you stay natural and have the inner experience and knowledge, be conscious of your dark side with awareness, aspiration to change and with the help of Grace, it will come naturally.

As a way of life first if we would like to walk on the path of physical immortality we should do what is necessary to be in good health. This very important so many persons follows Vallalar message and forget this first aspect. We need to make our physical body fit for receiving the Grace only then the transformation can take place. I can go on the subject for ever; there is much information you can read on this topic, but let's be very basic. Proper diet and proper exercise is fundamental.

Second you want to achieve a mental emotional harmony or equilibrium. This is not so easy for most people. Once we understand that our emotions are related to our thought it is better. What we have to do is to become master of our mind, there sitting sadhana is required. Though are the carburant of emotions, so do not grasp the though and the emotion will have no more energy and slowly will vanish. Emotions are important for creating life. What we want is to not have negative emotions which are taking you down and eating all your energy. In the contrary the positive emotions coming from the manifestation of the soul are feeding you. From this I can continue with a simple question in my life what is taking me energy and what is giving me energy? Reflect on this point and adjust your life in accordance you shall see the difference.

Third is to develop compassion and the practice Jeeva Karunai. The practice of compassion starts by having compassion for ourselves, if we are not able to show compassion for our dark side how can we have it for others. The real practice of Compassion comes only when we have experience it trough Grace. When the Grace Light descend and meet our heart, then only we can understand the truth meaning of compassion. God has spoken to Vallalar and told him the best practice of Jeeva Karunai is to feed the needed. In our days we can see, most people are not craving for food to feed the physical body but from food to feed spiritual and emotional bodies. The food we received trough the five senses come feed the emotional body and the divers inner organs related to the divers emotions. The food the received thought meditation and prayer comes feed our spiritual body. Now I will ask you a question, be honest with yourself. Which food I'm lacking, the physical, the mental emotional or the spiritual food? You have your answer then take action to change it and fulfill your need.

Your Being is lacking some physical food, go have a good healthy meal or a good exercise. Yes proper exercise gives food via oxygen and energy to the physical body.

Your Being is lacking mental emotional food, listen to some music, go to a art show, visit some friends, put some Divine music and dance...

Your Being is lacking spiritual food, have a good meditation prayer, go share with spiritual people, go to places which have a high vibration...

Fourth you discipline yourself :

The Basic Sadhana

MIND TRAINING

The flame represents Arut Perum Jothi, God.

As you concentrate on the flame with your eyes open, you open your heart to the flame by chanting the mantra prayer Arut Perum Jothi,- Arut Perum Jothi- Thanip Perung Karunai -Arut Perum Jothi.

Once the mind is calm, relax all concentration and remain in awareness, discover this place of silence.

When the movement of thought is coming back, concentrate on the flame again. Repeat the same process up to when you can remain in a calm state for a while.

From the calm state you will experiment emptiness and then divers the intrinsic awareness which is the void space.

ARUT PERUM JOTHI VALLALAR MEDITATION

The four pillars

I. The intention, the orientation of meditation.

Concentrate upon the third eye and you visualize or contemplate one of the supports of devotion in front of you.

- 1) The flame which represents Arut Perum Jothi.
- 2) The golden sphere of light which is the manifestation of Arut Perum Jothi. It is written in gnana sarié and jothi agaval that the golden sphere of light is the manifestation of Arut Perum Jothi into the matter.

It is good to experiment both ways.

The flame is a good support for the external devotion; if you worship the flame one day you might have the experience that the Golden sphere of light will manifest itself from the flame.

The golden sphere of light with the flame inside is the true knowledge.

- 3) Next step will be that we turn our devotion towards the infinite space.

The light of All that is Arut Perum Jothi, which is light without being light inside the unborn infinite space.

- 4) We turn our devotion towards all life in this plane and other, Arut Perum Jothi is inside All that is.

We just cover the diverse steps of Divine devotion with support and without support.

It is important to understand this 4 aspect of devotion which progressively will bring us to discover our real and truth nature which is absolute felicity and compassion.

The goal of the meditation is that the Vast Grace Light become Me and not I become the Vast Grace Light like in other schools. Do you understand the difference?

We want to create the space in us for the Grace Light to descend and become One with us it is Him who works in us toward the transformation of this body.

II. Prayer and the verb

It represents the communion with the Divine. The verb which is prayer, affirmation determines the destination of the intention which has been created and the directed to the address of the meditation. Meditation without prayer is sterile.

III. The emotion, the sentiment or the energy.

It is the carburant for the Divine meditation, the devotion, the Divine aspiration.

Prayer without emotion, feeling, sentiment is void and does not function.

When I say emotion, sentiment or feeling in this context I mean that you feel in your heart something pure, authentic, true which comes from you heart, there is life to it an energy.

It is not that you are there praying and lamenting yourself, self pity does lead nowhere.

Vallalar call this the causal fire of the heart.

IV. Awereness, contemplation

The point of light which observes all.

The awareness remains in the physical body, listening to the diverse part of our being, to be receptive and welcoming the descent of Grace Light in us.

At first this is done by concentration then it becomes a contemplation which is natural.

The Arut Perum Jothi Vallalar meditation is formed by the four pillars which are the intention, the verb, the energy and the awareness.

ABSOLUTE COMPASSION

At first we must understand that it is not possible to express compassion unless we have experience directly the true meaning of compassion.

How this is possible? By the Grace of God we can have a direct experience of compassion, as we are getting infuse by God's Grace Light we can see how God Himself as great compassion towards us and how this absolute compassion is coming to reach our Soul. At that point something beautiful is happening! In a second without thinking we are expressing compassionated love out of our heart.

O my Lord what a beauty knowing that at any times, moment you are available to me. I just have to rich toward you and there you are infusing me with your compassionated love. So wonderful isn't it!

Knowing this I realize that the best way I can develop compassion is to let myself be dwelled by your Grace.

As this quality of yours will grow bigger and bigger in me.

I have none to worry about.

Because between you and me there is no differences.

Has I became the instrument of your Grace power compassion will arise out of me naturally.

This is the secret; there is nothing to be created.

Only be One with you, by creating the space so you can manifest your absolute compassion trough me.

Human need to understand that in this non duality, there is also duality.

In reality duality and non duality are just one.

It is just a perception a diverse way to look at things.

Little confusing you would say!

Experience it and you will understand.

In a second place we can prepare ourselves with the idea of compassion, try to understand at least with the mind its meaning. The Buddhist teaching call this how to cultivate compassion. By doing good actions, meditating on the meaning of compassion and having good thought for others we can cultivate compassion, but it is not real compassion, from this type of compassion you will not get the benefit of immortality that Vallalar speak about. The true compassion comes with the power of Grace and is express in a natural way like I explain it above.

JEEVA KAARUNYA OZHUKKAM

The discipline of living compassion,

For a better understanding the translation is adapted by Dhayanithi Mesrobian.

1

Revealed on the 23rd may 1867 for the opening of Dharmasalai kitchen fire.

Dear all Jeeva Karunai is like doing an action and getting benefit out of it.

Life is short, it is necessary to make a quick effort right now.

The goal of human life is to get self realization with body transformation leading to Divine oneness and to get eternal blissful life without any impediment of time space, condition, any manner or measure.

To attain this it is necessary to gain the Supreme perfect Grace power (Arul Shakti), which causes all the cosmic bodies with all material things as well as living beings to manifest Divine creation and protection.

Grace power is operated by the self existing entity, reality or truth (Sathyam), which reveals enlightenment and bliss at the Divine and the soul levels.

It is only with the perfect Divine enlightenment along with the perfect bliss experience that the goal is to be attained.

For gaining the Grace power there is no other way than the discipline of living compassion.

The Grace power implies God's Mercy or the Supreme Compassion which is enlightenment with bliss or greater intelligence with soul delight.

The Divine and the Soul manifestation are harmonious and identical, because they are homogenous meaning they come from the same source of Supreme Consciousness.

By experiencing the diverse manifestation of the Being we are going toward the manifestation of Divine qualities because those qualities are similar and express themselves at diverse levels of experiences: the positive expression of the Being and the the manifestation of the qualities of the soul which are goodness and wisdom.

Other religious or intuitional paths lead only to illusion and darkness because they are taking you away from the real nature of the soul.

Through the practice of Jeeva Karunya, Soul Love and Knowledge will manifest spontaneously.

Love and Knowledge will empower you to manifest the absolute Compassion.

When you obtain Love and Knowledge first, you can have the right attitude towards all Beings: the real expression of compassion will manifest with all benefits and prosperities.

You must practice this with full awareness, experiencing the Divine perfection.

To be able to understand the meaning of compassion it is necessary to recognize the suffering and the joy in oneself and in others; this brings the mellowing and meting of the soul, inducing to develop causal fire (the inner Christ).

The utmost suffering is hunger, thirst, diseases, desires, poverty, fear and murder; those are to be recognize through your perception and your vision, so you realize the fundamental necessity of living compassion based on universal fraternity, acknowledging that we are coming from the same source, the same Divine Father and Mother.

This is difficult to understand because the soul is clouded by impurities.

You must clean the thick glass of the mind and make it thin.

You must brighten the intelligence.

Why do we care about suffering?

It's because the conscious soul undergoes suffering: mind and body are the instrumental cause of the soul suffering.

Why there is so much suffering in the world?

Because compassion is not been revealed or manifested.

The soul can be compared to the resident of a house, the body and the mind to the component of a house, only the resident can enjoy the house but not the house!

The body is like a rented house, the daily rent is the food we give to the body, only by God Grace we can make this body rent free or going without food.

If we leave the body we need to found an other one: go to an other house.

We know now that it is in our hands and responsibility to create our future incarnation and have the knowledge of our previous birth.

When we change house our enemies will remain present; in the same way when we change body our past karma or memories will remain (nb: there is no karma but only past memories, the principle of karma as been created by the Human Being and not God).

When we trespass the Divine laws we live difficult experiences; but those are lessons from which we learn; in His great Compassion God is showing us the right actions that allows us to grow, to transform our Being, so we can understand and respect the Divine Laws.

In future when Grace and Compassion will rule upon earth even poison snakes, tigers will loose they violent nature.

Compassion is not only a sadhana but a manifestation of the nature of the soul and the Divine.

When this compassion as become a natural expression, it is considerate as true.

If you are able to remain into your natural, primordial state sadhana is not require.

Soul and God are conscious Light, the soul can't manifest consciousness without the physical body which is made with Maya or illusion. Maya create the hunger, desire, thirst, disease, poverty, fear and murder.

The suffering caused by Maya comes from a lack of consciousness.

If we put an intelligent effort, we know that God give to each individual the freedom to avoid and eradicate all this; for this reason it is important to transmit the knowledge of the effects of Maya to those who suffer, so they can develop more Knowledge.

When we do an action of Compassion remaining in our natural state God will answer by His Grace.

When you give with joy to a Being, it will come back to you directly.

It is notice that the higher form of suffering is coming from hunger and murder, because our faculties are totally altered by it.

If it is not possible to do act of compassion directly, it is important to express it through the power of our intention and let our heart speak for the benefit of all Beings.

When a person is taking food all his senses and his Being become receptive; at this moment one as the potentiality to receive some message and guidance because his Being is fully receptive: those messages will help him to come out of the chain of suffering, become aware.

Like this feeding the needed at all levels is a chance to put them on the right track by opening them to a little consciousness. (nb: feeding the needed is not limited with food, the biggest hunger in our days is the one of spiritual food).

Only this kind of Jeeva Karunai gives you the ultimate siddhi and the ultimate salvation. The human body is not easy to get, only in this human body both Soul enlightenment and God's manifestation is possible.

If we do not take the chance now there is no certainty that we can obtain a human body again.

The Human body is the only one who can achieve the eternal transformation into a body of light.

The other type of life form coming from diverse dimensions do not have this gift, in the same way the human life is the only one who can achieve absolute knowledge.

This is the reason why God has ordered to save this body from starvation and violence; this is related to our body and all life form.

The food you are taking must be suitable and in harmony with your entire Being, so that it can give strength to the body and mind. Meaning you must be master of yourself and know what is right for you or not.

The food carries the memories from the person preparing and giving it; if we take this food unconsciously we are absorbing the memories and the vibrations of this person.

It is important to do our best for relieving the suffering at first from hunger then preventing from murder and killing: Let's try our best to abolish this type of suffering, it is a must.

The other types of suffering mentioned above are secondary.

Killing animals and flesh eating is against the will of God, because killing stops the development of consciousness, both at the Divine and Soul level.

Violated food gives you the experience of dark forces.

The called satisfaction coming from flesh eating is just an illusion, Maya. Even cats and dogs can become vegetarian.

Even the plants have life, but when we eat them they are not completely destroyed because their seeds and fruits have only the sense of touch. Seeds are vehicle of life and not life keepers.

So in vegetarian diet there is no life taking, this will not obstruct the access to Knowledge.

When the seeds are sprouting they give life; it is important to not disturb them, we should feed them with water.

Starvation diminishes individual and Divine knowledge which are complementary, the male and female faculties shrink, the quality of the mind changes, the decision making is affected, the prana is shackled, all body elements are scorched, eye vision diminishes... So we can understand that suffering from hunger is the highest of all and must be eradicated.

Giving proper food will help all faculties to flourish and give great bliss.

Feeding with Knowledge is an instrument for expressing and manifesting Compassion.

Do this kind of service when you still have the strength to do it, it will always help you to do so.

Compassion is the key to open the gate of heaven.

Many sadhana lead only to the gates of heaven, you must gain the key of Compassion at proper time.

If you gain the key all sadhana are transcended.

Compassion itself contains all the diverse path towards God realization.

Compassion itself is the real worship and prayer, all the other types of worship gives only knowledge which brings you towards compassion which is not the Compassion.

If you have Compassion even with sexual and food enjoyment you can receive God Grace.

This is not the case with yogis, saniasin, priest and others like it is said in the Vedas that only the ones who have renunciated can receive God's Grace; all this is illusion without Compassion.

First you need to express Compassion within the family and in you, then you can carry it outside.

Compassion with Knowledge is the ultimate aim which brings you prosperity, health, total abundance... Ultimately all dangers including destiny of death can be over come.

All the benefits coming from actions that one undertakes are only coming back to yourself.

Do not be distract, detoured by others impediment, even the ones coming from our close ones.

Even a Being with low capacities is worship by Devas, Siddhas yoga... when he practice Compassion with Knowledge.

This is True by Gods commend.

Sathyam

Revealed by Vallalar on the following year.
Treatise on worldly blissful life, celestial bliss life and Supreme blissful life.

The worldly life pleasures and bliss limits the development of the body and mind with and only gives a short period of enjoyment.

The best worldly life is the one of a good union: husband and wife, with intelligent and balance children.

All family members are avoiding any sort of disability in body, mind, enjoyment and knowledge.

The qualities of such a family is Love, Compassion, discipline, self control, endurance, truth speaking and purity of thought and action with bring respect.

Celestial bliss life is a little superior in body and mind enjoyment and gives some occult powers.

Supreme blissful life is manifested trough every thing: the body, the mind, the cosmos enjoyment and the Grace power, this without any impediment of time space, manner and measure.

The glory of blissful life is total transformation of the body, skin, nerves, bones, muscles, blood, semen...

Asuddha maya elemental body transform into a golden pure elemental body of infinite fineness and is shining both: visible and ultimately invisible.

The transform body could not be affected or attack by stones, soil or any solid matter, both internally or externally.

- The water could not immerse the body externally or internally, the body can't get wet.
- The fire cannot burn the body .
- The air can't move the body or affect it externally.
- Even ether can't be infuse externally or internally.
- Gravitation as no effect on the body. He can float any where.
- No cosmic rays can affect such a body.

This transformation is only possible with de descent of the Vast Grace light or Arut Perum Jothi into the body bringing extra sensual perception of clairaudience, clairsentience, clairvision, clairkinesis.

The hands and legs can move and act any where...

There is complete mastery over maya or illusion.

With this body every thing is possible, it is the embodiment of God upon earth.

Like milk contains butter when you churn it and comes out, it is the same with the melted soul which manifest Grace.

At the beginning of creation all human being had the same faculties of Knowledge, Divine expression of Love, Compassion and enjoyment.

They forgot God commend and discipline and in consequence a second creation came where all Being had to go through the law of karma.

Different types of persons and bodies came to birth according to their past memories, effort and action taken to fulfill God' Law.

God is compassion and justice and ultimately He gives the perfect bliss for all.

All the pass experiences are hidden by the multi color screen Chit Shakti.

Arut Perum Jothi
Arut Perum Jothi
Thanip Perung Karunai
Arut Perum Jothi

THE SEVEN VEILS

Deepam, or lamp:

Vallalar recommends the continuous remembrance of the Almighty with the melting and mellowing state of the heart mind and soul. For this he has lit a lamp "Deepam" to represent the body as the container of the oil lamp; the oil as the blood; the thread as the semen or vital life force; the flame as the soul effulgence and the inmost of the flame is God. This flame is separated from the Absolute Arut Perum Jothi by seven veils.

The seven veils

Each color have they own aspect and power, the veil is different from the color.

The colors and their power

The color and their power are manifested in the physical body; they are coming from the solar rays spectrum.

The veils and they power.

The power of the color related to the veils comes from the Vast Grace Light spectrum. The veils are in the godhead or start on top of the head, they are planes of realization related to divers levels of experience.

As we have seen in Vallalar' great sermon, the green veil is very important because it is the bridge between Asudha maya and Suddha maya or the lower veils and the upper veils. The same green veil will go from been dark green to golden green, then it open itself toward the upper veils.

1) Black, Maya shakti

7th level of experience

Is the great illusion

In the black veil the soul consciousness is not revealed, one remains in the impure illusion, so that God rules is not understood.

2) Bleu, Kriya shakti

8th level of experience

The blue veil veiling the soul consciousness so it is not revealed.

It is hiding the soul manifestation of the impure pure illusion.

My experience from this veil is that it corresponds to the affirmation of the self or the soul consciousness. Green, Para shakti

9th level of experience

End of Asuddha maya and Beginning of Suddha maya with the black green to golden green. Veil the bindu nada, macrocosmic sound light. The golden sphere is veiled by the green veil. Veil the Like and dislike.

3) Red, Icha Shakti

Veiling the occult power of Ambalam or Chit Saba (supra consciousness or truth knowledge, 10th level of experience)

4) Gold, Gnana Shakti

Veil the ultimate reality of truth knowledge. 11th level of experience

5) White, Athi Shati

The truth space, veiling the vast space of Ambalam, is the border of the 12th level

6) Merging color or uncolored, Chit Shakti

Is the border of the 13th level experiences. The veil of all the past experiences, the past life and the past knowledge.

From the 14th to the 17th level, it is the vast experience of Arut Perum jothi.

Arut Perum Jothi
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Arut Perum Jothi

More advance sadhana

VICHARAM

The great sermon

Don't continue wasting your time as you have been doing all along. Devote yourself to spiritual enquiry.

The self enquiry (Vicharam) is this: what is our human situation, what is the nature of the powers that lie beyond us and move us?

What is the nature of self existing Almighty God who is mastering and ruling us, being seated above all of us?

Accordingly, all of you should do Vicharam; either individually solitary or collectively, along with amicable friends who are harmonious with or fit to your intelligence or knowledge and discipline.

If we can do this kind of self inquiry the foremost three veils black, blue and green color, which obstructs strongly our soul-knowledge and prevent enlightenment will get removed and vanish. If those first veils vanishes, all other veils will vanish more quickly and automatically.

We should appeal to the Almighty Arut Perum Jothi with continuous thinking and singing with prayer for the removal of the so-called thick veil and also realizing our short-coming and faults combined with needs, even when we are sitting and relaxing by lying down on bed or other; and also we should make efforts with devotion and Divine Love so that the real truth will be revealed to us.

This Vicharam is of two kinds:

- 1) *Param, the self inquiry related to the Supremely higher One which is about Arut Perum Jothi.*
- 2) *Aparam, the self inquiry related to the lower World of the Divine, the manifestation of worldly activities upon earth.*

Between the two the one related to this world is not correct. Because if any one is involved in Vicharam: it should be not considerate as standard.

Vicharam is revealed only if we refer to para loka-Vicharam the inquiry about the Divine world and the Divine life.

Just as we remove the fungus above the stagnant water of the pond, it is not easy to remove the thick dark green veil of the likes and dislikes which obstructs the vision of our soul knowledge. Without the transcendental heat of Divine self inquiry, this kind of Divine causal heat can't be realized by the spiritual experience of the adept Yogi.

Only for creating this heat the Yogi go and live in forests, mountains and caves, for hundreds and thousands of years, the Yogis have gone tremendous penances, severe tapas, strict observances and self control.

This Divine heat is not known to be created or kindled by this type of human efforts.

Even more than that, Vicharam exceedingly great heat can be created by doing melting prayer, praying with devotional song combining together with meditation and thinking about the Divine nature, truth and glory of the Lord.

By practicing Vicharam as it has been describe, it is possible to create thousands time more inner heat than the Yogis have been doing.

How can we produce the heat coming from Vicharam?

If we can seat three or four hours continuously involved in the practice of Vicharam we can attain and achieve whatever we have to attain.

In this world , worldly people would refer to Vicharam as misery and sorrow without knowing or understanding the real truth and meaning of Vicharam (in Tamil if we translate Vicharam at the first level, we have Vi: remove and charam: sorrow).

Moreover somebody may ask: Oh! This is the best occasion or proper time for the advent of the Almighty Arut Perum Jothi. Why is it necessary to do efforts at the time of the manifestation of God? Can't we attain and achieve whatever we have to achieve?

Yes. This is good that we asked this ; it is really True that the Almighty is to be manifested. Also it is True that the veil and the dark screen is going to be removed by Him. It is also true that you will achieve or obtain whatever you have to obtain. But the already mentioned the dark green veil or screen which is connected with the dislikes and likes, is existing at two levels. The green veil is the door between Asuddha maya and Suddha maya.

1) *Asuddha maya veil: which are related to the impure kind of maya or illusion, is base at the lower portion, the darkgreen veils which includes the black, blue veils. They represent the aim and tendency of enjoying this worldly enjoyment.*

2) *Suddha maya veil: which is related to the pure kind of maya, is base at the upper portion, it is green gold, the door of the red, golden yellow, white and merge colors veils. Suddha maya is related to achievement and perfect realization or paraloka, the Divine world and life. When the Almighty manifests, and grants favor by His Omni Grace, He will remove only the Asuddha maya veil at the lower part of ordinary human beings who had no effort and practice of the True Self enquiry(Sat Vicharam). When the lower veils are removed it is possible to be blessed with purity so we can be purified, but we can't achieve whatever wish and goal of perfection. We can't obtain the Divine favor of performing the five divine functions of creation, production, purification, involution and evolution by the blessing of Grace, along with other siddhis or supra-natural powers of perfection.*

Only if we live with a continuous effort practicing Sat Vicharam the bottom veils of Asuddha maya and the upper veils of Suddha maya can be removed. At this point the following veils will be removed quickly. So , if every one can try with good efforts, it is possible to gain proper and sufficient benefits and profits. You can find the description of the over veils in Jothi Agaval poem(in this book refer to page ..).

Let us not put our belief or faith and goal in the philosophical art's and stories such as Vedas, Ahamas, Puranas, Ithihasa... Because those books are like imaginary arts of symbolic and hidden Truths. Without revealing the real fact, the authors of those books had veiled and obscured the truth, as though somebody is covering with soil and dust over a death body. Even without revealing with a little atomic measure, they had symbolically represented the micro-cosmic (Pinda) superimposed upon the macro-cosmic (Adan).

For example authors had named and represented the Almighty as Kailasapathi, Vaikuntapathi and Sathyayokaayhipathi, and also imaginarily constructed the proper shrine which have become the vehicle, the inner mould, the external form...made exactly like a human being which had forgetting the Truth, they had expressed their imagination itself as Truth.

If anybody enquires : Does the Divine God posses hand and legs similar to a human being? They hesitate and get wildered without knowing what to reply.

The later followers, calling or naming themselves as great men, had puff led and bluffed nonsense things by closing their eyes of Truth vision.

But the ancient one who had covered and hidden the Supreme Truth where a great adept of genius and powerful person. Till now, nobody had discovered and found out what he had veiled and hidden, what he had locked or covered, no one had struck and broken the lock that he had sealed.

In the false religions, some occult power or Siddhi had been imaginatively promised. If we try perseveringly for ten to eight years for every siddhi, it is impossible even to attain little siddhis. If we put our goal or aim for these siddhis, will get deviated away from the goal towards the Almighty God. If the aim of God realization goes, at last the great profit or benefit will go in vain. Or otherwise, if anyone tries for a long time, and attains a little siddhi, the great gain or soul benefit will go away. So let no one aims at the little siddhi but at the Almighty God only.

It is possible to attain super-human powers and to work miracles. But do not aim at these. The smaller gains are not worth-while: they rob you of the bigger, true gains. Therefore, undistracted by these, let your minds dwell wholly on God...

Likewise do not pin your faith in religions. They do not give you the spiritual experience born of true knowledge...

The faith I had in Siddhantha Philosophy it is hardly possible to exaggerate. My poems and prayers in my book are standing testimony to this. The reason why I had such deep faith then was my lack of true knowledge.

Now God has raised me to a pinnacle. This is because I gave it all up. You may likewise gain divine life if you likewise abandoned every thing, all attachment.

If you do not surrender entirely to the Almighty, you will not gain any profit.... If any one think that the attachment and aim on the religion had lifted me up, it is a mistake. What have lifted me is Dhayavu, the supreme compassion. I my early prose writing I viewed all Gods and Devas as the shadow or similitude of Arut Perum Jothi up to when I realize that the only truth is the one of Arut Perum Jothi. Only Dhayavu the supreme compassion and Orumai the oneness or the unity feeling of the soul is necessary. Only when this unity of the soul is realize the compassion will emerge or manifest, from there we can go to the greatest heights. From this Oneness of the soul my knowledge had transcended above so many millions of universes (Adams).

If any one who is obstinate and does not come along with my path or does not heed to my words, or obey my advices and instructions, in whatever manner, but behave rudely. I will try my best to bring them to the path using skillful stratagem by:

- 1) *Saying good or friendly words.*
- 2) *Teaching good thoughts to them, even by using a threat voice to awaken them.*
- 3) *Falling at they feet, surrendering with obedience, so they become more receptive to my words.*
- 4) *Giving money and other desirable objects and gift, so they can become under my favorable cooperation.*
- 5) *At least I will try my earnest prayer.*

Like wise, I will bring anybody to come to the path of virtue and goodness of compassion and Grace. Let all of you also try and pursue, like me in the same method and manner.

Even during the previous night, I had been appealing and soliciting with prayers to the Almighty Arut Perum Jothi, that without my active presence, even for a second, the people here would feel at home and live satisfactorily.

That is not meant only for the people living here but for the one living all over the planet, because all are my brothers and sisters, all our souls are melted into One.

If anyone does not come to the path of discipline and perfection, I will try my best as there is little short time before the manifestation of the descent of Grace Light upon earth, the collective evolution is coming soon...

Many people come to me putting they power in my hands, considering me as the Divine embodiment or Godhead. Oh pity they do not understand.

The reason why they think like is that they did not experience the Divine directly.

For this let you be involved in doing Sat Vicharam, the true self inquiry.

The enquiry is as follow:

- What is the real position and status of the sun, the moon and the stars in the macrocosmic universe (Adam)?

- Who is in this physical body, the microcosmic form (Pidam)?

- What is the reason that there is over growth of hair on the eye-brows, arm-pit...?

- What is the factor and reason for the hair, not growing upon the parts of the body, like the forehead..?

- What is the reason for the emanation of germination and their further growth of the nails on the fingers of the foot and hands?

- What is the inner form, outer form and self existent Nature of them?

Likewise, one should enquire about the microcosmic phenomenon (Pindam).

This should be done uninterruptedly and continuously.

If we do self enquiry and create carelessness or no desire for the worldly enjoyments, the state without desire would be attained. And hence the fifteenth state of yogam in gnanam will be attained (see what are the four margam page ..), which is among the four kind of steps of divine practice, like:

1) Saryai, the Divine discipline and observance.

2) Kiriya, the Divine action or divinely deeds of devotion...

3) Yogam, the Divine union.

4) Gnanam, the Divine wisdom.

Then the third step of Yogam in Gnanam, whereas:

1) Gnana- Saryai, the 13th step

2) Gnana-Kiriya the 14th step

3) Gnana-Yogam the 15th step

4) Gnana- Gnanam the 16th step

If you involve yourself fully in this sadhana the Almighty will reveal to you limitedly for the conditioned-knowledge...

At this moment, the Almighty Arut Perum Jothi had removed or abolished every thing untruthful. Every thing as been revealed to me in order to attain the supreme, soul bliss, with the favorable help and guide of the primary sadhana, for the ultimate experience or enjoyment of the Divine Bliss of eternal blissful life...

The Divine commandment of our Almighty Arut Perum Jothi is as follow:

As our first or foremost sadhana or spiritual practice is the Karunai, the discipline of soulful compassion, the Almighty had taken explicitly this Divine formula as the foremost practice or primary sadhana, as

*Arut Perum Jothi
Arut Perum Jothi
Thanip Perung Karunai
Arut Perum Jothi*

*Infinite Grace Light
Infinite Grace Light
Unique immense Compassion
Infinite Grace Light*

Mercy, Dhayavu; compassion, Karunai and omni grace, Arul will reveal the same meaning at the end, the soul knowledge with supreme compassion itself which is the fully perfect Bliss.

The meaning of this secret formula is the supreme knowledge with the supreme compassion.

If you surrender yourself to this sadhana there is no reason why you shouldn't be any obstacles for the ultimate enjoyment of the Divine Bliss...

What ever Veda or truth knowledge, you take as the word of belief or faith, you can only realized...In accordance if you choose the path I been telling you will have a life based on truth knowledge and bliss. Till now, there had been no prevalence of Suddha Sanmargam, the absolutely true path of compassion and eternal blissful life.

Moreover, even the dead would have got resurrected back to new spiritual life.

Only now, is the period for Suddha Sanmargam; to witness this truth the flag as been unfurled, it is the external symbol representation that there is a system of plexus, starting from the navel and terminating at the eye brow center. At the fore end of the fore head, there is a membrane hanging within.

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

Bellow this membrane there is a nerve moving up and down in simple harmonic motion. This kind of flag could be realized in our soul experience. Only to refer to this experience, symbolic colors had been unfurled.

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

Even when I started to reveal the truth, as I had been ordained to do so, there is non, to understand and realize this fully.

The Samargam flag is unfurled externally so that every one can realize the truth.

Those who had come earlier with this mission of messengers to reveal the truth had not only hidden the truth but also obscured it as though throwing mud and soil upon the truth...

If you persist in this enquiry, God will come to you and reveal to you what is fitting.

When you develop further, He will let you know more.

For a while, after me, none will be forthcoming to counsel you. For that reason do not continue on the path of indifference. This is my last word to you. This is true, true, true, and true as this is the Divine commandment or the ordained decree of the Almighty.

*Arut Perum Jothi
Arut Perum Jothi
Thannip Perung Karunai
Arut Perum Jothi*

To be able to have good success with the practice of Divine self enquiry, it is necessary to have some foundation. Understand how mind function and what is the nature of mind?

Have some knowledge about meditation and prayer and some experience of contemplation.

The practice of Divine self enquiry is a combination of prayer, meditation and silence or contemplation. I would try to explain what I mean by this.

- 1) The Divine enquiry is like a prayer, you are not enquiring to yourself but to the Divine Arut Perum Jothi, because you are addressing yourself to Him, it is a prayer. You must put yourself in a situation where you are begging the higher force to give you an answer, you are becoming vulnerable and your heart is opening.
- 2) You must stay in your Divine manifestation, maintaining a high vibration; this is possible if you remain concentrated in the present moment so you can become receptive. This is meditation.
- 3) As you get deeper into the practice you inner heat and vibration as grown to such extend that there is no more effort of concentration. You are immerging with Divine Grace Light, in this moment the presence of the enquiry and the silence for the answers come by themselves. This is Divine contemplation with Divine self enquiry.

ABOUT THE EYEBROW CENTRE
Poeme 128 vol 6

Fix your attention to the eyebrow centre with awareness, open it, see the light and get delighted.

This is the mean of salvation; the last dance is coming from there.

From this place you get the inner ambrosia, all the Shitsabai or the Golden Sphere of Light comes to your possession.

Because I'm in possession of the Golden Sphere of Light, all the Devas and others speak about my glory.

No more illness is coming to me, all miseries is gone;

At this moment the last rule of Grace is offered to me; all the Vedas and Agamas are speaking well about me.

Now in this cheating and unaware world, all my miseries from birth are gone: no more pain is available for me because the boat of Grace as been given to me.

In this boat of Grace, I got ascended and seated, sealing troughs that I come to a small chamber. In the centre of the Effulgent chamber there is a platform, a decorated Divine Gem.

Having the vision of this true wisdom I'm delighted.

Above the seven golden mountain a Divine pillar is appearing, and above it the last hole from Grace, ascending there their is so many vision revealed to me with so many colours: ruby, red, golden white , multicolour, emerald, pearl, coral so many transformation, it is beyond expression , only my Divine father witness it all.

Prosper Rishis, the Divine country of all delight where reside the trans-state; I see the home of the last gem set where the Lord is doing is Divine dance.

If you see this with unconscious awakeness you will be awakened to consciousness and you will clap your hands as a symbol.

Upon the mountain of light it is beyond limitation, upon the trans- state you will chantin a natural way the Suddha Sanmarga poems.

When the Lord arrived all the dead comes back to life, this is a new type of enlightenment, not know before.

I got the realisation of the shrine of Chidambaram, the Golden Sphere of Light, in consequence Siddhas and other height souls speak good about me, and all the miseries of this birth is gone.

Those who speak of good things and about God's Grace will get good fame and name; they will never loose their currencies.

Receiving Grace and speaking about the Lords glory will give you an eternal blissful life.

WHAT ARE THE THREE BODIES' VEHICLES OF IMMORTALITY?

In the path of Suddha Sanmargam the three bodies are: *suddha deham*, *pranava deham* and *gnana deham*.

- *Suddha deham* is the **pure physical body** which becomes golden white "every cells realize **the compassionate love body**". As soon as the physical, mental, emotional and spiritual bodies are far from impure illusions the supra consciousness forces are realized, they are called karma shiddhis. For Vallalar these shiddhis can only be reached when we attain Suddha deham.

The realization of Suddha deham is the first step of sadhana, which is to make the body pure, so He can become a fit Divine instrument. Most people think that the body is not important on a spiritual journey, this is a wrong idea. All the suffering a Being can experience goes through the physical body. If the body is not made pure the suffering will continue. How can we speak about God and having a spiritual life when we are not able to respect our own body? The body is God Himself, each cell contains God's Light and memory! We create so many stressful situations, eat meat and non natural food, drink, smoke, stimulate ourselves with diverse drugs, all this create degradation to the body. At first we must change our habits toward a healthy life style, with good vegetarian diet, proper exercise, right thinking and proper actions.

-*Pranava deham* is the development of the Divine Godhead "in **the subtle body** we realize the **Grace body**" in diverse traditions we can find the golden sphere presence which surround the head of a Saint. Vallalar says that the psychic head is made of a very refined brain, this brain is called Omkara brain, the other brain which is more ordinary is called Ankar. It is the body of Light made of pure bliss and joy. This body is located above the head. Pranava deham is called the Grace body, because Grace is pure bliss, joy and compassionate love.

The development of Omkara acts as a direct receptive station with the cosmic consciousness.

This station passes on the messages to the more gross brain. This type of development is only possible when the vital "the lower being" is not any more the master and that the mental is able to maintain certain purity. Letting the Divine consciousness enter in the brain, this one develop itself more and more. Each cell receives this message then the transformation is taking place. At this time it is possible to go beyond the diverse veils of maya.

This prosperous and expansive body is also called Omkara body. The development of this body allows you to go beyond the established gross principles of nature. The subtle body starts to grow to the size of a golden mountain, the physical body transforms itself into the body of a five to eight years old child, the sixty four shiddhis become on the control of the yogi. This body can't be perceived by the touch and the sight.

Nb: Vallalar's wooden sandals are the size of a child foot. He had to put the white cloth over him so we could see his body' shape. All the photos which were taken of him didn't show his presence.

It is possible to experiment the Pranava Deham body by doing Ambalam Kryia yoga technique, in this body you experiment great joy, bliss and compassionate love. It will appear at first that there is a duality between the physical body and the Grace body. Slowly as the physical body becomes more pure the duality diminishes. When Vallalar speak about the realization of the Pranava Deham body, he mean that this Grace body is fully integrated into the physical body.

- *Gnana deham* is the transformation of the pranava body into a gnostic body "in the **causal body** we realize the body of the One, the light beyond light, the form beyond form. " With the third eye function and this development, the body eliminates all sorts of impurities and become almost invisible. Such a body appears like a fire ball or a fire pillar. With the practice of Jeava Karunai, the practice of absolute compassion, this body receives Grace. This Grace allows him to obtain the same powers and qualities of God. As the physical matter as become pure Grace Light, there is no more limitation coming from the physical matter.

WHAT IS SUDDHA SANMARGAM?

Suddha Sanmargam is the pure brotherhood and goodness path which brings to absolute felicity and compassion manifested in this world.

On these days, Suddha Sanmargam teaching is the one which is the most adapted to our living style and time.

How can we practice it in our daily life?

It is the opening of the heart through the *service* for others and the *knowledge*. It is the path of compassion, it does not require an intense sadhana isolated from the world, but an active life in the world of matter which is full of Universal Love, Light, Truth, Joy, Compassion for all life and a brotherhood life.

The transformation of the Being is into the matter. We live in the matter expressing full bliss and absolute compassion.

Vallalar is giving the following explanation about the true brotherhood society of the pure path of goodness and harmony, *Samarasa Suddha Sanmargam Sathya sangam* :

Understand that it is the society of the persons who follows the four margams which are the essence of the teaching of the book of universal wisdom Thiruarutpa, designated to be the adept of all religions.

Vallalar has established ten rules inside Suddha Sanmargam :

1. There is one and unique God.
2. We address to Him and He has represented under His original form of Light and true Love.
3. We do not address to any other type of divinity.
4. We do not do any animal or other form of sacrifices.
5. We have a vegetarian diet.
6. We practice the equality of caste, Sex and other.
7. We consider that all life is equal in the eyes of God. All life must be seen as ours.
8. Taking away hunger from the poor which is the key to paradise.
9. Dead must not be burnt but buried.
10. All superstitions and other beliefs must be abolished.

WHAT ARE THE FOUR MARGAMS?

Sanmargam is composed from the four arts or discipline:

1. **SARIYAI** : The art of divine service in daily life.
2. **KIRIYAI** : The art to perform Divine devotion or prayer, feeding the poor who have nothing is another form of action.
3. **YOGAM** : The art of the truth path of communication or yoga is to live in a good and excellent way.
4. **GNAANAM** : The art of the true path of wisdom is to live absolute felicity while anchoring into the inner light with the Divine grace presence , this is true knowledge in the presence of Divine Grace

Then it is important that to arrive at the level of Suddha Sanmargam it is necessary to pass 12 levels of experiences which include the first three levels of experience described below. These three levels are each time associated to the four arts described above, 3 times 4 equal 12. The result is to attain the 4th level Saayuchiyam, the integrate union with God.

The four levels of experience:

1. **SAALOKAM** : Live in God's world.
2. **SAAMIPAM** : Live near God.
3. **SAARUPAM** : Live in the self consciousness that we are the same as God.
4. **SAAYUCHIYAM** : Reach the united union and the Unity with God.

The united union refers to the inner divinity realization: Saarupam.

This union must not be associated with the outer world: Saayuchiyam the believe in the Divine Godhead or a higher force which induces the decent of Grace, anchor in the physical body.

We have the four levels of experience that are combining with the four Margams.

The four Margams are :

1. Dhaasamargam.
2. Satputhramargam.
3. Sahamargam.
4. Sanmargam.

We can compare the meaning of the four Margams In the Indian tradition:

1. Become the servant of God.
2. Become the son of God.

3. Become the friend of God.
4. Become God Himself.

Vallalar gives this meaning to the four Margams :

1. Become the servant of all living creatures.
2. Become the son of all living creatures.
3. Consider all living creatures as your friends and same for the opposite.
4. Consider the life of all creatures as your life.

In each Margam we have the four arts, 4 times 4 equal 16 types of experiences or levels of evolution.

For example in Sanmargam we have the art of Sariya, Kiriya, Yogam and Gnaanam. It is the same for the other three Margams.

FIVE HERBS RECOMMENDED FOR LONGEVITY AND TO HELP TRANSFORMATION

These herbs can be taken as a complement diet. I recommend one teaspoon in the morning and evening mixed with honey. The honey will give more power and life to the herb. As you mix the two, chant Arut Perum Jothi mantra and ask the Divine ambrosia to be manifest in the medicine.

Vallarai

Centrella asiatica, apiaceae, leaf with potent power in a shape of the brain.

Neutralise the deficiencies of :

Lessens tiredness, takes away all sorts of skin problem, reinforces the immunity, cure leprosy, kidneys inflammation, diminishes swelling, blood tumor, purifies the body through sweat.

Balance vata (gas), khapa (phlegm).

Perfects and develops :

The physical body:

Reinforces the brain, develops the power of memory, reinforces the nerves, augments the body calories, and makes the sperms dense.

The mental emotional body:

Calms the mind, depression, reduces sexual desire.

The spiritual body:

Helps to transform the sexual energies towards spirituality, rejuvenates the cells in light and life, augments the power of kundalini and open the channels, develops clarity of mind and intuition, helps for long meditation

Thoothulai

solanum trilobantum, solanaceae : The leaf which purifies the pores..

Neutralise the deficiencies of :

Takes away all phlegm and mucus, purifies blood, calms hyper sensibility, takes away pain, regularizes nervous agitation and anxiety, takes away the beginning symptoms of cancer, typhoid; fever, trembling fever, asthma, neutralizes vata and kapha.

Perfects and develops:

The physical body:

Develops the tissues, straightens body and mind, gives sexual power, purifies through the elimination of excrement, straightens the heart, gives a nice face.

The mental emotional body:

Gives contentment and joy, develops listening capacities, develops the intelligence and controls anger.

The spiritual body:

Gives a shining and attractive face, increases the perception of the five senses and spiritual discernment, opens the chakras, brings good meditation, helps to rise the seven veils, increases spiritual studies, increases the knowledge of the higher self.

Puliyarai

Oxatiscorniculate, oxalidaceae; leaves with an acid taste.

Neutralise the deficiencies of :

Pitta or bile, removes all deficiencies, reduces all heat and type of poison, toxin, reduces weight , removes allergy from food and gives good taste and appetite, cures jaundice, increases blood, removes anemia, giardia a , blood in the excrement, controls over bleeding menstruation, reduces high blood pressure , reduces mind confusion , cools the body and calms the mind , cures heart attack, gives good breath.

Perfects and develops:

The physical body:

Strengthens the body, neutralizes the heat coming from muladara chakra , develops the sense, bring rejuvenation and reduces grey hair.

The mental, emotional body:

Gives power of speech, strengthens the mind.

The spiritual body:

Strengthens the subtle bodies; helps the secretion of all types of ambrosia.

Potralai

eclipta alba, eclipta procena ; golden flower.

Neutralize the deficiencies:

Of all kinds of diseases, purifies blood, controls cholesterol, removes bile and phlegm, removes weakness of the body and debility of the mind , diabetes , neutralizes vata , pita , khapa, cures liver disease, jaundice with the body which swells.

Perfects and develops :

The physical body:

Transformation towards golden body,

The mental emotional body:

Increases mental light power, peacefulness, builds up spiritual heat to help control excessive anger and sexual energies.

The spiritual body:

Increase soul light power

Ponnaam kani

alternanthera sessilis; Let you see the body as gold.

Neutralize the deficiencies of:

All kinds of eye disease, body and stomach pain, all impure heat coming from hatha yoga, purgative, digestion, inflation and itching of the skin, fire burns, blood going through urine, menstrual pain, removes toxins from deep tissues and nerves

Perfects and develops:

The physical body :

Gives golden color body, brings worldly mundane prosperity.

The mental emotional body:

Motherly kindness, gentleness.

The spiritual body:

Body transformation,

Peayan

plantain root, the perfect kaya kalpa , high growing, the divine tree of suddha sanmarga.

Neutralize the deficiencies of :

All deficiencies, peayan has no limit in its effect, cures the most affected psychic trouble, the juice of the root clears passage of the esophagi, dissolves kidneys stone; its flower regulates semen and white discharge , good for making red oxide, removes all kinds of poison (venom, radiation, ...) , small pox ...

Perfects and develops:

The physical body:

Develops physical attraction, augments digestion and purgation, and regulates the prana, constructive power.

The mental emotional body:

Softens the mind and excess stimulation, motherly aspect: loveliness, liveliness.

The spiritual body:

Contains ozone power, ambrosial effect, open chakras, good intelligence and creative power, some grace light in itself, connected to Rudra heart center, controls causal heat. Protects from all evils. It is

WHAT IS AMBALAM YOGA?



Grace Light Healing yoga or Ambalam yoga is the path of union with the Vast Grace Light, a path of joy, love, compassion and felicity. It is a means to arrived at the expression and understanding of Suddha Sanmargam.

This yoga is made possible with the help of the divers Messengers of Grace Light coming from the past, present and future.

Those Messengers of Grace Light are Rishis, Siddhas, Saint and Yogis who have devote themselves to the One, God manifested as absolute Grace Light, compassion and felicity. They have freed themselves from all mandalas, so they could manifest they own Divine potential, Oneness.

Ambalam yoga is not a new institution but a means to form yogis, messengers of Grace Light.

This path is possible for any one which as the right motivation to grow and change in the Divine presence.

Dhaya will guide you with the help of The Vast Grace Light and they Messengers to become a free independent Being who is able to manifest his Divine potential, perpetuating the new Yogic tradition in the same spirit that the Rishis, Siddhas and Saints have done it before the downfall.

In those times the transmission was One to One, teacher to student. In this contest it is important to understand that it is not a relation Guru to disciple but teacher to student based on Universal Humanhood.

In this purity and respect the transmission will continue.

Ambalam yoga Teach you :

To transform and heal ourselves through **yoga**
The science of Kaya Kalpa or **longevity**
To realize your **primordial state**
To manifest your **divine Godhead**
To allow the **descent of the Grace Light** into the physical body
To manifest your **Divine potential powers, siddhis.**
To become a **servant of God**

It allows you to open yourself to receive Divine Grace who is a medicine in itself. It brings you to express the service for others, the comfortable joy, the peace, the truth and an abundant life.

Sharing with the Vast Grace Light go beyond dogmas, religions and philosophies. It brings each individual responsible for himself. It gives you the tools which allow you to evolve towards your Divine manifestation and life goal.

It is a path which integrates the holistic Being in its physical, mental, emotional and spiritual manifestation. A path which brings longevity and immortality. It's obtained by the practice of four arts and the four Margams. To succeed in this, we can practice Grace Light Healing Yoga which is composed of the following tools:

Meditation

Is the means which allows you to listen to God and to receive His messages and Grace.

Prayer

Is the means to communicate with the diverse parts of our being and God.

Contemplation

Is the natural state where nothing is forced or created, we are in the divine presence which manifests itself.

Chants and sounds

They establish an inner alchemy which takes us in diverse dimensions. They have therapeutic powers. They are the expression of our Divinity and beyond.

Positions and rejuvenating exercises

Are positions and exercises harmonizing vata, pita, kapha which help to maintain an healthy body, a mental emotional and physical balance. The body is our temple; the positions and the rejuvenating exercises maintain one in a good health and bring longevity.

Sacred movements, dance

They unify our diverse faculties, physical, mental, emotional and spiritual. In this unity we express our Divinity.

Cellular transformation

Is a conscious approach which allows a cellular transformation and a change in the divers program we have.

Sacred geometry

This is the science of the form, composing life. Sacred geometry is the language of the light.

Uses of herbals and kaya kalpa for longevity and good health.

Vallalar and the Siddhas recommend the use of herbals and kaya kalpa. Kaya palpa in the first place as the action to heal all deficiencies and bring the body to a balance of vata, pita, kapha. In a second phase this brings transformation to the being towards immortality developing one's capacities.

Healing and therapy

Every step of life brings periods of illness. Illness comes to make us understand what we refuse to see. Illness can also manifest like a purification following a cellular transformation. Some healing methods are needed; so that we can keep going on the path with less suffering. They accelerate the process of divine transformation.

Service without self interest

This is to develop love and compassion.

Vegetarian diet

This takes us to develop compassion towards all life, so that we get closer to our Divinity. This brings us better health.

Contact with nature

This connects us to the five elements which compose our body. This brings us to develop listening capacities. This helps us to establish connection with the Mother earth, the manifestation of the goddess in

INVOCATION TO THE LIGHT

In all the temples, ashrams, in India we have Aarti, the offering to the Light, the Guru, and the divinities. In Suddha Sanmarga this chant is universal; it is directed toward the light Jothi which takes forms.

ARUT PERUM JOTHI, ARUT PERUM JOTHI,
THANIP PERUNG KARUNAI ARUT PERUM JOTHI
JOTHI JOTHI JOTHI SUYAM, JOTHI JOTHI JOTHI PARAM
JOTHI JOTHI JOTHI ARUL, JOTHI JOTHI JOTHI SIVAM
VAMA JOTHI, SOMA JOTHI, VANA JOTHI, GNANA JOTHI
MAGA JOTHI, YOGA JOTHI, VADHA JOTHI, NADHA JOTHI
EAMA JOTHI, VIYOMA JOTHI, EARU JOTHI, VEERU JOTHI
EAGA JOTHI, EAGA JOTHI, EAGA JOTHI, EAGA JOTHI
AATHI NEEDHI VEDHANE
AADAL NEEDU PAATHANE
VAADHI GNANA BADHANE
VAZHGA VAZHGA NADHANE

ARUT PERUN JOTHI : Vast Grace Light.

ARUT PERUN JOTHI : Vast Grace Light.

THANIP PERUMG KARUNAI : Supreme compassion.

ARUT PERUN JOTHI : Vast Grace Light.

Jothi which is the root of all forms is suyam that is " one which is not been produced but formed by itself."

The same *jothi* is in the state of *param*" that is the root and the cause for everything in the universe".

Jothi is *arul*"one which is in the form of absolute compassion".

Jothi is also *sivam*"one which is inside every atom, inseparable".

Vama jothi , jothi as the form of the sun.

Soma jothi , jothi as the form of the moon.

Vana jothi , jothi as in the form of immeasurable ether or space.

Gnana jothi , jothi as in the knowledge of the space.

Maga jothi , jothi as in the potential atom of the soul.

Yoga jothi , jothi as in the manifestation of the soul.

Vadha jothi , jothi as in the action, the driving force of the soul.

Nadha jothi, jothi as in the bliss (omkara nadham) of the soul.

Eama jothi, jothi as in the everlasting immortal effulgence.

Viyoma jothi , jothi which is omnipotent without a smallest interval of space in the universe.

Earu jothi, jothi which is not interrupted by any forces.

Veeru jothi, jothi which is capable of manipulating all and any actions of the anything in the universe and beyond.

Eaga jothi, nevertheless jothi remaining to be one and oneness with all the above attributes.

Aadhai needhi vedhane: one which is the truthful king of all living beings right from the days of beginning.

Aadal needu padhane: the holy feet of one who is activating all atoms through His uninterrupted movement.

Vadhi gnana bothane: it is the one who is the true Guru for the beings which are contemplating on how the above actions are taking place.

Vazhga vazgha nadhane: hail the glorious Lord, the glorious Lord..

Vallal malaradi Valga valga

Ella uyirgalum inputru valga.

Let prosperity, prosper at the lotus feet of the one who gives freely.

Let all beings live in absolute felicity

Benediction before meals

ARUT PERUN JOTHI : VAST GRACE LIGHT

ARUT PERUN JOTHI : VAST GRACE LIGHT.

THANIP PERUMG KARUNAI :
SUPREME COMPASSION.

ARUT PERUN JOTHI : VAST GRACE LIGHT.

Father, Mother Creator of all that is,

Vast Grace Light;

Thank you for all your blessings and teachings

Let this food be purified and multiplied at the infinite so all Beings can enjoy this meal

Let this food be an amrita of Love and Light for each one of my cells.

Thank you, thank you, thank you.

Vallal malaradi Valga valgea

Elam uyir kalum enputru valgea.

Let prosperity, prosper at the lotus feet of the one who gives freely.

Let all being live in absolute felicity

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