

Arutperunjothi
Thaniperumkarunai



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THIRUARUTPRAHAASA VALLALAR HIS BIOGRAPHY & PREACHINGS



**As per the gracious command
of
His Holiness Vallal Perumaan**

Translated and Published by
The Team of Sanmaarkkam
Vadalur - 607 303.

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BIOGRAPHY AND PREACHINGS

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HIS HOLINESS VALLAL PERUMAAN

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**This book is released on 5-10-2017, the day of incarnation of
Thiruvartuprahaasa Vallalaar**

Title of the book : Thiruvartuprahaasa Vallalaar His
Biography And Preachings

Edition : 3rd Edition 2017

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No. of copies : 2000

No of pages : 168

Size : 1/8

Paper : 70 gsm maplitho

Price : ₹ 50/-

Publishers : The Team of Sanmaarkkam,
Vadalur - 607 303,
Tamilnadu, India.
sanmarki.gp@gmail.com

Printers : Pavai Printers Pvt. Ltd.
Chennai – 600 014.

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(A Govt. of Puducherry Institution, Recognised by Tamil University, Thanjavur, Tamil Nadu)

LAWSPET, PUDUCHERRY - 605 008

புதுச்சேரி மொழியியல் பண்பாட்டு ஆராய்ச்சி நிறுவனம்
இலாசப்பேட்டை, புதுச்சேரி- 605 008

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Date:

Foreword

This book by the team of *Sanmmarkkam* in Vadalur stands testimony to the divinity of the preaching of Ramalinga Adigalar. Though there are many books written in Tamil on Vallal Perumaan and His divine preaching, the dream of translating all of them into English to disseminate and to propagate them all over the world in order that they engulf the non-Tamil devotees of Saivism remained a dream. Now, with the arrival of the ardent, committed service to the divinity by the *Sanmaarkkam* team, the dream has been cherished. No doubt, this holy effort could not have been achieved without the Blessings of Adigal Perumaanaar.

Sanmaarkkam the divine spiritual path is not an easy path to set out into. Vallalar made it simple and palatable. However, translating those preaching of His Holiness into

English is never an easy job too. Utmost care and total involvement are required to bring the factual preaching faithfully into English, not leaving any room for any lacuna. This book has, in undoubted terms, journeyed through successfully in this respect.

This book has clear cut presentation format. The language is simple and lucid and the phrasings are comprehensive. While translating from Tamil to English deviation and ambiguity may creep into the translation. The team of translators has cleverly avoided such things. They have not deviated very much from the original text and the translation equally is the exact replica of the base text which is in Tamil. The appreciable point is the use of transliteration that helps the readers to read the divine lines delivered by Vallalar Swamigal and to understand the meaning of them from the paraphrasing that follow thereof. The English translation of the popular maxims likes, ஜீவகாருண்யமே கடவுள் வழிபாடு, ஜீவகாருண்யமே மோட்ச வீட்டின் திறவுகோல், ஆன்ம நேய ஒருமைப்பாட்டுரிமை, and more such expressions found throughout the English translation of the book are excellently and aptly translated into English. Besides, there are many philosophical and logical phrases amazingly translated by the translator.

The format of the book which is comprised of three sections, based on three cardinal divine preaching, has enabled the readers to grasp them systematically, easily and quickly. The first section is beautifully presented in three parts with appropriate titles in English given to each part. The translation of the different conceptualized titles evinces the indepth knowledge of the translators on the philosophy of the Swamikal. The translated text is eloquent, fluent and impeccable. Mr.Srinivasan Rajendran who shouldered the responsibility of carefully rendering the translation must be applauded. The highlight of the translation is the translation of the 'The Last and Great Sermon' i.e., the perubathesam. In this section translated text is cohesive with good degree of readability. The translation of potent philosophical lines in this section is so powerful and energetic that they convey exactly the force of source inbuilt in the Tamil verses. The translator has not compromised in his attempt.

Vallalar's insistence on visharam with regard to heaven and hell and even other worldly things we observe will alone help one to experience the divine has been translated with the same emphasis as of the source text. In the same tempo goes the translation of His Holiness' saying "The supreme compassion need to be attained by all of us, as it is the *"perfect happiness"* and this conception be instilled in us fully; experiencing this conception through devoted and ardent fervor will show us the truth". The above lines have been

translated, with the same spirit they have, by the translator who I am quite sure is blessed by the divine grace of His holiness Thiru Arutprahaasa Vallar.

This book is a welcome spiritual endeavor. It re-lives His Holiness Thiru Arutprahaasa Vallar. This book is a treasure to those who are interested in *Sanmaarkkam*, but could not read the source Tamil text. Keeping this book in one's house will bring peace, happiness and Divine Blessings unto us. It is my sincere wish that the other books in Tamil on *Sanmaarkkam* be given exposure to this world through this kind of appreciable translation. I earnestly seek the Blessings of Adigalar to Bless the team of *Sanmaarkkam* at Vadalur especially, Mr. Gopalakrishnan, the mentor of the translation team as well as Mr. Srinivasa Rajendran, the translator himself about whom we should feel proud of for benefitting the society by undertaking this remarkable and marvelous job. Let him continue this holy service and accomplish many more English translations of the Tamil texts on Swami Ramalinga Adigalar and his preaching.

May we all stay Blessed.


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PUBLISHER'S FOREWORD

We, The Team of Sanmaarkkam were inspired by the Grace of Vallal Perumaanaar to translate His teachings into English. It was, therefore, decided to translate the teachings that are essential to acquire the basic knowledge of His ultimate spiritual path (Sanmaarkkam). The objective of rendering His preaching into English language is to propagate the truth of God throughout the world especially to the English speaking people and the overseas Tamil populace who are unable to read and understand Tamil language.

As far as possible, with a view to make the translation easy and understandable to the readers, the following four factors have been taken into consideration:-

- a) Simplicity
- b) Brevity
- c) Avoidance of ambiguities
- d) Fidelity to the original text.

The important phrasings used by Vallal Perumaanaar in the original text in Tamil have been transliterated and mentioned (within brackets) wherever required for better understanding. The cause for selecting '*The act of Practising compassion towards all living beings*' (Jeeva Kaarunya Ozhukkam) and 'The supreme and ultimate spiritual path (Sanmaarkka peruneri ozhukkam) for translation is that these two works in prose convey the essence of His 'preaching which may be summed up as follows:-

a) ஜீவகாருண்யமே கடவுள் வழிபாடு

Jeeva Kaarunyamei Kadavul Vazhibaadu

The act of practising compassion towards all living beings is the act of worshipping God.

b) ஜீவகாருண்யமே மோட்ஷ வீட்டின் திறவுகோல்

Jeeva Kaarunyamei Motcha Veetin Thiravuhole

The act of practising compassion towards all living beings is the key for entry into the House of salvation....

c) ஆன்ம நேய ஒருமைப்பாட்டுரிமை

Aanma Neya Orumaipaaturimai

One's right to have Identity with all living beings with a feeling of oneness. --- etc.

As regards the inclusion of translation of The Last and the Great sermon (Perubathesam), the Sermon imparts His ultimate view of God and universe and the knowledge of the

same is, therefore, indispensable to have full understanding of His principles. It may be noted that a study of His philosophy will remain incomplete till one reads His Perubathesam.

The relevance and necessity of His preachings:-

The present age (modern age) is described as an age of conflict and anxiety by many Great writers. Nowadays, the conflicts are perceptible in all places, at all levels (both within and without the human being) and at all times. There is a conflict between science and religion; there is a conflict between spiritualism and materialism; there is a conflict between faith and doubt. Men's remarkable achievements in the field of science and technology have provided only the temporary material comforts but miserably failed to provide people with much needed inner peace and happiness.

The advancements of science and the resultant materialistic life of the human beings of the present age have led them to lose faith in religion(s) and in ever existing benevolent God. Faith in God has been replaced by doubt and rational understanding.

Without realizing that rationalism is not an end in the sphere of knowledge, the human beings march towards self-destruction. They do not appear to be aware of the truth that the realm of True knowledge (Gnanam) is immeasurably vast. Men's knowledge based on their reason (pahutharivu) is beyond the grasp of the knowledge of their senses (Indiriya

Arivu). In the same way, the knowledge of God or the knowledge of truth (Gnanam) is beyond the grasp of men's sense of reason or rational understanding. The sense of reason always finds the difference in everything whereas the True knowledge (Gnanam) sees only the existence of unity or oneness behind all the appearances. As True knowledge is deep within all the human beings, it is to be realized only by the knowledge of the soul. But, the experience of the soul is not possible by adopting a rational approach. Where rationalism ends there the knowledge of Truth originates.

It may, therefore, be realized that the principles of Vallal Perumaanaar are very relevant to the present world of materialism and skepticism.

Impermanence of wealth and materials:-

This is the high time for the human beings of the present age to realize that it is futile to accumulate wealth thinking that it will make them happy. The wealth which is a transient thing will never be able to provide an everlasting happiness and this truth has been reiterated by many saints and poets of the past and the present.

Vallal Perumaanaar too in one of the songs composed by Him in praise of Lord Murugan of Kanthakottam, Chennai has clearly described wealth as a dead, transitory thing and a source of gloom and confusion and the same will, therefore,

not be a source of experiencing happiness. The poem is quoted below:-

"சடமாகி இன்பம் தராதாகி மிகுபெருஞ்
சஞ்சலா காரமாகிச்
சற்றாகி வெளிமயல் பற்றாகி ஓடுமித்
தன்மைபெறு செல்வமந்தோ"

Transliteration:-

Jadamaahi Inbam Tharaathaahi mihuperum sanjalaa
Kaaramaahi

Sattraahi Velimayal Pattraahi Oodumeth Thanmai Peru
Selvamanthou

The present period of mechanisation and competitive environment has given rise to 'craze' for materialism and machinery. But the true aspect of the human beings which is the spiritual aspect has been completely neglected. As a result, in spite of possessing enormous wealth and materials the people of this age are leading a dull, monotonous and uninteresting life and there is a deep sense of longing for lasting happiness and peace. They do not appear to be knowing the truth that this world is only a '**transit point**' and the life time of all the beings on this earth is only **an interruption** to their journey towards eternity.

True way for redemption:-

Thiru Arutprahaasa Vallalaar, out of His extreme compassion towards all living beings has imparted the supreme path of attaining the Grace of God. Now, it is for the human beings to follow the right path of practising compassion to all living beings without any distinction and get redeemed from all their sufferings and agonies.

We, the team of 'Sanmaarkkam' are too happy to welcome the readers to acquire the knowledge of deathless life and Eternal bliss (Saahaa Kalvi) as preached by Vallal Perumaanaar.

We also request the readers ***to read the contents of the book thoroughly and after having read and understood to act according to what they have read and Inferred.***

Dedication;-

The book is dedicated to the Lotus Feet of Vallal Perumaanaar who has been our Source, Inspiration and Guidance in translating His preachings.

The Team of Sanmaarkkam



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THIRUARUTPRAHAASA VALLALAR



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Thiru Arul Prahaasa Vallalar His Biography - in brief

Saint Ramalingar who is popularly known as Thiru Arutprahaasa vallalar was made to be born in this world with a specific mission, on 5th October, 1823 (equivalent Tamil year is Subhanu, Purattaasi month, 21st day) in Maruthur, a small village fifteen kilometer north-west of Chidambaram, where the world famous Lord Nataraja temple is situated. His father was Shri Ramayya Pillai and mother was Smt. Chinnammai hailing from a village, Chinnakkaavanam in the vicinity of Ponneri which is in Tiruvallur district, near Chennai. They were saivaites by faith. Shri Ramayya Pillai was an accountant by profession.

As Shri Ramayya Pillai's previous wives died one after another without children, he married Ms. Chinnammai as his sixth wife and to this parents were born two sons Sabapathy and Parasuraman and two daughters Unnamulai and Sundarambal prior to the birth of Shri Ramalingar as their fifth and last child. As it has been generally the case with many other saints and prophets, the purpose of His incarnation on this earth was foretold by God Himself. As per the legend, many years before, one day in the evening, bearing the appearance of a saiva ascetic God Siva Himself visited the house of Shri Ramayya Pillai and wanted to have food to satisfy His hunger. Smt. Chinnammai was alone at home at that time. She was extremely hospitable to the ascetic and kindly served the food to Him. After intake of food, the ascetic is said to have given the sacred ash to Chinnammai and blessed her saying that a child who will Impart **True Knowledge** and **redeem** the people of this world from their miseries will be born to her. After giving this message, the ascetic is said to have moved out of the house and disappeared.

In many poems of Thiruarutpa (Songs of Divine Grace) composed by Vallal Perumaanaar, he has revealed the truth that the he was made to be born in this world by God Himself (**Varuvikka Uttravar**).

Though there are many poems that could be quoted in defence of this truth, the poem which is simple and well known to many is quoted below:-

அகத்தே கறுத்துப் புறத்துவெளுத் திருந்தஉலகர்
அனைவரையும்
சுகத்தே திருத்திச் சன்மார்க்க சங்கத்தடை
வித்திடஅவரும்
இகத்தே பரத்தைப் பெற்றுமகிழ்ந் திடுதற் கென்றே
எனைஇந்த
யுகத்தே இறைவன் வருவிக்க உற்றேன் அருளைப்
பெற்றேனே.

Transliteration:-

Ahathei Karuthu Purathu Veluthiruntha ulahar
anaivaraiyum

Sahathei Thiruthi sanmarkka sangathadaiviththita
avarum

Ehathei parathai Pettru Mahilthiduther Kentraei
Enai Intha

Uhathei Eraivan varuvikka uttrein Arulai
Pettreinei

Meaning:-

I was made to be born in this era to mend the ways of all those people of this world who are dark natured(evil) **within** but appear to be white (good) on the **outside** and to guide them to join the

Sanmaarkka Sangam (virtuous path) so that they may also have and experience the supreme bliss of the ultimate world (Param) even while they live in this world (Eham).

Worshipping Lord Nataraja at Chidambaram;-

As per the custom, when Vallalaar was five months old child, His parents took Him to Lord Nataraja Temple, Chidambaram to worship Him. During the worship, even though He was just five months old child, Vallal Perumaanar was able to understand the secret of Chidambaram (Chidambaram Rahasiyum) that is shown to the devotees after unveiling the curtain. What appeared to be the space of emptiness or secret to many appeared to Him as the vast Illimitable space of True knowledge (Gnana Aahaayam) by the Grace of God. It may be noted that the meaning of the word Chidambaram itself means the same. If the word Chidambaram is split into two as Chith+Ambaram, the word Chith means True knowledge (Gnanam) Ambaram means the space (Aahaash).

His father's death and family's migration to Chennai:-

When Vallal Perumanaar was about seven months old, His father died. Afterwards

Chinnammai with their children shifted to Ponneri near Chennai. After having resided at ponneri for a brief period, the family moved to Chennai city. Mr. Sabapathy, the eldest son learnt the art of discoursing on religious subjects from one great Tamil scholar Mr. Sabapathy Mudaliyar of Kanchipuram. He earned the livelihood for the family by discoursing on the religious subjects at various places in Chennai.

His Education:

In the initial stages, Mr.Sabapathi himself started teaching to Vallal Perumaanaar. Later, He was sent to Mr. Sabapathi Mudaliyar of Kanchipuram to have His formal Education. But, Vallalar was not inclined to learn from any teacher as He had natural abilities to learn and understand any subject without being taught. He, himself, has mentioned in one of His poems in 'Thiruarutpa' that the Grace light of God has always been the source of His knowledge that enabled Him to learn any subject without being taught by any teacher in this world. The poem is quoted below.

ஓதாது உணர்ந்திட ஒளி அளித்து எனக்கே

ஆதாரமாகிய அருட்பெருஞ்ஜோதி

Othathu unarnthita oli Aliththu Enakei

Aathaaram Aahiya Arutperunjothi

Since the knowledge was bestowed upon Him by God Himself, Vallalar was indifferent to the formal education of this world and this attitude of vallalar made his brother Mr.Sabapathi angry and unhappy. He took steps to correct His ways. As a punitive measure, He was denied food and other facilities at home and at last, He left the home and move around the temples and other secluded places and spent His time.

It was during this period of His roaming around the Chennai city, Vallalaar visited the God Murugan temple and composed an excellent poem on Lord Muruga of Kanthakottam, Chennai.

DARSHAN OF THANIGAI MURUGAN IN THE MIRROR:-

Though Vallalaar was denied food by His brother, Paapaathi Ammal, His sister in law was so kind to Him and served food to Him without the knowledge of her husband. She also advised Him from time to time to stay at home and concentrate on education. At last, Vallalaar relented to her request but wanted a separate room for Him in the house for pursuing His education. As He wished, a separate room was allotted to Him. He went into the room and remained there most of the time. He got Himself absorbed in deep meditation before a

mirror which He had placed in His room. He spent many days in doing this practice. One day He saw the appearance of Thiru Thanigai Murugan in the mirror and the event that happened during His boyhood days finds mention in His poem. The following line from the poem reveals this truth.

சீர்கொண்ட தெய்வ வதனங்கள் ஆறும்.....
.....தணிகா சலமுமென் கண்ணுற்றதே
SEER KONDA THEIVA VADANANGAL ARUM...
....THANIHASALAMUM EIN KANNUTTRATHEI

His First religious Discourse:-

One day Mr.Sabapathy, who had agreed to deliver a series of lectures on Periya Puraanam and the Saints of Saivam, organized by one Mr.Somu Chettiar, a rich and religious person from Chennai, was not able to go to discourse on a particular day due to his illness. He was confused and didn't know how to manage the situation. During that moment, his wife Paapaathi Ammaal suggested that young Vallal Perumanaar was capable enough to discourse and He could be substituted in his place. Though Sabapathi had no faith in the capabilities of his younger brother Vallalar to discourse on the subject that required deep knowledge, finding no other option, he reluctantly agreed to send Him.

On taking up His position on the stage, Vallalar spontaneously expressed His Discourse on the Life and Mission of Saint Thiru Gnanasambandar. The audience were quite surprised to see and hear the great discourse which was simple, eloquent and at the same time profound from the young boy. Since the audience found that Vallal Perumaanaar was the appropriate person to discourse, the organizers informed Mr.Sabapathy that they wanted his brother Vallalaar to discourse for the remaining days. After having seen and heard the discourses of Vallalaar, Mr.Sabapathy realized the inherent knowledge of his brother and concluded that it would not have been possible for Him without the Grace of Almighty God.

Attaining the Grace of God and leading the Divine Life;-

The truth that Vallalar attained the Grace of God at the age of nine has been mentioned by Himself in many poems composed by Him in Praise of God. One of the poems that denotes this truth is quoted below:-

என்னை ஆண்டாறு மூண்ராண்டில் ஆண்டுகொண்ட
அருட்கடலே.

“Ennai Aandaaru Moondraandil Aandukonda
Arutkadalei”

Meaning:-

Oh, God! The ocean of Grace, you took over my life when I was nine years old.

It is also evident from the following poem that His life based on the knowledge of Truth (Gnana Vaalvu) began when He was twelve years old:-

பன்னிரண்டாண்டு தொடங்கிநான் இற்றைப் பகல்வரை.....

Pannirendaandu Thodangi Ettrai pahal varai

Meaning:-

Starting from the age of twelve and till that day, Grace was bestowed upon me.

Worshipping at Thiruvottriyur & Thiruthani:-

During His stay at Chennai for 35 years, Vallalar used to go to Thiruvottriyur to worship Lord Thiyagaraja and Vadivudai Ammai, the presiding deities of the oldest temple in Thiruvottriyur. He composed a large number of songs in praise of those deities which are included in the collection of His poems ThiruArutpa. In addition to this, He also visited Thiruthani and worshipped Thanihai Murugan and composed many poems in praise of Him. The other shrines visited by Him for worshipping are Thriumullaivoil and Thiruvallithayam etc.

His first student:-

In the year 1849, one Mr. Tholuvur Velayutha Mudaliar, a seventeen year old young Tamil scholar met Vallalaar and submitted a volume of poem composed by himself saying that the poems were from the old sangam literature. On realizing that he has come to test His scholarship, He had a look at the poems and retorted that they didn't belong to sangam (Tamil) literature at all. Had it been from the sangam literature, it would not have so many mistakes as these poems do have and added that the poems have been composed by a person who didn't know even the elementary knowledge of Grammar. Tholuvur Velayutha Mudaliyar, after having heard this sort of response from Vallalaar realized his mistake and begged for His pardon. Vallalaar was so kind to pardon him and accepted him as His first disciple as he wished.

His Marriage:-

Though Vallal Perumanaar was not willing to lead a married worldly life and He was totally in favour of His devotion to God, due to compelling circumstances and the role of destiny, He married Dhanammal, the daughter of His sister Unnamulai but He never lived a married life with her.

His Literary works:-

His literary works include Manumuraikanda Vasaham and Jeevakaarunya Ozhukkam (both of them were prose works in Tamil) and the poems of ThiruArutpa (The Songs of Divine Grace) that have been divided into six parts (Six Thirumuraigal). Moreover, He edited and published three books on various subjects namely Ozhivilodukkam, Thonda mandala sathaham and Chinmaya Deepihai. He has also given His foreword to the literary works of many eminent scholars who were His contemporaries.

His Leaving Chennai for Karunkuzhi:-

In the year 1858, as he had been tired of living in Chennai a city known for its hectic, materialistic activities and in search of peaceful, quiet living condition which is absolutely necessary for practising spiritual life, left Chennai and arrived at Karunkuzhi, a small village near Vadalur and settled there. He stayed at karunkuzhi for nine years from 1858 to 1867. During his stay at Karunkuzhi, He frequently visited Chidambaram and other temples that were nearby for worshipping.

Institution/Establishments Founded by Him:-

Vallal Perumanaar established Samarasa Suththa Sanmaarkka Sathiya Sangam in the year 1865 to propagate His message about Deathless life and attainment of Eternal Bliss. He also established the Shrine of Truth and Charity (Sathiya Dharma Saalai) on 23-05-1867 to practise compassionate activities especially the act of feeding the poor and hungry people. From that day onwards, the charitable work of feeding the hungry people has been continuing without break. The stove that was lighted in the kitchen of the shrine of Truth and Charity by the Holy hands of Vallal Perumaanaar is **Ever Burning** for preparing and serving food to the people who suffer due to hunger.

In the year 1870, Perumaanaar shifted from the Shrine of Truth and Charity to a small village Mettukuppam which is five kilometers away from Vadalur in search of seclusion that he required for his spiritual pursuit.

He stayed in a small house at Mettukuppam which was previously used as a monastery for the Vainavaitees but remained vacant for a long time. Vallalaar named the house as Sithi Valaham meaning the place to attain union with God. Vallal Perumaanaar stayed there from 1870 till He attained the state of oneness with the God of

supreme Grace Light after transforming His physical body to a state of Deathless one.

He established the octagonal **Hall of True Knowledge** (Sathiya Gnana Sabhai) on 25-01-1872 to show people that God is in the form of Pure Grace Light. He called the Sacred Hall of True Knowledge the **Manifestation of Nature** (Earkai Vilakkam). What is to be experienced within one's self has been shown externally in the Hall of True Knowledge. According to Him, the effulgent light of the soul is Gnasabhai and the ever shining light that is within the light is God. Vallal Perumaanaar aimed at making people realize this truth by showing Jothi Darshan. (Jothi Tharisanam). He expected that all the people should not only see the Light Of Grace but also wanted them to acquire the knowledge of God. The seven curtains of various colours which are hanging before the mirror that is placed in the Sabhai represent seven types of Maya Sakthis (Illusory Powers of Nature) that cover and prevent the human beings from experiencing the Supreme Grace Light of God within themselves. The removal of the curtains one after another enables one to see and experience the effulgent Grace Light in the Gnana Sabhai **externally**. In the same way, by getting rid of the Maya Shaktis

within, one will be able to experience the Grace Light **within oneself**.

Hoisting the Flag of Sanmaarkkam:-

He hoisted the Flag of Sanmaarkkam at Siththi Valaham at Mettukkuppam on 22-10-1873(Tamil month is Aaipasi, 7th day) to mark the beginning of an **Era of Sanmaarkkam**. The Flag had yellow colour at the top and white at the bottom. After hoisting the Flag Perumaanaar delivered The Last and the Great Sermon which is known as Perubathesam containing His ultimate principles about realization of God.

Attainment of oneness with the Supreme Grace Light of God (Siththi Peral):-

In the year 1873 during the month of December (Tamil month Karthihai). Vallalar kept the Sathiya Gnana Deepam out of His room in Sithi Valaham and informed the people that all of them should assume the presence of God before the Deepam (The divine light of True knowledge) and make uninterrupted prayers/worship. According to Him ***the end and aim of Sanmaarkkam is conquering death and only the one who never dies is a Sanmaarki***. Vallal Perumaanaar had already attained all the three kinds of bodies viz Suthatha Theham (The body of Light), Pranava

Theham (The body of sound) and Gnana Theham (The body of True Knowledge).

Vallalar after having delivered the Sermon informed the people who were there that He wanted to stay inside His room in the Siththi Valaham and went inside on 30.01.1874 (Tamil month Thai, 19th day, Srimuga year) and instructed them not to open the door. He also told them prior to His entry into the room, that He was in that body (His own body) and thereafter he would enter all the bodies. Perumaanaar was not seen by any one afterwards as He has attained the Deathless state and elevated Himself to the Divine status and due to His all-pervading presence and rule of Grace that is not hindered by any place, anytime, any measure and by any ways and means guiding the human race to attain perfection and deathless life as He Himself has attained by being compassionate to all the living beings and by having the feeling of oneness with all the living beings.

In this regard, an extract from the Gazette notification (page no.316 & 317) issued by Mr.J.H.Garstin ICS, the then district collector of South Arcot District which is self-explanatory is attached herewith.

Let all living beings attain True Knowledge and live the life of everlasting Bliss.

An extract from the Gazette notification issued by Mr.J.H.Garstin ICS, the then district collector of South Arcot District

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

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

About 1872 the curious octagon-shaped sabha with the domed roof which is to be seen at Vadalur, a hamlet of Parvatipuram, was erected by him from subscriptions. It is said that the spot was chosen because from it are visible the four

great towers of Nataraja's shrine at Chidambaram. It is not an ordinary temple, the details of the worship in it being unusual.

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 Brahmans are said to have been buried in this belief, and people who died in other villages were in several cases brought to Vadalur and interred there. In 1874 he locked himself in a room (still in existence) in Mottukuppam(hamlet of Karunguli), which he used for Samadhi or mystic meditation, and instructed his disciples not to open it for some time. He has never been seen since, and the room is still locked. It is held by those who still believe in him that he was miraculously made one with his god and that in the fullness of time he will reappear to the faithful. Whatever may be thought of his claims to be religious leader, it is generally admitted by those who are judges of such matters that his poems, many of which have been published, stand on a high plane, and his story is worth noting as an indication of the directions which religious fervor may still take.

Mr.J.H.Garstin ICS

District collector

South Arcot District



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The principle(s) that are 'Prime' to the Supreme Spiritual Path

The Act of practising Compassion Towards All
Living Beings - Jeeva Kaarunya Ozhukkam

(ஜீவகாருணிய ஒழுக்கம்)

Part 1

Part II

Part III

Part I

Only the act of practising compassion towards all living beings is the act of worshipping God.-

Jeeva kaarunya Ozhukkammei kadavul Vazhipaadu

Those who were born as human beings must know and obtain the benefit of the Soul attainable in this birth within the available time span.

1. What is the benefit of the Soul ?

The benefit of the Soul is to attain and lead a **unique great life** (Oppattra Periya Vaalve = ஒப்பற்ற பெரிய வாழ்வு) transcending the barriers of time,

place, limitations and all ways after gaining the **Absolute Natural Bliss of God** (Kadavulin Puurana Eyarkkai Inbam = கடவுளின் பூரண இயற்கை இன்பம்) who is in the **form of Natural Truth** (Earkkai Wunmai Vadivam = இயற்கை உண்மை வடிவம்) who by his power of grace which is **His Perfect Natural Manifestation** (Kadavulin Puurana Eyarkkai Vilakkam = கடவுளின் பூரண இயற்கை விளக்கம்) have created all the universe, all the worlds, all things, all human beings, all the ways of living and all usefulness and also made them to manifest, exist and enlighten.

2. By which means to attain that great life where one lives with unhindered Natural Bliss ?

It could be attained only by 'the **Grace of God**' which is His **Natural Manifestation**.

3. By which means the Grace which is God's Natural Manifestation could be obtained ?

It must be known that the **Grace of God** could be obtained only by leading a life of compassion towards all human beings. It is certain that not even a little amount of the same could be obtained by any other means.

4. How is it that Grace of God could be obtained only by leading a life of compassion towards all human beings and not by any other means ?

Grace is the Mercy of God and God is its Natural Manifestation. The compassion shown to fellow human beings means the sympathy of human beings and the human beings are the Natural Manifestation of the Soul. It is, therefore, possible to obtain the Mercy of God by virtue of displaying sympathy to human beings and the Manifestation through the manifestation. Since this is the experience and certainty that the Grace of God could not be obtained by any other means but only by being compassionate to all human beings it must be known that no other proof is required in this regard.

As leading a compassionate life is the only way to obtain the Grace, it is to be known that true spiritual path and the supreme/virtuous path (Gnanamaarkkam and Sanmaarkkam) means the life full of compassion to all human beings and the untrue path and the sinful path is life without compassion towards fellow human beings.

When the acts of compassion (Jeevakarunyam) is in existence true knowledge and love will also prevail side by side resulting in the Manifestation of

benevolent forces of nature and due to this benevolent forces all that are Good will emerge.

When there is non-existence of the acts of compassion, true knowledge and love will also cease to exist resulting in the disappearance of the benevolent forces of nature and because of this all that are evil will emerge.

It is, therefore, to be realised that virtue is the quality of expression of compassion and vice is the lack of this quality.

It must be known as 'Sworn Truth' that the enlightenment arising out of the living a compassionate life is the expression of God Himself and the outcome of Bliss out of practising compassion is Divine Bliss. Those who have seen and experienced this enlightenment and the divine Bliss for a long period and attained a state of perfection during their life time are the liberated Souls (Jeevan Mukhtars) and only those liberated Souls will realise God by their knowledge and get unified with Him.

5. What is meant by leading life of compassion towards all human beings (Jeevakarunya Ozhukkam)?

This is the way of worshipping God and leading one's life by the process of melting one's Soul for the sake of other human beings.

6. When will the Melting of one's Soul for the sake of fellow human beings take place ?

When the human beings happen to see or hear or come to know the suffering of other human beings due to hunger, thirst, disease, desire, poverty, fear and the agony of getting killed by someone, their Souls get melted.

7. What is the 'Right' for showing compassion towards other human beings ?

All the human beings are created by all powerful God with the same characteristics and they form an Integral part of Natural Truth. Hence, the human beings naturally have the 'right to have brotherhood' with fellow human beings. When one of their brothers happened to see another human being whom he considers as his brother grieving or come to know that he shall be grieved due to some calamity, his Soul gets melted out of sympathy for him spontaneously. It must, therefore, be learnt that melting of one's Soul for the sake of another human being when he sees him in distress or comes to know that he is going to be distressed is an age old spiritual right (Pazaya Aanma Urimai)

8. Some human beings are stony hearted and do not show compassion to fellow human beings even after

having seen them in distress; why don't these people have the right to brotherhood?

Some people do not exhibit compassion towards the fellow human beings even after having seen and known that the human beings who are grieved and will be grieved are their brothers. It so happens because of the knowledge of the Soul that acts as an eye through which the sufferings of the people could be perceived has lost its brightness due to an inner malady called fallacy or untruth. Besides this, the ancillaries to the Soul such as the mind and other related mental faculties which are only subservients and function as the mirror for reflection of what the Soul perceives, have become thick and tend to block this reflection and this aspect leads to the loss of proper perception. In view of this truth, it is to be known that whosoever displays compassion towards fellow human beings are the persons who have the enlightened spiritual vision (Aanma Thirusti Vilakam).

9. The sufferings of human beings due to hunger, thirst, fear, etc. are the experiences of the mind and the related mental faculties (karanam) and the sense organs such as the eyes (Indiriyam) but not of the Soul; Hence, there is no special benefit in practising compassion to the suffering human beings; Is it so ?

In this physical body, except the existence of Soul as the '**Life Force**' and the manifestation of God in the form of knowledge of the knowledge, the mental faculties and the sense organs are inert instruments having no capacity to know anything on their own. These inert things will therefore, not be able to experience the joys and sorrows. As it should not be said that the red soil experienced the pleasure and pain, it should not be said that the mind experienced happiness and misery. Human beings construct houses made of red soil for their physical existence. In the same way, the human body is a small house made of the mind and the organs of senses by God for leading human life. One who resides within that house will experience the joys and sorrows of life not the house. Moreover, when the eyes which are diseased and subsequently got the power of vision impaired, happen to see human sufferings through spectacles, only the eyes will shed tears not the spectacles. Hence, It is to be known that the inert instruments such as the mind etc are only subservients to the Soul and those inert instruments will not experience the happiness and unhappiness, only the Soul will experience the same.

10. When the human beings are rejoiced, the mind is cheerful; when they are grieved, the mind gets weakened; should It, therefore, be understood that the mind only experiences the happiness and grief ?

It is not to be understood like that. The healthiness and the physical fatigue of the body of a human being who resides within a house made of glasses gets reflected within the house and appears outside through the glasses. The brightness as well as the fatigue of the eyes gets reflected outside through the spectacles one wears. In the same way, the joys and sorrows of the Soul caused by happiness or sadness gets reflected through the mind and the sense organs and visible outside. It is, therefore, to be understood that the Soul actually experiences the happiness and pain and to know and experience the pleasure and pain, the mental faculties and the organs of senses are instrumental to the Soul.

11. Many human beings created by God suffer a lot due to hunger, thirst, fear etc.; Why ?

Since these human beings were stony hearted and had no intention of leading a life of compassion in their previous bodies and chose the vicious ways of living, they suffer a lot due to hunger, thirst, fear etc. as per the Gracious order of God.

12. Human beings did have previous bodies; How is it ?

A family man who has come to a rented house to lead his life should have lived in another rented house previously but could not have lived without a house. If he faces any crisis in the present house also, he will go and live in another house. In the same way the Life Force (Jeevan) that has come to reside in the present body by paying food as rent should have lived in another body previously after having paid the same sort of rent but will not exist without a body. In case of any trouble in the present body also he will go to another body to reside. It is, therefore, to be learnt that human beings had bodies before and will have bodies after the present ones are lost.

13. The Sinful deeds committed by human beings in the previous bodies will come into existence in the present body also; How does it happen ?

If a family man disobeyed the order of the house owner and had invited bad and vicious people to the house where he lived previously and entertained them, the same people will follow and befriend him even if he leaves the old house and occupied another one. Likewise, if a human being had not acted in accordance with the order of God and by following the vicious path willingly committed sins

in the previous body, those sinful deeds will follow him even if he takes a new body and will be with him in the present body also.

14. If it is the 'Will of God' that makes those human beings who in their previous birth had deviated from the 'life of showing compassion' to human beings and followed the vicious path to be grieved in their present birth due to hunger, Thirst, Fear etc., will it not be going against the divine commandment to show compassion to those human beings and provide food etc., in order to alleviate their misery ?

It is not so. The king, through his servants, feeds even the criminals of the worst kind who were fettered and imprisoned for having disobeyed his orders. In a similar way, God feeds even the sinners who antagonised Him because of their total disobedience to His commandments and are kept as slaves in the hell in various ways, through his subordinate deities. The king dismisses those servants who have disobeyed his orders and committed simple offences of various kinds, from service. He also prevents them from receiving any material gains and sends them from the place of service to any other place to enable them to acquire the 'Right Knowledge'. Consequent upon their loss of job, they lose their happiness and food etc., and move

around the country in search of food etc. and suffer. On seeing their miserable condition, the kind hearted people provide them with food and other needful things. When the king comes to know about this or sees this happening, he will not be angry with the donors but will appreciate them as good and compassionate family men.

Similarly, all powerful God, by his powers (Sakthi) precludes the human beings who have not acted in accordance with His will and committed simple crimes from enjoying physical as well as the material comforts of this world and with a view to enable them to acquire the right knowledge removes their 'being' from their present body and brings into existence in another body. Since those human beings have lost their physical comforts and worldly enjoyments, they move from place to place in search of food etc., and suffer. If kind hearted people, on seeing their miserable state of existence, give them food etc., God will never be angry with them but will be too happy to know that they are Merciful People and bless them to be happy and prosper more and more. Hence, It should be truly understood that the Gracious Law of God always acknowledges the quality of exhibiting compassion by human beings to the fellow human beings.

15. It must be learnt that only due to the practice of compassion to the human beings there is discipline in this world; if there is no compassionate life, not even a little amount of the worldly discipline will exist; How ?

When human beings do not display compassion to the human beings, true knowledge and love will disappear. When they do not exist, benignity, the feeling of spiritual oneness and benevolent attitude will cease to exist and due to the non-existence of these human qualities the discipline of the weaker human beings will be obstructed and destroyed by the envy of the stronger human beings. Ultimately, even the conduct and discipline of the stronger human beings, will also get degenerated into 'baseness' in nature resulting in the change and destruction of the conduct of the one by the other out of their pride. In the forest where animals such as Tiger and the Lion live, there is no worldly discipline at all due to lack of compassionate life among them. Similarly, the worldly discipline will not exist in the place where people live without compassion and this is to be understood.

16. The heavenly discipline exists due to the life compassion by human beings and in the absence of the same, the heavenly discipline too will not exist; How ?

When there is no compassion to living beings, Grace will not find its expression. When Grace does not get expressed, 'State of Divinity' cannot be attained when the state of Divinity is not attained nobody will enjoy the **Bliss** of salvation (**Mukthi Inbam**) and in the event of non-attainment of salvation by anybody, heavenly discipline will not exist at all.

17. As compassionate life is not prevalent in wide spread manner, only the beings who follow the 'vicious path' have increased and this situation has led to the existence of immorality as a way of life everywhere; How ?

The hard hearted people who had no compassion to living beings, according to their hard hearted deeds have taken birth, some as dwellers of Hell, some as the inhabitants of Ocean, some as inhabitants of Forest, some as Wild Animals like Tiger, Bear, Lion, Yale, Elephant, Wild Oxen, Goat, Pig, Dog, Cat etc., some as poisonous creatures like Snake, Scorpion, some as hard and vicious creatures like Crocodile, Shark etc., some as carnivorous group of birds like Crow, Vulture, etc., some as impure plants like strychnine tree, milk hedge etc.

It is to be learnt that the practice of showing compassion to living beings is not only an important instrument to obtain the Grace of God but also it is the partial manifestation of that Grace itself. As the act of showing compassion to living beings is the natural manifestation of the Souls, those human beings who do not have that natural manifestation will never get the manifestation of the God both within and without themselves.

18. What is the important objective of practising compassion towards human beings ?

The Souls are the part of the natural truth (Eyarkai Wunmai). They are also the rightful place for the co-existence of Grace which is the Manifestation of nature (EyarKkai Vilakkam) in the form of knowledge of knowledge and for the Souls to become human beings and multiply, the bodies made of elements are the prerequisite. In case, the Souls do not become human beings in the bodies and get multiplied, the manifestation of Souls will be concealed and because of this concealment, the Grace will not manifest and this kind of circumstances will lead to a state of non-existence of knowledge (Moodam) and this situation will keep the Souls in bondage (Bandham). It is, therefore, absolutely necessary to have bodies made of elements. As the primary cause for the bodies

made of elements is Maya (Illusion), the Maya because of the various Illusory effects (Illusions) such as Hunger, Thirst, Disease, Desire, Poverty, Fear and the agony of getting killed, the bodies will be endangered frequently. The human beings, by the Grace of God have been given enough freedom and knowledge to be extremely careful against those dangers and try to avert the same with the help of intelligence derived from mental faculties and sense organs. The human beings by making use of this freedom should get rid of those dangers to their bodies and make efforts to obtain the spiritual benefit. In the case of human beings who suffer because of their inability to safeguard themselves against the dangers caused by Hunger, Thirst, Disease, Desire, poverty, fear and the pain of getting killed due to the role of destiny or carelessness on their part, the human beings who are privileged enough to get rid of those dangers must take pity on those human beings and eradicate the same.

Compassionate Activities leading to 'Happiness of this world'

(Abara Jeevakaruniyam)

Apart from the acts of kindness relating to the alleviation of sufferings caused by Hunger and the pain when getting killed, relieving of human beings

from all other kinds of sufferings is Abara Jeeva Karuniyam. It will, therefore, lead only to a little amount of worldly happiness.

Compassionate Activities Leading to 'Both Temporal Happiness and Eternal Bliss'

(Para Jeevakaruniyam)

The compassionate activities performed in the case of alleviating the sufferings of human beings who suffer due to hunger and the agony of getting killed by someone are known as Para Jeeva Karuniyam. Hence, by the Grace of God, the practitioners of compassion of this kind, will gain this worldly pleasures and illimitable Bliss arising out of their divine power to perform miracles (Siththis) and also the never ending Bliss of obtaining liberation (Mukthi Inbum) from the cycles of birth and death. Those human beings who in spite of having enough knowledge and privilege to save other human beings from the danger(s) which they might be facing because of role of destiny and their carelessness have not done so but betrayed them will not obtain the Grace of God to enjoy the happiness of this world and the Eternal Bliss of gaining Mukthi. Moreover, they will also lose whatever worldly luxuries and liberties they enjoy in their present lives as dictated by God in the

scriptures (Vedas). In the case of human beings who do not have sufficient knowledge and freedom to safeguard themselves against the dangers caused by Hunger and the pain while they are getting killed due to their fate or carelessness, the human beings who are in a position to redress those grievances should alleviate the sufferings of those human beings out of compassion without betraying them. It is, therefore, to be learnt that this is the important objective of practising compassion. Having true faith in this concept, the act of performing compassionate activities of feeding the human beings who starve and preventing the human beings from getting killed in order to enable them to experience happiness is the supreme form of Benefit.

19. As per the divine law, the dangers caused by Hunger, Getting Killed, Thirst, Disease, Desire, Poverty, and Fear are to be averted; But, only the acts of averting the dangers caused by Hunger and Getting Killed are quoted significantly; Why ?

There are two kinds of compassionate activities, one is Abara Jeeva Karuniyam and the other one is Para Jeeva Karuniyam. As the acts of averting Hunger and preventing somebody from getting killed are the activities that fall under the category

of Para Jeeva Karuniyam, the same are mentioned significantly.

THIRST (Thaham)

Moreover, those persons who are kind enough to get rid of the hunger of the human beings who suffer from hunger will not be unwilling to provide water to them to quench their thirst. To give water, much effort is not required as water is found in Lake, Pond, and Canal etc. By thirst only reversible damage will happen to the body and the body will not be affected in a serious way but by hunger irreversible damage will happen to the bodies.

DISEASE (Pini)

Those who are sympathetic enough to alleviate the suffering because of hunger will also be kind enough to get rid of the sufferings of those who are diseased. When hunger intensifies, diseases increase and only by means of proper food, the diseases are cured. Though other medicines are given to get cured from the diseases, only proper dieting is required for the sustenance of the body. The body can be maintained with diseases for so many days but the body cannot be sustained even for a single day without food.

DESIRE (Itchai)

Those who have compassion to feed those who are hungry with food will definitely have the compassion to remove the sufferings due to Desire. If human beings are really hungry, they would desire nothing but food. Those who have satisfied their hunger by intake of food when the same is available could fulfill their desire with little effort or they could compromise themselves without getting their desire fulfilled. The body can be sustained with desire for many days but with hunger, it cannot be sustained for a single day.

POVERTY (Elimai)

Those who are merciful to alleviate the hunger of the human beings who are hungry with food will also be kind enough to eradicate the poverty of those human beings who do not have the liberty to do the same for themselves. There is no other poverty worse than that of suffering due to hunger. Poverty could be reversed after a few days but hunger could not be reversed like that. The body can be kept alive with poverty but not with hunger.

FEAR (Bayam)

Those who are kind enough to alleviate the hunger will, naturally be kind and helpful to get rid of the 'fear' of those who suffer due to the cause of fear. Nothing is as fearful as the fear caused by hunger and the fear of getting killed. In some ways, one can get rid of fear but there is no other way to get rid of hunger. One can keep the body alive with fear but the body cannot be sustained with hunger. The pain and the sufferings arising out of the state of being hungry and the pain and suffering resulting from the state of being killed are similar in nature. Hence, it is to be known that the important objective of leading a life of compassion towards human beings is to alleviate the suffering caused by hunger and saving them from the agony of getting killed.

20. Although the main objective of practising compassion is to alleviate the suffering caused by hunger and the suffering when getting killed, the act of removal of one's hunger is emphasised here frequently; Why ?

When a human being comes to know that another living being is going to be killed by hunger and out of compassion removes the hunger and enables the living beings to be alive, will, naturally

be compassionate enough to alleviate the sufferings of the living beings who are getting killed by any other means. Those who do not help in getting rid of the pain of getting killed will not have enough sympathy to remove the sufferings of those who suffer due to hunger. The killing that happens because of hunger will be alleviated only by providing with food not by any other means whereas the killing caused by enmity etc., could be prevented by many ways and means. Hence, it must be learnt that the suffering experienced when getting killed is included in the suffering caused by Hunger and the same is stressed frequently.

Moreover, the persons suffering from thirst, disease, Desire, poverty, and Fear forget all those sufferings when affected by the pangs of hunger and go in search of food.

Even the criminal sentenced to death by the orders of the king on the charge of murder forgets his fear and distress and tries to get rid of his hunger when he is hungry.

The persons who are diseased and the very aged persons even after getting informed by the doctor that their death is certain forget their sorrows and pains when affected by hunger and try to get their hunger alleviated.

It is to be learnt that one who is willing to provide food for hunger out of compassion, will never allow the human beings to be in distress and get destroyed by any other means and because of this reason, the charitable act of alleviating the suffering due to hunger is often emphasised.

21. If it is true that 'hunger' harms and destroys the bodies of all living beings, the hunger of all the beings must be known and alleviated. If one starts doing this act, will it not be impossible to know and alleviate, the hunger of all the seven classes of beings namely 1) Celestial beings (Devars), 2) Human beings, 3) Dwellers of Hell, 4) Animals, 5) Birds, 6) Reptiles, 7) Plants, created by God ?

The celestial beings do have more freedom than that of human beings and they also have the capacity to alleviate the hunger on their own. Hence, it is not necessary for others to think about their hunger but it is necessary to know that even the divine beings (Devars) will suffer when they are hungry and sympathise with them.

The Dwellers of Hell are not in the places where we could reach and alleviate their hunger. As they are in some other places and their hunger are taken care of and alleviated by punitive authorities of God, we need not think about their hunger but it is

necessary to pity them considering that they will also suffer when they are hungry.

The Trees and Grass are not destined to have any freedom. In the case of species of plants that are grown by the human beings by their own efforts and for their own use in their lives, it is necessary for them to water those plant species to satisfy their hunger whereas the other species of plants are fed in accordance with the Law of Grace and kept alive. As it is not our freedom to know about their hunger and provide food but the freedom of God, it is not necessary to think about them but necessary to take pity on them considering that the plant(s) species will also suffer for want of food.

The living beings that crawl on land and water, reptiles, birds and animals get their food supplied to them in accordance with their destiny by the law of Grace. The living beings eat the food and get their hunger satisfied. It is, therefore, not our freedom to provide proper food to them but the freedom of God. But, it is necessary for the human beings to provide food and satisfy the hunger of those animal species such as cow, ox, he-buffalo, and goat, horse which are reared by people according to their freedom and for their own use in their lives.

In the case of human beings whether they are men or women, the loss and the agony that are experienced by them due to hunger and the benefit and happiness which are gained when hunger is satisfied are similar and common in nature. Besides this, 'the knowledge of the Soul' that understands the losses and sufferings because of hunger by means of well developed mental faculties like the mind etc., and through the sense organs like the eye etc., is also similar in both the cases. The food provided to the human beings, by the Gracious Law in accordance with destiny alone is not enough to live and keep the body alive and they have to subsist also by the food earned by them by their own efforts, intelligence and freedom and to earn their own food (Aahamiya Aahaaram), the human beings have been given full freedom by the Grace of God. At the same time, the Grace of God have also enforced the law that makes the human beings suffer for want of food because of their destiny and in order to get their hunger satisfied making them dependent on one another so that one who provides food out of compassion to alleviate the hunger of the other may also guide him to follow the right ways and efforts and he who gave food, may obtain liberation (Mukthi) and supernatural power to perform miracles (Siththis)

Taking human body is not as easy as taking the bodies of other living beings. In the human body, both the manifestation of Soul and the manifestation of Grace get expressed to the full extent. It is not certain whether another human body could be obtained again in the event of losing the present one. ***The human body has been taken only to attain the 'Eternal Bliss of salvation'***. Ever since the days of first creation, only the human body has been created by the consent of God with supreme intelligence.

It should, therefore, be understood that God has dictated that only the human beings should practise the act of compassion to living beings with steadfastness and get their hunger satisfied.

22. The food provided by the Gracious Law of God in accordance with the destiny of living beings like animals and birds etc., is enough for them. But in the case of human beings alone they are required to earn their own food in addition to the food provided to them by the Gracious act of God; How ?

God has ordered that the human beings by intake of food made available by the Gracious act of

God (Praratha Aahaaram) according to their destiny should overcome the experience resulting out of their deeds of the past (Karmas) and by intake of food earned by their own efforts (Aahamiya Aahaaram) should strengthen their body, the sense organs and the subtle mental faculties (Karana Indiriyam) and by adopting the righteous path of practising compassion (Sanmaarkkam) should enjoy the Bliss of gaining supernatural powers (Siththis) and liberation (Mukthi). Hence, it is to be learnt that both the food provided according to their destiny and the food earned by their own efforts are necessary to the human beings. The bodies of the living beings like Animals, Birds, Reptiles and Plants are the bodies created as punishment bodies. It should, therefore, be understood that the food according to their destiny would be provided to them without any break by the power of Grace of God and they do not require to earn their own food by their efforts.

23. At first, it was mentioned that the act of showing compassion is common to all living beings; Why?

In the life of showing compassion to living beings, the important aspect is to provide food and alleviate the sufferings due to hunger of all the human beings.

In the event of a possibility of living beings getting killed by other causes similar to that of hunger, it should be prevented as far as possible by all the ways and means with a view to keep them alive and happy.

If the living beings happen to suffer due to some other reasons like disease and fear, if possible, the sufferings should be removed.

In the case of living beings like animal, birds, reptile and plant etc. their suffering due to fear and suffering when getting killed should be averted by any ways and means.

As far as wild and ferocious living beings are concerned, one may cause them to suffer by fear and they should not be made to suffer by getting them killed.

It is to be known that all those kinds of activities are connected with the acts of showing compassion to living beings and that is why it has been commanded by God that the human beings should show compassion towards all the living beings.

24. Some of the living beings that are earned and kept by people for getting their assistance in their lives do eat the meat of the other beings (Thamasa Aahaaram). Hence, whenever people get the hunger of such beings

alleviated, can they be given the same kind of food to satisfy their hunger ?

It is to be learnt that the act of killing one living being to satisfy the hunger of another living being out of the flesh is not acceptable to God and it is not considered as the path of showing compassion and this practice is out and out against nature.

All living beings are part of Natural Truth and they are also the place for manifestation of God in the form of Grace. When the natural manifestation of God is hidden, the nature of living beings (Jeeva thanmai) will be non-existent. The Natural Manifestation of God is in no way different from the Natural Manifestation of living beings. Both the natural manifestation of God and the Natural manifestation of living beings do exist in all the bodies. It is, therefore, to be understood that the act of killing a being to satisfy the hunger of another being is fully against the principle of practising compassion towards all living beings.

25. Animals like tiger and lion kill another beings and by eating the flesh of the other beings they get the happiness of getting their hunger satisfied. Can we take that the happiness is due to partial Natural Manifestation of God and Full manifestation of nature of the living beings ?

No. We can't. In the event of intake of food made of flesh and meat (Thamasa Aahaaram) the Partial Natural Manifestation of God who is the perfect reality and the natural manifestation of Soul which is a portion of the perfect reality do not express itself, just as Light cannot emerge from darkness.

26. This food is called Thamasa Aahaaram (Dark natured food); Why ?

As this kind of food is obtained by causing suffering and it conceals the manifestation of Soul which in turn prevents the manifestation of God, the food is called Thamasa food.

27. The satisfaction and happiness gained because of intake of this kind of food leads to the manifestation of Joy; Of which manifestation is this ?

It should be learnt that it is the manifestation of the beginningless illusion of the Soul that is bereft of knowledge (Pasu) and the inner mental faculties.

28. What is called Pasu ?

The Soul that is bereft of its knowledge because of its connection with three impure characteristics

namely Arrogance, Illusion and karma (the effect of deeds done in the past) is called PASU.

29. How does the Pasu (the Soul without knowledge) get manifested ?

When the brightness of the sun appears through the darkness of the clouds which veils the sun, even the darkness of clouds gets illuminated and manifested. Similarly, even though the impure and illusory inner instruments (Asutha Maya Karanam) and the Tamasic quality (Ignorant State) are Dark natured, they also get manifested by the supreme effulgence which they veil. From this, it is to be learnt that the manifestation one gets because of intake of meat/flesh (Thamasa Aaharam) is the manifestation of impure, illusory, inner instruments (Mental Faculties) only.

PLANTS ARE ALSO LIVING BEINGS

30. Vegetation like trees, grass, paddy etc., are also considered to be living beings; if the human beings by causing pain to them, intake the same as food, are they not Thamasa food (Food obtained by torturing other living beings) and the resultant happiness is not the happiness of impure mind and subtle mental faculties ?

The vegetation like trees, grass, paddy etc., are also living beings. By causing pain to them, if they

are used as food, they are also partly Thamasa Aahaaram and the happiness derived out of the food is also the happiness of impure and subtle mental faculties. But, it is not so.

The living beings like tree, grass and paddy etc., have only one sense and that is the sense of touch. The manifestation of Life (Jeeva Vilakkam) exists only partly in those bodies. The seeds from which their lives come into existence are lifeless like other seeds. We could sow the seeds ourselves and get them grown as living beings. Without destroying their lives, we make use of the seeds, vegetables, fruits, flowers, tubers and leaves as food which are lifeless but only the cause for the origin of life. When we do not take the entire living plant(s) as food but only their products like seeds, vegetables, fruits etc., no pain is caused to them just as no pain is caused while removing the nails, cutting hair and the coming out of semen from the bodies of living beings.

Moreover, the plant species have no mental faculties like the Mind etc. Hence, it is to be known that the acts of taking only the products of living plants as food will not be considered as killing life or causing pain to them and it will not go against the principles of practising compassion towards all living beings. Therefore, the happiness arising out

of intake of such food is the manifestation of God as well as life.

31. The seeds which are produced by the plants like tree are originally lifeless but becomes a cause for entry of life force into it; How ?

If seeds have life in them they should grow even before they are sown in the land. Even after being sown in the land, some seeds fail to grow. Moreover, the seed is the cause. It is known even to young children that this cause is to get the body only. The life force is lasting forever but the body is Transient by nature. The life force which is everlasting does not need any cause but the impermanent body needs a cause. It should, therefore, to be learnt that the seeds are mere inert matter only.

32. How does the Soul enter into the seeds ?

It is to be learnt that when the seeds are sown in the soil and watered, according to the gracious law of God, the atomised Souls join together and get into the soil through that water and mingle with the fertile energy of the soil and enter into the seeds.

33. Some say that sprouts should not be plucked out at all; if that is the case, how can it be said that seed, vegetable, leaf etc., may be eaten ?

Once the Seed gets fixed in the soil, the Soul goes through the water into the soil mingles with the fertile energy of the same and finally gets into the seed and enables the seed to sprout. The sprout therefore, is not a lifeless thing like the seed, vegetable etc. Hence, it is true that sprout should not be plucked out.

VEGETARIAN FOOD

34. Even though killing of life is not involved while intake of seed, vegetable, fruit etc., is there not even the kind of impurity that exists in nail, hair, semen etc.,

There is no impurity in them as there is no development of senses and life energy in them. Hence, the act of intake of the seed, vegetable, fruit, leaflets of the tree, grass, paddy etc., is not against the practice of compassion towards all living beings.

FOOD MADE OF MEAT IS NOT THE NATURAL FOOD

35. Is not meat the natural food for the ferocious animals like tiger etc. ?

It is not their natural food habit but an acquired habit that became hereditary during the course of time. It is, therefore, possible to change their food habit and make them eat only pure and the vegetation food (Sathva Aahaaram). A good man in

his house brings up a cat and a dog. He prevents them from going out and eating impure food in other places. At the same time, he gets them used to take only pure food from the very beginning of their lives and due to this habit they continue to take only pure food and live on that food. Hence, it may be learnt that as there is no-body to train the ferocious animals like tiger, lion etc., to get them habituated in eating only pure food, they go on taking only impure food because they are so habituated. It should, therefore, be truly known that the act of killing one living being for the sake of feeding another living being is neither in accordance with the Grace of God nor it is the practice of showing compassion to all living beings.

It is possible to obtain two kinds of Bliss in the life of showing compassion towards living beings viz. 'this worldly happiness' (Abara Inbam) and 'the ultimate happiness' (Para Inbam).

WORLDLY HAPPINESS (Abara Inbam)

The happiness arising out of the compassionate act of alleviating the sufferings due to Desire etc. is known as Worldly Happiness. It is to be known that they are some of the pleasures experienced during this worldly life.

36. What are those pleasures ?

There are human beings who suffer for want of clothes to wear, place to reside, land to plough, wife to derive bodily pleasure, money or any other material which is required to do what they want. In this case, out of compassion, when they are given clothes to wear, place to reside, land to plough, women to get bodily pleasure, money etc., to do what they wish, those who have received them experience the happiness that comes from **within** themselves and get the same manifested in their faces and on seeing their happiness, those who have given also get their happiness manifested.

It should, therefore, be known that this manifestation of happiness appears only partly in God's domain but perfect in the mental faculties of human beings and that is why it is known as worldly happiness (Abara Inbam)

SUPREME BLISS (Para Inbam)

It should be learnt that the Bliss arising out of the act of alleviating the sufferings due to hunger is the ultimate happiness (Para Inbam). This includes the enjoyment of all the worldly pleasures, Bliss of yogic power, bliss due to the power of having attained the true knowledge in the present life itself and the ultimate Bliss of getting liberation (Mukthi).

Out of pity when food is provided to the human beings who are tired of hunger, intake of food get their hunger satisfied. At that moment, they experience the out-pouring of Bliss both from **deep within** their being and in their face. On seeing that Bliss, those who have given food also get the same kind of manifestation of Bliss both within themselves and in their face. As the manifestation of this kind of Bliss is perfect both in the Soul and in God's domain, they are known as the Supreme Bliss (Para Inbam).

Those who suffer for want of clothes, place, land, woman, money etc., could endure those sufferings with the help of their strong mind, sustain their life and make whatever efforts they can. When there is suffering due to hunger, one should not endure that suffering and if they start enduring the same, they would lose their lives.

HUNGER IS UNBEARABLE

When people start suffering from hunger, parents will sell their children, the children will sell their parents, the husband will sell his wife, the wife will sell her husband and they will go to any extent to get their sufferings due to hunger satisfied. Hence, it is needless to say that they would sell their house, cattle, land, and other

possessions which are not so important to them to get their hunger satisfied.

Even the Emperor ruling the whole world when affected by hunger, does not care about his powerful status as Emperor and using humble words asks the minister nearby *“I am hungry; what shall I do ?”*

Even great soldiers who are courageous enough to hold the arrows of the enemies which have penetrated into their chest with one hand and conquer all the enemies they come across in a minute while feeling hungry, complain to those who are standing nearby. *“I will be tired, so how to fight ?”*

The Saints who hate and renounce all the worldly pleasures and of the celestial world (Indraloka) and treat them as insignificant and having acquired the true knowledge, get the existence of the knowledge in their experience, the Yogis who have complete control over the senses, mind and mental faculties and are in the constant state of mediation (true nishtai), the Siththars who have unlimited super natural powers including the power to revive even those who are dead and the men of austerity (Munis) and the ones known for doing penance all the time (Thapasis) while facing hunger, all of them give up their experience and goals and move to another place in search of food

and in the event of non-availability of food they are distressed.

The sensitive and respectable People who will be prepared to lose their lives when something dishonourable happens to them even in dreams when suffer due to hunger, lose their self-respect and express their feeling even to worthless people.

The religious leaders (acharayas) who are very strict in following the discipline and the way of life of their respective religion and caste when they are hungry forget their discipline and expect food.

Even the great scholars who have acquired very deep knowledge by way of learning and listening who understand even complicated things which are normally ununderstandable and are capable of doing great achievements when they are hungry, they lose their knowledge and the power of understanding and get puzzled.

The lustful persons, who indulge in the act of deriving sexual pleasure during day and night when they are hungry, forget coition and develop hatred for lust and are at pains.

Even the people who are very proud who think that they are only great and there are no other persons who are greater than them when they are

hungry, lose their arrogance and praise the one who offered them food as very great people.

Even the people, who indulge in the activities just for the sake of vain glories when they are hungry, lose their vanity and are perplexed.

When all these people become like this because of hunger, how much suffering the poor people who do not have any kind of support will undergo when they happen to suffer due to hunger. At that time, if they are provided with food how much happiness will they get? How much benefit will those who created that happiness get!? It should be understood that it is too difficult to express by words.

THE PAINS DUE TO HUNGER (Pasien Avasthai)

When hunger gets increased,

The human knowledge (Jeeva Arivu) is not expressed but gets bewildered. Because of this bewilderment the manifestation of God who is in the form of knowledge of knowledge gets veiled, when it is veiled the principle of the Soul gets tired, when it gets tired, the primordial nature gets dimmed. When it gets dimmed qualities get differentiated. The mind gets puzzled and distorted. The intellect gets spoiled,

The decision making ability (chitham) gets spoiled,
The ego gets destroyed
The life force gets unsettled,
The elements are uncomfortably placed,
The balance between the air, heat and coolness (vatham, pitham and slathamam) get dislocated.
The eyes become dim and go down from their original position,
The ears become deaf with humming sound,
The tongue gets dried,
The nose gets softened,
The skin gets thin and loses the sense of touch,
The arms, legs, get tired and hang loosely,
The nature of speech gets changed and stammered,
The teeth get loosened,
The anus and the urethra get burnt by heat. The body gets scorched,
The hair becomes stiff,
The nerves lose their stiffness and get worn out.
The blood vessel loses their tensions and becomes soft,

The bones get scorched and the joints get loosened,

The heart burns,

The brain shrinks,

The semen becomes hot and gets dried,

The liver gets contracted and becomes smaller in size

The blood and the fluids lose their water content,

The flesh loses its nature,

The stomach gets burning sensation,

Afflictions and troubles continue one after another and more and more symptoms and experiences appear to indicate that the loss of one's life is imminent.

All these painful experiences due to hunger are common to all the living beings.

All the sufferings are removed when they get food and intake the same.

Once the hunger is satisfied, the physical aspects (Thathuvangal) of the body get strengthened, mind is cooled, the knowledge finds its expression and the effulgence of grace from within the living beings and that of God fully manifest both on the Soul and on the face leading to the joy and satisfaction of unique kind. Which

act of virtue could be equated with this kind of virtuous act that creates this kind of Bliss?

With which God could we equate the doers of this kind of virtuous deeds? It should be understood as truth that their true nature is that of **God of all the Gods.**

Hence, it is to be learnt that the agony experienced due to hunger in toto, is the outcome of all the three kinds of sufferings put together namely, the sufferings at hell, and the sufferings due to birth and death. The Bliss and satisfaction obtained by intake of food is indeed the everlasting Bliss of liberation that pervades in all the places viz. inside, outside, middle, below, above and on all sides.

HUNGER IS THE HELPPING INSTRUMENT

If there is no hunger at all, the human beings will not expect the help of one another for the sake of food, when there is no such expectation, the tendency to help each other will not exist. When this does not happen, compassionate life among them will not manifest. When it does not manifest, God's Grace cannot be obtained. It should, therefore, be understood that the hunger is also a helping instrument given by God.

Those who suffer due to hunger obtain happiness immediately when they see food and this kind of happiness they will never get even when they see their mother, father, wife, child, field, land, gold and jewels. If this is the case, what will be the nature of their happiness when food is taken? It should, therefore, be understood that the natural form, visible form and characteristics of the food are part of the natural form, visible form and attributes of the Grace of God.

COMPASSIONATE LIFE (JEEVA KARUNYAM)

- a. When the fire called hunger burns within the bodies of the poor, to get the fire extinguished by providing food to them is known as the act of showing compassion to human beings.
- b. When the poisonous Wind called hunger is about to blow out the lamp of knowledge of the poor, to provide them with food and prevent the lamp from being put out and light the lamp is known as the act of showing compassion towards human beings.
- c. When the bodies of human beings which are the temples where the natural manifestation of God takes place are about to be destroyed by hunger, to provide food at that time and get them

strengthened is known as the act of showing compassion to human beings.

- d. When the whole family consisting of the physical and the psychic principles of the human beings that dwell in the bodies for attaining divine Bliss get dislocated and are likely to be destroyed by hunger, to provide food and get the whole family well established is known as the act of showing compassion to human beings.
- e. When the tiger called hunger is about to pounce upon the poor and start killing them, to kill the tiger and save them is known as the act of showing compassion to human beings.
- f. When the poison called hunger goes into the head of living beings and they are about to faint, to bring down the poison by food and revive them from the faintness is known as the act of showing compassion to human beings.
- g. When the cruel scorpion called hunger enters into the stomach and stings and the pain due to stinging increases and the poor living beings are distressed, to remove the stinging pain with food and get remedy for their plight is known as the act of showing compassion to human beings.
- h. The act of removing the anxiety of the poor human beings who are worried thinking “*the*

sinner called hunger which had half killed and eaten throughout yesterday and night will come again even today. What can we do for this?" - is the act of showing compassion to human beings.

- i. Removal of the perplexity of the poor human beings who are puzzled like the fly that has fallen into honey, saying "*the sun is moving up, hereafter the pain called hunger will come up on us! What can we do for this event of fate?"* - is known as the act of showing compassion to human beings.
- j. When the poor human beings are deeply grieved saying "*it is getting dark now, where will we go for food? Whom shall we ask? What shall we do?"*- To get rid of their grief is known as the act of showing compassion to human beings.
- k. By giving food to wipe off the tears of the poor people who are shedding tears saying "*the legs got tired by going on walking, mouth got tired by going on asking, the mind got tired by going on thinking, now what shall we do for this wretched stomach?"*- is called the act of showing compassion to human beings.
- l. By giving food to save the honour of the persons known for their self-respect, with their minds and faces looking tired like a dump person Who

had an inexpressible Dream and are tongue tied and unable to express their feelings openly but suffering in silence *“the day has also gone, hunger causes the pain, self-respect prevents from speaking out, shyness prevents from going to other places, stomach burns no way is known to lose this life Why have I taken this body?”*- is called the act of showing compassion to human beings.

- m. To give food to the poor human beings and get them relieved from their sorrows and facilitate their sleeping When they are sleepless due to hunger and muttering *“In our previous birth realising the hunger of those who were hungry, if we had alleviated their hunger, in this birth somebody would have come forward to satisfy our hunger. We did not do so. Hence, there is no body to do so for us now-”* is known as the act of showing compassion to human beings.
- n. To satisfy the hunger of the Wise men who even when they are hungry and weak with all the nerves visible all over the body and their life energy shrunk and still have no courage to ask other people to provide food but think of God only repeatedly and go to sleep with cruel fire of hunger deep down their stomach, resembling

people who lie down and sleep on fire, is the act of showing compassion to human beings.

- o. *“How to starve today also as we had starved yesterday? - Though we dare to starve even today because of our youthfulness, what can we do for the stomach of the poor wife who will not tolerate starvation? Even if we do not take the starvation of this woman seriously, our parents who are already weak due to ageing process will die if they starve even today! What can we do for this? How can we look at the tired looking faces of our children who have become weary by weeping continuously because of hunger?”*. The act of removal of the sorrows of those who think with pains like this again and again with eyes full of tears with their hand on their cheeks and with fire of hunger, the fire of fears and the fire of anxiety always aglow inside like the fire in the furnace of the blacksmith which always kept aglow by blowing - is the act of showing compassion to human beings.
- p. To provide food to the suffering handicapped poor people who are worried and go on thinking repeatedly *“Here are the people lying helplessly due to hunger though they have organs like Eye, hand and leg without any deformity and enough strength to earn their food; In what way can we*

who are blind, deaf, dumb and are crippled with defects in our limbs to get food? How to get rid of hunger?" - is known as the act of showing compassion to human beings.

- q. To alleviate the hunger of those people who suffer from hunger, according to their virtues and without enquiring and differentiating them based on their Country to which they belong, religion to which they belong, caste to which they belong, the activities they do and the way of human in their Country, religious way of living, caste way of living and kind of activities they do, realizing that the manifestation of God is common to all human beings and to treat all of them as one and the same kind is the act of showing compassion to human beings.
- r. When the living beings like animal, bird, reptile and plant are hungry, to alleviate their hunger by providing satvic food (pure food) to them which is in accordance with the food habits of the virtuous life (Sanmaarkkam) is known as the act of showing compassion to living beings.

Some people have the knowledge to acquire the necessary worldly pleasures and liberty to get their hunger satisfied but they are not able to acquire the liberty due to their acts of sin in the past and carelessness and thereby suffer from

hunger. By providing food to get them relieved from their suffering due to hunger one creates the Bliss and satisfaction out of compassion to living beings and only by virtue of this act of compassion which is the cause for creating Bliss and satisfaction and also the key to open the door of heavenly abode of salvation (Mukthi) one should open the gate and enter the house of salvation to experience the life of never ending happiness.

Hence, those who have earned the key to the house of salvation which is known as the acts of compassion (Jeeva Karunyam) in time, without the requirement of any assistance from the other kinds of spiritual activities such as controlling the mind (Sariyai), controlling actions (Kriyai), integration of body & mind (Yoga) acquiring true knowledge (Gnanam), will reach the house that was never reached and open the gate enter inside to live there as the eternally liberated ones.

- s. The Devotees, Rishis and the Ascetics who practise austerities and rituals such as going on pilgrimage to holy places, taking bath in holy rivers, living in holy places, worshiping sacred Idols chanting mantras, conducting prayers, going on a fast (virudham seithal), performing

rituals doing pujas etc., the Yogis who have forsaken food and sleep renounced worldly affairs and three kinds of desires controlled their senses negated their minds, the Siththars who have acquired unlimited supernatural powers, the Saints who have realized what is eternal and what is transitory and have renounced all sorts of attachments and experienced Brahmam, the absolute, all of them unless they have earned the 'key' called the 'virtue of showing compassion to the living beings' will go up to the back and front of the 'supreme abode' wait nearby and return to earn that key but they will not open the door and enter the house to obtain the 'Bliss' and live there and this truth is to be understood.

- t. It should also be learnt that for the people who possess Enlightened knowledge only the act of practising compassion to the living beings is the act of worshipping God. Moreover the family men [Samusaris] who enjoy the worldly pleasures like eating and mating and at the same time leading the life of compassion towards all living beings, are fully eligible for the Grace of the all-powerful God.
- u. Without practising compassion towards all the living beings, the persons who are doing various kinds of spiritual acts such as 'striving to

acquire true knowledge (Gnanam), doing yoga, going on a fasting (Virutham), chanting holy manthras and practising meditation will not be deserving the grace of God even to a lesser extent. They should not even be considered as having the manifestation of soul. It should, therefore, be understood that the deeds done without compassion to the living beings are mere useless acts of magic & gimmick.

- v. All living beings are a part of natural truth of God and the manifestation of grace gets expressed in each and every one of them. Hence, the Grace of God do not concur with the acts of those family men (samusaris) who in spite of having adequate resources to satisfy the hunger of their family members like mother, father, children, life- partner etc., and still letting them suffer from hunger and going for satisfying the hunger of others and in a similar way letting other persons who are hungry and approach them for food starve and going for satisfying the hunger of their family members. They are, therefore, required to minimize their expenditure for their family as far as possible and alleviate the hunger of the people belonging to both categories.

w. The family men who are in possession of meagre of resources which are not enough to get the hunger of their family members satisfied, should at least , get rid of the hunger of their family members. At the same time, they should have compassion for others who approach them with hunger and make efforts to alleviate their hunger through somebody else. The capable and popular family men, according to their income should alleviate the hunger of their mother, father, life-partner, children, assistants, relatives, friends, guests, elderly people, servants, neighbours, enemies etc. In addition to this, they should also satisfy the hunger of their domestic animals like cow, ox, buffalo, goat, horse etc., that have been earned for their own use and the plants they have grown for the family and enable them to experience Bliss and satisfaction. Instead of spending material and financial resources lavishly on various occasions, various ceremonies and in various ways like marriage, birthday of a child, and rituals relating to worship of God, they should limit their expenditure in this regard and spend their resources in the glorious act of alleviating the hunger of the human beings with hunger, even on the occasions like marriage and thereby enabling them to experience Bliss and

satisfaction. If it is done so, the happiness gained by them will be many times greater than that of those human beings who got their hunger alleviated and it should be known as sworn truth.

The family men, on special occasions such as marriage, decorate the pandal, perform various kinds of ceremonies there, arrange a number of novel entertainments like dance, music, presenting expensive gifts, possession etc., and also serve extravagant food items like appam, sweet, pan cake and varieties of rice etc., and are immersed in the pleasures. At the time, they do not even care to look at the faces of the poor with hunger. During that moment of happiness, a disaster struck them, their children or their spouse and since then, they lose all their happiness and are grieved. When they are grieved like this, the decorated pandal, intentionally or unintentionally arranged ceremonies, novel entertainments like dance, vocal music, instrumental music, expensive gifts, procession etc. and the luxurious dishes like appam, varieties of rice etc., could not prevent the disaster and the consequent experiencing of grief. During that auspicious occasion, if they had provided food to the living beings who were

really with hunger and got their hunger satisfied and thereby revealing the manifestation of God and divine Bliss both within themselves and in their face, that manifestation and Bliss would have prevented the disaster at that time and would have truly created the manifestation and Bliss in themselves. Isn't It? Hence, it should be known that according to one's capacity, it is important to alleviate the hunger of hungry people even on the special occasions like marriage and create Bliss and satisfaction in themselves.

i) If the family men suffering from incurable diseases like gastric ulcer, chronic stomach pain, leprosy etc., according to their capacity practise the act of satisfying the hunger of the people as an austere way of life, It is true that, that compassionate act itself will serve as good medicine and cure their diseases and make them exceptionally strong and healthy.

ii) If the family men who do not have descendants for a long time even after having performed so many rituals and observing austerities and are distressed, according to their capacity, practise the act of satisfying the hunger of the poor with hunger as an austere way of life, it is true that, that

compassionate act itself will enable them to have good and knowledgeable descendants.

iii) If the family men who come to know somehow that their life-span is very short and are afraid of facing death and are grieved, according to their capacity, practise the act of satisfying the hunger of the poor with hunger as an austere way of life, it is true that, that compassionate act itself will enable them to have long life.

iv) If the family men who are very sad because of their lack of education, knowledge, wealth and pleasures, according to their capacity, practise the act of satisfying the hunger of the poor with hunger as an austere way of life, it is true that, that compassionate act itself will enable them to have education, knowledge, wealth and pleasures.

v) If the family men who is compassionate to all living being and satisfy the hunger of the hungry people as their only austere way of life, the extreme summer heat of the sun will not scorch them, the hot soil will not heat them, the natural calamities like torrential rain, strong wind, heavy snow, terrible thunder, great fire etc., will not harm them, the epidemic diseases like small box, plaque, cholera, infectious diseases etc., will not affect them, those compassionate family men will not be perturbed by floods in the river, dacoits and

enemies, they will not be dishonoured by kings or Gods.

The yields in the fields of the compassionate family men will go on increasing without any effort, they will get unhindered profit in their business, and due recognition and promotion in their jobs without any difficulty, they will be surrounded by relatives and servants, wild animals, poisonous creatures, evil spirits, harmful deities will not cause them fear.

It is a sworn truth that neither due to their carelessness nor due to the role of destiny, the family men who practise the act of compassion, will ever be endangered.

It is to be learnt that the act of alleviating the hunger of the people with hunger and thereby creating Bliss in them is known as the supreme path of showing compassion to all living beings and it is the command of God that this practice is to be followed by all viz., Devars (Celestial beings), human beings, celebrities, family men, Ascetics, Monks, Men, Women, Youth, aged persons and people belong to high class and low class.

As regards the act of alleviating the hunger of hungry human beings, even if the wife prevents the husband, the husband prevents the wife, father prevents the children, the children prevents the

father, the spiritual teacher (Acharya) prevents the disciple, God prevents His devotees and the king prevents his subjects, without getting obstructed even to lesser extent by those obstacles and believing truly that the effects of good or bad acts done by any one will reach only those who do the act(s) and it will not go to any other person, one should go on practising the act of showing compassion to all living beings.

When thinking of providing food to those living beings who are really hungry, the mind of virtuous people gets detached from all other desires and consequently their mental faculties are purified. Since they think of providing food to the hungry living beings from this pure state of mental faculties, it is to be truly known that those virtuous people are Yogis. While feeding them as they had thought with kindness and hospitality and when they intake food because they feel they, themselves are eating the food and experience happiness, it is to be truly known that they are Saints (Gnanis). After having eaten the given food and getting their hunger satisfied at that moment, the manifestation of God and the Bliss of satisfaction which is also the divine Bliss fill up the Soul inside, outside, below and above, in the middle and in the sides and cool all the principles such as subtle mental faculties

and pervade all over the body with chillness and gets expressed as effulgence in the face. It is, therefore, to be truly known that the virtuous ones who have fed them see and experience this manifestation of God and Divine Bliss are the ones who have seen God and they are the ones who are liberated (Mukthar) and experience divine Bliss. Since the hungry people who get their hunger satisfied after having eaten the food really feel happy and consider these virtuous ones as God they themselves are God.

It is sworn having God as witness that the virtuous men who follow the principle of showing compassion to all living beings and get them relieved from the danger called hunger are the glorious ones and are fit to be worshipped by Devars (celestial beings), Sages, Siththars and Yogis irrespective of their caste, religion or their deeds they do.



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PART II

Blissful life of the soul – Aanma Inba Vaalvu

Those who have taken the superior birth as human beings in this world should as soon as they could and within the available time-span know and attain the prime Joy of the bliss of soul (**Thalaipatta Aanma Inba Suham**) which is attainable, in this birth itself.

1. How many are the kinds of that prime, blissful life of the soul ?

It is to be realized that there are three kinds of bliss in life, namely

- i) Blissful life pertaining to this world. [Inmmai Inba Vaalvu]
- ii) Blissful life pertaining to the other world.[Marumai Inba Vaalvu]
- iii) Life of absolute natural bliss of God. [Perinba Vaalvu].

i) BLISSFUL LIFE PERTAINING TO THIS WORLD:

It is to be learnt that after having small body and mental faculties and by means of little efforts enjoying little amount of worldly pleasures for few days, is known as the Blissful Life pertaining to **This World**.

BENEFIT OF THIS WORLDLY BLISS:

It is to be known that in the human birth after having the body, mind and subtle mental faculties that are free from disabilities, facing no dearth of wealth and enjoyments, possessing the right knowledge unhindered by obstacles such as hunger, disease and the pain of getting killed etc., surrounded by relatives, friends and others and with a good natured wife who could give birth to worthy descendants, if one experiences the

happiness arising out of these little things for a few days, it will be known as the benefit of **this worldly bliss**.

What is the glory of the one who has attained the bliss pertaining to this world ?

It is to be aware that after having good characters like kindness, discipline, humility, patience, Truthfulness, purity etc., If one by striving experiences the physical as well as the mental pleasures (Vizaya Inbanga) leading to the praiseworthy life, it will be known as the glory of the one who has attained this worldly bliss.

ii) BLISSFUL LIFE PERTAINING TO THE OTHER WORLD.- (MARUMAI INBA VAALVU).

What is called the blissful life of the other world?

It should be known that having obtained higher birth with superior kind of body, mind and subtle mental faculties and by means of great efforts, if one experiences the bliss of great things (Periya Vizhayanga) for many days that life will be known as the blissful life pertaining to the **Other World**.

What is the 'Gain' of the bliss pertaining to the other world (Marumai Inba Laabam) ?

It is to be understood that having obtained higher birth with all the good characters which are

denoted in the benefit of this worldly bliss, if one experiences the pure and spiritual bliss at an elevated level (Suththa vizhayangal) for many days, it will be known as the Gain of the bliss pertaining to the other world.

What is the glory of the one who attained the 'Gain' of the bliss relating to the other world ?

It should be known that after possessing good characters like love, kindness etc., by virtue of their unhindered efforts and according to one's wish, if one experiences pure kind of bliss for many days and lead a praise-worthy life that will be the 'Glory' of the bliss relating to the other world.

iii) LIFE OF ABSOLUTE NATURAL BLISS OF GOD.

[PERINBA VAALVU]

Having obtained the perfect natural bliss of God who is in the form of perfect natural 'Truth' and who by his perfect natural manifestation which is in the form of all pervading power of grace, create all the bodies, all the subtle mental faculties, all the worlds and all sorts of enjoyments, and get them appear, exist and enlighten, If one experiences the unique great bliss that is uninterrupted by any time, anyway, and by any limitation that life will be known as the life of absolute natural bliss of God.

What is the **Gain** of attaining the absolute natural bliss of God ?

The **Gain** is one's existence in a state of perfect spiritual unity with all things in the universe without duality. (Yaavum Thamai Vilanguvathu).

What is the **Glory** of the one who attained the absolute natural bliss of God ?

Their body made up of skin, nerve, bone, tissue, blood and semen etc., which are the products of the impure elements and the impure atom of illusory nature (Pragrathi - Maya) that act as the cause for the formation of the impure body, would have been transformed into high quality Golden body of immeasurable purity resulting in the creation of pure body of pure elements.

Apart from their appearance in the form of Golden body, they would have the pure body of sound(Pranava Theham) made up of pure elements and the same will not be felt by touching as it happens when the vast space (Aahash) is touched. In addition to that, they would also have body of true knowledge (Gnana Theham) resembling the wide space of the universe.

The thickness of the soil of the earth will not affect their inner body and even when stones and

mud are thrown on them, their outer form will not be affected;

The cold water will not cool their inner body; Even if their outer body is immersed in water, it will not get submerged.

Their inner body will not get scorched by the fire; Even if the fire burns their outer body, the heat will have no effect on it and no scar will appear on the body.

Their inner body will not be moved by the force of the wind and the wind will not touch and move their outer body.

Their 'inner body' will not be made to float in the air due to its mingling with space (Aahash) and the space will not make their outer body to float.

Their body will move not only on the surface but also without any surface.

Normally, their sense organs like eyes etc., and the organs performing actions like speech etc., will not perceive the thing that are seen and the things that are talked about. But out of compassion, if they intend to perceive those things, the barriers such as wall, mountain etc., will not hide their vision. From wherever they are, their eyes will be able to see all things that exist anywhere within the

vast universe and outside the universe and also within and outside the bodies.

Their ears will hear whatever spoken from any place in the Universe and by anybody in the Universe.

Wherever he is and from where his tongue will taste all kinds of tastes that are available at any place.

Wherever he is and from where his skin will feel the sense of touch of anything that exists at any place.

Wherever he is and from where his nose will smell the fragrances which are present at any place.

Wherever he is and from where his hands could give to all the people who are at any place.

Wherever he is and from where his legs could walk to any other place.

Wherever he is and from where he could speak with the people who are present at any place.

Wherever he is and from where his other organs of sense could experience happiness enjoyed at any other place.

His mind and mental faculties etc. will not get attached to any kind of matters. In case he starts

perceiving out of compassion, he will think, enquire and ascertain the nature and ways of thinking of all living beings in a minute.

His knowledge will not be specific about anything and in case he starts knowing anything specifically out of compassion, He will know about all the universes, all living beings, all characters, all experiences, all usefulness together in a minute.

He will not have any particular quality and he will not be affected within by the three qualities viz Indolence (Tamasic), active (Rajasic) and peaceful (Satvic). On the outside, their qualities will not get attached to the mind and subtle mental faculties.

He will not be covered inside by the illusory nature (prahirithi) and on the outside the illusory nature (prahirithi) will not get attached to any kind of his qualities.

He will not be differentiated by the principle of time within; on the outside, his sacred body will not be affected in anyway by time.

He will not be measured inside by the normal ways of measurements; on the outside, their sacred body will not get limited to any extent.

Moreover they will not have other principles like time, Divine acts (Viththai), Desire (Raham), Divine qualities (Purushan) and their activities on them.

He will not be differentiated by the illusory nature of things (Maya). He will go beyond the pure great Illusion (Suththa Mahaa Maayai) and above that, he will be in the form of knowledge.

He will not be hindered by food, sleep, body's pleasures and fear etc..

His body will not have defects such as the shadows, sweating, formation of dirt, greying of hair, shrinking of skin, the process of ageing and death etc..

His body will not be affected by snowfall, rain, thunder, scorching sun, Giant (Paushadar), Demons (Asuras), Globling (Bhutham), Devils (Pisasu), Celestial beings (Devars), Ascetics (munis), Human beings, dwellers of hell, animal, bird, reptiles and plant etc., at any place and at any time.

His body will not get injured by the weapons like sword, knife etc..

His body has the natural tendency to minimize the big size like that of the universes and make them appear like tiny atoms and all the atoms of his body to get enlarged and make them appear as big as the universes.

In his presence, the Karma Siththis (Miracles) like reviving the dead, transforming the old into

youth etc., Yoga Siththis and Gnana Siththis will always exist.

The acts of creation, protection, destruction, veiling and showering grace will take place the moment they think of those acts.

Their simple look at the Gods of the fivefold activities will enable them to do their respective work.

His knowledge will be the knowledge of God; his act will be the act of God; his experience will be the experience of God. He will be all powerful indestructible at any time and without three kinds of impurities like egoism, illusion and the deeds of the past (Karma) and the impact of these impurities on them and will exist as the one who has the characteristics of the supreme grace.

Even the lifeless thing will get life and perform the fivefold activities by his mere glimpse on it.

His glory will be in all the six kinds of philosophies (Aarantham) viz Vedantham, Sithantham, Kalantham, Pothantham, Nathantham, Yogantham and will also go beyond this six school of philosophies

It should be known that these are the glories of those who have gained the absolute natural bliss of God.

2. By which means these three kinds of happiness could be obtained ?

It should be learnt that Grace is the natural manifestation of God and by obtaining the **Grace either partially or in full** the happiness could be obtained.

3. Out of three kinds of happiness, what kinds of happiness could be obtained by attaining the 'Grace in Part' and what kind of happiness could be obtained by attaining the Grace in its fullness ?

It should be known that both the bliss pertaining to this world and the bliss pertaining to the other world could be obtained by attaining a part of Grace and the absolute natural bliss of God could also be obtained by attaining the Grace in its fullness.

4. What is the characteristic of the Grace of God which is His natural manifestation ?

It should be learnt that the Grace of God possesses all the characteristics of whatever

The speaker speaks of

The thinker thinks of

One who knows knows of

One who experiences experience it of

as a tiny part of its perfectly manifested existence of all the characteristics and enable the same to exist and enlighten in all of them.

5. Where does that Grace exist ?

It exists in all the places and at all times as it is in the cases of

One who sees	the place from where one sees	the place that will be seen
One who hears	the place from where one hears	The place from where it will be heard
One who tastes	the place from where one tastes	The place from where it will be tasted
One who smells	the place from where one smells	The place from where it will be smelt
One who enjoys the bodily pleasures	the place from where one enjoys	The place from where it will be enjoyed
One who speaks	the place from where one speaks	The place from where it will be spoken

One who does	the place from where one does	The place from where it will be done
One who walks	the place from where one walks	The place from where it will be walked
One who excretes	the place from where one excretes	The place from where it will be excreted
One who thinks	the place from where one thinks	The place from where it will be thought
One who enquires	the place from where one enquires	The place from where it will be enquired
One who decides	the place from where one decides	The place from where it will be decided
One who actuates	the place from where one actuates	The place from where it will be actuated
One who knows	the place from where one knows it	The place from where it will be known
One who experiences	the place from where one experiences	The place from where it will be experienced

6. By which means that Grace could be obtained ?

It should be known that the Grace could be obtained by the act of practising compassion towards all living beings.

7. By the act of practising compassion towards all living beings 'Grace' could be obtained; How ?

Grace is the mercy of God or it is the natural manifestation of God. The act of practicing compassion is the mercy of the souls or it is the natural manifestation of the souls. It is, therefore, to be learnt that it is like getting the great manifestation with the help of small manifestation and the great mercy with the help of small kind of mercy as both are the manifestations of one and the same characteristics.

Hence, it would be learnt that the act of practising compassion towards all living beings, alone is known as the supreme and virtuous path (Sanmaarkkam). When the act of showing compassion to all living is in existence, true knowledge and love will also co-exist and thereby all benevolent forces will exist and because of the presence of the benevolent forces all that are good and beneficial will come into being.

When the act of practising compassion towards all living beings ceases to exist, true knowledge and

love will disappear and thereby the benevolent forces will also disappear and because of the disappearance of the benevolent forces, all that are bad will emerge everywhere. Hence, it is to be known that the act of practising compassion towards all living beings is the virtuous act (punniam) and the lack of compassion towards all beings is the act of sin (paavam)

Moreover, it should be known as sworn truth that the manifestation arising out of practising compassion towards all living beings is the manifestation of God and the happiness gained out of that manifestation is divine happiness. The perfect and the fully qualified saints (Saathiyar) are only those who knew, attained and experienced this manifestation for a long period and are the liberated ones (Mukthar). They are the ones who gained the above mentioned absolute natural bliss of God and will realize God by their knowledge and attain a 'state of oneness' with God.

8. What is the Basic principle of practicing compassion towards all living beings ?

It should be known that it is the way of living by worshipping God through melting of the soul of the human beings that generally happens, for the sake of the other human beings.

9. How can one worship God by means of melting of one's soul for the sake of the other human beings ?

When the soul of the human beings goes on melting for the sake of the other beings the Grace which is the manifestation of God within the soul get manifested and exist fully. Due to the existence of that Grace, the divine bliss becomes a full-fledged experience. It is to be known that the process of getting that experience perfected is called the act of worshipping of God.

10. When the soul goes on melting, the Grace which is the manifestation of God within the soul gets expressed; How ?

It is to be known that when the curd is churned by the wooden stick, due to friction, Butter and fire which are within the curd come out of it. In the same way, the Grace gets expressed due to melting of one's soul.

11. The Divine Bliss becomes an experience and the experience becomes perfect due to the existence of Grace of God; How ?

When butter and fire come out of curd their true nature is experienced and that experience becomes complete. It should be known that the divine bliss also becomes perfect in nature in a similar manner.

12. When will the melting of the soul of the human beings for the sake of the other human beings get expressed ?

The melting of the soul happens when the human beings see, hear and knows about the grief experienced by the fellow human beings due to hunger, the pain of getting killed, disease, danger, thirst, fear, poverty and desire.

a) *Hunger:*

When there is no food for the stomach, heat is generated inside the stomach and the heat pervades all over the body and burns the nature of the sense organs, mind and other mental faculties that are located within and outside the body and weakens the knowledge. Hunger is one of the variants of different kinds of Illusions that generates fire in a part of physical body which act as the prime cause of expulsion of the soul from the body.

b) *Killing:*

Killing is an act of cruelty and it is the variant of different kinds of illusions and its impact on the body is to horrify and dislocate the various sense organs and the subtle mental faculties which are located both inside and outside the body and disrupt their functions in violent manner and

thereby weakening the knowledge that results in the expulsion of the soul from the body.

c) *Disease:*

Disease is the variant of the illusions on the physical part of the body and its various effects on the body are due to the variation of the impacts of three elements such as air, fire and water on the body and this condition of the body impairs the sense organs and the subtle mental faculties that are inside and outside the body that results in the expulsion of the soul.

d) *Danger:*

Danger is a hindrance caused by one's ego, forgetfulness and doing various kinds of acts and by which one's physical enjoyments are prevented.

e) *Fear:*

Fear is the horrifying experience experienced by the mind, subtle mental faculties and the knowledge when the incidents that could harm the body, sense organs etc., happen.

f) *Poverty:*

Poverty is one's incapability of possessing the facilities such as education, wealth etc., by one's freedom.

g) Desire:

Desire is one's obsession with the things which one wants to have and enjoy but couldn't get them as they are difficult to get.

THE PRIMARY, SECONDARY AND FINAL ONES:-

Among these, hunger and killing are the primary hindrances as they hinder all the three kinds of bliss namely, the bliss of this world, bliss of the other world and the absolute natural bliss.

Disease, fear, danger and poverty are known as the secondary hindrances as they hinder little amount of the bliss of this world and the bliss of the other world.

Desire is known as the last and final hindrance as it hinder only little amount of this worldly happiness.

**THE POWER OF PRACTISING COMPASSION
TOWARDS ALL LIVING BEINGS;**

13. What is the power of the act of showing compassion to all living beings ?

Whatever cause among the causes such as hunger and getting killed etc., evokes one's compassion towards other living beings, the act of making efforts to remove that cause so that living beings do not suffer due to the same cause is the

power of showing compassion towards all living beings

14. What is the usefulness of practicing compassion towards all living beings ?

It is to be known that the usefulness is to create happiness in the lives of all living beings.



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PART III

Distinguishing features of the acts of compassion etc..- Jeeva Kaaruniathin Saurubam

1. What is the right for getting one's soul melted which is an act of showing compassion towards all living beings ?

All human beings are a part of natural Truth of God (Kadavul Eyarkkai Ekadesa Wunmai) and they have the same characteristics. Since all the human beings have been brought into existence in the bodies made up of basic elements by God's Power of Grace, they are of the same kind and all

of them do have one and the same right. When a brother sees or hears or knows that one of his brothers is grieved due to a danger, he naturally considers the body of the other as the body of his own brother and due to the right he has for the body, his soul gets melted for him. In the same way, when a human being is grieved due to a danger, his soul gets melted because he considers that living being as the being made up of the same soul as he is. It should, therefore, be aware that it is the right of the soul.

2 Some human beings are stony-hearted and they do not display the quality of compassion to the fellow human beings even after having seen them in distress; Why don't these people have The Right of the Soul ?

It should be known that despite their 'right of the soul', some people do not show compassion to the human beings who are grieved because of the knowledge of the souls (Aanma arivu) which is the eye that makes one understand that the suffering humans are of the same kind of souls as they themselves are, they are grieved and will be grieved, has lost its brightness due to a malady called fallacy or untruth. Moreover, since the ancillary instruments to the soul such as mind etc., which function as the mirror, have lost their

lustre and have become thick, they are unable to perceive the truth.

3. But, where will the power of showing compassion to the human beings which is the melting of one's soul emanate?

Whatever hindrance among the hindrances such as hunger, getting killed and disease etc. that caused one to be compassionate, the place where the same hindrance is removed, there the power of showing compassion asserts itself.

4. The sufferings of the human beings due to hunger, the agony of getting killed and disease etc., are only the experiences of subtle inner instruments like the mind (Karanam) and the sense organs like the eyes (Indiriyam) etc., not of the soul; Hence, there is nothing special about the usefulness of practicing compassion to the human beings; what is the answer to those who say so?

In this physical body except the existence of the soul and God's manifestation in the form of knowledge of the knowledge, other principles like the mental faculties and the sense organs are merely inert instruments and they are not the knowledge as the souls are. Hence, the Joys and sorrows will be experienced only by the souls. The other principles which are devoid of any knowledge will not be aware of experiencing the

same. The subtle instruments like the mind etc. and the sense organs like the eye etc. are merely instruments in the small house constructed and provided by the Grace of God to the life of human beings. One who is within that house alone will experience the Joys and sorrows. The sand, bricks, wood, pillar fire and water etc. which are only the instruments of the house will not experience the same. Moreover, when the eyes which are diseased and subsequently got the power of vision impaired see sad things with the aid of the spectacles, only the eyes will shed tears not the spectacles. Hence, the inner instruments like the mind etc. that provide only the ancillary assistance to the soul's perception will not be aware of experiencing the happiness and unhappiness.

5. When the human beings are rejoiced the mind is cheerful; when they are grieved, the mind gets weakened. Hence, it should be understood that the mind only experiences the happiness and grief; what is the answer to those who say so?

Just like the healthiness as well as the tiredness of the land lord who resides within the glass-house gets reflected within the house and appears outside through the glasses, just like the brightness as well as the fatigue of the eyes gets

reflected outside through the spectacles one wears over the eyes, the joys and sorrows experienced by the soul caused by pleasure and pains gets reflected through the subtle instruments and the sense organs like the mind, eyes etc. and are visible outside.

Moreover, when the light of lamp which is kept inside a house is luminous, the house and the things within the house are very bright. When the brightness of the light decreases, the house and the things within the house also get their brightness decreased.

It should, therefore, be known that the happiness and grief are only the experience of the soul not of the mind and to experience the same, the subtle inner instruments and the sense organs are only helping instruments.

6. Many human beings created by God suffer a Lot due to Hunger, getting killed, disease etc; why?

Since those human beings were 'hard hearted' and had no intention to lead a life of compassion towards fellow beings in their previous bodies and followed the vicious path of living, they suffer a lot due to hunger, getting killed, disease etc., in accordance with the Gracious order of God.

7. How is it said that the human beings did have previous bodies?

A family man who has come to reside in a rented house should have lived in another rented house previously but would not have lived without a house. If he faces any crisis in the present house also, he will go and live in another house. In the event of building a house for himself he would stop going to a rented house for residing as he was doing before. In the same way, the 'Life Force' (Jeevan) that has come to reside in the present body by paying food as rent should have lived in another body previously after having paid the same sort of rent but will not exist without a body. In case of trouble in the present body also, he will go and reside in another body. Hence, it is to be known that in the event of getting his own Eternal body of Grace, he (the Jeevan) will not go to reside in another body.

8. One never took a body previously and will not take body after the present one; If the present body gets destroyed, he who dwells in the body will also be destroyed; he will attain liberation (mukthi); he will experience the results of his sins and virtuous deeds; he will continue to be in the same place where his body has been destroyed without a body; Why do some people argue like this in different ways?

It should be understood that all such persons are connected with the principles of the worldly religions which believe that the body itself is the soul and enjoyment of the worldly pleasures alone is liberation (mukthi). They have not realized the truth that there is a soul who is the knowledge in itself within the body which has no knowledge and he (the soul) has, its bondage and liberation and till he gets liberated, he will go on taking one body after another due to different kinds of attachments he had. They are not able to understand this truth by means of their right perception, by surmising or by evidences and for defending their own principles on their part there is no proof, inference and experience.

9. How is it said that it is 'not'?

If it is true that the human beings have the freedom to acquire their bodies and enjoy pleasure as they wish, they should get the bodies and pleasures also as they wish. But, it is not so. Some have bodies without deformities and enjoy the pleasures whereas the others have bodies with deformities which are not fit to get their material desires fulfilled and consequently they experience grief. Hence, it should be learnt that Human beings do not get bodies and pleasures as they desire.

If it is said that everyone gets bodies like that due to 'nature', nature should always have the same characteristics without undergoing any change at any time; as it is not the same kind always and there are various kinds, it is not because of nature.

If it is said that it is the will of God, as God is Gracious and always just, he would have made all the human beings experience the enjoyments of one and the same kind, as he has not done so, It is not the will of God.

Ever since the **First Creation** created by the Grace of God human beings had **Failed** in their efforts in following the Divine Laws that commanded them to experience 'His natural bliss' due to the age old impact of their acts connected with impurities (Malavasanai) in them. Consequent upon that beginningless impurities that led to the differences in the efforts of the human beings, different sorts of bodies with different sorts of enjoyments came into existence in the **Second Creation**. This has to be concluded and understood in this manner.

If no other body is taken once the present body is lost, the number of bodies which were destroyed from the time of first creation to the present time are uncountable, and similarly the souls too are

innumerable. Hence, the souls should not take any more bodies hereafter. But, it is not so. They are going on taking bodies repeatedly. It is said that the souls are created anew again and again and bodies are provided anew for them. In this regard, it is to be known that only the bodies could be created anew again and again but the soul that dwells in the body could not be created anew again and again.

SOUL

The soul exists and manifests eternally. It has no birth and death and it is neither created nor destroyed. If souls are made like pot they will not be able to know and experience the pleasure and pain and they will not be affected by their acts of virtue and the acts of sin [punniya pavangal]; when the pot gets destroyed, the soul will also be destroyed along with the pot and if so destroyed, there will not be any Bondage and Liberation (Bandam and Mukthi) and there will not be sinful deeds and virtuous deeds. But, it is not so. Even the young children know that the air and the space that are within the pot will not get broken but remain intact even when the pot is broken. It must, therefore, be realized by drawing the right conclusion that when the body is destroyed the manifestation of soul and the manifestation of God within the body will not get destroyed and it is

true that the souls assume different kinds of bodies and experience various sorts of enjoyments in accordance with the kinds of efforts they make.

At a specific time, twins are born to one parents. One among them is fair and the other one is dark; one child is with deformities and the other one is without deformities; one child drinks milk whereas the other one makes noise while drinking milk; one child is diseased and the other one is not diseased; one child is able to speak at the age of two and the other one does not know how to speak. When the cause for existence of different characteristics between the twins at this stage is thoroughly examined, it could be realized that this difference is because of different kinds of deeds that were done by them, by making different kinds of efforts while they were in the bodies they had in the previous birth.

At the age of three, when the twins play, their parents give eatables to each one of them. At that time, in addition to these two children, one more child comes there and on seeing that child, one of the twins give the eatables which is in its hand to the child whereas the other one prevents the former one from giving it; one of them takes a book and reads like a young boy but the other one snatches the book and throws away saying that the former one should not read and starts beating

it; one child is fearful and the other one is fearless.

If one starts analysing how one among the two children has characteristics such as kindness, love, knowledge and activities etc., whereas the other one does not have the same even at this stage of their lives and without having been taught by their father and mother, it will be concluded that the impacts of the qualities (*Vasana*) of the body they had in their previous birth have come into existence in their present body also without getting taught by anyone. If one starts learning this way, it will be clearly understood that the human beings had bodies before and will have bodies once the present body is lost. As it is not rightly comprehended in this manner some people say that there is no birth and rebirth.

Moreover, even when the present body is not destroyed, the soul takes various kinds of bodies and experience, so many strange enjoyments in the dream. It is, therefore, needless to say that when the present body is lost the soul will take another body and experience various sorts of enjoyments in accordance with the effect of its past deeds.

On leaving the present body, if a soul is able to enter another body by means of spiritual powers

(Siththis), needless to say that when the present body is destroyed, the soul existing within the body will enter another body according to the effect of deeds done in the past.

Moreover, if a bird reaches the body of a chick from its previous body as an egg in course of time and due to change in its qualities, it is needless to say that the souls after leaving the present body will enter another body according to the effect of the kinds of deeds done in the past.

Moreover, if a Germ, from the body of a worm, enters the body of a wasp because of wasp, it is needless to say that a soul will enter from one body to another body because of the deeds of the past.

Moreover, even in one birth, if a soul that is in the body of an Infant enters the body of a child, from the body of a child to the body of a youth and from the body of a youth to the body of an old man, it is needless to say that the soul according to its different kinds of deeds of the past will enter another physical body.

Moreover, even in one birth, If the souls transmigrate from the body of a female to the body of a male and from the body of a male to the body of a female due to the effects of different type of rituals and prayers like chanting divine names

(Mantras) and worshipping God in various ways (Tantras). It is needless to say that the soul according to its different kinds of deeds of the past will take another body.

Moreover, the soul that is in the body of a plant enters the body of a worm called the Emerald-Germ (Marahatha Kirini) from its present body itself; The soul that is in an ant enters the body of ant-bird (Pibiliha patchi) from its present body itself and the soul that is in a snake enter another body called snake-bird (Sarpa patchi) from its present body itself.

As the soul that are within the human being, animal, bird, reptile, aquatic creature and plant etc., take other bodies from their respective present bodies in a similar manner, it is needless to say that the souls will take other bodies when their respective bodies get destroyed.

10) Some people ask "If it is true that there was a previous body who were you in the body and what was your history? Tell us" - What is the answer to this question?

When a seventy years old person is asked to tell the history of what happened in his life when he was at the age of five, he is puzzled and says that at present he is not able to tell his history of what happened even the day before because of his

problems and distractions (*Avasthai*). Hence, how he could recollect and narrate the history of whatever happened when he was five years old and how it could be asked.

It is, therefore, to be known that if he is unable to tell his history of what happened even in his present birth due to various troubles and distractions and gets puzzled, how we could who are confronting so many problems and remain perplexed, tell the history of what happened in the previous body, is the answer to this question.

The sinful deeds as well as the virtuous deeds committed by the human beings in their previous bodies will come into existence in the present body also; How to know this?

If a family man had invited vicious people to the house where he lived previously and entertained them, the same people will follow and befriend him even if he leaves the house and occupies another one. In the same way, If a human being had willingly committed the acts of sin while they were in the previous body, the sinful deeds will follow him even if he takes another body and will be with him and the same will be the condition of the acts of virtues also and this is to be known.

If it is the will of God that makes those human beings who in their previous birth had deviated

from the life of showing compassion to human beings and followed the vicious path to be grieved in their present birth due to hunger, thirst etc., will it not be against the commandment of God to show compassion to those human beings and provide food etc., to alleviate their misery?; - what is the answer to this simple question?

The king, through his servants, feeds even the criminals of the worst kind who were fettered and imprisoned for having disobeyed his orders. In a similar way, God feeds even the sinners who antagonized Him by being disobedient to His commandments and are kept as slaves in the hell in various ways, through his sub-ordinate deities.

The king dismisses those servants who have disobeyed his orders by committing simple offences of various kinds, from service. He also prevents them from receiving any material gains and sends them from the place of service to any other place to enable them to acquire the right knowledge. Consequent upon their loss of job, they lose happiness and food etc., and move around the country in search of food etc. and suffer. On seeing their miserable condition, the kind hearted people provide them with food and other needful things. When the king comes to know about this or sees this happening, he will not be angry with the donors but will appreciate

them as good and compassionate family men and hold them in high esteem.

Similarly, All powerful God by His power (Sakthi), precludes the human beings who have not acted in accordance with His will and committed simple crimes from enjoying physical as well as the material comforts of this world and with a view to enable them to acquire the right knowledge removes their 'Being' from the present body and brings into existence in another body. Since those human beings have lost their physical comforts and worldly enjoyments, they move from place to place in search of food etc. and suffer. If kind hearted people, on seeing their miserable state of existence, give them food etc., God will never be angry with them but will be too happy to know that they are merciful people and shower His Grace to make them happy and prosper more and more and will also hold them in high esteem.

Hence, the answer to this question is that the Gracious Law of God always acknowledges the quality of exhibiting compassion by human beings to fellow human beings and this truth is to be known.

The worldly discipline exists only due to the practice of showing compassion to the human beings. If it is not, not even a little amount of

worldly discipline will exist. When there is no compassionate life of the human beings, True knowledge and love will not exist. When they do not exist, benignity, the sense of spiritual oneness and benevolent attitude will also cease to exist and due to non-existence of these characteristics, the discipline of the weaker human beings will be obstructed and destroyed by the envy etc., of the stronger human beings. Later, even the conduct and discipline of the stronger human beings get changed to baseness out of their pride and destroyed. In the jungles where the animals like Tiger, Lion etc., live, the worldly discipline does not exist because they do not lead a life of compassion. It is, therefore, to be learnt that the worldly discipline will not exist in the place where people live without compassion.

The heavenly discipline too exists due to the life of compassion of the human beings and in the absence of the same, even the heavenly discipline will not exist. When there is no compassion to living beings, Grace will not find its expression. When Grace does not get expressed, the 'Divine state' is not attained. When the 'Divine state' is not attained, no one will enjoy the bliss of salvation (Mukthi Inbam) and in the event of non-attainment of salvation by anyone, heavenly discipline will not exist at all.

As compassionate life is not prevalent in wide spread manner, only the beings who follow the 'vicious path' have increased and this situation has led to the existence of immorality as a way of life everywhere. The human beings who had not practised the act of showing compassion to living beings in their previous body according to their sins they committed have taken birth some as dwellers of hell, some as inhabitants of ocean, some as inhabitants of forest, some as ferocious animals like Tiger, bear, lion, Yale, elephant, wild-oxen, pig, dog, cat etc., some as carnivorous group of birds like vulture, crow etc., some as poisonous creatures like snake, scorpion etc., some as hard and vicious creatures like crocodile, shark etc., some as impure plants like strychnine tree, milkhedge etc. It is, therefore, to be learnt that only immorality as a way of life is prevalent everywhere.

It is to be known that the practice of showing compassion to living beings is not only an important instrument to obtain the Grace of God but also it is the partial manifestation of Grace itself. As the act of showing compassion to living beings is the natural manifestation of the souls, those human beings who do not have that natural

manifestation will never get the manifestation of God from inside and outside themselves.

11. What is the objective of practising compassion towards human beings?

The souls are the part of the Natural Truth (Eyarkkai Wunmai). They are also the rightful place for co-existence of Grace which is the manifestation of nature (Eyarkkai Vilakkam) in the form of knowledge of knowledge and for the souls to become human beings and multiply, the bodies made up of elements are the pre-requisite.

In case, the souls do not become human beings in the bodies and get multiplied, the manifestation of soul will be concealed and because of this concealment the Grace will not manifest and this kind of circumstance will lead to the state of non-existence of knowledge (Moodam) and this situation will keep the souls in Bondage. Hence, The Bodies made of elements are absolutely necessary. As the primary cause for the bodies made of elements is Maaya (Illusion), the Maaya by its various Illusory qualities such as hunger, thirst, disease, danger, desire, poverty, fear, getting killed will endanger the bodies frequently. The human beings, by the Grace of God have been given enough freedom and knowledge to be extremely careful against those dangers and try to

avert the same with the help of intelligence derived from mental faculties and sense organs. The human beings, by making use of this freedom should get rid of those dangers to their bodies and make efforts to obtain the spiritual benefit. In the case of human beings who suffer because of their inability to safeguard themselves against the dangers caused by hunger, thirst, disease, danger, fear, poverty, desire and getting killed the human beings who are privileged enough to get rid of those dangers must take pity on them and eradicate those dangers.

The acts of kindness relating to the alleviation of sufferings caused by hunger and getting killed are known as the primary acts of compassion (Thalamaiyana Kaarunyam) whereas the acts of relieving the human beings from any other kind of suffering is called Abara Jeeva Kaarunyam and this will lead only to a little amount of worldly happiness. But, the act of removal of suffering because of hunger and getting killed are known as Para Jeeva Kaarunyam and the ones who practise this sort of compassion, by the Grace of God, will be provided with all the worldly pleasures unlimited bliss arising out of performing miracles (Siththis) and the eternal bliss of attaining liberation (Mukthi).

The human beings who in spite of their having sufficient knowledge and freedom to safeguard other human beings from the dangers mentioned above but have not done so and betrayed them will lose their freedom to enjoy this worldly happiness, the happiness of the other world and the happiness of attaining salvation (Mukthi). Moreover, they will lose whatever worldly luxuries pleasures and liberties they enjoy at present as stipulated by the Gracious order of God. Hence, in the case of human beings who do not have enough knowledge and freedom to safeguard themselves against the dangers, those who have enough knowledge and freedom to safeguard them should alleviate their sufferings without betraying them and it should be known that this is the objective of leading a life of compassion towards living beings.

Even though the objective of practising compassion towards all living beings is to safeguard them against the dangers caused by hunger, getting killed thirst, disease, danger, fear, poverty and desire, only the act of averting the danger due to hunger and getting killed is mentioned here as the primary act of compassion ; Why is it so?

There are two kinds of compassionate activities. One is Abara Jeeva Kaarunyam and the other one

is Para Jeeva Kaarunyam. As the acts of averting hunger and getting killed are the acts pertaining to Para Jeeva Kaarunyam whereas the other acts of compassion are the acts pertaining to Abara Jeeva Kaarunyam, it is quoted with significance here. Besides this, the persons who are kind enough to alleviate the hunger of the human beings who suffer from hunger will not be reluctant to supply water to them to quench their thirst. Moreover, water is found in lake, pond, canal etc. and much effort is not required to supply water to those who are in need of it.





ARUTPERUNJOTHI
THANIPERUMKARUNAI

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THE SUPREME AND ULTIMATE SPIRITUAL PATH

சன்மார்க்கப் பெருநெறி ஒழுக்கம்

(SANMAARKKA PERUNERI OZHUKKAM)

ATTAINMENTS (PURUSHARTHAMS)

By pursuing the right and truthful spiritual path of Suththa Sanmarkkam as preached and practised by Thiruvarul Prahasa Vallalar, the following four attainments could be obtained:-

- a. Transformation of the physical body into golden one by means of changes effected on the body by grace effulgence (**Eama Sithi Seithal**).
- b. Acquiring the knowledge of changing the mortal physical body to a deathless one (**Saaha Kalvi Kattral**).
- c. Controlling the activities of all the mental faculties and not to be distracted by the false views/illusions created by the mind, etc., (**Thathuva Nikraham Seithal**).
- d. On realizing the nature of God, attainment of the state of 'oneness with Him'. (**Kadavul Nilai Arinthu Ammayamathal**).

SELF DISCIPLINE (OZHUKKAM)

2. To achieve the above mentioned attainments, the following four virtues are to be adhered to:-

- a. Disciplining the senses /Sense organs (**Indiriya Ozhukkam**).
- b. Disciplining the mind /Mental faculties (**Karana Ozhukkam**).
- c. Developing the right attitude towards fellow human beings (**Jeeva Ozhukkam**).
- d. Acquiring the knowledge of soul (**Aanma Ozhukkam**).

DETAILED DESCRIPTIONS

I. DISCIPLINING THE SENSES (INDIRIYA OZHUKKAM)

- a.** Abstaining from hearing/listening to cruel or unpleasant words and listening only to the songs/poems glorifying God.
- b.** Keeping up of morality and kind disposition of the body while interacting with the human beings.
- c.** Avoidance of looking/staring at any one in threatening/cruel manner.
- d.** Dislike for tasty eatables / food items.
- e.** Dislike for fragrance / sweet smell.
- f.** Use of pleasant words during conversation.
- g.** Avoidance of speaking lies.
- h.** Whenever living beings are tortured/tormented, prevention of the same by all possible ways and means.
- i.** Visiting the places where men of wisdom live.
- j.** With a view to help and assist the poor and needy humans, visiting the sacred places (Temples) and spiritually important places where Saints and Sages have been living.

- k. Benevolent material assistance to the poor and suffering living beings.
- l. Abstinence from meat/flesh eating and Intake of limited Vegetarian food items only.
- m. Limiting the bodily pleasure twice in a month for good.
- n. Ensuring that the excretory functions of the body are normal and timely.
- o. While facing difficulties in the excretory functions of the body due to changing seasons/climate, and the fluctuations in bodily temperature etc., getting those physical illnesses cured by timely intake of proper medicines / herbals, by breath control exercise, hand pressing the abdominal portion of the body (both left and right side) and by practicing meditation.
- p. Those who are in the early stages of this spiritual pursuit should ensure that their Semen (Sukkilam) is not wasted but utilized only for limited bodily pleasure.
- q. Those who are in their advanced stage **must not at** all waste their Semen (Sukkilam) even if they indulge in bodily pleasure.
- r. Covering the head, chest and the hip portion of the body with clothes.

- s. Wearing the footwear during movements.
- t. Avoidance of wearing dirty clothes.

II. DISCIPLINING THE MIND AND RELATED MENTAL FACULTIES (Karana Ozhukkam)

- a. At first, the concentration of the mind has to be set in the mid-point of one's forehead (in the space located in between the right and left eye brow) and at a later stage the focus of the mind is to be fixed at Sith Sabhai.
- b. Keeping the mind away from evil thoughts.
- c. Avoiding the habit of finding fault with others.
- d. Keeping up the virtue of tolerance and calmness when annoyed or irritated by others.
- e. Giving up the habit of being self-important and egoistic.
- f. Giving up all unnatural and immoral ways of life and leading a simple life with Sath Qualities (compassion, non-killing, patience, sense of 'spiritual onenesses with all living beings).

III. ATTITUDE TOWARDS FELLOW HUMAN BEINGS (Jeeva Ozhukkam)

This is the virtue of considering all human beings both men and women as equals without differentiating them on the basis of their caste,

creed, race, religion, philosophy, and social status and to treat all of them as the same mankind as we are.

IV. ACQUIRING THE KNOWLEDGE OF THE SOUL **(Aanma Ozhukkam)**

The Soul that is present within the bodies of all living beings ranging from small creatures like the ant to the big ones like the elephant is **Thiru-Sabai (Sacred place)** and the **ever shining Grace Light** within the Soul is God. It is, therefore, necessary to realise His Presence everywhere and in everything and remain with the **sense of oneness** without duality.

3. If the above mentioned four virtues/principles are sincerely and faithfully practiced by the followers of Suddha Sanmarkam, the four purusharthams (attainments) mentioned in the opening paragraph could be achieved.





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THE LAST AND THE GREAT SERMON

பேடுபதேசம்

(PERUBATHESAM)

The Great Sermon was preached by Vallal Perumaanaar in the Siththivalaham at Mettukuppam which is about 5 km from Vadalur on 22nd day of October 1873 (Tamil year Srimuha, month Aaippasi 7th day) after hoisting the Flag of Sanmaarkkam

All the people who are congregated here should not waste any more time hereafter as you have done so far

As God is about to reveal His presence in the Saalai [Sithivilaham], from now onwards, at least for ten more days, all of you should keep making self-enquiries (*vi-sharam*) and the enquires have to be about our state of existence and more than that

the state of existence of God who created all of us. Accordingly, the enquiries may be made by all of you in groups or individually or with those who have the same level of knowledge and the characters as you have. In this regard, you may also contact Mr.Velayutha Mudaliyar who will be able to explain to the extent it is understandable even to common men. Therefore, you should continue to be in a state of self-enquiry at least by consulting him.

You may also make this sort of enquiries separately. If you remain in this state of Vi-Sharam [self-enquiry], one among the many screens which is the thickest and green coloured that veils the knowledge of our soul and prevents its manifestation will be removed. If it is removed all other screens will get removed very soon. The nature of the green colour is such that it forms the first portion of the Black colour. With a view to get this very thick screen removed, if one prays to God, contemplates God and thinks of our flaws when we are awake and even before going to sleep and remain in the state of continuous self-enquiry and make efforts so that God may let us know the truth, what is to be known will be revealed.

The above said self – enquiries are of two kinds. One is **Param** and the other one is **Abaram** and out

of these two, Param signifies the enquiries relating to the **Ultimate World** and Abaram pertains to the enquiries of '**This World**'. Among these two, the act of making enquiries about 'This world' is not enquiry (Vi-Sharam) at all. If one makes simple enquiries at an ordinary level, it will not be considered as Vi-Sharam and the Vi-Sharam will not be a True Vi-Sharam also because the meaning of the word Vi-Sharam is :-

In the word Vi-Sharam [விசாரம்] the letter VI [வி in Thamizh] stand for denial of this worldly enquiry. Moreover, the word denotes only the enquiries regarding the ultimate world (Paraloha-Vi-Sharam). As in the case of removal of the algae (Paasi) that covers the surface of water, the removal of the green coloured screen representing our worldly desires which by veiling our soul prevents its realization can be achieved only by means of extreme heat generated by Vi-Sharam, not by any other sort of heat. The yogis will realise the heat in their yogic experience. But the ordinary people are not capable enough to produce the same sort of heat as experienced by the yogis. Hence, instead of following the yogic practices, if one prays to God and contemplates God, the heat that is generated will be more than that of the yogis. The yogis go to the forest, mountains and other secluded places

and practise penance (Tapas) for the period ranging from Hundred to one thousand years and get this extreme heat created in them.

Instead of practicing severe penance(Thavam) to get this extreme heat generated in them, by praying to God and by thinking of Him one crore to ten crore times more heat than the heat gained through penance, will be created. How it is possible is :- If we are all with deep involvement of the soul, without making any worldly enquiry and making enquiry only about the ultimate one (Para Visaram), think of God and pray to God continuously for three hours (Oru Jaama Neram), we will be able to attain whatever is to be attained. But, this worldly people without splitting and knowing the true meaning of the word VI-SHARAM as VI and SHARAM [வி-சாரம்] make use of the same as one word VISHARAM and derive the meaning 'Grief' (Thukkam) from it.

But, we should not mean the word like that. They mean that only Grief is Visharam. It is incorrect meaning. In the word VI-SHARAM (வி-சாரம்) only the latter part of the word which is sharam (சாரம்) means grief (Thukkam) whereas the full word VI-SHARAM means the Relief from the Grief (Thukka Niverthi). In the word VI-SHARAM the prefix (வி) VI conveys a contrary meaning to the

word sharam which means Grief. As mentioned earlier the word VISHARAM denotes only the enquiry pertaining to the ultimate world.

Therefore, we should keep making uninterrupted Visharam. In addition to this, VI-Sharam also means the following; - VI - (வி) = removal and Sharam = disaster. Hence, one should go on making good efforts without break to achieve the goal.

Moreover, some people may ask “As this is the moment of God’s arrival here, why should we make efforts? Couldn’t we attain whatever is to be attained when God reveals His presence here?” of course, It is a good question. It is the truth that God is going to show His presence here. It is the truth that the screen of our people is going to be removed. It is also the truth that you are all going to attain whatever you deserve to attain.

But, the screen which was mentioned earlier is divided into two parts. They are known as the screen of Impure-illusion [Asutha maya thirai] and the screen of Pure-illusion [Sutha maya Thirai]. The screens are located as two portions and they are the lower and the upper portion. The lower portion of the screen is the screen of Impure Illusion and the one that is in the upper portion is

the screen of Pure Illusion. Among these two, the screen of Impure Illusion is connected with the goal of attaining worldly pleasures and the screen of Pure Illusion Indicates the possibility of attaining the ultimate goal [Para-loha-saathiyam]. When God reveals His presence here in order to shower His Grace, He will remove only the green coloured screen of Impure Illusion which is located at the lower portion of those ordinary persons who have not made any effort. Hence, during that period, on getting the above said screen is removed, as far as possible one could be virtuous and holy. But, they will not be able to obtain whatever is to be attained. Besides this, they cannot perform the fivefold activities of God [Panja-kirithiyangal], and the other acts of miracles. They cannot have the experience of soul also. At a later stage, only after making the requisite efforts again, they should attain the higher spiritual experiences.

In addition to this, the chaotic situation that is presently prevailing here, has been created to isolate the sinners and make others suitable for spiritual realization. Therefore, If all of us make significant good efforts at this stage and from this moment onwards when God reveals Himself both the screen of Impure Illusion which is located at the lower portion and the green coloured screen of Pure

Illusion which is in the upper portion will be removed. The combination of green colour with the black colour is the screen of Impure Illusion [Asutha maya Thirai] and the combination of the green colour with the yellow colour is the screen of Pure Illusion [Sutha-Maya-Thirai]. If these screens get removed, afterwards, the other eight screens of Illusion will also get removed immediately. The details of these screens may be discerned from the poems Titled Arutperunjothi Ahaval. As soon as the removal of all these screens one will perform the fivefold divine acts etc. Therefore, if everyone makes continuous efforts they will be suitably rewarded.

Moreover, we should not set our goal in whatever we have seen and heard through the works of art like the Vedas, Aahamaas, Puranaas [Mythologies] and the Epics [Edihaasam] etc., as we had done so far because none of them, even a little bit has given the externalized descriptions of the real nature and truth of God. All of them have given only the symbolic expression of God and His truth has been completely hidden. Without revealing anything, they have presented the outer expression of the Inner reality of the human beings by Portraying Imaginary locations and naming them as Kailasapathy, Vaikuntapathy and Sathiyalohapathy

and after having set up place, conveyance, weapons, form(s) and specific appearance(s) etc., like that of a man have described the same as if they had really existed.

When people ask them whether God has hand and leg, they are not able to answer and get puzzled. Without knowing the truth, even the persons who have been here during earlier and later periods and claimed themselves great have blindly bluffed that all those things do really exist. But, the one who concealed this truth in the past has been very capable. Until now, nobody has seen what he has hidden. Nobody has opened the lock which he has locked. Nobody has come forward to break open the lock which was locked by such a Person.

In all of them, they have given only the 'Imaginary Description' about attaining little amount of divine powers to Perform Miracles [Ehathesa Karma Siththis]. If one aims at attaining each Sithi [mystical powers] of that kind and makes efforts accordingly for the period ranging from eight to ten years, one may achieve these kinds of insignificant mystical powers (Arpa Sithihal) and if we fix our goal to attain them, our main goal towards God will be lost. If our goal towards God is lost, you will have to lose the supreme benefit. In other words, If one by making a lot of efforts, by

spending a lot of time and after having known the petty benefits, gain very little of the same, the ultimate gain will be lost. Therefore, we should not set our goal in these petty things and direct our goal only towards God. One may refer to the poems titled 'Vaseha Peru Vinnappam' and the poem that begins with 'Eyal vetha ahamangal puranargal in Arul Vilakka Maalai to discern the Imaginary descriptions of attaining little amount of mystical powers which was mentioned earlier. Besides this, we should also understand what the poem really signifies.

Similarly, the Grammatical explanations that are mentioned in the literary works like Viyakaranam, Tholkaapiyam, and Paaniniyam etc. have errors in them. How it has happened is;- Have you understood the facts about the formation of numbers like Thonnooru (ninety) and Thollaayiram (Nine hundred) in mathematics after getting my explanations? In the same way, one must think over the reasons why all digits starting from onedru (one), Erandu (two) and from Nooru (hundred) onwards have the ending with Vowel sound 'U' (Uhara Eruthi). The mystics (Siththar) have named them on the basis of their own logic and reasoning. Similarly, the words Thol + Nooru = Thonnoru (Ninety) and Thol + Aayiram = Tholaayiram

(Ninehundred) have been coined and the words are in usage. The word Thol means short of one Digit. Actually, the word Thonmai got divided into Thol. In the usage, the number Thollayiram (Nine hundred) got changed to Thonnoru (Ninety)

This may somewhat be explained like this ;- short of Oru Nooru (One hundred) before Aayiram (One thousand) is Thol.Aayiram (Nine hundred) and short of Oru pathu (ten) before Nooru (hundred) is Thonnoru (Ninety). If one explains this as I have explained here, even little children will understand.

In a similar manner, we should not set our goal in the religions like Saivam, Vainavam and the Philosophies like Vethantham, Sithantham etc, because all of them have given only symbolic representation of God but haven't mentioned anything openly. As we do not have time to learn and practise according to the ways mentioned in them we should not aim at attaining anything from those things. By practicing those religions and philosophies, one could attain only petty benefits. But none will be able to attain the experience of soul and the resultant unique great life which is the Natural Truth because *we have no time*. Moreover, I myself stand as witness for all these things. At first, the faith I had in the religion was Illimitable. Thiru Pattinathu Swamihal and Mr. Velayutha

Mudaliyar and a few others are quite aware of this fact. Just see how the goal which I had set before has been lost now. One needs no other evidence to prove the Immeasurable faith I had during those days.

The poems in Thiru-Arutpa (songs of Divine Grace) composed by me is quite enough. If the songs of Thiru-Arutpa and the songs of others are brought here and compared with, they will bear witness to this fact. The reason why I had enormous faith at that time was due to my limited knowledge.

Now, God has elevated me to the highest state which has not yet been achieved by anyone, and this gain is due to my detachment from all those things. Hence, if you too, give up all your attachments like me, you will gain the highest benefit like me. Did all the people who have not given up their attachments so far, gain anything? No. They haven't. If one asks whether it was the goal which I had set in the particular religion during those days elevated me to this level, my response is 'No'. My pursuit of goal in the religion has not exalted me to this stage.

What really elevated me to this level is the truth that God revealed to me even during those days. I have mentioned about this truth in my songs Titled

Vasaha Peru Vinnappam and in the poem that begins with

தேடிய துண்டு நினதுடு வுண்மை.....வள்ளலுன்
தன்னையே மதித்துன் சாயையாப் பிறரைப்
பார்த்ததே அல்லால் தலைவவே றெண்ணிய
துண்டோ

‘Thediyathundu Ninathu wuru wunmai’.....“wun
saayaiyaai pirarai paarthathe andri Thalaiva,
veru-enniyathundou”

I have searched for your true appearance O Lord!

*Apart from seeing the Image of yours in all the
beings, have I ever thought anything else?.*

In addition to this , what God revealed to me by
virtue of this true and supreme virtuous path is this

"கருணையும் சிவமே பொருளெனக் காணும்
காட்சியும் பெறுக"

“karunaiyum sivamei porul-enakkaanum
kaatchiyum peruha”

*[Have the vision wherein compassion and
God(Sivam) are synonymous.]*

What has elevated me to the highest state which
has not yet been achieved by anyone is only my
compassion. It is only the compassion which is also
known as Mercy has elevated me.

To be compassionate one must have the sense of oneness with all the beings. When there is the sense of oneness, one will have compassion and only because of showing compassion, one will be able to reach greater heights. At present, my knowledge is pervading in the whole of the universe(s) and even beyond them and this is due to my sense of oneness (Orumai). Hence, you should also have the feeling of oneness (Orumai) as I have. If someone doesn't get along with me and behaves in rude manner, I shall, somehow mend his ways by speaking good and kind words with him; by speaking in a threatening manner; by speaking with him after having fallen on his feet; by giving him materials or by praying to God for him.

All of you should do like this. Even to-night, during my prayers to God, I represented that these people will not be without me even for a second and the representation is not only for the people who are here but also for the people who live all over the world. I presented my request to God in this manner because all are our brothers and a part of Natural Truth. I am, therefore, holding the right to Identity with all the souls with a feeling of oneness [Aanma-Neya-Orumaipaaturimai]

Even if you have been devoid of virtues and have been base in characters, as there is still a few days

to go to saalai (Entry into Sithivalaham), every one of you should become virtuous and should also get others disciplined like us somehow. You should do so for a few days. I, too, pray and make requests to God for the welfare of all the human beings of this world. Therefore, you should also do so.

Apart from the religion, even the people who call themselves great because they claim to have authority on the philosophies like Vethantham and Sithantham are actually not aware of the truth and speak beside the point, as the religious practitioners do. Therefore, you should not believe in any of them because none of them has explained God externally. Without knowing God, the people of this world are after me calling me God. Alas! Our brothers do not have the knowledge of God and that is the reason why they are after me. Considering this fact, I would rather sympathize with these people both within and without me. I did so in the past I do the same at present and shall do so in future. Why people do not know God is that unless one experiences the taste of a food by eating, he will never come to know the taste of it. If one does not know what taste the food has, he will not be interested in eating it. In the same way, unless one knows and experiences God as He really is, he will not have the desire to know God. Therefore, you

should aim at knowing God and make self-enquiries (VI-Sharam) accordingly.

The manner in which the VI-Sharam is to be made is:- In the space, what really are the sun moon and the stars? What are their real nature and appearance etc? This sort of enquiry with regard to the vast space is known as Anda-VI-Sharam. The enquiries relating to human body (Pinda- Vi-Sharam) is:- Who are we in the body? There is growth of hair in the eye brows, armpits and other such places of the body; why is it so? Why is it not so in the forehead etc.?.; Why do nails form and grow in our toes and fingers?.; What are the nature, appearance and the distinguishing character of other principles in the body? etc. If one goes on making enquiries like this, the people of this world will make fun of it. It is their nature because they are not aware of the truth. Therefore, you should not mind it.

If God who created us with two big holes in our ears had the intention of making men to wear rings and the women nose-rings wouldn't have he made the requisite holes in the ear and the nose? If one enquires and concludes this way, would anyone like to wear earrings and the jewelries in the nose etc.? If one happens to have disregard for this worldly pleasures by making enquiries of this sort, he will

be in a state of **Desirelessness** (Niraasai). As a consequence, among the stipulated four ways of self – realization viz Sariyai, Kriyai, Yoham and Gnanam the fourth one which is Gnanam gets divided further into four more steps namely Sariyai in Gnanam, Kriyai in Gnanam, Yoham in Gnanam and Gnanam in Gnanam, by Vi-Sharam, the act of performing Yoham in Gnanam (Gnanathil Yoham) which is the third step out of the four, is achieved that leads to the attainment of the state of ‘Desirelessness’. Therefore, you should remain in the state of VI-Sharam.

If you are doing Vi-sharam like this, when God reveals His presence here, He will let you know whatever is due for you in part. Again when you acquire the right and become suitable, He will let you know everything in full. Therefore, you should remain in this effort. I had been imparting this for the past two and half years. Hereafter, for the time being, the people who propagate the same will be interrupted. You should not be as you have been so far. This is my last word. From now onwards, till I go to saalai [Sithivalaham], all of you should continue to make Vi-sharam with due care as I have already told you before.

Moreover, in the religions and the philosophies, the truth of God has been described in symbolic

manner and without externalizing what those symbols actually mean, they coined words or group of words like Sivayanama and Namasivaya by making use of a particular number of letters ranging from one, two, three, five, eight, thirteen, fifteen, sixteen and twenty four and arranged the letters in such a way to form various Manthirams (words with Divine Power) are used in the established religious practices. The meaning(s) of the various manthirams are so many and the same will go on expanding. Therefore, what we have to attain is the ultimate gain of experiencing the divine (Siva anubavam) and nothing else. Without making the VI-Sharam(enquiries) as I have already explained, the people who make VI-Sharams only with regard to heaven and hell, according to their own views, will follow different types of established religious practices and obtain petty benefits(Arpa pirayochanam) but in the end they will get obstructed. These people, by the Grace of God will again make the right efforts of practicing compassion and attain the ultimate and perfect Bliss which is very difficult.

At this juncture, God has removed all the impediments and in order to enable all the people to attain the supreme Bliss favoured them with His Gracious, and Sacred sentence THIRUMANTHIRAM

which is instrumental for all the people to experience the ultimate happiness. I reveal the THIRUMANTHIRAM that reveals 'His Truth' openly as it was revealed to me. Moreover, as regards *my experience of the Bliss of true knowledge* (Unmai-Arivu-Anubava-Aanantham) arising out of my experience from the state of real knowledge, to make all of you to attain the same Bliss without any doubt, ambiguity and confusion I have already specified about my right to identify with all the souls with a sense of oneness that originated and outpoured from within me. I had already mentioned. I mention now and shall mention the same. What our God commanded is that our basic principle is compassion (Karunai), therefore, He has also taken the following THIRUMANTHIRAM as His first principle to render the external expression of His Truth:-

ARUTPERUNJOTHI ARUTPERUNJOTHI

THANIPERUMKARUNAI ARUTPERUNJOTHI

அருட்பெருஞ்ஜோதி அருட்பெருஞ்ஜோதி

தனிப்பெருங்கருணை அருட்பெருஞ்ஜோதி

The words compassion [Thayavu], kindness [Karunai] and Grace [Arul] mean the same thing. Therefore, the knowledge with supreme compassion is the perfect happiness. It is the absolute

knowledge with supreme compassion [Perumthayu-Udaiya-Perariveyaam]. This is just a conception. If this conception is transformed into experience by practice, in course of time, one will be suitable to experience the ultimate happiness without any obstacles. You may understand this truth which is evident in the following song that begins with:-

"சந்தமும் வேதமொழி யாதொன்று பற்றின் அதுதான்
வந்து முற்றும்"

"Santhamum vethamozhi yaathondru Pattrin
Athuthaan vandu Muttrum"

Moreover, until now the Mystics [Siththars] who were connected the impure and illusory powers of nature [Asutha –Maya-Kaarihal] due to their act of hiding the truth of God, have prevented people from knowing God as He really is. Apart from this, there was no one who had realized God after having freed themselves from the impact of all types of illusory powers of nature including the pure illusory powers [Suththa Mayai]. Because of this situation, there was no Sanmarkkam [Revelation of the ultimate truth of God]

If there had been Sanmarkkam, we would have experienced the experience which we have not experienced before and heard what we haven't heard before. Besides this, the people who are dead would have been raised. Therefore, this is the right

time that God has made us hear what was never heard before.

The present period is, therefore, an 'ERA OF SANMAARKKAM'. (இதுவே சன்மார்க்க காலம்)

At present, the flag of Sanmarkkam has been hoisted here to bear witness and to mark the beginning of the Era of Sanmarkkam. What does the flag really signifies is the Nadi that exists in between our Navel and the mid-point between the eyebrows [Puruva Maththi]. At the tip of the Nadi and deep within the Mid-point between the eyebrows a ligament is hanging. The lower part of the ligament is white in colour and the upper part is yellow in colour and just below the ligament, a nerve runs from Top to bottom. *This flag will be realized only in our experience.* As a sign of the flag and to give an outward expression of what is within us, the coloured flag [Yellow & White colour] is hoisted today. From this moment onwards, all the people will have the experience of this truth in their knowledge.

In spite of my coming forward to convey the truth to all of you, nobody is prepared to understand it. As the flag is hoisted now, all will come to know the truth hereafter. Our predecessors have hidden the truth of God and have prevented us from knowing the same. At this stage, God revealed His Truth; He reveals it; He

shall reveal it. Therefore, all of you should make VI-Sharam with due care and with the true knowledge of God, as I have been communicating to you so far.

During the VI-Sharam, it is absolutely necessary to have compassion and the right to have the identify with all beings with a sense of oneness which is a pre-requisite to practise compassion. If you continue to be in this state of VI-Sharam, when God presents Himself here, you will gain all the benefits.

From this place which is the sacred Hall of attaining perfect union with God [Sithi-Vilaha-Thirumaalihal], all the people will gain crores and crores of times more benefit than the benefits they receive from their mother, father, brother and other relatives etc.

This is Truth. This is Truth. This is Truth.

This is the commandment of God



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Appendix- 1

The song composed by Vallal Perumaanaar describing the attainment of deathless body by Him, is quoted below:-

காற்றாலே புவியாலே ககனமத னாலே
கனலாலே புனலாலே கதிராதி யாலே
கூற்றாலே பிணியாலே கொலைக்கருவி யாலே
கோளாலே பிறவியற்றுங் கொடுஞ்செயல்க ளாலே
வேற்றாலே எஞ்ஞான்றும் அழியாதே விளங்கும்
மெய்யளிக்க வேண்டுமென்றேன் விரைந்தளித்தான்
எனக்கே
ஏற்றாலே இழிவெனநீர் நினையாதீர் உலகீர்
எந்தைஅருட் பெருஞ்ஜோதி இறைவனைச்சார் வீரே.

Transliteration:-

Kaattraalei Puviyaalei Kahanamatha naalei

Kanalaalei Punalaalei Kathiraathiyaalei

Koottraalei Piniyaalei Kolaikkaruviyaalei

Koalaalei piraviyattruing Kodumseyalhalaalei

Veittraalei Enjaandrum Azhiyaatheil Vilangum

Meialikka Vendumendrein Viraitthaliththaan
Enakkei

Eeittraalei Ezhivenaneer Ninaiyaatheer Ulaheer

Enthai Arutperunjothi Eraivanaich Saarveerei.

Meaning:-

I prayed for the Body of Truth which is ever lasting and indestructible by the air, the earth, the vast space, the fire, the water, the harmful rays, the God of death (Yaman), disease, the destructive weapons, the planets, the act of cruelty of others and by any other means. He (God) provided it to me immediately. Without thinking that by believing in this truth. You are getting ashamed; let all the people of this world be the followers of my Father who is the God of Supreme Grace Light to attain this attainment.

Appendix- 2

A brief on Thiru Arut Prakasa Vallalar Dheiva Nilayam (The Shrine of Vallalar) Vadalur, Tamil Nadu, India.

The Shrine of Vallal Perumaanaar has the following six establishments under its administrative control:-

1. The Sacred Home which is located at Thiru Maruthur, near Vadalur where Vallalar was made to be born on 05.10.1823.
2. The House that is located at Narkkarunguzhi where Vallalar lighted the oil lamp using water

and composed the songs of divine Grace (Thiru Arutpa).

3. Samarasa Suththa Sanmaarkka Saththya Sangam, established by Vallalar in the year 1865.
4. The Shrine of truth and Charity established by Vallalar on 23.05.1867.
5. The Sacred Hall of True Knowledge (Sathya Gnana Sabhai) established by Vallalar at Vadalur in the year 1872.
6. The Hall for attaining Union with God which is located at Mettukkuppam near Vadalur from where Vallalar himself unified with God on 30.01.1874.

Important Festivals

1. Every year on the 11th day of Tamil month Vaihaasi, the day of inauguration of the shrine of Truth and Charity is celebrated
2. The day on which Vallal Perumaanaar was made to be born (i.e. 05.10.1823) is celebrated every year.
3. Every year, during the Tamil Month “Thai”, on the day of ‘Poosa star’, after removing the Seven Screens, the symbolic Light of Divine Grace is shown to the devotees at the “Gnana Sabhai”.The

Jothi Dharshan is viewed by lakhs of people who visit Vadalur for far and wide.

4. Every month, on the day of 'Poosa star', after removing the Six screens the symbolic Light of Divine Grace is shown to the devotees at the "Gnana Sabhai".
5. On 7th day of 7th month of every Tamil year, the festival of Hoisting the Flag of Sanmaarkkam is celebrated at Siththi Valaham, Mettukkuppam.

The charitable activity of feeding the poor throughout the day takes place every day. In addition during the festival seasons the vocal music of Thiru Arutpa and the discourse on Sanmaarkkam are performed the whole day.

Thiru Arut Prakasa Vallalar Dheiva Nilayam (The Shrine of Vallalar) is managed by HR & CE, the Government of Tamil Nadu from the year 1938. The Shrine of Vallalar carry out many charitable and development activities in the Shrine.

Since this Shrine has neither branch offices nor the agents /representatives in any other place, all those who wish to contribute are requested to donate their contributions directly with Shrine of Vallalar, Vadalur and obtained the receipts. In case the devotees wish to contribute through the banking channel it can be done at the following two Banks:-

1. Executive Officer, Thiru Arut Prakasa Vallalar Dheiva Nilayam, Vadalur – 607303, Tamilnadu. A/C No. 028101000000232, IOB, Vadalur branch.
2. Cuddalore District Central Co-operative bank, Vadalur. A/C No. TNSC0011200236030050

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The great sermon was preached by Vallal Perumaanaar in the Siththivalaaham at Mettukuppam after hoisting the flag of Sanmaarkkam on 21-10-1873 at 8.00 a.m.