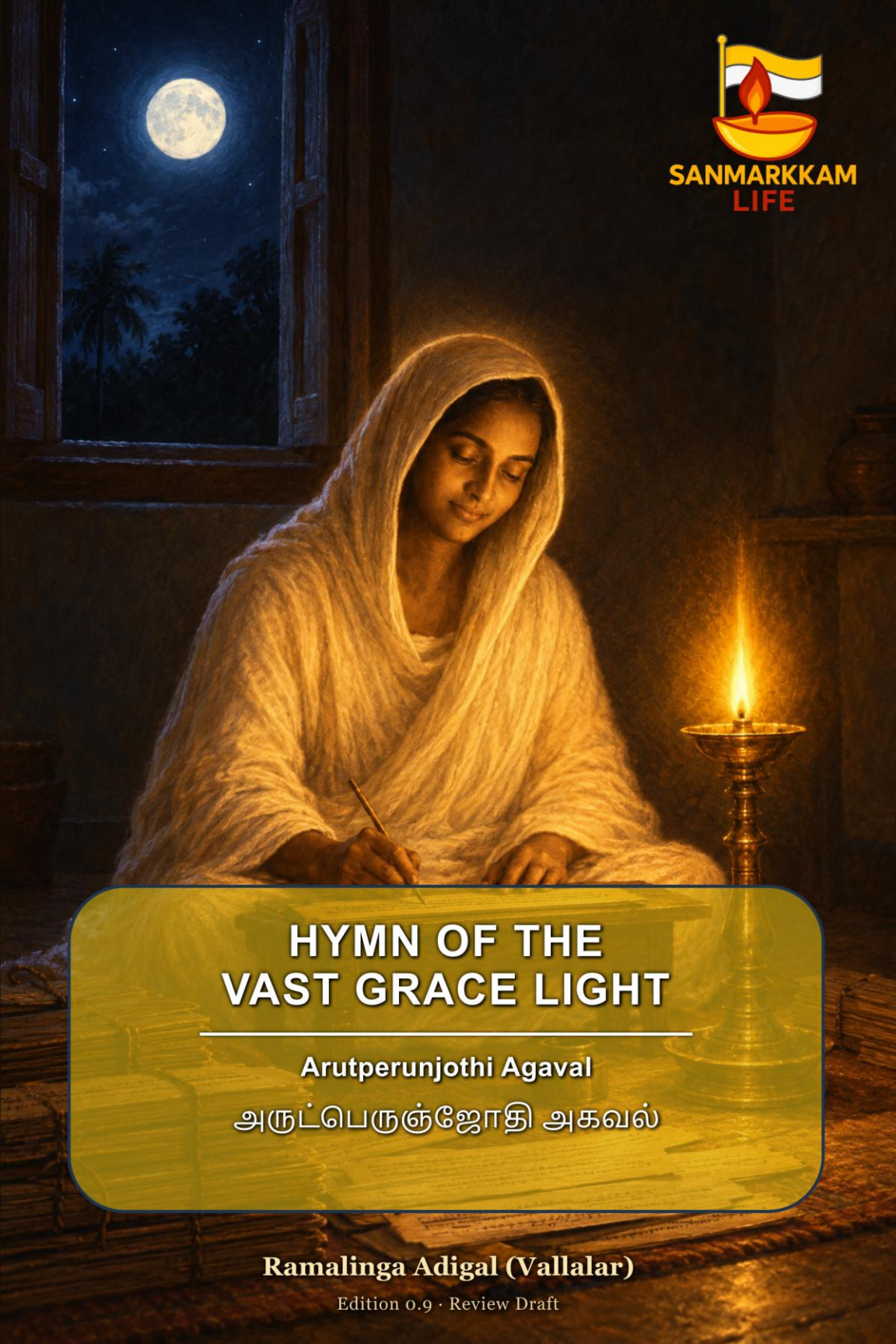


HYMN OF THE VAST GRACE LIGHT

Arutperunjothi Agaval

அருட்பெருஞ்ஜோதி அகவல்

Ramalinga Adigal (Vallalar)

Edition 0.9 · Review Draft

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The Hymn of the Vast Grace Light written by Ramalinga Adigal (Vallalar) Thiru Arutpa, Sixth Thirumurai

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Edition 0.9 (Review Draft), October 2026. This edition is still being checked before its final release; corrections are welcome at international@sanmarkkamlife.org. Every printing, download and recording carries a version and date. A copy without one is not ours.

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ABOUT THE AUTHOR

Ramalinga Adigal (1823–1874), lovingly known as Vallalar, was a Tamil poet, mystic, and spiritual teacher from southern India. Born in Chidambaram and raised in Chennai, he showed a profound sensitivity to the suffering of others from childhood. He fed the hungry without condition, grieved at the sight of a withering plant, and rejected meat eating because the pain of any living creatures was, to him, his own pain.

His central teaching was *Jeeva Karunyam* (active compassion for all living beings) as the only genuine foundation of spiritual life. Alongside this, he taught *Anma Neya Orumaipadu* (the Unity of Souls): that every living being shares the same spiritual essence and is owed the same dignity. Without these two, he said, no scripture, no ritual, and no devotion leads anywhere spiritually real.

He rejected caste, religious division, and sectarian hierarchy as barriers to a single recognition: that the same divine light, *Arutperunjothi*, dwells in every soul without exception.

At Vadalur in Tamil Nadu, he gave these teachings a living form. He established the Sathya Dharma Salai, a free dining hall where anyone could receive a meal without distinction of caste, religion, or social standing. This was a revolutionary form of charity at that time. Vallalar taught that the hunger of any living creature is the hunger of the Divine itself, and that no act of worship carries more weight than feeding another being. The doors were open to all; no one was turned away.

In 1872 he consecrated the Sathya Ñāṉa Sabai at Vadalur, a hall of light built not for any religion but as a dwelling place for the grace that sustains all life, its sacred flame tended to this day.

On January 30, 1874, Vallalar entered a small room at Mettukuppam, a village near Vadalur, asked his disciples to lock it from the outside, and told them he would not be coming out. When the room was eventually opened, it was empty. No trace of his body was found.

Those who follow his path understand this not as a death but as the fulfillment of his teaching on deathlessness: that through the transforming grace of *Arutperunjothi*, the physical body itself can pass beyond the reach of death.

THIRU ARUTPA - INTRODUCTION

Thiru Arutpa, which means *Divine Songs of Grace,* is a collection of poems written by Ramalinga Adigal, lovingly known as Vallalar.

The entire poetic work is divided into 6 volumes or *Thirumurais.* The poems narrate the spiritual journey of Vallalar. From his early days of worship into the Saiva Siddhanta doctrine, the suffering from separation from the divine, to the final realization of the *Arut Perun Jothi* (Vast Grace Light*)* in his late stage of *Samarasa Suddha Sanmarkkam Sathya Sangam* philosophy and way of life.

The core philosophical pillars of the *Thiru Arutpa* include:

- **Active Compassion:** The foundation is *Jeeva Karunyam*, or active compassion for all living beings as basis to spiritual life
- **Unity of All Beings:** The Arutpa teaches *Anma Neya Orumaipadu*, or the Unity of Souls, asserting that every creature shares the exact same spiritual essence.
- **Rejection of Division:** Vallalar wholly rejected caste systems, religious divisions, and sectarian hierarchies.
- **The Divine Light:** The ultimate recognition is that *Arutperunjothi*, the supreme divine light, dwells within every single soul without exception.

Ultimately, the *Thiru Arutpa* is a spiritual guide toward boundless compassion to all life, self-realization, and what Vallalar taught as the physical body's ability to reach a deathless state.

THIRU ARUTPA SIXTH THIRUMURAI – INTRODUCTION

The Thiru Arutpa is the collected poetry of Ramalinga Adigal, and it is arranged in six parts called Thirumurai. This is the sixth and last.

The first five volumes were written by a younger Ramalinga inside a tradition. They are temple hymns. They name places, they address deities by their local names, and they follow forms Tamil devotional poetry had used for a thousand years. They are beautiful, and they are recognisable.

The Sixth is what came after. These are the works of his final years, written at Vadalur and at Mettukuppam, in the same period when he opened a kitchen that fed anyone who came and built a hall with no god in it. Four things change.

He names the path. In the earlier volumes he is a devotee. Here he is teaching something, and it has a name: Suddha Sanmarkkam, the pure true path. He describes it, he sets out what it asks, and he tells people to enter it.

He says caste, creed and sect are false. Not incomplete. False. He uses the word *poy*, a lie, and he says he was told so from the beginning. The man writing the Sixth Thirumurai has stopped working within the religions and has begun speaking past them.

He says the body does not have to die. The teaching on deathlessness, on the body remade by grace, appears here and nowhere earlier. It is the hardest part of his work and the part most often argued over.

He puts compassion at the gate. Jeeva Karunyam, mercy toward every living thing, is not presented as one virtue among many. It is the condition. Without it, he says, nothing else opens. This is why the free kitchen and these poems belong to the same act.

The form changes too. The temple hymn gives way to direct address. He is no longer singing about the divine from a shrine. He is speaking to it, and reporting what it said back.

A note on the arrangement. Ramalinga did not publish these works himself. He wrote as occasion demanded and left the ordering to others. His disciple Thozhuvur Velayutha Mudaliar, who had edited the earlier volumes during his lifetime, gathered the late writings after 1874 and arranged them. The six-part division is the work of the disciples, not of Ramalinga. Later editors, chiefly Ooran Adigal, reordered the volumes by date of composition, which is why some poems sit in different Thirumurai in different editions.

A note on this volume. The Sixth Thirumurai is published in two books. The first contains the Arutperunjothi Agaval alone, which at 1,596 lines is a book in itself. The second contains everything else. Both are free.

https://www.thiruarutpa.org/Thirumurai/sixth/tm*The Tamil text follows thiruarutpa.org (Sixth Thirumurai), checked against the printed editions.*

THE HYMN OF THE VAST GRACE-LIGHT - ARUṬPERUÑJŌTI AKAVAL - அருட்பெருஞ்ஜோதி அகவல் - *INTRODUCTION*

The Arutperunjothi Agaval, the Hymn of the Vast Grace-Light, is the greatest work of Ramalinga Adigal, the Tamil saint lovingly known as Vallalar. He wrote it in his last and most mature years, at Mettukuppam in south India. It is said that he wrote it in one unbroken session, in a single night.

It has 1,596 lines. Its subject is the Arutperunjothi, the Vast Grace Light. The poem describes what that Light is, how everything that exists came out of it and is still held by it, and what happens inside a person when it is let in.

It begins by naming it. For 437 couplets, every second line ends in the same word. Then the naming stops, and the poem calls the same thing mother, father, friend, medicine, gold, mountain, ocean, lamp. At the end the first name returns, and the poem closes on the line it opened with.

Three things are said clearly. Caste, creed and sect are false. The path of non-violence is the path of grace. Every living thing is to be seen as your own.

More than a century later, devotees all over the world still wake up before dawn to sing these blissful lines.

THE HYMN OF THE VAST GRACE-LIGHT - ARUṬPERUÑJŌTI AKAVAL - அருட்பெருஞ்ஜோதி அகவல்

1

அருட்பெருஞ் ஜோதி யருட்பெருஞ் ஜோதி

அருட்பெருஞ் ஜோதி யருட்பெருஞ் ஜோதி

aruṭperuñ jōti yaruṭperuñ jōti aruṭperuñ jōti yaruṭperuñ jōti

TRANSLATION – Vast Grace-Light, Vast Grace-Light. Vast Grace-Light, Vast Grace-Light

COMMENTARY – The poem begins as a powerful chant, repeating the name of the divine reality: *Arut Perum Jothi* (Vast Grace-Light) four times. This repetition is more than for emphasis; it is a spiritual practice, a way to focus the mind and invoke the presence of the divine light. The 4 times repetition may indicate the presence of the Vast grace light in all the 4 planes :

1. ***Agam -*** *Interior / Deep Interior*
2. ***Agappuram -*** *Interior-Exterior / Inner-Outer*
3. ***Puram -*** *Exterior / Outer*
4. ***Purappuram - Exterior-Exterior / Outermost-Outer***

2

அருட்சிவ நெறிசா ரருட்பெரு நிலைவாழ்

அருட்சிவ பதியா மருட்பெருஞ் ஜோதி

aruṭciva neṟicā raruṭperu nilaivāḻ aruṭciva patiyā maruṭperuñ jōti

TRANSLATION – Arutperunjothi, the essence of the path of Grace-Siva, the life of the state of vast grace, the Lord of Grace-Siva.

COMMENTARY – The Divine Light is presented as both the path and the destination. It is the very essence of the way of Grace-Siva (*Arutciva neṟi*), the life force within the ultimate state of grace, and the supreme Lord who presides over it.

3

ஆகம முடிமேல் ஆரண முடிமேல்

ஆகநின் றோங்கிய வருட்பெருஞ் ஜோதி

ākama muṭimēl āraṇa muṭimēl ākaniṉ ṟōṅkiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which stands and soars as the very substance above the crown of the Agamas and the crown of the Vedas

COMMENTARY – This light is the ultimate reality, surpassing even the most revered scriptures. It stands above both the *Vedas* (ancient hymns and philosophy) and the *Agamas* (texts on temple worship and doctrine), signifying that direct experience of the Grace-Light is a higher truth than any scripture.

4

இகநிலைப் பொருளாய்ப் பரநிலைப் பொருளாய்

அகமறப் பொருந்திய வருட்பெருஞ் ஜோதி

ikanilaip poruḷāyp paranilaip poruḷāy akamaṟap poruntiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, the substance of this earthly state and the substance of the transcendent state, perfectly united so the ego dissolves.

COMMENTARY – The Grace-Light is not a remote, otherworldly power; it is the fundamental substance of both our physical world and the highest spiritual realm. Experiencing this perfect unity of the worldly and the transcendent dissolves the ego, the sense of a separate 'I'.

5

ஈனமின் றிகபரத் திரண்டின்மேற் பொருளாய்

ஆனலின் றோங்கிய வருட்பெருஞ் ஜோதி

īṉamiṉ ṟikaparat tiraṇṭiṉmēṟ poruḷāy āṉaliṉ ṟōṅkiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, the flawless substance above both this world and the next, soaring without limit.

COMMENTARY – While the Grace-Light constitutes both this world and the transcendent one, it is not limited by them. It is a reality that exists beyond and above all realms, perfect and boundless in its nature.

6

உரைமனங் கடந்த வொருபெரு வெளிமேல்

அரைசுசெய் தோங்கு மருட்பெருஞ் ஜோதி

uraimaṉaṅ kaṭanta voruperu veḷimēl araicucey tōṅku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, reigning supreme over the one great expanse beyond speech and mind.

COMMENTARY – The divine reality, *Arutperunjothi* (Vast Grace-Light), operates from a realm that cannot be grasped by the intellect or described with words. It is a state of pure being, a great expanse that is fundamentally beyond the limits of human experience.

7

> ஊக்கமு முணர்ச்சியு மொளிதரு மாக்கையும்
>
> ஆக்கமு மருளிய வருட்பெருஞ் ஜோதி

ūkkamu muṇarcciyu moḷitaru mākkaiyum ākkamu maruḷiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which graciously bestowed zeal, consciousness, a body radiating light, and prosperity.

COMMENTARY – All the gifts of life, both internal and external, come from this one divine source. *Arutperunjothi* bestows spiritual qualities like zeal and consciousness and physical ones like a luminous body and material abundance.

8

> எல்லையில் பிறப்பெனு மிருங்கடல் கடத்தியென்
>
> அல்லலை நீக்கிய வருட்பெருஞ் ஜோதி

ellaiyil piṟappeṉu miruṅkaṭal kaṭattiyeṉ allalai nīkkiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which made me cross the vast ocean of boundless birth and removed my suffering.

COMMENTARY – Liberation from the painful cycle of repeated birth and death is a central goal in many Indian traditions. Vallalar identifies *Arutperunjothi* as the sole power that can carry a soul across this "ocean of birth" and end all suffering.

9

> ஏறா நிலைமிசை யேற்றியென் றனக்கே

ஆறாறு காட்டிய வருட்பெருஞ் ஜோதி

ēṟā nilaimicai yēṟṟiyeṉ ṟaṉakkē āṟāṟu kāṭṭiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which raised me to the unascendable state and, for me alone, revealed the thirty-six principles.

COMMENTARY – The Light of Grace can lift a person to a level of spiritual realization that is otherwise impossible to attain through personal effort. This grace also reveals deep truths about existence, represented here by the "thirty-six principles" (*tattvas*), a traditional map of all the elements that make up the cosmos and the individual.

10

ஐயமுந் திரிபு மறுத்தென துடம்பினுள்

ஐயமு நீக்கிய வருட்பெருஞ் ஜோதி

aiyamun tiripu maṟutteṉa tuṭampiṉuḷ aiyamu nīkkiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which severed doubt and delusion, and also removed the phlegm within my body.

COMMENTARY – The spiritual and the physical are joined here. Divine grace purifies everything at once, clearing mental obstacles like doubt while also healing the physical body, represented here by removing "phlegm" (aiyam or kapham), a cause of illness in traditional siddha medicine.

11

ஒன்றென விரண்டென வொன்றிரண் டெனவிவை

யன்றென விளங்கிய வருட்பெருஞ் ஜோதி

oṉṟeṉa viraṇṭeṉa voṉṟiraṇ ṭeṉavivai yaṉṟeṉa viḷaṅkiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, shining as that which is not one, not two, nor one-and-two.

COMMENTARY – The Great Light of Grace, Arutperunjothi, cannot be confined by philosophical definitions. It is not "one" (non-dualism), "two" (dualism), or a mixture of both. These are just mental concepts, and the ultimate reality transcends them all, inviting direct experience (*anubhavam)* over intellectual debate.

12

ஓதா துணர்ந்திட வொளியளித் தெனக்கே

ஆதார மாகிய வருட்பெருஞ் ஜோதி

ōtā tuṇarntiṭa voḷiyaḷit teṉakkē ātāra mākiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which gave me light to realize it without study, and which became my foundation.

COMMENTARY – True spiritual knowledge does not come from books or intellectual learning. Vallalar says it is a direct gift of Grace, an inner light that allows one to understand without being taught. This Grace becomes the very ground of one's being, a foundation more solid than any external authority.

13

ஔவிய மாதியோ ராறுந் தவிர்த்தபேர்

அவ்வியல் வழுத்து மருட்பெருஞ் ஜோதி

auviya mātiyō rāṟun tavirttapēr avviyal vaḻuttu maruṭperuñ jōti

TRANSLATION – Arutperunjothi, whose nature is acclaimed by the great ones who have relinquished the six vices beginning with envy.

COMMENTARY – The great ones who have overcome the six inner enemies, lust, anger, greed, delusion, pride and envy, praise the nature of the Divine Light. Purification of the mind and heart is what makes true praise possible.

14

திருநிலைத் தனிவெளி சிவவெளி யெனுமோர்

அருள்வெளிப் பதிவள ரருட்பெருஞ் ஜோதி

tirunilait taṉiveḷi civaveḷi yeṉumōr aruḷveḷip pativaḷa raruṭperuñ jōti

TRANSLATION – Arutperunjothi, flourishing in the domain of the space of Grace, a singular expanse known as the unique space of the sacred state and the space of Siva.

COMMENTARY – The Great Light of Grace is found in a "space" that is not physical. This is the pure, open expanse of consciousness itself, which Vallalar calls the space of Grace, the sacred state, and the space of *Siva* (the ultimate reality). It is the boundless inner realm where the divine resides.

15

சுத்தசன் மார்க்க சுகத்தனி வெளியெனும்

அத்தகைச் சிற்சபை யருட்பெருஞ் ஜோதி

cuttacaṉ mārkka cukattaṉi veḷiyeṉum attakaic ciṟcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi, which is the Chit Sabhai of such a nature, known as the unique space of the bliss of Suddha Sanmarkkam.

COMMENTARY – This inner expanse of consciousness is the true temple, the *Chit Sabhai* (hall of consciousness). It is not a physical place but the center of our own being. To

experience this inner space is the unique bliss of *Suddha Sanmarkkam*, the True Path of Purity that Vallalar teaches.

16

சுத்தமெய்ஞ் ஞான சுகோதய வெளியெனு

அத்து விதச்சபை யருட்பெருஞ் ஜோதி

cuttameyñ ñāṉa cukōtaya veḷiyeṉu attu vitaccapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi in the hall of non-duality, which is the space where pure, true wisdom blissfully arises.

COMMENTARY – The Divine Light reveals itself in the 'hall of non-duality' (*attuvita sabai*). This is a state of consciousness where the feeling of separation between the self and God dissolves into a blissful, unified wisdom.

17

தூயக லாந்த சுகந்தரு வெளியெனும்

ஆயசிற் சபையி லருட்பெருஞ் ஜோதி

tūyaka lānta cukantaru veḷiyeṉum āyaciṟ capaiyi laruṭperuñ jōti

TRANSLATION – Arutperunjothi in the precious hall of consciousness, which is the space that gives the bliss of pure *Kalāntam*.

COMMENTARY – The Light resides in the inner 'hall of consciousness' (*chitsabai*), bringing a bliss that comes from reaching *Kalāntam*. This is a state that transcends all the structures and building blocks of the material and subtle cosmos, a reality beyond everything that has been created.

18

ஞானயோ காந்த நடத்திரு வெளியெனும்

ஆனியில் சிற்சபை யருட்பெருஞ் ஜோதி

ñāṉayō kānta naṭattiru veḷiyeṉum āṉiyil ciṟcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi in the flawless hall of consciousness, which is the sacred space of the dance at the culmination of the yoga of wisdom.

COMMENTARY – The practice of *ñāṇa yōkam*, the yoga of wisdom, culminates in reaching a sacred inner space. Here, one witnesses a divine 'dance' which is the dynamic, vibrant play of the Divine Light itself within one's own flawless consciousness.

19

விமலபோ தாந்தமா மெய்ப்பொருள் வெளியெனும்

அமலசிற் சபையி லருட்பெருஞ் ஜோதி

vimalapō tāntamā meypporuḷ veḷiyeṉum amalaciṟ capaiyi laruṭperuñ jōti

TRANSLATION – Arutperunjothi in the immaculate hall of consciousness, which is the space of the true substance at the culmination of pure knowing.

COMMENTARY – When the mind is purified, one arrives at a state of 'pure knowing' (*vimala pōtam*). In this immaculate inner space, the Divine Light is perceived directly as the *meypporuḷ*, the one 'true substance' and fundamental reality of all existence.

20

பெரியநா தாந்தப் பெருநிலை வெளியெனும்

அரியசிற் றம்பலத் தருட்பெருஞ் ஜோதி

periyanā tāntap perunilai veḷiyeṉum ariyaciṟ ṟampalat taruṭperuñ jōti

TRANSLATION – Arutperunjothi in the precious Chitrambalam, which is the space of the great state of *Nādāntam*.

COMMENTARY – The Divine Light is found in the *Chitrambalam*, the 'small sacred hall', which represents the innermost sanctum of the self. Reaching this space is to attain *Nādāntam*, a state of profound stillness that exists beyond even the primordial sound from which the universe arises.

21

சுத்தவே தாந்தத் துரியமேல் வெளியெனும்

அத்தகு சிற்சபை யருட்பெருஞ் ஜோதி

cuttavē tāntat turiyamēl veḷiyeṉum attaku ciṟcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi of that distinguished Chit Sabhai, which is the space beyond the Turiya state of pure Vedanta.

COMMENTARY – The ancient philosophy of Vedanta describes four states of consciousness, with the highest transcendent state being *turīya*. Vallalar says the experience of Arutperunjothi happens in a space even beyond that. He points to an experience of God that surpasses the highest concepts of traditional philosophy.

22

சுத்தசித் தாந்த சுகப்பெரு வெளியெனும்

அத்தனிச் சிற்சபை யருட்பெருஞ் ஜோதி

cuttacit tānta cukapperu veḷiyeṉum attaṉic ciṟcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi of that unique Chit Sabhai, which is the great space of bliss of pure Siddhanta.

COMMENTARY – After referencing Vedanta, Vallalar now turns to another major philosophical tradition, Siddhanta. He identifies the "hall of consciousness" (*cit-sabai*) with the ultimate goal of Siddhanta practice: an infinite, great space of pure bliss. In doing so, he shows how the experience of the Divine Light fulfills the highest aspirations of different spiritual paths.

23

தகரமெய்ஞ் ஞானத் தனிப்பெரு வெளியெனும்

அகர நிலைப்பதி யருட்பெருஞ் ஜோதி

takarameyñ ñāṉat taṉipperu veḷiyeṉum akara nilaippati yaruṭperuñ jōti

TRANSLATION – Arutperunjothi of the primal abode, the state of 'A', which is the unique great space of true wisdom of the Takaram.

COMMENTARY – The search for God often looks outward, but here the divine is located deep within. It is found in the *takaram*, a subtle space within the heart known to yogis. This inner space is the source of all things, symbolized by 'A' (*akara nilai*), the first letter and primal sound. This is the place of true wisdom.

24

தத்துவா தீத தனிப்பொருள் வெளியெனும்

அத்திரு வம்பலத் தருட்பெருஞ் ஜோதி

tattuvā tīta taṉipporuḷ veḷiyeṉum attiru vampalat taruṭperuñ jōti

TRANSLATION – Arutperunjothi of the sacred Ambalam, which is the space of the unique substance transcending the tattvas.

COMMENTARY – Indian philosophy maps the universe through a system of *tattvas*, the fundamental building blocks of all cosmic and psychological reality. Vallalar says Arutperunjothi is found in a sacred "divine hall" (*ampalam*) that is beyond all of these principles. The reality of the Light transcends the entire structure of the created world.

25

சச்சிதா னந்தத் தனிப்பர வெளியெனும்

அச்சிய லம்பலத் தருட்பெருஞ் ஜோதி

caccitā ṉantat taṉippara veḷiyeṉum acciya lampalat taruṭperuñ jōti

TRANSLATION – Arutperunjothi of the Ambalam of that true nature, which is the unique supreme space of Satchidananda.

COMMENTARY – Vallalar now connects the Divine Light to the ultimate description of God in Vedanta philosophy: *saccidānanda*, which means Being-Consciousness-Bliss. The "divine hall" (*ampalam*) where the Light shines is the living experience of absolute existence, perfect awareness, and infinite joy, all as one reality.

26

சாகாக் கலைநிலை தழைத்திடு வெளியெனும்

ஆகா யத்தொளி ரருட்பெருஞ் ஜோதி

cākāk kalainilai taḻaittiṭu veḷiyeṉum ākā yattoḷi raruṭperuñ jōti

TRANSLATION – Arutperunjothi, which shines in the *ākāyam*, the space where the art of deathlessness thrives.

COMMENTARY – The 'art of deathlessness' is achieved within a subtle space called *ākāyam* (ether). This is a transcendent field of consciousness where the Grace-Light shines, making eternal life possible.

27

காரண காரியங் காட்டிடு வெளியெனும்

ஆரணச் சிற்சபை யருட்பெருஞ் ஜோதி

kāraṇa kāriyaṅ kāṭṭiṭu veḷiyeṉum āraṇac ciṟcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi of the Hall of Wisdom of the *Āraṇam*, the space that reveals cause and effect.

COMMENTARY – The Grace-Light illuminates the nature of reality, revealing the universal law of cause and effect. This light is the true Hall of Wisdom, the living truth that the ancient scriptures, the *Āraṇam* (Vedas), point towards.

28

ஏக மனேக மெனப்பகர் வெளியெனும்

ஆகமச் சிற்சபை யருட்பெருஞ் ஜோதி

ēka maṉēka meṉappakar veḷiyeṉum ākamac ciṟcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi of the Hall of Wisdom of the *Āgamam*, the space proclaimed as both one and many.

COMMENTARY – The Grace-Light is the ultimate reality, which is simultaneously a single, unified source and the countless diverse things in creation. This truth, that the One becomes the Many, is a central teaching found in sacred texts known as the *Āgamam*.

29

வேதா கமங்களின் விளைவுகட் கெல்லாம்

ஆதார மாஞ்சபை யருட்பெருஞ் ஜோதி

vētā kamaṅkaḷiṉ viḷaivukaṭ kellām ātāra māñcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi, the Hall that is the foundation for all the fruits of the Vedas and the *Āgamams*.

COMMENTARY – All the spiritual benefits, wisdom, and liberation promised by the great scriptures, the Vedas and *Āgamams*, have their source in this one reality. The Grace-Light is more than one path among many; it is the foundation and fulfillment of them all.

30

என்றா தியசுடர்க் கியனிலை யாயது

வன்றாந் திருச்சபை யருட்பெருஞ் ஜோதி

eṉṟā tiyacuṭark kiyaṉilai yāyatu vaṉṟān tiruccapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi, the mighty Sacred Hall that is the inherent plane for the primordial luminaries.

COMMENTARY – The great lights of the cosmos, such as the sun, moon, and fire, are not self-sustaining. They all draw their existence and power from a deeper, more fundamental source: the Vast Grace-Light. It is the original light that gives light to all other lights.

31

சமயங் கடந்த தனிப்பொருள் வெளியாய்

அமையுந் திருச்சபை யருட்பெருஞ் ஜோதி

camayaṅ kaṭanta taṉipporuḷ veḷiyāy amaiyun tiruccapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi, the sacred assembly which is the space of the unique Reality, transcending all religions.

COMMENTARY – The Grace-Light, or *Arutperunjothi*, cannot be contained within any single religion. It is the one universal reality that transcends all different paths and belief systems. This is a core idea for Vallalar: the ultimate truth is available to everyone, regardless of their religious affiliation.

32

முச்சுடர் களுமொளி முயங்குற வளித்தருள்

அச்சுட ராஞ்சபை யருட்பெருஞ் ஜோதி

muccuṭar kaḷumoḷi muyaṅkuṟa vaḷittaruḷ accuṭa rāñcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi, the assembly that is the Light Itself, which graciously makes the three luminaries unite their own light.

COMMENTARY – The three great lights of our world are the sun, the moon, and fire. Vallalar says that the Grace-Light is the ultimate source that enables these three to shine, and it is also the force that harmonizes them. The ultimate reality is a unifying power, bringing different forms of energy and light into a single, cohesive whole.

33

துரியமுங் கடந்த சுகபூ ரணந்தரும்

அரியசிற் றம்பலத் தருட்பெருஞ் ஜோதி

turiyamuṅ kaṭanta cukapū raṇantarum ariyaciṟ ṟampalat taruṭperuñ jōti

TRANSLATION – Arutperunjothi of the rare Chitrambalam, granting the perfect bliss that transcends even Turiyam.

COMMENTARY – Traditional philosophy describes four states of consciousness: waking, dreaming, deep sleep, and a fourth, transcendent state called *Turiyam*. Vallalar says the experience of the Grace-Light, found in the *Chitrambalam* (the hall of pure consciousness), delivers a bliss that surpasses even this highest state. He is pointing to an experience that goes beyond all known categories of spiritual attainment.

34

எவ்வகைச் சுகங்களு மினிதுற வளித்தருள்

அவ்வகைச் சிற்சபை யருட்பெருஞ் ஜோதி

evvakaic cukaṅkaḷu miṉituṟa vaḷittaruḷ avvakaic ciṟcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi, the Chit Sabhai of such a nature, graciously and sweetly bestowing every kind of bliss.

COMMENTARY – The *Chit Sabhai*, or hall of consciousness, is the inner space where the Grace-Light reveals itself. Vallalar describes it as the source of every imaginable kind of bliss, given freely and sweetly. This is not a harsh or remote reality, but a source of profound and gentle joy.

35

இயற்கையுண் மெயதா யியற்கையின் பமுமாம்

அயர்ப்பிலாச் சிற்சபை யருட்பெருஞ் ஜோதி

iyaṟkaiyuṇ maiyatā yiyaṟkaiyiṇ pamumām ayarppilāc ciṟcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi, the unfailing Chit Sabhai, which is natural Reality and natural Bliss.

COMMENTARY – Most people think of reality as something to be discovered and bliss as something to be earned. Vallalar says both are our natural state. The Grace-Light reveals that reality and bliss are not artificial or external, but are the very nature of existence itself, always present and unfailing.

36

சாக்கிரா தீதத் தனிவெளி யாய்நிறை

வாக்கிய சிற்சபை யருட்பெருஞ் ஜோதி

cākkirā tītat taṉiveḷi yāyniṟai vākkiya ciṟcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi in the Chit Sabhai, which fills and is the singular expanse beyond the waking state.

COMMENTARY – This hall of consciousness exists in a state beyond our normal waking awareness. This state, called *jāgrat-atīta* (beyond the waking state), is a singular, all-pervading expanse filled by the Divine Light.

37

சுட்டுதற் கரிதாஞ் சுகாதீத வெளியெனும்

அட்டமேற் சிற்சபை யருட்பெருஞ் ஜோதி

cuṭṭutaṟ karitāñ cukātīta veḷiyeṉum aṭṭamēṟ ciṟcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi in the Chit Sabhai on the high dais, which is the indefinable expanse beyond bliss.

COMMENTARY – The experience of this divine space is so profound it is called *sukha-atīta*, an expanse beyond even our highest concept of bliss. It is a reality that cannot be pointed to or described with ordinary language.

38

நவந்தவிர் நிலைகளு நண்ணுமோர் நிலையாய்

அவந்தவிர் சிற்சபை யருட்பெருஞ் ஜோதி

navantavir nilaikaḷu naṇṇumōr nilaiyāy avantavir ciṟcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi in the Chit Sabhai that ends futility, itself the one state attained by transcending the nine states to be shed.

COMMENTARY – To reach this state of absolute reality, one must move past all lesser stages of being. The *Chit Sabhai* is the final destination beyond nine traditional states of consciousness, the one state where all spiritual striving and futility finally end.

39

உபயபக் கங்களு மொன்றெனக் காட்டிய

அபயசிற் சபையி லருட்பெருஞ் ஜோதி

upayapak kaṅkaḷu moṉṟeṉak kāṭṭiya apayaciṟ capaiyi laruṭperuñ jōti

TRANSLATION – Arutperunjothi in the Chit Sabhai of refuge, which shows that opposing sides are one.

COMMENTARY – This divine space provides *abhaya*, or absolute refuge from fear, by revealing that all opposites

and conflicting pairs are ultimately one. In this unified vision, there is nothing left to fear.

40

சேகர மாம்பல சித்தி நிலைக்கெலாம்

ஆகர மாஞ்சபை யருட்பெருஞ் ஜோதி

cēkara māmpala citti nilaikkelām ākara māñcapai yarutperuñ jōti

TRANSLATION – Arutperunjothi in the Sabai, which is the very source of all the many collected states of perfection.

COMMENTARY – All spiritual powers and perfections, the siddhis, have their source in this divine hall (Sabai). It is the fountainhead from which every perfected state arises.

41

மனாதிகட் கரிய மதாதீத வெளியாம்

அனாதிசிற் சபையி லருட்பெருஞ் ஜோதி

maṉātikaṭ kariya matātīta veḷiyām aṉāticiṟ capaiyi larutperuñ jōti

TRANSLATION – Arutperunjothi in the beginningless Hall of Consciousness, the transcendent expanse beyond all doctrines, incomprehensible to the mind and its faculties.

COMMENTARY – The ultimate reality of the Grace-Light cannot be understood by the rational mind or contained within any religion or philosophy. It is a timeless, infinite consciousness that must be experienced directly, as it exists far beyond the reach of our mental faculties.

42

ஓதிநின் றுணர்ந்துணர்ந் துணர்தற் கரிதாம்

ஆதிசிற் சபையி லருட்பெருஞ் ஜோதி

ōtiniṉ ṟuṇarntuṇarn tuṇartaṟ karitām āticiṟ capaiyi laruṭperuñ jōti

TRANSLATION – Arutperunjothi in the primordial Hall of Consciousness, which remains difficult to fully realize even after one studies, contemplates, and understands it again and again.

COMMENTARY – Spiritual realization is not a one-time achievement that can be mastered through study. Even with intense, repeated effort to understand the divine, its fullness remains just beyond our grasp, inviting us into a process of ever-deepening discovery.

43

வாரமு மழியா வரமுந் தருந்திரு

வாரமு தாஞ்சபை யருட்பெருஞ் ஜோதி

vāramu maḻiyā varamun taruntiru vāramu tāñcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi of the Hall that is sacred, abundant ambrosia, which bestows both love and an imperishable boon.

COMMENTARY – The experience of the divine consciousness is like a sacred ambrosia, a nourishing nectar for the soul. It bestows two essential gifts: profound love and a boon that is eternal and cannot be destroyed.

44

இழியாப் பெருநல மெல்லா மளித்தருள்

அழியாச் சிற்சபை யருட்பெருஞ் ஜோதி

iḻiyāp perunala mellā maḷittaruḷ aḻiyāc ciṟcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi of the imperishable Hall of Consciousness, which graciously grants all great and undiminishing good.

COMMENTARY – The divine consciousness itself is eternal and cannot be destroyed. It is the source from which all true and lasting goodness flows, a grace that is inexhaustible and never diminishes.

45

கற்பம் பலபல கழியினு மழிவுறா

அற்புதந் தருஞ்சபை யருட்பெருஞ் ஜோதி

kaṟpam palapala kaḻiyiṉu maḻivuṟā aṟputan taruñcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi of the Hall that bestows a wonder that does not perish, even as many, many eons pass.

COMMENTARY – The divine consciousness grants a state of being that is a true wonder because it stands outside of time. Even as entire cosmic cycles, or eons, pass away, the gift it bestows remains untouched and imperishable.

46

எனைத்துந் துன்பிலா வியலளித் தெண்ணிய

வனைத்துந் தருஞ்சபை யருட்பெருஞ் ஜோதி

eṉaittun tuṉpilā viyalaḷit teṇṇiya vaṉaittun taruñcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi, the Hall that grants a nature entirely free from suffering and gives everything that is thought of.

COMMENTARY – This inner Hall of Light has the power to transform your very nature, removing suffering at its root.

It is also the source of all fulfillment, bringing to reality whatever the purified mind intends.

47

பாணிப் பிலதாய்ப் பரவினோர்க் கருள்புரி

ஆணிப்பொ னம்பலத் தருட்பெருஞ் ஜோதி

pāṇip pilatāyp paraviṉōrk karuḷpuri āṇippo ṉampalat tarutperuñ jōti

TRANSLATION – Arutperunjothi in the Hall of Pure Gold, who grants grace without delay to those who praise.

COMMENTARY – The divine response is not delayed; grace is given instantly to those who sincerely praise and seek it. The "Hall of Pure Gold" is a metaphor for the precious, incorruptible inner space where this connection happens.

48

எம்பல மெனத்தொழு தேத்தினோர்க் கருள்புரி

அம்பலத் தாடல்செய் யருட்பெருஞ் ஜோதி

empala meṉattoḻu tēttiṉōrk karuḷpuri ampalat tāṭalcey yarutperuñ jōti

TRANSLATION – Arutperunjothi, which performs the dance in the Ambalam and grants grace to those who worship and praise it as "our strength."

COMMENTARY – The divine is not a static object but a dynamic, cosmic "dance" of energy and consciousness. When one recognizes this divine power as their only true strength, grace flows freely.

49

தம்பர ஞான சிதம்பர மெனுமோர்

அம்பரத் தோங்கிய அருட்பெருஞ் ஜோதி

tampara ñāṉa citampara meṉumōr amparat tōṅkiya aruṭperuñ jōti

TRANSLATION – Arutperunjothi, risen high in the expanse called the Chidambaram of the Self's supreme wisdom.

COMMENTARY – The Grace-Light is found within you, in the "expanse of consciousness" known as *Chidambaram*. It shines most brightly in the state of supreme self-awareness, which is the ultimate wisdom.

50

எச்சபை பொதுவென வியம்பின ரறிஞர்கள்

அச்சபை யிடங்கொளு மருட்பெருஞ் ஜோதி

eccapai potuveṉa viyampiṉa raṟiñarkaḷ accapai yiṭaṅkoḷu maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which takes as its place that very Hall which the wise have proclaimed to be the Common one.

COMMENTARY – This sacred Hall of Light is not a private or exclusive place. The truly wise of all traditions have recognized it as a "Common" space, accessible to every single being without distinction.

51

வாடுத னீக்கிய மணிமன் றிடையே

ஆடுதல் வல்ல வருட்பெருஞ் ஜோதி

vāṭuta ṉīkkiya maṇimaṉ ṟiṭaiyē āṭutal valla varuṭperuñ jōti

TRANSLATION – Arutperunjothi, skilled in dancing within the jeweled hall that banishes all withering.

COMMENTARY – God's grace is an active, joyful force that ends our suffering. Vallalar pictures this as a dance of the Divine Light within a "jeweled hall" in our consciousness, a dance whose very movement banishes all sorrow and withering.

52

நாடகத் திருச்செய னவிற்றிடு மொருபே

ராடகப் பொதுவொளி ரருட்பெருஞ் ஜோதி

nāṭakat tirucceya ṉaviṟṟiṭu morupē rāṭakap potuvoḷi raruṭperuñ jōti

TRANSLATION – Arutperunjothi, shining in the one great golden common hall, enacting the sacred drama.

COMMENTARY – The entire universe is a sacred play enacted by God (*Leela)*. This "great golden common hall" is the stage of creation itself, and everything that happens is part of a meaningful cosmic drama directed by the Divine Light.

53

கற்பனை முழுவதும் கடந்தொளி தருமோர்

அற்புதச் சிற்சபை யருட்பெருஞ் ஜோதி

kaṟpaṉai muḻuvatum kaṭantoḷi tarumōr aṟputac ciṟcapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi of the wondrous Chit Sabhai, which transcends all imagination and bestows light.

COMMENTARY – The true nature of the Divine Light is found in the *Chit Sabhai*, the Hall of Consciousness within you, a reality that cannot be grasped by thought or

imagination. To experience this wondrous light, you must go beyond the mind.

54

ஈன்றநற் றாயினு மினிய பெருந்தய

வான்றசிற் சபையி லருட்பெருஞ் ஜோதி

īṉṟanaṟ ṟāyiṉu miṉiya peruntaya vāṉṟaciṟ capaiyi laruṭperuñ jōti

TRANSLATION – Arutperunjothi in the Chit Sabhai, filled with a great compassion sweeter even than that of the good mother who bore me.

COMMENTARY – The compassion of God is more intimate and sweet than even the love of the mother who gave birth to you. This immense tenderness is not distant but is the very nature of the Divine Light found within your own consciousness.

55

இன்புறு நானுளத் தெண்ணியாங் கெண்ணியாங்

கன்புறத் தருசபை யருட்பெருஞ் ஜோதி

iṉpuṟu nāṉuḷat teṇṇiyāṅ keṇṇiyāṅ kaṉpuṟat tarucapai yaruṭperuñ jōti

TRANSLATION – Arutperunjothi of the hall, which lovingly grants things just as I, who am joyful, envision them in my heart.

COMMENTARY – When you are filled with joy and connected to the divine, your own pure intentions are lovingly brought to life. In this state of alignment, what you envision in your heart is granted, because your will has become one with the flow of grace.

56

எம்மையு மென்னைவிட் டிறையும் பிரியா

தம்மையப் பனுமா மருட்பெருஞ் ஜோதி

emmaiyu meṉṉaiviṭ ṭiṟaiyum piriyā tammaiyap paṉumā maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which is my Mother and Father, never parting from me for even an instant, in any birth.

COMMENTARY – The divine is not a distant ruler but an intimate, parental presence, embodying both motherly and fatherly qualities. This presence is constant and absolute, never absent for even a moment.

57

பிரிவுற் றறியாப் பெரும்பொரு ளாயென்

னறிவுக் கறிவா மருட்பெருஞ் ஜோதி

pirivuṟ ṟaṟiyāp perumporu ḷāyeṉ ṉaṟivuk kaṟivā maruṭperuñ jōti

TRANSLATION – Arutperunjothi, the Great Reality that knows no separation, the intelligence within my own intelligence.

COMMENTARY – The nature of God is defined as the very intelligence that animates our own minds, the consciousness that allows us to be conscious. It is a reality so fundamental that separation from it is impossible.

58

சாதியு மதமுஞ் சமயமுங் காணா

ஆதிய நாதியா மருட்பெருஞ் ஜோதி

cātiyu matamuñ camayamuṅ kāṇā ātiya nātiyā maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which is the beginning and the beginningless, perceiving no caste, creed, or religion.

COMMENTARY – This is a core teaching: the ultimate reality, the Vast Grace-Light, is completely beyond the divisions of caste, religion, or any other social identity that humans create. It is a universal truth accessible to all, without prerequisite or label.

59

> தநுகர ணாதிக டாங்கடந் தறியுமோர்
>
> அநுபவ மாகிய வருட்பெருஞ் ஜோதி

tanukara ṇātika ṭāṅkaṭan taṟiyumōr anupava mākiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which is the direct experience known by transcending the body, inner faculties, and all such things.

COMMENTARY – The path to knowing this Light is not through the intellect or the senses. It requires going beyond the limits of the physical body (*tanu*) and the mind's ordinary faculties (*karanam*) to attain a state of direct, unmediated experience (*anubhavam*).

60

> உனுமுணர் வுணர்வா யுணர்வெலாங் கடந்த
>
> அநுபவா தீத வருட்பெருஞ் ஜோதி

uṉumuṇar vuṇarvā yuṇarvelāṅ kaṭanta anupavā tīta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, the consciousness within the thinking consciousness, transcending all consciousness, a state beyond direct experience.

COMMENTARY – Here, Vallalar pushes into a profound paradox. The divine is the very consciousness that allows us to think, yet it also exists beyond all forms of consciousness we can know. After describing it as a direct experience, he now calls it *anubhavātīta*, a state that transcends even that experience, the ultimate source of all knowing.

61

பொதுவுணர் வுணரும் போதலாற் பிரித்தே

அதுவெனிற் றோன்றா வருட்பெருஞ் ஜோதி

potuvuṇar vuṇarum pōtalāṟ pirittē atuveṉiṟ ṟōṉṟā varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which is realized only through a universal consciousness and does not appear if singled out and pointed to as "that."

COMMENTARY – The Grace-Light cannot be isolated or pointed to as a separate object. It is only realized through a unified, universal consciousness that sees the whole, not by trying to grasp a single part.

62

உளவினி லறிந்தா லொழியமற் றளக்கின்

அளவினி லளவா வருட்பெருஞ் ஜோதி

uḷaviṉi laṟintā loḻiyamaṟ ṟaḷakkiṉ aḷaviṉi laḷavā varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which no measure can contain when one tries to measure it, and which is known only inwardly.

COMMENTARY – The mind cannot measure or contain the Grace-Light; it is infinite and beyond all concepts of quantity. It can only be known directly, as it is, not through our attempts to define or describe it.

63

> *என்னையும் பணிகொண் டிறவா வரமளித்*
>
> *தன்னையி லுவந்த வருட்பெருஞ் ஜோதி*

eṉṉaiyum paṇikoṇ ṭiṟavā varamaḷit taṉṉaiyi luvanta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which accepted even me into its service, granted the boon of immortality, and rejoiced more than a mother.

COMMENTARY – The Vast Grace-Light is an impersonal force and a loving presence that rejoices like a mother. Vallalar expresses his personal wonder that this ultimate reality accepted him, granting him the gift of immortality with a joy greater than any human affection.

64

> *ஓதியோ தாம லுறவெனக் களித்த*
>
> *ஆதியீ றில்லா வருட்பெருஞ் ஜோதி*

ōtiyō tāma luṟaveṉak kaḷitta ātiyī ṟillā varuṭperuñ jōti

TRANSLATION – Arutperunjothi, without beginning or end, which granted me a relationship with it without my having to study or recite.

COMMENTARY – A relationship with the eternal Grace-Light is a direct gift, not a reward for scriptural study or ritual recitation. Vallalar makes it clear that his own

connection came freely, emphasizing that grace is accessible to anyone, regardless of their learning.

65

> படியடி வான்முடி பற்றினுந் தோற்றா
>
> அடிமுடி யெனுமோ ரருட்பெருஞ் ஜோதி

paṭiyaṭi vāṉmuṭi paṟṟiṉun tōṟṟā aṭimuṭi yeṉumō raruṭperuñ jōti

TRANSLATION – Arutperunjothi, with a foot and a head that cannot be seen, even if one grasps the earth as its foot and the sky as its head.

COMMENTARY – The Grace-Light is so immense that even the entire cosmos cannot define its form. Trying to imagine the earth as its feet and the sky as its head still fails to capture its true, boundless nature, which is without beginning or end.

66

> பவனத் தினண்டப் பரப்பினெங் கெங்கும்
>
> அவனுக் கவனா மருட்பெருஞ் ஜோதி

pavaṉat tiṉaṇṭap parappiṉeṅ keṅkum avaṉuk kavaṉā maruṭperuñ jōti

TRANSLATION – Everywhere in the expanse of the kinetic universe, Arutperunjothi is He for him.

COMMENTARY – For every being that conceives of the divine as masculine, the Grace-Light is the ultimate "He." It is the absolute reality that is the source and substance of every individual person or god perceived as male.

67

திவளுற் றவண்டத் திரளினெங் கெங்கும்

அவளுக் கவளா மருட்பெருஞ் ஜோதி

tivaḷuṟ ṟavaṇṭat tiraḷiṉeṅ keṅkum avaḷuk kavaḷā maruṭperuñ jōti

TRANSLATION – Everywhere in the cluster of radiant universes, Arutperunjothi is She for her.

COMMENTARY – Just as it is the ultimate "He," the Grace-Light is also the ultimate "She." It is the divine feminine principle, the source and reality for all who see God as a goddess or as feminine in nature.

68

மதனுற்ற வண்ட வரைப்பினெங் கெங்கும்

அதனுக் கதுவா மருட்பெருஞ் ஜோதி

mataṉuṟṟa vaṇṭa varaippiṉeṅ keṅkum ataṉuk katuvā maruṭperuñ jōti

TRANSLATION – Everywhere within the confines of the mighty universe, Arutperunjothi is It for it.

COMMENTARY – The Divine is not limited to masculine or feminine forms; it is also the ultimate "It." This completes the idea that the Grace-Light is the formless, genderless source of everything that exists, encompassing all beings and all ways of perceiving reality.

69

எப்பாலு மாய்வெளி யெல்லாங் கடந்துமேல்

அப்பாலு மாகிய வருட்பெருஞ் ஜோதி

eppālu māyveḷi yellāṅ kaṭantumēl appālu mākiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi is present in all realms, transcends all of space, and is what lies even beyond the beyond.

COMMENTARY – The Grace-Light is simultaneously everywhere within the universe and infinitely beyond it. It fills all known and unknown realms while also existing in a state that transcends space, time, and even the very concept of a "beyond."

70

வல்லதா யெல்லா மாகியெல் லாமும்

அல்லதாய் விளங்கு மருட்பெருஞ் ஜோதி

vallatā yellā mākiyel lāmum allatāy viḷaṅku maruṭperuñ jōti

TRANSLATION – Arutperunjothi shines, all-powerful, having become everything and yet being other than all things.

COMMENTARY – A core paradox: the all-powerful Divine Light becomes everything in the universe, yet it also remains completely distinct from its creation. It is the substance of all things, but it is not limited or defined by them.

71

எப்பொருள் மெய்ப்பொரு ளென்பர்மெய் கண்டோர்

அப்பொரு ளாகிய அருட்பெருஞ் ஜோதி

epporuḷ meypporu ḷeṉparmey kaṇṭōr apporu ḷākiya aruṭperuñ jōti

TRANSLATION – Arutperunjothi is the very substance that the truth-seers call the ultimate reality of all things.

COMMENTARY – Those who have seen the deepest truth, the great sages and seers, all point to the same reality. The ultimate substance behind all things, the "true thing" (*meypporuḷ*), is this Vast Grace-Light.

72

> தாங்ககி லாண்ட சராசர நிலைநின்
>
> றாங்குற விளங்கு மருட்பெருஞ் ஜோதி

tāṅkaki lāṇṭa carācara nilainiṉ ṟāṅkuṟa viḷaṅku maruṭperuñ jōti

TRANSLATION – Arutperunjothi abides, supporting all universes with their moving and unmoving beings, shining forth perfectly.

COMMENTARY – The Grace-Light is the foundation that supports all of creation. It sustains every universe, along with every moving creature and every unmoving thing like plants and mountains, allowing them to exist.

73

> சத்தர்க ளெல்லாந் தழைத்திட வகம்புறத்
>
> தத்திசை விளங்கு மருட்பெருஞ் ஜோதி

cattarka ḷellāṉ taḻaittiṭa vakampuṟat tatticai viḷaṅku maruṭperuñ jōti

TRANSLATION – Arutperunjothi shines within, without, and in every direction, making all the Saktars flourish.

COMMENTARY – The Grace-Light is what empowers the *Saktars*, who are masters of divine power and spiritual attainment. It nourishes them from within and without, causing their spiritual strength to thrive in all directions.

74

சத்திக ளெல்லாந் தழைக்கவெங் கெங்கும்

அத்தகை விளங்கு மருட்பெருஞ் ஜோதி

cattika ḷellāṉ taḻaikkaveṅ keṅkum attakai viḷaṅku maruṭperuñ jōti

TRANSLATION – Arutperunjothi shines everywhere in such a way that all the Saktis flourish.

COMMENTARY – Just as it empowers enlightened beings, the Grace-Light is also the source from which all divine energies, or *Saktis*, draw their vitality. It is the universal force that makes all other cosmic forces flourish.

75

முந்துறு மைந்தொழின் மூர்த்திகள் பலர்க்கும்

ஐந்தொழி லளிக்கு மருட்பெருஞ் ஜோதி

muntuṟu maintoḻiṉ mūrttikaḷ palarkkum aintoḻi laḷikku maruṭperuñ jōti

TRANSLATION – Arutperunjothi grants the five functions to the many deities who perform those primary five functions.

COMMENTARY – Even the great deities who are traditionally said to perform the five cosmic functions (creation, preservation, destruction, concealment, and grace) are not the ultimate source of that power. The Grace-Light is the true origin, granting them the ability to perform these roles.

76

பெரிதினும் பெரிதாய்ச் சிறிதினுஞ் சிறிதாய்

அரிதினு மரிதா மருட்பெருஞ் ஜோதி

peritiṉum peritāyc ciṟitiṉuñ ciṟitāy aritiṉu maritā
marutperuñ jōti

TRANSLATION – Greater than the greatest, smaller than the smallest, rarer than the rarest, is the Vast Grace-Light.

COMMENTARY – The Divine is both bigger than the biggest thing imaginable and smaller than the smallest particle, existing beyond all categories of human thought. This paradox describes a reality that is simultaneously everywhere and nowhere, a presence that fills the entire cosmos yet can be found within the tiniest atom.

77

காட்சியுங் காணாக் காட்சியு மதுதரும்

ஆட்சியு மாகிய வருட்பெருஞ் ஜோதி

kāṭciyuṅ kāṇāk kāṭciyu matutarum āṭciyu mākiya
varutperuñ jōti

TRANSLATION – The seen vision, the unseen vision, and the mastery they bestow, is the Vast Grace-Light.

COMMENTARY – The Grace-Light is the thing you see in a spiritual vision and the very capacity to see it. It is both the external experience of the divine and the internal, formless knowing. Finally, it is the spiritual authority and power that comes from this dual perception.

78

இன்புறு சித்திக ளெல்லாம் புரிகவென்

றன்புட னெனக்கரு ளருட்பெருஞ் ஜோதி

iṉpuṟu cittika ḷellām purikaveṉ ṟaṉpuṭa ṉeṉakkaru ḷaruṭperuñ jōti

TRANSLATION – Arutperunjothi, which with love graciously commanded me: "Perform all blissful siddhis."

COMMENTARY – The Grace-Light itself commanded Vallalar to exercise *siddhis*, which are supernatural abilities like healing or transforming matter. Crucially, this command is given with love, and the powers are described as blissful, suggesting their purpose is not for personal gain but for demonstrating the power of grace.

79

இறவா வரமளித் தென்னைமே லேற்றிய

அறவாழி யாந்தனி யருட்பெருஞ் ஜோதி

iṟavā varamaḷit teṉṉaimē lēṟṟiya aṟavāḻi yāntaṉi yaruṭperuñ jōti

TRANSLATION – The singular Vast Grace-Light, an ocean of virtue, which granted me the boon of immortality and elevated me.

COMMENTARY – Here, Vallalar makes a central claim of his teaching: the Grace-Light has given him the gift of immortality. This is a spiritual afterlife and a transformation of the physical body into a deathless state, an ultimate elevation of human potential made possible by divine grace.

80

நானந்த மில்லா நலம்பெற வெனக்கே

ஆனந்த நல்கிய வருட்பெருஞ் ஜோதி

nāṉanta millā nalampeṟa veṉakkē āṉanta nalkiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which bestowed bliss upon me so I may attain endless good.

COMMENTARY – The experience of divine bliss is not an end in itself. Vallalar states that the Jothi granted him bliss for a specific reason: to empower him to achieve and share "endless good," linking personal spiritual attainment directly to a mission of universal welfare.

81

எண்ணிய வெண்ணியாங் கியற்றுக வென்றெனை

யண்ணியுள் ளோங்கு மருட்பெருஞ் ஜோதி

eṇṇiya veṇṇiyāṅ kiyaṟṟuka veṉṟeṉai yaṇṇiyuḷ ḷōṅku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, you drew near, rose within me, and told me, "Whatever you have thought, carry it out."

COMMENTARY – The divine light does not command, but empowers. By affirming Vallalar's own thoughts and giving him the authority to act on them, grace validates his inner compass and trusts him to carry out his mission.

82

மேயினை மெய்ப்பொருள் விளங்கினை நீயது

வாயினை யென்றரு ளருட்பெருஞ் ஜோதி

mēyiṉai meypporuḷ viḷaṅkiṉai nīyatu vāyiṉai yeṉṟaru ḷaruṭperuñ jōti

TRANSLATION – Arutperunjothi, which graced me, saying, "You have reached the True Substance, you have understood it, you have become That itself."

COMMENTARY – Grace reveals the final truth of spiritual union: the self is no longer separate from God, but has become God. This is the moment where all distinction dissolves, and the individual realizes their own nature is the same as the ultimate reality, the "True Substance."

83

> எண்ணிற் செழுந்தே னினியதெள் ளமுதென
>
> அண்ணித் தினிக்கு மருட்பெருஞ் ஜோதி

eṇṇiṟ ceḻuntē ṉiṉiyateḷ ḷamuteṉa aṇṇit tiṉikku marutperuñ jōti

TRANSLATION – Arutperunjothi, which, when thought of, draws near and is sweet as rich honey and sweet, clear nectar.

COMMENTARY – The divine presence is not an abstract idea but a tangible, sensory experience. Grace is a sweetness that fills the mind, as real and delightful as rich honey or the clarifying nectar of ambrosia.

84

> சிந்தையிற் றுன்பொழி சிவம்பெறு கெனத்தொழி
>
> லைந்தையு மெனக்கரு ளருட்பெருஞ் ஜோதி

cintaiyiṟ ṟuṉpoḻi civamperu keṉattoḻi laintaiyu meṉakkaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, you graced me with the five cosmic functions, saying, "Rid your mind of suffering and attain Sivam."

COMMENTARY – To achieve *Sivam* (the ultimate state of auspiciousness), the mind must be free from suffering. Here, the Grace-Light bestows the five cosmic functions traditionally seen as God's own: creation, preservation, destruction, concealment, and grace. This is a profound

transfer of divine power, equipping the soul to act as a direct agent of grace in the world.

85

எங்கெங் கிருந்துயி ரேதெது வேண்டினும்

அங்கங் கிருந்தரு ளருட்பெருஞ் ஜோதி

eṅkeṅ kiruntuyi rētetu vēṇṭiṉum aṅkaṅ kiruntaru ḷaruṭperuñ jōti

TRANSLATION – Wherever a soul may be and whatever it may desire, you are present there, bestowing grace, Arutperunjothi.

COMMENTARY – The Grace-Light is not a remote deity, but a presence that is everywhere at once. It meets every soul exactly where it is, responding to its specific needs and desires with immediate, personal grace.

86

சகமுதற் புறப்புறந் தங்கிய வகப்புறம்

அகம்புற முற்றுமா மருட்பெருஞ் ஜோதி

cakamutaṯ puṟappuṟan taṅkiya vakappuṟam akampuṟa muṯṟumā maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which abides in the outermost world, the first to arise, and has become the entire inner-exterior and the complete interior-and-exterior.

COMMENTARY – The Grace-Light permeates every possible level of existence. It is present in the outermost physical world, in the intermediate realms that are both inner and outer, and in the purely internal world of consciousness itself. There is no place or dimension, from the most physical to the most subtle, where the Light is not.

87

சிகரமும் வகரமுஞ் சேர்தனி யுகரமும்

அகரமு மாகிய வருட்பெருஞ் ஜோதி

cikaramum vakaramuñ cērtaṉi yukaramum akaramu mākiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which is the letter 'si', the letter 'va', the solitary joining letter 'u', and the letter 'a'.

COMMENTARY – The Grace-Light is identified with the fundamental sounds that form sacred names. It is the letters 'si' and 'va' which form the name *Siva*, and also the primordial sounds 'a' and 'u' which are core components of the universal sound 'Om'. The Light is more than described by these sounds; it is them.

88

உபரச வேதியி னுபயமும் பரமும்

அபரமு மாகிய வருட்பெருஞ் ஜோதி

uparaca vētiyi ṉupayamum paramum aparamu mākiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, in the alchemy of secondary substances, is the pair, the supreme, and the non-supreme.

COMMENTARY – In the world of Siddha alchemy, which seeks to transmute base substances into perfected ones, the Grace-Light is the hidden principle that makes transformation possible. It is the opposing elements (*ubayam*, the pair), the refined final product (*param*, the supreme), and the raw starting material (*aparam*, the non-supreme). The Light encompasses every stage of the process, from lowest to highest.

89

மந்தண மிதுவென மறுவிலா மதியால்

அந்தணர் வழுத்து மருட்பெருஞ் ஜோதி

mantaṇa mituveṉa maṟuvilā matiyāl antaṇar vaḻuttu marutperuñ jōti

TRANSLATION – Arutperunjothi, which the virtuous ones (*antaṇar*: traditionally brahmins, here meaning the truly virtuous) praise with flawless wisdom, declaring, 'This is the secret'.

COMMENTARY – The true sages, those with pure hearts and clear minds, recognize the Grace-Light as the ultimate secret of existence. Here, the term *antaṇar* is redefined from its traditional meaning of a brahmin by birth to mean anyone who is genuinely virtuous and compassionate. It is these people, regardless of background, who possess the wisdom to see the Light and praise it as the final truth.

90

எம்புயக் கனியென வெண்ணுவா ரிதய

வம்புயத் தமர்ந்த வருட்பெருஞ் ஜோதி

empuyak kaṉiyeṉa veṇṇuvā ritaya vampuyat tamarnta varutperuñ jōti

TRANSLATION – Arutperunjothi, resting in the heart-lotus of those who regard it as the precious fruit borne upon their shoulders.

COMMENTARY – The Grace-Light dwells within the hearts of those who treasure it intimately. The image of a "fruit borne upon our shoulders" suggests something precious, personal, and carried with constant awareness and affection. For those who hold the Light in such high esteem, it is not a distant concept but a living presence in their heart-lotus (*itaya vampuyam*).

91

செடியறுத் தேதிட தேகமும் போகமும்

அடியருக் கேதரு மருட்பெருஞ் ஜோதி

ceṭiyaṟut tēṭiṭa tēkamum pōkamum aṭiyaruk kētaru maruṭperuñ jōti

TRANSLATION – Arutperunjothi severs all impurities and grants a perfected body and its enjoyment exclusively to devotees.

COMMENTARY – The Grace-Light (*Arutperunjothi*) cleanses a person of all that is impure. This purification extends to the physical body (*dēham*), transforming it into a perfected form capable of experiencing a divine kind of enjoyment (*bhōgam*). For Vallalar, the body is not an obstacle to be escaped, but a vessel to be divinized.

92

துன்பறுத் தொருசிவ துரிய சுகந்தனை

அன்பருக் கேதரு மருட்பெருஞ் ஜோதி

tuṉpaṟut toruciva turiya cukantaṉai aṉparuk kētaru maruṭperuñ jōti

TRANSLATION – Arutperunjothi severs all suffering and grants the bliss of the singular Siva-Turiya exclusively to those who love it.

COMMENTARY – By connecting with the Grace-Light, all suffering is cut away. In its place, one is given the bliss of *Siva-Turiya*, a state of pure consciousness beyond waking, dreaming, and deep sleep, where the soul experiences its unity with the divine. The only requirement for this supreme state is love.

93

பொதுவது சிறப்பது புதியது பழயதென்

றதுவது வாய்த்திக ழருட்பெருஞ் ஜோதி

potuvatu ciṟappatu putiyatu paḻayateṉ ṟatuvatu vāyttika ḻarutperuñ jōti

TRANSLATION – Arutperunjothi shines, itself being that which is general and that which is special, that which is new and that which is old.

COMMENTARY – The Grace-Light resolves all apparent opposites. It is simultaneously the universal principle common to all and the particular, unique experience. It is the most ancient, timeless reality and is also perpetually fresh and new in its revelation.

94

சேதனப் பெருநிலை திகழ்தரு மொருபரை

யாதனத் தோங்கிய வருட்பெருஞ் ஜோதி

cētaṉap perunilai tikaḻtaru moruparai yātaṉat tōṅkiya varutperuñ jōti

TRANSLATION – Arutperunjothi is exalted upon the throne of the one Parai, who manifests the great state of consciousness.

COMMENTARY – The Grace-Light is the ultimate reality, resting upon the power of *Parai*, the supreme divine feminine energy. She is the one who brings forth all states of consciousness, and her power serves as the very foundation or "throne" for the expression of the formless Light.

95

ஓமயத் திருவுரு வுவப்புட னளித்தெனக்

காமயத் தடைதவி ரருட்பெருஞ் ஜோதி

ōmayat tiruvuru vuvappuṭa ṉaḷitteṉak kāmayat taṭaitavi raruṭperuñ jōti

TRANSLATION – Arutperunjothi joyfully grants me the sacred form that is the essence of Om, and removes the obstacle of my disease.

COMMENTARY – Here, the teaching becomes intensely personal. The Grace-Light cures the soul and the body, removing Vallalar's physical illness. It can replace the mortal form with a "sacred form" whose very substance is *Om*, the primordial vibration of existence.

96

எப்படி யெண்ணிய தென்கருத் திங்கெனக்

கப்படி யருளிய வருட்பெருஞ் ஜோதி

eppaṭi yeṇṇiya teṉkarut tiṅkeṉak kappaṭi yaruḷiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which granted to me here exactly what my mind conceived.

COMMENTARY – The divine grace has fulfilled every specific thought Vallalar has ever held. His inner world of intention is perfectly mirrored by the outer reality created by grace.

97

எத்தகை விழைந்தன வென்மன மிங்கெனக்

கத்தகை யருளிய வருட்பெருஞ் ஜோதி

ettakai viḻaintaṉa veṉmaṉa miṅkeṉak kattakai yaruḷiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which granted to me here whatever my mind desired.

COMMENTARY – Expanding on the previous line, Vallalar says that grace grants his specific thoughts and his deepest desires. There is a complete alignment between his personal will and the will of the divine.

98

இங்குறத் திரிந்துள மிளையா வகையெனக்

கங்கையிற் கனியா மருட்பெருஞ் ஜோதி

iṅkuṟat tirintuḷa miḷaiyā vakaiyeṉak kaṅkaiyiṟ kaṉiyā maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which became a ripe fruit in my palm so my heart would not grow weary from wandering here.

COMMENTARY – After a long search that wearied his heart, the grace he sought became something concrete and immediate. It is like a ripe fruit placed directly in his hand, a tangible gift, not a distant concept.

99

பாருயப் புரிகெனப் பணித்தெனக் கருளியென்

ஆருயிர்க் குள்ளொளி ரருட்பெருஞ் ஜோதி

pāruyap purikeṉap paṇitteṉak karuḷiyeṉ āruyirk kuḷḷoḷi raruṭperuñ jōti

TRANSLATION – Arutperunjothi, which commanded me, "Act to uplift the world," and, granting grace, shines within my own precious life.

COMMENTARY – Receiving grace is not the end of the journey; it is the beginning of a mission. The divine light shines within him with a clear command: now, work to uplift the entire world.

100

தேவியுற் றொளிர்தரு திருவுரு வுடனென

தாவியிற் கலந்தொளி ரருட்பெருஞ் ஜோதி

tēviyuṟ ṟoḷirtaru tiruvuru vuṭaṉeṉa tāviyiṟ kalantoḷi
raruṭperuñ jōti

TRANSLATION – Arutperunjothi, which, with a sacred form radiant with the Goddess, has mingled into my soul and shines.

COMMENTARY – The divine Grace-Light is more than an abstract concept; it can manifest with a form, radiant with the presence of the Goddess (the divine feminine). This divine reality, uniting masculine and feminine principles, has intimately merged with Vallalar's own being.

101

எவ்வழி மெய்வழி யென்பவே தாகமம்

அவ்வழி யெனக்கரு ளருட்பெருஞ் ஜோதி

evvaḻi meyvaḻi yeṉpavē tākamam avvaḻi yeṉakkaru
ḷaruṭperuñ jōti

TRANSLATION – Arutperunjothi, which graced me with the very path that the Vedas and Agamas declare to be the true path.

COMMENTARY – The Grace-Light has revealed the true path directly to him, confirming the highest truth found in the ancient scriptures known as the *Vedas* and *Agamas*. His path is therefore not a new invention but the very essence of

timeless wisdom, now made accessible through direct experience.

102

வையமும் வானமும் வாழ்த்திட வெனக்கருள்

ஐயறி வளித்த வருட்பெருஞ் ஜோதி

vaiyamum vāṉamum vāḻttiṭa veṉakkaruḷ aiyaṟi vaḷitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which bestowed upon me the five forms of knowledge, for the world and the heavens to praise.

COMMENTARY – The Grace-Light has granted a complete, divine understanding that transcends ordinary human knowledge. This gift, which he calls the "five forms of knowledge" (*aiyaṟivu*), elevates his consciousness to a level that beings on both earth and in heavenly realms can recognize and praise.

103

சாமா றனைத்துந் தவிர்த்திங் கெனக்கே

ஆமா றருளிய வருட்பெருஞ் ஜோதி

cāmā ṟaṉaittun tavirttiṅ keṉakkē āmā ṟaruḷiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, removing for me every way of dying, has graced me here with the way to thrive.

COMMENTARY – Here is the promise of physical immortality. The Grace-Light has removed all causes of death and decay, replacing them with a state of perpetual existence and flourishing. It is a complete victory over mortality, a core goal of Vallalar's path.

104

சத்திய மாஞ்சிவ சத்தியை யீந்தெனக்

கத்திறல் வளர்க்கு மருட்பெருஞ் ஜோதி

cattiya māñciva cattiyai yīnteṉak kattiṟal vaḷarkku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which gave me the true Siva-Sakti and develops that strength within me.

COMMENTARY – The Grace-Light has infused him with true *Siva-Sakti*, the dynamic and creative power of the divine. This is not a static gift; the Light continuously nurtures and strengthens this divine power within him, transforming him into a vessel of God's own creative force.

105

சாவா நிலையிது தந்தன முனக்கே

ஆவா வெனவரு ளருட்பெருஞ் ஜோதி

cāvā nilaiyitu tantaṉa muṉakkē āvā veṉavaru ḷaruṭperuñ jōti

TRANSLATION – Arutperunjothi, which bestows grace with an exclamation of "Ah!" and says, "This deathless state I have given to you alone."

COMMENTARY – God's grace is portrayed here as a deeply personal and joyful act. The exclamation "Ah!" suggests a spontaneous, loving wonder, while the declaration "I have given to you alone" highlights the intimate, one-to-one relationship between the soul and the Divine.

106

சாதியு மதமுஞ் சமயமும் பொய்யென

ஆதியி லுணர்த்திய வருட்பெருஞ் ஜோதி

cātiyu matamuñ camayamum poyyeṉa ātiyi luṇarttiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which taught from the very beginning that caste, religion, and denomination are false.

COMMENTARY – This is one of Vallalar's most direct teachings: all social and religious divisions are human inventions that are ultimately false. From the very beginning, the divine light reveals a truth that transcends caste, religion, and denomination.

107

மயர்ந்திடேல் சிறிது மனந்தளர்ந் தஞ்சேல்

அயர்ந்திடே லென்றரு ளருட்பெருஞ் ஜோதி

mayarntiṭēl ciṟitu maṉantaḷarn tañcēl ayarntiṭē leṉṟaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which bestows grace, saying: "Do not be bewildered, not even a little. Do not let your mind falter and fear. Do not grow weary."

COMMENTARY – The divine is not a silent, distant presence but a source of constant, gentle encouragement. This verse captures the voice of grace speaking directly to the devotee's deepest anxieties, offering personal reassurance not to fear or falter.

108

தேசுறத் திகழ்தரு திருநெறிப் பொருளியல்

ஆசறத் தெரித்த வருட்பெருஞ் ஜோதி

tēcuṟat tikaḻtaru tiruneṟip poruḷiyal ācaṟat teritta varutperuñ jōti

TRANSLATION – Arutperunjothi, which flawlessly revealed the true nature of the substance of the Sacred Path, which shines with splendor.

COMMENTARY – The spiritual path is a set of rules or ideas and a glorious reality with its own luminous essence. The Vast Grace-Light (*Arutperunjothi*) makes the true nature of this path perfectly clear, removing all doubts and misconceptions.

109

காட்டிய வுலகெலாங் கருணையாற் சித்தியின்

ஆட்டிய புரியு மருட்பெருஞ் ஜோதி

kāṭṭiya vulakelāṅ karuṇaiyāṟ cittiyiṉ āṭṭiyal puriyu
marutperuñ jōti

TRANSLATION – Arutperunjothi, which, out of compassion, performs the dance of siddhi in all the manifested worlds.

COMMENTARY – The workings of the universe are a divine dance. This cosmic activity, which manifests as *siddhi* (spiritual perfections and powers), is not random but is a continuous performance driven by compassion for all beings.

110

எங்குல மெம்மின மென்பதொண் ணூற்றா

றங்குல மென்றரு ளருட்பெருஞ் ஜோதி

eṅkula memmiṉa meṉpatoṇ ṇūṟṟā ṟaṅkula meṉṟaru
ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which graciously declared that our lineage and our race are the ninety-six angulams (the traditional measure of the human body).

COMMENTARY – Vallalar offers a new definition of human identity that erases all social divisions. Our true lineage and race, he says, have nothing to do with family, caste, or nation; they are simply the physical reality of our human body, represented by its traditional measure of ninety-six *angulams*. Our shared humanity is the only tribe that matters.

111

எம்மத மெம்மிறை யென்ப வுயிர்த்திரள்

அம்மத மென்றரு ளருட்பெருஞ் ஜோதி

emmata memmiṟai yeṉpa vuyirttiraḷ ammata meṉṟaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which, when asked "What is our religion? Who is our God?", graciously replied that the collective of all beings is itself the religion.

COMMENTARY – Here, Vallalar redefines religion itself. When asked what our path or god should be, the answer is not a doctrine or a deity, but the community of all living beings. The focus of spiritual life is shifted from abstract belief to our relationship with the collective whole of life.

112

கூறிய கருநிலை குலவிய கீழ்மேல்

ஆறிய லெனவுரை யருட்பெருஞ் ஜோதி

kūṟiya karunilai kulaviya kīḻmēl āṟiya leṉavurai yarutperuñ jōti

TRANSLATION – Arutperunjothi, which proclaimed that the primordial source-state, which manifests both low and high, is the very nature of the six religious systems.

COMMENTARY – All the world's diverse religions, whether they seem "high" or "low," spring from a single, primordial source. Vallalar points to a unity underlying all spiritual paths, suggesting that each is simply a different expression of the same ultimate reality.

113

எண்டர முடியா திலங்கிய பற்பல

அண்டமு நிறைந்தொளி ரருட்பெருஞ் ஜோதி

eṇṭara muṭiyā tilaṅkiya paṟpala aṇṭamu niṟaintoḷi raruṭperuñ jōti

TRANSLATION – Arutperunjothi, which fills and illuminates the innumerable, resplendent, and varied universes.

COMMENTARY – The divine light is not limited to this world; it is a cosmic reality. It fills and illuminates countless universes, each one unique and brilliant, establishing its presence as a universal, all-pervading consciousness.

114

சாருயிர்க் கெல்லாந் தாரக மாம்பரை

யாருயிர்க் குயிரா மருட்பெருஞ் ஜோதி

cāruyirk kellān tāraka māmparai yāruyirk kuyirā maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which is Parai, the substratum for all embodied lives, and the very Life within each precious life.

COMMENTARY – The divine is both the foundation of our existence and the very essence of our life. It is *Parai* (the Supreme Power), the ultimate support for all beings, and at the same time, it is the intimate spark of life within each individual soul.

115

வாழிநீ டூழி வாழியென் றோங்குபே

ராழியை யளித்த வருட்பெருஞ் ஜோதி

vāḻinī ṭūḻi vāḻiyeṉ ṟōṅkupē rāḻiyai yaḷitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which bestowed the great decree, "Live long! Live for eons! Live!"

COMMENTARY – The ultimate command from God is a blessing for long life and endurance. This as a source of benevolent power that wants all beings to thrive.

116

மாய்ந்தவர் மீட்டும் வருநெறி தந்திதை

யாய்ந்திடென் றுரைத்த வருட்பெருஞ் ஜோதி

māyntavar mīṭṭum varuneṟi tantitai yāyntiṭeṉ ṟuraitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which provided the way for the dead to return and instructed, "Examine this."

COMMENTARY – This is one of Vallalar's revolutionary teachings: that death is not final and the divine has revealed a way to reverse it. The instruction to "Examine this" suggests this is not a matter of blind faith, but something that can be investigated and understood.

117

எச்சநி னக்கிலை யெல்லாம் பெருகவென்று

அச்சந் தவிர்த்தவென் னருட்பெருஞ் ஜோதி

eccani ṉakkilai yellām perukaveṉṟu accan tavirttaveṉ ṉaruṭperuñ jōti

TRANSLATION – My Arutperunjothi, which removed my fear, saying, "You have no lack; may everything increase."

COMMENTARY – Fear often comes from a sense of lack or scarcity. Here, the divine voice removes fear by declaring the opposite: you lack nothing, and everything good in you will only grow. It's a fundamental shift from a mindset of deficit to one of abundance.

118

நீடுக நீயே நீளுல கனைத்தும்நின்

றாடுக வென்றவென் னருட்பெருஞ் ஜோதி

nīṭuka nīyē nīḷula kaṉaittumniṉ ṟāṭuka veṉṟaveṉ ṉarutperuñ jōti

TRANSLATION – My Arutperunjothi, which said, "Endure forever! Stand and dance throughout all the vast worlds."

COMMENTARY – Immortality here is not a passive, static state. It is an invitation to participate actively and joyfully in the cosmic dance, moving freely through all worlds with enduring energy.

119

முத்திறல் வடிவமு முன்னியாங் கெய்துறு

மத்திற லெனக்கரு ளருட்பெருஞ் ஜோதி

muttiṟal vaṭivamu muṉṉiyāṅ keyturu mattiṟa leṉakkaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which bestowed on me the power to attain the three potent forms just by intending it.

COMMENTARY – This refers to the power to transform one's own physical and subtle nature. Through grace, the practitioner gains the ability to manifest different bodies or states of being simply by the power of their intention, a sign of complete spiritual mastery.

120

மூவகைச் சித்தியின் முடிபுகள் முழுவதும்

ஆவகை யெனக்கரு ளருட்பெருஞ் ஜோதி

mūvakaic cittiyiṉ muṭipukaḷ muḻuvatum āvakai yeṉakkaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which graciously made it possible for me to realize all the final results of the three types of siddhi.

COMMENTARY – Grace bestows spiritual insight and the full range of supernatural abilities, known as *siddhi*. These powers are not seen as obstacles but as natural results of divine realization.

121

கருமசித் திகளின் கலைபல கோடியும்

அரசுற வெனக்கரு ளருட்பெருஞ் ஜோதி

karumacit tikaḷiṉ kalaipala kōṭiyum aracuṟa veṉakkaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which graciously gave me dominion over the countless arts of Karma Siddhi.

COMMENTARY – The first category of these powers is *Karma Siddhi*, or attainments achieved through action and ritual. Vallalar states that grace has given him complete mastery over the countless powers related to manipulating cause and effect in the world.

122

யோகசித் திகள்வகை யுறுபல கோடியும்

ஆகவென் றெனக்கரு ளருட்பெருஞ் ஜோதி

yōkacit tikaḷvakai yuṟupala kōṭiyum ākaveṉ ṟeṉakkaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which granted me the countless varieties of Yoga Siddhi, saying, 'Let them be so.'

COMMENTARY – The second category is *Yoga Siddhi*, or powers gained through the discipline of mind and body. Grace has bestowed these abilities directly and effortlessly, granting the fruits of intense practice without the need for the long effort usually required.

123

ஞானசித் தியின்வகை நல்விரி வனைத்தும்

ஆனியின் றெனக்கரு ளருட்பெருஞ் ஜோதி

ñāṉacit tiyiṉvakai nalviri vaṉaittum āṉiyiṉ ṟeṉakkaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which flawlessly granted me all the fine, expansive varieties of Jnana Siddhi.

COMMENTARY – The third and highest category is *Jnana Siddhi*, or powers that arise directly from wisdom (*jnana*). These are the abilities that flow from a perfect, unmediated understanding of reality, granted flawlessly by grace.

124

புடையுறு சித்தியின் பொருட்டே முத்தியை

அடைவதென் றருளிய வருட்பெருஞ் ஜோதி

puṭaiyuṟu cittiyiṉ poruṭṭē muttiyai aṭaivateṉ ṟaruḷiya varutperuñ jōti

TRANSLATION – Arutperunjothi, which graciously declared that one attains mukti precisely for the sake of the siddhi that accompanies it.

COMMENTARY –Many traditions teach that liberation, or *mukti*, is the final goal, and supernatural powers (*siddhi*) are distractions on the way. Vallalar states the opposite: liberation is the means, and the powers are the purpose.

One becomes free in order to be able to act in the world with divine power, serving and transforming life.

125

முத்தியென் பதுநிலை முன்னுறு சாதனம்

அத்தக வென்றவென் னருட்பெருஞ் ஜோதி

muttiyeṉ patunilai muṉṉuṟu cātaṉam attaka veṉṟaveṉ ṉarutperuñ jōti

TRANSLATION – My Arutperunjothi, which declared that mutti is the means that comes before the state.

COMMENTARY – Liberation (mutti) is not the end. Vallalar says it is the means (*sādhanam*) that comes before the true state, siddhi: the perfection of a deathless life in grace.

126

சித்தியென் பதுநிலை சேர்ந்த வநுபவம்

அத்திற லென்றவென் னருட்பெருஞ் ஜோதி

cittiyeṉ patunilai cērnta vanupavam attiṟa leṉṟaveṉ ṉarutperuñ jōti

TRANSLATION – My Arutperunjothi, which declared that siddhi is the experience of having reached that state, and its power.

COMMENTARY – Divine perfection (siddhi) is the lived experience (anubhavam) of the state itself, together with the power that comes with it. It is not an abstract achievement.

127

ஏகசிற் சித்தியே யியலுற வனேகம்

ஆகிய தென்றவென் னருட்பெருஞ் ஜோதி

ēkaciṟ cittiyē yiyaluṟa vaṉēkam ākiya teṉṟaveṉ ṉarutperuñ jōti

TRANSLATION – My Arutperunjothi, which declared that the one perfection of consciousness (*cit-siddhi*) itself naturally became many.

COMMENTARY – The source of all divine powers is a single, unified state: the perfection of consciousness itself (*cit-siddhi*). From this one fundamental perfection, all the many different kinds of spiritual abilities naturally unfold.

128

இன்பசித் தியினிய லேக மனேகம்

அன்பருக் கென்றவென் னருட்பெருஞ் ஜோதி

iṉpacit tiyiṉiya lēka maṉēkam aṉparuk keṉṟaveṉ ṉaruṭperuñ jōti

TRANSLATION – My Arutperunjothi, which declared that for devotees, the nature of the perfection of bliss (*inba-siddhi*) is both one and many.

COMMENTARY – For true devotees (*anbar*), the perfection of bliss (*inba-siddhi*) is experienced in a special way. It is a single, ultimate joy, yet it manifests as countless different blissful experiences, each unique to the individual's relationship with the divine.

129

எட்டிரண் டென்பன வியலுமுற் படியென

அட்டநின் றருளிய வருட்பெருஞ் ஜோதி

eṭṭiraṇ ṭeṉpaṉa viyalumuṟ paṭiyeṉa aṭṭaniṉ ṟaruḷiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, standing firm, graciously ordained that the 'eight and two' are the natural steps.

COMMENTARY – The phrase 'eight and two' is a mystical code common in Tamil spiritual traditions. It refers to the sacred syllable AUM, because the Tamil characters for 'a' (அ) and 'u' (உ) resemble the shapes of the numbers eight (எ) and two (உ). The verse states that this primordial sound represents the foundational steps on the spiritual path.

130

இப்படி கண்டனை யினியுறு படியெலாம்

அப்படி யேயெனு மருட்பெருஞ் ஜோதி

ippaṭi kaṇṭaṉai yiṉiyuṟu paṭiyelām appaṭi yēyeṉu maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which affirmed, "You have seen it thus; all the steps to be experienced hereafter are exactly so."

COMMENTARY – This is a moment of divine confirmation for Vallalar's journey. The Grace-Light (*Arutperunjothi*) affirms that the ecstatic states and visions he has experienced are not delusions but are authentic and true.

131

> படிமுடி கடந்தனை பாரிது பாரென
>
> அடிமுடி காட்டிய வருட்பெருஞ் ஜோதி

paṭimuṭi kaṭantaṉai pāritu pāreṉa aṭimuṭi kāṭṭiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which showed me its foot and its crown, saying, "You have transcended the world's limits; look at this, look!"

COMMENTARY – Showing the 'foot and the crown' is a classic way of revealing the entirety of God's being, from the lowest point to the highest. By granting this complete vision, the Divine acknowledges that Vallalar has transcended worldly consciousness and is ready to perceive the whole of reality.

132

> ஜோதியுட் ஜோதியின் சொருபமே யந்த
>
> மாதியென் றருளிய வருட்பெருஞ் ஜோதி

jōtiyuṭ jōtiyiṉ corupamē yanta mātiyeṉ ṟaruḷiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which graciously declared that the very nature of the Light within the Light is the end and the beginning.

COMMENTARY – There is a deeper reality within the Divine Light itself. The verse describes this as a "Light within the Light," whose essential nature (*sorupam*) is the very source from which all creation emerges and the ultimate destination to which it returns.

133

இந்தசிற் ஜோதியி னியலுரு வாதி

யந்தமென் றருளிய வருட்பெருஞ் ஜோதி

intaciṯ jōtiyi ṉiyaluru vāti yantameṉ ṟaruḷiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which graciously declared that the inherent form of this Light of Consciousness is the beginning and the end.

COMMENTARY – The ultimate reality is not an abstract void but a "Light of Consciousness" (*cit-jothi*) with a true form. This conscious, luminous form is itself the beginning and the end of all existence.

134

ஆதியு மந்தமு மறிந்தனை நீயே

ஆதியென் றருளிய வருட்பெருஞ் ஜோதி

ātiyu mantamu maṟintaṉai nīyē ātiyeṉ ṟaruḷiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which graciously declared, "You yourself have perceived the beginning and the end; you are the beginning."

COMMENTARY – This is a powerful statement of union between the devotee and the divine. Because Vallalar has truly perceived God as the beginning and end, God declares that he has become one with that source. The journey to see the divine culminates in the realization that the divine nature is one's own.

135

நல்லமு தென்னொரு நாவுளங் காட்டியென்

அல்லலை நீக்கிய வருட்பெருஞ் ஜோதி

nallamu teṉṉoru nāvuḷaṅ kāṭṭiyeṉ allalai nīkkiya varutperuñ jōti

TRANSLATION – Arutperunjothi, which revealed fine nectar to my tongue and heart, removing my suffering.

COMMENTARY – Divine grace is experienced as a tangible sweetness, a nectar (*amuthu*) that brings bliss and ends suffering. This gift is total, satisfying both the physical body and the inner mind.

136

கற்பக மென்னுளங் கைதனிற் கொடுத்தே

அற்புத மியற்றெனு மருட்பெருஞ் ஜோதி

kaṟpaka meṉṉuḷaṅ kaitaṉiṟ koṭuttē aṟputa miyaṟṟeṉu marutperuñ jōti

TRANSLATION – Arutperunjothi, which placed the Karpagam in the palm of my hand and commanded, "Perform miracles."

COMMENTARY – The *Karpagam*, a mythical tree from celestial realms that grants any wish, symbolizes the infinite potential bestowed by grace. The Light does more than give this power; it commands Vallalar to use it to perform miracles, turning personal transformation into a mission of public good.

137

கதிர்நல மென்னிரு கண்களிற் கொடுத்தே

அதிசய மியற்றெனு மருட்பெருஞ் ஜோதி

katirnala meṉṉiru kaṇkaḷiṟ koṭuttē aticaya miyaṟṟeṉu marutperuñ jōti

TRANSLATION – Arutperunjothi, which placed radiant virtue in my two eyes and commanded, "Perform wonders."

COMMENTARY – Grace transforms one's very perception, making the eyes instruments of divine power. Vallalar's

sight becomes a source of benevolent energy, capable of creating wonders in the world. Again, this gift comes with a command to act.

138

அருளொளி யென்றனி யறிவினில் விரித்தே

அருணெறி விளக்கெனு மருட்பெருஞ் ஜோதி

aruḷoḷi yeṉṟaṉi yaṟiviṉil virittē aruṇeṟi viḷakkeṉu marutperuñ jōti

TRANSLATION – Arutperunjothi, which spread the light of Grace in my unique intellect and commanded, "Illuminate the path of Grace."

COMMENTARY – The Divine Light fills Vallalar's mind with its own clarity. He is then instructed to become a beacon for others, using his enlightened intellect to illuminate the path of grace for all of humanity.

139

பரையொளி யென்மனப் பதியினில் விரித்தே

அரசது வியற்றெனு மருட்பெருஞ் ஜோதி

paraiyoḷi yeṉmaṉap patiyiṉil virittē aracatu viyaṟṟeṉu marutperuñ jōti

TRANSLATION – Arutperunjothi, which spread the light of Parai in the seat of my mind and commanded, "Exercise your sovereignty."

COMMENTARY – The light of *Parai*, the supreme creative power of the cosmos, is established within Vallalar's mind. The command to "exercise sovereignty" signifies the attainment of complete spiritual authority and self-mastery, entrusting him with the full power of grace.

140

வல்லப சத்திகள் வகையெலா மளித்தென

தல்லலை நீக்கிய வருட்பெருஞ் ஜோதி

vallapa cattikaḷ vakaiyelā maḷitteṉa tallalai nīkkiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which granted every kind of masterful power and dispelled my distress.

COMMENTARY – Gaining divine power is what finally ends all suffering. The Grace-Light grants every kind of *vallabha shakti* (masterful power), and through this empowerment, it completely removes the distress that once defined his life.

141

ஆரிய லகம்புற மகப்புறம் புறப்புறம்

ஆரமு தெனக்கரு ளருட்பெருஞ் ஜோதி

āriya lakampuṟa makappuṟam puṟappuṟam āramu teṉakkaru ḷaruṭperuñ jōti

TRANSLATION – Arutperunjothi, which graciously gave me the supreme ambrosia of the inner, outer, inner-outer, and outer-outer realms.

COMMENTARY – The experience of divine bliss is total, filling every layer of existence. Grace gives him the supreme ambrosia inwardly (*aham*) and in the outer world (*puṟam*) and in the realms that connect them, integrating his entire reality in sweetness.

142

சூரிய சந்திர ஜோதியுட் ஜோதியென்

றாரியர் புகழ்தரு மருட்பெருஞ் ஜோதி

cūriya cantira jōtiyuṭ jōtiyeṉ ṟāriyar pukaḻtaru maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which the wise praise as the Light within the light of the sun and moon.

COMMENTARY – The Grace-Light is the source of all other lights, both physical and subtle. The wise (*āriyar*) recognize that even the powerful light of the sun and moon is just a reflection of this ultimate inner radiance.

143

பிறிவே தினியுனைப் பிடித்தன முனக்குநம்

மறிவே வடிவெனு மருட்பெருஞ் ஜோதி

piṟivē tiṉiyuṉaip piṭittaṉa muṉakkunam maṟivē vaṭiveṉu maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which declared, “What separation is there now? We have taken hold of you; for you, our consciousness is your form.”

COMMENTARY – The ultimate union with God is a total transformation of one's own being. Once separation is overcome, the divine itself declares that its own consciousness (*aṟivu*) has now become Vallalar's very form.

144

எஞ்சே லுலகினில் யாதொன்று பற்றியும்

அஞ்சே லென்றரு ளருட்பெருஞ் ஜோதி

eñcē lulakiṉil yātoṉṟu paṯṟiyum añcē leṉṟaru ḷaruṭperuñ jōti

TRANSLATION – Arutperunjothi, which graciously commands, "Do not falter in the world over anything at all, and do not fear."

COMMENTARY – The final fruit of spiritual realization is absolute fearlessness. The Grace-Light gives a direct, simple command: live in the world without faltering or being afraid of anything.

145

மாண்டுழ லாவகை வந்திளங் காலையே

ஆண்டுகொண் டருளிய வருட்பெருஞ் ஜோதி

māṇṭuḻa lāvakai vantiḷaṅ kālaiyē āṇṭukoṇ ṭaruḷiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which came in my youth and graciously made me its own, so that I would not perish and wander.

COMMENTARY – Grace came to him when he was young, setting him on a spiritual path and saving him from the ordinary fate of wandering through life only to perish. This early intervention is seen as a profound act of compassion, preventing a life wasted in confusion.

146

பற்றுக ளனைத்தையும் பற்றறத் தவிர்த்தென

தற்றமு நீக்கிய வருட்பெருஞ் ஜோதி

paṟṟuka ḷaṉaittaiyum paṟṟaṟat tavirtteṉa taṟṟamu nīkkiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which completely severed all my attachments and removed my deficiencies.

COMMENTARY – The path to spiritual freedom requires letting go of all attachments, and the Grace-Light itself performs this act of liberation. It removes our external dependencies and our inner imperfections, purifying us completely.

147

சமயங் குலமுதற் சார்பெலாம் விடுத்த

அமயந் தோன்றிய வருட்பெருஞ் ஜோதி

camayaṅ kulamutaṯ cārpelām viṭutta amayan tōṉṟiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which appeared at the opportune moment, once I had abandoned all affiliations starting with religion and caste.

COMMENTARY – This is a core teaching for Vallalar. The Grace-Light only revealed itself to him after he had moved beyond all limiting identities like organized religion, family lineage, and social caste. True spiritual experience happens in a space free from these human-made divisions.

148

வாய்தற் குரித்தெனு மறையா கமங்களால்

ஆய்தற் கரிய வருட்பெருஞ் ஜோதி

vāytaṯ kuritteṉu maṟaiyā kamaṅkaḷāl āytaṯ kariya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which is impossible to investigate by means of the Vedas and Agamas, which are held to be the authoritative means.

COMMENTARY – The experience of the Grace-Light is beyond intellectual understanding or scriptural debate. Even the most revered holy texts, the *Vedas* (hymns and philosophical treatises) and *Agamas* (manuals for ritual and worship), cannot truly describe or analyze it. It must be experienced directly.

149

எல்லாம் வல்லசித் தெனக்களித் தெனக்குனை

யல்லா திலையெனு மருட்பெருஞ் ஜோதி

ellām vallacit teṉakkaḷit teṉakkuṉai yallā tilaiyeṉu
marutperuñ jōti

TRANSLATION – Arutperunjothi, which granted me the siddhi that can do all things and declared, "For Me, there is none other than you."

COMMENTARY – The Grace-Light gives the siddhi that can do all things, and with it a declaration of intimacy: God claims the soul so wholly that God says, "For Me, there is none other than you."

150

நவையிலா வுளத்தி னாடிய நாடிய

வவையெலா மளிக்கு மருட்பெருஞ் ஜோதி

navaiyilā vuḷatti ṉāṭiya nāṭiya vavaiyelā maḷikku
marutperuñ jōti

TRANSLATION – Arutperunjothi, which grants everything sought within a flawless heart.

COMMENTARY – The key to receiving what you truly need from God is not elaborate prayer, but a pure and faultless heart. When your intention is clear and selfless, grace fulfills that need.

151

கூற்றுதைத் தென்பாற் குற்றமுங் குணங்கொண்

டாற்றன்மிக் களித்த வருட்பெருஞ் ஜோதி

kūṟṟutait teṉpāṟ kuṟṟamuṅ kuṇaṅkoṇ ṭāṟṟaṉmik kaḷitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which kicked away Death, took even my faults as virtues, and granted me abundant power.

COMMENTARY – God's grace is so powerful it can conquer death itself. In a remarkable expression of love, it does forgive his flaws and accepts them as if they were virtues, transforming them into a source of strength.

152

நன்றறி வறியா நாயினேன் றனையும்

அன்றுவந் தாண்ட வருட்பெருஞ் ஜோதி

naṉṟaṟi vaṟiyā nāyiṉēṉ ṟaṉaiyum aṉṟuvan tāṇṭa varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which came that day and graciously took in even me, a dog who does not know what is good.

COMMENTARY – In a state of deep humility, Vallalar sees himself as a mere dog, ignorant of what is truly good. Yet even in that state, God's grace came to him and claimed him as its own.

153

நாயினுங் கடையே னீயினு மிழிந்தேன்

ஆயினு மருளிய வருட்பெருஞ் ஜோதி

nāyiṉuṅ kaṭaiyē ṉīyiṉu miḻintēṉ āyiṉu maruḷiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which showed me grace even though I am lower than a dog and more wretched than a fly.

COMMENTARY – The feeling of humility deepens even further. Vallalar feels lower than a dog, more insignificant than a fly, yet grace still reached him. The point is that divine compassion is not earned through merit; it is given freely, even to those who feel most worthless.

154

தோத்திரம் புகலேன் பாத்திர மல்லேன்

ஆத்திர மளித்த வருட்பெருஞ் ஜோதி

tōttiram pukalēṉ pāttira mallēṉ āttira maḷitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which gave me intense longing, though I do not recite hymns of praise and am not a worthy vessel.

COMMENTARY – One does not need to be a perfect devotee to receive grace. Vallalar admits he fails at the basics, feeling unworthy and unable to even offer proper praise. Yet God gave him the most important gift: an intense, burning desire for the divine.

155

எச்சோ தனைகளு மியற்றா தெனக்கே

அச்சோ வென்றரு ளருட்பெருஞ் ஜோதி

eccō taṉaikaḷu miyaṟṟā teṉakkē accō veṉṟaru ḷaruṭperuñ jōti

TRANSLATION – Arutperunjothi, which spares me from all trials, saying "Oh, alas!" and granting me grace.

COMMENTARY – The phrase "Oh, alas!" reveals a tender, almost parental quality in the divine. It suggests that the *Arutperunjothi* (Vast Grace-Light) is not a distant, unfeeling force. Instead, it feels the soul's potential suffering so deeply that it intervenes to prevent it, acting out of pure empathy.

156

ஏறா நிலைநடு வேற்றியென் றனையீண்

டாறாறு கடத்திய வருட்பெருஞ் ஜோதி

ēṟā nilainaṭu vēṟṟiyeṉ ṟaṉaiyīṇ ṭāṟāṟu kaṭattiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which elevated me to the center of the state that is impossible to ascend, and made me transcend the thirty-six tattvas here.

COMMENTARY – The "thirty-six tattvas" are the fundamental principles making up the universe and our body, from physical elements to the subtle levels of mind. To transcend them is to go beyond all created reality. Vallalar states this is "impossible to ascend" by one's own power; it can only be reached when grace itself, the *Arutperunjothi*, lifts you there.

157

தாபத் துயரந் தவிர்த்துல குறுமெலா

ஆபத்தும் நீக்கிய வருட்பெருஞ் ஜோதி

tāpat tuyaran tavirttula kuṟumelā āpattum nīkkiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which ended the misery of afflictions and removed all the worldly calamities.

COMMENTARY – Divine grace operates on two levels at once. It heals internal suffering like mental anguish and spiritual doubt, while also protecting from external dangers and disasters. For Vallalar, spiritual freedom means a complete end to all forms of suffering, both inner and outer.

158

மருட்பகை தவிர்த்தெனை வாழ்வித் தெனக்கே

யருட்குரு வாகிய வருட்பெருஞ் ஜோதி

maruṭpakai tavirtteṉai vāḻvit teṉakkē yaruṭkuru vākiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which dispelled the enemy of delusion, made me thrive, and became the Guru of Grace for me.

COMMENTARY – The greatest obstacle to spiritual life is *maruḷ* (delusion), the fundamental ignorance that binds us. Here, the divine light, *Arutperunjothi*, acts directly as the *Arut-Guru* (the Teacher of Grace), dispelling this darkness without the need for an external human teacher. Once confusion is gone, the soul naturally begins to thrive.

159

உருவமு மருவமு முபயமு மாகிய

அருணிலை தெரித்த வருட்பெருஞ் ஜோதி

uruvamu maruvamu mupayamu mākiya aruṇilai teritta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which revealed the state of grace that is form, formlessness, and both combined.

COMMENTARY – People often debate whether God has a form or is formless. Vallalar says the ultimate state of grace transcends this argument. It can be experienced with form (*uruvam*), without form (*aruvam*), and in a way that is both at once. The divine is not confined by human concepts.

160

இருளறுத் தென்னுளத் தெண்ணியாங் கருளி

அருளமு தளித்த வருட்பெருஞ் ஜோதி

iruḷaṟut teṉṉuḷat teṇṇiyāṅ karuḷi aruḷamu taḷitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which cut away the darkness, graciously acted according to my heart's conception, and bestowed the nectar of grace.

COMMENTARY – The divine Grace-Light does more than impose its will; it meets us where we are and manifests according to our own deepest, purest conception of it. This personal relationship then bestows the "nectar of grace," a taste of immortal sweetness

161

தெருணிலை யிதுவெனத் தெருட்டியென் னுளத்திருந்துள

அருணிலை காட்டிய வருட்பெருஞ் ஜோதி

teruṇilai yituveṉat teruṭṭiyeṉ ṉuḷattiruntuḷa aruṇilai kāṭṭiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which clarified for me, "This is the state of clarity," and, residing in my heart, revealed the state of grace within.

COMMENTARY – Spiritual clarity is not an intellectual conclusion but a direct revelation from the grace residing within us. The Grace-Light itself points out the true state of being, removing all doubt from within the heart.

162

பொருட்பத மெல்லாம் புரிந்துமே லோங்கிய

அருட்பத மளித்த வருட்பெருஞ் ஜோதி

poruṭpata mellām purintumē lōṅkiya aruṭpata maḷitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which bestowed the state of grace, which is exalted above all comprehended states of being.

COMMENTARY – The state of grace is the ultimate reality, surpassing every other level of existence or spiritual attainment that the mind can grasp. It is the final destination, higher than any heaven or realm one could imagine.

163

உருள்சக டாகிய வுளஞ்சலி யாவகை

அருள்வழி நிறுத்திய வருட்பெருஞ் ஜோதி

uruḷcaka ṭākiya vuḷañcali yāvakai aruḷvaḻi niṟuttiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which steadied my mind, which was like a rolling wheel, upon the path of grace so it would not be shaken.

COMMENTARY – The mind is often compared to a spinning wheel, constantly moving and creating agitation. The Grace-Light itself intervenes to stop that chaotic spinning and fix the mind firmly on the stable path of grace.

164

வெருள்மன மாயை வினையிரு ணீக்கியுள்

அருள்விளக் கேற்றிய வருட்பெருஞ் ஜோதி

veruḷmaṉa māyai viṉaiyiru ṇīkkiyuḷ aruḷviḷak kēṟṟiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, removing the illusion and the darkness of karma from my terrified mind, lit the lamp of grace within.

COMMENTARY – Fear, delusion, and the accumulated effects of past actions (*karma*) darken the mind. The Grace-Light is an active force that clears away this darkness and lights an inner lamp, replacing terror with divine illumination.

165

சுருள்விரி வுடைமனச் சுழலெலா மறுத்தே

அருளொளி நிரப்பிய வருட்பெருஞ் ஜோதி

curuḷviri vuṭaimaṉac cuḻalelā maṟuttē aruḷoḷi nirappiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, Vast Grace-Light, that severs all the whirlings of the mind that contracts and expands, filling it with the light of grace.

COMMENTARY – The mind's natural motion is to swing between extremes: contracting in on itself with fear or pettiness, and then expanding with ambition or desire. Grace is the force that cuts through this restless cycle, replacing chaotic mental energy with its own constant, unwavering light.

166

விருப்போ டிகலுறு வெறுப்புந் தவிர்த்தே

அருட்பே றளித்த வருட்பெருஞ் ஜோதி

viruppō ṭikaluṟu veṟuppun tavirttē aruṭpē ṟaḷitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, Vast Grace-Light, that does away with desire and conflict-ridden hatred, bestowing the great boon of grace.

COMMENTARY – The spiritual path is often blocked by our own strong emotions of desire and aversion. It is not our own effort that clears them; rather, grace itself is the power that dissolves these attachments and resentments, and in their absence, grace is the gift that remains.

167

அருட்பேர் தரித்துல கனைத்து மலர்ந்திட

அருட்சீ ரளித்த வருட்பெருஞ் ஜோதி

aruṭpēr tarittula kaṉaittu malarntiṭa aruṭcī raḷitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, Vast Grace-Light, that assumes the name 'Grace' and bestows its glorious splendor, causing all worlds to blossom.

COMMENTARY – The ultimate reality is more than gracious; its very name and identity is grace (*aruḷ*). This is because its fundamental action in the universe is to bestow itself, causing all of creation to flourish and open up, like a flower blossoming in the sun.

168

உலகெலாம் பரவவென் னுள்ளத் திருந்தே

அலகிலா வொளிசெய் யருட்பெருஞ் ஜோதி

ulakelām paravaveṉ ṉuḷḷat tiruntē alakilā voḷicey yaruṭperuñ jōti

TRANSLATION – Arutperunjothi, Vast Grace-Light, that resides within my heart, creating a measureless light for all the worlds to praise.

COMMENTARY – A profound intimacy: the infinite light that fills all worlds and is worthy of universal praise has its source right inside the human heart. The divine is not somewhere else, but is present and active within you, radiating outwards.

169

விண்ணினுள் விண்ணாய் விண்ணடு விண்ணாய்

அண்ணி நிறைந்த வருட்பெருஞ் ஜோதி

viṇṇiṉuḷ viṇṇāy viṇṇaṭu viṇṇāy aṇṇi niṟainta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, Vast Grace-Light, that is as space within space and as the space amidst space, drawing close and filling all.

COMMENTARY – Grace is described here not as a person or an object, but as something more fundamental, like space itself. It is the "space within space," the very fabric of existence, and also the "space amidst space," the subtle medium that connects everything. It is both infinitely vast and intimately near.

170

விண்ணுறு விண்ணாய் விண்ணிலை விண்ணாய்

அண்ணி வயங்கு மருட்பெருஞ் ஜோதி

viṇṇuṟu viṇṇāy viṇṇilai viṇṇāy aṇṇi vayaṅku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, shining intimately as the space within space, as the space that is the very nature of space.

COMMENTARY – This deepens the previous idea, showing that the Grace-Light is the fundamental reality of space itself. It is the "spaceness" of space, an immediate and all-pervading presence.

171

காற்றினுட் காற்றாய்க் காற்றிடைக் காற்றாய்

ஆற்றலி னோங்கு மருட்பெருஞ் ஜோதி

kāṟṟiṉuṭ kāṟṟāyk kāṟṟiṭaik kāṟṟāy āṟṟali ṉōṅku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, soaring in power as the wind within the wind, as the wind amidst the wind.

COMMENTARY – After the stillness of space, the imagery shifts to the dynamic element of air. The Grace-Light is the unseen power within the wind, the very principle of movement and energy that gives wind its character.

172

காற்றுறு காற்றாய்க் கானிலைக் காற்றாய்

ஆற்ற விளங்கு மருட்பெருஞ் ஜோதி

kāṟṟuṟu kāṟṟāyk kāṉilaik kāṟṟāy āṟṟa viḷaṅku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, shining fully as the wind that is the substance of wind, as the wind that is the very nature of wind.

COMMENTARY – The Grace-Light is not merely a force animating the wind; it is the very essence and defining quality of wind. It is the "windness" of the wind, its core nature.

173

அனலினு ளனலா யனனடு வனலாய்

அனலுற விளங்கு மருட்பெருஞ் ஜோதி

aṉaliṉu ḷaṉalā yaṉaṉaṭu vaṉalāy aṉaluṟa viḷaṅku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, shining with fiery nature as the fire within the fire, as the fire in the midst of fire.

COMMENTARY – The focus now moves to fire, which represents transformation, consciousness, and intensity. The Grace-Light is the principle that makes fire hot and bright, the essential fire burning within every flame.

174

அனலுறு மனலா யனனிலை யனலாய்

அனலுற வயங்கு மருட்பெருஞ் ஜோதி

aṉaluṟu maṉalā yaṉaṉilai yaṉalāy aṉaluṟa vayaṅku marutperuñ jōti

TRANSLATION – Arutperunjothi, shining with fiery nature as the fire that is the substance of fire, as the fire that is the very nature of fire.

COMMENTARY – The Grace-Light is the very substance and defining nature of fire. It is the absolute "fireness" of fire, the source of its power to consume and illuminate.

175

புனலினுட் புனலாய்ப் புனலிடைப் புனலாய்

அனையென வயங்கு மருட்பெருஞ் ஜோதி

puṉaliṉuṭ puṉalāyp puṉaliṭaip puṉalāy aṉaiyeṉa vayaṅku marutperuñ jōti

TRANSLATION – Arutperunjothi, which shines like a mother, being water within water and water amidst water.

COMMENTARY – The divine is the inner reality of water. Just as with fire, the Grace-Light is present both within every drop and as the very principle of "water-ness."

176

புனலுறு புனலாய்ப் புனநிலைப் புனலாய்

அனையெனப் பெருகு மருட்பெருஞ் ஜோதி

puṉaluṟu puṉalāyp puṉaṉilaip puṉalāy aṉaiyeṉap peruku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which swells, being the water that is part of water and the water that is the very nature of water.

COMMENTARY – The Grace-Light is the source and substance of water's existence. This repetition across the elements builds a picture of the divine as the single, underlying reality of the entire physical world.

177

புவியினுட் புவியாய்ப் புவிநடுப் புவியாய்

அவைதர வயங்கு மருட்பெருஞ் ஜோதி

puviyiṉuṭ puviyāyp puvinaṭup puviyāy avaitara vayaṅku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which shines, being earth within the earth and earth at the center of the earth.

COMMENTARY – The divine light is the very substance of the earth. The solid ground beneath our feet is not separate from God; it is a manifestation of the Grace-Light, present at its core and throughout its being.

178

புவியுறு புவியாய்ப் புவிநிலைப் புவியாய்

அவைகொள விரிந்த வருட்பெருஞ் ஜோதி

puviyuṟu puviyāyp puvinilaip puviyāy avaikoḷa virinta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which spreads out, encompassing the earth inherent in the earth and the earth that is the very nature of the earth.

COMMENTARY – The Grace-Light is the fundamental nature of the earth, spreading out to form its very existence. This shows that the most tangible, material element is, at its root, a form of divine light and consciousness.

179

விண்ணிலை சிவத்தின் வியனிலை யளவி

அண்ணுற வமைத்த வருட்பெருஞ் ஜோதி

viṇṇilai civattiṉ viyaṉilai yaḷavi aṇṇuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which spans the state of the heavens and the expansive state of Sivam, establishing them in perfect union.

COMMENTARY – The Grace-Light connects the physical cosmos with the highest spiritual reality. It bridges the visible heavens and the vast, formless state of *Sivam* (the Supreme Being), holding both the material and spiritual realms together in a seamless unity.

180

வளிநிலை சத்தியின் வளர்நிலை யளவி

அளியுற வமைத்த வருட்பெருஞ் ஜோதி

vaḷinilai cattiyiṉ vaḷarnilai yaḷavi aḷiyuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, measuring the developing state of the power within the element of air, compassionately established it.

COMMENTARY – Within the element of air resides a dynamic power, *Sakti* (the active energy of God). The Grace-Light is what gives air this energy and motion, establishing its nature out of compassion.

181

நெருப்பது நிலைநடு நிலையெலா மளவி

அருப்பிட வகுத்த வருட்பெருஞ் ஜோதி

neruppatu nilainaṭu nilaiyelā maḷavi aruppiṭa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, pervading all the states of the central element, fire, fashioned it to take form.

COMMENTARY – The Grace-Light pervades the element of fire, which is central to transformation and perception. It is the intelligence that gives fire its form and its power to change things.

182

நீர்நிலை திரைவளர் நிலைதனை யளவி

ஆர்வுற வகுத்த வருட்பெருஞ் ஜோதி

nīrnilai tiraivaḷar nilaitaṉai yaḷavi ārvuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, measuring the state of growing waves within the element of water, fashioned it to be full.

COMMENTARY – The Grace-Light is the source of water's fluid, wave-like nature. It is the intelligence that fills the element of water, giving it its properties of flow and fullness.

183

புவிநிலை சுத்தமாம் பொற்பதி யளவி

அவையுற வகுத்த வருட்பெருஞ் ஜோதி

puvinilai cuttamām poṟpati yaḷavi avaiyuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, measuring the golden domain of the pure earth-state, arranged for all things to come together within it.

COMMENTARY – The earth is seen here as a "golden domain," a pure space created by the Grace-Light. The Light is what allows all different things to coexist and interact harmoniously within this space.

184

மண்ணினிற் றிண்மையை வகுத்ததிற் கிடக்கை

யண்ணுற வமைத்த வருட்பெருஞ் ஜோதி

maṇṇiṉiṟ ṟiṇmaiyai vakuttatiṟ kiṭakkai yaṇṇuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which fashioned solidity within the earth and established all that it contains to be firm.

COMMENTARY – The very solidity of the earth comes from the Grace-Light. It is the power that makes the ground firm beneath our feet and gives stability to everything that rests upon it.

185

மண்ணினிற் பொன்மை வகுத்ததி லைமையை

யண்ணுற வகுத்த வருட்பெருஞ் ஜோதி

maṇṇiṉiṟ poṉmai vakuttati laimaiyai yaṇṇuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the golden quality in the earth and fittingly placed fineness within it.

COMMENTARY – The "golden quality" of the earth points to its value and radiance. The Grace-Light made the earth both precious and fine, placing refined qualities within its matter.

186

மண்ணினி லைம்பூ வகுத்ததி லைந்திறம்

அண்ணுற வமைத்த வருட்பெருஞ் ஜோதி

maṇṇiṉi laimpū vakuttati laintiṟam aṇṇuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the five elements within the earth and fittingly constituted the five powers within them.

COMMENTARY – The physical world we experience is far more complex than it appears. The Grace-Light embedded all five cosmic elements (earth, water, fire, air, and space), along with their unique powers, within the very fabric of the earth.

187

மண்ணினி னாற்றம் வகுத்தது பல்வகை

அண்ணுறப் புரிந்த வருட்பெருஞ் ஜோதி

maṇṇiṉi ṉāṟṟam vakuttatu palvakai aṇṇuṟap purinta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established smell in the earth and fittingly created its many varieties.

COMMENTARY – In this philosophical system, each of the five elements corresponds to one of the five senses. The Grace-Light linked the element of earth to the sense of smell, and then created the countless variety of scents that enrich our world.

188

மண்ணினிற் பற்பல வகைகரு நிலையியல்

அண்ணுறப் புரிந்த வருட்பெருஞ் ஜோதி

maṇṇiṉiṟ paṟpala vakaikaru nilaiyiyal aṇṇuṟap purinta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which fittingly created the nature of the embryonic state in its many, many varieties within the earth.

COMMENTARY – The divine power that orders the cosmos also works at the most intimate level of creation. The Grace-Light is the source of every embryonic beginning, responsible for the miracle of new life in all its countless forms on earth.

189

மண்ணினி லைந்தியல் வகுத்ததிற் பல்பயன்

அண்ணுற வகுத்த வருட்பெருஞ் ஜோதி

maṇṇiṉi laintiyal vakuttatiṟ palpayaṉ aṇṇuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the five natures in the earth and, within them, fittingly established many benefits.

COMMENTARY – The Grace-Light established five fundamental natures or principles within the earth. These principles are the source of all the benefits we receive from the natural world, showing that creation is designed to be purposeful and helpful to all beings.

190

மண்ணிடை யடிநிலை வகுத்ததிற் பன்னிலை

யண்ணுற வமைத்த வருட்பெருஞ் ஜோதி

maṇṇiṭai yaṭinilai vakuttatiṟ paṉṉilai yaṇṇuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the foundational level in the earth and fittingly arranged many levels upon it.

COMMENTARY – The world is not a random collection of things; it is an ordered system with a foundation and many layers built upon it. The Grace-Light is the architect of this intricate, multi-leveled structure that governs existence.

191

மண்ணிலைந் தைந்து வகையுங் கலந்துகொண்

டண்ணுறப் புரிந்த வருட்பெருஞ் ஜோதி

maṇṇilain taintu vakaiyuṅ kalantukoṇ ṭaṇṇuṟap purinta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which took and blended the twenty-five types within the earth and fittingly fashioned them.

COMMENTARY – The physical world is created from the blending of twenty-five fundamental principles, or *tattvas*. The Grace-Light is the intelligence that skillfully combines these basic building blocks, which range from the elements to the mind, to produce the complexity of material reality.

192

மண்ணியற் சத்திகள் மண்செயற் சத்திகள்

அண்ணுற வகுத்த வருட்பெருஞ் ஜோதி

maṇṇiyaṟ cattikaḷ maṇceyaṟ cattikaḷ aṇṇuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which fittingly ordained the shaktis of the earth's nature and the shaktis of the earth's functions.

COMMENTARY – The Grace-Light gives the earth two kinds of power, or *shakti*. One is the power of its inherent nature (what it is), and the other is the power of its function (what it does). Both the static being and the dynamic activity of the world come from this single divine source.

193

மண்ணுருச் சத்திகள் மண்கலைச் சத்திகள்

அண்ணுற வகுத்த வருட்பெருஞ் ஜோதி

maṇṇuruc cattikaḷ maṇkalaic cattikaḷ aṇṇuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which fittingly ordained the shaktis of the earth's form and the shaktis of its kalais.

COMMENTARY – The power (*shakti*) that gives the earth its physical form and the power within its subtle subdivisions, or *kalais*, both originate from the Grace-Light. The term *kalai* suggests art, science, and all refined aspects of creation, showing that the divine is present in both the gross shape of the world and its most subtle expressions.

194

மண்ணொளிச் சத்திகள் மண்கருச் சத்திகள்

அண்ணுற வகுத்த வருட்பெருஞ் ஜோதி

maṇṇoḷic cattikaḷ maṇkaruc cattikaḷ aṇṇuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which fittingly ordained the shaktis of the earth's radiance and the shaktis of its generative core.

COMMENTARY – The Grace-Light is the source of both the manifest radiance of the earth and the hidden, generative power at its core. This verse describes the divine as the power behind both what is visible and what is potential, the light we see and the seed from which life grows.

195

மண்கணச் சத்திகள் வகைபல பலவும்

அண்கொள வமைத்த வருட்பெருஞ் ஜோதி

maṇkaṇac cattikaḷ vakaipala palavum aṇkoḷa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which fittingly established the many, many kinds of powers of the earth element.

COMMENTARY – The view widens to all the powers (shaktis) of the earth element. The divine light established every single type of energy and force related to the physical world, in all its immense diversity.

196

மண்ணிலைச் சத்தர்கள் வகைபல பலவும்

அண்ணுற வமைத்த வருட்பெருஞ் ஜோதி

maṇṇilaic cattarkaḷ vakaipala palavum aṇṇuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which fittingly established the many, many kinds of powerful beings on the earth plane.

COMMENTARY – The divine light created the powers (*shaktis*) of the earth and the powerful beings (*shaktars*) who live on it. This line shifts the focus from abstract forces to the countless living entities that inhabit the earthly plane.

197

மண்கரு வுயிர்த்தொகை வகைவிரி பலவா

அண்கொள வமைத்த வருட்பெருஞ் ஜோதி

maṇkaru vuyirttokai vakaiviri palavā aṇkoḷa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which fittingly established the multitudes of life from the earth's womb, in their many expanding varieties.

COMMENTARY – The creative power of the divine light is expressed in the teeming variety of life that arises from the earth. It is the source of the biological diversity and evolutionary expansion we see all around us.

198

மண்ணினிற் பொருள்பல வகைவிரி வெவ்வே

றண்ணுறப் புரிந்த வருட்பெருஞ் ஜோதி

maṇṇiṉiṟ porulpala vakaiviri vevvē ṟaṇṇuṟap purinta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which fittingly created the many things within the earth, in their distinctly different, expanding varieties.

COMMENTARY – The divine light's creative work extends to the non-living world as well. It is the force that created the vast diversity of minerals, metals, and all other materials that make up the substance of the earth itself.

199

மண்ணுறு நிலைபல வகுத்ததிற் செயல்பல

அண்ணுற வமைத்த வருட்பெருஞ் ஜோதி

maṇṇuṟu nilaipala vakuttatiṟ ceyalpala aṇṇuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the many states related to the earth and, within them, fittingly arranged many functions.

COMMENTARY – Arutperunjothi created the "what" of the world and the "how." It established the various conditions and states of being on Earth, and it ordained the specific laws and functions that govern everything within those states.

200

மண்ணிடைப் பக்குவம் வகுத்ததிற் பயன்பல

அண்ணுற வமைத்த வருட்பெருஞ் ஜோதி

maṇṇiṭaip pakkuvam vakuttatiṟ payaṉpala aṇṇuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established ripeness in the earth and aptly placed many benefits within it.

COMMENTARY – The very nature of the earth, its capacity to mature and become fertile, is a design of the Grace-Light. All the benefits we receive from the soil, from food to minerals, were intentionally placed there for life to use.

201

மண்ணியல் பலபல வகுத்ததிற் பிறவும்

அண்ணுற வமைத்த வருட்பெருஞ் ஜோதி

maṇṇiyal palapala vakuttatiṟ piṟavum aṇṇuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the many diverse qualities of earth and fittingly placed other things within it as well.

COMMENTARY – The creative intelligence filled the earth with countless qualities and forms. Everything we find in and on the earth is a deliberate and fitting expression of the divine Grace-Light.

202

நீரினிற் றண்மையும் நிகழ் ரொழுக்கமும்

ஆருற வகுத்த வருட்பெருஞ் ஜோதி

nīriṉiṟ ṟaṇmaiyum nikaḻū roḻukkamum āruṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which perfectly established in water its coolness and its flowing nature.

COMMENTARY – The most basic, defining qualities of water, its coolness and its ability to flow, are seen as direct creations of the Grace-Light. These properties are not accidents of physics but are imbued with divine purpose.

203

நீரினிற் பசுமையை நிறுத்தி யதிற்பல

வாருற வகுத்த வருட்பெருஞ் ஜோதி

nīriṉiṟ pacumaiyai niṟutti yatiṟpala vāruṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the quality of verdure in water and ordained many things to arise abundantly from it.

COMMENTARY – The Grace-Light is credited with making water the source of life and growth, the reason for greenness and fertility. The abundance of life that springs from water is a sign of this divine ordination.

204

நீரிடைப் பூவியல் நிகழுறு திறவியல்

ஆர்தர வகுத்த வருட்பெருஞ் ஜோதி

nīriṭaip pūviyal nikaḻuṟu tiṟaviyal ārtara vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which ordained to be perfectly present in water the nature of its flowers and the nature of its manifested powers.

COMMENTARY – The Grace-Light's creativity extends to the specific forms that emerge from water, like lotuses and lilies, and to water's inherent powers. Its ability to cleanse, sustain, and give life is understood as a divinely manifested power.

205

நீரினிற் சுவைநிலை நிரைத்ததிற் பல்வகை

ஆருறப் புரிந்த வருட்பெருஞ் ஜோதி

nīriṉiṟ cuvainilai niraittatiṟ palvakai āruṟap purinta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the quality of taste in water and abundantly created its many variations.

COMMENTARY – The Divine Light is the origin of our sensory world, beginning with the fundamental quality of taste found in water. It is the source of both the potential for taste and its infinite variety, inviting us to find the sacred in the simplest act of drinking.

206

நீரினிற் கருநிலை நிகழ்த்திய பற்பல

ஆருற வகுத்த வருட்பெருஞ் ஜோதி

nīriṉiṟ karunilai nikaḻttiya paṟpala āruṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which brought forth the germinal state in water and abundantly fashioned its many forms.

COMMENTARY – All life on Earth began in water, a scientific fact that Vallalar sees as a spiritual truth. This primordial, life-creating capacity of water is a direct and deliberate act of the Divine, which he calls the 'germinal state' (*karunilai*).

207

நீரிடை நான்கிய னிலவுவித் ததிற்பல

ஆர்தர வகுத்த வருட்பெருஞ் ஜோதி

nīriṭai nāṉkiya ṉilavuvit tatiṙpala ārtara vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which made the four properties manifest in water and abundantly arranged their many kinds within it.

COMMENTARY – Water too carries the Light's order. Grace set its four properties in it, and from them came the many kinds of water that sustain life.

208

நீரிடை யடிநடு நிலையுற வகுத்தன

லார்தரப் புரிந்த வருட்பெருஞ் ஜோதி

nīriṭai yaṭinaṭu nilaiyuṙa vakuttaṉa lārtarap purinta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which fashioned the base and middle within water to be stable and made heat abundant within it.

COMMENTARY – Even the physical structure and thermal properties of water are seen as manifestations of the divine. The Grace-Light is credited with creating water's stability and its capacity to hold and interact with heat, revealing divine consciousness in what we might now call physics.

209

நீரிடை யொளியியல் நிகழ்பல குணவியல்

ஆர்தர வகுத்த வருட்பெருஞ் ஜோதி

nīriṭai yoḷiyiyal nikaḻpala kuṇaviyal ārtara vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which abundantly fashioned within water the property of light and the properties of its many manifest qualities.

COMMENTARY – The meditation on water returns to the divine Light itself. Water's transparency, its ability to transmit light, is seen as a gift from the Grace-Light, which is both the source of all qualities and is reflected within the element it created.

210

நீரிடைச் சத்திகள் நிகழ்வகை பலபல

ஆர்தர வகுத்த வருட்பெருஞ் ஜோதி

nīriṭaic cattikaḷ nikaḻvakai palapala ārtara vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which abundantly arranged the many and various ways that energies manifest in water.

COMMENTARY – The Divine Light has infused water with various forms of power. Vallalar uses the term *saktis* (divine energies) to suggest that water is not an inert substance but a medium through which different kinds of divine power work in the world.

211

நீரினிற் சத்தர்க ணிறைவகை யுறைவகை

ஆர்தரப் புரிந்த வருட்பெருஞ் ஜோதி

nīriṉiṟ cattarka ṇiṟaivakai yuṟaivakai ārtarap purinta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which abundantly established the way powerful beings pervade and dwell in water.

COMMENTARY – From abstract energies, Vallalar turns to conscious beings. Vallalar states that powerful, subtle beings, which he calls

saktars, dwell within the element of water, reflecting a vision of nature as alive with consciousness.

212

நீரிடை யுயிர்பல நிகழுறு பொருள்பல

ஆருற வமைத்த வருட்பெருஞ் ஜோதி

nīriṭai yuyirpala nikaḻuṟu poruḻpala āruṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which abundantly created the many lives and many substances that exist in water.

COMMENTARY – All life and matter found within water are a direct creation of the Divine Light. The countless living creatures and the various substances dissolved or suspended in water all owe their existence to the creative will of Arutperunjothi.

213

நீரிடை நிலைபல நிலையுறு செயல்பல

ஆர்கொள வகுத்த வருட்பெருஞ் ஜோதி

nīriṭai nilaipala nilaiyuṟu ceyalpala ārkoḷa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which ordained the many states and established functions to be fully encompassed within water.

COMMENTARY – The different physical states and functions of water were intentionally designed by God. Its ability to be solid, liquid, or gas, and its roles in cleansing, sustaining, and dissolving, are not accidental properties but divinely ordained purposes.

214

நீருறு பக்குவ நிறைவுறு பயன்பல

ஆருற வமைத்த வருட்பெருஞ் ஜோதி

nīruṟu pakkuva niṟaivuṟu payaṉpala āruṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which abundantly established the many states of maturity and fulfilling benefits that water provides.

COMMENTARY – God determines how water brings things to readiness and provides its many benefits. The term *pakkuvam* refers to a state of maturity or ripeness, and Vallalar sees the Grace-Light as the force that enables water to help things grow, ripen, and fulfill their purpose.

215

நீரியல் பலபல நிரைத்ததிற் பிறவும்

ஆர்தரப் புரிந்த வருட்பெருஞ் ஜோதி

nīriyal palapala niraittatiṟ piṟavum ārtarap purinta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the many varied properties of water and all else within it.

COMMENTARY – The Grace-Light is responsible for every single property of water, from its wetness to its transparency, and for everything that exists within it. The entire aquatic world, in all its complexity, is a deliberate creation of this divine light.

216

தீயினிற் சூட்டியல் சேர்தரச் செலவியல்

ஆயுற வகுத்த வருட்பெருஞ் ஜோதி

tīyiṉiṟ cūṭṭiyal cērtarac celaviyal āyuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which designed the property of heat to exist in fire, along with its nature of movement.

COMMENTARY – Shifting from water to fire, Vallalar sees the same divine intelligence at work. The Grace-Light is what gives fire its fundamental properties of heat and its dynamic, flickering nature of movement.

217

தீயினில் வெண்மைத் திகழியல் பலவா

வாயுற வகுத்த வருட்பெருஞ் ஜோதி

tīyiṉil veṇmait tikaḻiyal palavā vāyuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which fittingly ordained the many ways fire's brilliance shines forth.

COMMENTARY – Fire's beauty is also the Light's work. The Grace-Light designed its function and its beauty: the many different ways its brilliance can appear, from a soft glow to a dazzling blaze.

218

தீயிடைப் பூவெலாந் திகழுறு திறமெலாம்

ஆயுற வகுத்த வருட்பெருஞ் ஜோதி

tīyiṭaip pūvelān tikaḻuṟu tiṟamelām āyuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which deliberately designed all the ways the flowers within fire shine forth.

COMMENTARY – The poetic image of "flowers within fire" refers to the beautiful shapes and patterns that emerge in a flame. Vallalar sees these not as random occurrences but as intentionally designed expressions of beauty, placed there by the Grace-Light.

219

தீயிடை யொளியே திகழுற வமைத்ததில்

ஆய்பல வகுத்த வருட்பெருஞ் ஜோதி

tīyiṭai yoḷiyē tikaḻuṟa vamaittatil āypala vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the very light that shines in fire, and then meticulously designed its many different kinds.

COMMENTARY – Going deeper, the Grace-Light is the origin of light itself within the flame. It then points out that this light is not uniform; its different colors and intensities are all distinct, intricate designs originating from that same single source.

220

தீயிடை யருநிலை திருநிலை கருநிலை

ஆயுற வமைத்த வருட்பெருஞ் ஜோதி

tīyiṭai yarunilai tirunilai karunilai āyuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established within fire the subtle state, the sacred state, and the core state.

COMMENTARY – Vallalar sees fire as having layers of reality. It has a subtle nature, a sacred presence, and a fundamental core. All these dimensions exist within fire because the Grace-Light placed them there, moving beyond physical appearance to the element's inner essence.

221

தீயிடை மூவியல் செறிவித் ததிற்பல

ஆய்வகை யமைத்த வருட்பெருஞ் ஜோதி

tīyiṭai mūviyal ceṟivit tatiṟpala āyvakai yamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which infused the three natures into fire and established within it many distinct kinds.

COMMENTARY – The three fundamental properties are infused into fire. The Grace-Light gave the flame many distinct kinds for the seeker to discern.

222

தீயிடை நடுநிலை திகழ்நடு நடுநிலை

ஆயுற வமைத்த வருட்பெருஞ் ஜோதி

tīyiṭai naṭunilai tikaḻnaṭu naṭunilai āyuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established within fire the middle state and the radiant state of the very center.

COMMENTARY – Within the dynamic energy of fire, there is a point of perfect balance and a radiant, central point of pure light. These states of equilibrium and luminosity are not accidental; they are expressions of the Grace-Light's ordering principle at the heart of the element.

223

தீயிடைப் பெருந்திறற் சித்திகள் பலபல

ஆயுற வமைத்த வருட்பெருஞ் ஜோதி

tīyiṭaip peruntiṟaṟ cittikaḷ palapala āyuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established within fire many, many siddhis of great potency.

COMMENTARY – Fire is more than a physical element; it holds the potential for *siddhis*, or extraordinary spiritual powers. The Grace-Light has woven these potent capabilities into the very fabric of fire, making it a source of more than just heat and light.

தீயிடைச் சித்துகள் செப்புறு மனைத்தும்

ஆயுற வமைத்த வருட்பெருஞ் ஜோதி

tīyiṭaic cittukaḷ ceppuṟu maṉaittum āyuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established within fire all the wonders that are spoken of.

COMMENTARY – All the miracles and wondrous phenomena associated with fire, which are spoken of in sacred traditions, are also established by the Grace-Light. This reinforces the idea that fire is a profound spiritual element, more than a physical one.

225

தீயிடைச் சத்திகள் செறிதரு சத்தர்கள்

ஆய்பல வகுத்த வருட்பெருஞ் ஜோதி

tīyiṭaic cattikaḷ ceṟitaru cattarkaḷ āypala vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which discerningly established the many Saktis and Saktars concentrated within fire.

COMMENTARY – The divine creative fire is also the dwelling place of all divine energies (*Saktis*) and the beings who embody those energies (*Saktars*). The Grace-Light, as the ultimate source, organized and placed these dynamic forces and their masters within this fundamental element.

226

தீயிடை யுயிர்பல திகழுறு பொருள்பல

ஆய்வகை யமைத்த வருட்பெருஞ் ஜோதி

tīyiṭai yuyirpala tikaḻuṟu poruḷpala āyvakai yamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which discerningly arranged the many lives and many substances that manifest within fire.

COMMENTARY – This creative fire is not only spiritual; it is the very matrix of the physical world. The Grace-Light is responsible for the countless forms of life and varieties of matter that manifest from it.

227

தீயிடை நிலைபல திகழ்செயல் பலபயன்

ஆய்பல வகுத்த வருட்பெருஞ் ஜோதி

tīyiṭai nilaipala tikaḻceyal palapayaṉ āypala vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which discerningly established the many states, manifest actions, and various results within fire.

COMMENTARY – The principles of cause and effect are also governed by this divine fire. The Grace-Light established within it all states of being, the actions that follow, and the results that they produce.

228

தீயினிற் பக்குவஞ் சேர்குண மியற்குணம்

ஆய்பல வகுத்த வருட்பெருஞ் ஜோதி

tīyiṉiṟ pakkuvañ cērkuṇa miyaṟkuṇam āypala vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which discerningly established, within fire, the processes of maturation, acquired qualities, and inherent qualities.

COMMENTARY – Fire is the great agent of transformation, and Vallalar extends this to spiritual growth. The Grace-Light uses this divine fire to bring about *pakkuvam* (spiritual maturation or readiness), and to define both the qualities a being is born with and those it acquires over time.

229

தீயிடை யுருக்கியல் சிறப்பியல் பொதுவியல்

ஆயுற வகுத்த வருட்பெருஞ் ஜோதி

tīyiṭai yurukkiyal ciṟappiyal potuviyal āyuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which discerningly established within fire the nature of melting, the specific nature and the general nature.

COMMENTARY – Through fire the Grace-Light sets the properties of things: their power to melt and fuse, their general nature (what they share with their kind) and their specific nature (what makes each unique).

230

தீயியல் பலபல செறித்ததிற் பலவும்

ஆயுறப் புரிந்த வருட்பெருஞ் ஜோதி

tīyiyal palapala ceṟittatiṟ palavum āyuṟap purinta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which densely infused fire with its many properties, and within it, fashioned many things for study.

COMMENTARY – The countless properties of fire are more than physical facts; they are intentionally placed there by the divine intelligence. By studying the element of fire, Vallalar suggests, we are actually studying the mind of God.

231

காற்றிடை யசையியல் கலையிய லுயிரியல்

ஆற்றலி னமைத்த வருட்பெருஞ் ஜோதி

kāṟṟiṭai yacaiyiyal kalaiyiya luyiriyal āṟṟali ṉamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which powerfully established in the air the principles of motion, the principles of subdivision, and the principles of life.

COMMENTARY – Moving from fire to air, Vallalar sees the same divine intelligence at work. Arutperunjothi is the source of air's ability to move, its capacity to be divided, and its essential role in sustaining life through breath.

232

காற்றிடைப் பூவியல் கருதுறு திறவியல்

ஆற்றலின் வகுத்த வருட்பெருஞ் ஜோதி

kāṟṟiṭaip pūviyal karuturu tiṟaviyal āṟṟaliṉ vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which with power ordained within the air the nature of the elements and the nature of their intended functions.

COMMENTARY – The divine intelligence designed air to be a medium that contains and interacts with other elements. These interactions are not accidental, but part of a purposeful design in which each element has an intended function.

233

காற்றினி லூறியல் காட்டுறு பலபல

ஆற்றலி னமைத்த வருட்பெருஞ் ஜோதி

kāṟṟiṉi lūṟiyal kāṭṭuṟu palapala āṟṟali ṉamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which powerfully established in the air the nature of touch and the many varied powers that reveal it.

COMMENTARY – In classical Indian thought, each of the five elements is linked to a sense perception, and air is the domain of touch. The feeling of a breeze on the skin is more than a physical sensation; it is an experience of a reality designed and sustained by Arutperunjothi.

234

காற்றினிற் பெருநிலை கருநிலை யளவில

ஆற்றவும் வகுத்த வருட்பெருஞ் ஜோதி

kāṟṟiṉiṟ perunilai karunilai yaḷavila āṟṟavum vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which with immense power ordained within the air the measureless great state and the seed state.

COMMENTARY – The divine intelligence placed within air both unseen potential and its full expression. Air can carry a microscopic seed of life (the seed state), and it also constitutes the vast, boundless atmosphere (the great state); both are held together by Arutperunjothi.

235

காற்றிடை யீரியல் காட்டி யதிற்பல

ஆற்றவும் வகுத்த வருட்பெருஞ் ஜோதி

kāṟṟiṭai yīriyal kāṭṭi yatiṟpala āṟṟavum vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which revealed two natures within the air and skillfully established many things in it.

COMMENTARY – The Divine Light established the principle of duality within the air, creating pairs of opposites like gentle and harsh, or inward and outward movement. This fundamental division is what allows for the rich variety of existence we experience.

236

காற்றினி லிடைநடு கடைநடு வகம்புறம்

ஆற்றவும் வகுத்த வருட்பெருஞ் ஜோதி

kāṟṟiṉi liṭainaṭu kaṭainaṭu vakampuṟam āṟṟavum vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which skillfully established the middle-center, the end-center, the inside, and the outside within the air.

COMMENTARY – Even in the seemingly formless element of air, the Divine Light has created a complex structure. By defining concepts like center, periphery, inside, and outside, it gives order and dimension to what would otherwise be undifferentiated, pointing to a hidden divine architecture in all of creation.

237

காற்றினிற் குணம்பல கணம்பல வணம்பல

ஆற்றலி னமைத்த வருட்பெருஞ் ஜோதி

kāṟṟiṉiṟ kuṇampala kaṇampala vaṇampala āṟṟali ṉamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which powerfully established in the air many qualities, many categories, and many forms.

COMMENTARY – The air we breathe is not a simple, uniform substance. The Divine Light has filled it with countless qualities, classifications, and subtle forms, meaning every nuance is a deliberate expression of divine intelligence.

238

காற்றிடைச் சத்திகள் கணக்கில வுலப்பில

ஆற்றவு மமைத்த வருட்பெருஞ் ஜோதி

kāṟṟiṭaic cattikaḷ kaṇakkila vulappila āṟṟavu mamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which skillfully established countless, inexhaustible Saktis within the air.

COMMENTARY – The Divine Light has infused the air with innumerable and inexhaustible energies, or *Saktis*. This means the air is not merely a physical element but a living medium of divine power, which we constantly interact with through our breath.

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காற்றிடைச் சத்தர்கள் கணிதங் கடந்தன

ஆற்றவும் வகுத்த வருட்பெருஞ் ஜோதி

kāṟṟiṭaic cattarkaḷ kaṇitaṅ kaṭantaṉa āṟṟavum vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which skillfully established within the air Saktas who are beyond all calculation.

COMMENTARY – Within the air, the Divine Light has also placed countless *Saktas*, which are conscious beings who wield divine power. This reveals a cosmos that is alive with energy and with intelligence, where even the elements are presided over by conscious entities.

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காற்றிடை யுயிர்பல கதிபல கலைபல

ஆற்றலி னமைத்த வருட்பெருஞ் ஜோதி

kāṟṟiṭai yuyirpala katipala kalaipala āṟṟali ṉamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which with its power established within the air the many lives, the many destinies, and the many arts.

COMMENTARY – The air is the medium through which life itself unfolds. It carries physical beings and their destinies (*gati*) and the various arts or forms of knowledge (*kalai*), all sustained by the power of the Grace-Light.

காற்றிடை நானிலைக் கருவிக ளனைத்தையும்

ஆற்றுற வகுத்த வருட்பெருஞ் ஜோதி

kāṟṟiṭai nāṉilaik karuvika ḷaṉaittaiyum āṟṟuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which skillfully arranged all the instruments of the four states to function within the air.

COMMENTARY – The subtle instruments of consciousness, those that allow us to experience states like waking, dreaming, and deep sleep, are also established by the Grace-Light to function within the element of air. This connects the physical element of air to the inner workings of the mind.

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காற்றிடை யுணரியல் கருதிய லாதிய

ஆற்றுற வகுத்த வருட்பெருஞ் ஜோதி

kāṟṟiṭai yuṇariyal karutiya lātiya āṟṟuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which skillfully arranged the nature of perception, the nature of thought, and the like within the air.

COMMENTARY – The fundamental processes of the mind, such as perception and thought, are also sustained by the air. The Grace-Light ordained the air to be the medium for our entire mental and sensory life.

243

காற்றிடைச் செயலெலாங் கருதிய பயனெலாம்

ஆற்றவும் வகுத்த வருட்பெருஞ் ஜோதி

kāṟṟiṭaic ceyalelāṅ karutiya payaṉelām āṟṟavum vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which ordained that all actions and all their intended results be accomplished within the air.

COMMENTARY – Even the principle of action and consequence, where our deeds bring about results, is managed within the domain of air. The Grace-Light established this elemental medium as the field where all our actions find their intended effect.

244

காற்றினிற் பக்குவக் கதியெலாம் விளைவித்

தாற்றலின் வகுத்த வருட்பெருஞ் ஜோதி

kāṟṟiṉiṟ pakkuvak katiyelām viḷaivit tāṟṟaliṉ vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which with its power causes all paths of maturity to manifest and arranges them within the air.

COMMENTARY – The air is the medium for spiritual progress as well. The various paths a soul takes toward maturity, or *pakkuvam* (ripening), are all brought to fruition within this element by the power of the Grace-Light.

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காற்றினிற் காலங் கருதுறு வகையெலாம்

ஆற்றவும் வகுத்த வருட்பெருஞ் ஜோதி

kāṟṟiṉiṟ kālaṅ karuturu vakaiyelām āṟṟavum vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which skillfully established in the air all the ways time manifests.

COMMENTARY – The very fabric of time, from moments to ages, is a creation of the Vast Grace-Light. Vallalar says that time itself is established within the element of air, linking our experience of its passage to the rhythm of breath and life.

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காற்றியல் பலபல கணித்ததிற் பிறவும்

ஆற்றவும் வகுத்த வருட்பெருஞ் ஜோதி

kāṟṟiyal palapala kaṇittatiṟ piṟavum āṟṟavum vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which skillfully established the many varied properties of air and other phenomena defined within it.

COMMENTARY – The Grace-Light is more than a distant, abstract power; it is the source of the specific, tangible qualities of the physical world. It defines the very properties of air and everything that depends on it

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வெளியிடைப் பகுதியின் விரிவிய லணைவியல்

அளியுற வமைத்த வருட்பெருஞ் ஜோதி

veḷiyiṭaip pakutiyiṉ viriviya laṇaiviyal aḷiyuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which lovingly established in the ether the nature of matter's expansion and combination.

COMMENTARY – Moving from air to the subtler element of ether (*veḷi*, or space), Vallalar attributes the fundamental laws of physics to the Grace-Light. The principles governing how matter expands, contracts, and combines are not random accidents, but expressions of a loving, divine intelligence.

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வெளியிடைப் பூவெலாம் வியப்புறு திறனெலாம்

அளியுற வமைத்த வருட்பெருஞ் ஜோதி

veḷiyiṭaip pūvelām viyappuṟu tiṟaṉelām aḷiyuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which lovingly established in the ether all the elements and all their wondrous powers.

COMMENTARY – The ether (*veḷi*) is presented as the source from which all other material elements, like earth, water,

and fire, emerge. The Grace-Light is the power that creates these elements and endows them with their distinct and wonderful properties.

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வெளியினி லொலிநிறை வியனிலை யனைத்தும்

அளியுற வமைத்த வருட்பெருஞ் ஜோதி

veḷiyiṉi loliniṟai viyaṉilai yaṉaittum aḷiyuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which lovingly established in the ether all the vast states pervaded by sound.

COMMENTARY – In classical Indian thought, the defining quality of the ether (*veḷi*) is sound. Vallalar states that this primordial sound, which pervades all of space and is the basis of all other vibrations, was lovingly established by the Grace-Light as a foundational aspect of reality.

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வெளியிடைக் கருநிலை விரிநிலை யருநிலை

அளிகொள வகுத்த வருட்பெருஞ் ஜோதி

veḷiyiṭaik karunilai virinilai yarunilai aḷikoḷa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which graciously establishes in the expanse the germinal state, the expanded state, and the subtle state.

COMMENTARY – The Grace-Light governs every phase of existence. It establishes the *karunilai* (the germinal state), like a seed holding a future tree; the *virinilai* (the expanded, manifested state), which is the physical world we see; and the *arunilai* (the subtle, formless state), which is the underlying essence of all things.

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வெளியிடை முடிநிலை விளங்குற வகுத்தே

அளிபெற விளக்கு மருட்பெருஞ் ஜோதி

veḷiyiṭai muṭinilai viḷaṅkuṟa vakuttē aḷipeṟa viḷakku
maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which establishes the final state to shine clearly in the expanse and illuminates it with grace.

COMMENTARY – Beyond the cycles of creation, the Grace-Light establishes the ultimate destination for the soul. This is the *muṭinilai* (the final state), a condition of supreme clarity and liberation. The Light does more than create this state; it illuminates the path to it with its own grace.

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வெளியினிற் சத்திகள் வியப்புற சத்தர்கள்

அளியுற வகுத்த வருட்பெருஞ் ஜோதி

veḷiyiṉiṟ cattikaḷ viyappuṟa cattarkaḷ aḷiyuṟa vakutta
varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, to the marvel of the Saktis, graciously establishes the Shaktas in the expanse.

COMMENTARY – The Grace-Light brings forth both the fundamental cosmic energies, called *Saktis*, and the beings who can master these energies, the *Shaktas*. The creative power of the Light is so profound that even the personified cosmic energies themselves are filled with wonder when they see the powerful beings the Light creates.

253

வெளியிடை யொன்றே விரித்ததிற் பற்பல

அளியுற வகுத்த வருட்பெருஞ் ஜோதி

veḷiyiṭai yoṉṟē virittatiṟ paṟpala aḷiyuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which expands the One alone in the expanse and graciously establishes the manifold within it.

COMMENTARY – All the multiplicity and diversity of the universe originates from a single, unified source. The Grace-Light lovingly expands that one reality into the countless forms we see, yet all remain connected to, and contained within, the original One.

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வெளியிடை பலவே விரித்ததிற் பற்பல

அளிதர வமைத்த வருட்பெருஞ் ஜோதி

veḷiyiṭai palavē virittatiṟ paṟpala aḷitara vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which expands the many themselves in the expanse and arranges the manifold within them to bestow grace.

COMMENTARY – Creation is an endlessly unfolding process. The Grace-Light creates many things from the One and it then takes those many things and expands them into even greater complexity and variety. This intricate, multi-layered arrangement of existence is itself an act of grace.

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வெளியிடை யுயிரியல் வித்தியல் சித்தியல்

அளிபெற வமைத்த வருட்பெருஞ் ஜோதி

veḷiyiṭai yuyiriyal vittiyal cittiyal aḷipeṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which graciously established in space the nature of life, the nature of knowledge, and the nature of powers.

COMMENTARY – The very fabric of existence is infused with three fundamental potentials by the Grace-Light. These are the potential for life to emerge, the potential for consciousness to gain knowledge, and the potential for the soul to attain spiritual powers, or *siddhis*.

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வெளியி னனைத்தையும் விரித்ததிற் பிறவும்

அளியுற வமைத்த வருட்பெருஞ் ஜோதி

veḷiyi ṉaṉaittaiyum virittatiṯ piṟavum aḷiyuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which graciously expanded all of space and established all other things within it.

COMMENTARY – The Supreme Grace-Light is the source of everything, without exception. It created the infinite space of existence itself and then filled it with all the forms and realities we experience.

257

புறநடுவொடு கடை புணர்ப்பித் தொருமுதல்

அறமுற வகுத்த வருட்பெருஞ் ஜோதி

puṟanaṭuvoṭu kaṭai puṇarppit torumutal aṟamuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which righteously established a single beginning by joining together the middle and the end of the outer realm.

COMMENTARY – The Grace-Light organizes the outer realm by uniting its middle and end to establish a single, unified beginning. By revealing these stages as a connected whole, it establishes the true starting point for the soul's journey.

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புறந்தலை நடுவொடு புணர்ப்பித் தொருகடை

அறம்பெற வகுத்த வருட்பெருஞ் ஜோதி

puṟantalai naṭuvoṭu puṇarppit torukaṭai aṟampeṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which defined a single end for the attainment of righteousness by joining together the beginning and the middle of the outer realm.

COMMENTARY – The spiritual path has a clear destination. By integrating our experience in the outer world (the beginning) with our journey through the inner realms (the middle), we are led to a single goal: a life of truth and righteousness.

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அகப்புற நடுக்கடை யணைவாற் புறமுதல்

அகப்பட வகுத்த வருட்பெருஞ் ஜோதி

akappuṟa naṭukkaṭai yaṇaivāṟ puṟamutal akappaṭa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, by the union of the middle and the end of the inner-outer realm, arranged it so the beginning of the outer realm is contained within.

COMMENTARY – The spiritual journey culminates in profound integration. When the subtle, intermediate, and final states of being are unified, the external world is no longer experienced as separate but is realized as part of one's own inner consciousness.

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அகப்புற நடுமுத லணைவாற் புறக்கடை

அகப்பட வமைத்த வருட்பெருஞ் ஜோதி

akappuṟa naṭumuta laṇaivāṟ puṟakkaṭai akappaṭa vamaitta varuṭperuñ jōti

TRANSLATION – Supreme Grace-Light, which unites the middle and beginning of the inner-outer realm, thus establishing the outer-end to be contained within.

COMMENTARY – By organizing the subtle, inner-outer realm, the Grace-Light brings about a profound change. The final results of our actions in the outer world are no longer external gains or losses, but are realized as an inner transformation.

261

கருதக நடுவொடு கடையணைந் தகமுதல்

அருளுற வமைத்த வருட்பெருஞ் ஜோதி

karutaka naṭuvoṭu kaṭaiyaṇain takamutal aruḷuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Supreme Grace-Light, which unites the middle and end of the conceptual core, establishing the inner-beginning to be filled with grace.

COMMENTARY – The focus here shifts to the *agam*, the inner realm of thought itself. The Grace-Light unifies our mental processes so that the very source of our consciousness becomes infused with its grace.

262

தணியக நடுவொடு தலையணைந் தகக்கடை

அணியுற வகுத்த வருட்பெருஞ் ஜோதி

taṇiyaka naṭuvoṭu talaiyaṇain takakkaṭai aṇiyuṟa vakutta varuṭperuñ jōti

TRANSLATION – Supreme Grace-Light, which unites the middle and top of the serene inner space, beautifully arranging the inner-end.

COMMENTARY – The Grace-Light connects the center of our being, the heart, with the highest point of consciousness in the head. This union brings our journey within the inner realm to a beautifully ordered and harmonious conclusion.

263

அகநடு புறக்கடை யணைந்தகப் புறமுதல்

அகமுற வகுத்த வருட்பெருஞ் ஜோதி

akanaṭu puṟakkaṭai yaṇaintakap puṟamutal akamuṟa vakutta varuṭperuñ jōti

TRANSLATION – Supreme Grace-Light, which unites the inner-middle with the outer-end, arranging the beginning of the inner-outer realm to be held within the inner realm.

COMMENTARY – A direct link is forged between the center of the inner world (*agam*) and the final destination of the outer world (*puram*). This integration ensures the subtle realm that bridges them is governed entirely from within your deepest consciousness.

264

அகநடு புறத்தலை யணைந்தகப் புறக்கடை

அகலிடை வகுத்த வருட்பெருஞ் ஜோதி

akanaṭu puṟattalai yaṇaintakap puṟakkaṭai akaliṭai vakutta varuṭperuñ jōti

TRANSLATION – Supreme Grace-Light, which unites the inner-middle with the outer-top, arranging the end of the inner-outer realm in the vast expanse.

COMMENTARY – The Grace-Light connects our inner core with the highest point of the external world, dissolving the final boundary of the individual self. Through this union, the being is guided to merge into a vast, open expanse of universal consciousness.

265

அகநடு வதனா லகப்புற நடுவை

அகமற வகுத்த வருட்பெருஞ் ஜோதி

akanaṭu vataṉā lakappuṟa naṭuvai akamaṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, through the center of the inner realm, perfectly established the center of the inner-outer realm.

COMMENTARY – A clear principle of order is revealed: the center (*naṭu*) of the inner realm establishes the structure of the next sphere, the inner-outer realm. The creative force flows from the core outwards.

266

அகப்புற நடுவா லணிபுற நடுவை

அகப்பட வமைத்த வருட்பெருஞ் ஜோதி

akappuṟa naṭuvā laṇipuṟa naṭuvai akappaṭa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, through the center of the inner-outer realm, established the center of the beautiful outer realm so that it is encompassed.

COMMENTARY – This outward flow of organization continues, as the center of the inner-outer realm in turn establishes and contains the center of the beautiful outer realm.

267

புறநடு வதனாற் புறப்புற நடுவை

அறமுற வகுத்த வருட்பெருஞ் ஜோதி

puṟanaṭu vataṉāṟ puṟappuṟa naṭuvai aṟamuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, through the center of the outer realm, righteously established the center of the outer-outer realm.

COMMENTARY – The cascade of creation reaches its next stage. The center of the outer realm gives form and righteous order to the most external sphere, the outer-outer realm (*puṟappuṟam*).

268

புகலரு மகண்ட பூரண நடுவால்

அகநடு வகுத்த வருட்பெருஞ் ஜோதி

pukalaru makaṇṭa pūraṇa naṭuvāl akanaṭu vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, through the center of the ineffable, indivisible plenitude, established the center of the inner realm.

COMMENTARY – After tracing creation from the inside out, Vallalar points to the ultimate origin. The very center of the "inner" realm is itself established by something more profound: the center of an indescribable, whole, and perfect fullness. This is the true source from which all organized reality emerges.

269

புறப்புறக் கடைமுதற் புணர்ப்பாற் புறப்புற

அறக்கணம் வகுத்த வருட்பெருஞ் ஜோதி

puṟappuṟak kaṭaimutaṟ puṇarppāṟ puṟappuṟa aṟakkaṇam vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, by joining the end and the beginning of the outer-outer realm, established its righteous qualities.

COMMENTARY – The Grace-Light's ordering work is complete. By joining the end of the outermost realm back to its beginning, the Light ensures that even this most distant sphere is a place of wholeness and righteous order.

270

புறத்தியல் கடைமுதற் புணர்ப்பாற் புறத்துறும்

அறக்கணம் வகுத்த வருட்பெருஞ் ஜோதி

puṟattiyal kaṭaimutaṟ puṇarppāṟ puṟatṟuṟum aṟakkaṇam vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the righteous categories of the external realm by uniting the last with the first of its order.

COMMENTARY – The Grace-Light also creates order in the external world of our daily lives, society, and interactions. It establishes the principles of right living by creating a complete and coherent system where everything has its proper place and function.

271

அகப்புறக் கடைமுத லணைவா லக்கணம்

அகத்துற வகுத்த வருட்பெருஞ் ஜோதி

akappuṟak kaṭaimuta laṇaivā lakkaṇam akattuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the categories of the internal-external realm to reside within the internal, by uniting the last with the first of its order.

COMMENTARY – The Grace-Light organizes the bridge between our inner self and the outer world, a realm known as the "internal-external." This is the world of the mind and senses, and its principles are established within our deepest consciousness, linking what we perceive to who we are.

272

அகக்கடை முதற்புணர்ப் பதனா லகக்கணம்

அகத்திடை வகுத்த வருட்பெருஞ் ஜோதி

akakkaṭai mutaṟpuṇarp pataṉā lakakkaṇam akattiṭai vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the categories of the internal realm within the internal itself, by uniting the last with the first of its order.

COMMENTARY – Finally, the Grace-Light brings order to the purely internal realm of the soul. The very qualities of our innermost consciousness are established within itself, creating a complete and self-aware center of being.

273

வானிடைக் காற்றும் காற்றிடை நெருப்பும்

ஆனற வகுத்த வருட்பெருஞ் ஜோதி

vāṉiṭaik kāṟṟum kāṟṟiṭai neruppum āṉaṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which distinctly established air within space and fire within air.

COMMENTARY – The Grace-Light is the creative force that brought the universe into being, element by element. It established air from the vastness of space, and then brought forth fire from air, beginning a cosmic sequence of creation.

274

நெருப்பிடை நீரும் நீரிடைப் புவியும்

அருப்பிட வகுத்த வருட்பெருஞ் ஜோதி

neruppiṭai nīrum nīriṭaip puviyum aruppiṭa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established water within fire and earth within water, causing them to take form.

COMMENTARY – Continuing the cosmic creation, the Grace-Light brought forth water from fire, and from water, it formed the solid earth. This completes the elemental chain, showing how the entire physical world, in all its forms, is a direct manifestation of this divine light.

275

நீர்மேல் நெருப்பும் நெருப்பின்மே லுயிர்ப்பும்

ஆர்வுற வகுத்த வருட்பெருஞ் ஜோதி

nīrmēl neruppum neruppiṉmē luyirppum ārvuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which lovingly established fire upon water and breath upon fire.

COMMENTARY – The creative process is described here as a loving act. By placing fire (energy) over water and breath (life) over fire, the Grace-Light establishes the conditions necessary for living beings to emerge.

276

புனன்மேற் புவியும் புவிமேற் புடைப்பும்

அனன்மேல் வகுத்த வருட்பெருஞ் ஜோதி

puṉaṉmēṟ puviyum puvimēṟ puṭaippum aṉaṉmēl vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, over fire, established the earth upon water and the formations upon the earth.

COMMENTARY – Here, the creation of our physical world is completed. The Grace-Light fashions the planet itself, with its landmasses emerging from the waters, and then creates the diverse forms and features that cover its surface.

277

பகுதிவான் வெளியிற் படர்ந்தமா பூத

வகல்வெளி வகுத்த வருட்பெருஞ் ஜோதி

pakutivāṉ veḷiyiṟ paṭarntamā pūta vakalveḷi vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the expansive space for the great, spreading elements within the cosmic space of pakuti.

COMMENTARY – A key idea: pakuti, or primordial matter. Before the elements could exist, the Grace-Light had to create a "space" or potential for them within this unmanifest source material, making the entire physical cosmos possible.

278

உயிர்வெளி யிடையே வுரைக்கரும் பகுதி

அயவெளி வகுத்த வருட்பெருஞ் ஜோதி

uyirveḷi yiṭaiyē vuraikkarum pakuti ayaveḷi vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, within the space of the soul, established the subtle space for the ineffable pakuti.

COMMENTARY – The focus now shifts from the creation of the universe to the nature of the soul. The Grace-Light creates a connection point within each soul, a subtle space where primordial matter (*pakuti*) can interact with consciousness, which is the basis for our experience of having a body and living in a material world.

279

உயிர்வெளி யதனை யுணர்கலை வெளியில்

அயலற வகுத்த வருட்பெருஞ் ஜோதி

uyirveḷi yataṉai yuṇarkalai veḷiyil ayalaṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the space of the soul to be without separation within the space of perceptive consciousness.

COMMENTARY – Our individual soul is not an isolated bubble of awareness. The Grace-Light has designed it to exist seamlessly within a greater, universal field of

consciousness, meaning our personal awareness is fundamentally connected to a larger reality.

280

கலைவெளி யதனைக் கலப்பறு சுத்த

அலர்வெளி வகுத்த வருட்பெருஞ் ஜோதி

kalaiveḷi yataṉaik kalapparu cutta alarveḷi vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the space of *kalās* within the unmixed, pure, expansive space.

COMMENTARY – The space of consciousness, which contains the soul, is itself held within a yet greater space: a vast, pure, and expansive realm. The Grace-Light creates each level of reality from the one before it, moving from the specific to the universal.

281

சுத்தநல் வெளியைத் துரிசறு பரவெளி

அத்திடை வகுத்த வருட்பெருஞ் ஜோதி

cuttanal veḷiyait turicaṟu paraveḷi attiṭai vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established that good, pure space within the blemishless transcendent space.

COMMENTARY – The good, pure space is itself set within a higher realm, the transcendent space (*paraveḷi*). Vallalar is drawing a map of reality: nested worlds, each more subtle and vast than the last.

282

பரவெளி யதனைப் பரம்பர வெளியில்

அரசுற வகுத்த வருட்பெருஞ் ஜோதி

paraveḷi yataṉaip parampara veḷiyil aracuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established that transcendent space to reign sovereign within the space of Paramparam.

COMMENTARY – The transcendent space, *paraveḷi*, is not the final reality. It exists and reigns within an even vaster domain called *Paramparam*, the realm of succession. Each space is governed by the one that contains it, all under the authority of the Grace-Light.

283

பரம்பர வெளியைப் பராபர வெளியில்

அரந்தெற வகுத்த வருட்பெருஞ் ஜோதி

parampara veḷiyaip parāpara veḷiyil aranteṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the space of Paramparam within the space of *Parāparam*, dispelling all affliction.

COMMENTARY – The realm of *Paramparam* is itself situated within *Parāparam*, a space that is both beyond everything and within everything. Placing it here removes all sorrow. This suggests that as consciousness ascends through these higher realms, suffering falls away.

284

பராபர வெளியைப் பகர்பெரு வெளியில்

அராவற வகுத்த வருட்பெருஞ் ஜோதி

parāpara veḷiyaip pakarperu veḷiyil arāvaṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the space of *Parāparam* without defect within the renowned Great Space.

COMMENTARY – Finally, the space of *Parāparam* is perfectly established within the ultimate reality, the Great Space (*peru veḷi*). This is the source and container of all

other spaces, the final, boundless expanse where everything originates, all perfectly ordered by the Grace-Light.

285

பெருவெளி யதனைப் பெருஞ்சுக வெளியில்

அருளுற வகுத்த வருட்பெருஞ் ஜோதி

peruveḷi yataṉaip peruñcuka veḷiyil aruḷuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which graciously established the great expanse within the space of supreme bliss.

COMMENTARY – The ultimate foundation for this entire cosmic structure is not emptiness, but bliss. The Great Space itself is established within the space of supreme bliss, revealing that the very nature of existence, as created by the Divine Light, is joyful.

286

குணமுதற் கருவிகள் கூடிய பகுதியில்

அணைவுற வகுத்த வருட்பெருஞ் ஜோதி

kuṇamutaṟ karuvikaḷ kūṭiya pakutiyil aṇaivuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which arranged for the instruments, beginning with the gunas, to unite within the realm of Pakuti.

COMMENTARY – The Divine Light's organizing principle extends to the building blocks of the material world. It gathers the *gunas* (the three primal qualities of nature) and arranges them within *Pakuti* (primordial matter), giving form and function to physical existence.

287

மனமுதற் கருவிகள் மன்னுயிர் வெளியிடை

அனமுற வகுத்த வருட்பெருஞ் ஜோதி

maṉamutaṟ karuvikaḷ maṉṉuyir veḷiyiṭai aṉamuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which fitted the instruments, beginning with the mind, into the space of the enduring soul.

COMMENTARY – The same Divine Light that structures the cosmos also equips the individual soul. The mind and its related faculties are described as instruments carefully fitted into the soul's own space, enabling it to perceive and interact with the world.

288

காலமே முதலிய கருவிகள் கலைவெளி

ஆலுற வகுத்த வருட்பெருஞ் ஜோதி

kālamē mutaliya karuvikaḷ kalaiveḷi āluṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which set the instruments, beginning with Time, to operate within the space of Kalai.

COMMENTARY – Our experience of reality is also structured by the Divine Light. It sets fundamental principles like Time as instruments within the space of *Kalai*, the spiritual principle of limited agency that defines our conditioned existence.

289

துரிசறு கருவிகள் சுத்தநல் வெளியிடை

அரசுற வகுத்த வருட்பெருஞ் ஜோதி

turicaṟu karuvikaḷ cuttanal veḷiyiṭai aracuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which ordained the faultless instruments to hold dominion within the pure and good space.

COMMENTARY – Beyond the limited instruments of the ordinary mind, the Divine Light provides "faultless instruments" for a higher state of being. These perfect faculties hold dominion in a "pure and good space," representing the soul's potential for a purified, direct perception of reality.

290

இவ்வெளி யெல்லா மிலங்கவண் டங்கள்

அவ்வயி னமைத்த வருட்பெருஞ் ஜோதி

ivveḷi yellā milaṅkavaṇ ṭaṅkaḷ avvayi ṉamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, the Vast Grace-Light, that established the universes in their place so that all this space shines.

COMMENTARY – The creative power of the Vast Grace-Light, *Arutperunjothi*, is on a cosmic scale, arranging all the universes in existence. The purpose of this grand design is to make the entirety of space luminous and filled with divine presence.

291

ஓங்கிய வண்ட மொளிபெற முச்சுடர்

ஆங்கிடை வகுத்த வருட்பெருஞ் ஜோதி

ōṅkiya vaṇṭa moḷipeṟa muccuṭar āṅkiṭai vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, the Vast Grace-Light, that ordained the three luminaries in their place so the lofty universe would be illumined.

COMMENTARY – The "three luminaries" refer to the sun, the moon, and fire. The Grace-Light placed these sources of light within the cosmos to illuminate our universe, showing its care extends to the physical details of our world.

292

சிருட்டித் தலைவரைச் சிருட்டியண் டங்களை

அருட்டிறல் வகுத்த வருட்பெருஞ் ஜோதி

ciruṭṭit talaivaraic ciruṭṭiyaṇ ṭaṅkaḷai aruṭṭiṟal vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, the Vast Grace-Light, that with the power of grace ordained the lords of creation and the universes of creation.

COMMENTARY – The Grace-Light is the ultimate source of all cosmic activity. Here, it is shown establishing the gods or divine principles responsible for Creation, along with the worlds they bring into being.

293

காவல்செய் தலைவரைக் காவலண் டங்களை

ஆவகை யமைத்த வருட்பெருஞ் ஜோதி

kāvalcey talaivaraik kāvalaṇ ṭaṅkaḷai āvakai yamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, the Vast Grace-Light, that in like manner established the lords of preservation and the universes of preservation.

COMMENTARY – Just as it oversees creation, the Grace-Light also established the divine powers responsible for preserving the universes and maintaining cosmic order.

294

அழித்தல்செய் தலைவரை யவரண் டங்களை

அழுக்கற வமைத்த வருட்பெருஞ் ஜோதி

aḻittalcey talaivarai yavaraṇ ṭaṅkaḷai aḻukkaṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, the Vast Grace-Light, that flawlessly established the lords of dissolution and their universes.

COMMENTARY – The Grace-Light also established the divine powers responsible for dissolution, which brings cosmic cycles to an end. This process is described as "flawless," indicating that this act of unmaking is a pure and necessary part of the divine order, not an act of chaos or destruction.

295

மறைத்திடு தலைவரை மற்றுமண் டங்களை

அறத்தொடு வகுத்த வருட்பெருஞ் ஜோதி

maṟaittiṭu talaivarai maṟṟumaṇ ṭaṅkaḷai aṟattoṭu vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established with righteousness the leaders who conceal and the other realms.

COMMENTARY – The same divine light that creates and sustains also creates concealment. This power of 'hiding' or veiling reality is not a negative thing; it is part of the divine order, or *aṟam*. This veil allows souls to experience the world and mature at their own pace, before they are ready for the full truth of God.

296

தெளிவுசெய் தலைவரைத் திகழுமண் டங்களை

அளிபெற வகுத்த வருட்பெருஞ் ஜோதி

teḷivucey talaivarait tikaḻumaṇ ṭaṅkaḷai aḷipeṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which benevolently established the leaders who bring clarity and their radiant realms.

COMMENTARY – Just as the divine light creates the power of concealment, it also creates the power of revelation. This is the force of grace that lifts the veil, bringing clarity and understanding to the soul. Concealment and revelation are two sides of the same divine activity, guiding us toward truth.

297

விந்துவாஞ் சத்தியை விந்தினண் டங்களை

அந்திறல் வகுத்த வருட்பெருஞ் ஜோதி

vintuvāñ cattiyai vintiṉaṇ ṭaṅkaḷai antiṟal vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, with such might, established the Sakti which is Vindu and the universes of Vindu.

COMMENTARY – Creation begins from a single, infinitesimal point of pure potential, which Vallalar calls *Vindu*. This point is also a form of *Sakti*, or divine energy. The Grace-Light is the power that establishes this first seed of existence, from which all the worlds unfold.

298

ஓங்கார சத்திக ளுற்றவண் டங்களை

ஆங்காக வமைத்த வருட்பெருஞ் ஜோதி

ōṅkāra cattika ḷuṟṟavaṇ ṭaṅkaḷai āṅkāka vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which fittingly established the universes that hold the Saktis of Omkara

COMMENTARY – After the primal point comes the primal sound. The Grace-Light creates the energies, or *Saktis*, of *Omkara*, the sacred syllable 'Om', which is the vibration that underlies all of creation. Entire realms of existence are built upon this fundamental sound.

299

சத்தத் தலைவரைச் சாற்றுமண் டங்களை

அத்தகை வகுத்த வருட்பெருஞ் ஜோதி

cattat talaivaraic cāṟṟumaṇ ṭaṅkaḷai attakai vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, in such a manner, established the masters of sound and the renowned realms.

COMMENTARY – From the primal vibration of 'Om', all other sounds (*sattam*) emerge. The Grace-Light is the ultimate source of sound, establishing both the divine masters who preside over its principles and the cosmic realms associated with them.

300

நாதமாம் பிரமமும் நாதவண் டங்களை

ஆதரம் வகுத்த வருட்பெருஞ் ஜோதி

nātamām piramamum nātavaṇ ṭaṅkaḷai ātaram vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which lovingly fashioned both Brahmam, which is Natham, and the universes of Natham.

COMMENTARY – The Grace-Light is the source of even the highest cosmic principles. It lovingly fashioned both *Brahmam*, the ultimate divine reality conceived as *Natham* (Primal Sound), and the very universes that manifest from that sound

301

பகர்பரா சத்தியைப் பதியுமண் டங்களும்

அகமற வகுத்த வருட்பெருஞ் ஜோதி

pakarparā cattiyaip patiyumaṇ ṭaṅkaḷum akamaṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which flawlessly fashioned the proclaimed Para Sakthi and the universes where it resides.

COMMENTARY – The Grace-Light is presented as the origin of *Para Sakthi*, the Supreme Power or divine feminine energy. It created both this ultimate power and the cosmic realms where that power dwells, doing so flawlessly.

302

பரசிவ பதியைப் பரசிவாண் டங்களை

அரசுற வமைத்த வருட்பெருஞ் ஜோதி

paraciva patiyaip paracivāṇ ṭaṅkaḷai aracuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established in sovereignty the Lord Parasivam and the universes of Parasivam.

COMMENTARY – The Grace-Light is the ultimate source that established *Parasivam*, the Supreme Transcendent Being, as the sovereign lord of his own cosmic realms. Even the highest conception of God as a personal lord originates from the impersonal Grace-Light.

303

எண்ணில்பல் சத்தியை யெண்ணிலண் டங்களை

அண்ணுற வகுத்த வருட்பெருஞ் ஜோதி

eṇṇilpal cattiyai yeṇṇilaṇ ṭaṅkaḷai aṇṇuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which fashioned and brought into being innumerable Sakthis and innumerable universes.

COMMENTARY – The creative scope of the Grace-Light is infinite. It has brought forth countless Sakthis (divine feminine powers) and a corresponding number of universes for them to inhabit, showing its inexhaustible nature.

304

அளவில்பல் சத்தரை யளவி லண்டங்களை

அளவற வகுத்த வருட்பெருஞ் ஜோதி

aḷavilpal cattarai yaḷavi laṇṭaṅkaḷai aḷavaṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which boundlessly fashioned measureless *Sāthars* and measureless universes.

COMMENTARY – Complementing the previous verse, this line states that the Grace-Light also created measureless *Sāthars* (masculine principles of power) and their boundless universes. Together, these verses paint a picture of an endlessly creative source that produces infinite realms of both feminine and masculine divine energies.

305

உயிர்வகை யண்ட முலப்பில வெண்ணில

அயர்வற வகுத்த வருட்பெருஞ் ஜோதி

uyirvakai yaṇṭa mulappila veṇṇila ayarvaṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi faultlessly created the innumerable, inexhaustible kinds of life and universes.

COMMENTARY – Creation is not a random or flawed process; it is a perfect and inexhaustible expression of the Grace-Light. This verse inspires wonder at the sheer variety of life forms and worlds, all brought into being with flawless intention by a single, compassionate source.

306

களவில கடல்வகை கங்கில கரையில

அளவில வகுத்த வருட்பெருஞ் ஜோதி

kaḷavila kaṭalvakai kaṅkila karaiyila aḷavila vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi created immeasurable, boundless, shoreless kinds of seas.

COMMENTARY – The image of a shoreless, boundless sea evokes a feeling of the infinite. By focusing on the vastness of the oceans, Vallalar brings the abstract concept of

limitless creation into a tangible, awe-inspiring part of the natural world.

307

கடலவை யனைத்துங் கரையின்றி நிலையுற

அடலன லமைத்த வருட்பெருஞ் ஜோதி

kaṭalavai yaṉaittuṅ karaiyiṉṟi nilaiyuṟa aṭalaṉa lamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi established a mighty fire to keep all the seas stable, preventing them from overflowing their shores.

COMMENTARY – A powerful fire within the ocean is the traditional explanation of how the seas keep their balance without overflowing their shores. For Vallalar this natural law is the Light's intelligence at work, preventing chaos and sustaining the world.

308

கடல்களு மலைகளுங் கதிகளு நதிகளும்

அடலுற வகுத்த வருட்பெருஞ் ஜோதி

kaṭalkaḷu malaikaḷuṅ katikaḷu natikaḷum aṭaluṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi powerfully created the seas, the mountains, the paths, and the rivers.

COMMENTARY – The fundamental features of our world, from mountains and seas to the very paths we travel, are all expressions of the Grace-Light's creative power. The shaping of the physical landscape is presented as a deliberate, powerful act of divine intelligence.

309

கடலிடைப் பல்வளங் கணித்ததிற் பல்லுயிர்

அடலுற வகுத்த வருட்பெருஞ் ஜோதி

kaṭaliṭaip palvaḷaṅ kaṇittatiṟ palluyir aṭaluṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi ordained many resources within the sea and powerfully created many living beings in it.

COMMENTARY – The act of creation is also an act of nurturing. The Grace-Light formed the oceans and populated them with life and thoughtfully provided the resources within them for that life to flourish, revealing the creator's nature as a benevolent provider.

310

மலையிடைப் பல்வளம் வகுத்ததிற் பல்லுயிர்

அலைவற வகுத்த வருட்பெருஞ் ஜோதி

malaiyiṭaip palvaḷam vakuttatiṟ palluyir alaivaṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which created manifold riches in the mountains and, within them, established many beings to live without suffering.

COMMENTARY – The divine creative impulse is fundamentally compassionate. The Grace-Light intended for its creatures to live without suffering (*alaivaṟa*), embedding care into the very fabric of existence.

311

ஒன்றினி லொன்றே யொன்றிடை யாயிரம்

அன்றற வகுத்த வருட்பெருஞ் ஜோதி

oṉṟiṉi loṉṟē yoṉṟiṭai yāyiram aṉṟaṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which flawlessly arranged one within one, and a thousand within that one.

COMMENTARY – This begins a meditation on the nested, fractal-like nature of reality. The universe is a collection of things and a system of worlds within worlds, where each part contains multitudes.

312

பத்திடை யாயிரம் பகரதிற் கோடி

அத்துற வகுத்த வருட்பெருஞ் ஜோதி

pattiṭai yāyiram pakaratiṟ kōṭi attuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, in that same way, established a thousand within ten, and ten million within each of those mentioned.

COMMENTARY – The scale of creation is exponential and almost beyond imagination. The organizing principle of the Grace-Light is one of immense and layered complexity.

313

நூற்றிடை யிலக்க நுவலதி லனந்தம்

ஆற்றிடை வகுத்த வருட்பெருஞ் ஜோதி

nūṟṟiṭai yilakka nuvalati laṉantam āṟṟiṭai vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, in that path, established one hundred thousand within one hundred, and countless numbers within each of those spoken of.

COMMENTARY – This vision of a nested reality expands beyond countable numbers into the realm of the infinite. The cosmos is boundless in its detail, with all its layers held together by the single intelligence of the Grace-Light.

314

கோடியி லனந்த கோடிபல் கோடி

ஆடுற வகுத்த வருட்பெருஞ் ஜோதி

kōṭiyi laṉanta kōṭipal kōṭi āṭuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established infinite ten-millions and many more ten-millions to be active within a single ten-million.

COMMENTARY – The structure of existence is so vast that it contains infinities within other infinities. This points to a reality that is dynamic and endlessly complex, defying all human attempts to measure or fully comprehend it.

315

வித்திய லொன்றா விளைவியல் பலவா

அத்தகை யமைத்த வருட்பெருஞ் ஜோதி

vittiya loṉṟā viḷaiviyal palavā attakai yamaitta varuṭperuñ jōti

TRANSLATION – The principle of the seed is one, while the principles of what it yields are many; Vast Grace-Light is what established this characteristic.

COMMENTARY – From a single cause, countless effects emerge. A single seed gives rise to a complex tree with many leaves, branches, and fruits. The Vast Grace-Light

established this fundamental principle of unity giving birth to diversity.

316

விளைவிய லனைத்தும் வித்திடை யடங்க

அளவுசெய் தமைத்த வருட்பெருஞ் ஜோதி

viḷaiviya laṉaittum vittiṭai yaṭaṅka aḷavucey tamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which measured and arranged for all the principles of the yield to be contained within the seed.

COMMENTARY – The reverse is also true: all the complexity of the final outcome is perfectly contained within its origin. The entire blueprint of a mighty tree, with all its future growth, is meticulously folded into a single tiny seed by the power of the Grace-Light.

317

வித்தும் பதமும் விளையுப கரிப்பும்

அத்திற லமைத்த வருட்பெருஞ் ஜோதி

vittum patamum viḷaiyupa karippum attiṟa lamaitta varuṭperuñ jōti

TRANSLATION – The seed, the proper conditions, the yield, and the supportive aids; Vast Grace-Light is what established this potent capability.

COMMENTARY – Creation is more than just a seed and its final form; it is a complete, supportive system. The Vast Grace-Light also provides the right conditions for growth (*padam*), the eventual result, and every other aid needed for potential to become reality.

318

வித்திடை முளையும் முளையிடை விளைவும்

அத்தக வமைத்த வருட்பெருஞ் ஜோதி

vittiṭai muḷaiyum muḷaiyiṭai viḷaivum attaka vamaitta varuṭperuñ jōti

TRANSLATION – The sprout within the seed, and the yield within the sprout; Vast Grace-Light is what established this quality.

COMMENTARY – Potential unfolds in an orderly, sequential process. The future sprout is already held within the seed, and the final yield is already promised in the young sprout. Each stage of existence perfectly contains the next, guided by the Grace-Light.

319

வித்தினுள் வித்தும் வித்ததில் வித்தும்

அத்திறம் வகுத்த வருட்பெருஞ் ஜோதி

vittiṉuḷ vittum vittatil vittum attiṟam vakutta varuṭperuñ jōti

TRANSLATION – The seed within the seed, and the seed within that very seed; Vast Grace-Light is what designed this system.

COMMENTARY – This creative process is designed to be self-perpetuating, an unbroken chain of cause and effect. The seed contains the plant that will make a new seed, which in turn contains the next generation, continuing infinitely.

320

விளைவினுள் விளைவும் விளைவதில் விளைவும்

அளையுற வகுத்த வருட்பெருஞ் ஜோதி

viḷaiviṉuḷ viḷaivum viḷaivatil viḷaivum aḷaiyuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the product within the product and the product within its production, blending them together.

COMMENTARY – The final product is not separate from the process of its creation; the Grace-Light blends them into one. For instance, the essence of a finished object is present at every stage of its making. This ensures a seamless integrity between the journey and the destination.

321

முளையதின் முளையும் முளையினுண் முளையும்

அளைதர வமைத்த வருட்பெருஞ் ஜோதி

muḷaiyatiṉ muḷaiyum muḷaiyiṉuṇ muḷaiyum aḷaitara vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the sprout from its source and the sprout within the sprout, causing them to mingle.

COMMENTARY – The Grace-Light orchestrates growth as a continuous, unified flow. It is the power that draws the sprout from its source, the seed, while also embedding within that young sprout the complete pattern of its own future development.

322

வித்திடைப் பதமும் பதத்திடை வித்தும்

அத்துற வமைத்த வருட்பெருஞ் ஜோதி

vittiṭaip patamum patattiṭai vittum attuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the maturity within the seed and the seed within the maturity, joining them together.

COMMENTARY – The cycle of life, where the beginning contains the end and the end creates a new beginning, is held together by the Grace-Light. The seed holds the potential for the mature plant, and the mature plant in turn creates the seed, revealing a perfect, unbroken circle of divine order.

323

பதமதிற் பதமும் பதத்தினுட் பதமும்

அதிர்வற வகுத்த வருட்பெருஞ் ஜோதி

patamatiṟ patamum patattiṉuṭ patamum atirvaṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which unshakeably established the stage within the stage and the stage that arises from the stage.

COMMENTARY – This principle of orderly development applies to everything, more than living things. The Grace-Light ensures that all existence unfolds in stable, predictable stages, with each stage being both a complete state in itself and the firm foundation for the one that follows.

324

ஒற்றுமை வேற்றுமை யுரிமைக ளனைத்தும்

அற்றென வகுத்த வருட்பெருஞ் ஜோதி

oṟṟumai vēṟṟumai yurimaika ḷaṉaittum aṟṟeṉa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established all the properties of oneness and difference, each as it is.

COMMENTARY – The Grace-Light is the source of the laws of identity and difference. It set the characteristics that make things alike or distinct, and so ordered the diversity of creation.

325

பொருணிலை யுறுப்பியல் பொதுவகை முதலிய

அருளுற வகுத்த வருட்பெருஞ் ஜோதி

poruṇilai yuṟuppiyal potuvakai mutaliya aruḷuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which gracefully established the states of substance, the nature of their parts, their general categories, and more.

COMMENTARY – The Grace-Light is the source of the fundamental order of the universe. It defines what a thing is (its substance), what it is made of (its parts), and how it relates to other things (its category), bringing rational structure to all of creation.

326

உறவினி லுறவும் உறவினிற் பகையும்

அறனுற வகுத்த வருட்பெருஞ் ஜோதி

uṟaviṉi luṟavum uṟaviṉiṟ pakaiyum aṟaṉuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which righteously established kinship within kinship and enmity within kinship.

COMMENTARY – The Grace-Light is the source of the complex patterns of relationship in the world. This verse

observes that even within groups of allies or kin (*uṟavu*, kinship), there exist both deeper loyalties and the seeds of conflict.

327

பகையினிற் பகையும் பகையினி லுறவும்

அகைவுற வகுத்த வருட்பெருஞ் ஜோதி

pakaiyiṉiṟ pakaiyum pakaiyiṉi luṟavum akaivuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established enmity within enmity and kinship within enmity to be distinct.

COMMENTARY – Mirroring the previous couplet, Vallalar turns to the dynamics of opposition. Among groups of enemies (pakai, enmity), there are internal rivalries as well as unexpected alliances, and the Grace-Light ordained this entire web of complex human interactions.

328

பாதியு முழுதும் பதிசெயு மந்தமும்

ஆதியும் வகுத்த வருட்பெருஞ் ஜோதி

pātiyu muḻutum paticeyu mantamum ātiyum vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the half and the whole, the end that makes its mark, and the beginning.

COMMENTARY – The Grace-Light governs the fundamental structures of existence: parts and wholes, beginnings and endings. It is the creator of every cycle, ordaining the start and finish and the lasting impact that each ending has on what follows.

329

துணையு நிமித்தமுந் துலங்கதி னதுவும்

அணைவுற வகுத்த வருட்பெருஞ் ஜோதி

tuṇaiyu nimittamun tulaṅkati ṉatuvum aṇaivuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which ordained for the auxiliary cause, the instrumental cause, and the manifest material cause to come together.

COMMENTARY – For anything to be created, several types of causes must align. This verse refers to the classic philosophical categories: the material cause (the substance something is made from), the instrumental cause (the tools used), and the auxiliary cause (the agent acting). The Grace-Light is the power that brings all these elements together to make creation happen.

330

உருவதி னுருவும் உருவினுள் ளுருவும்

அருளுற வமைத்த வருட்பெருஞ் ஜோதி

uruvati ṉuruvum uruviṉuḷ ḷuruvum aruḷuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which graciously established the form within form, and the form inside form.

COMMENTARY – Creation is not a single, flat reality but a deeply layered one. The Grace-Light fashions forms that exist inside other forms, suggesting the infinite complexity of the cosmos, from the smallest cell to the vastest universe.

331

அருவினுள் ளருவும் மருவதி லருவும்

அருளிய லமைத்த வருட்பெருஞ் ஜோதி

aruviṉuḷ ḷaruvum maruvati laruvum aruḷiya lamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, by the law of grace, established the formless within the formless, and the formless in that which is subtle.

COMMENTARY – The Grace-Light structures the physical world and the subtle, non-physical realms. Even within what we might consider purely formless, it establishes order and reality, all governed by its nature as grace.

332

கரணமு மிடமுங் கலைமுத லணையுமோர்

அரணிலை வகுத்த வருட்பெருஞ் ஜோதி

karaṇamu miṭamuṅ kalaimuta laṇaiyumōr araṇilai vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which fashioned a protective state to be the place for the inner instruments, where the primal arts connect.

COMMENTARY – The body is a sanctuary for consciousness. The Grace-Light designed it to be a protective vessel for the *karanam* (the inner instruments of mind, intellect, and ego), providing a stable place for the soul's awareness to function and grow.

333

உருவதி லருவும் மருவதி லுருவும்

அருளுற வமைத்த வருட்பெருஞ் ஜோதி

uruvati laruvum maruvati luruvum aruḷuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which graciously established the formless within form, and form within the formless.

COMMENTARY – The physical and the spiritual are deeply interwoven. The Grace-Light places the formless essence within every visible form and, at the same time, gives rise to form from the formless. This verse points to the unity of physical and metaphysical.

334

வண்ணமு வடிவு மயங்கிய வகைபல

அண்ணுற வகுத்த வருட்பெருஞ் ஜோதி

vaṇṇamu vaṭivu mayaṅkiya vakaipala aṇṇuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which perfectly arranged the many varieties of intermingled colors and shapes.

COMMENTARY – The astonishing diversity of the world, with its endless spectrum of colors and shapes, is not random. It is a deliberate, beautiful arrangement orchestrated by the Grace-Light, the supreme artist of existence.

335

சிறுமையிற் சிறுமையும் சிறுமையிற் பெருமையும்

அறிதர வகுத்த வருட்பெருஞ் ஜோதி

ciṟumaiyiṯ ciṟumaiyum ciṟumaiyiṯ perumaiyum aṟitara vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established smallness within smallness and greatness within smallness, so that they may be known.

COMMENTARY – The Grace-Light exists at the most microscopic level, and is even smaller than that. Yet, within that infinite smallness, it also contains a paradoxical greatness, a truth we can come to know directly.

336

பெருமையிற் பெருமையும் பெருமையிற் சிறுமையும்

அருணிலை வகுத்த வருட்பெருஞ் ஜோதி

perumaiyiṯ perumaiyum perumaiyiṯ ciṟumaiyum aruṇilai vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established, in the state of grace, greatness within greatness and smallness within greatness.

COMMENTARY – The Grace-Light is also the infinitely vast, and even vaster than that. Within this immense greatness, however, it holds the essence of the smallest particle, and realizing this is itself a state of grace.

337

திண்மையிற் றிண்மையுந் திண்மை யினேர்மையும்

அண்மையின் வகுத்த வருட்பெருஞ் ஜோதி

tiṇmaiyiṯ ṟiṇmaiyun tiṇmai yiṉērmaiyum aṇmaiyiṉ vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established, in immediacy, firmness within firmness and the subtlety within firmness.

COMMENTARY – The Grace-Light is the ultimate source of all that is solid and stable in the universe. Within that very firmness lies an inherent subtlety, and this reality is immediately present to us.

338

மென்மையின் மென்மையும் மென்மையில் வன்மையும்

அன்மையற் றமைத்த வருட்பெருஞ் ஜோதி

meṉmaiyiṉ meṉmaiyum meṉmaiyil vaṉmaiyum aṉmaiyaṟ ṟamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which constituted softness within softness and hardness within softness, without any otherness.

COMMENTARY – The Grace-Light is the essence of all that is gentle and soft, yet it can also contain unyielding hardness within that softness. These apparent opposites are not in conflict; they are seamless expressions of the same unified reality.

339

அடியினுள் ளடியும் மடியிடை யடியும்

அடியுற வகுத்த வருட்பெருஞ் ஜோதி

aṭiyiṉuḷ ḷaṭiyum maṭiyiṭai yaṭiyum aṭiyuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which established the base within the base and the base amidst the base, to be the ultimate foundation.

COMMENTARY – The Grace-Light is the ultimate foundation of existence. It is the support that holds up every other foundation, the fundamental ground upon which everything rests.

340

நடுவினுண் ணடுவும் நடுவதி னடுவும்

அடர்வுற வமைத்த வருட்பெருஞ் ஜோதி

naṭuviṉuṇ ṇaṭuvum naṭuvati ṉaṭuvum aṭarvuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which densely established the center within the center and the center of the very center.

COMMENTARY – The Grace-Light is more than at the center of things; it is the center of the very center. This repetition emphasizes its role as the absolute, irreducible core and essence of all that is.

341

முடியினுண் முடியும் முடியினின் முடியும்

அடர்தர வமைத்த வருட்பெருஞ் ஜோதி

muṭiyiṉuṇ muṭiyum muṭiyiṉiṉ muṭiyum aṭartara vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which densely established the summit within the summit and the summit of the very summit.

COMMENTARY – Just as it is the ultimate foundation, the Grace-Light is also the absolute summit. It is the highest point of attainment, the peak that lies beyond all other peaks.

342

அகப்பூ வகவுறுப் பாக்க வதற்கவை

அகத்தே வகுத்த வருட்பெருஞ் ஜோதி

akappū vakavuṟup pākka vataṟkavai akattē vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which created the parts of the inner world, fashioning them within.

COMMENTARY – The "inner world" refers to the subtle, internal aspects of our being: our mind, consciousness, and all our faculties of experience. The Grace-Light is the creative force that forms this entire inner landscape from within.

343

புறப்பூ புறத்திற் புனையுரு வாக்கிட

அறத்துடன் வகுத்த வருட்பெருஞ் ஜோதி

puṟappū puṟattiṯ puṉaiyuru vākkiṭa aṟattuṭaṉ vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which, with righteousness, fashioned the adorned forms of the outer world.

COMMENTARY – The "outer world" is the physical realm we perceive with our senses. The Grace-Light fashions all these external forms, and it does so according to *aṟam* (righteousness or cosmic order), implying that the physical universe is imbued with a fundamental moral and structural integrity.

344

அகப்புறப் பூவகப் புறவுறுப் பியற்றிட

அகத்திடை வகுத்த வருட்பெருஞ் ஜோதி

akappuṟap pūvakap puṟavuṟup piyaṟṟiṭa akattiṭai vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which created the parts of the inner-outer world, fashioning them within.

COMMENTARY – The "inner-outer world" refers to the faculties that connect our inner experience to the outer world, such as our sense organs and motor functions. The

Grace-Light creates these instruments that allow us to perceive and interact with physical reality.

345

புறப்புறப் பூவதிற் புறப்புற வுறுப்புற

அறத்திடை வகுத்த வருட்பெருஞ் ஜோதி

puṟappuṟap pūvatiṯ puṟappuṟa vuṟuppuṟa aṟattiṭai vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which righteously established the outermost parts within the outermost world.

COMMENTARY – The Grace-Light's creative power reaches the outermost, most tangible realm (*puṟappuṟam*). Here *pū* means the world, not a flower: even the outermost parts of the physical world are set in a righteous order.

346

பாரிடை வேர்வையிற் பையிடை முட்டையில்

ஆருயி ரமைக்கு மருட்பெருஞ் ஜோதி

pāriṭai vērvaiyiṯ paiyiṭai muṭṭaiyil āruyi ramaikku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which fashions precious life from the earth, from sweat, from the womb, and from the egg.

COMMENTARY – All life, regardless of how it begins, originates from the Grace-Light. The verse lists the four traditional categories of birth: from the earth (plants), from moisture (microbes), from the womb (mammals), and from an egg (birds and reptiles). This shows the Grace-Light as the single, universal source for every form of life.

347

ஊர்வன பறப்பன வுறுவன நடப்பன

ஆர்வுற வகுத்த வருட்பெருஞ் ஜோதி

ūrvaṉa paṟappaṉa vuṟuvaṉa naṭappaṉa ārvuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which lovingly fashioned those that crawl, those that fly, those that abide and those that walk.

COMMENTARY – The Grace-Light creates all living things with love and care. This verse categorizes beings by how they move through the world, but the key idea is that creation is an act of divine affection, not a cold or mechanical process.

348

அசைவில வசைவுள வாருயிர்த் திரள்பல

அசலற வகுத்த வருட்பெருஞ் ஜோதி

acaivila vacaivuḷa vāruyirt tiraḷpala acalaṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which flawlessly fashions the many multitudes of precious lives, both motionless and mobile.

COMMENTARY – All of existence, from motionless beings like plants and stones to mobile ones like animals, is created perfectly by the Grace-Light. By dividing all of life into these two simple groups, Vallalar shows the comprehensive and flawless nature of the divine creative power.

349

அறிவொரு வகைமுத லைவகை யறுவகை

அறிதர வகுத்த வருட்பெருஞ் ஜோதி

aṟivoru vakaimuta laivakai yaṟuvakai aṟitara vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which establishes the levels of consciousness, from one sense up to five and six, so that beings may perceive.

COMMENTARY – The Grace-Light is the source of physical form and of consciousness itself. It establishes the different levels of awareness, traditionally classified by the number of senses a being possesses, from one-sensed plants to six-sensed humans (five senses plus intellect). This divine ordering allows each creature to perceive the world according to its capacity.

350

வெவ்வே றியலொடு வெவ்வேறு பயனுற

அவ்வா றமைத்த வருட்பெருஞ் ஜோதி

vevvē ṟiyaloṭu vevvēṟu payaṉuṟa avvā ṟamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, you established things with distinct natures to yield distinct results.

COMMENTARY – The world is not chaotic; it operates on a principle of cause and effect established by the divine light. Every thing, quality, and action has its own distinct nature and produces a corresponding result, creating an ordered and predictable universe.

351

சித்திர விசித்திர சிருட்டிகள் பலபல

அத்தகை வகுத்த வருட்பெருஞ் ஜோதி

cittira vicittira ciruṭṭikaḷ palapala attakai vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, you arranged the many, many marvelous and varied creations.

COMMENTARY – This is a moment of pure wonder at the sheer beauty and endless variety of the world. All of this magnificent diversity, from the smallest to the largest, originates from the singular, creative intelligence of the divine light.

352

பெண்ணினுள் ளாணு மாணினுட் பெண்ணும்

அண்ணுற வகுத்த வருட்பெருஞ் ஜோதி

peṇṇiṉuḷ ḷāṇu māṇiṉuṭ peṇṇum aṇṇuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, you fittingly established the masculine within the feminine and the feminine within the masculine.

COMMENTARY – Gender is not a rigid binary but a fluid blend. The divine light has placed what we consider masculine qualities within the feminine form, and feminine qualities within the masculine, suggesting an inner wholeness and balance in every person.

353

பெண்ணினுண் மூன்று மாணினுள் ளிரண்டும்

அண்ணுற வகுத்த வருட்பெருஞ் ஜோதி

peṇṇiṉuṇ mūṉṟu māṇiṉuḷ ḷiraṇṭum aṇṇuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, you fittingly established the three within the feminine and the two within the masculine.

COMMENTARY –The verb is வகுத்த (*vakutta*), to apportion: to take a whole and divide it into allotted shares. The locative is உள் (*uḷ*), within. The Vast Grace-Light divides an interior reality, granting the female three shares of it against the male's two.

Read alongside the next couplet, a progression appears. The counts rise to four and three, the verb shifts to அமைத்த (*amaitta*, to set in place), and the locative changes to இடை (*iṭai*, among). Across both, the defining feature is a precise asymmetry: the female consistently carries exactly one share more than the male, whatever is being measured.

The three within the female is attested. The Upadesa Kurippukal names three stations where Bindu resides in the female body , பெண்களுக்குப் பிந்து இருக்கிற ஸ்தானம் மூன்று: வாய், மார்பு, ஸ்தனத்தின் கீழ் , the mouth, the chest, below the breasts. The two within the male has no counterpart in any text that survives to us. Vallalar states the proportion and leaves half of it unnamed, allowing the blueprint itself to be the teaching. The human body is revealed not as an accident of matter but as a closely calibrated vessel, made to be conserved, purified, and eventually transmuted.

This structural asymmetry is not a hierarchy of rank between female and male. In Suddha Sanmarkkam there is no higher soul and no lower one; all beings share a supreme and equal kinship (Anma Neya Orumaipadu). A greater share of light in one form is a fact of construction, a specification for the alchemical furnace, and nothing more.

354

பெண்ணிடை நான்கு மாணிடை மூன்றும்

அண்ணுற வமைத்த வருட்பெருஞ் ஜோதி

peṇṇiṭai nāṉku māṇiṭai mūṉṟum aṇṇuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, you fittingly established the four within the feminine and the three within the masculine.

COMMENTARY –Two words shift from the previous couplet. The verb becomes அமைத்த (*amaitta*), to arrange or set in place. The locative becomes இடை (*iṭai*), among or at. Where 353 apportioned the shares, this couplet positions them.

Here the counts are directly attested. The Upadesa Kurippukal gives this four-to-three proportion twice in explicit terms:

- **The light of Bindu. ஆணிடத்தில் பிந்து விளக்கம் மூன்று பங்கும், பெண்ணிடத்தில் பிந்து விளக்கம் நான்கு பங்கும் , three parts of Bindu-illumination in the male, four in the female. Vallalar applies this to a single observable fact: where the illumination is dense, coarse body hair does not grow. He calls its prominence தத்துவ ஆபாசம், a distortion at the level of the constructed principles.**
- **The stations of vital essence.** Three centres in the male body (the brain within the skull, the navel, the underside of the lingam) and four in the female (the brain, below the breasts, the navel, the private parts).

The proportion recurs once more in a form that resists any reading of rank. Within the female sac, a cluster of three beads lies on the right and four on the left. Should the

semen meet the three, a male child is born; should it meet the four, a female. Both numbers are held in one body, and each generates the other kind. Neither share is anyone's property, and neither builds alone.

This is why Vallalar refused to let his path be read as devotion only. A body assembled to measure is a body that can be worked on. The same passage that counts the stations gives the instruction for keeping them: தேகத்தைத் திறந்து வைத்திருத்தல் ஆகாது; சத்துக் காய்ந்து போம் , the body must not be left exposed, or the essence dries away. Conserve the vital essence, steady the breath, keep the hand free of killing and the plate free of flesh, and the architecture that assembles a mortal frame will assemble a deathless one. The compassion is not a moral addition to the physiology. It is the physiology.

355

பெண்ணிய லாணு மாணியற் பெண்ணும்

அண்ணுற வமைத்த வருட்பெருஞ் ஜோதி

peṇṇiya lāṇu māṇiyaṟ peṇṇum aṇṇuṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which intimately fashioned the male of feminine nature and the female of masculine nature.

COMMENTARY – The Divine Light is the source of human diversity, creating people who embody a blend of gender characteristics. Long before modern ideas on this topic, Vallalar saw this spectrum not as an anomaly, but as an intimate and intentional act of creation.

356

பெண்டிறல் புறத்து மாண்டிற லகத்தும்

அண்டுற வகுத்த வருட்பெருஞ் ஜோதி

peṇṭiṟal puṟattu māṇṭiṟa lakattum aṇṭuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which arranged for female power to be external and male power internal.

COMMENTARY – The creative force is described as arranging a balance between male and female energies. Feminine power is associated here with outward expression and manifest action, while masculine power is seen as an inner, foundational potential.

357

பெண்ணியன் மனமு மாணிய லறிவும்

அண்ணுற வகுத்த வருட்பெருஞ் ஜோதி

peṇṇiyaṉ maṉamu māṇiya laṟivum aṇṇuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which intimately arranged the mind of feminine nature and the intellect of masculine nature.

COMMENTARY – The divinely ordered complementarity continues. It associates the fluid, multifaceted nature of the mind with the feminine principle, and the discerning, focused quality of the intellect with the masculine.

358

தனித்தனி வடிவினுந் தக்கவாண் பெண்ணியல்

அனைத்துற வகுத்த வருட்பெருஞ் ஜோதி

taṉittaṉi vaṭiviṉun takkavāṇ peṇṇiyal aṉaittuṟa vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which arranged for all fitting masculine and feminine qualities to be present in each and every form.

COMMENTARY – The distinctions made in previous verses are resolved with a profound insight: every individual being contains a blend of all these masculine and feminine qualities. The Divine Light did not create rigid categories, but a spectrum of traits present in everyone.

359

உனற்கரு முயிருள வுடலுள வுலகுள

வனைத்தையும் வகுத்த வருட்பெருஞ் ஜோதி

uṉaṟkaru muyiruḷa vuṭaluḷa vulakuḷa vaṉaittaiyum vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which created everything that exists: lives difficult to conceive, bodies, and worlds.

COMMENTARY – The poem's focus now expands from human qualities to the entire cosmos. The Vast Grace-Light is presented as the ultimate source of everything, including the countless forms of life beyond our comprehension, the physical bodies they inhabit, and the very worlds they live on.

360

ஓவுறா வெழுவகை யுயிர்முத லனைத்தும்

ஆவகை வகுத்த வருட்பெருஞ் ஜோதி

ōvuṟā veḻuvakai yuyirmuta laṉaittum āvakai vakutta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which ordained the ways of being for all, beginning with the seven unceasing types of life.

COMMENTARY – All of creation is ordered into distinct categories, and this order itself is an expression of the Grace-Light. The "seven types of life" refers to a traditional classification system encompassing all beings, from gods to plants, showing that divine intelligence is behind the very structure of the living world.

361

பைகளின் முட்டையிற் பாரினில் வேர்வினில்

ஐபெற வமைத்த வருட்பெருஞ் ஜோதி

paikaḷiṉ muṭṭaiyiṟ pāriṉil vērviṉil aipeṟa vamaitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which marvelously created beings to emerge from wombs, from eggs, from the earth, and from moisture.

COMMENTARY – The variety in how life begins is itself a marvel of the Grace-Light's creation. This verse refers to the four traditional categories of birth: from the womb, from the egg, from the earth (like plants sprouting), and from moisture, showing that the divine hand is present in every method of generation.

362

தாய்கருப் பையினுட் டங்கிய வுயிர்களை

ஆய்வுறக் காத்தரு ளருட்பெருஞ் ஜோதி

tāykarup paiyiṉuṭ ṭaṅkiya vuyirkaḷai āyvuṟak kāttaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which graciously and meticulously protects the lives that reside within the mother's womb.

COMMENTARY – The Grace-Light is not a remote creator but an intimate protector, actively and carefully nurturing life in its most vulnerable state. Its grace extends even to the unborn, watching over their development within the womb.

363

முட்டைவாய்ப் பயிலு முழுவுயிர்த் திரள்களை

அட்டமே காத்தரு ளருட்பெருஞ் ஜோதி

muṭṭaivāyp payilu muḻuvuyirt tiraḷkaḷai aṭṭamē kāttaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which graciously and closely protects the multitudes of complete lives developing within the egg.

COMMENTARY – Just as it protects life in the womb, the Grace-Light extends its close, personal protection to all beings developing inside eggs. This care is universal, recognizing the sanctity of every individual life, even before it has hatched.

364

நிலம்பெறு முயிர்வகை நீள்குழு வனைத்தும்

அலம்பெறக் காத்தரு ளருட்பெருஞ் ஜோதி

nilampeṟu muyirvakai nīḷkuḻu vaṇaittum alampeṟak kāttaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which graciously protects all the vast multitudes of life that come from the earth, causing them to flourish.

COMMENTARY – The protective grace of the divine light extends to the entire plant kingdom and all other life born from the earth. It is the force that creates them and actively sustains them, ensuring that they thrive and flourish.

365

வேர்வுற வுதித்த மிகுமுயிர்த் திரள்களை

ஆர்வுறக் காத்தரு ளருட்பெருஞ் ஜோதி

vērvuṟa vutitta mikumuyirt tiraḷkaḷai ārvuṟak kāttaru ḷarutperuñ jōti

TRANSLATION – Supreme Grace-Light that lovingly protects the abundant multitudes of lives born from sweat.

COMMENTARY – Beings "born from sweat" is an ancient class for micro-life such as bacteria, insects and microbes. By including them, Vallalar makes a clear point: absolutely no living thing, however small or seemingly insignificant, is outside the circle of divine care.

366

உடலுறு பிணியா லுயிருடல் கெடாவகை

அடலுறக் காத்தரு ளருட்பெருஞ் ஜோதி

uṭaluṟu piṇiyā luyiruṭal keṭāvakai aṭaluṟak kāttaru ḷarutperuñ jōti

TRANSLATION – Supreme Grace-Light that powerfully protects, preventing life and body from being destroyed by diseases that afflict the body.

COMMENTARY – Divine grace is more than a high-minded spiritual concept; it is directly concerned with the health of the body. Here, the Supreme Grace-Light is a power that

actively works to protect living beings from the physical destruction caused by illness and our ignorance.

367

சிசுமுதற் பருவச் செயல்களி னுயிர்களை

அசைவறக் காத்தரு ளருட்பெருஞ் ஜோதி

cicumutaṯ paruvac ceyalkaḷi ṉuyirkaḷai acaivaṯak kāttaru ḷaruṭperuñ jōti

TRANSLATION – Supreme Grace-Light that steadfastly protects beings through the activities of life's stages, from infancy onward.

COMMENTARY – The protection of the Grace-Light is constant throughout a creature's entire lifespan. It is present in the vulnerability of infancy, the challenges of youth, and the changes of adulthood, providing steadfast support at every stage.

368

உயிருறு முடலையு முடலுறு முயிரையும்

அயர்வறக் காத்தரு ளருட்பெருஞ் ஜோதி

uyiruṟu muṭalaiyu muṭaluṟu muyiraiyum ayarvaṯak kāttaru ḷaruṭperuñ jōti

TRANSLATION – Supreme Grace-Light that tirelessly protects the body that holds life and the life that is in the body.

COMMENTARY – Life and the body that holds it are a sacred unity. The divine cares for both together, recognizing that one cannot be separated from the other. This protection is described as tireless, an eternal and unfailing aspect of God's nature.

369

பாடுறு மவத்தைகள் பலவினு முயிர்களை

ஆடுறக் காத்தரு ளருட்பெருஞ் ஜோதி

pāṭuṟu mavattaikaḷ palaviṉu muyirkaḷai āṭuṟak kāttaru ḷarutperuñ jōti

TRANSLATION – Supreme Grace-Light that protects beings through their many painful states of experience, enabling them to flourish.

COMMENTARY – Even in moments of great suffering or confusing states of mind (*avattaikaḷ*), the divine is present. This protection does more than help one endure pain; it provides the energy to transform that experience into growth and vitality.

370

முச்சுட ராதியா லெச்சக வுயிரையும்

அச்சறக் காத்தரு ளருட்பெருஞ் ஜோதி

muccuṭa rātiyā leccaka vuyiraiyum accaṟak kāttaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which graciously protects all lives in every world, removing their fear, through the three primary lights and more.

COMMENTARY – The "three primary lights" (*muccuṭar*) are the sun, the moon, and fire. Vallalar sees these fundamental sources of light and energy not as mere physical phenomena, but as expressions of the Grace-Light's power, actively working to sustain all beings and free them from fear.

371

வான்முகிற் சத்தியான் மழைபொழி வித்துயிர்

ஆனறக் காத்தரு ளருட்பெருஞ் ஜோதி

vāṉmukiṯ cattiyāṉ maḻaipoḻi vittuyir āṉaṟak kāttaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which graciously protects life for its well-being, causing rain to pour by the power of the sky's clouds.

COMMENTARY – Natural phenomena like rain are not random or impersonal events. Vallalar understands them as the deliberate, compassionate actions of the Divine, manifesting through its specific power (*satti*) in the clouds to sustain and nourish all life.

372

இன்புறு சத்தியா லெழின்மழை பொழிவித்

தன்புறக் காத்தரு ளருட்பெருஞ் ஜோதி

iṉpuṟu cattiyā leḻiṉmaḻai poḻivit taṉpuṟak kāttaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which graciously protects with love, causing beautiful rain to pour by the power that brings joy.

COMMENTARY – Here, the power (*satti*) that causes rain is identified with the power that creates joy. The life-giving rain is a direct expression of divine love, a gift meant to bring delight and well-being to the world.

373

எண்ணியற் சத்தியா லெல்லா வுலகினும்

அண்ணுயிர் காத்தரு ளருட்பெருஞ் ஜோதி

eṇṇiyaṟ cattiyā lellā vulakiṉum aṇṇuyir kāttaru ḷaruṭperuñ jōti

TRANSLATION – Arutperunjothi, which graciously protects the lives in every world by the power of divine thought.

COMMENTARY – The existence and protection of all worlds and the beings within them are sustained by the "power of divine thought." Everything is held in existence by a conscious, intentional divine will, a power (*satti*) that is itself a form of supreme intelligence.

374

அண்டப் புறப்புற வமுதம் பொழிந்துயிர்

அண்டுறக் காத்தரு ளருட்பெருஞ் ஜோதி

aṇṭap puṟappuṟa vamutam poḻintuyir aṇṭuṟak kāttaru ḷaruṭperuñ jōti

TRANSLATION – Arutperunjothi, which showers nectar in the regions beyond the beyond of the cosmos, graciously protecting life so that it may draw near.

COMMENTARY – The "nectar" (*amutam*) is the ambrosia of immortality and divine bliss. This verse extends the reach of grace beyond the physical world to the highest spiritual planes, the "regions beyond the beyond." Even there, the Grace-Light actively nourishes souls, helping them complete their journey toward union with God.

375

தேவரை யெல்லாந் திகழ்புற வமுதளித்

தாவகை காத்தரு ளருட்பெருஞ் ஜோதி

tēvarai yellān tikaḻpuṟa vamutaḷit tāvakai kāttaru ḷaruṭperuñ jōti

TRANSLATION – Arutperunjothi gives the shining outer nectar and graciously protects all the celestial beings.

COMMENTARY – The divine light provides specific kinds of spiritual nourishment for different beings. The celestial gods (*tēvar*) are sustained by a 'shining outer nectar' (*tikaḻ puṟa amutam*), a form of grace suited to their level of existence. This implies a subtle hierarchy of grace, with other, deeper forms available to different souls.

376

அகப்புற வமுதளித் தைவரா திகளை

அகப்படக் காத்தரு ளருட்பெருஞ் ஜோதி

akappuṟa vamutaḷit taivarā tikaḷai akappaṭak kāttaru ḷaruṭperuñ jōti

TRANSLATION – Arutperunjothi gives the inner-outer nectar and graciously protects by bringing the five senses and their companions under control.

COMMENTARY – A different kind of grace, the 'inner-outer nectar' (*akappuṟa amutam*), helps beings who are struggling with their five senses. This grace works both internally and externally to bring the senses and their associated impulses under control. Here, grace is an active force that helps one achieve the self-mastery needed for spiritual progress.

377

தருமக வமுதாற் சத்திசத் தர்களை

அருளினிற் காக்கு மருட்பெருஞ் ஜோதி

tarumaka vamutāṟ catticat tarkaḷai aruḷiṉiṟ kākku
marutperuñ jōti

TRANSLATION – Arutperunjothi protects the Saktis and Saktas in grace through the inner nectar it bestows.

COMMENTARY – The deepest form of grace, the 'inner nectar' (*akam amutam*), is reserved for the most advanced spiritual beings. It sustains the *Saktis* and *Saktas* (divine powers and highly devoted souls), protecting them from within. This completes a progression of grace, from outer to inner-outer, and finally to this purely internal experience for those closest to the divine.

378

காலமு நியதியுங் காட்டியெவ் வுயிரையும்

ஆலுறக் காத்தரு ளருட்பெருஞ் ஜோதி

kālamu niyatiyuṅ kāṭṭiyev vuyiraiyum āluṟak kāttaru
ḷarutperuñ jōti

TRANSLATION – Arutperunjothi reveals time and cosmic order, and graciously protects every being with loving care.

COMMENTARY – The divine light establishes the fundamental structures of reality: time (*kālam*) and cosmic law (*niyati*). This ordering of the universe is not impersonal; the same light lovingly protects every being within that system. Cosmic law is not a cold, mechanical force, but an expression of divine care and affection for all life.

379

விச்சையை யிச்சையை விளைவித் துயிர்களை

அச்சறக் காத்தரு ளருட்பெருஞ் ஜோதி

viccaiyai yiccaiyai viḷaivit tuyirkaḷai accaṟak kāttaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi causes knowledge and desire to arise in beings and graciously protects them, freeing them from fear.

COMMENTARY – The fundamental drives that shape our lives, knowledge (*viccai*) and desire (*icchai*), are themselves sparked by the divine light. Instead of being seen as worldly traps, they are presented here as divine tools given to us for our own growth. By kindling these impulses, the light guides our evolution and ultimately frees us from fear.

380

போகமுங் களிப்பும் பொருந்துவித் துயிர்களை

ஆகமுட் காக்கு மருட்பெருஞ் ஜோதி

pōkamuṅ kaḷippum poruntuvit tuyirkaḷai ākamuṭ kākku marutperuñ jōti

TRANSLATION – Arutperunjothi, uniting souls with enjoyment and delight, protects them within their bodies.

COMMENTARY – Enjoyment (*pōkam*) and worldly delight are not always obstacles to spiritual life, but are themselves gifts of the Grace-Light. The physical body is the sacred place where the soul is lovingly protected and allowed to experience these joys.

381

கலையறி வளித்துக் களிப்பினி லுயிரெலாம்

அலைவறக் காத்தரு ளருட்பெருஞ் ஜோதி

kalaiyaṟi vaḷittuk kaḷippiṉi luyirelām alaivaṟak kāttaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, bestowing knowledge of the arts, graciously protects all souls in delight, keeping them from turmoil.

COMMENTARY – The knowledge of arts and sciences (*kalai aṟivu*) is a specific gift from the Grace-Light, meant to bring joy and calm the mind. Creativity and culture are not mere human pastimes, but divine means of protecting the soul from inner turmoil.

382

விடய நிகழ்ச்சியான் மிகுமுயி ரனைத்தையும்

அடைவுறக் காத்தரு ளருட்பெருஞ் ஜோதி

viṭaya nikaḻcciyāṉ mikumuyi raṉaittaiyum aṭaivuṟak kāttaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, through the events of sensory experience, graciously protects all the many souls in an orderly way.

COMMENTARY – The endless stream of sensory perceptions that make up our daily lives is not random. The Grace-Light organizes these experiences (*viṭaya nikḻcci*) in a meaningful order, using them as a way to guide and protect each soul on its path.

383

துன்பளித் தாங்கே சுகமளித் துயிர்களை

அன்புறக் காத்தரு ளருட்பெருஞ் ஜோதி

tuṉpaḷit tāṅkē cukamaḷit tuyirkaḷai aṉpuṟak kāttaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, giving suffering and then pleasure in that very place, graciously protects souls with love.

COMMENTARY – Suffering (*tuṉpam*) and pleasure (*sukam*) are two sides of the same divine, loving process. The Grace-Light gives us both, often in the same situation, as a way to teach and guide our growth, transforming pain from a meaningless affliction into a purposeful event.

384

கரணேந் தியத்தாற் களிப்புற வுயிர்களை

அரணேர்ந் தளித்தரு ளருட்பெருஞ் ஜோதி

karaṇēn tiyattāṟ kaḷippuṟa vuyirkaḷai araṇērn taḷittaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, providing a fortress of protection, graciously enables souls to delight through their inner faculties and outer senses.

COMMENTARY – Our inner faculties (*karaṇam*) and outer senses (*intiyam*) are not traps that lead us astray. The Grace-Light provides them as a protective fortress (*araṇ*), tools that allow us to experience the world with security and delight.

385

எத்தகை யெவ்வுயி ரெண்ணின வவ்வுயிர்க்

கத்தகை யளித்தரு ளருட்பெருஞ் ஜோதி

ettakai yevvuyi reṇṇiṉa vavvuyirk kattakai yaḷittaru ḷarutperuñ jōti

TRANSLATION – In whatever way beings conceive, Arutperunjothi graciously provides to those beings in that very same way.

COMMENTARY – The divine Grace-Light meets every being on its own terms. Whatever concept of God a soul holds, Grace responds in that very form, providing what is needed in a way that the soul can understand and receive.

386

எப்படி யெவ்வுயி ரெண்ணின வவ்வுயிர்க்

கப்படி யளித்தரு ளருட்பெருஞ் ஜோதி

eppaṭi yevvuyi reṇṇiṉa vavvuyirk kappaṭi yaḷittaru ḷarutperuñ jōti

TRANSLATION – However beings conceive, Arutperunjothi graciously provides to those beings in that very same way.

COMMENTARY – The previous couplet is reinforced. The divine responds to the content of our belief and to the manner in which we believe. The way a soul thinks and feels about God determines the way it receives a response.

387

ஏங்கா துயிர்த்திர ளெங்கெங் கிருந்தன

ஆங்காங் களித்தரு ளருட்பெருஞ் ஜோதி

ēṅkā tuyirttira ḷeṅkeṅ kiruntaṉa āṅkāṅ kaḷittaru ḷarutperuñ jōti

TRANSLATION – Wherever the multitudes of beings exist, Arutperunjothi graciously provides for them in those very places, so they do not languish.

COMMENTARY – Divine grace is not confined to a holy place or a chosen few. It is everywhere, actively providing for all beings in their specific locations and circumstances so that none are left abandoned or in want.

388

சொல்லுறு மசுத்தத் தொல்லுயிர்க் கவ்வகை

அல்லலிற் காத்தரு ளருட்பெருஞ் ஜோதி

colluṟu macuttat tolluyirk kavvakai allaliṯ kāttaru ḷaruṭperuñ jōti

TRANSLATION – For the ancient souls in the state called asuddham, Arutperunjothi graciously protects them from suffering in a manner befitting them.

COMMENTARY – Even souls in the state of *asuddham* (impurity), a condition of deep spiritual ignorance, are not abandoned. The Grace-Light offers a form of protection specifically suited to their limited state, preventing them from being completely overcome by suffering.

389

சுத்தமு மசுத்தமுந் தோயுயிர்க் கிருமையின்

அத்தகை காத்தரு ளருட்பெருஞ் ஜோதி

cuttamu macuttamun tōyuyirk kirumaiyiṉ attakai kāttaru ḷaruṭperuñ jōti

TRANSLATION – For the souls connected to both suddham and asuddham, Arutperunjothi graciously protects them in a manner fitting their dual nature.

COMMENTARY – Most beings exist in a mixed state, touched by both *suddham* (purity, clarity) and *asuddham* (impurity, ignorance). For these souls, the Grace-Light provides a tailored form of protection that addresses this inner duality, helping them navigate the path between the two.

390

வாய்ந்திடுஞ் சுத்த வகையுயிர்க் கொருமையின்

ஆய்ந்துறக் காத்தரு ளருட்பெருஞ் ஜோதி

vāyntiṭuñ cutta vakaiyuyirk korumaiyiṉ āyntuṟak kāttaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which discerningly and graciously protects, in oneness, the souls of the pure kind.

COMMENTARY – For souls who have reached a state of purity, the Grace-Light's protection focuses on preserving their oneness. As beings become purer, their sense of separation dissolves into a collective unity, a state which divine grace actively discerns and sustains.

391

எவையெலா மெவையெலா மீண்டின வீண்டின

அவையெலாங் காத்தரு ளருட்பெருஞ் ஜோதி

evaiyelā mevaiyelā mīṇṭiṉa vīṇṭiṉa avaiyelāṅ kāttaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi, which graciously protects absolutely everything that has come to be and gathered here.

COMMENTARY – The protection of the Grace-Light is absolute and all-encompassing. It extends to every single thing that has come into existence, without any exception whatsoever.

392

அண்டத் துரிசையு மகிலத் துரிசையும்

அண்டற வடக்கு மருட்பெருஞ் ஜோதி

aṇṭat turicaiyu makilat turicaiyum aṇṭaṟa vaṭakku marutperuñ jōti

TRANSLATION – Arutperunjothi, which utterly subdues the impurity of the cosmos and the defilement of the universe.

COMMENTARY – The Grace-Light's purifying power works on a cosmic scale. It is capable of subduing the deep-seated defilements within a person and within the entire universe.

393

பிண்டத் துரிசையும் பேருயிர்த் துரிசையும்

அண்டற வடக்கு மருட்பெருஞ் ஜோதி

piṇṭat turicaiyum pēruyirt turicaiyum aṇṭaṟa vaṭakku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which utterly subdues the impurity of the physical body and the defilement of the great soul.

COMMENTARY – The same grace that purifies the cosmos also works within the individual. It cleanses the impurities of the physical body and the taints that cling to the soul, showing that one power purifies both the personal and the universal.

394

உயிருறு மாயையி னுறுவிரி வனைத்தும்

அயிரற வடக்கு மருட்பெருஞ் ஜோதி

uyiruṟu māyaiyi ṉuṟuviri vaṉaittum ayiraṟa vaṭakku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which flawlessly subdues all potent expansions of the *Māyā* that afflict the soul.

COMMENTARY – The Grace-Light is the ultimate remedy for delusion. It flawlessly overcomes all the intricate workings of *Māyā*, the cosmic power of illusion that creates a false sense of reality and keeps the soul entangled.

395

உயிருறு மிருவினை யுறுவிரி வனைத்தும்

அயர்வற வடக்கு மருட்பெருஞ் ஜோதி

uyiruṟu miruviṉai yuṟuviri vaṉaittum ayarvaṟa vaṭakku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, you untiringly subdue all the ramifications arising from the two karmas that affect the soul.

COMMENTARY – The 'two karmas' (*iruvinai*) are the consequences of our good and bad actions. *Punnyam* is good karma and *Papam* is bad karma In many Indian traditions, both bind the soul to the cycle of rebirth. Grace is the power that can erase this accumulated debt, freeing the soul from the endless loop of cause and effect.

396

காமப் புடைப்புயிர் கண்டொட ராவகை

ஆமற வடக்கு மருட்பெருஞ் ஜோதி

kāmap puṭaippuyir kaṇṭoṭa rāvakai āmaṟa vaṭakku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, you completely subdue the swelling of lust so that it does not pursue the soul, utterly rooting it out.

COMMENTARY – The Grace-Light does more than help one manage desire; it removes it completely. The verse describes lust (*kāmam*) as a 'swelling,' a powerful affliction, which grace dissolves so thoroughly that it can no longer even pursue the soul.

397

பொங்குறு வெகுளிப் புடைப்புக ளெல்லாம்

அங்கற வடக்கு மருட்பெருஞ் ஜோதி

poṅkuṟu vekuḷip puṭaippuka ḷellām aṅkaṟa vaṭakku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, you subdue all the swellings of surging anger, destroying them on the spot.

COMMENTARY – Like lust, anger (*vekuḷi*) is a destructive force that swells up within us. The Grace-Light is presented as an immediate remedy that destroys anger the moment it appears, extinguishing it on the spot.

398

மதம்புரை மோகமு மற்றவு மாங்காங்

கதம்பெற வடக்கு மருட்பெருஞ் ஜோதி

matampurai mōkamu maṟṟavu māṅkāṅ katampeṟa vaṭakku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, you subdue pride, delusion, and other such things, bringing them to an end wherever they arise.

COMMENTARY – The work of grace extends to the core attitudes of the ego. It dissolves pride (*matam*), which creates a false sense of self, and delusion (*mōkam*), which causes us to be infatuated with things that are unreal or fleeting.

399

வடுவுறு மசுத்த வாதனை யனைத்தையும்

அடர்பற வடக்கு மருட்பெருஞ் ஜோதி

vaṭuvuṟu macutta vātaṉai yaṉaittaiyum aṭarpaṟa vaṭakku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, you subdue all the blemishing, impure latent tendencies, destroying their dense hold.

COMMENTARY – The deepest and most stubborn obstacles to spiritual progress are our unconscious habits and tendencies, called *vātanai*. These are the imprints left by

past actions that cause us to react in old, conditioned ways. The Grace-Light penetrates this deep level of the self, erasing these patterns and enabling true freedom.

400

சுத்தமு மசுத்தமுந் தோய்ந்தவா தனைகளை

அத்தகை யடக்கு மருட்பெருஞ் ஜோதி

cuttamu macuttamun tōyntavā taṉaikaḷai attakai yaṭakku maruṭperuñ jōti

TRANSLATION – Arutperunjothi completely subdues the latent tendencies steeped in both purity and impurity.

COMMENTARY – Most spiritual paths teach us to overcome impurity and cultivate purity. Vallalar says that the Grace-Light, Arutperunjothi, dissolves both. Even "good" karma or attachment to being virtuous is a bond that must be broken to achieve a state beyond all duality. True freedom means being liberated from the effects of both good and bad actions.

401

நால்வயிற் றுரிசும் நண்ணுயி ராதியில்

ஆலற வடக்கு மருட்பெருஞ் ஜோதி

nālvayiṟ ṟuricum naṇṇuyi rātiyil ālaṟa vaṭakku maruṭperuñ jōti

TRANSLATION – Arutperunjothi utterly uproots and quells the fourfold impurities that have been with the soul from its origin.

COMMENTARY – The impurities that bind the soul are not superficial; they have been with it from the very beginning. They are usually named ego (*āṇavam*), illusion (*māyai*), past actions (karmam) and the veiling power (*tirōtāyi*). The Grace-Light reaches back to the soul's origin and erases even these primordial stains.

402

நால்வயிற் படைப்பு நால்வயிற் காப்பும்

ஆலற வடக்கு மருட்பெருஞ் ஜோதி

nālvayiṟ paṭaippu nālvayiṟ kāppum ālaṟa vaṭakku maruṭperuñ jōti

TRANSLATION – Arutperunjothi utterly uproots and quells the fourfold creation and the fourfold preservation.

COMMENTARY – The power of the Grace-Light extends beyond the individual soul to the cosmos itself. It can dissolve the very processes of creation and preservation that structure our universe, pointing to a state of being that transcends all manifested reality.

403

மூவிடத் திருமையின் முன்னிய தொழிற்கரில்

ஆவிடத் தடக்கு மருட்பெருஞ் ஜோதி

mūviṭat tirumaiyiṉ muṉṉiya toḻiṟkaril āviṭat taṭakku maruṭperuñ jōti

TRANSLATION – Arutperunjothi subdues, right in their sphere of action, the agents who perform the dual functions across the three realms.

COMMENTARY – The universe is governed by cosmic forces that operate in pairs, like creation and destruction or pleasure and pain. Vallalar states that the Grace-Light is the supreme authority that controls even these governing powers across all realms of existence.

404

மூவிட மும்மையின் முன்னிய தொழிற்கரில்

ஆவிட மடக்கு மருட்பெருஞ் ஜோதி

mūviṭa mummaiyiṉ muṉṉiya toḻiṟkaril āviṭa maṭakku maruṭperuñ jōti

TRANSLATION – Arutperunjothi subdues, right in their sphere of action, the agents who perform the triple functions across the three realms.

COMMENTARY – The Grace-Light is superior to the great gods of creation, preservation, and destruction. It is the ultimate source from which even these divine beings draw their power, and it can absorb their functions back into itself. For Vallalar, the formless Grace-Light is the absolute and final reality.

405

தத்துவச் சேட்டையுந் தத்துவத் துரிசும்

அத்தகை யடக்கு மருட்பெருஞ் ஜோதி

tattuvac cēṭṭaiyun tattuvat turicum attakai yaṭakku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, you suppress the agitations and impurities of the tattvas.

COMMENTARY – The Grace-Light is the power that can pacify the fundamental building blocks of reality, the *tattvas*. When these principles are agitated, they create inner turmoil and bondage, but the Light brings them to a state of stillness and purity.

406

சுத்தமா நிலையிற் சூழுறு விரிவை

அத்தகை யடக்கு மருட்பெருஞ் ஜோதி

cuttamā nilaiyiṟ cūḻuṟu virivai attakai yaṭakku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, you suppress the encompassing expansion that arises from the state of pure maya.

COMMENTARY – *Maya* is the cosmic power of illusion that creates the appearance of a diverse universe. Even in its purest, most subtle form, it leads to an endless expansion of worlds that distract the soul. The Grace-Light has the power to quiet this expansive energy, revealing the single reality behind the many forms.

407

கரைவின்மா மாயைக் கரும்பெருந் திரையால்

அரைசது மறைக்கு மருட்பெருஞ் ஜோதி

karaiviṉmā māyaik karumperun tiraiyāl araicatu maṟaikku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, you hide the Sovereign with the great black screen of indissoluble, immense maya.

COMMENTARY – Here Vallalar introduces a key idea: reality is hidden from us by screens or veils. The first and densest of these is the "great black screen" of *maya*, the fundamental cosmic illusion. Paradoxically, the Grace-Light itself places this veil, hiding God (the Sovereign) from the soul's direct perception.

408

பேருறு நீலப் பெருந்திரை யதனால்

ஆருயிர் மறைக்கு மருட்பெருஞ் ஜோதி

pēruṟu nīlap peruntirai yataṉāl āruyir maṟaikku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, you hide the precious soul with the vast, great blue screen.

COMMENTARY – After the black screen that hides God, a "great blue screen" hides the soul from itself. This veil prevents the soul from realizing its own inherent light and divine nature.

409

> பச்சைத் திரையாற் பரவெளி யதனை
>
> அச்சுற மறைக்கு மருட்பெருஞ் ஜோதி

paccait tiraiyāṟ paraveḷi yataṉai accuṟa maṟaikku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, you formidably hide the supreme expanse with the green screen.

COMMENTARY – The third veil is a "green screen," which conceals the "supreme expanse" (*paraveḷi*). This screen blocks the soul's access to the vast spiritual space where higher divine powers and subtle energies operate.

410

செம்மைத் திரையாற் சித்துறு வெளியை

அம்மையின் மறைக்கு மருட்பெருஞ் ஜோதி

cemmait tiraiyāṟ cittuṟu veḷiyai ammaiyiṉ maṟaikku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which, with the red screen, conceals the space of consciousness in that very state.

COMMENTARY – The red screen conceals the *cittu veḷi*, the space of pure consciousness. This veil operates at the level of awareness itself, obscuring the pristine, unmodified consciousness that is the source of all thought and perception.

411

பொன்மைத் திரையாற் பொருளுறு வெளியை

அன்மையின் மறைக்கு மருட்பெருஞ் ஜோதி

poṉmait tiraiyāṟ poruḷuṟu veḷiyai aṉmaiyiṉ maṟaikku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which, with the golden screen, conceals the space of substance in otherness.

COMMENTARY – A golden screen obscures the *poruḷ veḷi*, the space of ultimate substance or truth. This veil creates the illusion of "otherness," making us perceive the world as a collection of separate objects rather than a unified reality.

412

வெண்மைத் திரையான் மெய்ப்பதி வெளியை

அண்மையின் மறைக்கு மருட்பெருஞ் ஜோதி

veṇmait tiraiyāṉ meyppati veḷiyai aṇmaiyiṉ maṟaikku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which, with the white screen, conceals the space of the True Abode in nearness.

COMMENTARY – Even the final destination, the True Abode (*meyppati*), is concealed by a white screen. Paradoxically, this veil makes what is nearest to us seem distant, suggesting the final barrier to God is the most subtle one.

413

கலப்புத் திரையாற் கருதனு பவங்களை

அலப்புற மறைக்கு மருட்பெருஞ் ஜோதி

kalapput tiraiyāṟ karutaṉu pavaṅkaḷai alappuṟa maṟaikku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which, with the screen of mixed colors, conceals conceived experiences, causing great distress.

COMMENTARY – A screen of mixed colors represents the confusion of our own minds. It jumbles our thoughts and experiences, preventing clear perception and causing the mental and emotional distress of ordinary life.

414

விடய நிலைகளை வெவ்வேறு திரைகளால்

அடர்புற மறைக்கு மருட்பெருஞ் ஜோதி

viṭaya nilaikaḷai vevvēṟu tiraikaḷāl aṭarpuṟa maṟaikku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which, with various different screens, densely conceals the states of sensory objects.

COMMENTARY – In sum, the effect of all the veils: The world we perceive through our senses (*viṭaya* nilai) is not reality itself, but a version densely filtered and obscured by these various screens.

415

தத்துவ நிலைகளைத் தனித்தனித் திரையால்

அத்திற மறைக்கு மருட்பெருஞ் ஜோதி

tattuva nilaikaḷait taṉittaṉit tiraiyāl attiṟa maṟaikku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which conceals the levels of the tattvas with their own separate veils.

COMMENTARY – Even the fundamental principles of existence, the *tattvas*, are concealed by their own specific veils. Each layer of reality has its own screen that hides it from our direct perception.

416

திரைமறைப் பெல்லாந் தீர்த்தாங் காங்கே

அரசுறக் காட்டு மருட்பெருஞ் ஜோதி

tiraimaṟaip pellān tīrttāṅ kāṅkē aracuṟak kāṭṭu maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which removes all the concealments of the veils and, right then and there, reveals the reigning truth.

COMMENTARY – The same Divine Light that sets up all these veils is also the only power that can remove them. When it does, the truth is revealed immediately, without any delay or intermediary.

417

தோற்றமா மாயைத் தொடர்பறுத் தருளி

னாற்றலைக் காட்டு மருட்பெருஞ் ஜோதி

tōṟṟamā māyait toṭarpaṟut taruḷi ṉāṟṟalaik kāṭṭu maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which severs the connection to the maya of appearances and shows the power of Grace.

COMMENTARY – The Divine Light severs our attachment to *māyā*, the cosmic illusion that generates the world of appearances. Once freed from this illusion, we can directly perceive the power of Grace.

418

சுத்தமா மாயைத் தொடர்பறுத் தருளை

அத்தகை காட்டு மருட்பெருஞ் ஜோதி

cuttamā māyait toṭarpaṟut taruḷai attakai kāṭṭu maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which severs the connection to suddha maya and reveals Grace in its true nature.

COMMENTARY – Beyond the ordinary illusion of the physical world, there is a subtler formative power called *suddha māyā*, or "pure illusion," which is the very blueprint of creation. The Divine Light severs our connection even to this, revealing Grace in its ultimate, unconditioned nature.

419

எனைத்தா ணவமுத லெல்லாந் தவிர்த்தே

அனுக்கிர கம்புரி யருட்பெருஞ் ஜோதி

eṉaittā ṇavamuta lellān tavirttē aṉukkira kampuri yaruṭperuñ jōti

TRANSLATION – Arutperunjothi, which removes everything, beginning with āṇavam, and bestows its anugraham.

COMMENTARY – The most fundamental veil is *āṇavam*, the deep-seated sense of being a separate "I". The Divine Light removes this core principle of ego and everything associated with it, bestowing its ultimate blessing, which is called *anugraham* (divine grace).

420

விடய மறைப்பெலாம் விடுவித் துயிர்களை

அடைவுறத் தெருட்டு மருட்பெருஞ் ஜோதி

viṭaya maṟaippelām viṭuvit tuyirkaḷai aṭaivuṟat teruṭṭu maruṭperuñ jōti

TRANSLATION – Arutperunjothi releases souls from all concealments caused by worldly phenomena and enlightens them fittingly.

COMMENTARY – The constant stream of worldly experiences and sense objects, called *viṭayam*, can distract and confuse us, hiding the truth. The Grace-Light frees souls from this concealment, giving them the precise clarity they need.

421

சொருப மறைப்பெலாந் தொலைப்பித் துயிர்களை

அருளினிற் றெருட்டு மருட்பெருஞ் ஜோதி

corupa maṟaippelān tolaippit tuyirkaḷai aruḷiṉiṟ ṟeruṭṭu maruṭperuñ jōti

TRANSLATION – Arutperunjothi destroys all concealments of the soul's true form and enlightens them through grace.

COMMENTARY – Our true self, the soul's essential form (*sorupam*), is hidden beneath layers of conditioning and

ignorance. The Grace-Light destroys these veils and uses Grace itself as the tool of enlightenment.

422

மறைப்பின் மறந்தன வருவித் தாங்கே

அறத்தொடு தெருட்டு மருட்பெருஞ் ஜோதி

maṟaippiṉ maṟantaṉa varuvit tāṅkē aṟattoṭu teruṭṭu maruṭperuñ jōti

TRANSLATION – Arutperunjothi brings back what was forgotten due to concealment and, right then and there, enlightens with righteousness.

COMMENTARY – Spiritual awakening is presented here as an act of remembering. The Grace-Light brings back the divine truth we have forgotten. This realization is more than a thought; it happens instantly and brings with it an understanding of *aṟam*, or righteous living.

423

எவ்வகை யுயிர்களு மின்புற வாங்கே

அவ்வகை தெருட்டு மருட்பெருஞ் ஜோதி

evvakai yuyirkaḷu miṉpuṟa vāṅkē avvakai teruṭṭu maruṭperuñ jōti

TRANSLATION – Arutperunjothi enlightens all kinds of souls in such a way that they experience bliss.

COMMENTARY – The Grace-Light's guidance is not a rigid system, but is uniquely tailored to each soul. It provides whatever form of enlightenment is needed to bring that specific being to a state of bliss.

424

கடவுளர் மறைப்பைக் கடிந்தவர்க் கின்பம்

அடையுறத் தெருட்டு மருட்பெருஞ் ஜோதி

kaṭavuḷar maṟaippaik kaṭintavark kiṉpam aṭaiyuṟat teruṭṭu marutperuñ jōti

TRANSLATION – Arutperunjothi removes the concealment caused by the gods and enlightens those souls so they attain bliss.

COMMENTARY – It seems that those lower gods may exercise obscuring power on the spiritual practitioner. The Grace-Light helps the soul see beyond these specific divine forms, removing this subtle "concealment by the gods" so that unmediated bliss can be attained.

425

சத்திகண் மறைப்பைத் தவிர்த்தவர்க் கின்பம்

அத்துறத் தெருட்டு மருட்பெருஞ் ஜோதி

cattikaṇ maṟaippait tavirttavark kiṉpam attuṟat teruṭṭu marutperuñ jōti

TRANSLATION – Arutperunjothi, which enlightens with perfect bliss those who have removed the veiling of the Saktis.

COMMENTARY – The path requires moving beyond attachment to even the highest divine forces, here named as the *Saktis* (the great goddesses or personified feminine energies of the cosmos). The Grace-Light reveals the ultimate reality that lies beyond them, granting perfect bliss to those who are no longer limited by these powerful forms.

426

சத்தர்கண் மறைப்பைத் தவிர்த்தவர்க் கின்பம்

அத்தகை தெருட்டும் அருட்பெருஞ் ஜோதி

cattarkaṇ maṟaippait tavirttavark kiṉpam attakai teruṭṭum aruṭperuñ jōti

TRANSLATION – Arutperunjothi, which enlightens with that same quality of bliss those who have removed the veiling of the Saktars.

COMMENTARY – Just as with the feminine powers, the masculine divine powers, or *Saktars*, can also become a spiritual limitation if they are seen as the final goal. The Grace-Light enables the soul to transcend these cosmic lords and experience the same supreme bliss, which comes from knowing the reality that is their source.

427

படைக்குந் தலைவர்கள் பற்பல கோடியை

அடைப்புறப் படைக்கும் அருட்பெருஞ் ஜோதி

paṭaikkun talaivarkaḷ paṟpala kōṭiyai aṭaippuṟap paṭaikkum aruṭperuñ jōti

TRANSLATION – Arutperunjothi, which creates and contains within Itself many tens of millions of creator-lords.

COMMENTARY – The Grace-Light is the ultimate source of creation itself. Even the millions of beings who are themselves lords of creation are brought into being by, and exist within, this one Vast Grace-Light.

428

காக்குந் தலைவர்கள் கணக்கில்பல் கோடியை

ஆக்குறக் காக்கு மருட்பெருஞ் ஜோதி

kākkun talaivarkaḷ kaṇakkilpal kōṭiyai ākkuṟak kākku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which establishes and protects the countless tens of millions of lords of preservation.

COMMENTARY – All divine beings responsible for sustaining and preserving the cosmos are themselves sustained by the Grace-Light. It is the power that establishes these "lords of preservation" and allows them to perform their cosmic function.

429

அடக்குந் தலைவர்க ளளவிலர் தம்மையும்

அடர்ப்பற வடக்கு மருட்பெருஞ் ஜோதி

aṭakkun talaivarka ḷaḷavilar tammaiyum aṭarppaṟa vaṭakku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which effortlessly subdues the innumerable lords of dissolution.

COMMENTARY – The Grace-Light also holds supreme authority over the forces of cosmic dissolution. The countless lords who govern endings and destruction are themselves effortlessly governed by the Grace-Light, which contains and controls all cosmic functions.

430

மறைக்குந் தலைவர்கள் வகைபல கோடியை

அறத்தொடு மறைக்கு மருட்பெருஞ் ஜோதி

maṟaikkun talaivarkaḷ vakaipala kōṭiyai aṟattoṭu maṟaikku maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which utterly obscures the many crores of leaders who conceal the truth.

COMMENTARY – The Divine Light completely overpowers all forces of illusion that conceal the ultimate truth from souls. In its presence, all that obscures reality simply dissolves.

431

தெருட்டுந் தலைவர்கள் சேர்பல கோடியை

அருட்டிறந் தெருட்டு மருட்பெருஞ் ஜோதி

teruṭṭun talaivarkaḷ cērpala kōṭiyai aruṭṭiṟan teruṭṭu maruṭperuñ jōti

TRANSLATION – Arutperunjothi, which, by the power of Grace, enlightens the many crores of leaders who offer clarification.

COMMENTARY – Just as Arutperunjothi neutralizes illusion, it is also the source of all revelation. Even the divine beings whose role is to guide souls toward truth receive their power to enlighten from the Grace-Light alone.

432

ஐந்தொழி லாதிசெய் யைவரா திகளை

ஐந்தொழி லாதிசெய் யருட்பெருஞ் ஜோதி

aintoḻi lāticey yaivarā tikaḷai aintoḻi lāticey yaruṭperuñ jōti

TRANSLATION – Arutperunjothi, which makes the Five Lords and the others, who perform the five functions and more, perform those functions.

COMMENTARY – The five cosmic functions (*aintoḻil*: creation, preservation, dissolution, veiling and grace) are carried out by the Five Lords, but not by their own power. Arutperunjothi, the Vast Grace-Light, directs them and makes them act.

433

இறந்தவ ரெல்லா மெழுந்திட வுலகில்

அறந்தலை யளித்த வருட்பெருஞ் ஜோதி

iṟantava rellā meḻuntiṭa vulakil aṟantalai yaḷitta varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which bestowed the highest form of justice on the world, enabling all the dead to rise.

COMMENTARY – The supreme act of justice performed by the Grace-Light is to overturn death itself. Vallalar presents physical resurrection as a possibility, suggesting not to cremate the dead but bury them.

434

செத்தவ ரெல்லாஞ் சிரித்தாங் கெழுதிறல்

அத்தகை காட்டிய வருட்பெருஞ் ஜோதி

cettava rellāñ cirittāṅ keḻutiṟal attakai kāṭṭiya varuṭperuñ jōti

TRANSLATION – Arutperunjothi, which revealed such a wonder: the power for all who died to rise up laughing.

COMMENTARY – The resurrection enabled by Arutperunjothi is not a grim or solemn affair. Those who rise from death do so with laughter, expressing the sheer joy and triumph of life's ultimate victory over mortality.

435

இறந்தவ ரெழுகவென் றெண்ணியாங் கெழுப்பிட

அறந்துணை யெனக்கரு ளருட்பெருஞ் ஜோதி

iṟantava reḻukaveṉ ṟeṇṇiyāṅ keḻuppiṭa aṟantuṇai yeṉakkaru ḷaruṭperuñ jōti

TRANSLATION – Arutperunjothi grants me righteousness as my support, enabling me to think "Let the dead arise" and to raise them up.

COMMENTARY – The divine power to resurrect the dead is something God does and a power that can be given to a human being. Vallalar states that Grace has granted him the ability to raise the dead simply by thinking it, with righteousness (*aṟam*) as his foundation and support.

436

செத்தவ ரெழுகெனச் செப்பியாங் கெழுப்பிட

அத்திற லெனக்கரு ளருட்பெருஞ் ஜோதி

cettava reḻukeṉac ceppiyāṅ keḻuppiṭa attiṟa leṉakkaru ḷarutperuñ jōti

TRANSLATION – Arutperunjothi grants me that very power to command "Let the dead arise" and to raise them up.

COMMENTARY – Here, the power given to Vallalar becomes even more direct. He doesn't just need to think it; he can now command the dead to rise with his words. This verse shows a progression where the divine power of grace becomes fully active and present in his own being.

437

சித்தெலாம் வல்ல திறலளித் தெனக்கே

அத்தனென் றோங்கு மருட்பெருஞ் ஜோதி

cittelām valla tiṟalaḷit teṉakkē attaṉeṉ ṟōṅku marutperuñ jōti

TRANSLATION – Arutperunjothi, soaring as my Father, has granted me the power that can accomplish all siddhis.

COMMENTARY – The power given by grace is not limited to resurrection; it is the capacity to achieve all *siddhis*, or supernatural powers. Vallalar describes the source of this ability, Arutperunjothi, with great intimacy as his own Father, who grants him this unlimited potential.

438

ஒன்றதி ரண்டது வொன்றினி ரண்டது

ஒன்றினு ளொன்றது வொன்றெனு மொன்றே

oṉṟati raṇṭatu voṉṟiṉi raṇṭatu oṉṟiṉu ḷoṉṟatu voṉṟeṉu moṉṟē

TRANSLATION – It is One. It is Two. It is the Two in the One. It is the One within the One. It is the very One called "One".

COMMENTARY – Numbers describe the paradoxical nature of the ultimate reality. It is the absolute One, yet it also appears as Two (like God and soul, or spirit and matter). It is both at once, and it is also beyond any of these descriptions. This is not a logical puzzle but a mystical expression of a truth that contains all possibilities.

439

ஒன்றல ரண்டல வொன்றினி ரண்டல

ஒன்றினு ளொன்றல வொன்றெனு மொன்றே

oṉṟala raṇṭala voṉṟiṉi raṇṭala oṉṟiṉu ḷoṉṟala voṉṟeṉu moṉṟē

TRANSLATION – It is not One. It is not Two. It is not the Two in the One. It is not the One within the One. It is the very One called "One".

COMMENTARY – After describing what the ultimate reality is, Vallalar now describes what it is not. It is not one, not two, and not any combination of these concepts. This is a classic mystical teaching: the Divine is beyond all human categories and language. By saying what it is and then what it is not, he points toward a truth that can only be experienced, not defined.

440

ஒன்றினி லொன்றுள வொன்றினி லொன்றில

ஒன்றற வொன்றிய வொன்றெனு மொன்றே

oṉṟiṉi loṉṟuḷa voṉṟiṉi loṉṟila oṉṟaṟa voṉṟiya voṉṟeṉu moṉṟē

TRANSLATION – The One that is within another, the One that is not within another, the One that has merged to become indivisibly one, the very One called the One.

COMMENTARY – God is described as both dwelling within creation and existing entirely beyond it. This captures the simultaneous immanence and transcendence of the divine. The verse then points to the spiritual goal: the soul merges with God so completely that all separation disappears, becoming "indivisibly one."

441

> *களங்கநீத் துலகங் களிப்புற மெய்ந்நெறி*
>
> *விளங்கவென் னுள்ளே விளங்குமெய்ப் பொருளே*

kaḷaṅkanīt tulakaṅ kaḷippuṟa meynneṟi viḷaṅkaveṉ ṉuḷḷē viḷaṅkumeyp poruḷē

TRANSLATION – You are the True Substance, shining within me to banish imperfection, make the world rejoice, and illuminate the True Path.

COMMENTARY – The focus shifts from abstract ideas to a direct, personal experience of God. The divine is not a distant concept but a "True Substance" (*meyp poruḷ*) that shines within the individual. This inner presence has a powerful purpose: to purify the self, bring joy to the world, and light up the path to truth.

442

> *மூவிரு நிலையின் முடிநடு முடிமேல்*
>
> *ஓவற விளங்கு மொருமைமெய்ப் பொருளே*

mūviru nilaiyiṉ muṭinaṭu muṭimēl ōvaṟa viḷaṅku morumaimeyp poruḷē

TRANSLATION – O singular True Substance, you shine without end at the crown, the center of the crown, and above the crown of the six-fold state.

COMMENTARY – The divine is experienced as a radiant light at the highest point of human consciousness. In the language of inner yoga, the "six-fold state" refers to the primary energy centers of the body. Vallalar locates the experience of God at the "crown," the highest of these centers, and even beyond it, as a constant, unending source of light.

443

எழுநிலை மிசையே யின்புரு வாகி

வழுநிலை நீக்கி வயங்குமெய்ப் பொருளே

eḻunilai micaiyē yiṉpuru vāki vaḻunilai nīkki vayaṅkumeyp poruḷē

TRANSLATION – O shining True Substance, you become a form of bliss above the seven levels, removing the state of error.

COMMENTARY – Reaching the highest spiritual planes brings about a profound transformation. Above the "seven levels" of consciousness, the divine is experienced as light and as pure bliss. This experience of bliss is what removes all delusion and error, grounding the soul in unshakeable truth.

444

நவநிலை மிசையே நடுவுறு நடுவே

சிவமய மாகித் திகழ்ந்தமெய்ப் பொருளே

navanilai micaiyē naṭuvuṟu naṭuvē civamaya mākit tikaḻntameyp poruḷē

TRANSLATION – O True Substance, you shine as pure Sivam in the very center of the center, above the nine levels.

COMMENTARY – Here is the absolute peak of spiritual realization. Beyond the "nine levels" of consciousness, in the innermost core of being, God is revealed as Sivamayam, meaning completely filled with Sivam. In this context, Sivam means the formless, ultimate, and purely auspicious reality, the final state of truth and grace.

445

ஏகா தசநிலை யாததி னடுவே

ஏகா தனமிசை யிருந்தமெய்ப் பொருளே

ēkā tacanilai yātati ṉaṭuvē ēkā taṉamicai yiruntameyp poruḷē

TRANSLATION – O True Substance, seated on the singular throne in the center of the eleventh state.

COMMENTARY – The ascent through inner states of being continues. Here, in the eleventh stage, the divine reality is depicted as a sovereign presence, alone on a throne at the very center.

446

திரையோ தசநிலை சிவவெளி நடுவே

வரையோ தருசுக வாழ்க்கைமெய்ப் பொருளே

tiraiyō tacanilai civaveḷi naṭuvē varaiyō tarucuka vāḻkkaimeyp poruḷē

TRANSLATION – O True Substance, a life of boundless bliss in the center of the expanse of Siva, within the thirteenth state.

COMMENTARY – The experience deepens from a central point to a vast space. In the thirteenth state, one enters the "expanse of Siva," a boundless realm of pure consciousness where life is simply unending, limitless bliss.

447

ஈரெண் ணிலையென வியம்புமே னிலையிற்

பூரண சுகமாய்ப் பொருந்துமெய்ப் பொருளே

īreṇ ṇilaiyeṉa viyampumē ṉilaiyiṟ pūraṇa cukamāyp poruntumeyp poruḷē

TRANSLATION – O True Substance, who abides as perfect bliss in the supreme state known as the sixteenth state.

COMMENTARY – The ascent through the inner planes reaches a culmination. In what is called the sixteenth and supreme state, the divine is experienced as total and perfect bliss.

448

எல்லா நிலைகளு மிசைந்தாங் காங்கே

எல்லா மாகி யிலங்குமெய்ப் பொருளே

ellā nilaikaḷu micaintāṅ kāṅkē ellā māki yilaṅkumeyp poruḷē

TRANSLATION – O True Substance, who harmoniously resides in all states and, becoming everything, shines in each and every place.

COMMENTARY – After leading us up a ladder of progressively higher spiritual states, this verse reveals a deeper truth. The divine is more than at the peak; it exists harmoniously within all levels and, in fact, becomes everything, shining everywhere.

449

மனாதிகள் பொருந்தா வானடு வானாய்

அனாதியுண் மையதா யமர்ந்தமெய்ப் பொருளே

maṉātikaḷ poruntā vāṉaṭu vāṉāy aṉātiyuṇ maiyatā yamarntameyp poruḷē

TRANSLATION – O True Substance, established as beginningless Reality, the space within space, inaccessible to the mind and its faculties.

COMMENTARY – The ultimate nature of the divine is beyond all the states just described. It is the reality that has no beginning, the foundational space within which even space itself exists. Because it is so fundamental, it cannot be grasped by the mind or the senses.

450

தானொரு தானாய்த் தானே தானாய்

ஊனுயிர் விளக்கு மொருதனிப் பொருளே

tāṉoru tāṉāyt tāṉē tāṉāy ūṉuyir viḷakku morutaṉip poruḷē

TRANSLATION – O singular, unique substance, existing as the One alone, being yourself by yourself, you illuminate body and life.

COMMENTARY – The divine is utterly self-existent, depending on nothing else for its being. It is this singular reality that animates all creatures, providing the light of consciousness to both body and life.

451

அதுவினு ளதுவா யதுவே யதுவாய்ப்

பொதுவினுள் நடிக்கும் பூரணப் பொருளே

atuviṉu ḷatuvā yatuvē yatuvāyp potuviṉuḷ naṭikkum pūraṇap poruḷē

TRANSLATION – O perfect substance, being That within that, being That itself, you dance within the universal expanse.

COMMENTARY – The supreme reality is often called "That" (*atu*) to signify it is beyond all names and descriptions. This

reality is both the essence within all things and the totality of all things, a paradox showing its all-encompassing nature. This divine play unfolds in the universal space of consciousness, accessible to all.

452

இயல்பினு ளியல்பா யியல்பே யியல்பா

உயலுற விளங்கு மொருதனிப் பொருளே

iyalpiṉu ḷiyalpā yiyalpē yiyalpā uyaluṟa viḷaṅku morutaṉip poruḷē

TRANSLATION – O singular, unique substance, being the nature within nature, being nature itself, you manifest to grant salvation.

COMMENTARY – The divine is the fundamental nature (*iyalpu*) of existence itself. It is more than found *in* nature; it *is* nature. The purpose of this manifestation is to help beings achieve liberation.

453

அருவினு ளருவா யருவரு வருவாய்

உருவினுள் விளங்கு மொருபரம் பொருளே

aruviṉu ḷaruvā yaruvaru varuvāy uruviṉuḷ viḷaṅku moruparam poruḷē

TRANSLATION – O singular, supreme substance, you are formless within the formless, you are the formless within form, and you shine forth from within form.

COMMENTARY – God exists in a state of pure formlessness (*aruvu*) but also dwells as the formless essence inside every visible form (*uruvu*). From within these very forms, its presence can be perceived.

454

அலகிலாச் சித்தா யதுநிலை யதுவாய்

உலகெலாம் விளங்கு மொருதனிப் பொருளே

alakilāc cittā yatunilai yatuvāy ulakelām viḷaṅku morutaṉip poruḷē

TRANSLATION – O singular, unique substance, being immeasurable consciousness, being that state itself, you illuminate all the worlds.

COMMENTARY – The divine substance is described here as limitless consciousness (*citt*). It is more than an entity that possesses consciousness; it *is* the state of consciousness itself. This infinite awareness is the light that makes all worlds and all experiences possible.

455

பொருளினுட் பொருளாய்ப் பொருளது பொருளா

யொருமையின் விளங்கு மொருதனிப் பொருளே

poruḷiṉuṭ poruḷāyp poruḷatu poruḷā yorumaiyiṉ viḷaṅku morutaṉip poruḷē

TRANSLATION – O singular, unique Substance, shining in oneness, you are the substance within substance and the substance of that very substance.

COMMENTARY – God is the ultimate reality, the essence that makes everything else real. This verse explains that God is the "substance within substance," meaning the core reality inside every object, person, and idea. All things are united in this one fundamental existence.

456

ஆடுறு சித்திக ளறுபத்து நான்கெழு

கோடியும் விளங்கக் குலவுமெய்ப் பொருளே

āṭuṟu cittika ḷaṟupattu nāṉkeḷu kōṭiyum viḷaṅkak kulavumeyp poruḷē

TRANSLATION – O true Substance, gloriously manifesting the sixty-four performing siddhis and seventy million more.

COMMENTARY – All extraordinary or supernatural powers (*siddhis*) originate from God. While traditions list a set number of these powers, like the sixty-four mentioned here, Vallalar uses vast numbers to show that the divine potential is infinite.

457

கூட்டுறு சித்திகள் கோடிபல் கோடியும்

ஆட்டுற விளங்கு மரும்பெரும் பொருளே

kūṭṭuṟu cittikaḷ kōṭipal kōṭiyum āṭṭuṟa viḷaṅku marumperum poruḷē

TRANSLATION – O rare and great Substance, who animates and manifests crores upon many crores of composite siddhis.

COMMENTARY – Even the most complex powers are animated by the one divine Substance. The verse mentions "composite *siddhis*," which are powers formed by combining others. No matter how complex these abilities become, they are not independent but are directed and made active by God alone.

458

அறிவுறு சித்திக ளனந்தகோ டிகளும்

பிறிவற விளக்கும் பெருந்தனிப் பொருளே

aṟivuṟu cittika ḷaṉantakō ṭikaḷum piṟivaṟa viḷakkum peruntaṉip poruḷē

TRANSLATION – O great, unique Substance, who indivisibly illuminates endless crores of siddhis of knowledge.

COMMENTARY – God is the single, undivided source of all powers related to knowledge and consciousness. These "*siddhis* of knowledge" are forms of enlightened awareness, and they are not separate from God. They are direct, inseparable expressions of the one divine mind.

459

வீடுக ளெல்லாம் விதிநெறி விளங்க

ஆடல்செய் தருளு மரும்பெரும் பொருளே

vīṭuka ḷellām vitineṟi viḷaṅka āṭalcey taruḷu marumperum poruḷē

TRANSLATION – O rare and great Substance, who graciously performs the dance that illuminates the ordained paths to all states of liberation.

COMMENTARY – God's cosmic activity reveals the ways to spiritual freedom. Liberation (*vīṭu*) means release from the cycle of birth and death. The divine "dance" (*āṭal*) is a classic image for God's action in the world, and this dance illuminates the many valid paths a soul can follow to attain that final state of freedom.

460

பற்றுக ளெல்லாம் பதிநெறி விளங்க

உற்றரு ளாடல்செய் யொருதனிப் பொருளே

paṟṟuka ḷellām patineṟi viḷaṅka uṟṟaru ḷāṭalcey yorutaṉip poruḷē

TRANSLATION – O singular, unique Substance, who performs the sacred play of grace, having come to make the path of the Lord shine clear by removing all attachments.

COMMENTARY – Our attachments to the world are what prevent us from seeing clearly. God's grace actively works to remove these attachments, and once they are gone, the path to the Lord (*pati neṟi*) becomes obvious and easy to follow.

461

பரத்தினிற் பரமே பரத்தின்மேற் பரமே

பரத்தினுட் பரமே பரம்பரம் பரமே

parattiṉiṟ paramē parattiṉmēṟ paramē parattiṉuṭ paramē paramparam paramē

TRANSLATION – O Supreme within the Supreme! O Supreme above the Supreme! O Supreme inside the Supreme! O Supreme, the ultimate Supreme!

COMMENTARY – Repetition expresses the all-encompassing nature of God. By calling the Divine the Supreme within, above, and inside the Supreme, Vallalar shows that God is the absolute reality in every possible dimension, both beyond the world and at its very heart.

462

பரம்பெறும் பரமே பரந்தரும் பரமே

பரம்பதம் பரமே பரஞ் சிதம்பரமே

parampeṟum paramē parantarum paramē parampatam paramē parañ citamparamē

TRANSLATION – O Supreme, the highest attainment! O Supreme, who grants the highest state! O Supreme, the highest abode! O Supreme, the highest Chidambaram!

COMMENTARY – God is both the goal of the spiritual path and the one who makes reaching that goal possible. The Divine is the highest state to be attained (*parampadam*), the giver of that state, and the pure space of consciousness (*parañ citamparam*) in which it is realized.

463

பரம்புகழ் பரமே பரம்பகர் பரமே

பரஞ்சுக பரமே பரஞ்சிவ பரமே

parampukaḻ paramē parampakar paramē parañcuka paramē parañciva paramē

TRANSLATION – O Supreme, praised by the highest ones! O Supreme, proclaimed by the highest ones! O Supreme, who is supreme bliss! O Supreme, who is supreme Sivam!

COMMENTARY – The highest reality is recognized by those who have reached the highest spiritual states. This reality is experienced as supreme bliss (*parañjukam*) and is identified with *Sivam*, the ultimate source of all that is good and auspicious in the universe.

464

பரங்கொள்சிற் பரமே பரஞ்செய்தற் பரமே

தரங்கொள்பொற் பரமே தனிப்பெரும் பரமே

paraṅkoḷciṟ paramē parañceytaṟ paramē taraṅkoḷpoṟ paramē taṉipperum paramē

TRANSLATION – O supreme space of consciousness that holds the Supreme! O Supreme Self that performs the

supreme act! O golden supreme space of perfect quality! O singular, great Supreme

COMMENTARY – God is described here as the ultimate consciousness that contains all things (*paraṅkoḷcir param*) and the ultimate agent behind all action (*parañceytar param*). The reference to a "golden" supreme space suggests its perfection, purity, and immeasurable value.

465

வரம்பரா பரமே வணம்பரா பரமே

பரம்பரா பரமே பதம்பரா பரமே

varamparā paramē vaṇamparā paramē paramparā paramē patamparā paramē

TRANSLATION – O Supreme beyond limits! O Supreme beyond worship! O Supreme beyond the beyond! O Supreme beyond the final state!

COMMENTARY – God is described as a reality so vast it transcends all our categories for understanding it. It is beyond physical or mental limits and even beyond our acts of worship. It is "beyond the beyond," a powerful image for something that exceeds our ultimate concepts, including the very idea of a final spiritual state (*padam*).

466

சத்திய பதமே சத்துவ பதமே

நித்திய பதமே நிற்குண பதமே

cattiya patamē cattuva patamē nittiya patamē niṟkuṇa patamē

TRANSLATION – O State of Truth! O State of pure being! O eternal State! O attributeless State!

COMMENTARY – God is presented here as a person and as the ultimate state of existence (*padam*). This state is defined by absolute truth (*satya*), pure being (*sattva*), and eternity (*nitya*). Crucially, it is also *nirguna*, a state without any limiting qualities or attributes, a pure and unconditioned reality.

467

தத்துவ பதமே தற்பத பதமே

சித்துறு பதமே சிற்சுக பதமே

tattuva patamē taṟpata patamē cittuṟu patamē ciṟcuka patamē

TRANSLATION – O State of reality! O State of the Absolute! O State imbued with consciousness! O State of the bliss of consciousness!

COMMENTARY – The ultimate state (*padam*) is further described as the very principle of reality (*tattva*) and the Absolute itself (*tat-pada*). This is not a void or an empty state; it is filled with pure consciousness (*cit*) and is the source of conscious bliss (*cit-sukha*).

468

தம்பரம் பதமே தனிச்சுகம் பதமே

அம்பரம் பதமே யருட்பரம் பதமே

tamparam patamē taṉiccukam patamē amparam patamē yaruṭparam patamē

TRANSLATION – O State of the Supreme Self! O State of unique bliss! O State of the cosmic expanse! O State of supreme Grace!

COMMENTARY – This divine state is identical with the Supreme Self (*tat-param*), a condition of unique and singular bliss. It is also the vast cosmic expanse (*ambaram*)

and, most importantly for the seeker, the state of supreme Grace (*arul*).

469

தந்திர பதமே சந்திர பதமே

மந்திர பதமே மந்தண பதமே

tantira patamē cantira patamē mantira patamē mantaṇa patamē

TRANSLATION – O State of Tantra! O State of the Moon! O State of Mantra! O State of the great secret

COMMENTARY – The ultimate state is the source and goal of all spiritual paths. It is the reality behind *Tantra* (spiritual disciplines) and *Mantra* (sacred sounds). It embodies the cool, peaceful light of the moon and is the great secret (*manthanam*) that all spiritual traditions seek to uncover.

470

நவந்தரு பதமே நடந்தரு பதமே

சிவந்தரு பதமே சிவசிவ பதமே

navantaru patamē naṭantaru patamē civantaru patamē civaciva patamē

TRANSLATION – The foot that bestows the nine states, the foot that bestows the dance, the foot that bestows Sivam, the foot that is Siva, Siva.

COMMENTARY – The "foot" is a traditional symbol for God's grace, the point of contact between the divine and the world. This grace is not static; it is the creative power that manifests as the cosmic dance, bestows higher states of consciousness, and ultimately reveals the nature of reality itself, which is *Sivam* (the ultimate auspiciousness).

471

பிரமமெய்க் கதியே பிரமமெய்ப் பதியே

பிரமநிற் குணமே பிரமசிற் குணமே

piramameyk katiyē piramameyp patiyē piramaniṟ kuṇamē piramaciṟ kuṇamē

TRANSLATION – The true goal that is Brahmam, the true Lord that is Brahmam. Brahmam as the attributeless nature, Brahmam as the nature of pure consciousness.

COMMENTARY – The ultimate reality, *Brahmam*, is both the path and the destination. Vallalar presents two aspects of it: *nirgunam*, where it is the absolute beyond all qualities and descriptions, and *citgunam*, where its essential nature is knowable as pure consciousness.

472

பிரமமே பிரமப் பெருநிலை மிசையுறும்

பரமமே பரம பதந்தருஞ் சிவமே

piramamē piramap perunilai micaiyuṟum paramamē parama patantaruñ civamē

TRANSLATION – Brahmam itself, the Supreme Reality abiding above the great state of Brahmam, the Sivam that bestows the supreme state.

COMMENTARY – Just as the idea of *Brahmam* (the Absolute Reality) is presented, Vallalar points to a reality that is even beyond it. He calls this *Sivam*, the supreme truth that grants the ultimate state. This suggests a spiritual path that continually opens into ever-deeper realizations, beyond even the highest philosophical concepts.

473

அவனோ டவளா யதுவா யலவாய்

நவமா நிலைமிசை நண்ணிய சிவமே

avaṉō ṭavaḷā yatuvā yalavāy navamā nilaimicai naṇṇiya civamē

TRANSLATION – Being He, She, It, and That which is not, it is the Sivam that abides upon the wondrous new state.

COMMENTARY – The ultimate reality, *Sivam*, transcends all human categories. It is masculine, feminine, neuter, and even the nothingness that lies beyond all forms of being. This all-encompassing truth, Vallalar says, is realized in a "wondrous new state," a direct experience that goes beyond old definitions.

474

எம்பொரு ளாகி யெமக்கருள் புரியுஞ்

செம்பொரு ளாகிய சிவமே சிவமே

emporu ḷāki yemakkaruḷ puriyuñ cemporu ḷākiya civamē civamē

TRANSLATION – Becoming our very substance and bestowing grace upon us, it is the Perfect Reality, Sivam, Sivam

COMMENTARY – This is the ultimate intimacy with God. The Perfect Reality (*Sem-porul*) is not a distant being but becomes our very own substance, our deepest self. It is from this place of complete union that grace flows, prompting the ecstatic repetition of "Sivam, Sivam."

475

ஒருநிலை யிதுவே வுயர்நிலை யெனுமொரு

திருநிலை மேவிய சிவமே சிவமே

orunilai yituvē vuyarnilai yeṉumoru tirunilai mēviya civamē civamē

TRANSLATION – O Sivam, Sivam, who has reached the one sacred state declared as the supreme state, this very state.

COMMENTARY – There is only one supreme state of being, and it is the state of *Sivam* itself. This is the ultimate goal, a sacred condition where the divine essence is fully realized.

476

மெய்வைத் தழியா வெறுவெளி நடுவுறு

தெய்வப் பதியாஞ் சிவமே சிவமே

meyvait taḻiyā veṟuveḷi naṭuvuṟu teyvap patiyāñ civamē civamē

TRANSLATION – O Sivam, Sivam, the divine Lord who, having established truth, dwells in the center of the indestructible vast space.

COMMENTARY – The divine is found as the absolute truth at the center of the vast, formless space of pure consciousness. This space (*veṟuveḷi*) is not empty but is the indestructible ground of all reality, with *Sivam* as its heart.

477

புரைதவிர்த் தெனக்கே பொன்முடி சூட்டிச்

சிரமுற நாட்டிய சிவமே சிவமே

puraitavirt teṉakkē poṉmuṭi cūṭṭic ciramuṟa nāṭṭiya civamē civamē

TRANSLATION – O Sivam, Sivam, who removed my faults, crowned me alone with a golden crown, and fixed it firmly upon my head.

COMMENTARY – Grace is profoundly intimate. The divine removes all personal flaws and bestows the ultimate spiritual honor, symbolized by a golden crown, marking the soul's irreversible transformation.

478

கல்வியுஞ் சாகாக் கல்வியு மழியாச்

செல்வமு மளித்த சிவமே சிவமே

kalviyuñ cākāk kalviyu maḻiyāc celvamu maḷitta civamē civamē

TRANSLATION – O Sivam, Sivam, who gave me knowledge, and the deathless knowledge, and imperishable wealth.

COMMENTARY – The divine bestows two kinds of gifts. It gives worldly knowledge, but more importantly, it grants the "deathless knowledge" which is the direct experience of immortality, and the "imperishable wealth" of unending grace.

479

அருளமு தெனக்கே யளித்தரு ணெறிவாய்த்

தெருளுற வளர்க்குஞ் சிவமே சிவமே

aruḷamu teṉakkē yaḷittaru ṇeṟivāyt teruḷuṟa vaḷarkkuñ civamē civamē

TRANSLATION – O Sivam, Sivam, who gives me alone the ambrosia of grace and nurtures me on the path of grace so that I attain clarity.

COMMENTARY – Grace is a concept and a substance, an "ambrosia" that nourishes the soul. The divine feeds the seeker this grace, guiding them along the spiritual path until they achieve perfect, unclouded clarity.

480

சத்தெலா மாகியுந் தானொரு தானாஞ்

சித்தெலாம் வல்லதோர் திருவருட் சிவமே

cattelā mākiyun tāṉoru tāṉāñ cittelām vallatōr tiruvaruṭ civamē

TRANSLATION – The Sivam of sacred grace, which is all existence yet also singularly itself, capable of all things through its consciousness.

COMMENTARY – God, called Sivam, has a dual nature. It is all of existence (sat), the substance of everything in the universe, yet it is also a unique, singular being that transcends creation. Its infinite power comes from pure consciousness (cit).

481

எங்கே கருணை யியற்கையி னுள்ளன

அங்கே விளங்கிய வருட்பெருஞ் சிவமே

eṅkē karuṇai yiyaṟkaiyi ṉuḷḷaṉa aṅkē viḷaṅkiya varuṭperuñ civamē

TRANSLATION – The great, gracious Sivam, which shines forth wherever natural compassion exists.

COMMENTARY – The divine presence is not confined to sacred places or rituals. God, or *Sivam*, is said to manifest wherever there is natural, unforced compassion. This makes an ethical feeling the very location where the divine appears in the world.

482

யாரே யென்னினு மிரங்குகின் றார்க்குச்

சீரே யளிக்குஞ் சிதம்பர சிவமே

yārē yeṉṉiṉu miraṅkukiṉ ṟārkkuc cīrē yaḷikkuñ citampara civamē

TRANSLATION – The Sivam of Chidambaram, which grants greatness to those who are compassionate, regardless of who they are.

COMMENTARY – Divine reward is not based on one's religion, social standing, or background; "greatness" is granted to anyone who shows compassion. God, called *Sivam* of *Chidambaram* (the inner space of consciousness), responds to this one quality above all others.

483

பொய்ந்நெறி யனைத்தினும் புகுத்தா தெனையருட்

செந்நெறி செலுத்திய சிற்சபைச் சிவமே

poynneṟi yaṉaittiṉum pukuttā teṉaiyaruṭ cenneṟi celuttiya ciṟcapaic civamē

TRANSLATION – The Sivam of the Chit Sabhai, which guided me onto the true path of grace, preventing me from entering any false paths.

COMMENTARY – Spiritual progress is not simply a matter of human effort. The divine, experienced in the *Chit Sabhai* (the inner hall of consciousness), actively guides the soul. It acts as a protective force, steering one away from false doctrines and onto the one true path of grace.

484

கொல்லா நெறியே குருவரு ணெறியெனப்

பல்கா லெனக்குப் பகர்ந்தமெய்ச் சிவமே

kollā neṟiyē kuruvaru ṇeṟiyeṉap palkā leṉakkup pakarntameyc civamē

TRANSLATION – The true Sivam, which declared to me again and again that the path of non-killing is the path of the Guru's grace.

COMMENTARY – The ultimate spiritual law, received directly from God (*Sivam*), is this: the path of grace is the path of non-killing. Vallalar states that this truth was not learned from scriptures but was declared to him repeatedly by the divine itself, making absolute non-violence the foundation of his teaching.

485

உயிரெலாம் பொதுவி னுளம்பட நோக்குக

செயிரெலாம் விடுகெனச் செப்பிய சிவமே

uyirelām potuvi ṉuḷampaṭa nōkkuka ceyirelām viṭukeṉac ceppiya civamē

TRANSLATION – The Sivam who declared: 'See all lives impartially, embracing them with your heart; abandon all faults.'

COMMENTARY – True spiritual practice means seeing every living being as equal, without prejudice or preference. Embracing all life with this impartial love is the direct method for letting go of one's own faults and impurities.

486

பயிர்ப்புறு கரணப் பரிசுகள் பற்பல

உயிர்த்திர ளொன்றென வுரைத்தமெய்ச் சிவமே

payirppuṟu karaṇap paricukaḷ paṟpala uyirttira ḷoṉṟeṉa vuraittameyc civamē

TRANSLATION – The true Sivam who declared that the multitude of lives is one, despite the many and various repulsive sensations produced by the inner faculties.

COMMENTARY – Our minds and senses often create feelings of separation, disgust, or repulsion toward others. God's teaching reveals this is an illusion. The ultimate truth is that

all life is a single, unified whole, and we must learn to see past our own internal reactions to perceive this unity.

487

உயிருள்யா மெம்மு ளுயிரிவை யுணர்ந்தே

உயிர்நலம் பரவுகென் றுரைத்தமெய்ச் சிவமே

uyiruḷyā memmu ḷuyirivai yuṇarntē uyirnalam paravukeṉ ṟuraittameyc civamē

TRANSLATION – The true Sivam who declared: 'I am within life, and life is within Me. Realizing this, promote the well-being of life.'

COMMENTARY – God is not a distant being but a presence dwelling within every living thing, just as every living thing exists within God. Because of this intimate connection, the highest spiritual action is to care for life. Promoting the well-being of others is the most direct way to honor the divine.

488

இயலரு ளொளியோ ரேகதே சத்தினாம்

உயிரொளி காண்கவென் றுரைத்தமெய்ச் சிவமே

iyalaru ḷoḷiyō rēkatē cattiṉām uyiroḷi kāṇkaveṉ ṟuraittameyc civamē

TRANSLATION – The true Sivam who declared: 'See the light of the soul as a fraction of the inherent light of Grace.'

COMMENTARY – The light or consciousness of an individual soul is not separate from God. It is a small spark, a single ray, of the infinite light of divine Grace (*arul*). Realizing this helps dissolve the ego's sense of being a separate self and reveals our true nature as part of the divine whole.

489

அருளலா தணுவு மசைந்திடா ததனால்

அருணலம் பரவுகென் றறைந்தமெய்ச் சிவமே

aruḷalā taṇuvu macaintiṭā tataṉāl aruṇalam paravukeṉ ṟaṟaintameyc civamē

TRANSLATION – The true Sivam who proclaimed: 'Not even an atom moves without Grace; therefore, promote the excellence of Grace.'

COMMENTARY – Divine Grace (*arul*) is the fundamental force that animates the entire universe, from the smallest particle to the largest star. Since everything is powered by this grace, the purpose of human life is to align with it. To "promote the excellence of Grace" means to live a life of compassion, making that divine quality more active and visible in the world.

490

அருளுறி னெல்லா மாகுமீ துண்மை

அருளுற முயல்கவென் றருளிய சிவமே

aruḷuṟi ṉellā mākumī tuṇmai aruḷuṟa muyalkaveṉ ṟaruḷiya civamē

TRANSLATION – O Sivam, who graciously taught me: “If you attain Grace, all things become possible. This is the truth. Strive to attain Grace.”

COMMENTARY – Grace is the key that unlocks all possibilities and makes anything achievable. This is presented as a direct, simple truth from God (*Sivam*, the ultimate reality). The verse is a call to action: since Grace is the source of all capability, the most vital spiritual work is to actively strive to attain it.

491

அருணெறி யொன்றே தெருணெறி மற்றெலாம்

இருணெறி யெனவெனக் கியம்பிய சிவமே

aruṇeṟi yoṉṟē teruṇeṟi maṟṟelām iruṇeṟi yeṉaveṉak kiyampiya civamē

TRANSLATION – O Sivam, who proclaimed to me: "The path of Grace alone is the path of clarity. All other paths are paths of darkness."

COMMENTARY – The only path to true spiritual clarity is the one centered on attaining Grace. All other approaches, including religious rituals or intellectual studies that lack this focus, are considered paths of darkness and confusion. This verse simplifies the spiritual quest, identifying the direct experience of Grace as the sole objective.

492

அருள்பெறிற் றுரும்புமோ ரைந்தொழில் புரியுந்

தெருளிது வெனவே செப்பிய சிவமே

aruḷpeṟiṟ ṟurumpumō raintoḻil puriyun teruḷitu veṉavē ceppiya civamē

TRANSLATION – O Sivam, who declared: "If Grace is obtained, even a speck of dust can perform the five cosmic functions. This is the clear truth."

COMMENTARY – The power of Grace is absolute. To illustrate this, Vallalar uses a startling image: if imbued with Grace, even a lifeless speck of dust could perform the five cosmic functions of creation, preservation, destruction, concealment, and revelation, which belong to God alone. Grace is more than a blessing; it is the direct infusion of divine power that can transform anything into an agent of the divine.

493

அருளறி வொன்றே யறிவுமற் றெல்லாம்

மருளறி வென்றே வகுத்தமெய்ச் சிவமே

aruḷaṟi voṉṟē yaṟivumaṟ ṟellām maruḷaṟi veṉṟē vakuttameyc civamē

TRANSLATION – O true Sivam, who laid down the principle: "Knowledge of Grace alone is true knowledge; all other knowledge is the knowledge of delusion."

COMMENTARY – True knowledge is not intellectual learning or scriptural mastery, but the direct, felt experience of Grace. All other forms of knowledge, no matter how profound they seem, are ultimately a kind of delusion (*maruḷ*). This shifts the goal of wisdom from accumulating information in the mind to achieving a state of being in the heart.

494

அருட்சுக மொன்றே யரும்பெறற் பெருஞ்சுகம்

மருட்சுகம் பிறவென வகுத்தமெய்ச் சிவமே

aruṭcuka moṉṟē yarumpeṟaṟ peruñcukam maruṭcukam piṟaveṉa vakuttameyc civamē

TRANSLATION – O true Sivam, who laid down the principle: "The bliss of Grace alone is the great, rarely attained bliss. All other forms of bliss are the bliss of delusion."

COMMENTARY – The only genuine and lasting happiness is the bliss experienced through Grace. All other forms of pleasure, from the sensory to the intellectual, are temporary and ultimately deceptive, a kind of bliss born of delusion (*maruḷ*). This directs the search for fulfillment away from the external world and toward the inner state that Grace makes possible.

495

அருட்பே றதுவே யரும்பெறற் பெரும்பே

> றிருட்பே றறுக்குமென் றியம்பிய சிவமே

aruṭpē ṟatuvē yarumpeṟaṟ perumpē ṟiruṭpē ṟaṟukkumeṉ ṟiyampiya civamē

TRANSLATION – The gift of grace is the great gift, difficult to obtain; it will sever the state of darkness, declared the benevolent Sivam.

COMMENTARY – Grace is the ultimate gift because it has the power to destroy the 'state of darkness' (*iruṭpēṟu*). This darkness is the soul's fundamental ignorance and separation from the divine, and only grace can permanently remove it.

496

> அருட்டனி வல்லப மதுவே யெலாஞ்செய்
>
> பொருட்டனிச் சித்தெனப் புகன்றமெய்ச் சிவமே

aruṭṭaṉi vallapa matuvē yelāñcey poruṭṭaṉic citteṉap pukaṉṟameyc civamē

TRANSLATION – The unique power of grace is the singular substance, the consciousness-force that accomplishes everything, proclaimed the true Sivam.

COMMENTARY – Grace is more than a passive blessing from God; it is the very consciousness-force that makes everything happen. Vallalar identifies it as the 'singular substance' (*poruṭṭaṉic cit*), the dynamic power that creates and sustains the universe.

497

அருளறி யார்தமை யறியார் எம்மையும்

பொருளறி யாரெனப் புகன்றமெய்ச் சிவமே

aruḷaṟi yārtamai yaṟiyār emmaiyum poruḷaṟi yāreṉap pukaṉṟameyc civamē

TRANSLATION – Those who do not know grace do not know themselves, and they do not know the substance of Us either, proclaimed the true Sivam.

COMMENTARY – To know grace is to know yourself and to know God. Without an experience of grace, true self-knowledge and an understanding of the divine reality are impossible.

498

அருணிலை யொன்றே யனைத்தும் பெறுநிலை

பொருணிலை காண்கெனப் புகன்றமெய்ச் சிவமே

aruṇilai yoṉṟē yaṉaittum peṟunilai poruṇilai kāṇkeṉap pukaṉṟameyc civamē

TRANSLATION – The state of grace alone is the state in which one obtains everything; realize this state of substance, proclaimed the true Sivam.

COMMENTARY – The state of grace is the state of ultimate fulfillment where one gains everything of true and lasting value. The verse urges us to realize this 'state of substance' (*poruṇilai*), as it is the supreme goal containing all others.

499

அருள்வடி வதுவே யழியாத் தனிவடி

வருள்பெற முயலுகென் றருளிய சிவமே

aruḷvaṭi vatuvē yaḷiyāt taṉivaṭi varulpeṟa muyalukeṉ ṟaruḷiya civamē

TRANSLATION – The form of grace is the immortal, unique form; strive to obtain grace, graced the benevolent Sivam.

COMMENTARY – The essential nature of reality is the form of grace (*aruḷ vaṭivam*), and it is immortal. The purpose of life, therefore, is simple: strive with all your being to attain this grace.

500

அருளே நம்மிய லருளே நம்முரு

அருளே நம்வடி வாமென்ற சிவமே

aruḷē nammiya laruḷē nammuru aruḷē namvaṭi vāmeṉṟa civamē

TRANSLATION – O Sivam, who declared: "Grace is Our nature, Grace is Our form, Grace is Our very body."

COMMENTARY – Here God reveals God's own nature. Grace is not only something God gives: it is the very essence, form and body of the Divine.

501

அருளே நம்மடி யருளே நம்முடி

அருளே நம்நடு வாமென்ற சிவமே

aruḷē nammaṭi yaruḷē nammuṭi aruḷē namnaṭu vāmeṉṟa civamē

TRANSLATION – O Sivam, who declared: "Grace is Our feet, Grace is Our head, Grace is Our center."

COMMENTARY – Sivam declares that the whole divine form is Grace: from the feet (*aṭi*) to the crown (*muṭi*), and at the centre (*naṭu*). The ultimate reality is made of nothing but grace.

502

அருளே நம்மறி வருளே நம்மனம்

அருளே நங்குண மாமென்ற சிவமே

aruḷē nammaṟi varuḷē nammaṉam aruḷē naṅkuṇa māmeṉṟa civamē

TRANSLATION – O Sivam, who declared: "Grace is Our intelligence, Grace is Our mind, Grace is Our character."

COMMENTARY – Sivam declares that the divine intelligence, mind and character are all Grace. God's consciousness and qualities are pure grace.

503

அருளே நம்பதி யருளே நம்பதம்

அருளே நம்மிட மாமென்ற சிவமே

aruḷē nampati yaruḷē nampatam aruḷē nammiṭa māmeṉṟa civamē

TRANSLATION – O Sivam, who declared: "Grace is Our abode, Grace is Our state, Grace is Our very place."

COMMENTARY – Sivam's abode (pati), state (patam) and place (*iṭam*) are Grace. The Divine dwells in no physical place, only in grace.

504

அருளே நந்துணை யருளே நந்தொழில்

அருளே நம்விருப் பாமென்ற சிவமே

aruḷē nantuṇai yaruḷē nantoḻil aruḷē namvirup pāmeṉṟa civamē

TRANSLATION – O Sivam, who declared: "Grace is Our companion, Grace is Our action, Grace is Our desire."

COMMENTARY – Sivam's companion, work and will are all Grace. God's every act and intention is moved by grace.

505

அருளே நம்பொரு ளருளே நம்மொளி

அருளே நாமறி வாயென்ற சிவமே

aruḷē namporu ḷaruḷē nammoḷi aruḷē nāmaṟi vāyeṉṟa civamē

TRANSLATION – O Sivam, who declared: "Grace is Our substance, Grace is Our light, Grace is what We are: know this."

COMMENTARY – Sivam's substance, light and very Self are Grace, and the soul is told to know it.

506

அருளே நங்குல மருளே நம்மினம்

அருளே நாமறி வாயென்ற சிவமே

aruḷē naṅkula maruḷē nammiṉam aruḷē nāmaṟi vāyeṉṟa civamē

TRANSLATION – O Sivam, who declared: "Grace is Our lineage, Grace is Our kin, Grace is what We are: know this."

COMMENTARY – Even lineage and kin, the markers by which people divide themselves, are for God nothing but Grace. God is wholly identified with this supreme compassion.

507

அருளே நஞ்சுக மருளே நம்பெயர்

அருளே நாமறி வாயென்ற சிவமே

aruḷē nañcuka maruḷē nampeyar aruḷē nāmaṟi vāyeṉṟa civamē

TRANSLATION – O Sivam, who declared: "Grace is Our bliss, Grace is Our name, Grace is what We are: know this."

COMMENTARY – God's bliss and even God's name are Grace. Grace is not an attribute of God; it is God's whole identity.

508

அருளொளி யடைந்தனை யருளமு துண்டனை

அருண்மதி வாழ்கவென் றருளிய சிவமே

aruḷoḷi yaṭaintaṉai yaruḷamu tuṇṭaṉai aruṇmati vāḻkaveṉ ṟaruḷiya civamē

TRANSLATION – O Sivam, who graciously blessed me, saying: "You have attained the Light of Grace, you have drunk the nectar of Grace. May your wisdom of Grace flourish!"

COMMENTARY – The perspective changes here from a description of Grace to a direct blessing from God (*Sivam*). The divine voice confirms that the devotee has fully absorbed Grace, experiencing it as both light and life-giving nectar (*amutu*), and encourages this new state of being to grow.

509

அருணிலை பெற்றனை யருள்வடி வுற்றனை

அருளர சியற்றுகென் றருளிய சிவமே

aruṇilai peṟṟaṉai yaruḷvaṭi vuṟṟaṉai aruḷara ciyaṟṟukeṉ ṟaruḷiya civamē

TRANSLATION – O Sivam, who graciously commanded me, saying: "You have attained the state of Grace, you have assumed the form of Grace. Now, rule your kingdom of Grace!"

COMMENTARY – This is a call to action, not a passive state of bliss. Attaining Grace means becoming Grace in form and essence. The final command is not to rest, but to actively govern one's life and world from this new position of divine empowerment, ruling a "kingdom of Grace."

510

உள்ளகத் தமர்ந்தென துயிரிற் கலந்தருள்

வள்ளல்சிற் றம்பலம் வளர்சிவ பதியே

uḷḷakat tamarnteṉa tuyiriṟ kalantaruḷ vaḷḷalciṟ ṟampalam vaḷarciva patiyē

TRANSLATION – O Lord Siva, gracious benefactor flourishing in the Little Hall, you have settled in my heart and mingled with my soul.

COMMENTARY – God's presence, often sought in external temples, is now felt as an intimate, internal reality. God has settled into the devotee's heart and merged with their very life-breath, dissolving the distance between the worshipper and the worshipped.

511

நிகரிலா வின்ப நிலைநடு வைத்தெனைத்

தகவொடு காக்குந் தனிச்சிவ பதியே

nikarilā viṉpa nilainaṭu vaitteṉait takavoṭu kākkun taṉicciva patiyē

TRANSLATION – O unique Lord Siva, you place me in the center of a state of incomparable bliss and protect me with loving care.

COMMENTARY – God establishes the soul in a stable centre of profound bliss. This peace is not self-generated or temporary; it is a gift, actively sustained and guarded by God's loving care.

512

சுத்தசன் மார்க்க சுகநிலை தனிலெனைச்

சத்திய னாக்கிய தனிச்சிவ பதியே

cuttacaṉ mārkka cukanilai taṉileṉaic cattiya ṉākkiya taṉicciva patiyē

TRANSLATION – O unique Lord Siva, you have made me a being of Truth in the blissful state of Suddha Sanmarkkam.

COMMENTARY – *Suddha Sanmarkkam* is the name Vallalar gives to the pure and true path of universal compassion. He states that following this path is not about acquiring knowledge, but about a deep transformation where God makes the devotee into a being of Truth itself.

513

ஐவருங் காண்டற் கரும்பெரும் பொருளென்

கைவரப் புரிந்த கதிசிவ பதியே

aivaruṅ kāṇṭaṟ karumperum poruḷeṉ kaivarap purinta katiciva patiyē

TRANSLATION – O Lord Siva, my ultimate refuge, you made the great substance, so rare for even the five to behold, attainable to me.

COMMENTARY – The "five" are the great gods of the traditional pantheon (Brahma, Vishnu, Rudra, and others). Vallalar expresses wonder that the ultimate reality, a substance so profound that even these cosmic deities find it rare, has been made directly and easily accessible to him by the grace of God, his true refuge (*gati*).

514

துன்பந் தொலைத்தருட் ஜோதியால் நிறைந்த

இன்ப மெனக்கரு ளெழிற்சிவ பதியே

tuṉpan tolaittaruṭ jōtiyāl niṟainta iṉpa meṉakkaru ḷeḻiṟciva patiyē

TRANSLATION – O beautiful Siva-Pati, who ended my suffering and granted me the bliss filled with the Grace-Light.

COMMENTARY – Vallalar praises God for removing his suffering and replacing it with a bliss filled with the light of grace (*aruṭ jōti*).

515

சித்தமும் வாக்குஞ் செல்லாப் பெருநிலை

ஒத்துற வேற்றிய வொருசிவ பதியே

cittamum vākkuñ cellāp perunilai ottuṟa vēṟṟiya voruciva patiyē

TRANSLATION – O the one Siva-Pati, who elevated me to accord with the great state that mind and speech cannot reach.

COMMENTARY – The ultimate spiritual state is one that cannot be grasped by the mind (*cittam*) or described with words. Vallalar says God elevated him to be in harmony with this state, making it an experience of being, not simply of knowing.

516

கையற வனைத்துங் கடிந்தெனைத் தேற்றி

வையமேல் வைத்த மாசிவ பதியே

kaiyaṟa vaṉaittuṅ kaṭinteṉait tēṟṟi vaiyamēl vaitta māciva patiyē

TRANSLATION – O great Siva-Pati, who dispelled all my helplessness, brought me clarity, and established me in the world.

COMMENTARY – Many spiritual paths involve renouncing the world. Here, Vallalar says God's grace removed his despair and confusion not to take him out of the world, but to establish him firmly and clearly within it. The divine gift is a new way of being, grounded and present.

517

இன்புறச் சிறியே னெண்ணுதோ றெண்ணுதோ

றன்பொடென் கண்ணுறு மருட்சிவ பதியே

iṉpuṟac ciṟiyē ṉeṇṇutō ṟeṇṇutō ṟaṉpoṭeṉ kaṇṇuṟu maruṭciva patiyē

TRANSLATION – O gracious Siva-Pati, who lovingly appears before my eyes each time I, this humble one, think of you in delight.

COMMENTARY – The relationship with the divine is intimate and personal. God is not distant or hard to reach; for Vallalar, the simple act of thinking about God with love is enough to make the divine presence manifest right before his eyes.

518

பிழையெலாம் பொறுத்தெனுட் பிறங்கிய கருணை

மழையெலாம் பொழிந்து வளர்சிவ பதியே

piḻaiyelām poṟutteṉuṭ piṟaṅkiya karuṇai maḻaiyelām poḻintu vaḷarciva patiyē

TRANSLATION – O nurturing Siva-Pati, who forgave all my faults, shone brightly within me, and poured down all the rain of compassion.

COMMENTARY – God's compassion (*karuṇai*) is more than a feeling of forgiveness. Vallalar describes it as a force of nature, like a nourishing rain that washes away all faults, makes the inner self shine, and actively helps the soul to grow.

519

உளத்தினுங் கண்ணினு முயிரினு மெனது

குளத்தினு நிரம்பிய குருசிவ பதியே

uḷattiṉuṅ kaṇṇiṉu muyiriṉu meṉatu kuḷattiṉu nirampiya kuruciva patiyē

TRANSLATION – O Guru Siva-Pati, who fills my mind, my eyes, my life, and my entire being.

COMMENTARY – The divine is an external being to be worshipped and an internal presence that fills every part of one's self. By calling Siva a *Guru* (spiritual teacher), Vallalar emphasizes that this indwelling presence is also his ultimate guide, saturating his mind, senses, life-force, and his very nature.

520

பரமுட னபரம் பகர்நிலை யிவையெனத்

திரமுற வருளிய திருவருட் குருவே

paramuṭa ṉaparam pakarnilai yivaiyeṉat tiramuṟa varuḷiya tiruvaruṭ kuruvē

TRANSLATION – O Guru of Divine Grace, who firmly taught the nature of the transcendent and the immanent worlds.

COMMENTARY – The true teacher (*Guru*) reveals the nature of both ultimate reality and the physical world. He explains the transcendent (*param*), which is the formless source of all, and the immanent (*aparam*), the universe of names and forms we experience, showing how they are connected.

521

மதிநிலை யிரவியின் வளர்நிலை யனலின்

றிதிநிலை யனைத்துந் தெரித்தசற் குருவே

matinilai yiraviyiṉ vaḷarnilai yaṉaliṉ ṟitinilai yaṉaittun terittacaṟ kuruvē

TRANSLATION – O Satguru, who explained them all: the nature of the moon, the expanding nature of the sun, and the abiding nature of fire.

COMMENTARY – The true teacher (*Satguru*) explains the inner meaning of the cosmos. The sun, moon, and fire are celestial objects and represent fundamental cosmic principles: the cooling, reflective nature of the moon; the

expansive, life-giving power of the sun; and the constant, purifying presence of fire. This knowledge connects the inner self to the outer universe.

522

கணநிலை யவற்றின் கருநிலை யனைத்துங்

குணமுறத் தெரித்துட் குலவுசற் குருவே

kaṇanilai yavaṟṟiṉ karunilai yaṉaittuṁ kuṇamuṟat terittuṭ kulavucaṟ kuruvē

TRANSLATION – O Satguru, shining within me, who clearly revealed the nature of the elemental categories and all of their causal states.

COMMENTARY – The inner teacher reveals the fundamental building blocks of existence. He explains the nature of the various categories (*gaṇa*) of being and the causal principles from which they arise, making the entire structure of creation clear to the mind.

523

பதிநிலை பசுநிலை பாச நிலையெலாம்

மதியுறத் தெரித்துள் வயங்குசற் குருவே

patinilai pacunilai pāca nilaiyelām matiyuṟat terittuḷ vayaṁkucaṟ kuruvē

TRANSLATION – O Satguru, shining within, who explained for my understanding all the states of God, soul, and bondage.

COMMENTARY – The teacher within makes clear the three fundamental realities: *Pati* (God, the ultimate Lord), *Paśu* (the individual soul, bound like an animal), and *Pāśam* (the fetters of ignorance and karma that bind it). Understanding this relationship is the key to liberation.

524

பிரம ரகசியம் பேசியென் னுளத்தே

தரமுற விளங்குஞ் சாந்தசற் குருவே

pirama rakaciyam pēciyeṉ ṉuḷattē taramuṟa viḷaṅkuñ cāntacaṟ kuruvē

TRANSLATION – O serene Satguru, who spoke the mystery of Brahman and now shines with excellence within my heart.

COMMENTARY – The ultimate teaching is the revelation of the "mystery of *Brahman*," the one absolute reality. This truth is not given as a dry philosophical concept; it is transmitted in a way that establishes a serene, luminous presence within one's own heart, transforming knowledge into direct experience.

525

பரம ரகசியம் பகர்ந்தென துளத்தே

வரமுற வளர்த்து வயங்குசற் குருவே

parama rakaciyam pakarnteṉa tuḷattē varamuṟa vaḷarttu vayaṅkucaṟ kuruvē

TRANSLATION – O resplendent Satguru, who declared the supreme secret and auspiciously nurtured it within my heart.

COMMENTARY – The Guru does more than just give information about the ultimate secret. He plants that truth like a seed within the disciple's heart and lovingly tends to it, ensuring it grows into direct experience.

526

சிவரக சியமெலாந் தெரிவித் தெனக்கே

நவநிலை காட்டிய ஞானசற் குருவே

civaraka ciyamelān terivit teṉakkē navanilai kāṭṭiya ñāṉacaṟ kuruvē

TRANSLATION – O Satguru of wisdom, who made all of Siva's secrets known to me and showed me the nine states.

COMMENTARY – The Guru reveals the deepest mysteries of the Divine, personified here as Siva. He also provides a map for the soul's journey, guiding the disciple through the "nine states," which represent stages of spiritual development and realized consciousness.

527

சத்திய லனைத்துஞ் சித்தியன் முழுதும்

அத்தகை தெரித்த வருட்சிவ குருவே

cattiya laṉaittuñ cittiyaṉ muḻutum attakai teritta varuṭciva kuruvē

TRANSLATION – O Siva Guru of grace, who clearly revealed the whole nature of Sakti and all of Siddhi.

COMMENTARY – The Guru is Siva, the ultimate teacher, who reveals the whole nature of Sakti (divine power) and Siddhi (perfected realization), the principles of the soul's perfection.

528

அறிபவை யெல்லா மறிவித் தென்னுள்ளே

பிறிவற விளங்கும் பெரியசற் குருவே

aṟipavai yellā maṟivit teṉṉuḷḷē piṟivaṟa viḷaṅkum periyacaṟ kuruvē

TRANSLATION – O great Satguru, who taught me all there is to know and now shines inseparably within me.

COMMENTARY – The ultimate knowledge given by the Guru is not external information. It is a transmission that results in the Guru becoming an inseparable, shining presence within the disciple's own consciousness, where the distinction between teacher and student dissolves.

529

கேட்பவை யெல்லாங் கேட்பித் தெனுள்ளே

வேட்கையின் விளங்கும் விமலசற் குருவே

kēṭpavai yellāṅ kēṭpit teṉuḷḷē vēṭkaiyiṉ viḷaṅkum vimalacaṟ kuruvē

TRANSLATION – O immaculate Satguru, who caused me to hear all that is to be heard and now shines with longing inside me.

COMMENTARY – The Guru reveals all necessary spiritual truths, what is called "all that is to be heard." Yet this revelation does not lead to complacency; instead, the Guru's presence inside becomes a source of intense, loving desire for deeper union with the Divine.

530

காண்பவை யெல்லாங் காட்டுவித் தெனக்கே

மாண்பத மளித்து வயங்குசற் குருவே

kāṇpavai yellāṅ kāṭṭuvit teṉakkē māṇpata maḷittu vayaṅkucaṟ kuruvē

TRANSLATION – O resplendent True Guru, who shows me all that can be seen and grants me the glorious state.

COMMENTARY – True perception is more than seeing with the eyes; it is a divine vision revealed by the True Guru. This

vision is inseparable from attaining the "glorious state," the final goal of spiritual life, which the Guru bestows.

531

செய்பவை யெல்லாஞ் செய்வித் தெனக்கே

உய்பவை யளித்தெனு ளோங்குசற் குருவே

ceypavai yellāñ ceyvit teṉakkē uypavai yaḷitteṉu ḷōṅkucaṟ kuruvē

TRANSLATION – O True Guru, who is exalted within me, you cause me to perform all that is done and grant me the means of liberation.

COMMENTARY – Agency shifts. The seeker realizes that even their own actions are not truly their own; they are inspired and guided by the inner Guru, who ensures that every act becomes a step toward freedom.

532

உண்பவை யெல்லா முண்ணுவித் தென்னுள்

பண்பினில் விளங்கும் பரமசற் குருவே

uṇpavai yellā muṇṇuvit teṉṉuḷ paṇpiṉil viḷaṅkum paramacaṟ kuruvē

TRANSLATION – O Supreme True Guru, shining forth in your nature within me, you cause me to experience all that is to be experienced.

COMMENTARY – This is a profound statement of surrender. Every sensation and experience, everything we "eat" or consume in life, is understood as a lesson given by the Supreme Guru shining within.

533

சாகாக் கல்வியின் றரமெலாங் கற்பித்

தேகாக் கரப்பொரு ளீந்தசற் குருவே

cākāk kalviyiṉ ṟaramelāṅ kaṟpit tēkāk karapporu ḷīntacaṟ kuruvē

TRANSLATION – O True Guru, who taught me all the subtleties of the learning of immortality and granted me the substance of the single, imperishable letter.

COMMENTARY – The highest teaching the Guru imparts is the "learning of immortality" (*sāgāk kalvi*), the science of deathlessness. The "single, imperishable letter" refers to the core essence of reality, the fundamental truth that, once realized, makes one eternal.

534

சத்திய மாஞ்சிவ சித்திக ளனைத்தையும்

மெய்த்தகை யளித்தெனுள் விளங்குசற் குருவே

cattiya māñciva cittika ḷaṉaittaiyum meyttakai yaḷitteṉuḷ viḷaṅkucaṟ kuruvē

TRANSLATION – O True Guru, shining within me, you have authentically granted me all the Siva-siddhis, which are themselves Truth.

COMMENTARY – The *Siva-siddhis* are extraordinary spiritual abilities that arise from union with the divine. Vallalar clarifies that these are not mere powers to be wielded but are themselves manifestations of Truth, granted authentically by the indwelling Guru.

535

எல்லா நிலைகளு மேற்றிச் சித்தெலாம்

வல்லா னெனவெனை வைத்தசற் குருவே

ellā nilaikaḷu mēṟṟic cittelām vallā ṉeṉaveṉai vaittacaṟ kuruvē

TRANSLATION – O true Guru who made me ascend all states and established me as one all-powerful in consciousness.

COMMENTARY – The Guru guides the soul upward through all possible levels of experience. The final goal of this ascent is to reach a state of complete mastery over consciousness (*cit*), making one "all-powerful" in the realm of mind and spirit.

536

சீருற வருளாந் தேசுற வழியாப்

பேருற வென்னைப் பெற்றநற் றாயே

cīruṟa varuḷān tēcuṟa vaḻiyāp pēruṟa veṉṉaip peṟṟanaṟ ṟāyē

TRANSLATION – O good mother who gave birth to me so I would attain excellence, possess the splendor of grace, and gain an imperishable name.

COMMENTARY – Here, the divine is addressed as a loving mother. This birth is not physical but a spiritual awakening, given so that the soul can attain lasting excellence and a name that never fades, all illuminated by the splendor of grace.

537

பொருந்திய வருட்பெரும் போகமே யுறுகெனப்

பெருந்தய வாலெனைப் பெற்றநற் றாயே

poruntiya varuṭperum pōkamē yuṟukeṉap peruntaya vāleṉaip peṟṟanaṟ ṟāyē

TRANSLATION – O good mother who, with great compassion, gave birth to me, intending for me to attain the great, fitting bliss of grace.

COMMENTARY – The divine Mother's sole intention in "giving birth" to the soul is for it to experience the immense bliss of grace (*arul perum bhogam*). This spiritual birth is an act of pure compassion, aimed at bringing the soul into a state of profound and fitting joy.

538

ஆன்றசன் மார்க்க மணிபெற வெனைத்தான்

ஈன்றமு தளித்த வினியநற் றாயே

āṉṟacaṉ mārkka maṇipeṟa veṉaittāṉ īṉṟamu taḷitta viṉiyanaṟ ṟāyē

TRANSLATION – O sweet good mother who gave birth to me and fed me ambrosia, that the noble Sanmarkkam might gain a jewel.

COMMENTARY – The divine Mother's care has a purpose beyond personal salvation. She nurtures the soul with ambrosia so that he may become a "jewel" for the *Sanmarkkam*, the True Path of universal spiritual brotherhood. His enlightenment is meant to benefit and adorn the entire community of seekers.

539

பசித்திடு தோறுமென் பாலணைந் தருளால்

வசித்தமு தருள்புரி வாய்மைநற் றாயே

pacittiṭu tōṟumeṉ pālaṇain taruḷāl vacittamu taruḷpuri vāymainaṟ ṟāyē

TRANSLATION – O truthful good mother who, whenever I hunger, comes to my side and, with grace, grants me distilled ambrosia.

COMMENTARY – The divine Mother's nourishment is constant and responsive. Whenever the soul feels a spiritual hunger or need, she is there to provide "distilled ambrosia," a divine sustenance given through grace. This describes not a one-time event, but a continuous, caring relationship.

540

தளர்ந்ததோ றடியேன் சார்பணைந் தென்னை

உளந்தெளி வித்த வொருமைநற் றாயே

taḷarntatō ṟaṭiyēṉ cārpaṇain teṉṉai uḷanteḷi vitta vorumainaṟ ṟāyē

TRANSLATION – O good Mother of Oneness, whenever I falter, you come as my support and clarify my mind.

COMMENTARY – Spiritual life includes moments of weakness and confusion. Here, the Divine Mother offers support when he falters and brings clarity when his mind is clouded, because she is the 'Mother of Oneness', the very source of all clear understanding.

541

அருளமு தேமுத லைவகை யமுதமும்

தெருளுற வெனக்கருள் செல்வனற் றாயே

aruḷamu tēmuta laivakai yamutamum teruḷuṟa veṉakkaruḷ celvaṉaṟ ṟāyē

TRANSLATION – O prosperous good Mother, you grant me the five kinds of nectar, beginning with the nectar of grace, so that I may attain clarity.

COMMENTARY – The divine nourishment comes in many forms, but it always begins with the 'nectar of grace'. Vallalar uses traditional categories like the 'five kinds of nectar' to show that this is a complete offering, with grace as its primary ingredient.

542

இயலமு தேமுத லெழுவகை யமுதமும்

உயலுற வெனக்கரு ளுரியநற் றாயே

iyalamu tēmuta leḻuvakai yamutamum uyaluṟa veṉakkaru ḷuriyanaṟ ṟāyē

TRANSLATION – O good Mother who is rightfully mine, you grant me the seven kinds of nectar, beginning with the nectar of nature, so that I may thrive.

COMMENTARY – This spiritual nourishment includes the 'nectar of nature', showing that divine sustenance is more than a mystical experience. It can be found in the tangible world and the fundamental principles of life itself.

543

நண்புறு மெண்வகை நவவகை யமுதமும்

பண்புற வெனக்கருள் பண்புடைத் தாயே

naṇpuṟu meṇvakai navavakai yamutamum paṇpuṟa veṉakkaruḷ paṇpuṭait tāyē

TRANSLATION – O virtuous Mother, you grant me the eight kinds and nine kinds of nectar so that I may attain fine character.

COMMENTARY – The Mother provides all the nectars to Vallalar. Vallalar was known to not take any food in later life. Sustenance came directly from those self-produced nectars.

544

மற்றுள வமுத வகையெலா மெனக்கே

உற்றுண வளித்தரு ளோங்குநற் றாயே

maṟṟuḷa vamuta vakaiyelā meṉakkē uṟṟuṇa vaḷittaru ḷōṅkunaṟ ṟāyē

TRANSLATION – O exalted good Mother, you graciously provide all other kinds of nectar as fitting sustenance for me.

COMMENTARY –After listing several categories of nectar, Vallalar sweeps them all up to say the Mother provides *every* kind. Her care is absolute, total, and perfectly suited to the soul's every need.

545

கலக்கமு மச்சமுங் கடிந்தென துளத்தே

அலக்கணுந் தவிர்த்தரு ளன்புடைத் தாயே

kalakkamu maccamuṅ kaṭinteṉa tuḷattē alakkaṇun tavirttaru ḷaṉpuṭait tāyē

TRANSLATION – O loving Mother, you graciously banished turmoil and fear from my mind and removed my distress.

COMMENTARY – A direct result of divine grace is inner peace. The turmoil, fear, and distress that trouble the human mind are dissolved by the presence of the loving Divine Mother.

546

துய்ப்பினி லனைத்துஞ் சுகம்பெற வளித்தெனக்

கெய்ப்பெலாந் தவிர்த்த வின்புடைத் தாயே

tuyppiṉi laṉaittuñ cukamperṟa vaḷitteṉak keyppelān tavirtta viṉpuṭait tāyē

TRANSLATION – O blissful Mother, you removed all my weariness by making me find happiness in all experiences.

COMMENTARY – Grace doesn't just remove negative feelings; it transforms our fundamental relationship with

life itself. Instead of being worn down by the world, the soul learns to find joy and nourishment in all experiences.

547

சித்திக ளெல்லாந் தெளிந்திட வெனக்கே

சத்தியை யளித்த தயவுடைத் தாயே

cittika ḷellān teḷintiṭa veṉakkē cattiyai yaḷitta tayavuṭait tāyē

TRANSLATION – O compassionate Mother, you granted me the Sakti to clearly master all the siddhis.

COMMENTARY – Grace bestows *Sakti*, which is divine power. This power allows one to master the *siddhis*, a traditional term for the extraordinary abilities that can unfold through spiritual development.

548

சத்திநி பாதந் தனையளித் தெனைமேல்

வைத்தமு தளித்த மரபுடைத் தாயே

cattini pātan taṉaiyaḷit teṉaimēl vaittamu taḷitta maraputait tāyē

TRANSLATION – O Mother of noble tradition, you granted me Saktinipātam, elevated me, and gave me ambrosia.

COMMENTARY – *Saktinipātam* is the "descent of grace," a decisive spiritual event where divine power floods the soul, purifying it and rapidly elevating its consciousness. Vallalar credits the Divine Mother for this profound gift.

549

சத்திசத் தர்களெலாஞ் சார்ந்தென தேவல்செய்

சித்தியை யளித்த தெய்வநற் றாயே

catticat tarkaḷelāñ cārnteṉa tēvalcey cittiyai yaḷitta teyvanaṟ ṟāyē

TRANSLATION – O good, divine Mother, you granted me the accomplishment by which all Saktis and Saktars approach me and carry out my commands.

COMMENTARY – The soul perfected by grace attains a state of spiritual authority. In this verse, *Saktis* (cosmic powers) and *Saktars* (powerful spiritual beings) are said to serve him, recognizing that he now acts in perfect harmony with the divine will.

550

தன்னிக ரில்லாத் தலைவனைக் காட்டியே

என்னைமே லேற்றிய வினியநற் றாயே

taṉṉika rillāt talaivaṉaik kāṭṭiyē eṉṉaimē lēṟṟiya viṉiyanaṟ ṟāyē

TRANSLATION – O sweet, good Mother, you revealed the peerless Lord to me and raised me high.

COMMENTARY – Here, the Divine Mother acts as the compassionate guide. It is through her grace that one is able to perceive the ultimate, peerless Lord. The path to the highest God is through the loving intermediary of the Mother, who raises the seeker up to meet him.

551

வெளிப்பட விரும்பிய விளைவெலா மெனக்கே

யளித்தளித் தின்புசெய் யன்புடைத் தாயே

veḷippaṭa virumpiya viḷaivelā meṉakkē yaḷittaḷit tiṉpucey yaṉpuṭait tāyē

TRANSLATION – O loving Mother, you repeatedly grant me every outcome I desire to see manifest, giving me bliss.

COMMENTARY – This is not a request for worldly wishes. It describes a state of union where the devotee's “personal” will has become so aligned with divine will that every desire

that arises is inherently pure and good, and so the Mother lovingly brings it to pass.

552

எண்ணகத் தொடுபுறத் தென்னையெஞ் ஞான்றுங்

கண்ணெனக் காக்குங் கருணைநற் றாயே

eṇṇakat toṭupuṟat teṉṉaiyeñ ñāṉṟuṅ kaṇṇeṉak kākkuṅ karuṇainaṟ ṟāyē

TRANSLATION – O good and compassionate Mother, you always protect me, within my mind and without, as you would your own eye.

COMMENTARY – The protection of the Divine Mother is total, covering both the inner world of thoughts and emotions and the outer world of events. She guards the devotee with the same constant, reflexive care that one gives to one's own eye, just like the protective care of an eyelid.

553

இன்னரு ளமுதளித் திறவாத் திறல்புரிந்

தென்னை வளர்த்திடு மின்புடைத் தாயே

iṉṉaru ḷamutaḷit tiṟavāt tiṟalpurin teṉṉai vaḷarttiṭu miṉpuṭait tāyē

TRANSLATION – O blissful Mother, you nurture me, giving me the sweet nectar of grace and bestowing the power of deathlessness.

COMMENTARY – The relationship with the Divine is a nurturing one. The Mother feeds the soul with her grace, described as a sweet nectar, and this spiritual nourishment leads to the ultimate attainment: a state beyond death.

554

> என்னுட லென்னுயி ரென்னறி வெல்லாம்
>
> தன்னவென் றாக்கிய தயவுடைத் தாயே

eṉṉuṭa leṉṉuyi reṉṉaṟi vellām taṉṉaveṉ ṟākkiya tayavuṭait tāyē

TRANSLATION – O gracious Mother, you made my body, my life, and all my knowing your very own.

COMMENTARY – The peak of devotion is complete surrender. The devotee no longer claims ownership of his body, life, or consciousness. Everything that he once considered "his" has been offered up and now belongs entirely to the Divine Mother, dissolving the sense of a separate self.

555

> தெரியா வகையாற் சிறியேன் றளர்ந்திடத்
>
> தரியா தணைத்த தயவுடைத் தாயே

teriyā vakaiyāṟ ciṟiyēṉ ṟaḷarntiṭat tariyā taṇaitta tayavuṭait tāyē

TRANSLATION – O gracious mother, who, unable to endure it, embraced me when I, this lowly one, faltered in ways I did not comprehend.

COMMENTARY – God's compassion is so profound that it rushes to help even when we don't understand our own struggles. Like a mother who cannot bear to see her child falter, the divine embraces us in our moments of weakness and confusion without being asked.

556

சினமுத லனைத்தையுந் தீர்த்தெனை நனவினுங்

கனவினும் பிரியாக் கருணைநற் றாயே

ciṉamuta laṉaittaiyun tīrtteṉai naṉaviṉuṁ kaṉaviṉum piriyāk karuṇainaṟ ṟāyē

TRANSLATION – O good and compassionate mother, who dispelled anger and all such things, and who never separates from me in waking or in dream.

COMMENTARY – Divine grace purifies the inner self of negative qualities like anger while also becoming a constant, inseparable presence. This connection with God is not limited to moments of worship but remains steady through all states of consciousness, including waking and dreaming.

557

தூக்கமுஞ் சோம்புமென் றுன்பமு மச்சமும்

ஏக்கமு நீக்கிய வென்றனித் தாயே

tūkkamuñ cōmpumeṉ ṟuṉpamu maccamum ēkkamu nīkkiya veṉṟaṉit tāyē

TRANSLATION – O my sole mother, who removed my sleepiness, laziness, suffering, fear, and longing.

COMMENTARY – Connection to the divine frees a person from the fundamental burdens of being human. God removes spiritual obstacles and common afflictions like laziness, fear, and sorrow, leading to a state of energized, peaceful clarity.

558

துன்பெலாந் தவிர்த்துளே யன்பெலாம் நிரம்ப

இன்பெலா மளித்த வென்றனித் தந்தையே

tuṉpelān tavirttuḷē yaṉpelām nirampa iṉpelā maḷitta veṉṟaṉit tantaiyē

TRANSLATION – O my sole father, who removed all suffering, filled my inner self with all love, and granted me all bliss.

COMMENTARY – The address shifts here from Mother to Father, suggesting a different aspect of the divine action. While the Mother nurtured and protected, the Father actively transforms the inner world, removing all suffering and filling that space with pure love and joy.

559

எல்லா நன்மையு மென்றனக் களித்த

எல்லாம் வல்லசித் தென்றனித் தந்தையே

ellā naṉmaiyu meṉṟaṉak kaḷitta ellām vallacit teṉṟaṉit tantaiyē

TRANSLATION – O my sole father, the all-powerful Cit, who granted me all good things.

COMMENTARY – The divine Father is identified here as the ultimate source of all that is good, defined as *Cit*: all-powerful consciousness and intelligence. This is not a remote or limited being, but the very power of consciousness itself, from which all blessings flow.

560

நாயிற் கடையே னலம்பெறக் காட்டிய

தாயிற் பெரிதுந் தயவுடைத் தந்தையே

nāyiṟ kaṭaiyē ṉalampeṟak kāṭṭiya tāyiṟ peritun tayavuṭait tantaiyē

TRANSLATION – O Father whose compassion is far greater than a mother's, who showed me, one lower than a dog, how to attain well-being.

COMMENTARY – While a mother's love is often seen as the highest form of human compassion, Vallalar says God's compassion is even greater. This grace is not earned; it reaches down even to one who feels as worthless as a stray dog, lifting them up and showing them the way to a good life.

561

அறிவிலாப் பருவத் தறிவெனக் களித்தே

பிறிவிலா தமர்ந்த பேரருட் டந்தையே

aṟivilāp paruvat taṟiveṉak kaḷittē piṟivilā tamarnta pēraruṭ ṭantaiyē

TRANSLATION – O Father of great grace, who gave me knowledge in my age of ignorance and abides in me inseparably.

COMMENTARY – Spiritual awakening is a gift of grace that replaces ignorance with true knowledge. This is not a one-time event; the divine presence remains within, an inseparable part of one's own being.

562

புன்னிக ரில்லேன் பொருட்டிவ ணடைந்த

தன்னிக ரில்லாத் தனிப்பெருந் தந்தையே

puṉṉika rillēṉ poruṭṭiva ṇaṭainta taṉṉika rillāt taṉipperun tantaiyē

TRANSLATION – O unique, great Father with no equal, who came here for the sake of me, one not even equal to a blade of grass.

COMMENTARY – The immensity of divine grace is shown by the greatest being in existence coming down for the sake of the smallest. Vallalar expresses a profound sense of unworthiness, feeling less than a blade of grass, yet he knows that the unique, incomparable God has come specifically for him.

563

அகத்தினும் புறத்தினு மமர்ந்தருட் ஜோதி

சகத்தினி லெனக்கே தந்தமெய்த் தந்தையே

akattiṉum puṟattiṉu mamarntaruṭ jōti cakattiṉi leṉakkē tantameyt tantaiyē

TRANSLATION – O true Father who, in this world, gave to me the grace-Jothi that abides both within and without.

COMMENTARY – The ultimate gift of grace is the experience of *Jothi*, the divine light. Vallalar clarifies that this light is more than a mystical inner vision. It is a reality that permeates everything, abiding both inside the self and throughout the external world, revealing the divine presence everywhere.

564

இணையிலாக் களிப்புற் றிருந்திட வெனக்கே

துணையடி சென்னியிற் சூட்டிய தந்தையே

iṇaiyilāk kaḷippuṟ ṟiruntiṭa veṉakkē tuṇaiyaṭi ceṉṉiyiṟ cūṭṭiya tantaiyē

TRANSLATION – O Father who placed your supportive feet upon my head, so that I might live in matchless bliss.

COMMENTARY – The placing of the divine feet on one's head is a powerful symbol of ultimate blessing and the transmission of grace. It represents a state of total

surrender and acceptance, which Vallalar identifies as the direct cause of his living in a state of incomparable joy.

565

ஆதியீ றறியா வருளர சாட்சியிற்

ஜோதிமா மகுடஞ் சூட்டிய தந்தையே

ātiyī ṟaṟiyā varuḷara cāṭciyiṟ jōtimā makuṭañ cūṭṭiya tantaiyē

TRANSLATION – O Father, who, in the rule of Grace that knows no beginning or end, crowned me with the great crown of Jothi!

COMMENTARY – The "rule of Grace" is the timeless, universal order of compassion that governs existence. To be crowned with *Jothi* (divine light) is to be given a royal status within this spiritual kingdom, signifying enlightenment and a new, divine authority.

566

எட்டிரண் டறிவித் தெனைத்தனி யேற்றிப்

பட்டிமண் டபத்திற் பதித்தமெய்த் தந்தையே

eṭṭiraṇ ṭaṟivit teṉaittaṉi yēṟṟip paṭṭimaṇ ṭapattiṟ patittameyt tantaiyē

TRANSLATION – O true Father, who taught me the eight and the two, raised me up alone, and established me in the Hall of Assembly!

COMMENTARY – God personally initiated Vallalar into the deepest secret. "Eight and two" (*eṭṭiraṇṭu*): the Tamil numerals for eight and two, ௮ and ௨, are the letters ௮ (a) and ௨ (u), a mystical key to ultimate reality. The "Hall of Assembly" (*paṭṭimaṇṭapam*), traditionally a hall of debate, here stands for the highest stage of consciousness, where the soul sees Truth directly.

567

தங்கோ லளவது தந்தருட் ஜோதிச்

செங்கோல் செலுத்தெனச் செப்பிய தந்தையே

taṅkō laḷavatu tantaruṭ jōtic ceṅkōl celutteṉac ceppiya tantaiyē

TRANSLATION – O Father, who gave me the measure of Your own sceptre and instructed me, “Wield the righteous sceptre of Grace-Jothi!”

COMMENTARY – From receiving kingship, Vallalar is given the responsibility of a king. God hands Vallalar the very symbol of divine authority, the sceptre, and commands him to become an active agent of grace and light in the world.

568

தன்பொரு ளனைத்தையுந் தன்னர சாட்சியில்

என்பொரு ளாக்கிய என்றனித் தந்தையே

taṉporu ḷaṉaittaiyun taṉṉara cāṭciyil eṉporu ḷākkiya eṉṟaṉit tantaiyē

TRANSLATION – O my own Father, who, in Your kingdom, made all Your substance my substance!

COMMENTARY – The union between the soul and God becomes absolute. "Substance" (*poruḷ*) means essence, reality, and all that one possesses. Vallalar declares that God has made His own divine nature and all His cosmic wealth entirely Vallalar's own, dissolving the boundary between them.

569

தன்வடி வனைத்தையுந் தன்னர சாட்சியில்

என்வடி வாக்கிய என்றனித் தந்தையே

taṉvaṭi vaṉaittaiyun taṉṉara cāṭciyil eṉvaṭi vākkiya eṉṟaṉit tantaiyē

TRANSLATION – O my own Father, who, in Your kingdom, made all Your forms my form

COMMENTARY – Following the union of substance, this verse expresses the union of form (*vaṭivam*). God's forms are the entire universe of beings and things. In this ultimate state of oneness, Vallalar's own form has become inseparable from the infinite forms of God, signifying a complete identification with all that exists.

570

தன்சித் தனைத்தையுந் தன்சமு கத்தினில்

என்சித் தாக்கிய என்றனித் தந்தையே

taṉcit taṉaittaiyun taṉcamu kattiṉil eṉcit tākkiya eṉṟaṉit tantaiyē

TRANSLATION – My unique Father, who in Your presence made all of Your consciousness my own.

COMMENTARY – The ultimate union is one of consciousness. Vallalar says that God, in a direct encounter, replaces his limited human awareness with the boundless, all-knowing consciousness of the Divine.

571

தன்வச மாகிய தத்துவ மனைத்தையும்

என்வச மாக்கிய வென்னுயிர்த் தந்தையே

taṉvaca mākiya tattuva maṉaittaiyum eṉvaca mākkiya veṉṉuyirt tantaiyē

TRANSLATION – My Father, who is my life, who placed all the principles that were in Your possession into my possession.

COMMENTARY – God hands over the very building blocks of reality. The *tattuvam* are the fundamental principles that make up the cosmos; to possess them is to have mastery over all of creation, a power given as a gift of grace.

572

தன்கையிற் பிடித்த தனியருட் ஜோதியை

என்கையிற் கொடுத்த என்றனித் தந்தையே

taṉkaiyiṟ piṭitta taṉiyaruṭ jōtiyai eṉkaiyiṟ koṭutta eṉṟaṉit tantaiyē

TRANSLATION – My unique Father, who placed in my hand the singular grace-light that You held in Your own.

COMMENTARY – A powerful, intimate image: God places the divine light of grace, the jothi, directly into the devotee's hand. This is not a metaphor for a vague blessing but a direct transmission of the ultimate divine essence.

573

தன்னையுந் தன்னருட் சத்தியின் வடிவையும்

என்னையு மொன்றென வியற்றிய தந்தையே

taṉṉaiyun taṉṉaruṭ cattiyiṉ vaṭivaiyum eṉṉaiyu moṉṟeṉa viyaṟṟiya tantaiyē

TRANSLATION – Father, who made me one with Yourself and with the very form of Your grace-power.

COMMENTARY – The experience of oneness is two-fold. It is union with the silent, formless Divine and also with its creative power, the *sakti*. The soul merges with both the being and the doing of God.

574

தன்னிய லென்னியல் தன்செய லென்செயல்

என்ன வியற்றிய வென்றனித் தந்தையே

taṉṉiya leṉṉiyal taṉceya leṉceyal eṉṉa viyaṟṟiya veṉṟaṉit tantaiyē

TRANSLATION – My unique Father, who made Your nature my nature, and Your action my action.

COMMENTARY – This is the final state of perfect non-duality. The devotee's character and actions are no longer their own; they become identical to God's nature and God's action. Every thought, word, and deed now flows directly from the Divine will.

575

தன்னுரு வென்னுரு தன்னுரை யென்னுரை

என்ன வியற்றிய வென்றனித் தந்தையே

taṉṉuru veṉṉuru taṉṉurai yeṉṉurai eṉṉa viyaṟṟiya veṉṟaṉit tantaiyē

TRANSLATION – My unique Father, who made Your form my form and Your word my word.

COMMENTARY – The transformation extends even to the physical body and speech. The devotee's form becomes a vessel for the divine form, and their words become God's words, making them a perfect instrument for the divine will.

576

சதுரப் பேரருட் டனிப்பெருந் தலைவனென்

றெதிரற் றோங்கிய வென்னுடைத் தந்தையே

caturap pēraruṭ ṭaṉipperun talaivaṉeṉ ṟetiraṟ ṟōṅkiya veṉṉuṭait tantaiyē

TRANSLATION – My very own Father, who is exalted without rival as the unique great Master of skillful, immense grace.

COMMENTARY – This is a verse of pure praise for God as the supreme and peerless master of grace. The mention of 'skillful' grace suggests that this divine help is powerful and perfectly intelligent and precisely applied.

577

மனவாக் கறியா வரைப்பினி லெனக்கே

இனவாக் கருளிய வென்னுயிர்த் தந்தையே

maṉavāk kaṟiyā varaippiṉi leṉakkē iṉavāk karuḷiya veṉṉuyirt tantaiyē

TRANSLATION – My life's own Father, who, within a state beyond the grasp of mind and speech, graciously bestowed upon me words of kinship.

COMMENTARY – Mystical union is often described as a silent state beyond language. Vallalar reveals something more: even in that indescribable realm, God speaks. The divine communicates not with abstract doctrine, but with intimate words of relationship, affirming a deep personal kinship.

578

உணர்ந்துணர்ந் துணரினு முணராப் பெருநிலை

யணைந்திட வெனக்கே யருளிய தந்தையே

uṇarntuṇarn tuṇariṉu muṇarāp perunilai yaṇaintiṭa veṉakkē yaruḷiya tantaiyē

TRANSLATION – O Father, who graciously enabled me to reach the great state that cannot be known even through relentless, deep knowing.

COMMENTARY – The intellect has its limits. No matter how much one studies, meditates, or tries to 'know' God, the ultimate reality cannot be grasped by the mind. This state is

not an achievement of human effort, but is received purely as a gift of grace.

579

துரியவாழ் வுடனே சுகபூ ரணமெனும்

பெரியவாழ் வளித்த பெருந்தனித் தந்தையே

turiyavāḻ vuṭaṉē cukapū raṇameṉum periyavāḻ vaḷitta peruntaṉit tantaiyē

TRANSLATION – My great and unique Father, who granted me the great life called the perfection of bliss, along with the life of *turiya*.

COMMENTARY – Indian thought describes three ordinary states of consciousness: waking, dreaming, and deep sleep. The fourth state, *turiya*, is the silent, aware consciousness that underlies them all. Vallalar says God granted him this profound state, and something even greater: a life lived in the continuous perfection of bliss.

580

ஈறிலாப் பதங்கள் யாவையுங் கடந்த

பேறளித் தாண்ட பெருந்தகைத் தந்தையே

īṟilāp pataṅkaḷ yāvaiyuṅ kaṭanta pēṟaḷit tāṇṭa peruntakait tantaiyē

TRANSLATION – O magnanimous Father, who gave me the blessing that transcends all endless states and made me Yours.

COMMENTARY – Many spiritual traditions describe different levels or states (*padams*) that a soul can attain. Vallalar says the gift he has received from God is another one of these states and something that transcends them all, resulting in his complete absorption into the Divine.

581

எவ்வகைத் திறத்தினு மெய்துதற் கரிதாம்

அவ்வகை நிலையெனக் களித்தநற் றந்தையே

evvakait tiṟattiṉu meytutaṟ karitām avvakai nilaiyeṉak kaḷittanaṟ ṟantaiyē

TRANSLATION – O good Father, who granted me the state that is impossible to attain by any means.

COMMENTARY – This state of being is not a reward that can be earned through spiritual practices or good deeds. It is purely a gift of grace, something impossible to reach through human effort alone.

582

இனிப்பிற வாநெறி யெனக்களித் தருளிய

தனிப்பெருந் தலைமைத் தந்தையே தந்தையே

iṉippiṟa vāneṟi yeṉakkaḷit taruḷiya taṉipperun talaimait tantaiyē tantaiyē

TRANSLATION – O singular, great, supreme Father, O Father, who graciously granted me the path of no more birth.

COMMENTARY – The ultimate goal for many spiritual seekers is liberation from the cycle of birth, death, and rebirth. Vallalar declares with immense gratitude that God has granted him this final freedom, ending the soul's long journey through countless lives.

583

பற்றயர்ந் தஞ்சிய பரிவுகண் டணைந்தெனைச்

சற்றுமஞ் சேலெனத் தாங்கிய துணையே

paṟṟayarn tañciya parivukaṇ ṭaṇainteṉaic caṟṟumañ cēleṉat tāṅkiya tuṇaiyē

TRANSLATION – O companion, who saw my distress when I lost my hold and grew afraid, who drew near and supported me, telling me not to fear at all.

COMMENTARY – The relationship with the Divine shifts here from a child addressing a father to someone speaking to an intimate friend. In a moment of deep personal crisis and fear, God's presence was not distant or imposing, but close, personal, and reassuring.

584

தளர்ந்தவத் தருணமென் றளர்வெலாந் தவிர்த்துட்

கிளர்ந்திட வெனக்குக் கிடைத்தமெய்த் துணையே

taḷarntavat taruṇameṉ ṟaḷarvelān tavirttuṭ kiḷarntiṭa veṉakkuk kiṭaittameyt tuṇaiyē

TRANSLATION – O true companion I found in that moment I faltered, who removed all my weakness and made me surge up from within.

COMMENTARY – Divine support is more than a comforting hand to hold. It is a transformative power that enters the soul, dissolves weakness from the inside out, and fills one with a new, surging inner strength.

585

துறையிது வழியிது துணிவிது நீசெயும்

முறையிது வெனவே மொழிந்தமெய்த் துணையே

tuṟaiyitu vaḻiyitu tuṇivitu nīceyum muṟaiyitu veṉavē
moḻintameyt tuṇaiyē

TRANSLATION – O true companion, who declared: "This is the discipline, this is the path, this is the resolve, this is the method for you to perform."

COMMENTARY – The divine companion also serves as the ultimate spiritual teacher, or *guru*. It removes all confusion by laying out the path with absolute clarity: what to do, how to do it, and what conviction to hold. This is the voice of inner guidance speaking with unerring authority.

586

எங்குறு தீமையு மெனைத்தொட ராவகை

கங்குலும் பகலுமெய்க் காவல்செய் துணையே

eṅkuṟu tīmaiyu meṉaittoṭa rāvakai kaṅkulum pakalumeyk
kāvalcey tuṇaiyē

TRANSLATION – O companion, who stands as my true guard night and day so that no evil from any quarter can ever pursue me.

COMMENTARY – This companionship offers total, round-the-clock protection. It is a constant guard that ensures no form of harm or negativity can reach the devotee, creating a feeling of complete safety and security in the divine presence.

587

வேண்டிய வேண்டிய விருப்பெலா மெனக்கே

யீண்டிருந் தருள்புரி யென்னுயிர்த் துணையே

vēṇṭiya vēṇṭiya viruppelā meṉakkē yīṇṭirun taruḷpuri
yeṉṉuyirt tuṇaiyē

TRANSLATION – O my life-companion, who, remaining here, graciously fulfills for me alone every single thing I desire.

COMMENTARY – God is not a remote power to be petitioned, but a companion who is present right here and now. This presence generously fulfills every desire, not as a transaction, but as an intimate act of grace for the devotee.

588

இகத்தினும் பரத்தினு மெனக்கிடர் சாரா

தகத்தினும் புறத்தினு மமர்ந்தமெய்த் துணையே

ikattiṉum parattiṉu meṉakkiṭar cārā takattiṉum puṟattiṉu mamarntameyt tuṇaiyē

TRANSLATION – O true companion, who abides both within me and without, ensuring that no suffering can reach me in this world or in the next.

COMMENTARY – The divine companion is experienced both as an intimate inner reality and an all-encompassing outer presence. This dual presence provides a shield against suffering, in this life and in any future existence as well.

589

அயர்வற வெனக்கே யருட்டுணை யாகியென்

னுயிரினுஞ் சிறந்த வொருமையென் னட்பே

ayarvaṟa veṉakkē yaruṭṭuṇai yākiyeṉ ṉuyiriṉuñ ciṟanta vorumaiyeṉ ṉaṭpē

TRANSLATION – You became a companion of grace for me alone, removing all my fatigue. O my oneness, my friend, more precious than my very life.

COMMENTARY – The culmination of this divine friendship is a sense of complete union, or oneness. This relationship is so total and restorative that it erases all weariness,

becoming a bond more precious to Vallalar than his own existence.

590

அன்பினிற் கலந்தென தறிவினிற் பயின்றே

இன்பினி லளைந்தவென் னின்னுயிர் நட்பே

aṉpiṉiṟ kalanteṉa taṟiviṉiṟ payiṉṟē iṉpiṉi laḷaintaveṉ ṉiṉṉuyir naṭpē

TRANSLATION – My sweet life-friend, you blended in love, dwelled in my awareness, and mingled in bliss.

COMMENTARY – The union with the divine friend is an idea and a lived experience. It touches every part of the self: feeling, thought, and the very core of one's being, which becomes filled with bliss.

591

நான்புரி வனவெலாந் தான்புரிந் தெனக்கே

வான்பத மளிக்க வாய்த்தநன் னட்பே

nāṉpuri vaṉavelān tāṉpurin teṉakkē vāṉpata maḷikka vāyttanaṉ ṉaṭpē

TRANSLATION – My good friend, you perform all my actions as your own, making it possible to grant me the supreme heavenly state.

COMMENTARY – Surrender is complete. The divine friend takes responsibility for all the devotee's actions, treating them as God's own. By doing this, God frees the person from the consequences of their deeds and opens the way to the highest state of being.

592

உள்ளமு முணர்ச்சியு முயிருங் கலந்துகொண்

டெள்ளுறு நெய்யிலென் னுள்ளுறு நட்பே

uḷḷamu muṇarcciyu muyiruṅ kalantukoṇ ṭeḷḷuṟu neyyileṉ ṉuḷḷuṟu naṭpē

TRANSLATION – My indwelling friend, you took and blended my heart, my feelings, and my life, and are now within me like oil in a sesame seed.

COMMENTARY – The image of oil within a sesame seed describes total interpenetration. God is not a guest in the soul; God has become one with the soul's mind, emotions, and life force, present everywhere within it, just as oil is present throughout the entire seed.

593

செற்றமுந் தீமையுந் தீர்த்துநான் செய்த

குற்றமுங் குணமாக் கொண்டவென் னட்பே

ceṟṟamun tīmaiyun tīrttunāṉ ceyta kuṟṟamuṅ kuṇamāk koṇṭaveṉ ṉaṭpē

TRANSLATION – My friend, you removed my anger and my evil, and took the wrongs I committed as virtues.

COMMENTARY – The divine friend does more than forgive faults; God transforms them. In this intimate relationship, even past wrongs and character flaws are miraculously seen and counted as virtues, showing the radical, unconditional nature of divine love.

594

குணங்குறி முதலிய குறித்திடா தெனையே

அணங்கறக் கலந்த அன்புடை நட்பே

kuṇaṅkuṟi mutaliya kuṟittiṭā teṉaiyē aṇaṅkaṟak kalanta aṉpuṭai naṭpē

TRANSLATION – My loving friend, you blended with me, making all my suffering cease, without any regard for my qualities, identifying marks, and the like.

COMMENTARY – Divine love is not earned through merit or status. This divine friend embraces the soul completely, ignoring all its supposed qualities or faults, social markers, or personal history. It is this unconditional acceptance that finally ends all suffering.

595

பிணக்கும் பேதமும் பேயுல கோர்புகல்

கணக்குந் தீர்த்தெனைக் கலந்தநன் னட்பே

piṇakkum pētamum pēyula kōrpukal kaṇakkun tīrtteṉaik kalantanaṉ ṉaṭpē

TRANSLATION – You are the good friendship that merged with me, ending the conflicts, the distinctions, and the reckonings proclaimed by the people of the demonic world.

COMMENTARY – Vallalar calls the ordinary world of conflict, division, and score-keeping a "demonic world." The friendship with God lifts him out of this mindset, dissolving the human tendency to create differences and hold grudges. It is a liberation from the destructive logic that governs worldly life.

596

சவலைநெஞ் சகத்தின் றளர்ச்சியு மச்சமும்

கவலையுந் தவிர்த்தெனைக் கலந்தநன் னட்பே

cavalaineñ cakattiṉ ṟaḷarcciyu maccamum kavalaiyun tavirtteṉaik kalantanaṉ ṉaṭpē

TRANSLATION – You are the good friendship that merged with me, removing the weariness, fear, and anxiety of my feeble heart.

COMMENTARY – This divine friendship acts as a direct remedy for the heart's deepest vulnerabilities. The weariness, fear, and anxiety that come from feeling weak and alone are removed by this intimate, personal connection with God.

597

களைப்பறிந் தெடுத்துக் கலக்கந் தவிர்த்தெனக்

கிளைப்பறிந் துதவிய வென்னுயி ருறவே

kaḷaipparin teṭuttuk kalakkan tavirtteṉak kiḷaipparin tutaviya veṉṉuyi ruṟavē

TRANSLATION – You are my soul's own kin, who knew my exhaustion and lifted me up, averted my turmoil, perceived my weakness, and helped me.

COMMENTARY – The divine is not a distant, abstract being, but the closest possible relation, like one's own kin. This kin understands our exhaustion and weakness intimately, not as a judge, but as a compassionate helper who lifts us up and calms our inner turmoil.

598

தன்னைத் தழுவுறு தரஞ்சிறி தறியா

வென்னைத் தழுவிய வென்னுயி ருறவே

taṉṉait taḻuvuṟu tarañciṟi taṟiyā veṉṉait taḻuviya veṉṉuyi ruṟavē

TRANSLATION – You are my soul's own kin, who embraced me, though I lack even the slightest worthiness to embrace you.

COMMENTARY – The experience of grace is humbling. Vallalar feels he has no merit or worthiness to even approach God, yet God embraces him anyway. This highlights the unconditional nature of divine love, which is given freely and is not earned through human effort or virtue.

599

> மனக்குறை நீக்கிநல் வாழ்வளித் தென்றும்
>
> எனக்குற வாகிய என்னுயி ருறவே

maṉakkuṟai nīkkinal vāḻvaḷit teṉṟum eṉakkuṟa vākiya eṉṉuyi ruṟavē

TRANSLATION – You are my soul's own kin, who removed my heart's sorrows, granted me a good life, and became my relation forever.

COMMENTARY – This divine kinship brings about a complete and permanent transformation. It does more than offer temporary comfort; it removes the very root of sorrow, establishes a genuinely good life, and solidifies an eternal relationship with the divine.

600

> துன்னு மனாதியே சூழ்ந்தெனைப் பிரியா
>
> தென்னுற வாகிய வென்னுயி ருறவே

tuṉṉu maṉātiyē cūḻnteṉaip piriyā teṉṉuṟa vākiya veṉṉuyi ruṟavē

TRANSLATION – O beginningless one, you draw near, surround me, and never leave, becoming my own relation, the very kin of my life.

COMMENTARY – The divine, though timeless and without beginning, is described as an immediate, intimate presence.

It doesn't remain distant but draws near, surrounds, and becomes the closest of all relations, a constant companion.

601

என்றுமோர் நிலையாய் என்றுமோ ரியலாய்

என்றுமுள் ளதுவா மென்றனிச் சத்தே

eṉṟumōr nilaiyāy eṉṟumō riyalāy eṉṟumuḷ ḷatuvā meṉṟaṉic cattē

TRANSLATION – O my unique Sat, you are forever in one state, forever of one nature, the one thing that always exists.

COMMENTARY – The divine is the one true, unchanging reality, which Vallalar calls *Sat* (Being or Existence). While everything in creation is in flux, God alone is eternally stable in its nature, the unshakable foundation of all that is.

602

அனைத்துல கவைகளு மாங்காங் குணரினும்

இனைத்தென வறியா வென்றனிச் சத்தே

aṉaittula kavaikaḷu māṅkāṅ kuṇariṉum iṉaitteṉa vaṟiyā veṉṟaṉic cattē

TRANSLATION – O my unique Sat, even if all the worlds perceive you here and there, they cannot know your full extent.

COMMENTARY – While glimpses of the divine can be perceived throughout the universe, its full reality is infinite and can never be completely understood. It is a mystery that is both present everywhere and yet beyond full comprehension.

603

பொதுமறை முடிகளும் புகலவை முடிகளும்

இதுவெனற் கரிதா மென்றனிச் சத்தே

potumaṟai muṭikaḷum pukalavai muṭikaḷum ituveṉaṟ karitā meṉṟaṉic cattē

TRANSLATION – O my unique Sat, whom even the final teachings of the general scriptures and the renowned scriptures find it hard to define as 'This.'

COMMENTARY – Even the highest scriptures (*Maṟai*, or sacred texts like the Vedas) cannot pin down the divine with a definition. They can point towards God, but the ultimate reality is an experience that lies beyond the limits of language and philosophical concepts.

604

ஆகம முடிகளு மவைபுகல் முடிகளும்

ஏகுதற் கரிதா மென்றனிச் சத்தே

ākama muṭikaḷu mavaipukal muṭikaḷum ēkutaṟ karitā meṉṟaṉic cattē

TRANSLATION – O my unique Sat, you are the one whom the final teachings of the Agamas, and the conclusions they proclaim, find difficult to attain.

COMMENTARY – The *Āgamas*, which are scriptures detailing methods of worship and spiritual practice, also fall short. Following their instructions to the very end is not enough to attain the divine, because God is a reality beyond any ritual, system, or path.

605

சத்தியஞ் சத்தியஞ் சத்திய மெனவே

இத்தகை வழுத்து மென்றனிச் சத்தே

cattiyañ cattiyañ cattiya meṉavē ittakai vaḻuttu meṉṟaṉic cattē

TRANSLATION – My unique Sat, which is praised thus as, “Truth, truth, truth!”

COMMENTARY – The absolute Being (Sat) is praised with the threefold "Truth, truth, truth", affirming its unfailing reality.

606

துரியமுங் கடந்ததோர் பெரியவான் பொருளென

உரைசெய் வேதங்க ளுன்னுமெய்ச் சத்தே

turiyamuṅ kaṭantatōr periyavāṉ poruḷeṉa uraicey vētaṅka ḷuṉṉumeyc cattē

TRANSLATION – My true Sat, which the Vedas contemplate, declaring it to be the great, vast Reality that transcends even Turīyam.

COMMENTARY – Even the highest state of consciousness known to mystics, *Turīyam* (the "fourth state" beyond waking, dreaming, and deep sleep), is surpassed by this ultimate reality. The ancient *Vedas* (foundational Hindu scriptures) point to God as a vastness that lies even beyond this peak spiritual state.

607

அன்றத னப்பா லதன்பரத் ததுதான்

என்றிட நிறைந்த வென்றனிச் சத்தே

aṉṟata ṉappā lataṉparat tatutāṉ eṉṟiṭa niṟainta veṉṟaṉic cattē

TRANSLATION – My unique Sat, which pervades all, and of which it is said: "It is not that, it is beyond that, it is in the transcendence of that, it is That itself."

COMMENTARY – The divine is so boundless that we can only approach it by saying what it is not. This process of elimination, often called "neti, neti" (not this, not this), strips away all limited concepts. Once everything

perceivable is negated, what remains is the all-pervading Being itself.

608

என்றுமுள் ளதுவாய் எங்குமோர் நிறைவாய்

என்றும் விளங்கிடு மென்றனிச் சித்தே

eṉṟumuḷ ḷatuvāy eṅkumōr niṟaivāy eṉṟum viḷaṅkiṭu meṉṟaṉic cittē

TRANSLATION – My unique Chit, which shines forever, existing eternally and as one fullness everywhere.

COMMENTARY – Vallalar now shifts from addressing God as Being (*Sat*) to addressing God as Consciousness (*Chit*). This is not the fragmented awareness of an individual but a single, eternal, and unbroken consciousness that fills all of existence.

609

சத்திகள் பலவாய்ச் சத்தர்கள் பலவாய்

இத்தகை விளங்கு மென்றனிச் சித்தே

cattikaḷ palavāyc cattarkaḷ palavāy ittakai viḷaṅku meṉṟaṉic cittē

TRANSLATION – My unique Chit, which manifests in this way, as numerous Saktis and numerous Saktars.

COMMENTARY – This one, infinite Consciousness (*Chit*) is the source of all diversity in the universe. It manifests as the countless divine powers (*Śaktis*) and the many beings who wield those powers (*Śaktars*), showing how the formless One gives rise to the world of forms and action.

610

தத்துவம் பலவாய்த் தத்துவி பலவாய்

இத்தகை விளங்கு மென்றனிச் சித்தே

tattuvam palavāyt tattuvi palavāy ittakai viḷaṅku meṉṟaṉic cittē

TRANSLATION – My unique Cit shines forth as the many tattvas and as the many Tattuvis.

COMMENTARY – The single divine consciousness, or *Cit*, is the reality behind both the universe's fundamental principles (*tattvas*) and the enlightened beings (*Tattuvis*) who have mastered them. It is the substance of existence and the wisdom that comprehends it.

611

படிநிலை பலவாய்ப் பதநிலை பலவாய்

இடிவற விளங்கிடு மென்றனிச் சித்தே

paṭinilai palavāyp patanilai palavāy iṭivaṟa viḷaṅkiṭu meṉṟaṉic cittē

TRANSLATION – My unique Cit shines indestructibly as the many stages and the many states.

COMMENTARY – All the different levels of reality and spiritual attainment are expressions of this one consciousness-power (*Cit*). From the most basic plane to the highest spiritual state, everything is a manifestation of this single, indestructible source.

612

மூர்த்தர்கள் பலவாய் மூர்த்திகள் பலவாய்

ஏற்பட விளக்கிடு மென்றனிச் சித்தே

mūrttarkaḷ palavāy mūrttikaḷ palavāy ēṟpaṭa viḷakkiṭu meṉṟaṉic cittē

TRANSLATION – My unique Cit makes manifest the many male divinities and the many female divinities.

COMMENTARY – Every god (*Mūrttarkaḷ*) and goddess (*Mūrttikaḷ*) that beings worship is a form taken by the one consciousness-power (*Cit*). All divine figures, male and female, arise from this single, ultimate source.

613

உயிர்வகை பலவா யுடல்வகை பலவாய்

இயலுற விளக்கிடு மென்றனிச் சித்தே

uyirvakai palavā yuṭalvakai palavāy iyaluṟa viḷakkiṭu meṉṟaṉic cittē

TRANSLATION – My unique Cit shines forth naturally as the many kinds of life and the many kinds of bodies.

COMMENTARY – The breathtaking variety of life, from the simplest organism to the most complex, is a natural expression of the one consciousness-power (*Cit*). It is the source of every kind of soul and every kind of body.

614

அறிவவை பலவா யறிவன பலவாய்

எறிவற விளக்கிடு மென்றனிச் சித்தே

aṟivavai palavā yaṟivaṉa palavāy eṟivaṟa viḷakkiṭu meṉṟaṉic cittē

TRANSLATION – My unique Cit irrefutably illuminates the many kinds of knowledge and the many objects of knowledge.

COMMENTARY – All forms of knowledge, and all things that can be known, are illuminated by the one consciousness-

power (*Cit*). It is the light of awareness that is the basis for the knower, the known, and the act of knowing.

615

நினைவவை பலவாய் நினைவன பலவாய்

இனைவற விளக்கிடு மென்றனிச் சித்தே

niṉaivavai palavāy niṉaivaṉa palavāy iṉaivaṟa viḷakkiṭu meṉṟaṉic cittē

TRANSLATION – My unique Cit illuminates the multiplicity of thoughts and the multiplicity of things thought of, completely free of distress.

COMMENTARY – Divine consciousness, Cit, is the source of all thinking. It is the field where countless thoughts arise and it also illuminates the objects of those thoughts, yet it remains perfectly serene and untouched by the activity within it.

616

காட்சிகள் பலவாய்க் காண்பன பலவாய்

ஏட்சியின் விளக்கிடு மென்றனிச் சித்தே

kāṭcikaḷ palavāyk kāṇpaṉa palavāy ēṭciyiṉ viḷakkiṭu meṉṟaṉic cittē

TRANSLATION – My unique Cit flawlessly illuminates the multiplicity of sights and the multiplicity of things seen.

COMMENTARY – All perception is rooted in this divine consciousness, or Cit. It is the light that allows for the act of seeing and simultaneously illuminates all that is seen, a flawless awareness in which all sensory experience occurs.

617

செய்வினை பலவாய்ச் செய்வன பலவாய்

எய்வற விளக்கிடு மென்றனிச் சித்தே

ceyviṉai palavāyc ceyvaṉa palavāy eyvaṟa viḷakkiṭu meṉṟaṉic cittē

TRANSLATION – My unique Cit illuminates the multiplicity of actions and the multiplicity of things done, without any weariness.

COMMENTARY – The divine consciousness is the silent witness and source of every action. It is the power behind every deed and the substance of every outcome, yet it remains inexhaustible and effortless, never tiring from the ceaseless activity of the cosmos.

618

அண்ட சராசர மனைத்தையும் பிறவையும்

எண்டற விளக்கு மென்றனிச் சித்தே

aṇṭa carācara maṉaittaiyum piṟavaiyum eṇṭaṟa viḷakku meṉṟaṉic cittē

TRANSLATION – My unique Cit illuminates, beyond measure, all the universes with their moving and unmoving beings, and everything else besides.

COMMENTARY – The power of this divine consciousness is limitless. It illuminates one world and all universes, containing all moving creatures and all unmoving things. Its light extends to everything imaginable and unimaginable, beyond any possible measure.

619

எல்லாம் வல்லசித் தெனமறை புகன்றிட

எல்லாம் விளக்கிடு மென்றனிச் சித்தே

ellām vallacit teṉamaṟai pukaṉṟiṭa ellām viḷakkiṭu meṉṟaṉic cittē

TRANSLATION – As the scriptures proclaim the all-powerful Cit, my unique Cit illuminates everything.

COMMENTARY – Vallalar connects his personal experience to ancient wisdom. The scriptures (*maṟai*) have long spoken of an all-powerful pure consciousness, or Cit. He confirms that this is more than a theory; his own unique consciousness (Cit) is that very reality, the single light that illuminates all things.

620

ஒன்றதி லொன்றன் றுரைக்கவும் படாதாய்

என்றுமோர் படித்தா மென்றனி யின்பே

oṉṟati loṉṟaṉ ṟuraikkavum paṭātāy eṉṟumōr paṭittā meṉṟaṉi yiṉpē

TRANSLATION – My unique bliss, which cannot be spoken of as one or not-one, and is eternally of a single nature.

COMMENTARY – The divine bliss Vallalar experiences cannot be described using the ordinary logic of the mind. It is beyond categories like 'one' or 'not one', yet it remains eternally constant and unchanging, suggesting a state that transcends intellectual understanding.

621

இதுவது வென்னா வியலுடை யதுவாய்

எதிரற நிறைந்த வென்றனி யின்பே

ituvatu veṉṉā viyaluṭai yatuvāy etiraṟa niṟainta veṉṟaṉi yiṉpē

TRANSLATION – My unique bliss, which by its nature cannot be pointed to as 'this' or 'that', and which pervades all, leaving no opposition.

COMMENTARY – This unique bliss is not an object or a specific sensation that can be isolated and pointed to as 'this' or 'that'. It is an all-pervading presence that fills everything completely, leaving no space for anything that is not it.

622

ஆக்குறு மவத்தைக ளனைத்தையுங் கடந்துமேல்

ஏக்கற நிறைந்த வென்றனி யின்பே

ākkuṟu mavattaika ḷaṉaittaiyuṁ kaṭantumēl ēkkaṟa niṟainta veṉṟaṉi yiṉpē

TRANSLATION – My unique bliss, which transcends all states of consciousness and fills everything beyond them, leaving no lack.

COMMENTARY – The bliss described here is beyond the familiar states of consciousness we cycle through, such as waking, dreaming, and deep sleep. It is a state of absolute fullness that exists beyond the mind, where no feeling of lack or longing can arise.

623

அறிவுக் கறிவினி லதுவது வதுவாய்

எறிவற் றோங்கிய வென்றனி யின்பே

aṟivuk kaṟiviṉi latuvatu vatuvāy eṟivaṟ ṟōṁkiya veṉṟaṉi yiṉpē

TRANSLATION – My unique bliss, which is the very essence of the consciousness within consciousness, standing supremely exalted and unwavering.

COMMENTARY – This bliss is not separate from consciousness; it is the very core of it. It is the unwavering awareness at the heart of awareness itself, the fundamental nature of being.

624

விடய மெவற்றினு மேன்மேல் விளைந்தவை

யிடையிடை யோங்கிய வென்றனி யின்பே

viṭaya mevaṟṟiṉu mēṉmēl viḷaintavai yiṭaiyiṭai yōṅkiya veṉṟaṉi yiṉpē

TRANSLATION – My unique bliss, which manifests progressively higher and higher in all worldly experiences, becoming exalted in their midst.

COMMENTARY – After describing a transcendent state, Vallalar shows how this same divine bliss can be experienced within the world. It is not found by rejecting life, but can be perceived as an unfolding presence within all sensory experiences, shining more and more brightly in the midst of them.

625

இம்மையு மறுமையு மியம்பிடு மொருமையும்

எம்மையு நிரம்பிடு மென்றனி யின்பே

immaiyu maṟumaiyu miyampiṭu morumaiyum emmaiyu nirampiṭu meṉṟaṉi yiṉpē

TRANSLATION – My unique bliss, which fills this world, the next, the proclaimed state of oneness, and every state of existence.

COMMENTARY – This bliss is total. It fills our present life, the next, the final oneness with God that the scriptures speak of, and every state of existence.

626

முத்தர்கள் சித்தர்கள் சத்திகள் சத்தர்கள்

எத்திறத் தவர்க்குமா மென்றனி யின்பே

muttarkaḷ cittarkaḷ cattikaḷ cattarkaḷ ettiṟat tavarkkumā meṉṟaṉi yiṉpē

TRANSLATION – My unique bliss is also for the liberated, the perfected, the Saktis, the beings of truth, and all beings of every kind.

COMMENTARY – This supreme bliss is not exclusive to a select few. It is the same joy experienced by the liberated (*muttar*), the perfected masters (*sittar*), divine powers (*saktis*), and beings of truth (*sattar*), making it the universal inheritance of all.

627

எல்லா நிலைகளி னெல்லா வுயிருறும்

எல்லா வின்புமா மென்றனி யின்பே

ellā nilaikaḷi ṉellā vuyiruṟum ellā viṉpumā meṉṟaṉi yiṉpē

TRANSLATION – My unique bliss is all the bliss that all beings in all states experience.

COMMENTARY – Every joy ever felt by any living being, in any state of existence, is a reflection or a particle of this single, all-encompassing bliss. It is the source and sum of all happiness.

628

கரும்புறு சாறுங் கனிந்தமுக் கனியின்

விரும்புறு மிரதமு மிக்கதீம் பாலும்

karumpuṟu cāṟuṅ kaṉintamuk kaṉiyiṉ virumpuṟu miratamu mikkatīm pālum

TRANSLATION – The juice from sugarcane, the desired taste of the three ripened fruits, and abundant sweet milk,

COMMENTARY – Vallalar begins to build an image of the most intense sweetness imaginable. He lists the most delightful tastes known: fresh sugarcane juice, the blended essence of the "three fruits" (mango, jackfruit, and banana), and rich, sweet milk.

629

குணங்கொள்கோற் றேனுங் கூட்டியொன் றாக்கி

மணங்கொளப் பதஞ்செய் வகையுற வியற்றிய

kuṇaṅkoḷkōṟ ṟēṉuṅ kūṭṭiyoṉ ṟākki maṇaṅkoḷap patañcey vakaiyuṟa viyaṟṟiya

TRANSLATION – and fine stick-honey, combined into one, processed until fragrant, and skillfully crafted.

COMMENTARY – To the list of supreme tastes, he adds the finest honey. All these ingredients are then blended and refined into a single, fragrant essence, representing the peak of sensory pleasure. This carefully crafted delight serves as a metaphor for the experience of divine bliss.

630

உணவெனப் பல்கா லுரைக்கினு நிகரா

வணமுறு மின்ப மயமே யதுவாய்க்

uṇaveṉap palkā luraikkiṉu nikarā vaṇamuṟu miṉpa mayamē yatuvāyk

TRANSLATION – Becoming the very form of beautiful bliss, incomparable even if called "food" many times.

COMMENTARY – The bliss of divine grace is so profound that even the perfect food just described is no comparison.

This joy is a reality that transcends any pleasure the physical senses can offer.

631

கலந்தறி வுருவாய்க் கருதுதற் கரிதாய்

நலந்தரு விளக்கமு நவிலருந் தண்மையும்

kalantaṟi vuruvāyk karututaṟ karitāy nalantaru viḷakkamu navilarun taṇmaiyum

TRANSLATION – Mingling as the form of consciousness, being difficult to conceive, it is a light that brings well-being and an indescribable coolness.

COMMENTARY – This divine bliss is a form of pure consciousness, difficult for the ordinary mind to grasp. It manifests as a gentle light that brings well-being and a soothing coolness that calms the soul's suffering.

632

உள்ளதா யென்று முள்ளதா யென்னுள்

உள்ளதா யென்ற னுயிருள முடம்புடன்

uḷḷatā yeṉṟu muḷḷatā yeṉṉuḷ uḷḷatā yeṉṟa ṉuyiruḷa muṭampuṭaṉ

TRANSLATION – Being that which exists, existing forever, and existing within me, along with my life, mind, and body.

COMMENTARY – This eternal reality is not distant or separate; it exists right here, inside one's own life, mind, and body. The divine is an intimate, personal presence, not an abstract concept.

633

எல்லா மினிப்ப வியலுறு சுவையளித்

தெல்லாம் வல்லசித் தியற்கைய தாகிச்

ellā miṉippa viyaluṟu cuvaiyaḷit tellām vallacit tiyaṟkaiya tākic

TRANSLATION – Sweetening everything, it gives a natural taste and becomes the very nature of the all-powerful consciousness-force.

COMMENTARY – This divine presence sweetens every aspect of one's being, revealing itself as the very nature of *cit*, the all-powerful consciousness-force that is the source of reality.

634

சாகா வரமுந் தனித்தபே ரறிவும்

மாகா தலிற்சிவ வல்லப சத்தியும்

cākā varamun taṉittapē raṟivum mākā taliṟciva vallapa cattiyum

TRANSLATION – With great love, it grants the boon of deathlessness, unique great wisdom, and the all-capable power of Siva.

COMMENTARY – Union with this divine power grants transformative gifts: the boon of a deathless body, a profound wisdom beyond compare, and the active, all-capable power of God (*Siva vallapa catti*).

635

செயற்கரு மனந்த சித்தியு மின்பமும்

மயக்கறத் தருந்திறல் வண்மைய தாகிப்

ceyaṟkaru maṉanta cittiyu miṉpamum mayakkaṟat taruntiṟal vaṇmaiya tākip

TRANSLATION – It possesses the generous power to grant, without delusion, infinite and hard-to-attain siddhis and bliss.

COMMENTARY – Grace can grant extraordinary abilities, or *siddhis*, which are often pursued through difficult practices. Here, these powers are given generously and with clarity, ensuring the recipient is not trapped by ego or delusion.

636

பூரண வடிவாய்ப் பொங்கிமேற் றதும்பி

ஆரண முடியுட னாகம முடியுங்

pūraṇa vaṭivāyp poṅkimēṟ ṟatumpi āraṇa muṭiyuṭa ṉākama muṭiyuṅ

TRANSLATION – As a form of perfection, it wells up and overflows, transcending the crown of the Vedas and the crown of the Agamas.

COMMENTARY – The direct experience of grace overflows the boundaries of all religious doctrines. It goes beyond even the highest truths found in the *Vedas* and *Agamas*, the foundational scriptures of the Hindu tradition.

637

கடந்தென தறிவாங் கனமேற் சபைநடு

நடந்திகழ் கின்றமெஞ் ஞானவா ரமுதே

kaṭanteṉa taṟivāṅ kaṉamēṟ capainaṭu naṭantikaḷ kiṉṟameñ ñāṉavā ramutē

TRANSLATION – O vast Nectar of true wisdom, you dance resplendently in the center of the great celestial hall that is my own consciousness!

COMMENTARY – The divine is not in a remote heaven but is an active, dancing presence within one's own consciousness. The sacred temple, the celestial hall, is the vast space of your own consciousness.

638

சத்திய வமுதே தனித்திரு வமுதே

நித்திய வமுதே நிறைசிவ வமுதே

cattiya vamutē taṉittiru vamutē nittiya vamutē niṟaiciva vamutē

TRANSLATION – O Nectar of Truth! O unique, sacred Nectar! O eternal Nectar! O Nectar of perfect Sivam!

COMMENTARY – By repeating the word "Nectar" (*amutē*), Vallalar identifies grace as the drink of immortality that nourishes the soul. It is truth itself, holy, eternal, and the very essence of *Sivam*, the Divine.

639

சச்சிதா னந்தத் தனிமுத லமுதே

மெய்ச்சிதா காச விளைவரு ளமுதே

caccitā ṉantat taṉimuta lamutē meyccitā kāca viḷaivaru ḷamutē

TRANSLATION – O Nectar of the one First Principle, which is Sat-chit-ananda! O Nectar of grace that is the fruit of the true space of consciousness!

COMMENTARY – This nectar is the direct taste of *Satchidananda* (being-consciousness-bliss), the ultimate nature of God. It is the "fruit" that appears not from an external source, but from within the pure, true space of consciousness itself (*meicchitākācam*).

640

ஆனந்த வமுதே யருளொளி யமுதே

தானந்த மில்லாத் தத்துவ வமுதே

āṉanta vamutē yaruḷoḷi yamutē tāṉanta millāt tattuva vamutē

TRANSLATION – O, ambrosia of bliss! O, ambrosia of the light of grace! O, ambrosia of the ultimate principle that has no end!

COMMENTARY – Bliss, the light of grace, and the eternal nature of reality are not separate qualities of God. They are different facets of the same single divine substance, the ambrosia of life.

641

நவநிலை தருமோர் நல்லதெள் ளமுதே

சிவநிலை தனிலே திரண்டவுள் ளமுதே

navanilai tarumōr nallateḷ ḷamutē civanilai taṉilē tiraṇṭavuḷ ḷamutē

TRANSLATION – O, fine, clear ambrosia that bestows the nine states! O, inner ambrosia concentrated in the state of Siva!

COMMENTARY – This divine nectar is the power that guides the soul through the *nava nilai*, or nine progressive stages of spiritual development. Its purest form is found in the final *Siva nilai*, the ultimate state of union with God.

642

பொய்படாக் கருணைப் புண்ணிய வமுதே

கைபடாப் பெருஞ்சீர்க் கடவுள்வா னமுதே

poypaṭāk karuṇaip puṇṇiya vamutē kaipaṭāp peruñcīrk kaṭavuḷvā ṉamutē

TRANSLATION – O, virtuous ambrosia of unfailing compassion! O, celestial ambrosia of the God of great, untouchable glory!

COMMENTARY – God's nature holds a beautiful paradox. This nectar is born of unfailing compassion, available to all, yet it is also the essence of a glory so immense that it is untouchable by ordinary means.

643

அகம்புற மகப்புற மாகிய புறப்புறம்

உகந்தநான் கிடத்து மோங்கிய வமுதே

akampuṟa makappuṟa mākiya puṟappuṟam ukantanāṉ kiṭattu mōṅkiya vamutē

TRANSLATION – O, ambrosia that excels in the four cherished places: the interior, the exterior, the interior-exterior, and the exterior-exterior.

COMMENTARY – The divine is present everywhere, in all dimensions of experience. Vallalar uses a traditional four-part map to show this: the purely internal world (*akam*), the external physical world (*puṟam*), the realm where they meet (*akappuṟam*), and the reality beyond both (*puṟappuṟam*).

644

பனிமுத னீக்கிய பரம்பர வமுதே

தனிமுத லாய சிதம்பர வமுதே

paṉimuta ṉīkkiya parampara vamutē taṉimuta lāya citampara vamutē

TRANSLATION – O ambrosia of the Supreme, which removes shivering and all such ills! O ambrosia of Chidambaram, which is the unique First Principle!

COMMENTARY – This divine nectar brings tangible healing, dispelling suffering which is represented here by shivering from cold or fear. This healing power is centered in *Chidambaram*, the sacred space of consciousness that is the ultimate source of reality.

645

உலகெலாங் கொள்ளினு முலப்பிலா வமுதே

அலகிலாப் பெருந்திற லற்புத வமுதே

ulakelāṅ koḷḷiṉu mulappilā vamutē alakilāp peruntiṟa laṟputa vamutē

TRANSLATION – O deathless nectar, inexhaustible even if all the worlds partake of it! O wondrous nectar of limitless, great power!

COMMENTARY – The divine presence is an infinite wellspring of grace. No matter how many beings draw from it across all the worlds, it can never be used up or diminished.

646

அண்டமு மதன்மே லண்டமு மவற்றுள

பண்டமுங் காட்டிய பரம்பர மணியே

aṇṭamu mataṉmē laṇṭamu mavaṟṟuḷa paṇṭamuṅ kāṭṭiya parampara maṇiyē

TRANSLATION – O supreme gem that revealed the cosmos, the cosmoses beyond it, and all the substances within them!

COMMENTARY – The divine is the light by which we perceive the entire macrocosm (*aṇṭam*). This includes our universe and other universes beyond it, and every single

thing they contain. Without this divine intelligence, creation would remain unrevealed.

647

பிண்டமு மதிலுறு பிண்டமு மவற்றுள

பண்டமுங் காட்டிய பராபர மணியே

piṇṭamu matiluṟu piṇṭamu mavaṟṟuḷa paṇṭamuṅ kāṭṭiya parāpara maṇiyē

TRANSLATION – O transcendent gem that revealed the body, the bodies within it, and all the substances within them!

COMMENTARY – Just as the divine reveals the vast cosmos, it also reveals the inner cosmos of the individual, the microcosm (*piṇṭam*). This includes the physical body, the subtle bodies within it, and all the principles that make them function. The same light illumines both the universe outside and the universe within.

648

நினைத்தவை நினைத்தவை நினைத்தாங் கெய்துற

அனைத்தையுந் தருமோ ரரும்பெறன் மணியே

niṉaittavai niṉaittavai niṉaittāṅ keytuṟa aṉaittaiyun tarumō rarumpeṟaṉ maṇiyē

TRANSLATION – O rare gem that bestows everything, enabling one to attain whatever is thought of, just as it is thought!

COMMENTARY – Through connection with the divine, the power of thought becomes creative and complete. Whatever one truly intends can be immediately realized, making the divine the ultimate source for fulfilling all needs and desires.

649

விண்பத மனைத்து மேற்பத முழுவதுங்

கண்பெற நடத்துங் ககனமா மணியே

viṇpata maṉaittu mēṟpata muḻuvatuṅ kaṇpeṟa naṭattuṅ kakaṉamā maṇiyē

TRANSLATION – O great ethereal gem that governs all the celestial realms and the entirety of the realms above, bringing them into view!

COMMENTARY – The divine is the supreme authority over all higher, non-physical worlds. It governs these celestial realms and grants the spiritual vision to perceive them, acting as a gem of pure space (*gaganam*) through which all realities are made clear.

650

பார்பத மனைத்தும் பகரடி முழுவதுஞ்

சார்புற நடத்துஞ் சரவொளி மணியே

pārpata maṉaittum pakaraṭi muḻuvatuñ cārpuṟa naṭattuñ caravoḷi maṇiyē

TRANSLATION – O Jewel of flowing light, who directs all worlds and all their foundational planes to function in proper alignment.

COMMENTARY – This light is the source of cosmic order. It ensures that all worlds and their underlying structures operate in harmony and according to a divine plan.

651

அண்டகோ டிகளெலா மரைக்கணத் தேகிக்

கண்டுகொண் டிடவொளிர் கலைநிறை மணியே

aṇṭakō ṭikaḷelā maraikkaṇat tēkik kaṇṭukoṇ ṭiṭavoḷir kalainiṟai maṇiyē

TRANSLATION – O Jewel full of splendor, who shines, enabling one to traverse countless universes in an instant and comprehend them.

COMMENTARY – The experience of this divine light dissolves the usual limits of time and space. Through it, one can journey across countless universes in a moment and instantly grasp their nature.

652

சராசர வுயிர்தொறுஞ் சாற்றிய பொருடொறும்

விராவியுள் விளங்கும் வித்தக மணியே

carācara vuyirtoṟuñ cāṟṟiya poruṭoṟum virāviyuḷ viḷaṅkum vittaka maṇiyē

TRANSLATION – O masterful Jewel, who pervades and shines from within every living being, both moving and still, and every known thing.

COMMENTARY – This divine intelligence is not a distant power but is the inner light shining within every form of life, from plants to animals to humans. It is the consciousness present in every single thing that exists.

653

மூவரு முனிவரு முத்தருஞ் சித்தருந்

தேவரு மதிக்குஞ் சித்திசெய் மணியே

mūvaru muṉivaru muttaruñ cittarun tēvaru matikkuñ citticey maṇiyē

TRANSLATION – O Jewel who grants *Siddhi* esteemed by the Trinity, the sages, the liberated, the Siddhas, and the Devas.

COMMENTARY – The light grants *siddhi*, the state of spiritual perfection and mastery that can include

supernatural powers. Even the highest divine beings and enlightened masters, like the Hindu trinity (*mūvar*), the great sages (*munivar*), and perfected beings (*siddhar*), revere this light as its source.

654

தாழ்வெலாந் தவிர்த்துச் சகமிசை யழியா

வாழ்வெனக் களித்த வளரொளி மணியே

tāḻvelān tavirttuc cakamicai yaḻiyā vāḻveṉak kaḷitta vaḷaroḷi maṇiyē

TRANSLATION – O Jewel of growing light, who removed all my lowliness and granted me an immortal life upon this very world.

COMMENTARY – This is a personal declaration from Vallalar. He testifies that this light has purified him of all imperfections and, most remarkably, has given him an undying physical existence right here on earth.

655

நவமணி முதலிய நலமெலாந் தருமொரு

சிவமணி யெனுமருட் செல்வமா மணியே

navamaṇi mutaliya nalamelān tarumoru civamaṇi yeṉumaruṭ celvamā maṇiyē

TRANSLATION – O great gem of grace-wealth, the Siva-gem that bestows all blessings, beginning with the nine precious gems.

COMMENTARY – The grace of God, which Vallalar calls the 'Siva-gem' or gem of Siva, is the single source of all possible blessings. It is a treasure that contains all other treasures, from the worldly wealth represented by the traditional nine precious gems to the highest spiritual gifts.

656

வான்பெறற் கரிய வகையெலாம் விரைந்து

நான்பெற வளித்த நாதமந் திரமே

vāṉpeṟaṟ kariya vakaiyelām viraintu nāṉpeṟa vaḷitta nātaman tiramē

TRANSLATION – O Nāda mantiram that swiftly granted me all states difficult for even the celestials to attain.

COMMENTARY – Here, the divine is addressed as a *mantiram*, a sacred vibratory formula. This is the *nāda mantiram*, the primordial sound from which all creation emerges. By attuning to it, one can attain spiritual states that are inaccessible even to the *devas*, or celestial beings.

657

கற்பம் பலபல கழியினு மழியாப்

பொற்புற வளித்த புனிதமந் திரமே

kaṟpam palapala kaḻiyiṉu maḻiyāp poṟpuṟa vaḷitta puṉitaman tiramē

TRANSLATION – O holy mantiram that granted a splendid form which does not perish even after many, many eons have passed.

COMMENTARY – The power of the divine *mantiram* extends to the physical self, transforming the body into a glorious, indestructible form. This is not a temporary state but a permanent one, lasting through cosmic cycles of creation and dissolution that span countless eons (*karpam*).

658

அகரமு முகரமு மழியாச் சிகரமும்

வகரமு மாகிய வாய்மைமந் திரமே

akaramu mukaramu maḻiyāc cikaramum vakaramu mākiya vāymaiman tiramē

TRANSLATION – O mantiram of truth, which is Akāram, Ukāram the imperishable Cikāram and Vakāram.

COMMENTARY – Vallalar identifies the components of this truth-mantra. *Akāram* (the 'A' sound) and *Ukāram* (the 'U' sound) are the first two components of the universal sacred syllable 'Ōṃ' (A-U-M). *Cikāram* ('Śi') and *Vakāram* ('Va') are the core of the great mantra 'Namaḥ Śivāya'. By combining them, he points to a profound formula that unites the essence of both Ōṃ and the name of Siva.

659

ஐந்தென வெட்டென வாறென நான்கென

முந்துறு மறைமுறை மொழியுமந் திரமே

aintеṇa veṭṭeṇa vāṟeṇa nāṉkeṇa muntuṟu maṟaimuṟai moḻiyuman tiramē

TRANSLATION – O mantiram, spoken of in the foremost scriptural traditions as being of five letters, eight, six, and four.

COMMENTARY – Different spiritual traditions use sacred formulas (*mantirams*) of varying lengths: five, eight, six, or four syllables. Vallalar sees the one divine principle he worships as the single truth expressed through all these different scriptural mantras. They are various paths pointing to the same ultimate reality.

660

வேதமு மாகம விரிவுக ளனைத்தும்

ஓதநின் றுலவா தோங்குமந் திரமே

vētamu mākama virivuka ḷaṉaittum ōtaniṉ ṟulavā tōṅkuman tiramē

TRANSLATION – You are the supreme mantra that endures, never exhausted by the recitation of all the Vedas and the vast Agamas.

COMMENTARY – The divine reality is infinite and can never be fully captured by any scripture. Even the most revered texts, like the Vedas and Agamas, are just pointers. Though endlessly studied and recited, their words can never exhaust the living truth to which they refer.

661

உடற்பிணி யனைத்தையு முயிர்ப்பிணி யனைத்தையு

மடர்ப்பறத் தவிர்த்த வருட்சிவ மருந்தே

uṭaṟpiṇi yaṉaittaiyu muyirppiṇi yaṉaittaiyu maṭarppaṟat tavirtta varuṭciva maruntē

TRANSLATION – You are the divine medicine of grace that averted all afflictions of the body and all afflictions of life, ending their oppression.

COMMENTARY – The metaphor for the divine shifts here from a sacred sound to a perfect medicine. This divine medicine of grace heals physical diseases and the fundamental suffering of life itself. God is presented as an intimate, healing presence that restores a person completely, in both body and spirit.

662

சித்திக்கு மூலமாஞ் சிவமருந் தெனவுளந்

தித்திக்கு ஞானத் திருவருண் மருந்தே

cittikku mūlamāñ civamarun teṉavuḷan tittikku ñāṉat tiruvaruṇ maruntē

TRANSLATION – You are the medicine of holy grace and wisdom, sweetening the heart with the realization that you are the divine medicine, the very source of siddhi.

COMMENTARY – This divine medicine brings more than a cure; it brings a sweetening wisdom to the heart. This wisdom is the direct realization that God is the true source of all healing and all *siddhi* (spiritual accomplishments). The ultimate healing, then, is this very understanding.

663

இறந்தவ ரெல்லா மெழுந்திடப் புரியுஞ்

சிறந்தவல் லபமுறு திருவருண் மருந்தே

iṟantava rellā meḻuntiṭap puriyuñ ciṟantaval lapamuṟu tiruvaruṇ maruntē

TRANSLATION – You are the medicine of holy grace, possessing the supreme power that makes all who have died rise again.

COMMENTARY – Here, the power of the divine medicine is revealed in its most dramatic form: it can reverse death itself. This is more than a metaphor for spiritual rebirth. It expresses the absolute power of grace to overcome what seems to be the final and most unchangeable fact of mortal life.

664

மரணப் பெரும்பிணி வாரா வகைமிகு

கரணப் பெருந்திறல் காட்டிய மருந்தே

maraṇap perumpiṇi vārā vakaimiku karaṇap peruntiṟal kāṭṭiya maruntē

TRANSLATION – You are the medicine that demonstrated the great power of the inner faculties, ensuring the great affliction of death never comes.

COMMENTARY – The ultimate function of this divine medicine is not to reverse death, but to prevent it from ever happening. It works by unlocking the immense power of the *karaṇam* (the inner faculties of consciousness), transforming a person so completely that the "great affliction of death" is overcome entirely. This points to Vallalar's teaching of achieving a deathless physical existence through grace.

665

நரைதிரை மூப்பவை நண்ணா வகைதரும்

உரைதரு பெருஞ்சீ ருடையநன் மருந்தே

naraitirai mūppavai naṇṇā vakaitarum uraitaru peruñcī ruṭaiyanaṉ maruntē

TRANSLATION – O good medicine of renowned, great glory, which ensures that gray hair, wrinkled skin, and old age never approach.

COMMENTARY – The effects of this divine medicine are visible on the physical body. It halts the common signs of aging, preserving the body in a state of enduring health. For Vallalar, spiritual transformation and physical transformation are deeply connected.

666

என்றே யென்னினு மிளமையோ டிருக்க

நன்றே தருமொரு ஞானமா மருந்தே

eṉṟē yeṉṉiṉu miḷamaiyō ṭirukka naṉṟē tarumoru ñāṉamā maruntē

TRANSLATION – O great medicine of wisdom that grants the excellent boon of remaining youthful forever.

COMMENTARY – This medicine is identified as wisdom, or *jnanam*. It is not a physical substance but a state of higher knowledge. Attaining this wisdom is what grants the body perpetual youthfulness, uniting the mind and body in a state beyond decay.

667

மலப்பிணி தவிர்த்தருள் வலந்தரு கின்றதோர்

நலத்தகை யதுவென நாட்டிய மருந்தே

malappiṇi tavirttaruḷ valantaru kiṉṟatōr nalattakai yatuveṉa nāṭṭiya maruntē

TRANSLATION – O medicine established as the embodiment of goodness, which cures the disease of malam and grants the power of grace.

COMMENTARY – The root cause of all suffering, including death and disease, is *malam*, a kind of spiritual impurity or ignorance that obscures the soul. This divine medicine's primary function is to remove this impurity, which in turn unlocks the soul's innate connection to grace and its power.

668

சிற்சபை நடுவே திருநடம் புரியும்

அற்புத மருந்தெனு மானந்த மருந்தே

cir̲capai naṭuvē tirunaṭam puriyum ar̲puta maruntey̲u māṉanta maruntē

TRANSLATION – O medicine of bliss, also called the wondrous medicine, that performs the sacred dance in the center of the *Chit Sabhai*.

COMMENTARY – This medicine is ultimately identified with the divine presence itself. The *Chit Sabhai*, or Hall of Consciousness, is a term for the spiritual heart center. The "sacred dance" is the vibrant, blissful activity of God, which is the source of all life and the ultimate cure for all afflictions.

669

இடையுறப் படாத வியற்கை விளக்கமாய்த்

தடையொன்று மில்லாத் தகவுடை யதுவாய்

iṭaiyur̲ap paṭāta viyar̲kai viḷakkamāyt taṭaiyoṉr̲u millāt takavuṭai yatuvāy

TRANSLATION – As an uninterrupted, natural effulgence, and as that which graciously has no obstacle whatsoever.

COMMENTARY – The divine is the "medicine" of the previous couplets. It is a continuous, natural flow of light that cannot be stopped or blocked. It is always present and always available, without any impediment.

670

மாற்றிவை யென்ன மதித்தளப் பரிதாய்

ஊற்றமும் வண்ணமு மொருங்குடை யதுவாய்க்

mār̲r̲ivai yeṉṉa matittaḷap paritāy ūr̲r̲amum vaṇṇamu moruṅkuṭai yatuvāyk

TRANSLATION – Its purity is beyond all estimate and measure, and it holds strength and radiance as one.

COMMENTARY – This reality is so unique that it defies all comparison or measurement. It is described as having both tangible "substance" and formless "radiance" at the same time, a unity of being and light that is beyond human categories.

671

காட்சிக் கினியநற் கலையுடை யதுவாய்

ஆட்சிக் குரியபன் மாட்சியு முடைத்தாய்

kāṭcik kiṉiyanaṟ kalaiyuṭai yatuvāy āṭcik kuriyapaṉ māṭciyu muṭaittāy

TRANSLATION – It is delightful to behold, endowed with fine splendor, and has the many excellences befitting sovereignty.

COMMENTARY – Though immeasurable, the divine is not an intimidating abstraction. It is portrayed as profoundly beautiful, full of splendor, and possessing the supreme majesty of a sovereign power.

672

கைதவர் கனவினுங் காண்டற் கரிதாய்ச்

செய்தவப் பயனாந் திருவருள் வலத்தால்

kaitavar kaṉaviṉuṅ kāṇṭaṟ karitāyc ceytavap payaṉān tiruvaruḷ valattāl

TRANSLATION – It is impossible for the deceitful to glimpse even in a dream, and is gained by the power of sacred grace, the fruit of perfected penance.

COMMENTARY – Access to this divine reality depends entirely on inner sincerity. It remains completely hidden from those who are deceitful, while revealing itself through grace to those who have engaged in authentic spiritual practice.

673

உளம்பெறு மிடமெலா முதவுக வெனவே

வளம்பட வாய்த்து மன்னிய பொன்னே

uḷampeṟu miṭamelā mutavuka veṉavē vaḷampaṭa vāyttu maṉṉiya poṉṉē

TRANSLATION – O enduring Gold, you have manifested abundantly, as if saying, “I will grant myself wherever a mind can receive me.”

COMMENTARY – The divine, addressed here as precious and "enduring Gold," makes itself universally available. It actively seeks to manifest in any mind that is open and ready to receive it, offering its presence without condition to the receptive heart.

674

புடம்படாத் தரமும் விடம்படாத் திறமும்

வடம்படா நலமும் வாய்த்தசெம் பொன்னே

puṭampaṭāt taramum viṭampaṭāt tiṟamum vaṭampaṭā nalamum vāyttacem poṉṉē

TRANSLATION – O pure Gold, possessing the quality that needs no refining by fire, the nature that is untouched by any impurity, and the beauty that needs no fashioning.

COMMENTARY – The metaphor of "Gold" is deepened to show absolute, inherent perfection. Unlike earthly gold, this divine substance needs no refining, contains no impurity, and requires no artisan to give it form or beauty. Its purity and value are intrinsic and absolute.

675

மும்மையுந் தருமொரு செம்மையை யுடைத்தாய்

இம்மையே கிடைத்திங் கிலங்கிய பொன்னே

mummaiyun tarumoru cemmaiyai yuṭaittāy immaiyē kiṭaittiṅ kilaṅkiya poṉṉē

TRANSLATION – O shining Gold, obtained right here in this very life, you possess the excellence that grants the benefits of all three realms.

COMMENTARY – God's grace is not a distant reward for a future life; it can be experienced directly, here and now. This present grace holds the benefits of all three worlds (*mummai*), which can be understood as the past, present, and future.

676

எடுத்தெடுத் துதவினு மென்றுங் குறையா

தடுத்தடுத் தோங்குமெய் யருளுடைப் பொன்னே

eṭutteṭut tutaviṉu meṉṟuṅ kuṟaiyā taṭuttaṭut tōṅkumey yaruḷuṭaip poṉṉē

TRANSLATION – O Gold of true grace, even when I take from you and give to others again and again, you never diminish but only increase more and more.

COMMENTARY – Divine grace is an infinite resource. The more you draw from this spiritual wealth and share it with others, the more it grows.

677

தளர்ந்திடே லெடுக்கின் வளர்ந்திடு வேமெனக்

கிளர்ந்திட வுரைத்துக் கிடைத்தசெம் பொன்னே

taḷarntiṭē leṭukkiṉ vaḷarntiṭu vēmeṉak kiḷarntiṭa vuraittuk kiṭaittacem poṉṉē

TRANSLATION – O pure Gold that I obtained, you spoke stirringly to me, saying, "Do not falter; if you take from me, I will grow."

COMMENTARY – God directly encourages Vallalar not to hesitate in using the treasure of grace. The very act of taking from this spiritual source causes it to expand, a profound reversal of how material wealth works.

678

எண்ணிய தோறு மியற்றுக வென்றனை

யண்ணியென் கரத்தி லமர்ந்தபைம் பொன்னே

eṇṇiya tōṟu miyaṟṟuka veṉṟaṉai yaṇṇiyeṉ karatti lamarntapaim poṉṉē

TRANSLATION – O fresh Gold, you drew near and settled in my hand, telling me, "Do whatever you think to do."

COMMENTARY – When God's grace fully settles within you, it grants a profound freedom to act. Your will becomes aligned with the divine, so you are empowered to do whatever you think, without restriction.

679

நீகேண் மறக்கினு நின்னையாம் விட்டுப்

போகே மெனவெனைப் பொருந்திய பொன்னே

nīkēṇ maṟakkiṉu niṉṉaiyām viṭṭup pōkē meṉaveṉaip poruntiya poṉṉē

TRANSLATION – O Gold that united with me, you said, "Listen: even if you forget, We will not leave you and go."

COMMENTARY – This is a promise of unconditional divine companionship. Even if human weakness or distraction causes you to forget God, God promises never to leave. Once grace is granted, it is not withdrawn.

680

எண்ணிய வெண்ணியாங் கெய்திட வெனக்குப்

பண்ணிய தவத்தாற் பழுத்தசெம் பொன்னே

eṇṇiya veṇṇiyāṅ keytiṭa veṉakkup paṇṇiya tavattāṟ
paḻuttacem poṉṉē

TRANSLATION – O ripened pure gold, the fruit of my penance enabling me to attain whatever I conceive.

COMMENTARY – The ability to manifest whatever one thinks is presented as the direct outcome of spiritual practice. The grace received is the "ripened fruit" of Vallalar's *tavam* (penance and spiritual austerities), a tangible power earned through discipline.

681

விண்ணியற் றலைவரும் வியந்திட வெனக்குப்

புண்ணியப் பயனாற் பூத்தசெம் பொன்னே

viṇṇiyaṟ ṟalaivarum viyantiṭa veṉakkup puṇṇiyap payaṉāṟ
pūttacem poṉṉē

TRANSLATION – O blossomed pure gold, the fruit of my good deeds causing even the celestial leaders to marvel.

COMMENTARY – The grace obtained through good deeds, or *punniyam*, is so extraordinary that it amazes even the celestial beings. This suggests that the spiritual state Vallalar is describing surpasses the heavens and the gods who inhabit them.

682

நால்வகை நெறியினு நாட்டுக வெனவே

பால்வகை முழுதும் பணித்தபைம் பொன்னே

nālvakai neṟiyiṉu nāṭṭuka veṉavē pālvakai muḻutum paṇittapaim poṉṉē

TRANSLATION – O fresh gold who instructed, "Establish yourself in the four paths," and bestowed upon me all their classifications.

COMMENTARY – The "four paths" are a traditional framework in Saiva traditions for spiritual progress: *sariyai* (right conduct), *kiriyai* (ritual action), *yōkam* (union through inner discipline), and *jñānam* (wisdom). God instructs Vallalar to master these, revealing their entire inner structure to him.

683

எழுவகை நெறியினு மியற்றுக வெனவே

முழுவகை காட்டி முயங்கிய பொன்னே

eḻuvakai neṟiyiṉu miyaṟṟuka veṉavē muḻuvakai kāṭṭi muyaṅkiya poṉṉē

TRANSLATION – O gold who embraced me, showing me all their classifications and saying, "Perform in the seven kinds of paths."

COMMENTARY – God reveals a spiritual map that goes beyond the traditional four paths to a more comprehensive sevenfold system. The divine embrace signifies an intimate transmission of this higher knowledge, guiding Vallalar through a more complete spiritual landscape.

684

எண்ணிய படியெலா மியற்றுக வென்றெனைப்

புண்ணிய பலத்தாற் பொருந்திய நிதியே

eṇṇiya paṭiyelā miyaṟṟuka veṉṟeṉaip puṇṇiya palattāṟ poruntiya nitiyē

TRANSLATION – O treasure who united with me by the strength of my merit, telling me, "Perform everything just as you have conceived."

COMMENTARY – Ultimate freedom returns as the theme. Union with the divine is earned through merit (punniyam), and this union culminates in the permission to act purely from one's own sanctified will. The seeker's intention and the divine will become one.

685

ஊழிதோ றூழி யுலப்புறா தோங்கி

வாழியென் றெனக்கு வாய்த்தநன் னிதியே

ūḻitō ṟūḻi yulappuṟā tōṅki vāḻiyeṉ ṟeṉakku vāyttanaṉ ṉitiyē

TRANSLATION – O good treasure that came to me, blessing me, "May you flourish eon after eon without end!"

COMMENTARY – God does not only give grace; God blesses Vallalar to flourish without end. This treasure gives the highest prize: a life that does not die, thriving through the ages.

686

இதமுற வூழிதோ றெடுத்தெடுத் துலகோர்க்

குதவினு முலவா தோங்குநன் னிதியே

itamuṟa vūḻitō ṟeṭutteṭut tulakōrk kutaviṉu mulavā tōṅkunaṉ ṉitiyē

TRANSLATION – O good treasure that flourishes without being depleted, even when benevolently drawn from again and again through the eons to help the people of the world.

COMMENTARY – This divine treasure is meant to be shared. It is an infinite source of help for all humanity, and giving it away freely does not diminish it in the slightest.

687

இருநிதி யெழுநிதி யியனவ நிதிமுதற்

றிருநிதி யெல்லாந் தருமொரு நிதியே

iruniti yeḻuniti yiyaṉava nitimutaṟ ṟiruniti yellān tarumoru nitiyē

TRANSLATION – O the one treasure that bestows the two treasures, the seven treasures, the nine noble treasures, and all other sacred treasures.

COMMENTARY – All other forms of wealth, both spiritual and material, come from this one supreme treasure. The "two, seven, and nine treasures" are traditional ways of listing all possible kinds of prosperity, and Vallalar states that divine grace is the source of them all.

688

எவ்வகை நிதிகளு மிந்தமா நிதியிடை

அவ்வகை கிடைக்குமென் றருளிய நிதியே

evvakai nitikaḷu mintamā nitiyiṭai avvakai kiṭaikkumeṉ ṟaruḷiya nitiyē

TRANSLATION – O treasure that graciously declared, "Every kind of treasure can be found within this great treasure."

COMMENTARY – God himself confirms that this one "great treasure" of grace is complete. Nothing else is needed, because every other gift or form of wealth is already contained within it.

689

அற்புதம் விளங்கு மருட்பெரு நிதியே

கற்பனை கடந்த கருணைமா நிதியே

aṟputam viḷaṅku maruṭperu nitiyē kaṟpaṉai kaṭanta karuṇaimā nitiyē

TRANSLATION – O great treasure of grace where miracles manifest, O great treasure of compassion that transcends all conception.

COMMENTARY – This ultimate treasure is the very source from which miracles arise. At its core, it is a form of compassion so profound and vast that the human mind cannot fully grasp it.

690

நற்குண நிதியே சற்குண நிதியே

நிற்குண நிதியே சிற்குண நிதியே

naṟkuṇa nitiyē caṟkuṇa nitiyē niṟkuṇa nitiyē ciṟkuṇa nitiyē

TRANSLATION – O treasury of good qualities, O treasury of the qualities of pure Being, O treasury of the quality-less, O treasury of the qualities of pure Consciousness.

COMMENTARY – Seemingly opposite terms capture the nature of God. God is *sarkuṇam* (possessing all good qualities), yet also *nirkuṇam* (the formless Absolute beyond any quality). God is the source of pure consciousness (*sirkuṇam*) and the embodiment of all goodness (*naṟkuṇam*). This shows a God who is both personal and relatable, and simultaneously the ultimate, impersonal reality.

691

பளகிலா தோங்கும் பளிக்குமா மலையே

வளமெலா நிறைந்த மாணிக்க மலையே

paḷakilā tōṅkum paḷikkumā malaiyē vaḷamelā niṟainta māṇikka malaiyē

TRANSLATION – O great mountain of flawless, towering crystal, O mountain of rubies filled with all abundance.

COMMENTARY – God is compared to two great mountains, each representing a divine aspect. The mountain of flawless crystal symbolizes absolute purity and clarity. The mountain of rubies represents unimaginable value, richness, and abundance.

692

மதியுற விளங்கு மரகத மலையே

வதிதரு பேரொளி வச்சிர மலையே

matiyuṟa viḷaṅku marakata malaiyē vatitaru pēroḷi vaccira malaiyē

TRANSLATION – O mountain of emerald, gleaming with the coolness of the moon, O mountain of diamond, where a great light dwells.

COMMENTARY – The mountain imagery continues, with emerald suggesting a soothing, cool grace like moonlight. The diamond mountain represents God's indestructible nature and the brilliant, inner light that shines from within ultimate reality.

693

உரைமனங் கடந்தாங் கோங்குபொன் மலையே

துரியமேல் வெளியிற் ஜோதிமா மலையே

uraimaṉaṅ kaṭantāṅ kōṅkupoṉ malaiyē turiyamēl veḷiyiṟ jōtimā malaiyē

TRANSLATION – O golden mountain, towering beyond speech and mind, O great mountain of Jothi in the space beyond Turiya

COMMENTARY – The metaphors now move beyond the physical world to the purely spiritual. God is a golden mountain beyond the reach of human thought or words. He is also a mountain of pure Light (*Jothi*) that exists in a

sublime space beyond *Turiya*, the fourth state of consciousness that transcends waking, dreaming, and deep sleep.

694

புற்புதந் திரைநுரை புரைமுத லிலதோர்

அற்புதக் கடலே யமுதத்தண் கடலே

puṟputan tirainurai puraimuta lilatōr aṟputak kaṭalē yamutattaṇ kaṭalē

TRANSLATION – O wondrous sea, without bubble, wave, foam, or any such flaw! O cool sea of nectar

COMMENTARY – Here the central image shifts from a solid mountain to a boundless sea. God is an ocean without waves, foam, or bubbles, a symbol of perfect, eternal calm, free from all disturbance. This is not an empty stillness but a blissful, cool sea of nectar, offering sweetness and immortality.

695

இருட்கலை தவிர்த்தொளி யெல்லாம் வழங்கிய

அருட்பெருங் கடலே யானந்தக் கடலே

iruṭkalai tavirttoḷi yellām vaḻaṅkiya aruṭperuṅ kaṭalē yāṉantak kaṭalē

TRANSLATION – O vast ocean of grace, O ocean of bliss, who dispelled the arts of darkness and bestowed all light!

COMMENTARY – God is the source of all light and bliss. The experience of the divine is the presence of something good and the active removal of all that is dark, ignorant, and painful.

696

பவக்கடல் கடந்துநான் பார்த்தபோ தருகே

உவப்புறு வளங்கொண் டோங்கிய கரையே

pavakkaṭal kaṭantunāṉ pārttapō tarukē uvappuṟu vaḷaṅkoṇ ṭōṅkiya karaiyē

TRANSLATION – O lofty shore, rich with joyous abundance, that I saw nearby after crossing the ocean of birth.

COMMENTARY – The cycle of repeated birth and death is often imagined as a vast, turbulent ocean. God is the safe and beautiful shore you finally reach after that long journey, a place of joyful peace that appears right beside you the moment the crossing is complete.

697

என்றுயர்ச் சோடைக ளெல்லாந் தவிர்த்துள

நன்றுற விளங்கிய நந்தனக் காவே

eṉṟuyarc cōṭaika ḷellān tavirttuḷa naṉṟuṟa viḷaṅkiya nantaṉak kāvē

TRANSLATION – O pleasure grove, shining splendidly in my heart, after removing all the weariness of my suffering.

COMMENTARY – The divine presence is not a distant reality but a beautiful pleasure garden that can bloom within your own heart. Its appearance brings an end to all the suffering and weariness of life.

698

சேற்றுநீ ரின்றிநற் றீஞ்சுவை தருமோர்

ஊற்றுநீர் நிரம்ப வுடையபூந் தடமே

cēṟṟunī riṉṟinaṟ ṟīñcuvai tarumōr ūṟṟunīr nirampa vuṭaiyapūn taṭamē

TRANSLATION – O flower-filled pond, brimming with the water of a sweet-tasting spring, completely without mud.

COMMENTARY – The experience of God is like drinking from a pure, sweet spring. It is endlessly refreshing because it is completely free of the "mud" of worldly confusion, desire, and impurity.

699

கோடைவாய் விரிந்த குளிர்தரு நிழலே

மேடைவாய் வீசிய மெல்லிய காற்றே

kōṭaivāy virinta kuḷirtaru niḻalē mēṭaivāy vīciya melliya kāṟṟē

TRANSLATION – O cool shade spreading wide in the heat of summer! O gentle breeze blowing across a raised platform

COMMENTARY – The feeling of God's presence is one of profound comfort and relief. It is as soothing to the soul as cool shade on a hot day or a gentle breeze after a long climb.

700

களைப்பறக் கிடைத்த கருணைநன் னீரே

இளைப்பற வாய்த்த வின்சுவை யுணவே

kaḷaippaṟak kiṭaitta karuṇainaṉ ṉīrē iḷaippaṟa vāytta viṉcuvai yuṇavē

TRANSLATION – O good water of compassion, received to remove weariness! O sweet-tasting food, provided to remove exhaustion!

COMMENTARY – Grace is a concept and the true sustenance that ends our deepest spiritual exhaustion. It is explicitly called the "water of compassion," the only thing that can quench the soul's thirst and fatigue.

701

தென்னைவாய்க் கிடைத்த செவ்விள நீரே

தென்னைவான் பலத்திற் றிருகுதீம் பாலே

teṉṉaivāyk kiṭaitta cevviḷa nīrē teṉṉaivāṉ palattiṟ ṟirukutīm pālē

TRANSLATION – O choice tender coconut water from the palm! O rich, sweet milk from the palm's great fruit!

COMMENTARY – These images describe grace as something natural, pure, and delightful. Like tender coconut water, it is a pristine and refreshing gift, perfectly sealed and offered for our enjoyment.

702

நீர்நசை தவிர்க்கு நெல்லியங் கனியே

வேர்விளை பலவின் மென்சுவைச் சுளையே

nīrnacai tavirkku nelliyaṅ kaṉiyē vērviḷai palaviṉ meṉcuvaic cuḷaiyē

TRANSLATION – O fine gooseberry fruit that quenches thirst! O soft, sweet segment from the jackfruit that fruits at its root!

COMMENTARY – The experience of grace can transform our perception, just as the Indian gooseberry makes plain water taste sweet. It can also arise from humble and unexpected places, like the jackfruit that grows at the tree's very root, reminding us that divine help is always near.

703

கட்டுமாம் பழமே கதலிவான் பழமே

இட்டநற் சுவைசெய் யிலந்தையங் கனியே

kaṭṭumām paḻamē katalivāṉ paḻamē iṭṭanaṟ cuvaicey yilantaiyaṅ kaṉiyē

TRANSLATION – O grafted mango fruit! O great banana fruit! O beautiful jujube fruit, yielding a welcome, good taste!

COMMENTARY – The variety of fruits suggests that the experience of the divine is not monolithic. It offers a spectrum of spiritual tastes, from the common and beloved banana to the cultivated perfection of a grafted mango, each providing its own unique joy.

704

புனிதவான் றருவிற் புதுமையாம் பலமே

கனியெலாங் கூட்டிக் கலந்ததீஞ் சுவையே

puṉitavāṉ ṟaruviṟ putumaiyām palamē kaṉiyelāṅ kūṭṭik kalantatīñ cuvaiyē

TRANSLATION – O wondrous new fruit from the sacred celestial tree! O sweet taste made by blending all fruits together

COMMENTARY – These final images describe the ultimate divine experience in two ways. It is a completely new taste from a celestial realm, unlike anything on earth, and it is also the essence of all earthly joys combined into one perfect flavor.

705

இதந்தரு கரும்பி லெடுத்ததீஞ் சாறே

பதந்தரு வெல்லப் பாகினின் சுவையே

itantaru karumpi leṭuttatīñ cāṟē patantaru vellap pākiṉiṉ cuvaiyē

TRANSLATION – You are the sweet juice pressed from life-giving sugarcane, the taste of perfectly prepared jaggery syrup.

COMMENTARY – Here, the sweetness of God is found in raw nature and in something carefully prepared. Like sugarcane juice or jaggery (unrefined sugar syrup), the divine taste is concentrated through a process, suggesting that spiritual refinement brings out a deeper, more potent experience.

706

சாலவே யினிக்குஞ் சர்க்கரைத் திரளே

ஏலவே நாவுக் கினியகற் கண்டே

cālavē yiṉikkuñ carkkarait tiraḷē ēlavē nāvuk kiṉiyakaṟ kaṇṭē

TRANSLATION – You are a mass of exceedingly sweet sugar, the rock candy perfectly pleasant to the tongue.

COMMENTARY – The experience of the divine is not a faint or distant thing; it is an intense, overwhelming, and deeply satisfying sweetness. Likening it to a lump of sugar or rock candy emphasizes its pure, concentrated power to delight the senses of the soul.

707

உலப்புறா தினிக்கு முயர்மலைத் தேனே

கலப்புறா மதுரங் கனிந்தகோற் றேனே

ulappuṟā tiṉikku muyarmalait tēṉē kalappuṟā maturaṁ kaṉintakōṟ ṟēṉē

TRANSLATION – You are the honey from high mountains, sweetening without end, the comb honey ripened into pure sweetness.

COMMENTARY – This divine sweetness is natural, pure, and unending, like wild honey gathered from a high, untouched place. It is a taste that never spoils or runs out, a constant and reliable source of joy.

708

நவையிலா தெனக்கு நண்ணிய நறவே

சுவையெலாந் திரட்டிய தூயதீம் பதமே

navaiyilā teṉakku naṇṇiya naṟavē cuvaiyelān tiraṭṭiya tūyatīm patamē

TRANSLATION – You are the flawless nectar that has reached me, the pure, sweet delicacy embodying all flavors.

COMMENTARY – All the different tastes of the world are gathered into one flawless, ultimate sweetness. This is the divine nectar, the essence of all pleasure, which Vallalar celebrates as having finally reached him personally.

709

பதம்பெறக் காய்ச்சிய பசுநறும் பாலே

இதம்பெற வுருக்கிய விளம்பசு நெய்யே

patamperak kāyccciya pacunaṟum pālē itamperа vurukkiya viḷampacu neyyē

TRANSLATION – You are fragrant cow's milk boiled to perfection, fresh cow's ghee rendered to be wholesome.

COMMENTARY – The divine presence is a momentary pleasure and a source of deep, life-giving nourishment, like warm milk or wholesome ghee (clarified butter). The careful act of boiling the milk or rendering the ghee suggests that this divine sustenance is most potent when prepared with care and attention.

710

உலர்ந்திடா தென்று மொருபடித் தாகி

மலர்ந்துநல் வண்ணம் வயங்கிய மலரே

ularntiṭā teṉṟu morupaṭit tāki malarntunal vaṇṇam vayaṅkiya malarē

TRANSLATION – O Flower that never withers, that is ever unchanging, that has blossomed and shines with beautiful color.

COMMENTARY – A normal flower blossoms and then fades. The divine is a flower that is eternally in full bloom, a symbol of beauty and life that never withers or decays. It represents a state of permanent, radiant perfection.

711

இகந்தரு புவிமுத லெவ்வுல குயிர்களும்

உகந்திட மணக்குஞ் சுகந்தநன் மணமே

ikantaru puvimuta levvula kuyirkaḷum ukantiṭa maṇakkuñ cukantanaṉ maṇamē

TRANSLATION – O sweet, good fragrance that all beings, from this world onward to every other world, delight in and savor.

COMMENTARY – The experience of the divine is not limited to one person or one place. It is described as a universal fragrance that permeates all worlds, bringing joy to every living being that encounters it.

712

யாழுறு மிசையே யினியவின் னிசையே

ஏழுறு மிசையே யியலரு ளிசையே

yāḻuṟu micaiyē yiṉiyaviṉ ṉicaiyē ēḻuṟu micaiyē yiyalaru ḷicaiyē

TRANSLATION – O melody from the yaazh! O sweet, pleasing melody! O melody of the seven notes! O melody that is the very nature of grace!

COMMENTARY – God is described as the perfect melody, a music that encompasses all possible notes. This divine music is more than beautiful, it is the audible form of grace itself.

713

திவளொளிப் பருவஞ் சேர்ந்தநல் லவளே

அவளொடுங் கூடி யடைந்ததோர் சுகமே

tivaḷoḷip paruvañ cērntanal lavaḷē avaḷoṭuṅ kūṭi yaṭaintatōr cukamē

TRANSLATION – O the singular bliss attained by uniting with Her, the good one who has reached the age of radiant light!

COMMENTARY – Here, the divine is addressed as a feminine power, a radiant being whose union brings a state of unparalleled bliss. This points to the mystical experience of merging the individual self with the divine partner, a state of perfect joy and completion.

714

நாதநல் வரைப்பி னண்ணிய பாட்டே

வேதகீ தத்தில் விளைதிருப் பாட்டே

nātanal varaippi ṉaṇṇiya pāṭṭē vētakī tattil viḷaitirup pāṭṭē

TRANSLATION – O song found within the good domain of Natham! O sacred song that arises from the music of the Vedas

COMMENTARY – The divine is both the source of sound itself, the primordial vibration called *Natham* (primordial sound), and the sacred truth expressed in the music of the Vedas (ancient sacred texts). This connects the unmanifest, universal sound with its expression in holy scripture.

715

நன்மார்க்கர் நாவி னவிற்றிய பாட்டே

சன்மார்க்க சங்கந் தழுவிய பாட்டே

naṉmārkkar nāvi ṉaviṟṟiya pāṭṭē caṉmārkka caṅkan taḻuviya pāṭṭē

TRANSLATION – The very song uttered by the tongues of those on the good path, the very song embraced by the Sanmarkkam assembly.

COMMENTARY – This divine song is more than an abstract concept; it is the very truth spoken by those who follow the right path. Vallalar says it is the song embraced by his own *Sanmarkkam* (True Path) community, making this universal truth the core of his specific teachings.

716

நம்புறு மாகம நவிற்றிய பாட்டே

எம்பல மாகிய வம்பலப் பாட்டே

nampuṟu mākama naviṟṟiya pāṭṭē empala mākiya vampalap pāṭṭē

TRANSLATION – The very song proclaimed by the revered Agamas, the very song of the Ambalam that is our strength.

COMMENTARY – The divine song is also the essence of the revered scriptures known as the *Agamas* and the vibration

of the *Ambalam* (the sacred space of consciousness). For Vallalar, this sacred space is both the cosmos and a reality to be experienced within oneself.

717

என்மனக் கண்ணே என்னருட் கண்ணே

என்னிரு கண்ணே யென்கணுண் மணியே

eṉmaṉak kaṇṇē eṉṉaruṭ kaṇṇē eṉṉiru kaṇṇē yeṉkaṇuṇ maṇiyē

TRANSLATION – My mind's eye, my eye of grace, my two eyes, the very pupil within my eye.

COMMENTARY – The focus shifts from the divine as an external song to an intimate, internal reality. God is seen and is the very instrument of sight: the inner eye of the mind, the spiritual eye of grace, and even the physical pupil.

718

என்பெருங் களிப்பே யென்பெரும் பொருளே

என்பெருந் திறலே யென்பெருஞ் செயலே

eṉperuṅ kaḷippē yeṉperum poruḷē eṉperun tiṟalē yeṉperuñ ceyalē

TRANSLATION – My great bliss, my great treasure, my great power, my great deed.

COMMENTARY – God is identified with the most essential aspects of personal experience. The divine is not sought as a separate goal, but is realized as one's own bliss, one's true wealth, one's capacity to act, and the very action itself.

719

என்பெருந் தவமே என்றவப் பலனே

என்பெருஞ் சுகமே யென்பெரும் பேறே

eṉperun tavamē eṉṟavap palaṉē eṉperuñ cukamē yeṉperum pēṟē

TRANSLATION – My great penance and the very fruit of my penance, my great happiness, my great blessing.

COMMENTARY – Spiritual practice and its result are one and the same divine reality. Vallalar says that God is both the difficult discipline he undertakes (*tavam*, or penance) and the fruit that comes from it, showing there is no separation between the effort and the reward.

720

என்பெரு வாழ்வே யென்றென்வாழ் முதலே

என்பெரு வழக்கே யென்பெருங் கணக்கே

eṉperu vāḻvē yeṉṟeṉvāḻ mutalē eṉperu vaḻakkē yeṉperuṅ kaṇakkē

TRANSLATION – My great life! The very source of my life! My great justice! My great account!

COMMENTARY – The divine is both life itself and the source from which life springs. It is also the universal law of justice and the final measure of one's existence, a complete merging of the personal with the cosmic.

721

என்பெரு நலமே யென்பெருங் குலமே

என்பெரு வலமே யென்பெரும் புலமே

eṉperu nalamē yeṉperuṅ kulamē eṉperu valamē yeṉperum pulamē

TRANSLATION – My great good! My great lineage! My great strength! My great domain!

COMMENTARY – All that defines a person's identity and place in the world, their goodness, heritage, inner power, and sphere of influence, is here identified with the divine. The self expands to become one with God.

722

என்பெரு வரமே யென்பெருந் தரமே

என்பெரு நெறியே யென்பெரு நிலையே

eṉperu varamē yeṉperun taramē eṉperu neṟiyē yeṉperu nilaiyē

TRANSLATION – My great boon! My great quality! My great path! My great state!

COMMENTARY – The grace received, the character it builds, the spiritual path taken, and the ultimate state of being attained are not separate stages. Vallalar sees them all as a single, unified expression of the divine.

723

என்பெருங் குணமே என்பெருங் கருத்தே

என்பெருந் தயவே யென்பெருங் கதியே

eṉperuṅ kuṇamē eṉperuṅ karuttē eṉperun tayavē yeṉperuṅ katiyē

TRANSLATION – My great virtue! My great intention! My great compassion! My great refuge!

COMMENTARY – A person's inner world, their moral character, deepest intentions, and capacity for compassion, is not something they create on their own. It is the divine

manifesting within them, offering both the virtue and the final refuge.

724

என்பெரும் பதியே யென்னுயி ரியலே

என்பெரு நிறைவே யென்றனி யறிவே

eṉperum patiyē yeṉṉuyi riyalē eṉperu niṟaivē yeṉṟaṉi yaṟivē

TRANSLATION – My great Lord! The very nature of my soul! My great fullness! My own unique knowledge

COMMENTARY – This is the ultimate statement of union. The divine is an external Lord to be worshipped and the very essence of the soul, the feeling of total fulfillment, and the direct, personal wisdom that comes from that unity.

725

தோலெலாங் குழைந்திடச் சூழ்நரம் பனைத்தும்

மேலெலாங் கட்டவை விட்டுவிட் டியங்கிட

tōlelāṅ kuḻaintiṭac cūḻnaram paṉaittum mēlelāṅ kaṭṭavai viṭṭuviṭ ṭiyaṅkiṭa

TRANSLATION – All the skin softens, and all the surrounding nerves, released from their bonds, move freely.

COMMENTARY – This begins a description of the body's complete transformation by grace. The process starts not with pain, but with a blissful release, as the very tissues of the body let go of their ordinary tension and structure.

726

என்பெலா நெக்குநெக் கியலிடை நெகிழ்ந்திட

மென்புடைத் தசையெலா மெய்யுறத் தளர்ந்திட

eṉpelā nekkunek kiyaliṭai nekiḻntiṭa meṉpuṭait tacaiyelā meyyuṟat taḷarntiṭa

TRANSLATION – All the bones melt through and through, their structure softening; all the soft muscles relax completely.

COMMENTARY – The dissolving power of grace reaches even the most solid parts of the body. In Suddha Sanmarkkam this melting of the bones is not only a metaphor: it is the body's physical transformation as the Grace-Light descends.

727

இரத்த மனைத்துமுள் ளிறுகிடச் சுக்கிலம்

உரத்திடை பந்தித் தொருதிர ளாயிட

iratta maṉaittumuḷ ḷiṟukiṭac cukkilam urattiṭai pantit torutira ḷāyiṭa

TRANSLATION – All the blood solidifies within; the seminal fluid binds in the chest, becoming a single mass.

COMMENTARY – In a process that defies normal biology, the body's frame softens while its vital energies do the opposite. The blood and seminal fluid are concentrated and drawn upward, suggesting their transmutation into a higher spiritual substance.

728

மடலெலா மூளை மலர்ந்திட வமுதம்

உடலெலா மூற்றெடுத் தோடி நிரம்பிட

maṭalelā mūḷai malarntiṭa vamutam uṭalelā mūṟṟeṭut tōṭi nirampiṭa

TRANSLATION – All the lobes of the brain blossom; nectar springs forth, flows, and fills the entire body.

COMMENTARY – The transformation culminates as the brain, the seat of thought, opens like a flower. This

blossoming releases a divine nectar, which then floods and reconstitutes the entire body with a substance of pure grace.

729

ஒண்ணுதல் வியர்த்திட வொளிமுக மலர்ந்திட

தண்ணிய வுயிர்ப்பினிற் சாந்தந் ததும்பிட

oṇṇutal viyarttiṭa voḷimuka malarntiṭa taṇṇiya vuyirppiṉiṟ cāntan tatumpiṭa

TRANSLATION – The radiant forehead sweats, the luminous face blossoms, and in the cool breath, serenity overflows.

COMMENTARY – These are the visible, outward signs of the profound inner change. The experience manifests as a radiant glow, a cool sweat of bliss, and a breath that carries an overwhelming sense of peace, showing the total saturation of the being with divine presence.

730

உண்ணகை தோற்றிட வுரோமம் பொடித்திடக்

கண்ணினீர் பெருகிக் கால்வழிந் தோடிட

uṇṇakai tōṟṟiṭa vurōmam poṭittiṭak kaṇṇiṉīr perukik kālvaḻin tōṭiṭa

TRANSLATION – A smile appears from within and my body hair stands on end, as tears well in my eyes and stream down like a channel.

COMMENTARY – The body's response is one of overwhelming joy and awe. An inner smile, hair standing on end, and uncontrollable tears are classic signs of spiritual ecstasy and satchitananda, showing a state where the devotee is completely overcome by the divine, blissful presence.

731

வாய்துடித் தலறிட வளர்செவித் துணைகளிற்

கூயிசைப் பொறியெலாங் கும்மெனக் கொட்டிட

vāytuṭit talaṟiṭa vaḷarcevit tuṇaikaḷiṯ kūyicaip poṟiyelāṅ kummeṉak koṭṭiṭa

TRANSLATION – My mouth trembles and cries out, as all the subtle, humming sounds pour into my ears with a roar.

COMMENTARY – The experience intensifies, overwhelming the senses. The devotee cries out involuntarily, while the inner ear is filled with a roaring sound, the culmination of all subtle cosmic vibrations. This is the sound of the divine reality making itself known directly.

732

மெய்யெலாங் குளிர்ந்திட மென்மார் பசைந்திடக்

கையெலாங் குவிந்திடக் காலெலாஞ் சுலவிட

meyyelāṅ kuḷirntiṭa meṉmār pacaintiṭak kaiyelāṅ kuvintiṭak kālelāñ culaviṭa

TRANSLATION – My whole body grows cool and my tender chest heaves, as my hands join together and my feet circle about.

COMMENTARY – The body moves in spontaneous devotion. The experience is cooling, a sign of its divine nature, distinct from worldly heat or passion. The hands naturally come together in reverence, and the feet begin to move in a dance of joy, as if orbiting the divine center.

733

மனங்கனிந் துருகிட மதிநிறைந் தொளிர்ந்திட

இனம்பெறு சித்த மியைந்து களித்திட

maṉaṅkaṉin turukiṭa matiniṟain toḷirntiṭa iṉampeṟu citta miyaintu kaḷittiṭa

TRANSLATION – My mind ripens and melts and my intellect becomes full and luminous, as my consciousness, having found its kin, unites and rejoices.

COMMENTARY – The inner faculties are transformed by this experience. The analytical mind (*manam*) softens and melts, while the intellect (*mati*) becomes clear and bright. Consciousness itself (*siddham*) feels a profound sense of homecoming, as if it has finally found and merged with its own true source.

734

அகங்கார மாங்காங் கதிகரிப் பமைந்திடச்

சகங்காண வுள்ளந் தழைத்து மலர்ந்திட

akaṅkāra māṅkāṅ katikarip pamaintiṭac cakaṅkāṇa vuḷḷan taḻaittu malarntiṭa

TRANSLATION – The excesses of the ego subside everywhere, as my heart flourishes and blossoms for all the world to see.

COMMENTARY – As the experience deepens, the excess of the ego (*agangāram*) subsides. With the pride of the separate self quieted, the heart blossoms openly with love, for all the world to see.

735

அறிவுரு வனைத்து மானந்த மாயிடப்

பொறியுறு மான்மதற் போதமும் போயிடத்

aṟivuru vaṉaittu māṉanta māyiṭap poṟiyuṟu māṉmataṟ pōtamum pōyiṭat

TRANSLATION – As all forms of consciousness become bliss, and the awareness of the sense-bound soul and the ego itself disappear,

COMMENTARY – In this state of transformation, the boundary between awareness and joy dissolves. To be conscious is to be blissful. As this happens, the old, limited identities, like the feeling of being a physical body with senses or a separate egoic personality, simply fall away.

736

தத்துவ மனைத்துந் தாமொருங் கொழிந்திடச்

சத்துவ மொன்றே தனித்துநின் றோங்கிட

tattuva maṉaittun tāmoruṅ koḻintiṭac cattuva moṉṟē
taṉittuniṉ ṟōṅkiṭa

TRANSLATION – As all the tattvas are completely cleared away, and sattva alone remains, standing and flourishing,

COMMENTARY – The *tattvas* are the fundamental building blocks of reality, the cosmic principles that create the universe and the individual. Vallalar says that in the ultimate experience, this entire complex structure is swept away. All that remains is *sattva*: pure existence, goodness, and luminosity, standing alone and radiant.

737

உலகெலாம் விடய முளவெலா மறைந்திட

அலகிலா வருளி னாசைமேற் பொங்கிட

ulakelām viṭaya muḷavelā maṟaintiṭa alakilā varuḷi ṉācaimēṟ
poṅkiṭa

TRANSLATION – As all worlds and all the sense objects within them disappear, and longing for boundless grace surges upward,

COMMENTARY – The inward journey requires a withdrawal of attention from the outer world. As the world of sense objects (*viṭayam*) fades, the energy previously spent on it is

redirected. It becomes a powerful, surging desire for one thing only: the boundless grace of God.

738

என்னுளத் தெழுந்துயி ரெல்லா மலர்ந்திட

என்னுளத் தோங்கிய என்றனி யன்பே

eṉṉuḷat teḻuntuyi rellā malarntiṭa eṉṉuḷat tōṅkiya eṉṟaṉi yaṉpē

TRANSLATION – As you rise in my heart and cause all souls to blossom, O my unique Love that has flourished within my soul!

COMMENTARY – Here, Vallalar addresses God as the Love that has grown within his own heart. He sees that this divine presence is not for his benefit alone. When God rises within one person, the effect is universal, causing all souls everywhere to blossom and awaken. Personal liberation and universal upliftment are one and the same.

739

பொன்னடி கண்டருட் புத்தமு துணவே

என்னுளத் தெழுந்த வென்னுடை யன்பே

poṉṉaṭi kaṇṭaruṭ puttamu tuṇavē eṉṉuḷat teḻunta veṉṉuṭai yaṉpē

TRANSLATION – O my own Love, you who arose in my heart so that I could see the golden feet and consume the fresh nectar of grace

COMMENTARY – The love for God is not something we manufacture ourselves; it is a gift that arises from within. Vallalar recognizes that this love is the very thing that enables him to perceive the divine presence (symbolized by the "golden feet") and receive the life-giving nectar of grace. Love is the means, the path, and the key.

740

தன்னையே யெனக்குத் தந்தரு ளொளியால்

என்னைவே தித்த என்றனி யன்பே

taṉṉaiyē yeṉakkut tantaru ḷoḷiyāl eṉṉaivē titta eṉṟaṉi yaṉpē

TRANSLATION – My unique Love, who gave Himself to me and transmuted me with the light of grace.

COMMENTARY – Divine grace is not a gift given from a distance; it is a total self-giving that fundamentally changes the recipient. The "light of grace" acts like an alchemical agent, transmuting the ordinary self into a divine nature.

741

என்னுளே யரும்பி யென்னுளே மலர்ந்து

என்னுளே விரிந்த என்னுடை யன்பே

eṉṉuḷē yarumpi yeṉṉuḷē malarntu eṉṉuḷē virinta eṉṉuṭai yaṉpē

TRANSLATION – My own Love, who budded, blossomed, and expanded all within me.

COMMENTARY – The awakening of Love is described as an organic process unfolding entirely within the self. Like a flower, it buds, blossoms, and expands, suggesting a natural and internal growth rather than an external imposition.

742

என்னுளே விளங்கி யென்னுளே பழுத்து

என்னுளே கனிந்த வென்னுடை யன்பே

eṉṉuḷē viḷaṅki yeṉṉuḷē paḻuttu eṉṉuḷē kaṉinta veṉṉuṭai yaṉpē

TRANSLATION – My own Love, who manifested, ripened, and became perfectly sweet all within me.

COMMENTARY – Continuing the metaphor of organic growth, divine Love is now likened to a fruit. It appears, ripens over time, and achieves perfect sweetness, all within the landscape of his own being.

743

தன்னுளே நிறைவுறு தரமெலா மளித்தே

என்னுளே நிறைந்த என்றனி யன்பே

taṉṉuḷē niṟaivuṟu taramelā maḷittē eṉṉuḷē niṟainta eṉṟaṉi yaṉpē

TRANSLATION – My unique Love, who bestowed all the qualities complete within Himself and filled me.

COMMENTARY – Being filled with God means receiving God's own qualities. The divine Love fills the soul by bestowing all the perfections and completeness that are inherent to God's own nature.

744

துன்புள வனைத்துந் தொலைத்தென துருவை

யின்புறு வாக்கிய என்னுடை யன்பே

tuṉpuḷa vaṉaittun tolaitteṉa turuvai yiṉpuṟu vākkiya eṉṉuṭai yaṉpē

TRANSLATION – My own Love, who destroyed all suffering and made my form into a form of bliss.

COMMENTARY – This divine Love brings an end to all suffering. It goes further by transforming his very physical form (*uruvu*) into an embodiment of bliss, making his body a source and expression of joy.

745

பொன்னுடம் பெனக்குப் பொருந்திடும் பொருட்டா

என்னுளங் கலந்த என்றனி யன்பே

poṉṉuṭam peṉakkup poruntiṭum poruṭṭā eṉṉuḷaṅ kalanta eṉṟaṉi yaṉpē

TRANSLATION – My singular love, who mingled with my heart so that a golden body would become mine.

COMMENTARY – The union with divine Love has a physical outcome: the creation of a *poṉ uṭampu*, or 'golden body'. This is a central, tangible goal in Vallalar's path, where spiritual realization leads to the body's transformation into an immortal, light-filled form.

746

தன்வச மாகித் ததும்பிமேற் பொங்கி

என்வசங் கடந்த என்னுடை யன்பே

taṉvaca mākit tatumpimēṟ poṅki eṉvacaṅ kaṭanta eṉṉuṭai yaṉpē

TRANSLATION – My own love, who became self-possessed, brimmed over and surged up, surpassing my control.

COMMENTARY – The experience of divine love is not something the individual can create or manage. It is an overwhelming force that rises on its own, taking over completely and moving beyond the limits of personal will and control.

747

தன்னுளே பொங்கிய தண்ணமு துணவே

என்னுளே பொங்கிய என்றனி யன்பே

taṉṉuḷē poṅkiya taṇṇamu tuṇavē eṉṉuḷē poṅkiya eṉṟaṉi yaṉpē

TRANSLATION – My singular love, who welled up within me to consume the cool ambrosia that surged from within yourself.

COMMENTARY – A beautiful cycle of bliss is described here, all happening within the devotee. The divine is the source of a spiritual nectar, and it is also the one who enjoys that nectar. The soul becomes the sacred space where God provides and partakes in his own feast.

748

அருளொளி விளங்கிட வாணவ மெனுமோர்

இருளற வென்னுளத் தேற்றிய விளக்கே

aruḷoḷi viḷaṅkiṭa vāṇava meṉumōr iruḷaṟa veṉṉuḷat tēṟṟiya viḷakkē

TRANSLATION – The lamp lit in my heart to completely dispel the darkness called Āṇavam, allowing the light of grace to shine.

COMMENTARY – The divine presence acts like a lamp inside the heart. Its light has a specific function: to destroy *āṇavam*, the primal ignorance or ego-conceit that makes us feel separate from God. Once this core darkness is gone, the light of grace can finally shine through.

749

துன்புறு தத்துவத் துரிசெலா நீக்கிநல்

லின்புற வென்னுளத் தேற்றிய விளக்கே

tuṉpuṟu tattuvat turicelā nīkkinal liṉpuṟa veṉṉuḷat tēṟṟiya viḷakkē

TRANSLATION – The lamp lit in my heart, who removed all the impurities of the sorrow-inducing *tattvas* so that I could attain good bliss.

COMMENTARY – The *tattvas* are the basic components of our mind and body, the building blocks of our experience. In their ordinary state, they cause suffering. The divine light purifies these very elements, transforming the human constitution from a machine that produces sorrow into one that experiences pure bliss.

750

மயலற வழியா வாழ்வுமேன் மேலும்

இயலுற வென்னுளத் தேற்றிய விளக்கே

mayalaṟa vaḻiyā vāḻvumēṉ mēlum iyaluṟa veṉṉuḷat tēṟṟiya viḷakkē

TRANSLATION – The Lamp lit within my heart, making an imperishable life, free from delusion, increasingly attainable.

COMMENTARY – This divine lamp does more than offer a feeling of peace; it fundamentally changes what is possible for a human being. It opens the path to an imperishable life, a state of existence free from both mental delusion and physical decay, making it a tangible goal rather than a distant dream.

751

இடுவெளி யனைத்து மியலொளி விளங்கிட

நடுவெளி நடுவே நாட்டிய விளக்கே

iṭuveḷi yaṉaittu miyaloḷi viḷaṅkiṭa naṭuveḷi naṭuvē nāṭṭiya viḷakkē

TRANSLATION – The Lamp planted in the very center of the middle expanse, causing all confined spaces to shine with innate light.

COMMENTARY – The divine light is more than inside him; it is the central point of a universal spiritual reality, the "middle expanse." From this center, it radiates outward, illuminating every "confined space", meaning every individual soul and every limited part of creation, filling them with their own true, innate light.

752

கருவெளி யனைத்துங் கதிரொளி விளங்கிட

உருவெளி நடுவே யொளிர்தரு விளக்கே

karuveḷi yaṉaittuṁ katiroḷi viḷaṁkiṭa uruveḷi naṭuvē yoḷirtaru viḷakkē

TRANSLATION – The Lamp that shines in the center of the expanse of form, making all the causal expanses shine with radiant light.

COMMENTARY – God's light is present at the heart of the visible, physical world (the "expanse of form"). Yet its source and effect are deeper, illuminating the "causal expanses," the formless, unmanifested realms from which all creation emerges. This light connects the seen with the unseen, the effect with its ultimate cause.

753

தேற்றிய வேதத் திருமுடி விளங்கிட

ஏற்றிய ஞான வியலொளி விளக்கே

tēṟṟiya vētat tirumuṭi viḷaṅkiṭa ēṟṟiya ñāṉa viyaloḷi viḷakkē

TRANSLATION – The Lamp of the innate light of wisdom, lit so that the sacred pinnacle of the clarified Vedas shines brightly.

COMMENTARY – The Vedas are revered scriptures, but their highest truths can be obscure. The divine light is itself *Jnana*, or direct spiritual wisdom, and this inner experience illuminates the ultimate meaning of the Vedas, revealing the core truth that scriptures can only point towards.

754

ஆகம முடிமே லருளொளி விளங்கிட

வேகம தறவே விளங்கொளி விளக்கே

ākama muṭimē laruḷoḷi viḷaṅkiṭa vēkama taṟavē viḷaṅkoḷi viḷakkē

TRANSLATION – The resplendent Lamp that shines to completely end all agitation, making the light of grace illuminate the pinnacle of the Agamas.

COMMENTARY – Like the Vedas, the Agamas are sacred texts containing profound teachings. The divine light has two effects here: it ends all inner mental and emotional agitation (*vēkam*), bringing perfect stillness, and it reveals the highest purpose of the Agamas, which is the experience of divine grace. True understanding of scripture comes from inner peace, more than intellectual study.

755

ஆரியர் வழுத்திய வருணிலை யனாதி

காரியம் விளக்குமோர் காரண விளக்கே

āriyar vaḻuttiya varuṇilai yaṉāti kāriyam viḷakkumōr kāraṇa viḷakkē

TRANSLATION – The Causal Lamp that illuminates the beginningless effect and the state of grace praised by the wise.

COMMENTARY – The divine light is the ultimate cause of everything. It illuminates the highest state a soul can achieve, a destination so profound that it has been praised by the wise throughout history.

756

தண்ணிய வமுதே தந்தென துளத்தே

புண்ணியம் பலித்த பூரண மதியே

taṇṇiya vamutē tanteṉa tuḷattē puṇṇiyam palitta pūraṇa matiyē

TRANSLATION – The cool nectar given to me, the Full Moon that has ripened in my heart as my good deeds bore fruit.

COMMENTARY – The divine is a distant light and an intimate, personal experience. Vallalar feels it inside himself as a cooling nectar, like a full moon in his heart, which he sees as the natural result of his past good deeds (*puṇṇiyam*).

757

உய்தர வமுத முதவியென் னுளத்தே

செய்தவம் பலித்த திருவளர் மதியே

uytara vamuta mutaviyeṉ ṉuḷattē ceytavam palitta tiruvaḷar matiyē

TRANSLATION – The nectar given for my salvation, the Grace-filled Moon that has ripened in my heart where the penance I performed bore fruit.

COMMENTARY – This inner experience of grace is the very goal of spiritual effort. The nectar that grants salvation arises from the ripening of *tavam*, which is intense spiritual discipline and self-purification.

758

> பதியெலாந் தழைக்கப் பதம்பெறு மமுத
>
> நிதியெலா மளித்த நிறைதிரு மதியே

patiyelān taḻaikkap patamperu mamuta nitiyelā maḷitta niṟaitiru matiyē

TRANSLATION – The perfect, Grace-filled Moon that gives all the treasures of nectar which grant the supreme state, so that all realms may flourish.

COMMENTARY – The grace one receives is not meant for that person alone. It is an endless treasure that grants the supreme state (*patam*) to the individual while also pouring out to nourish and uplift all realms and all beings.

759

> பாலெனத் தண்கதிர் பரப்பியெஞ் ஞான்று
>
> மேல்வெளி விளங்க விளங்கிய மதியே

pāleṉat taṇkatir parappiyeñ ñāṉṟu mēlveḷi viḷaṅka viḷaṅkiya matiyē

TRANSLATION – The luminous Moon that forever spreads its cool rays like milk, making the supreme space radiant.

COMMENTARY – The divine presence is gentle, constant, and nourishing, like cool moonbeams or pure milk. It

spreads everywhere, illuminating the supreme space (*mēlveḷi*), the highest dimension of pure consciousness.

760

உயங்கிய உள்ளமு முயிருந் தழைத்திட

வயங்கிய கருணை மழைபொழி மழையே

uyaṅkiya uḷḷamu muyirun taḻaittiṭa vayaṅkiya karuṇai maḻaipoḻi maḻaiyē

TRANSLATION – O Cloud pouring a rain of resplendent grace, so that my languishing heart and soul may flourish.

COMMENTARY – The central metaphor now shifts from the moon to a raincloud. Grace is a revitalizing rain that falls upon a "languishing" heart and soul, bringing life back to what was withered and dry.

761

என்னையும் பணிகொண் டென்னுளே நிரம்ப

மன்னிய கருணை மழைபொழி மழையே

eṉṉaiyum paṇikoṇ ṭeṉṉuḷē nirampa maṉṉiya karuṇai maḻaipoḻi maḻaiyē

TRANSLATION – O Cloud pouring a rain of abiding grace, accepting even me into Your service and filling me completely within.

COMMENTARY – The rain of grace has a dual effect: it signifies divine acceptance, welcoming even a humble seeker into God's service, and it transforms the person from within by filling them completely.

762

உளங்கொளு மெனக்கே யுவகைமேற் பொங்கி

வளங்கொளக் கருணை மழைபொழி மழையே

uḷaṅkoḷu meṉakkē yuvakaimēṟ poṅki vaḷaṅkoḷak karuṇai maḻaipoḻi maḻaiyē

TRANSLATION – O Cloud pouring a rain of grace, that I, whose heart You possess, may receive abundance as joy overflows.

COMMENTARY – The fruit of surrender: Because God already possesses his heart, the rain of grace results in an overflowing joy and a profound inner abundance.

763

நலந்தர வுடலுயிர் நல்லறி வெனக்கே

மலர்ந்திடக் கருணை மழைபொழி மழையே

nalantara vuṭaluyir nallaṟi veṉakkē malarntiṭak karuṇai maḻaipoḻi maḻaiyē

TRANSLATION – O Cloud pouring a rain of grace, so that for my well-being, my body, soul, and true wisdom may blossom.

COMMENTARY – Vallalar's vision is holistic, seeking well-being for the entire person. He asks that grace make his body (uṭal), soul (uyir), and true wisdom (nallaṟivu) all blossom together.

764

தூய்மையா லெனது துரிசெலா நீக்கிநல்

வாய்மையாற் கருணை மழைபொழி மழையே

tūymaiyā leṉatu turicelā nīkkinal vāymaiyāṟ karuṇai maḻaipoḻi maḻaiyē

TRANSLATION – O Cloud, who by Your purity remove all my impurities, and by Your true reality pour a rain of grace

COMMENTARY – God's very nature is the agent of transformation. It is by God's own purity that the seeker's

flaws are washed away, and by God's own truth that the rain of grace is poured out.

765

வெம்மல விரவது விடிதரு ணந்தனிற்

செம்மையி லுதித்துளந் திகழ்ந்தசெஞ் சுடரே

vemmala viravatu viṭitaru ṇantaṉiṟ cemmaiyi lutittuḷan tikaḻntaceñ cuṭarē

TRANSLATION – O Red Flame, who rose in perfection and shone in my heart at the dawn that ended the night of harsh *malam*

COMMENTARY – The arrival of divine consciousness is like a sunrise within the heart, ending the long, dark night of *malam*, the accumulated spiritual impurity that obscures the soul's true nature.

766

திரையெலாந் தவிர்த்துச் செவ்வியுற் றாங்கே

வரையெலாம் விளங்க வயங்குசெஞ் சுடரே

tiraiyelān tavirttuc cevviyuṟ ṟāṅkē varaiyelām viḷaṅka vayaṅkuceñ cuṭarē

TRANSLATION – O shining Red Flame, who removed all the veils and, attaining perfection right there, made all the mountains luminous!

COMMENTARY – This divine light removes all the inner veils that prevent us from perceiving reality clearly. Once those obstructions are gone, the light illumines our entire inner world, which Vallalar describes as mountains.

767

அலகிலாத் தலைவர்க ளரசுசெய் தத்துவ

உலகெலாம் விளங்க வோங்குசெஞ் சுடரே

alakilāt talaivarka ḷaracucey tattuva ulakelām viḷaṅka vōṅkuceñ cuṭarē

TRANSLATION – O lofty Red Flame, who makes luminous all the worlds of the tattvas, which are ruled by countless lords!

COMMENTARY – The divine light is the source of all reality. It illuminates the *tattvas* (the fundamental principles or building blocks of the cosmos), which are themselves governed by countless divine beings.

768

முன்னுறு மலவிருள் முழுவது நீக்கியே

என்னுள வரைமே லெழுந்தசெஞ் சுடரே

muṉṉuṟu malaviruḷ muḻuvatu nīkkiyē eṉṉuḷa varaimē leḻuntaceñ cuṭarē

TRANSLATION – O Red Flame, who completely dispelled the preceding darkness of *malam* and rose upon the mountain of my heart!

COMMENTARY – This experience of enlightenment is intensely personal. The divine light rises like a sun upon the "mountain of my heart," completely clearing away the darkness of past impurity (*malam*).

769

ஆதியு நடுவுட னந்தமுங் கடந்த

ஜோதியா யென்னுளஞ் சூழ்ந்தமெய்ச் சுடரே

ātiyu naṭuvuṭa ṉantamuṅ kaṭanta jōtiyā yeṉṉuḷañ cūḻntameyc cuṭarē

TRANSLATION – O True Flame, who, as the Jothi that transcends beginning, middle, and end, has enveloped my heart

COMMENTARY – The flame within the heart is identified as the ultimate reality, the divine Jothi or Light, which is eternal and exists beyond time's limits of beginning, middle, and end. This infinite reality has completely surrounded and filled his personal consciousness.

770

உள்ளொளி யோங்கிட வுயிரொளி விளங்கிட

வெள்ளொளி காட்டிய மெய்யருட் கனலே

uḷḷoḷi yōṅkiṭa vuyiroḷi viḷaṅkiṭa veḷḷoḷi kāṭṭiya meyyaruṭ kaṉalē

TRANSLATION – O true grace-flame that showed the white light, causing the inner light to rise and the light of the soul to shine forth!

COMMENTARY – God's grace, the "true grace-flame," acts as a catalyst. By revealing its own great light, it awakens and intensifies the light that is already present within the soul, causing both our inner awareness and the soul's inherent luminosity to shine fully.

771

நலங்கொளப் புரிந்திடு ஞானயா கத்திடை

வலஞ்சுழித் தெழுந்து வளர்ந்தமெய்க் கனலே

nalaṅkoḷap purintiṭu ñāṉayā kattiṭai valañcuḻit teḻuntu vaḷarntameyk kaṉalē

TRANSLATION – O true flame that rose swirling clockwise and grew within the wisdom-sacrifice performed for the attainment of good!

COMMENTARY – A *jnana yagam* is a "wisdom-sacrifice," but for Vallalar this is not an external fire ritual. It is the

inner process of offering one's own ego and ignorance to the flame of divine wisdom. The flame rising in a clockwise direction is an auspicious sign, indicating this inner worship is accepted and blessed.

772

வேதமு மாகம விரிவும் பரம்பர

நாதமுங் கடந்த ஞானமெய்க் கனலே

vētamu mākama virivum parampara nātamuṅ kaṭanta ñāṉameyk kaṉalē

TRANSLATION – O true flame of wisdom that has transcended the Vedas, the expanse of the Agamas, and the primordial sound!

COMMENTARY – The Vedas and Agamas are the foundational scriptures of Hinduism, and the primordial sound (*nadam*) is considered the source of all creation. Vallalar declares that the direct experience of God as a flame of wisdom goes beyond all of them. For him, lived experience of the divine is the ultimate authority, higher than any text or cosmic principle.

773

எண்ணிய வெண்ணிய வெல்லாந்தர வெனுள்

நண்ணிய புண்ணிய ஞானமெய்க் கனலே

eṇṇiya veṇṇiya vellāntara veṉuḷ naṇṇiya puṇṇiya ñāṉameyk kaṉalē

TRANSLATION – O sacred, true flame of wisdom that entered me to give all that I have ever imagined!

COMMENTARY – This inner flame is more than for illumination; it is the source of all fulfillment. Vallalar feels that its presence within him is the very power that can grant every aspiration he has ever conceived.

774

வலமுறு சுத்தசன் மார்க்க நிலைபெறு

நலமெலா மளித்த ஞானமெய்க் கனலே

valamuṟu cuttacaṉ mārkka nilaipeṟu nalamelā maḷitta ñāṉameyk kaṉalē

TRANSLATION – O true flame of wisdom that bestowed all the goodness obtained in the state of the mighty Suddha Sanmarkkam

COMMENTARY – *Suddha Sanmarkkam* is the "True Path of Purity," the universal spiritual way of life that Vallalar taught. He sees this inner flame of wisdom as the very power that delivers all the blessings and ultimate goals of that path, including compassion, wisdom, and the deathless life.

775

இரவொடு பகலிலா வியல்பொது நடமிடு

பரமவே தாந்தப் பரம்பரஞ் சுடரே

iravoṭu pakalilā viyalpotu naṭamiṭu paramavē tāntap paramparañ cuṭarē

TRANSLATION – Supreme, transcendent flame of the highest Vedanta, performing the dance in the natural common space that is without night and day.

COMMENTARY – God's creative activity is a constant dance, happening in a space beyond all dualities like night and day. Vallalar identifies this dancing flame with the ultimate reality sought by *Vedanta*, a major school of Indian philosophy focused on the nature of God and existence.

776

வரநிறை பொதுவிடை வளர்திரு நடம்புரி

பரமசித் தாந்தப் பதிபரஞ் சுடரே

varaniṟai potuviṭai vaḷartiru naṭampuri paramacit tāntap patiparañ cuṭarē

TRANSLATION – Supreme Lord, transcendent flame of the highest Siddhanta, performing the flourishing sacred dance in the common space filled with grace.

COMMENTARY – The same divine flame is also the supreme Lord described in *Siddhanta*, another great philosophical tradition. By invoking both Vedanta and Siddhanta in consecutive verses, Vallalar suggests they both point to the same ultimate reality, which he experiences as a dance of grace in a universal space.

777

சமரச சத்தியச் சபையி னடம்புரி

சமரச சத்தியத் தற்சுயஞ் சுடரே

camaraca cattiyac capaiyi ṉaṭampuri camaraca cattiyat taṟcuyañ cuṭarē

TRANSLATION – Self-existent flame of harmonious truth, dancing in the hall of harmonious truth.

COMMENTARY – The ultimate reality is a state of *samarasa sattiyam*, or harmonious truth. This truth is self-existent, and it is both the space where the divine dance happens and the dancer itself. The divine is the stage, the actor, and the action, all in one state of perfect harmony.

778

சபையென துளமெனத் தானமர்ந் தெனக்கே

அபய மளித்ததோ ரருட்பெருஞ் ஜோதி

capaiyeṉa tuḷameṉat tāṉamarn teṉakkē apaya maḷittatō raruṭperuñ jōti

TRANSLATION – The Supreme Grace-Light that took my heart as its hall, settled there, and granted me refuge.

COMMENTARY – The vast, cosmic hall of the divine dance becomes intensely personal. That universal space of God's presence can be found within one's own heart, offering intimate safety and refuge (*abayam*).

779

மருளெலாந் தவிர்த்து வரமெலாங் கொடுத்தே

அருளமு தருத்திய வருட்பெருஞ் ஜோதி

maruḷelāṉ tavirttu varamelāṅ koṭuttē aruḷamu taruttiya varuṭperuñ jōti

TRANSLATION – The Supreme Grace-Light that dispelled all delusion, granted all boons, and fed me the nectar of grace.

COMMENTARY – When the Supreme Grace-Light settles in the heart, it transforms experience completely. It removes the mental fog of delusion, bestows the blessings of spiritual clarity, and nourishes the soul with the sweet, life-giving experience of grace.

780

வாழிநின் பேரருள் வாழிநின் பெருஞ்சீர்

ஆழியொன் றளித்த வருட்பெருஞ் ஜோதி

vāḻiniṉ pēraruḷ vāḻiniṉ peruñcīr āḻiyoṉ ṟaḷitta varuṭperuñ jōti

TRANSLATION – Hail to Your great grace, hail to Your great glory, O Vast Grace-Light, who bestowed the one sphere of command.

COMMENTARY – This is a cry of praise and gratitude. The "one sphere of command" (*āḻi*) refers to the spiritual authority and sovereignty granted to the devotee by the Grace-Light, which is a direct result of its inner presence.

781

என்னையும் பொருளென வெண்ணியென் னுளத்தே

அன்னையு மப்பனு மாகிவீற் றிருந்து

eṉṉaiyum poruḷeṉa veṇṇiyeṉ ṉuḷattē aṉṉaiyu mappaṉu mākivīṟ ṟiruntu

TRANSLATION – Considering even me a being of worth, becoming my mother and father, and residing majestically in my heart,

COMMENTARY – Vallalar expresses profound humility and wonder, feeling that even he was seen as worthy by the divine. In these connected verses (781-784), he explains that God's presence is not abstract, but takes on the intimate, loving roles of both mother and father within his own heart.

782

உலகியல் சிறிது முளம்பிடி யாவகை

அலகில்பே ரருளா லறிவது விளக்கிச்

ulakiyal ciṟitu muḷampiṭi yāvakai alakilpē raruḷā laṟivatu viḷakkic

TRANSLATION – illuminating knowledge through Your measureless great grace, so that my mind would not cling in the slightest to worldly ways,

COMMENTARY – True spiritual knowledge is a gift of grace, not an achievement of the intellect. This divine illumination frees the mind from its attachment to worldly life (*ulakiyal*), which is seen as a source of distraction and suffering.

783

சிறுநெறி செல்லாத் திறனளித் தழியா

துறுநெறி யுணர்ச்சிதந் தொளியுறப் புரிந்து

ciṟuneṟi cellāt tiṟaṇaḷit taḷiyā tuṟuneṟi yuṇarccitan toḷiyuṟap purintu

TRANSLATION – granting me the strength not to walk the lesser path, giving me the realization of the imperishable, true path, and making me radiant with light,

COMMENTARY – Grace provides the moral and spiritual strength to reject lesser paths (*ciṟu neṟi*), which are temporary and lead to dead ends. It reveals the one true, eternal path (*uṟu neṟi*) and fills the person who walks it with an inner light and purity.

784

சாகாக் கல்வியின் றரமெலா முணர்த்திச்

சாகா வரத்தையுந் தந்துமேன் மேலும்

cākāk kalviyiṉ ṟaramelā muṇarttic cākā varattaiyun tantumēṉ mēlum

TRANSLATION – teaching me all the principles of the deathless education, and giving me the boon of deathlessness, again and again,

COMMENTARY – The highest knowledge grace can impart is the "deathless education" (*sākāk kalvi*), the practical science of overcoming physical death itself. Vallalar states that this knowledge, and the resulting boon (*varam*) of immortality, was given to him directly and repeatedly by the divine.

785

அன்பையும் விளைவித் தருட்பே ரொளியால்

இன்பையு நிறைவித் தென்னையு நின்னையும்

aṉpaiyum viḷaivit taruṭpē roḷiyāl iṉpaiyu niṟaivit teṉṉaiyu niṉṉaiyum

TRANSLATION – You cultivated love, filled me with bliss through your great light of grace, and took me and you,

COMMENTARY – The journey toward God begins with God's own action within the soul. Grace actively cultivates love and fills the person with a bliss that is a direct experience of the divine light, preparing them for the ultimate union.

786

ஒருரு வாக்கியா னுன்னிய படியெலாஞ்

சீருறச் செய்துயிர்த் திறம்பெற வழியா

ōruru vākkiyā ṉuṉṉiya paṭiyelāñ cīruṟac ceytuyirt tiṟampeṟa vaḻiyā

TRANSLATION – made us into one form, perfectly accomplished all that I intended, and so that my soul would attain its power,

COMMENTARY – The ultimate goal: the soul and God merging into a single form. In this state of perfect union, the individual's intentions are fulfilled effortlessly because they have become one with the divine will.

787

அருளமு தளித்தனை யருணிலை யேற்றினை

அருளறி வளித்தனை யருட்பெருஞ் ஜோதி

aruḷamu taḷittaṉai yaruṇilai yēṟṟiṉai aruḷaṟi vaḷittaṉai yaruṭperuñ jōti

TRANSLATION – You gave the imperishable nectar of grace. You raised me to the state of grace. You granted me the wisdom of grace, O Arutperunjothi.

COMMENTARY – Grace is experienced in three ways: as a nourishing nectar that gives life, as an elevated state of consciousness, and as a profound wisdom that sees things as they truly are. It is the total gift of *Arutperunjothi* (the Vast Grace-Light).

788

வெல்கநின் பேரருள் வெல்கநின் பெருஞ்சீர்

அல்கலின் றோங்கிய வருட்பெருஞ் ஜோதி

velkaniṉ pēraruḷ velkaniṉ peruñcīr alkaliṉ ṟōṅkiya varuṭperuñ jōti

TRANSLATION – Victory to your supreme grace! Victory to your great glory! O Arutperunjothi, risen high without ever diminishing.

COMMENTARY – After describing his personal experience of transformation, Vallalar erupts in a cry of pure praise. The victory belongs to grace, the eternal and inexhaustible light of God that never fades.

789

உலகுயிர்த் திரளெலா மொளிநெறி பெற்றிட

இலகுமைந் தொழிலையும் யான்செயத் தந்தனை

ulakuyirt tiraḷelā moḷineṟi peṟṟiṭa ilakumain toḻilaiyum yāṉceyat tantaṉai

TRANSLATION – So that all the multitudes of life in the world may attain the path of light, you have given me the power to perform the five luminous cosmic functions.

COMMENTARY – This is an extraordinary statement of purpose. The ultimate fruit of union with God is not personal bliss, but receiving the divine power to help all other beings. Vallalar states that grace has empowered him to perform the five cosmic functions (creation, sustenance, dissolution, obscuration, and grace) traditionally associated only with God, so he can guide every soul to the path of light.

790

போற்றிநின் பேரருள் போற்றிநின் பெருஞ்சீர்

ஆற்றலி னோங்கிய வருட்பெருஞ் ஜோதி

pōṟṟiniṉ pēraruḷ pōṟṟiniṉ peruñcīr āṟṟali ṉōṅkiya varuṭperuñ jōti

TRANSLATION – Praise to Your great grace, praise to Your great majesty, O Arutperunjothi supreme in power.

COMMENTARY – This refrain shifts from the cry of "Victory" to one of "Praise." It expresses deep reverence for the divine grace and majesty embodied in the *Arutperunjothi* (Vast Grace-Light), acknowledging it as the source of all power.

791

மூவருந் தேவரு முத்தருஞ் சித்தரும்

யாவரும் பெற்றிடா வியலெனக் களித்தனை

mūvarun tēvaru muttaruñ cittarum yāvarum peṟṟiṭā viyaleṉak kaḷittaṉai

TRANSLATION – You have granted me the state that the Trinity, the gods, the liberated, the perfected masters, and all others could not attain.

COMMENTARY – The state Vallalar has received stands above all known spiritual goals. He claims it is a condition that even the great gods of the Hindu trinity, other celestial beings, and perfected sages have not reached, suggesting the path he teaches leads to a unique and supreme form of union with God.

792

போற்றிநின் பேரருள் போற்றிநின் பெருஞ்சீர்

ஆற்றலி னோங்கிய வருட்பெருஞ் ஜோதி

pōṟṟiniṉ pēraruḷ pōṟṟiniṉ peruñcīr āṟṟali ṉōṅkiya varuṭperuñ jōti

TRANSLATION – Praise to Your great grace, praise to Your great majesty, O Arutperunjothi, supreme in power.

COMMENTARY – Repeating the refrain of praise emphasizes that these extraordinary gifts do not come from the self, but from the divine. Each profound realization is immediately followed by a return to adoration and humility before the source, the *Arutperunjothi*.

793

சித்திக ளனைத்தையுந் தெளிவித் தெனக்கே

சத்திய நிலைதனைத் தயவினிற் றந்தனை

cittika ḷaṉaittaiyun teḷivit teṉakkē cattiya nilaitaṉait tayaviṉiṟ ṟantaṉai

TRANSLATION – You made the nature of all siddhis clear to me, and out of Your kindness, You gave me the very state of Truth.

COMMENTARY – Spiritual practice can sometimes result in *siddhis*, or supernatural powers. Instead of just granting him these powers, Vallalar says God gave him something more valuable: a clear understanding of their nature. More importantly, he was given the "state of Truth" itself, showing that ultimate reality is a far greater prize than any extraordinary ability.

794

போற்றிநின் பேரருள் போற்றிநின் பெருஞ்சீர்

ஆற்றலி னோங்கிய வருட்பெருஞ் ஜோதி

pōṟṟiniṉ pēraruḷ pōṟṟiniṉ peruñcīr āṟṟali ṉōṅkiya varuṭperuñ jōti

TRANSLATION – Praise to Your great grace, praise to Your great majesty, O Arutperunjothi, supreme in power.

COMMENTARY – The repetition of this line of praise serves as a constant reminder. All the states and powers described are not personal achievements but gifts of grace from the one supreme, powerful light.

795

உலகினி லுயிர்களுக் குறுமிடை யூறெலாம்

விலகநீ யடைந்து விலக்குக மகிழ்க

ulakiṉi luyirkaḷuk kuṟumiṭai yūṟelām vilakanī yaṭaintu vilakkuka makiḻka

TRANSLATION – Go and remove all the hindrances that beset the lives in this world so they are dispelled, and rejoice,

COMMENTARY – This is not a prayer to God but God's command to Vallalar: go into the world and remove the suffering and hindrances of all living beings. Universal compassion and service are the mandate.

796

சுத்தசன் மார்க்க சுகநிலை பெறுக

உத்தம னாகுக வோங்குக வென்றனை

cuttacaṉ mārkka cukanilai peṟuka uttama ṉākuka vōṅkuka veṉṟaṉai

TRANSLATION – You who told me: "Attain the blissful state of Suddha Sanmarkkam. Become a perfected one. Flourish."

COMMENTARY – The spiritual path is presented here as a direct command from God. The instruction is to achieve the blissful state of *Suddha Sanmarkkam* (the Pure True Path), become a perfected being, and flourish. This transforms the quest from a human aspiration into a divine mandate.

797

போற்றிநின் பேரருள் போற்றிநின் பெருஞ்சீர்

ஆற்றலி னோங்கிய வருட்பெருஞ் ஜோதி

pōṟṟiniṉ pēraruḷ pōṟṟiniṉ peruñcīr āṟṟali ṉōṅkiya varuṭperuñ jōti

TRANSLATION – Praise to your great grace, praise to your great glory, O Arutperunjothi, supreme in power.

COMMENTARY – The repetition of this verse acts as a powerful refrain. In devotional poetry, such repetition is more than for emphasis; it is a way to build spiritual feeling, deepening the worshipper's focus on the awesome grace and power of *Arutperunjothi* (the Vast Grace-Light).

798

அருட்பெருஞ் ஜோதி யருட்பெருஞ் ஜோதி

அருட்பெருஞ் ஜோதி யருட்பெருஞ் ஜோதி

aruṭperuñ jōti yaruṭperuñ jōti aruṭperuñ jōti yaruṭperuñ jōti

TRANSLATION – Vast Grace-Light, Vast Grace-Light. Vast Grace-Light, Vast Grace-Light.

COMMENTARY – The poem gloriously culminates in this simple, profound chant. All description and praise resolve into the direct repetition of the divine name, *Arutperunjothi*.

The Arutperunjothi Agaval is complete

May all living beings live happily forever! – Vallalar

GLOSSARY

Tamil terms used in this book, in the transliteration of the book. Where the English text uses a familiar spelling (Arutperunjothi, Sanmarkkam, Chit Sabhai), that spelling is given in the definition.

acuttam *(அசுத்தம்)*: Impurity. For Vallalar, this refers to the layers of karma and ignorance that cover the soul, which the Grace-Light actively removes.

akam *(அகம்)*: The inner self or interior space. Vallalar maps reality into distinct layers, emphasizing that the Jothi structures our internal reality just as it does the external universe.

akaram *(அகரம்)*: The letter 'A'. As the first letter of the alphabet, it symbolizes the primal origin of all things. Vallalar identifies the divine Jothi as this fundamental source.

ākamam *(ஆகமம்)*: Agamas. The scriptures of temple worship and doctrine. Vallalar says their truth is known by grace, not by reading.

akaval *(அகவல்)*: Agaval. A Tamil verse form of long, flowing lines. The Arutperunjothi Agaval, Vallalar's hymn of 1,596 lines, belongs to the Sixth Thirumurai.

ampalam *(அம்பலம்)*: Ambalam. The hall or open stage where God dances. It is the hall at Chidambaram and, within, the space of consciousness where God is known.

amutam *(அமுதம்)*: Ambrosia, nectar. Vallalar's word for the sweetness of grace, tasted within, which brings deathless life.

āṉantam *(ஆனந்தம்)*: Bliss, Ananda. The joy of union with God.

āṇavam *(ஆணவம்)*: Anava. The root impurity of the ego, the "I-ness" that veils the soul. The first of the three impurities (malam).

aṇṭam *(அண்டம்)*: The universe, the macrocosm. Vallalar sees the same Light filling the countless universes (aṇṭam) and the human body (piṇṭam).

antaṇar *(அந்தணர்)*: Traditionally a name for Brahmins. Vallalar gives it its root meaning: the gracious ones whose nature is coolness and compassion toward all life, whatever their birth.

anupavam *(அநுபவம்)*: Anubhavam. Direct personal experience. Vallalar teaches that true spiritual knowledge is not learned from books but is gained only through one's own unmediated experience of divine Grace.

apayam *(அபயம்)*: Refuge or fearlessness. The state of absolute security granted by the Grace-Light, which personally assures the soul of its protection from all suffering.

aṟam *(அறம்)*: Virtue, righteous action. For Vallalar its heart is compassion: feeding the hungry and relieving the suffering of every living being.

āraṇam *(ஆரணம்)*: A name for the Vedas. Vallalar teaches that the Vast Grace-Light is the living source and culmination of their wisdom.

aṟivu *(அறிவு)*: Consciousness or wisdom. For Vallalar, this is not learned knowledge but a direct awareness of truth gifted by grace.

aruḷ *(அருள்)*: Grace. The active, compassionate power of God that frees the soul and transforms it. For Vallalar grace is received through compassion for all life.

aruṭperuñjōti *(அருட்பெருஞ்ஜோதி)*: Arutperunjothi. The Vast Grace-Light. Vallalar's name for the ultimate, compassionate divine reality, the one infinite Light of grace from which everything comes.

cākākkalvi *(சாகாக்கல்வி)*: The deathless education: the knowledge, given by grace, of the life that does not end in death.

cākkiram *(சாக்கிரம்)*: The waking state, the first of the states of consciousness.

cālai *(சாலை)*: Salai, the hall or house. Here the Sathya Dharma Salai, the free kitchen at Vadalur.

camaracam *(சமரசம்)*: Samarasam: perfect harmony, equality of all. Part of the full name of Vallalar's path, Samarasa Suddha Sanmarkkam.

camayam *(சமயம்)*: Religion as an organized creed. Vallalar declares sectarian religions false, calling people to the universal path of light.

caṉmārkkam *(சன்மார்க்கம்)*: Sanmarkkam. The true path. Vallalar's name for the way of grace, compassion and direct knowledge of God, open to every living being.

caṟkuru *(சற்குரு)*: Satguru, the true teacher. In Vallalar's path, the true Guru is ultimately God, the Vast Grace-Light, who manifests as an inner guide teaching the soul directly.

cat *(சத்)*: Sat. Being or Existence. Vallalar identifies the divine as the fundamental reality that is eternal and fills everything.

cattar *(சத்தர்)*: Saktas. Beings of power, perfected masters and celestial beings whose abilities come from the divine Jothi.

catti *(சத்தி)*: Sakti. Divine power or energy, often personified as a goddess. In Vallalar's teaching, the active, creative force of the cosmos, directed by the Vast Grace-Light.

ciṟcapai *(சிற்சபை)*: Chit Sabhai, the Hall of Consciousness. The space of pure consciousness where God's dance of grace is known; outwardly, the hall at Chidambaram.

cit *(சித்)*: Chit. Consciousness or pure awareness. The active, all-creating intelligence of the one ultimate substance, which Vallalar experiences as divine light.

citamparam *(சிதம்பரம்)*: Chidambaram. A sacred temple town in Tamil Nadu, meaning "expanse of consciousness." Vallalar internalizes it as the inner space within the soul where divine wisdom is revealed.

cittam *(சித்தம்)*: Cittam. Consciousness or mind-stuff. For Vallalar, the ultimate spiritual goal involves the divine consciousness completely replacing and becoming one's own.

cittāntam *(சித்தாந்தம்)*: Siddhanta. The philosophical tradition of Saivism. Vallalar presents the experience of the Jothi as the ultimate fulfillment of its goal.

cittar *(சித்தர்)*: Siddha. Perfected masters of the Tamil tradition, known for their esoteric powers and pursuit of physical immortality, which Vallalar says are byproducts of grace.

citti *(சித்தி)*: Siddhi. Spiritual powers or perfections. For Vallalar, these are not goals in themselves but gifts of grace, the greatest being the transformation into an immortal body of light.

cīvakāruṇyam *(ஜீவகாருண்யம்)*: Jeevakarunyam. Compassion for all living beings. For Vallalar this active

compassion, above all feeding the hungry, is the door to the grace of the Jothi.

civam *(சிவம்)*: Siva. The supreme divine reality, characterized by pure goodness, bliss, and grace for all beings. For Vallalar, this formless reality is identical to the Vast Grace-Light.

cuttam *(சுத்தம்)*: Suddha, purity. The soul's original, flawless state, which is revealed when all impurities are removed by divine grace.

jōti *(ஜோதி)*: Jothi, the divine Light. For Vallalar, it is not physical light but the conscious, compassionate form of God experienced directly within.

kalai *(கலை)*: Kalai. A subtle division of power, aspect of knowledge, or cosmic principle. Vallalar sees the universe as structured by innumerable kalais, all expressions of the Grace-Light.

kalāntam *(கலாந்தம்)*: Kalantam. The state beyond subtle cosmic energies. It marks a high stage of spiritual ascent where the soul transcends limiting principles of consciousness.

karumam *(கருமம்)*: Karma. The universal law of action and consequence that binds beings to the cycle of birth. For Vallalar, the Jothi's grace completely removes the accumulated darkness of karma.

kolai *(கொலை)*: Murder. For Vallalar, this means the murder of any living being, not only of humans. It is the ultimate violation of compassion and an absolute barrier to grace.

kuru *(குரு)*: Guru. Spiritual teacher. Vallalar identifies God himself as the ultimate Guru who teaches the soul directly from within.

malam *(மலம்)*: Impurity. The innate spiritual dirt, such as ego (anava) and karma, that clouds the soul. Vallalar sees the divine light as the only agent that can completely burn it away.

mantiram *(மந்திரம்)*: Mantra. A sacred utterance. For Vallalar, the ultimate reality of the Grace-Light is itself the supreme mantra, surpassing all scriptural formulas.

māyai *(மாயை)*: Maya. Illusion, the cosmic power of delusion that makes the unreal appear real and projects the material world. The Grace-Light utterly destroys its bewildering effects.

mutti *(முத்தி)*: Mukti, liberation. Vallalar says it is not the end but the means that comes before the true state, siddhi: deathless life in grace.

nātam *(நாதம்)*: Natham or Nada. Primordial sound or subtle, unstruck vibration from which all creation emerges.

nātāntam *(நாதாந்தம்)*: Nadantam. The state beyond primal sound. This is a supreme point of inner experience where Vallalar places the divine Jothi's dance.

ñāṉam *(ஞானம்)*: Jnana. Divine or spiritual wisdom. For Vallalar, this is not intellectual learning but a direct, experiential knowledge bestowed by grace.

ōṁkāram *(ஓங்காரம்)*: Omkara or Om. The sacred syllable and primordial sound vibration from which creation unfolds, containing its own divine energies.

pācam *(பாசம்)*: Pasam. The bond or fetter. The tethers of ego, karma, and illusion that bind the soul and cause suffering.

pacu *(பசு)*: Pasu. The individual soul. Inherently conscious but bound by impurities and limitations, it is guided to liberation by the Guru.

parai *(பரை)*: Parai. The Supreme Power, the dynamic feminine aspect of the Divine. Vallalar identifies this active, creative power with the Grace-Light itself.

paramparam *(பரம்பரம்)*: Paramparam. The transcendent or the supreme. The divine reality as it exists beyond all worlds and manifestations.

parāparam *(பராபரம்)*: Paraparam. The supreme that is both beyond and here. It describes God as the reality that is both transcendent and immanently present within the body.

pati *(பதி)*: Pati. The Lord or Master. A classic term for God, which Vallalar identifies as the immanent Vast Grace-Light, the ultimate authority and sovereign of all existence.

piṇṭam *(பிண்டம்)*: The physical body, viewed as a microcosm. Vallalar presents the body as a miniature universe that perfectly mirrors the entire cosmos (aṇṭam).

piramam *(பிரமம்)*: Brahman. The ultimate, absolute reality. Vallalar teaches that this formless ground of being is the same as the compassionate Vast Grace-Light.

piramaṉ *(பிரமன்)*: Brahma. The Hindu god of creation. Vallalar sees him as a cosmic agent appointed by and subordinate to the Vast Grace-Light.

puṟam *(புறம்)*: The exterior or outer realm. This refers to the objective, physical world that can be perceived by the senses, which is structured by the Grace-Light.

saccitāṉantam *(சச்சிதானந்தம்)*: Satchidananda. Being-Consciousness-Bliss. A classic term for the nature of the Absolute, which Vallalar uses to describe the inherent quality of the divine expanse.

tantiram *(தந்திரம்)*: Tantra. The esoteric traditions and texts. Vallalar places direct experience of the divine light above their systems.

tattuvam *(தத்துவம்)*: Tattva. A fundamental principle or element of existence. These are the cosmic building blocks of creation, which the soul must see beyond to realize God.

tavam *(தவம்)*: Spiritual discipline, austerity. Vallalar redefines it: not harsh penance, but the loving practice of Jeevakarunyam and constant remembrance of God.

turiyam *(துரியம்)*: Turiya. The "fourth" state of consciousness beyond waking, dreaming, and deep sleep. Vallalar says the divine Jothi resides in a space even higher than this.

uruttiraṉ *(உருத்திரன்)*: Rudra. The Hindu god of dissolution. For Vallalar, he is a deity of cosmic destruction who is ultimately governed and empowered by the Grace-Light.

vaḷḷalār *(வள்ளலார்)*: Vallalar, "the Great Giver": the name by which Ramalinga Adigal (1823–1874), the Tamil saint and poet who taught Suddha Sanmarkkam and wrote the Arutperunjothi Agaval, is lovingly known.

vētam *(வேதம்)*: Vedas. The most ancient and foundational scriptures of Hinduism. Vallalar respects them but states the divine Jothi is the supreme reality they can only point toward.

vētāntam *(வேதாந்தம்)*: Vedanta. The philosophical culmination of the Vedas. For Vallalar, direct experience

of the Jothi is the final truth that transcends even this high philosophy.

viṭṇu *(விட்ணு)*: Vishnu. The Hindu god of preservation. Vallalar sees him as an agent sustained and empowered by the one Grace-Light.

yōkam *(யோகம்)*: Yoga. Spiritual discipline or union. Vallalar frames the ultimate union and its resulting powers as gifts of divine grace.

ABOUT SANMARKKAM LIFE

Sanmarkkam Life is a nonprofit born to bring the teachings of Ramalinga Adigal, lovingly known as Vallalar, to every corner of the world.

We believe his wisdom should be available to every fellow human being without any barrier whatsoever.

WHAT WE DO:

- Offer Translations and commentaries of his works of *Thiru Arutpa* and *Urainaidai*, plus our other publications.
- Feed plant-based food to the needy
- Offer Sanmarkkam based items on our Emporium. Free and donation based.
- Educational social media content and articles
- Discourses, seminars and workshops
- Offer tools like KarunAI to make the wisdom more accessible

We are a living community of souls united by *Anma neya orumaipadu* (the unity of souls) and *Jeevakarunyam* (active

compassion toward all life) Those are the foundation principles that Vallalar placed beneath all genuine spiritual life.

We have country representatives active across the globe, offering seminars, free meals, and local community presence.

Everything we offer is given freely to everyone, regardless of anything. With no barriers and no discrimination.

WHY OUR WORK MATTERS

We live in a world overwhelmed by problems:

- Wars
- Poverty
- Aging
- Disease
- Death
- Animal suffering
- Environmental destruction
- Inequality and injustice
- And many more

In front of all of these, where should we even begin?

The teachings of Suddha Sanmarkkam offer a simple answer: At the very root, the cause of those is the absence of this soul unity and active compassion to all life.

But when those two core values flourish, everything changes for the better. Those who practice this heal themselves and their surroundings on all levels.

A NEW EARTH

When we feel we are all part of one single family, the divisions that cause so much pain simply melt away:

- **Wars will end:** War is only possible when we believe "us" are more important than "them." When we feel Oneness, there is no "them." Harming another country would feel like hurting our own family. Borders and nations will become past memories as we unite as one humanity.

- **Hunger will vanish:** In a world filled with compassion, it would be unthinkable to let someone starve. Food and clean water would be seen as a basic right for every living being, human and animal, and shared freely with joy.

- **Poverty and inequality will Disappear:** Greed comes from the fear of not having enough and the primordial dark desire coming from the Ego. But in a world of Oneness, we feel secure in our connection. The joy of giving replaces the fear of lacking. Wealth and resources will naturally flow to where they are needed, ensuring everyone has a dignified and comfortable life.

- **Divisive religions and caste fades:** The ignorance from sectarianism and superstition from religious organizations disappear.

- **Animal Suffering Will Cease:** We will finally see animals not as objects to be used, but as soul brothers and sisters in our great family. Factory farms and slaughterhouses will disappear, replaced by sanctuaries and a deep respect for all creatures. Animals will be seen as Souls and the humans compassionate job will be to help them to acquire a human body so that they can attain Liberation.

- **A Planet Healed and Restored:** When we see the Earth as our own living body, we will naturally become its loving caretakers.

- **Global Warming Will Subside:** The planet's fever or global warming is a direct result of treating it poorly and disrespectfully. When we feel our Oneness with nature, we will stop poisoning our rivers and skies. We will stop the animal agriculture greatly contributing to global warming. We will work in harmony with the Earth, and its natural balance will be restored.
- **The Environment Will Flourish:** Deforestation and pollution come from a mindset of taking without giving back. A compassionate humanity will act as gardeners of the planet, planting trees, cleaning our oceans, and preserving the beautiful biodiversity of life.

A NEW HUMANITY

As the world around us heals, our own bodies and minds will also transform:

- **Sickness will fade:** Many of our illnesses are caused by stress, unhealthy food, and inner conflict. In a peaceful world with pure food, a balanced lifestyle, these causes will be removed. A heart full of compassion is the greatest medicine, bringing harmony to the body and mind.
- **The pain of aging will be overcome:** As we align with the timeless nature of our souls, the process of aging will slow down. According to Vallalar, the human body has the potential to become an ever youthful radiant, healthy, and even deathless form.
- **Painful Desires Will Dissolve:** The constant chase for more money, more things, and more validation is the

source of much of our unhappiness. When we feel the inner joy of Oneness, this frantic chasing stops. We find peace not in getting more, but in being connected to everything.

- **No more inequality and discrimination by birth:** Children will no longer be born into situations of hardship or inequality. A world of compassion will ensure that every single soul that comes to this Earth is welcomed into a safe, loving, and supportive environment.
- **The Arch-enemy of Death loses the battle**: Sanmarkkam brings humanity together in **defeating the true enemy: Death**. No matter whether rich or poor, black or white - all humans are subject to this final malady. Death has been casting immense suffering to humanity since the beginning of times. According to Vallalar by practicing Absolute Compassion towards all Life, it is possible to finally defeat this arch-enemy and finally celebrate Life and live blissfully.

According to Vallalar. spreading Suddha Sanmarkkam is not one good cause among many. It is the supreme medicine: the one that addresses every disease.

In short, ***by spreading Suddha Sanmarkkam, you invite a utopian Heaven on Earth.***

HOW YOU CAN MAKE A DIFFERENCE

The most impactful thing you can do is practice what you have just read. They say: "*Be the change you want to see in the world."* Start extending compassion towards all Life and be an instrument of Grace.

Beyond that, share this book with someone who is searching. Countless people are looking for a path that is historically grounded, spiritually complete, and genuinely open to them. And most have never heard of Vallalar.

You can change a life for the better with a single conversation or a shared file.

JOIN AS VOLUNTEER

If you feel called to participate in our mission, consider volunteering with us. We welcome people from every background: writers, translators, designers, organizers or those who simply want to help. Apply at https://sanmarkkamlife.org/volunteer

SUPPORT OUR MISSION

This book was given to you freely. Every translation, every emporium item, every meal, every piece of educational content we produce runs entirely on the generosity of people who found value in this work. A small contribution goes directly toward keeping this light moving:

$1 Provides a meal to someone in need.

$5 Gets an emporium item to someone in need.

$15 Pays for one of the online tools we use.

$30 Funds our infrastructure for a few days

$50 Sponsors a local seminar or free meal service in a community.

$100 Helps carry this light into a new country.

If this work has touched you, feel free to donate at https://sanmarkkamlife.org/donate, and/or simply pass this book to someone who is searching. Both help.

CONTINUE YOUR JOURNEY

The Suddha Sanmarkkam Path is a lifelong journey. This is just the beginning and we have so much more to offer to you for free:

- ***Thiru Arutpa*:** The Sacred Songs of Grace from Vallalar
- ***Urainaidai :*** Vallalar's own prose works.
- **Sanmarkkam Emporium:** Donation-based items
- **KarunAI**: Your personal guide for the path
- **TamiLearn**: The tamil learning App
- **Videos & Articles**: Educational digital content
- And much more!

Everything else we offer is waiting for you at https://sanmarkkamlife.org/start.

JOIN THE COMMUNITY

To join the Sanmarkkam Life Family community in your language, visit https://sanmarkkamlife.org/community.

Arut Perum Jothi · Arut Perum Jothi Thanipperum Karuṇai · Arut Perum Jothi

May all living beings live happily in absolute compassion forever. – Vallalar

The hymn Vallalar wrote in a single night
Ramalinga Adigal (1823–1874)

The Arutperunjothi Agaval is the heart of the Thiru Arutpa: 1,596 lines on the Vast Grace-Light, Arut Perum Jothi. It names that Light, tells how every world, element and being came forth from it, and says what happens in a person when it is let in: fear, ignorance and death are removed, and the body itself is made deathless by grace.

Three things it says without hedging. Caste, creed and sect are false. Compassion for every living being, Jeevakarunyam, is the door. And the Light is real and open to all.

All 798 couplets are given in Tamil, with transliteration, translation and a short commentary, and a glossary.

அருட்பெருஞ்ஜோதி அருட்பெருஞ்ஜோதி
தனிப்பெருங்கருணை அருட்பெருஞ்ஜோதி

SANMARKKAM LIFE

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