



SANMARKKAM
LIFE

THE TRUE PETITIONS

Samarasa Suddha Sanmarkkam Sathya Vinnappangal

சமரச சுத்த சன்மார்க்க சத்திய விண்ணப்பங்கள்

Ramalinga Adigal (Vallalar)

Tamil text · Transliteration · Translation · Commentary

THE TRUE PETITIONS OF THE UNIVERSAL PURE TRUE PATH

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The True Petitions of the Universal
Pure True Path written by Ramalinga
Adigal (Vallalar)

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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 Nāṇa Sabai at Vadalur, a temple representing our physical body.

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 consider that event not as the common physical death, but as the final fulfillment of his teaching on deathlessness: that through the transforming grace of Arutperunjothi, the physical body itself merges back with the divine itself.

**THE TRUE PETITIONS OF THE
UNIVERSAL PURE TRUE PATH -
SAMARASA SUDDHA
SANMARKKAM SATHYA
VINNAPPANGAL - சமரச சுத்த சன்மார்க்க
சத்திய விண்ணப்பங்கள் -
INTRODUCTION**

Vallalar, Ramalinga Adigal (1823–1874), laid four petitions before God. This volume gathers all four, in the order of the printed editions.

The Small True Petition recalls the many births we passed through and the compassion that brought us to this human body, and asks for the adornment of the Hall of Wisdom, for deathless life, and for the right of oneness in soul-kinship, the main aim of Suddha Sanmarkkam, the Pure True Path.

The Great True Petition tells what God's grace has done for him: from the darkness of ignorance before any body, through the father's seed and the mother's womb, to birth, childhood and youth. Grace made him know that there is only one true God, Arut Perum Jothi, the Supreme Light of Grace. It gave him the good endeavour of compassion that longs for all living beings to attain bliss.

The True Petition of Wisdom longs to know, contemplate and praise the holy presence of Grace, which even the true sages cannot tell as it is, and ends in knowing without knowing.

The True Petition of the Sangam asks to be freed in this very body from death, disease, old age, fear and suffering. Grace alone can give it, so Vallalar gives up every claim over body,

experience and life, and asks the same eternal life for all living beings.

One thing is common among all four: Arut Perum Jothi, the Boundless Grace Light, real and open to every soul, whose grace gives Jeevakarunyam, compassion for all Life, the foundation of any real spirituality.

Each petition is given in Tamil, checked against the printed editions, with transliteration, translation and commentary.

THE SMALL TRUE PETITION OF THE PURE TRUE PATH - SUDDHA SANMARKKAM SATHYA SIRU VINNAPPAM - சுத்த சன்மார்க்க சத்தியச் சிறு விண்ணப்பம் - INTRODUCTION

Suddha Sanmarkkam Sathya Siru Vinnappam (The Small True Petition) is a prose prayer of Ramalinga Adigal (Vallalar). Where the other three petitions say “I”, this one says “we”: it is a prayer for all who walk the path.

It opens by naming God: Natural Truth, Natural Intelligence, Natural Bliss, Arut Perum Jothi (the Supreme Light of Grace), the God of Great Compassion. Even the Vedas and Agamas find no words worthy of Him, so the petitioners ask Him to accept their small words.

Then they remember the soul’s long journey: born again and again as plants and stones, worms and fish, birds, animals, gods and demons, dying each time in pain. In pity, God placed them in this human body, which can reach the deathless great life.

Grace made them know that there is one true God, and that a Hall of Wisdom must be established at Vadalur as the sign of His dance of grace. As they adorn it, they pray that every human being become a true devotee and live for ever.

It ends with its heart: that religions, sects, caste and the stages of life, the chief obstacle to Suddha Sanmarkkam, never take hold of our minds, and that its chief aim, Anma Neya Orumaipadu Urimai, the right of oneness in soul-kinship, shine among us always.

THE SMALL TRUE PETITION OF THE PURE TRUE PATH - SUDDHA SANMARKKAM SATHYA SIRU VINNAPPAM - சுத்த சன்மார்க்க சத்தியச் சிறு விண்ணப்பம்

1. THE SMALL TRUE PETITION OF SUDDHA SANMARKKAM

திருச்சிற்றம்பலம்

tiruccirāmpalam

1. சுத்த சன்மார்க்க சத்தியச் சிறு விண்ணப்பம்

1. cutta caṇmārkka cattiyac cīru viṇṇappam

TRANSLATION – Tiruchitrāmbalam. The Small True Petition of Suddha Sanmarkkam.

COMMENTARY – Above the title stands the sacred word *Tiruchitrāmbalam*, as in Vallalar's own manuscript; the petition also closes with it. The word means "the holy small hall", the name of the hall of the sacred dance at Chidambaram. The title names the work a *viṇṇappam*, a petition laid before God, and calls it true (*cattiya*) and small (*cīru*). The petition explains the word small: those who pray call themselves smaller even than a straw, and their petitions small, made with small knowledge. It speaks as "we" (*yāṅka!*) throughout, while its companion, the Great True Petition (Peru Vinnappam), speaks as "I". In the collected prose writings it stands first of the four petitions. The petitioners recall how they lay in the darkness of ignorance, passed through birth after birth, and were placed by God's compassion in a human body. As they begin to adorn the Hall of Wisdom, they ask God to make them, and

the others in this world who have received this body, true devotees established in Samarasa Suddha Sanmarkkam. They name religions, sects and paths as the chief obstacle to Suddha Sanmarkkam, and ask that the customs, notions and distinctions of these, and the worldly customs, notions and distinctions such as varna (caste) and ashrama (the stages of life), never take hold of their minds. They ask that the chief aim of Suddha Sanmarkkam, Anma Neya Orumaipadu Urimai, the right of oneness in soul-kinship, fill and shine among them always.

2. INVOCATION TO THE GOD OF GREAT COMPASSION

இயற்கை உண்மையரென்றும், இயற்கை அறிவினரென்றும்,
இயற்கை இன்பினரென்றும், நிர்க்குணரென்றும்,
சிற்குணரென்றும், நித்தியரென்றும், சத்தியரென்றும்,
ஏகரென்றும், அநேகரென்றும், ஆதியரென்றும்,
அனாதியரென்றும், அமலரென்றும்,
அருட்பெருஞ்ஜோதியரென்றும், அற்புதரென்றும்,
நிரதிசயரென்றும், எல்லாமானவரென்றும்,
எல்லாமுடையவரென்றும், எல்லாம் வல்லவரென்றும்,
குறிக்கப்படுதல் முதலிய அளவு கடந்த திருக்குறிப்புத்
திருவார்த்தைகளாற் சுத்த சன்மார்க்க ஞானிகள் துதித்தும்,
நினைத்தும், உணர்ந்தும், புணர்ந்தும், அனுபவிக்க
விளங்குகின்ற தனித்தலைமைப் பெரும் பதியாகிய
பெருங்கருணைக் கடவுளே! தேவரீர் திருவருட் சமுகத்தில்
துரும்பினும் சிறியேமாகிய யாங்கள் சிற்றறிவாற் செய்து
கொள்ளும் சிறு விண்ணப்பங்களைத்
திருச்செவிக்கேற்பித்தருளி யெங்களை இரகுகித்தருளல்
வேண்டும்.

*iyarkai unmaiyaṇṇum, iyarkai arivinaṇṇum, iyarkai
inpināṇṇum, nirkkunāṇṇum, cirkunāṇṇum,
nittiyaṇṇum, cattiyaṇṇum, ēkareṇṇum, anēkareṇṇum,
ātiyaṇṇum, aṇātiyaṇṇum, amalareṇṇum,*

*aruṭperuñjōtiyareṇṇum, arputareṇṇum, niraticayareṇṇum,
ellāmāṇavareṇṇum, ellāmuṭaiyavareṇṇum, ellām
vallavareṇṇum, kuṛikkappaṭutal mutaliya aḷavu kaṭanta
tirukkuṛipput tiruvārttaikaḷār cutta caṇmārka nāṇikaḷ
tutittum, niṇaittum, uṇarntum, puṇarntum, aṇupavikka
viḷaṅkukiṇṇa taṇittalaimaip perum patiyākiya peruṅkaruṇaik
kaṭavuḷē! tēvarīr tiruvaruṭ camukattiḷ turumpiṇṇum
cīṛiyēmākiya yāṅkaḷ cīrrarivār ceytu koḷḷum cīru
viṇṇappaṇkaḷait tiruccevikṇērpittaruḷi yeṅkaḷai irakṣittaruḷal
vēṇṭum.*

TRANSLATION – You are named Natural Truth, Natural Intelligence and Natural Bliss; the One beyond the three qualities of nature and the One whose quality is Consciousness; the Eternal and the True; the One and the Many; the First, the One without beginning, and the Stainless; Arut Perum Jothi, the Supreme Light of Grace; the Wondrous and the Unsurpassed; the One who is all, the One who possesses all, and the One who can do all. You shine forth so that, through these and other sacred indications and sacred words beyond all measure, the sages of Suddha Sanmarkkam may praise You, think of You, realize You, unite with You, and so experience You. O God of Great Compassion, the Great Lord of unique supremacy! In the holy presence of Your grace, we, who are smaller even than a straw, make small petitions with our small knowledge. We pray that You graciously admit them to Your holy ear and protect us.

COMMENTARY – In the Tamil, this whole opening is one sentence. Name follows name, and all of them lead to a single cry: "O God of Great Compassion!" Before Vallalar asks for anything, he says to whom he is speaking. The first three names are Truth, Intelligence and Bliss, each called natural (*iyarkai*): they are God's own nature, not made and not received from anything else. Several names come in pairs that seem to be opposites: beyond the three

qualities of nature, yet with Consciousness as His quality; the One and the Many; the First and the One without beginning. Both sides of each pair are true of the one God. Among them stands Arut Perum Jothi, the Supreme Light of Grace, the name by which this petition calls on God again and again.

These names are sacred indications and sacred words, beyond measure; those given here are only some of them. Through them the sages of Suddha Sanmarkkam praise God, think of Him, realize Him and unite with Him. God is not out of reach: He shines forth so that they may experience Him. The last word before *kaṭavulē*, "O God", is great compassion (*peruṅkaruṇai*). It is to the God of Great Compassion that this petition is brought.

Then comes the first request, made as "we" (*yāṅkaḷ*). Smaller even than a straw, they make small petitions (*ciṟu viṇṇappaṅkaḷ*) with small knowledge (*ciṟṟarivu*), and they ask God to admit these to His holy ear and to protect them.

3. BEYOND THE WORDS OF THE VEDAS AND AGAMAS

எல்லாச் சத்திகளும், எல்லாச் சத்தர்களும், எல்லாத்
தலைவர்களும் அறிந்து கொள்ளுதற்கு மிகவு மரியதாய்,
எல்லாத் தத்துவங்களுக்கும், எல்லாத் தத்துவிகளுக்கும்
அப்பால் அப்பாலாய் விளங்கும் ஓர் சுத்த ஞான வெளியில்
தமக்கு ஒரு விதத்தாலும் ஒப்புயர்வு சிறிதுங் குறிக்கப்படாத
தனிப்பெருந் தலைமை அருட்பெருஞ்ஜோதியராகி
விளங்குகின்ற தேவரீரது தனிப்பெருந் தன்மைக்கு
மெய்யறிவுடையோரால் விதிக்கப்பட்ட வேதாகமங்களும்
பெருந்தகை வாசகத்தைப் பெறாது சிறுதகை வாசகங்களைப்
பெற்றுத் திகைப்படைகின்றன என்றால், மலத்திற் புழுத்த
புழுவினுஞ் சிறியேமாகிய யாங்கள் திருச்சமுகத்தில்
விண்ணப்பித்தற் குரிய பெருந்தகை வாசகத்தை
எவ்வாற்றிவோம்! எங்ஙனஞ் செய்வோம்! ஆகலில்,

கருணாநிதியாகிய கடவுளே! யாங்கள் விண்ணப்பிக்கின்ற
அற்ப வாசகத்தில் உரிமை நோக்காது அங்கீகரித்தருளி
யெங்களைக் காத்தருளல் வேண்டும்.

*ellāc cattikaḷum, ellāc cattarkaḷum, ellāt talaivarkaḷum aṟintu
koḷḷutarku mikavu mariyatāy, ellāt tattuvaṅkaḷukkum, ellāt
tattuvikaḷukkum appāl appālāy viḷaṅkum ōr cutta ṇāṇa
veḷiyil tamakku oru vitattālum oppuyarvu ciṟituṅ
kuṟikkappaṭāta taṇipperun talaimai aruṭperuṇjōtiyarāki
viḷaṅkukinra tēvarīratu taṇipperun taṇmaikku
meyyarivutaṟiyōrāl vitikkappaṭṭa vēṭākamaṅkaḷum
peruntakai vācakattaip perātu ciṟutakai vācakaṅkaḷaip
perrut tikaippaṭaikaṇraṇa eṇrāl, malattir puḷutta puḷuvinuṅ
ciṟiyēmākiya yāṅkaḷ tiruccamukattil viṇṇappittar kuriya
peruntakai vācakattai evvāraṟivōm! eṇṇaṇaṇ ceyvōm! ākalil,
karuṇānitiyākiya kaṭavulē! yāṅkaḷ viṇṇappikkaṇra arpa
vācakattil urimai nōkkātu aṅkīkarittaruḷi yeṅkaḷaik
kāttaruḷal vēṇṭum.*

TRANSLATION – There is a Pure Space of Wisdom that all the energies, all their agents and all the lords find exceedingly hard to know, and that shines far, far beyond all the tattvas and all the tattvis, the beings who preside over them. In that Space You shine as Arut Perum Jothi, unique and supreme; in no way at all can any equal or any superior to You be pointed to. For this unique greatness of Yours, even the Vedas and Agamas laid down by those of true knowledge find no words of great worth. They find only words of small worth, and they stand bewildered. If that is so, how shall we, who are smaller even than the worm bred in dung, know words of great worth fit to petition in Your holy presence! How shall we make them! Therefore, O God, Treasure of Compassion! Do not weigh whether the petty words of our petition are fitting. Graciously accept them and protect us.

COMMENTARY – Vallalar first says where God shines. Far, far beyond all the *tattvas*, the constituents of body, mind

and world, and beyond all the beings who preside over them, lies a Pure Space of Wisdom (*cutta ñāṇa veli*). All the energies, their agents and all the lords find that Space exceedingly hard to know. In it God shines as Arut Perum Jothi, with no equal and none above. Vallalar then says plainly that the Vedas and Agamas, laid down by people of true knowledge, find only "words of small worth" (*cirutakai vācakam*) for this greatness, and stand bewildered. If even they fail, how could "we", smaller even than a worm bred in dung, find fitting words? So the petitioners ask God, the Treasure of Compassion, to accept their poor words without weighing whether they are fitting, and to protect them.

4. DWELLING IN IGNORANCE

(அஞ்ஞானத்திற் பயின்று)

தாயினுஞ் சிறந்த தயவுடைக் கடவுளே! இயற்கையே அஞ்ஞான விருளில் அஞ்ஞான வருவில் அஞ்ஞானிகளாய் அஞ்ஞானத்திற் பயின்று ஏதுந் தெரியாது கிடந்த எங்களைத் தேவரீர் பெருங்கருணையாற் பவுதிக வுடம்பிற் சிறிதறிவு தோற்றி விடுத்த அஞ்ஞான்று தொட்டு இஞ்ஞான்று வரையும், அது கொண்டு அறிவே வடிவாய், அறிவே யுருவாய், அறிவே பொறியாய், அறிவே மனமாய், அறிவே யறிவாய், அறிவே யனுபவமாய் அனுபவிக்கத் தெரிந்து கொள்ளாது, குற்றமே வடிவாய்க், குற்றமே யுருவாய்க், குற்றமே பொறியாய்க், குற்றமே மனமாய்க், குற்றமே யறிவாய்க், குற்றமே யனுபவமாய் அனுபவிக்கின்ற சிறியேங்கள் திருச்சமுகத்தில் விண்ணப்பிக்கின்ற விண்ணப்பமும் குற்றமே வடிவாய்க் குற்றமே குறிக்குமென்றறிந்தோமாயினும், குற்றங்குறியாத வகை விண்ணப்பஞ் செய்தற்கு ஒருவாற்றானு முணர்ச்சி யில்லோ மாதலிற் றுணிவு கொண்டு விண்ணப்பிக்கின்றோம். குற்றங்களையே குணங்களாகக் கொள்ளுதல் தேவரீர் திருவருட் பெருமைக்கியற்கையாதலின் இவ்விண்ணப்பங்களிற் குற்றங்குறியாது கடைக்கணித்தருளிக் கருணை செய்தல் வேண்டும்.

*tāyīṇuñ ciraṇta tayavuṭaik kaṭavuḷē! iyarkaiyē aññāṇa viruḷil
aññāṇa vuruvil aññāṇikaḷāy aññāṇattir payiṇṇu ētun
teriyātu kiṭanta eṇkaḷait tēvarīr peruṇkaruṇaiyār pavutika
vuṭampir ciṭitarivu tōṛri viṭutta aññāṇṇu toṭṭu iññāṇṇu
varaiyum, atu koṇṭu arivē vaṭivāy, arivē yuruvāy, arivē
poriyāy, arivē maṇamāy, arivē yaṛivāy, arivē yaṇupavamāy
aṇupavikkat terintu koḷḷātu, kurramē vaṭivāyk, kurramē
yuruvāyk, kurramē poriyāyk, kurramē maṇamāyk, kurramē
yaṛivāyk, kurramē yaṇupavamāy aṇupavikkiṇra ciṛiyēṇkaḷ
tiruccamukattil viṇṇappikkiṇra viṇṇappamum kurramē
vaṭivāyk kurramē kurikkumeṇ raṛintōmāyiṇum,
kurraṇkuriyāta vakai viṇṇappañ ceytaṛku oruvāṛṇu
muṇarcci yillō mātalir ruṇivu koṇṭu viṇṇappikkiṇrōm.
kurraṇkaḷaiyē kuṇaṇkaḷākak koḷḷutal tēvarīr tiruvaruṭ
perumaikkiyarkaiyātaliṇ iṇviṇṇappaṇkaḷiṇ kurraṇkuriyātu
kaṭaikkaṇittaruḷik karuṇai ceytal vēṇṭum.*

TRANSLATION – O God whose compassion surpasses even a mother's! By our very nature we lay in the darkness of ignorance, in the form of ignorance, as ignorant beings dwelling in ignorance, knowing nothing at all. In Your great compassion You made a little knowledge arise in us in a physical body and sent us forth. From that day to this, we have not learned to use that knowledge to experience with knowledge alone as our form, knowledge alone as our shape, knowledge alone as our senses, knowledge alone as our mind, knowledge alone as our knowing, and knowledge alone as our experience. Instead, we small ones experience with nothing but fault as our form, fault as our shape, fault as our senses, fault as our mind, fault as our knowing, and fault as our experience. We know that even the petition we make in Your holy presence is nothing but fault in its form and points to nothing but fault. Yet we have no understanding at all of how to petition without fault, so we take courage and petition. To take even faults as virtues is natural to the greatness of Your grace. So do not mark the

faults in these petitions. Cast Your gracious glance upon us and show us compassion.

COMMENTARY – Vallalar calls on God as more compassionate than a mother. The petitioners confess where they began. By nature they lay in the darkness of ignorance (*aññānam*), dwelling in ignorance and knowing nothing; the Tamil words in the heading are taken from this line. Like the Tamil captions of sections 5 to 15, they are not Vallalar's own: the printed editions do not have them. That was their state before any of the births they go on to tell. By His great compassion God made a little knowledge arise in them in a physical body; the Great True Petition gives the same testimony. They did not learn to use that knowledge so that knowledge alone became their form, senses, mind and experience. Instead, they say, fault alone has become all of these, and even this petition is nothing but fault. They do not know how to petition without fault, and so they take courage and petition as they are. Their hope rests on this: it is natural to the greatness of God's grace to take even faults as virtues. So they ask Him not to mark their faults, and to look on them with compassion.

5. STATIONARY BIRTHS (தாவரயோனி வர்க்கம்)

அஞ்ஞான விருளில் ஒன்றுந் தெரியா துணர்ச்சி யின்றிக்கிடந்த
காலம் போக, அவ்விருளை விட்டு நீங்கிய காலத்தே,
இவ்வுலகினிடத்து புல், நெல், மரம், செடி, பூடு
முதலியவாகவும் கல், மலை, குன்று முதலியவாகவும் பிறந்து
பிறந்து, களையுண்டல், வெட்டுண்டல், அறுப்புண்டல்,
கிள்ளுண்டல், உலர்ப்புண்டல், உடைப்புண்டல்,
வெடிப்புண்டல் முதலிய பலவேறு அவத்தைகளால் இறந்து
இறந்து அத்தாவரயோனி வர்க்கங்களெல்லாஞ் சென்று
சென்று, உழன்று உழன்று அலுப்படைந்தேம்;

*aññāṇa viruḷil oṇṇun teriyā tuṇarcci yinṛikkiṭanta kālam
pōka, avviruḷai viṭṭu nīṇkiya kālattē, ivvulakiṇiṭattu pul, nel,
maram, ceṭi, pūṭu mutaliyavākavum kal, malai, kuṇṇu
mutaliyavākavum pīrantu pīrantu, kaḷaiyuṇṭal, veṭṭuṇṭal,
aruṇṇuṇṭal, kiḷḷuṇṭal, ularppuṇṭal, uṭaiṇṇuṇṭal, veṭṭippuṇṭal
mutaliya palavēru avattaikaḷāl īrantu īrantu attāvarayōṇi
varkkaṇkaḷellāñ cenru cenru, uḷaṇṇu uḷaṇṇu aluppaṭaintēm;*

TRANSLATION – When the time we lay in the darkness of ignorance, knowing nothing and feeling nothing, had passed, and we came out of that darkness, we were born again and again in this world as grass, paddy, trees, bushes, herbs, and the like, and as stones, mountains, hills, and the like. We died again and again through various afflictions such as being weeded out, chopped down, reaped, plucked, dried out, shattered, and blasted. Passing continuously through all those categories of stationary birth, wandering endlessly, we became thoroughly exhausted.

COMMENTARY – Vallalar now tells God the story of our births. First came the time in the darkness of ignorance, when we knew nothing and felt nothing. When that time passed and we came out of the darkness, our first births were among things fixed in one place (*tāvaram*, stationary): grass, paddy, trees, bushes, and herbs, and also stones, mountains, and hills. Bound to one spot, we were weeded out, chopped down, reaped, plucked, dried out, shattered, and blasted, and we died again and again until we were completely worn out. Vallalar counts even stones and hills among the births we passed through.

6. CRAWLING AND WATER-DWELLING BIRTHS (ஊர்வன நீர் வாழ்வன யோனிவர்க்கம்)

பின்னர் ஏறும்பு, செல், புழு, பாம்பு, உடும்பு, பல்லி
முதலியவாகவும் தவளை, சிறுமீன், முதலை, சுறா, திமிங்கிலம்

முதலியவாகவும் பிறந்து பிறந்து, தேய்ப்புண்டல்,
நசுக்குண்டல், அடியுண்டல், பிடியுண்டல் முதலிய பல வேறு
அவத்தைகளால் இறந்து இறந்து அவ்வூர்வன நீர் வாழ்வன
யோனிவர்க்கங்க ளெல்லாஞ் சென்று சென்று, உழன்று
உழன்று அலுப்படைந்தேம்;

*pin̄nar erumpu, cel, puḷu, pāmpu, uṭumpu, palli
mutaliyavākavum tavaḷai, ciṟumīn, mutalai, curā, timiṅkilam
mutaliyavākavum piṟantu piṟantu, tēyppuṇṭal, nacukkuṇṭal,
aṭiyuṇṭal, piṭiyuṇṭal mutaliya pala vēru avattaikaḷāl iṟantu
iṟantu avvūrvāṇa nīr vālvaṇa yōṇivarkkaṅka ḷellāñ ceṇru
ceṇru, uḷaṇru uḷaṇru aluppaṭaintēm;*

TRANSLATION – Later, we were born again and again as ants, termites, worms, snakes, monitor lizards, wall lizards, and the like, and as frogs, small fish, crocodiles, sharks, whales, and the like. We died again and again through various afflictions such as being scraped away, crushed, beaten, and caught. Passing continuously through all those categories of crawling and water-dwelling birth, wandering endlessly, we became thoroughly exhausted.

COMMENTARY – Vallalar tells God that we were next born among the creatures that crawl and the creatures that live in water. He names them: ants, termites, worms, snakes, and lizards; frogs, small fish, crocodiles, sharks, and whales. In these bodies we were scraped away, crushed, beaten, and caught, and we died again and again. Then he repeats his refrain to God: we passed through all these crawling and water-dwelling births, wandering endlessly, until we were thoroughly exhausted. Vallalar counts himself among them. It was we, he says, who lived these lives and died these deaths.

7. WINGED BIRTHS (பறவையோனி வர்க்கம்)

பின்னர் ஈ, வண்டு, தும்பி, குருவி, காக்கை, பருந்து, கழுகு
முதலியவாகப் பிறந்து பிறந்து, அடியுண்டல், பிடியுண்டல்,
அலைப்புண்டல், உலைப்புண்டல் முதலிய பலவேறு
அவத்தைகளால் இறந்திறந்து அப்பறவையோனி வர்க்கங்
களெல்லாஞ் சென்று சென்று உழன்றுமுன்று
அலுப்படைந்தேம்;

*piṇṇar ī, vaṇṭu, tumpi, kuruvi, kākkai, paruntu, kaḷuku
mutaliyavākap pīrantu pīrantu, aṭiyuṇṭal, piṭiyuṇṭal,
alaippuṇṭal, ulaippuṇṭal mutaliya palavēru avattaikaḷāl
īrantīrantu apparavaiyōṇi varkkaṇ kaḷellāñ cenru cenru uḷan
rulaṇru aluppaṭaintēm;*

TRANSLATION – Later, we were born again and again as flies, beetles, bees, sparrows, crows, kites, eagles, and the like. We died again and again through various afflictions such as being beaten, caught, tossed about, and tormented. Passing continuously through all those categories of winged birth, wandering endlessly, we became thoroughly exhausted.

COMMENTARY – Vallalar tells God that we were next born among the winged creatures, from flies and bees to crows and eagles. In his refrain he calls these the bird births (*paravaiyōṇi*), yet he places flies, beetles, and bees in that class with the sparrows and kites: it is the class of winged creatures. In these bodies we were beaten, caught, tossed about, and tormented, and we died again and again. Then the refrain returns unchanged: we passed through all these winged births until we were thoroughly exhausted. The fly that is swatted and the bird that is caught are living what Vallalar says we ourselves once lived.

8. ANIMAL BIRTHS (விலங்குயோனி வர்க்கம்)

பின்னர் அணில், குரங்கு, நாய், பன்றி, பூனை, ஆடு, மாடு, யானை, குதிரை, புலி, கரடி முதலியவாகப் பிறந்து பிறந்து பிடியுண்டல், அடியுண்டல், குத்துண்டல், வெட்டுண்டல், தாக்குண்டல், கட்டுண்டல், தட்டுண்டல் முதலிய பல்வேறு அவத்கைகளால் இறந்திறந்து அவ்விலங்குயோனி வர்க்கங்களெல்லாஞ் சென்று சென்று, உழன்றுமுன்று அலுப்படைந்தேம்;

pinṇar aṇil, kuraṅku, nāy, paṇṇi, pūṇai, āṭu, māṭu, yāṇai, kutirai, puli, karaṭi mutaliyavākap piṇantu piṇantu piṭiyuṇṭal, aṭiyuṇṭal, kuttuṇṭal, veṭṭuṇṭal, tākkuṇṭal, kaṭṭuṇṭal, taṭṭuṇṭal mutaliya palvēru avattaikaḷāl iṇantiṇantu avvilaṅkuyōṇi varkkaṅka lellāṇ ceṇru ceṇru, uḷaṇruḷaṇru aluppaṭaintēm;

TRANSLATION – Later, we were born again and again as squirrels, monkeys, dogs, pigs, cats, goats, cattle, elephants, horses, tigers, bears, and the like. We died again and again through various afflictions such as being caught, beaten, stabbed, slashed, attacked, tied up, and struck. Passing continuously through all those categories of animal birth, wandering endlessly, we became thoroughly exhausted.

COMMENTARY – Vallalar tells God that we were then born as animals, from squirrels and dogs to elephants, tigers, and bears. He names what was done to us in those bodies: we were caught, beaten, stabbed, slashed, attacked, tied up, and struck, and we died again and again until we were thoroughly exhausted. The animal that is caught, tied, or beaten today is a soul on the road we ourselves have walked. Here the ground of Jeevakarunyam, compassion for all living beings, stands plain: it is the foundation of the spiritual life Vallalar teaches.

9. DEVA BIRTHS (தேவயோனி வர்க்கம்)

பின்னர் பசாசர், பூதர், இராக்கதர், அசுரர், சுரர் முதலியராகப் பிறந்து பிறந்து, அலைப்படுதல், அகப்படுதல், அகங்கரித்தல், அதிகரித்தல், மறந்து நின்றல், நினைந்து நின்றல், மயக்குறுதல், திகைப்புறுதல், போரிடுதல், கொலைபடுதல் முதலிய பல்வேறு அவத்கைகளால் இறந்து இறந்து அத்தேவயோனி வர்க்கங்க ளெல்லாஞ் சென்று சென்று, உழன்றுமுழன்று அலுப்படைந்தேம்;

piṇṇar pacācar, pūtar, irākkatar, acurar, curar mutaliyarākap piṇantu piṇantu, alaippaṭutal, akappaṭutal, akaṇkarittal, atikarittal, maṇantu niṇṇal, niṇaintu niṇṇal, mayakkurutal, tikaippurutal, pōriṭutal, kolaippaṭutal mutaliya palvēru avattaikaḷāl iṇantu iṇantu attēvayōṇi varkkanka lēllāñ cenru cenru, ulaṇ ruḷaṇru aluppaṭaintēm;

TRANSLATION – Later, we were born again and again as ghouls, goblins, demons, titans, gods, and the like. We died again and again through various afflictions such as being tossed about, being trapped, acting with arrogance, exercising authority, remaining in forgetfulness, remaining lost in thought, becoming deluded, becoming bewildered, fighting, and being killed. Passing continuously through all those categories of deva birth, wandering endlessly, we became thoroughly exhausted.

COMMENTARY – Vallalar tells God that we were also born in the deva births (*tēvayōṇi*): as ghouls, goblins, demons, titans, and gods (*curar*). Here *tēva* names these beings; it does not mean God. The afflictions of these births are of another kind. We were tossed about and trapped; we grew arrogant and exercised authority; we stayed forgetful or lost in thought; we were deluded and bewildered; we fought and were killed. Even arrogance and authority are counted among the afflictions through which we died again and again. So we passed through all these births too, until we were thoroughly exhausted.

10. HELLISH BIRTHS (நரகயோனி வர்க்கம்)

பின்னர் காட்டகத்தார், கரவு செய்வார், கொலை செய்வார்
முதலியராகப் பிறந்து பிறந்து பயப்படல், சிறைப்படல்,
சிதைபடல் முதலிய அவத்தைகளால் இறந்திறந்து
அந்நரகயோனி வர்க்கங்களெல்லாஞ் சென்று சென்று,
உழன்றுமுன்று அலுப்படைந்தேம்.

*piṇṇar kāṭṭakattār, karavu ceyvār, kolai ceyvār
mutaliyarākap pīrantu pīrantu payappaṭal, cīraippaṭal,
citaipāṭal mutaliya avattaikaḷāl īrantīrantu annarakayōṇi
varkkaṇkaḷellāñ ceṇru ceṇru, uḷaṇṇuḷaṇru aluppaṭaintēm.*

TRANSLATION – Later, we were born again and again as dwellers in the wild, deceivers, killers, and the like. We died again and again through afflictions such as fear, imprisonment, and being broken apart. Passing continuously through all those categories of hellish birth, wandering endlessly, we became thoroughly exhausted.

COMMENTARY – Vallalar tells God that we were also born into the hellish births: as dwellers in the wild (*kāṭṭakattār*), as deceivers, and as killers. He says "we", and so counts himself among them. In those births we died again and again through fear, imprisonment, and being broken apart, until we were thoroughly exhausted. Killing (*kolai*) is named here among the marks of hellish birth. With this the long list of births ends. The next lines say what brought it to an end: God took our exhaustion into His heart and, in compassion, placed us in this human body.

11. NO RETURN WE CAN MAKE

(கைம்மாறு)

அங்ஙனம் யாங்கள் அப்பிறவிகள் தோறும் அடைந்த
அலுப்பும் அச்சமும் அவலமும் களைப்பும் துன்பமும்,
திருவுளத் தடைத்து இரங்கியருளி அழியாப் பெருவாழ்வைப்

பெறுதற்குரிய உயரறிவுடைய இம்மனித தேகத்தில்
செலுத்தியருளிய தேவரீரது பெருங்கருணைக்கு யாங்கள்
செய்யுங் கைம்மாறு ஒன்றுந் தெரிந்தோமில்லை.

*aṇṇaṇam yāṇkaḷ appiravikaḷ tōrum aṭainta aluppum
accamum avalamum kaḷaippum tuṇṇamum, tiruvuḷat
taṭaittu irāṅkiyaruḷi aḷiyāp peruvāḷvaip perutarḱuriya
uyararivuṭaiya immaṇita tēkattil celuttiyaruḷiya tēvarīratu
peruṅkaruṇaikkū yāṇkaḷ ceyyūṇ kaimmāru onṇun
terintōmillai.*

TRANSLATION – You took into Your divine heart the exhaustion, fear, anguish, weariness, and sorrow that we went through in this way in each of those births. Taking pity on us, You graciously placed us in this human body, which has the high intelligence fit for attaining the imperishable great life. For this immense compassion of Yours, we know of no recompense at all that we could make.

COMMENTARY – Here the petition turns from the long list of births to God's compassion. In each of those births we went through exhaustion, fear, anguish, weariness, and sorrow. God took all of it into His own heart, took pity on us, and placed us in this human body. Vallalar says why this body matters: it has the high intelligence fit for attaining the imperishable great life (*aḷiyāp peruvāḷvu*), the life free of death. Before such compassion he confesses that we know of no recompense (*kaimmāru*) at all that we could make. The human body is God's gift, given out of compassion.

12. WASTED TIME (வீண்போது)

உயிர்களின் அகத்தும் புறத்தும் அகப்புறத்தும் புறப்புறத்தும்
நீக்கமின்றி நிறைந்து விளங்குகின்ற அருட்பெருஞ்ஜோதி
ஆண்டவரே! இம்மனித தேகத்திற் செலுத்திய காலத்திலும்
தாய் வயிற்றிலும் சிசுப் பருவத்திலும் குமாரப் பருவத்திலும்

பல வேறு அவத்தைகளால் அறிவின்றி யிருந்தோமாகலில்,
தேவரீர் பெருங்கருணைத் திறத்தை அறிந்து கொள்ளாமல்
வீண்போது கழித்தோம்.

*uyirkalīṇ akattum purattum akappurattum purappurattum
nikkamīṇri nīraintu viḷaṅkukīṇra aruṭperuṇjōti āṇṭavarē!
immaṇita tēkattir celuttiya kālattilum tāy vayirrilum cicup
paruvattilum kumārap paruvattilum pala vēru avattaikaḷāl
arivīṇri yiruntōmākalil, tēvarir peruṅkaruṇait tīrattai arintu
kolḷāmal vīṇpōtu kalittōm.*

TRANSLATION – O Lord Arut Perum Jothi, shining in all living beings and filling their inner, outer, inner-outer, and outer-outer without any gap! Even in the time You placed us in this human body, in the mother's womb, in infancy, and in boyhood, we were without knowledge because of many different afflictions. So we spent our time in vain, without coming to know the nature of Your immense compassion.

COMMENTARY – Vallalar calls on Arut Perum Jothi as the Lord who shines in every living being, filling its inner, outer, inner-outer, and outer-outer and leaving no gap. No living being stands outside this Light, and none is far from it. That Lord was never absent from us. Yet from the time God placed us in this human body, through the time in the womb, in infancy, and in boyhood, many different afflictions left us without knowledge, and we did not come to know His immense compassion. Vallalar calls that time wasted (*vīṇpōtu*) and names the loss plainly before God.

13. ONE TRUE GOD (ஓர் உண்மைக் கடவுள்)

அப்பருவங் கழிய இப்பருவத்தினிடத்தே, எல்லா
அண்டங்களையும், எல்லா உலகங்களையும், எல்லா
உயிர்களையும், எல்லாப் பொருள்களையும், மற்றை
யெல்லாவற்றையும் தோற்றுவித்தும், விளக்கஞ் செய்வித்தும்,

துரிசு நீக்குவித்தும், பக்குவம் வருவித்தும், பலன் தருவித்தும், எங்கும் பூரணராகி விளங்குகின்ற ஓர் உண்மைக் கடவுள் உண்டென்றும், அக்கடவுளை உண்மையன்பாற் கருத்திற் கருதி வழிபாடு செய்யின் அக்கடவுள் திருவருள் நமது கருத்தின்கண் வெளிப்பட்டு விளங்குமென்றும், அத்திருவருள் விளக்கத்தால் மரணம், பிணி, மூப்பு, பயம், துன்பம் முதலிய அவத்தைகளெல்லாவற்றையும் தவிர்த்து எக்காலத்தும் எவ்விடத்தும் எவ்விதத்தும் எவ்வளவுந் தடைபடாத பேரின்ப சித்திப் பெருவாழ்வை யடைதல் கூடுமென்றும், எங்கள் அறிவில் தேவரீர் திருவருளால் உண்மைப்பட வுணர்த்தியருளப் பெற்றோம்.

apparuvan kaḷiya ipparuvattiṇṭattē, ellā aṇṭaṅkaḷaiyum, ellā ulakaṅkaḷaiyum, ellā uyirkaḷaiyum, ellāp poruḷkaḷaiyum, marrai yellāvarraiym tōrruvittum, vīlakkaṇ ceyvittum, turicu nīkkuvittum, pakkuvam varuvittum, palaṇ taruvittum, eṅkum pūraṇarāki vīlaṅkukinra ōr uṇmaik kaṭavuḷ uṇṭeṇrum, akkaṭavuḷai uṇmaiyānpār karuttir karuti vaḷipātu ceyyīṇ akkaṭavuḷ tiruvaruḷ namatu karuttiṅkaṇ vēḷippaṭtu vīlaṅkumenrum, attiruvaruḷ vīlakkattāl maraṇam, piṇi, mūppu, payam, tuṇpam mutaliya avattaikaḷellāvarraiym tavirttu ekkālattum evviṭattum evvitattum evvaḷavun taṭaipaṭāta pēriṇpa cittip peruvālvai yaṭaital kūṭumenrum, eṅkaḷ arivil tēvarir tiruvaruḷāl uṇmaippaṭa vūṇarttiyaruḷap perrōm.

TRANSLATION – When that stage of life had passed, in this present stage You made us know truly, in our own understanding, by Your grace: There is one true God, who shines everywhere as the Complete One. He brings into being all universes, all worlds, all living beings, all things and everything else; He makes them shine, removes their impurity, brings them to ripeness and grants them their fruit. If we hold this God in our thought with true love and worship Him, His grace will appear and shine in our minds. By the illumination of that grace we can be freed from death, disease, old age, fear, suffering and all such afflictions, and attain the great life that is the attainment of

supreme bliss, hindered at no time, in no place, in no way and to no degree.

COMMENTARY – Now that the years of childhood ignorance have passed, Vallalar tells God how His grace (*aruḷ*) has finally revealed the truth to them. By that grace they were made to know that there is one true God, who brings into being all universes, all worlds, all living beings and all things, makes them shine, removes their impurity, brings them to ripeness and grants them their fruit. When a person worships this single God with true love, that divine grace lights up their mind and conquers every human affliction, wiping out disease, old age, and even death itself to grant a perfect, endless life of bliss.

14. WHEN SHALL WE WORSHIP?

(எஞ்ஞான்று செய்வோம்)

அவ்வுணர்ச்சியைப் பெற்றது தொடங்கிக் கடவுள் வழிபாடு
எஞ்ஞான்று செய்வோம்? கடவுள் திருவருள் விளக்கம்
எந்நாளடைவோம்? மரணம், பிணி, மூப்பு, முதலிய
அவத்தைகள் எப்போது நீங்கும்? என்று மழியாத பேரின்ப
சித்தி எக்காலங் கிடைக்கும்? என்று எண்ணி யெண்ணி
வழிதுறை தெரியாமல் வருந்தி நின்ற தருணத்தே—

*avvunarceiyaip perratu toṭaṅkik kaṭavuḷ vaḷipāṭu eṇṇāṇṇu
ceyṣōm? kaṭavuḷ tiruvaruḷ vīlakkam ennāḷaṭaiṣōm?
maraṇam, piṇi, mūppu, mutaliya avattaikaḷ eppōtu nīṅkum?
eṇṇu maḷiyāta pēriṇpa citti ekkālaṅ kiṭaikkum? eṇṇu eṇṇi
yeṇṇi vaḷiturai teriyāmal varunti niṇṇa taruṇattē,*

TRANSLATION – From the time we received that understanding, we kept thinking: "When shall we worship God? On what day shall we attain the illumination of God's grace? When will death, disease, old age and the other afflictions leave us? When shall we receive the never-

perishing attainment of supreme bliss?" Not knowing the way or the means, we stood grieving.

COMMENTARY – Grace had made the truth known to them: there is one true God, and if they worship Him with true love, His grace will shine in their minds and can bring them to the great life of supreme bliss. From then on they kept thinking about when all this would come to pass. Vallalar gives their four questions in their own words: When shall we worship God? On what day shall we attain the illumination of His grace? When will death, disease, old age and the other afflictions leave us? When shall we receive the attainment of supreme bliss that never perishes? They asked these again and again, but they did not know the way or the means (*valiturai*). So they stood in sorrow, longing for the day when old age, disease and death would give way to lasting bliss. In the Tamil the sentence does not end here. It was at that very time of grieving that God answered them, as the next section tells.

15. A HALL OF WISDOM TO BE ESTABLISHED (ஓர் ஞான சபை காணுதல்)

களைப்பறிந்துதவுங் கருணைக் கடலாகிய கடவுளே! தேவரீர்
"நெடுங்காலம் மரண முதலாகிய அவத்தைகளால்
துன்பமுற்றுக் களைப்படைந்த உங்களை
அவ்வவத்தைகளினின்றும் நீக்கிக் களைப்புங் கலக்கமுந்
தவிர்த்து அழியாத பேரீன்ப சித்தியை அடைவித்தற்
பொருட்டாகவே பூர்வஞான சிதம்பரத்தின் வடபால்
பார்வதிபுரமென்று குறிக்கப்படுகின்ற உத்தரஞான
சித்திபுரத்தில் யாம் அளவுகடந்த நெடுங்காலம்
சித்தியெல்லாம் விளங்கத் திருவருள் நடஞ்செய்வோ"
மென்றும், "அது தருணம் மிகவும் அடுத்து சமீபித்த தருண"
மென்றும், "அப்பதியினிடத்தே யாம் அருள் நடம் புரிதற்கு
அடையாளமாக ஓர் ஞான சபை காணுதல் வேண்டு"
மென்றும் திருவருட்குறிப்பால் அறிவித்தது மன்றி,

அருளுருவாகி எங்களகத்தும் புறத்தும் அமர்ந்தருளி யாதோர்
தடைகளுமின்றி அத்திருஞான சபையுந் தோன்றி விளங்கச்
செய்வித்தருளிய தேவரீர் பெருங்கருணையைக்
கருதுந்தோறும் பெருங்களிப்படைகின்றோம்.

*kaḷaiṣṣarintutavun karuṇaik kaṭalākiya kaṭavulē! tēvarir
"neṭuṅkālam maraṇa mutalākiya avattaikaḷāl tunṣamurruk
kaḷaiṣṣaṭainta uṅkaḷai avvavattaikaḷiṇṇiṇṇum nikkik
kaḷaiṣṣun kalakkamun tavirttu aḷiyāta pēriṇṇa cittiyai
aṭaivittar poruṭṭākavē pūrvanāṇa citamparattiṇ vaṭapāl
pārvatipuramenru kuṛikkappaṭukiṇṇa uttaraṇāṇa
cittipurattiḷ yām aḷavukaṭanta neṭuṅkālam cittiyellām
viḷaṅkat tiruvaruḷ naṭaṇceyvō" menrum, "atu taruṇam
mikavum aṭuttu camipitta taruṇa" menrum, "appatiyiniṭattē
yām aruḷ naṭam puritaṛku aṭaiyāḷamāka ōr nāṇa capai
kāṇutal vēṇṭu" menrum tiruvaruṭkuṛippāl arivittatu maṇri,
aruḷuruvāki eṅkaḷakattum purattum amarntaruḷi yātōr
taṭaikaḷumiṇṇi attiruṇāṇa capaiyun tōṇri viḷaṅkac
ceyvittaruḷiya tēvarir peruṅkaruṇaiyaik karutuntōrum
peruṅkaḷiṣṣaṭaikiṇṇōm.*

TRANSLATION – O God, ocean of compassion, who knows our weariness and helps us! It was then that You made known to us, through the intimation of Your grace: "You have long suffered under death and the other afflictions, and you are weary. It is to free you from those afflictions, to end your weariness and distress, and to bring you to the imperishable attainment of supreme bliss, that We shall perform the dance of grace for an immeasurably long time, so that every siddhi shines forth, in Uttara Jnana Siddhipuram, which is called Parvatipuram, north of the ancient Jnana Chidambaram. That time is very near; it has come close. As a sign of Our performing the dance of grace in that place, a Hall of Wisdom must be established." Besides making this known, You took the form of grace and, graciously abiding within us and outside us, caused that holy Hall of Wisdom to arise and shine without any

obstacle. Each time we think of this great compassion of Yours, we are filled with great joy.

COMMENTARY – Vallalar calls God the ocean of compassion who knows their weariness and helps. He recalls what God made known through the intimation of grace, and gives it in God's own words: that is why the Tamil says "you" (உங்களை) to the petitioners. To free them from death and the other afflictions and bring them to the imperishable attainment of supreme bliss, God will perform the dance of grace for an immeasurably long time in Uttara Jnana Siddhipuram, called Parvatipuram, north of Chidambaram; this is Vadalur. The time is near, and as a sign of that dance a Hall of Wisdom must be established. Then, abiding as grace within them and outside them, God made the Hall itself arise without any obstacle. It stands at Vadalur as the Sathya Jnana Sabha. Each time they remember this compassion, they are filled with great joy.

16. THE ADORNMENT OF THE HALL

இனி அத்திருஞான சபையை அலங்கரித்தல் வேண்டுமெனக் குறிப்பித்த வண்ணம் அலங்கரிக்கத் தொடங்குகின்றோம்.

ini attiruñāṇa capaiyai alaṅkarittal vēṇṭumenak kurippitta vaṇṇam alaṅkarikkat toṭaṅkukinṛōm.

அருட்பெருஞ்ஜோதி யாண்டவரே! தேவரீர் அருளுருவாகி எங்கள் அகத்தும் புறத்தும் அமர்ந்தருளி யாங்கள் செய்யும் இவ்வலங்காரத்திருப்பணியில் எவ்விதத்தாலும் யாதொரு தடையும் வாராத வண்ணஞ் செய்வித்து அவ்வலங்காரத் திருப்பணியை முற்றுவித்தருளல் வேண்டும்.

aruṭperuñjōti yāṇṭavarē! tēvarīr aruḷuruvāki eṅkaḷ akattum purattum amarntaruḷi yāṅkaḷ ceyyum ivvalaṅkāratiruppaṇiyil evvitattālum yātoru taṭaiyum vārāta vaṇṇaṇ ceyvittu avvalaṅkārat tiruppaṇiyai murruvittaruḷal vēṇṭum.

TRANSLATION – Now, as You indicated that the holy Hall of Wisdom must be adorned, we begin to adorn it. O Lord Arut Perum Jothi! We pray that You take the form of grace, graciously abide within us and outside us, let no obstacle of any kind arise, in any way, in this holy service of adornment that we are doing, and graciously bring that holy service of adornment to completion.

COMMENTARY – Vallalar tells God that the work of adorning the holy Hall of Wisdom now begins. God had indicated that the Hall must be adorned, and the petitioners begin "as You indicated" (*kurippitta vaṇṇam*). Then he calls on Lord Arut Perum Jothi. He asks God to take the form of grace (*aruḷuru*) and to abide within the devotees and outside them, as God did when He caused the Hall itself to arise. He prays that this presence will let no obstacle of any kind arise, in any way, in the holy service of adornment they are doing, and that God Himself will bring that service to completion. The work is theirs to do; its completion they ask of God. When it is complete, as the next prayer asks, God is to take His seat.

17. THE GRANTING OF ETERNAL LIFE

சர்வ வல்லபராகிய தனித்தலைமைக் கடவுளே!
அத்திருவலங்காரத் திருப்பணி முற்றிய தருணத்தே தேவரீர்
அமர்ந்தருளி அற்புதத் திருவருள் விளக்கத்தால் எங்களையும்
இவ்வுலகில் இத்தேகத்தைப் பெற்ற மற்றவர்களையும்
உண்மை அடியர்களாக்கி உண்மையறிவை விளக்கி,
உண்மையின்பத்தை அளித்துச் சமரச சுத்த சன்மார்க்க
நிலையில் வைத்துச் சத்திய வாழ்வை யடைவித்து
நித்தியர்களாக்கி வாழ்வித்தல் வேண்டும்.

carva vallaparākiya taṇittalaimaik kaṭavuḷē!
attiruvalaṅkārat tiruppaṇi murriya taruṇattē tēvarīr
amarntaruḷi arputat tiruvaruḷ vīlakkattāl eṅkaḷaiyum
ivvulakil ittēkattaip perra marṛavarkaḷaiyum uṇmai

*aṭiyarkaḷākki uṇmaiyaṛivai viḷakki, uṇmaiyaṇṇipattai aḷittu
camaraca cutta caṇmārkaḱka nilaiyil vaittuṇ cattiya vālvai
yaṭaivittu nittiyarkaḷākki vālvittal vēṇṭum.*

TRANSLATION – O God of unique supremacy, the All-Powerful! When that holy service of adornment is complete, we pray that You graciously take Your seat and, by the illumination of Your wondrous grace, make us, and all others in this world who have received this body, true devotees. Illumine true knowledge in us all, grant us all true bliss, set us all in the state of Samarasa Suddha Sanmarkkam, bring us all to the true life, and make us all eternal beings who live for ever.

COMMENTARY – Calling on God as the God of unique supremacy, the All-Powerful, Vallalar asks for what is to follow the adornment. When the work is complete and God takes His seat, he asks that, by the illumination of God's wondrous grace, the petitioners and all others in this world who have received this human body be made true devotees. For all of them he asks true knowledge and true bliss, a place in the state of Samarasa Suddha Sanmarkkam, the pure path of universal harmony, the true life, and life eternal. The word for those made eternal, *nittiyarkaḱ*, is the plural of *nittiyar*, the Eternal One, a name the opening invocation gives to God. He sets no condition and makes no exception: the petition is for every human being in this world.

18. RELIGIONS, THE CHIEF OBSTACLE; SOUL-KINSHIP, THE CHIEF AIM

எல்லாமுடைய அருட்பெருஞ்ஜோதி அற்புதக் கடவுளே! இது தொடங்கி எக்காலத்தும் சுத்த சன்மார்க்கத்தின் முக்கியத் தடையாகிய சமயங்கள், மதங்கள், மார்க்கங்கள் என்பவற்றின் ஆசார சங்கற்ப விகற்பங்களும், வருணம், ஆசிரமம் முதலிய

உலகாசார சங்கற்ப விகற்பங்களும், எங்கள் மனத்திற்
பற்றாதவண்ணம் அருள் செய்தல் வேண்டும். சுத்த
சன்மார்க்கத்தின் முக்கிய லக்ஷியமாகிய ஆன்மநேய
ஒருமைப்பாட்டுரிமை எங்களுக்குள் எக்காலத்தும்
எவ்விடத்தும் எவ்விதத்தும் எவ்வளவும் விலகாமல் நிறைந்து
விளங்கச் செய்வித்தருளல் வேண்டும்.

*ellāmuṭaiya aruṭperuṇḻōti arputak kaṭavuḷē! itu toṭaṅki
ekkālattum cutta caṇmārkkattiṇ mukkiyat taṭaiyākiya
camayaṅkaḷ, mataṅkaḷ, mārkkāṅkaḷ eṇpavarriṇ ācāra
caṅkarpa vikaṛpaṅkaḷum, varuṇam, āciramam mutaliya
ulakācāra caṅkarpa vikaṛpaṅkaḷum, eṅkaḷ maṇattir
parrātavaṇṇam aruḷ ceṭtal vēṇṭum. cutta caṇmārkkattiṇ
mukkiya lakṣiyamākiya āṇmanēya orumaippāṭṭurimai
eṅkaḷukkuḷ ekkālattum evviṭattum evvitattum evvaḷavum
vilakāmal niṛaintu viḷaṅkac ceyvittaruḷal vēṇṭum.*

TRANSLATION – O wondrous God, Arut Perum Jothi, who possesses all! We pray that You grant Your grace so that, from now on and for all time, the customs, notions and distinctions of the religions, sects and paths, which are the chief obstacle to Suddha Sanmarkkam, and the worldly customs, notions and distinctions such as caste and the stages of life, never take hold of our minds. We pray that You graciously make the right of oneness in soul-kinship, the chief aim of Suddha Sanmarkkam, fill and shine among us, never departing, at all times, in all places, in every way and in every measure.

COMMENTARY – Calling on the wondrous God, Arut Perum Jothi, who possesses all, Vallalar names the chief obstacle to Suddha Sanmarkkam plainly: the religions, the sects and the paths. He asks that from now on, for all time, neither their customs, notions and distinctions nor the worldly customs, notions and distinctions such as caste (varna) and the stages of life (ashrama) take hold of the petitioners' minds. Elsewhere he states his verdict in plain words. In the Arut Perum Jothi Agaval he praises Arut Perum Jothi, who

made him know at the very beginning that caste, sect and religion are false. In the Great True Petition he says God made him know that caste customs and life-stage customs are false. Against the chief obstacle he sets the chief aim: Anma Neya Orumaipadu Urimai, the right of oneness that souls share through their kinship. This kinship is also the ground of Jeevakarunyam, compassion for all living beings. In his teaching on compassion he says that all living beings, created by God as parts of the one natural Truth, are brothers with one right; that is why one melts at another's suffering. He asks that this oneness fill and shine among them, always and everywhere.

19. SALUTATIONS TO THE DIVINE GRACE

எல்லாமாகிய தனிப் பெருந்தலைமை அருட்பெருஞ்ஜோதி
யாண்டவரே! தேவரீர் திருவருட் பெருங்கருணைக்கு
வந்தனம்! வந்தனம்!

*ellāmākiya taṇip peruntalaimai aruṭperuṇjōti yāṇṭavarē!
tēvarīr tiruvaruṭ peruṅkaruṇaikku vantaṇam! vantaṇam!*

திருச்சிற்றம்பலம்

tirucciṛrampalam

TRANSLATION – O unique Supreme Lord Arut Perum Jothi, who is all things! Salutations, salutations to the great compassion of Your divine grace!

Tiruchitrambalam.

COMMENTARY – The petition ends as it began, with names of God and with His compassion. Vallalar calls on God one last time as Lord Arut Perum Jothi, who is all things, unique and supreme. He asks for nothing more. Then comes the closing salutation, *vantaṇam*, said twice and offered to the great compassion of God's divine grace. The

petition has told what that compassion has done. It took to heart the weariness the petitioners suffered in all those births, and placed them in this human body. By grace it made them know that there is one true God. It caused the Hall of Wisdom to arise and shine. The petition opened by calling on the God of Great Compassion; having made their petition, the petitioners close by bowing to that same compassion. As at its opening, the petition closes with Tiruchitrambalam.

**THE GREAT TRUE PETITION OF
THE UNIVERSAL PURE TRUE
PATH - SAMARASA SUDDHA
SANMARKKAM SATHYA PERU
VINNAPPAM - சமரச சுத்த சன்மார்க்க**

சத்தியப் பெரு விண்ணப்பம் -

INTRODUCTION

Samarasa Suddha Sanmarkkam Sathya Peru Vinnappam (The Great True Petition) is a foundational prose work of Ramalinga Adigal (Vallalar).

Vallalar narrates how God cares for him more than any parent could, constantly protecting, nourishing and guiding him through every moment in the womb and through birth.

What is extraordinary is the detail with which he describes his life inside his mother's womb. He explains that the womb is dark, small and filled with dangers.

Thanks to the grace of Arut Perum Jothi (the Vast Grace Light), Ramalinga was born safely and passed through every danger of infancy and youth, becoming a man of perfect devotion and boundless compassion towards all living beings.

As he grew, grace showed him that caste customs are false, and that the religions, their gods and their holy books do not reach the truth. It showed him one God, Arut Perum Jothi, shining in every being, and one way to live: compassion for all life, Jeevakarunyam.

**THE GREAT TRUE PETITION OF
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VINNAPPAM - சமரச சுத்த சன்மார்க்க
சத்தியப் பெரு விண்ணப்பம்**

**1. THE GREAT TRUE PETITION OF
SAMARASA SUDDHA SANMARKKAM**

2. சமரச சுத்த சன்மார்க்க சத்தியப் பெரு விண்ணப்பம்

2. *camaraca cutta caṇmārkka cattiyap peru viṇṇappam*

திருச்சிற்றம்பலம்

tiruccirāmpalam

TRANSLATION – The Great True Petition of Samarasa
Suddha Sanmarkkam. Tiruchitrāmbalam.

COMMENTARY – The title names this work a *viṇṇappam*, a petition laid before God, and calls it true (*cattiya*) and great (*peru*). It names the path: Samarasa Suddha Sanmarkkam, the Universal Pure True Path. It is popularly called the Samarasa Suddha Sanmarkkam Sathya Peru Vinnappam, or simply the Peru Vinnappam. The printed text rests on Vallalar's own manuscript; six copies by his devotees were also found, and all of them place it second of his four prose petitions. Vallalar wrote no title on the manuscript; the editions gave it its title. Below it stands *Tiruchitrāmbalam*, "the holy small hall", the hall of the sacred dance at Chidambaram; the petition also closes with it. Like the True Petition of Wisdom, it speaks as "I" and addresses God as *Tēvarīr*, the most reverent word for "You". It tells what

God's grace has done for Vallalar: in the darkness of ignorance before any body, in the father's seed and the mother's womb, at birth, and in infancy, boyhood and youth. God made him know that caste customs and life-stage customs are false, and that the religions, with their practices, gods and goals, are varieties of attainment within the tattvas. God gave him the good endeavour of compassion, which desires that all living beings attain bliss, and made him hold to the one path of Suddha Sanmarkkam. Again and again he asks how to know, contemplate and praise that compassion.

2. FROM THE DARKNESS OF IGNORANCE INTO THIS HUMAN BODY

இயற்கை உண்மை நிறைவாகியுள்ள ஒரு சுத்த சிவானுபவ
வெளியில், இயற்கைவிளக்க நிறைவாகி விளங்கிய
அருட்பெருஞ்ஜோதி சொரூபராய், இயற்கை இன்ப
நிறைவாகி ஓங்கிய சிவானந்த ஒருமைத் திருநடச்செய்கையை
எல்லா உயிர்களும் இன்பமடைதற் பொருட்டுத்
திருவுளக்கருணையாற் செய்தருளுகின்ற சர்வ வல்லபராகிய
தனித் தலைமைக் கடவுளே! அறிவு என்பது ஒரு சிறிதுந்
தோற்றாத அஞ்ஞானம் என்னும் பெரிய பாசாந்தகாரத்தில்
நெடுங்காலம் சிற்றணுப்பசுவாகி அருகிக்கிடந்த
அடியேனுக்குள் உள்ளொளியாகி இருந்து அப்
பாசாந்தகாரத்தினின்றும் எடுத்து எல்லாப்
பிறப்புடம்புகளிலும் உயர்வுடைத்தாகிய ஆற்றிவுள்ள
இம்மனிதப் பிறப்புடம்பில் என்னை விடுத்துச் சிறிது அறிவு
விளங்கச் செய்த தேவரீரது திருவருட் பெருங்கருணைத்
திறத்தை எங்ஙனம் அறிவேன்! எவ்வாறு கருதுவேன்!
என்னென்று சொல்வேன்!

*iyarkai unmai niraivākiyuḷḷa oru cutta civāṇupava veḷiyil,
iyarkaivīlakka niraivāki vīḷaṅkiya aruṭperuṇṇōti corūparāy,
iyarkai inpa niraivāki ōṅkiya civāṇanta orumait
tirunaṭaceykaiyai ellā uyirkaḷum inpamaṭaitar poruṭṭut*

*tiruvuḷakkaruṇaiyār ceytaruḷukiṇra carva vallaparākiya
taṇit talaimaik kaṭavulē! aṛivu eṇpatu oru ciṛitun tōrṛāta
aṇṇāṇam eṇṇum periya pācāntakārattil neṭuṅkālam
ciṛṇaṇuppacuvāki arukikkiṭanta aṭiyēṇukkuḷ uḷḷoḷiyāki iruntu
ap pācāntakārattinṇrum eṭuttu ellāp piṛappuṭampukaḷilum
uyarvuṭaittākiya āṛarivuḷḷa immaṇitaṭ piṛappuṭampil eṇṇai
viṭuttu ciṛitu aṛivu viḷaṅkac ceyta tēvarīratu tiruvaruṭ
peruṅkaruṇait tiṛattai eṇṇāṇam aṛivēṇ! evvāru karutuvēṇ!
eṇṇēṇru colvēṇ!*

TRANSLATION – O God of unique supremacy, the All-Powerful! In a pure Space of Siva-experience, filled with natural truth, You are, in Your own form, Arut Perum Jothi, the Supreme Light of Grace, shining full of natural illumination; and by the compassion of Your holy heart You perform the holy dance of the oneness of Siva-bliss, rising full of natural bliss, so that all living beings may attain bliss! For a long time I, Your servant, lay dwindled as a tiny atom-soul in the great darkness of bondage called ignorance, where what is called knowledge did not appear even a little. Within me You were the inner light. You lifted me out of that darkness of bondage, placed me in this human body, which has six kinds of awareness and is the highest of all the bodies that are born, and made a little knowledge shine in me. How shall I know the power of the great compassion of Your grace, which did this! How shall I contemplate it! What shall I say of it!

COMMENTARY – Vallalar opens by naming the God to whom he speaks. He names three things, each called natural (*iyarkaṭ*), that is, belonging to God's own nature, not made and not received from anything else. Natural truth fills the place, a pure Space of Siva-experience; *Sivam*, the Auspicious, is a name of God. Natural illumination shines in the form: there God is, in His own form, Arut Perum Jothi. Natural bliss rises in the act, the holy dance of the oneness of Siva-bliss. God performs that dance out of

compassion, so that all living beings may attain bliss. Near the end of the petition (§25) God gives Vallalar the good endeavour of compassion (*karuṇai naṇmuyarci*) that desires the same. Jeevakarunyam, compassion for all living beings, begins in God's own compassion. Then Vallalar begins his account, before any body. For a long time he lay in the great darkness of bondage (*pācāntakāram*) called ignorance, a tiny atom-soul (*cirraṇuppacu*): *pacu* is the soul bound by *pācam*, bondage. Even there God was the inner light (*uḷḷoḷi*) within him. God lifted him out, placed him in this human body, the highest of all bodies that are born, and made "a little knowledge" shine in him. Vallalar claims no more than a little. Then come three questions: how shall I know, how shall I contemplate, what shall I say? They return, with small changes, as each stage of his story closes.

3. IN THE FATHER'S SEED

எல்லாம் வல்ல இயற்கை உண்மைக் கடவுளே! உபசாரத்தாற்
பெற்ற தந்தை என்பான் ஒருவனது சுக்கிலத் துளியின்கண்
என்னை ஓர் பகுதிப் பேரணு உருவிற் பெருகி வெளிப்பட
இருத்திய காலத்திலும், எனக்குள் உள்ளொளியாகி இருந்து
அப் பகுதிப் பேரணு உருவைச் சிருட்டித்தருளினீர். அன்றிப்
புறத்தில் யாவராலும் சகிக்கப்படாத அதன் அருவருப்பையும்
அசுத்தத்தையும் தீநாற்றத்தையும் சகித்து, அச்சுக்கிலத்
துளியினிடத்து ஓர் ஆவியுருவாகியிருந்து, அத்துளியின்கண்
உள்ள பல்வகை விரோத தத்துவங்களாற் சிறிதும்
தடைபடாமல் என்னுருவையுங் காத்தருளினீர். அன்றி,
அங்ஙனம் அரும்பிய ஆன்ம சத்திக் கலைகள் வெளிப்பட
விளக்கி வளர்த்தும் அருளினீர்.

*ellām valla iyarkai uṇmaik kaṭavuḷē! upacārattār perṛa
tantai eṇpāṇ oruvaṇatu cuḱkilat tuḷiyiṇkaṇ eṇṇai ōr pakutip
pēraṇu uruvir peruki veḷippaṭa iruttiya kālattilum, eṇakkul
uḷḷoḷiyāki iruntu ap pakutip pēraṇu uruvaic ciruṭṭittaruḷiṇir.
anṛip purattil yāvarālum cakikkappaṭāta atan*

*aruvaruppaiyum acuttattaiyum tīnārattaiyum cakittu,
accukkilat tuḷiyiṇṇattatu ōr āviyuruvākiyiruntu, attuḷiyiṇkaṇ
uḷḷa palvakai virōta tattuvaṅkaḷār ciṇṇitum taṭaipaṭāmal
eṇṇuruvaiyuṇ kāttaruḷiṇṇīr. aṇṇi, aṇṇaṇam arumpiṇya āṇma
cattik kalaikaḷ veḷippaṭa viḷakki vaḷarttum aruḷiṇṇīr.*

TRANSLATION – O God of natural truth, who can do all things! You placed me in the drop of seed of a man called father, who begot me only by courtesy of speech, so that I might grow there and come forth in the form of a great atom of primal matter. Even then You were the inner light within me, and You created that atomic form. Moreover, bearing its loathsomeness, impurity and foul smell, which no one outside could bear, You were present in that drop of seed as a form of vital breath, and You protected my form too, so that the many hostile tattvas in that drop did not hinder it in the least. And You made the powers of the soul, which had budded there, come forth and shine, and You nurtured them.

COMMENTARY – Here the story enters the body, and it begins with the father. A new name of God opens the stage: the God of natural truth, who can do all things. Vallalar calls the father "a man called father, who begot me only by courtesy of speech" (*upacārattār perṛa tantai eṇpān*), and in the next section he names the mother in the same way. *Upacāram* is a courteous way of speaking: the parents are called father and mother, yet in this same passage it is God who creates his form. In the drop of seed God made a great atom of primal matter (*pakutip pēraṇu*) and was within it as the inner light (*uḷḷoḷi*), the same light that was within him in the darkness of ignorance (§2). God bore what no one outside could bear, its loathsomeness, impurity and foul smell, and stayed in that drop as a form of vital breath (*āvi*). Many hostile tattvas were in it; none of them could hinder his form in the least. The powers of the soul only budded there (*arumpiṇya*); God made them come forth and shine,

and nurtured them. In the mother's womb, Vallalar will say, the same powers have blossomed (*pūṭṭa*, §6).

4. UNTIL JOINED TO THE MOTHER'S BLOOD

உபசாரத்தாற் பெற்ற தாயென்பாள் ஒருத்தியின் சோணிதத்
திரளில் என்னுருவைச் சேர்க்கும் வரையில், அப்போதப்போது
என்னுருவைச் சிதைப்பதற்கு எதிரிட்ட துரிசுகள்
எல்லாவற்றையும் நிக்கிரகஞ் செய்தருளினீர். இங்ஙனம் புரிந்த
தேவரீரது திருவருட் பெருங்கருணைத் திறத்தை எங்ஙனம்
அறிவேன்! எவ்வாறு கருதுவேன்! என்னென்று சொல்வேன்!

*upacārattār perra tāyenpāl oruttiyiṇ cōṇitat tiraḷil
eṇṇuruvaic cērkkum varaiyil, appōtappōtu eṇṇuruvaic
citaippataṛku etiriṭṭa turicukaḷ ellāvarraiṇyum nikkirakaṇ
ceytaruḷiṇṇīr. iṇṇaṇam purinta tēvarīratu tiruvaruṭ
peruṇkaruṇait tirattai eṇṇaṇam aṇivēṇ! evvāru karutuvēṇ!
eṇṇeṇru colvēṇ!*

TRANSLATION – Until You joined my form to the mass of blood of a woman called mother, who bore me only by courtesy of speech, You subdued, time after time, all the harmful forces that rose up to destroy my form. How shall I know the power of the great compassion of Your grace, which did all this! How shall I contemplate it! What shall I say of it!

COMMENTARY – Before his form reached the mother's womb, harmful forces (*turicu*) rose against it again and again to destroy it, and each time God subdued them (*nikkirakam*). The mother, like the father, is named "a woman called mother, who bore me only by courtesy of speech". Later Vallalar sets their care beside God's (§12, §13): the father, the mother and other living beings, guarding someone for a single moment, grow weary and break off, while God guarded him through every moment

without wearying. Through this whole passage God is the one who acts: You created, You bore, You protected, You nurtured, You subdued. Vallalar is the one acted upon. The stage closes with the three questions that closed the account of the darkness of ignorance (§2): how shall I know, how shall I contemplate, what shall I say of the power of the great compassion of Your grace?

5. THE ATOMIC FORM IN THE MOTHER'S WOMB

எல்லாம் உடைய இயற்கை விளக்கக் கடவுளே! தாய்
கருப்பையில் சோணிதத் திரளில் சேர்த்து என்னை ஓர் பூதப்
பேரணு உருவில் பெருகி வெளிப்பட இருத்திய காலத்திலும்
எனக்குள் உள்ளொளியாகியிருந்து அப் பூதப் பேரணு
உருவைச் சிருட்டித் தருளினீர். அன்றிப் புறத்தில் எவராலும்
சிறிதும் சகிக்கப்படாத அதன் அசுத்தம் அருவருப்பு துற்கந்தம்
முதலியவற்றைப் பொறுத்து அச்சோணிதத் திரளில் ஓர் ஆவி
உருவாகியிருந்து அத்திரளினுள்ள பல்வகை விரோத
தத்துவங்களால் சிறிதும் தடைபடாமல் என்னுருவைக்
காத்தருளினீர்.

*ellām uṭaiya iyarkai viḷakkak kaṭavuḷē! tāy karupaiyil
cōṇitat tiraḷil cērttu eṇnai ōr pūtap pēraṇu uruvil peruki
velippaṭa iruttiya kālattilum eṇakkuḷ uḷḷōḷiyākiyiruntu ap
pūtap pēraṇu uruvaic ciruṭṭit taruḷiṇīr. aṇṇip purattil
evarālum ciritum cakikkappaṭāta ataṇ acuttam aruvaruppu
turkantam mutaliyavarraip poruttu accōṇitat tiraḷil ōr āvi
uruvākiyiruntu attiraḷiṇuḷḷa palvakai virōta tattuvankaḷāl
ciritum taṭaiapaṭāmal eṇṇuruvaik kāttaruḷiṇīr.*

TRANSLATION – O God of natural illumination, who possesses all! You joined me to the mass of blood in the mother's womb and placed me there, so that I might grow and come forth in the form of an elemental great atom. Even then You were the inner light within me, and You created that elemental atomic form. Moreover, bearing its

impurity, loathsomeness, foul smell and the like, which no one outside could bear even a little, You were present in that mass of blood as a form of vital breath, and You protected my form, so that the many hostile tattvas within that mass did not hinder it in the least.

COMMENTARY – Another name of God opens this stage: the God of natural illumination, who possesses all. With the God of natural truth (§3) and, later, the God of natural bliss (§12), these names take up the three natural things of the opening address (§2). The pattern of the father's seed now repeats in the mother's womb. In the seed the form was a great atom of primal matter (*pakuti*); here, joined to the mother's blood, it becomes an elemental great atom (*pūtap pēraṇu*), an atom of the elements (*pūtam*) of which the body is made. Again God is the inner light within, and creates the form. Again God bears what no one outside could bear even a little, its impurity, loathsomeness and foul smell, and stays in the mass of blood as a form of vital breath (*āvi*). Again many hostile tattvas are present, and again they cannot hinder the form in the least. Vallalar does not hide the impurity of the womb. He names it, and with it what God bore for one small life.

6. HARMFUL FORCES SUBDUED, THE SOUL'S POWERS NURTURED

அன்றியும் அவ்விடத்து எதிரிட்ட துரிசுகள் எல்லாவற்றையும்
நிக்கிரகஞ் செய்தருளினீர். அன்றி அங்ஙனம் பூத்த ஆன்ம
சத்திக் கலைகள் வாட்டமடையாது வெளிப்பட்டு விளங்க
வளர்த்தருளினீர்.

*anriyūm avviṭattu etiriṭṭa turicukaḷ ellāvarraiṇiyum nikkirakaṇ
ceytaruḷiṇīr. anri annaṇam pūṭṭa āṇma cattik kalaikaḷ
vāṭṭamaṭaiyātu velippaṭṭu viḷaṅka vaḷarttaruḷiṇīr.*

TRANSLATION – Moreover, You subdued all the harmful forces that rose up there. And You nurtured the powers of the soul that had blossomed there, so that they came forth and shone without withering.

COMMENTARY – Two more acts of God belong to the stage of the elemental atom. First, the harmful forces (*turicu*) that rose against the new life there, God subdued (*nikkirakam*), as He had subdued those that rose against it before it reached the mother (§4). The forces rose; God held them down. Second, the powers of the soul (*āṇma cattik kalaikaḷ*), which had only budded in the father's seed (§3), have now blossomed (*pūṭṭa*), and God nurtured them so that they came forth and shone without withering. Vallalar tells the growth of the soul's powers in the same steps as the growth of the body: budded in the seed, blossomed in the womb, and kept from withering. At every step the act is God's: *ceytaruḷiṇṇir*, *vaḷarttaruḷiṇṇir*, "You graciously did", "You graciously nurtured".

7. FROM ATOMIC FORM TO BODILY FORM

அன்றியும் தாய் கருப்பையினிடத்துப் பூதப் பேரணு உருவில்
கிடந்த என்னை அக்கருப்பையில் பவுதிக பிண்ட வடிவில்
இருத்தும் வரையில் நச்சுக்கிருமி நச்சுக்காற்று நச்சுச்சுவாலை
முதலிய உற்பாத வகைகளால் எனது பூதப்பேரணு உருச்சிதறி
வேறுபடாமலும் காத்தருளினீர். அன்றியும் தாய் கருப்பையில்
பவுதிக பிண்ட வடிவில் என்னை இருத்திய காலத்திலும் எனது
இச்சை ஞானக் கிரியைகளை வெளிப்படுத்துதல் முதலிய
உபகரிப்பு அதிகரிப்புகளுக்கு உரிய உபயோக தத்துவ
உறுப்புகள் எல்லாவற்றையும் குறைவின்றி வகுத்தமைத்து
வளர்த்துக் காத்தருளினீர்.

*anriyum tāy karuppayiṇiṭattup pūtap pēraṇu uruvil kiṭanta
eṇṇai akkaruppayil pavutika piṇṭa vaṭiṇil iruttum varaiyil
naccukkirumi naccukkārṇu naccuccuvālai mutaliya urpāta*

*vakaikaḷāl eṇatu pūtappēraṇu uruccitari vērupaṭāmalum
kāttaruḷiṇīr. anṛiyum tāy karuppaiyil pavutika piṇṭa vaṭivil
eṇṇai iruttiya kālattilum eṇatu iccai ṇāṇak kiriyaikaḷai
velippaṭuttutal mutaliya upakarippu atikarippukaḷukku
uriya upayōka tattuva uruppukaḷ ellavarraiyyum kuraivinri
vakuttamaittu vaḷarttuk kāttaruḷiṇīr.*

TRANSLATION – Moreover, while I lay in the mother's womb in the form of an elemental great atom, until You set me in that womb in the physical form of an embryo, You also protected that elemental atomic form of mine, so that calamities such as poisonous germs, poisonous air and poisonous flame did not scatter it or change it. Moreover, even when You had placed me in the mother's womb in the physical form of an embryo, You shaped and arranged, without any lack, all the serviceable organs of the tattvas needed to aid and to increase such workings as the bringing forth of my desire, knowledge and action; and You nurtured them and protected them.

COMMENTARY – This section follows the form from the elemental atom to the body. Until the elemental great atom became a physical embryo (*pavutika piṇṭa vaṭivu*), it could have been scattered and changed by calamities (*urpātam*): poisonous germs, poisonous air, poisonous flame. God kept the form whole through all of them. Then, once the embryo had a physical form, God built in it the organs it would need. Vallalar calls them the serviceable organs of the tattvas (*upayōka tattuva uruppukaḷ*): the parts and faculties built from the tattvas, the principles of which body and mind are made. They serve to aid and to increase such workings as the bringing forth of the soul's desire, knowledge and action (*iccai, ṇāṇam, kiriyaī*), the three powers by which a soul desires, knows and acts. God shaped them, arranged them, left none of them lacking, and then nurtured and protected them, all while he still lay in the womb.

8. RELIEF FROM THE CONFINEMENT OF THE WOMB

அன்றியும் அடியேன் தாய் கருப்பையில் பிண்ட வடிவில்
கிடந்த காலத்து இரும்பில் பெரிதும் கடினமுடையதாய்
இருட்குகையில் பெரிதும் இருளுடையதாய் மிகவும்
சிறுநளவுடையதாய் அசுத்தம் முதலியவற்றால் நிரம்பிய
அக்கருப்பையினுள் நெருக்கத்தாலும் வெப்பத்தாலும்
புழுங்கிய புழுக்கத்தினால் வருந்தி வருந்திக் களைத்தபோ
தெல்லாம் அங்ஙனம் அமுதக் காற்றை அடிக்கடி மெல்லென
வீசுவித்து அவ்வருத்தமும் களைப்பும் தவிர்த்துக்
காத்தருளினீர்.

*anriyum aṭiyēn tāy karuppaiyil piṇṭa vaṭivil kiṭanta kālattu
irumpil peritum kaṭiṇamuṭaiyatāy iruṭkukaiyil peritum
iruḷuṭaiyatāy mikavum ciṇṇaḷavuṭaiyatāy acuttam
mutaliyavarṛāl nirampiya akkaruppaiyiṇuḷ nerukkattālum
veppattālum puḷuṅkiya puḷukkattiṇāl varunti varuntik
kaḷaittapō tellām anṇaṇam amutak kārṛai aṭikkaṭi melleṇa
vīcuvittu avvaruttamum kaḷaippum tavirttuk kāttaruḷiṇīr.*

TRANSLATION – Moreover, when I, Your servant, lay in the form of an embryo in the mother's womb, that womb was far harder than iron, far darker than a dark cave, very small, and filled with impurity and the like. Whenever I suffered again and again and grew faint in the stifling closeness and heat inside it, You made a breeze of nectar blow there softly and often, took away that suffering and faintness, and protected me.

COMMENTARY – Vallalar describes the womb from inside, as the one who lay there, and he calls himself *aṭiyēn*, Your servant, the word he used of himself in the darkness of ignorance (§2). The womb is far harder than iron, far darker than a dark cave, very small, and full of impurity. Pressed and heated, he suffered again and again (*varunti varunti*) and grew faint. Each time, God made a breeze of nectar (*amutak kārṛu*) blow softly within that closed place and

took the suffering and the faintness away. The verb is causative (*viṇuvittu*, "made it blow"): the breeze came from God. The relief came often (*aṭikkaṭi*) and gently (*mellēna*), as the child needed it, and the section ends, as §5 and §7 do: You protected me.

9. HUNGER, FEAR AND DANGER IN THE WOMB

அன்றியும் தாய் கருப்பையில் பிண்ட வடிவில் கிடந்து
பசியினால் பரதவித்து மூர்ச்சித்த போதெல்லாம் பூதகாரிய
அமுதத்தை எனக்கு ஊட்டுவித்துப் பசியை நீக்கி மூர்ச்சை
தெளிவித் தருளினீர். அன்றியும் தாய் கருப்பையில் பிண்ட
வடிவில் கிடந்து பேய்வெருட்டாலும் பேரிருட்டாலும் பயந்த
போதெல்லாம் நாத ஒலியால் பேய் வெருட்டையும் விந்து
விளக்கத்தால் பேரிருட்டையும் தவிர்த்து என் பயத்தை
நீக்கியருளினீர், அன்றி தாய் கருப்பையின்கண் நேரிட்ட
பெருந்தீ பெருங்காற்று பேரோசை பெருவெள்ளம்
பெரும்புழு முதலிய உற்பாத துரிகசுகள் அனைத்தையும்
தவிர்த்துக் காத்து அப்பிண்ட வடிவில் எனக்கு ஓரறிவையும்
விளக்கி அருளினீர்.

*anriyum tāy karuppaiyil piṇṭa vaṭivil kiṭantu paciṇṇāl
paratavittu mūrccitta pōtellām pūtakāriya amutattai eṇakku
ūṭṭuvittup paciṇṇai nikki mūrccai teḷivit taruḷiṇṇr. anriyum tāy
karuppaiyil piṇṭa vaṭivil kiṭantu pēyveruṭṭālum pēriruṭṭālum
payanta pōtellām nāta oliyāl pēy veruṭṭaiyum vintu
viḷakkattāl pēriruṭṭaiyum tavirttu eṇ payattai nikkiyaruḷiṇṇr,
anri tāy karuppaiyinkaṇ nēriṭṭa peruntī perunkārṇu pērōcai
peruvellam perumpuḷu mutaliya urpāta turicuka!
aṇaittaiyum tavirttuk kāttu appiṇṭa vaṭivil eṇakku
ōrarivaiyum viḷakki aruḷiṇṇr.*

TRANSLATION – Moreover, whenever I lay in the form of an embryo in the mother's womb and fainted, tormented by hunger, You had me fed with nectar formed of the elements, took away my hunger, and revived me from my faint.

Moreover, whenever I lay in the form of an embryo in the mother's womb and was afraid, terrified by ghosts and by the great darkness, You drove away the terror of ghosts by the sound of Nada, the primal sound, and the great darkness by the light of Bindu, and took away my fear. And You warded off all the calamitous harms that came upon me in the mother's womb, such as great fire, great wind, great noise, great flood and great worms, protected me, and in that embryonic form You made one kind of awareness shine in me.

COMMENTARY – Hunger reached him even in the womb, so sharply that he was tormented (*paratavittu*) and fainted. Each time, God had him fed (*ūṭṭuvittu*) with nectar formed of the elements (*pūtakāriya amutam*), the nourishment of a body made of the elements, took the hunger away and brought him out of the faint. Even this nourishment, which seems to come by itself, he receives as God's own feeding. In Vallalar's teaching of Jeevakarunyam, compassion for all living beings, relieving hunger stands first; here he finds God relieving his own hunger before he was born. Fear came next. In the darkness of the womb he was terrified by ghosts (*pēy*) and by the great darkness. God answered each with its opposite: against the terror, the sound of Nada (*nāta oli*); against the darkness, the light of Bindu (*vintu viḷakkam*). Nada and Bindu are among the highest of the tattvas; here Vallalar names the one as sound and the other as light. Then come the calamities of the womb, each called great: great fire, great wind, great noise, great flood, great worms. God warded off every one. Last, in that embryonic form God made one kind of awareness (*ōraṛivu*) shine in him, the first of the six kinds of awareness that the human body has (§2).

10. GOOD THINGS PREPARED FOR LIFE IN THE WORLD

அன்றியும் உலகினிடத்தே பிறந்து அனுபவிப்பதற்குரிய
சுபஅனுபவப் பெருக்கம் ஆயுட் பெருக்கம் முதலிய
நன்மைகளையும் எனக்கு அப்பிண்ட வடிவின்கண்ணே
அமைத்தருளினீர்.

*anriyum ulakiṇiṭattē pirantu anupavippataṛkuriya cupa-
anupavap perukkam āyut perukkam mutaliya
naṇmaikaḷaiyum enakku appiṇṭa vaṭiviṇkaṇṇē
amaittaruḷiṇīr.*

TRANSLATION – Moreover, in that very embryonic form
You set in place for me the good things to be enjoyed when I
was born into the world, such as an abundance of
auspicious experience and an abundance of life-span.

COMMENTARY – While he still lay in the womb, God had
already prepared the life to come. In that very embryonic
form (*appiṇṭa vaṭiviṇkaṇṇē*) God set in place for him the
good things he would enjoy once he was born into the
world: an abundance of auspicious experience (*cupa
anupavam*), an abundance of life-span (*āyul*), and others
with them. The closing *ē* of *kaṇṇē* stresses the point: in that
very form, before birth. The opening "moreover" (*anriyum*)
adds this gift to all that God had already done in the womb:
creating the form and guarding it, forming its organs,
relieving its heat and hunger, removing its fear and lighting
its first awareness (sections 5 to 9). How much good a life
will hold, and how long it will last, Vallalar receives as God's
gift, laid down before the child has drawn a breath in the
world.

11. PROTECTION DURING BIRTH

அன்றியும் சோணிதக்காற்றின் அடிபடல் யோனி
நெருக்குண்ணல் முதலிய அவத்தைகளால் அபாயம் நேரிட
ஒட்டாமற் காத்து இவ்வுலகினிடத்தே தோற்றுவித்தருளினீர்.
இங்ஙனம் புரிந்த தேவரீரது திருவருட் பெருங்கருணைத்
திறத்தை எங்ஙனம் அறிவேன்! எவ்வாறு கருதுவேன்!
என்னென்று துதிப்பேன்!

*anriyum cōṇitakkārriṇ aṭipaṭal yōṇi nerukkunṇal mutaliya
avattaikaḷāl apāyam nēriṭa oṭṭāmaṛ kattu ivvulakiṇiṭattē
tōrruvittaruḷiṇīr. iṅṇaṇam purinta tēvarīratu tiruvaruṭ
peruṅkaruṇait tiṛattai eṇṇaṇam arivēṇ! evvāru karutuvēṇ!
eṇṇeṇru tutippēṇ!*

TRANSLATION – Moreover, You guarded me so that no danger came to me from such ordeals as the blows of the wind of the blood and the pressing of the birth passage, and You brought me forth into this world. How shall I know the power of the great compassion of Your grace, which did all this! How shall I contemplate it! How shall I praise it!

COMMENTARY – Birth itself is an ordeal (*avattai*). Vallalar names two: the blows of the wind of the blood (*cōṇitak kārru*) and the pressing of the birth passage. God did not let danger come of them; He guarded him and brought him forth into this world. With birth, the account that began in section 5 with the call to the God of natural illumination comes to its close. In the womb God created his form, bore its impurity, guarded it from hostile tattvas, harmful forces and calamities, formed its organs, relieved its heat and hunger, removed its fear, lit its first awareness and prepared its life in the world. Now He brings it into the world. Vallalar closes the whole account as he closed the darkness of ignorance (section 2) and the father's seed (section 4), with three questions, and this time the third is praise: how shall he praise it? A footnote in the Urainadai editions compares this passage with Manikkavasagar's Potri

Tiruvakaval in the Tiruvasagam, which also counts, month by month, the dangers survived in the mother's womb.

12. NO FATHER'S CARE CAN COMPARE

எல்லாமாகிய இயற்கை இன்பக் கடவுளே! தந்தை என்பவனது
சுக்கிலப் பையின்கண் யான் வந்தமைந்த கணப்போது
தொடங்கி தாய் என்பவளது சோணிதப் பையின்கண்
சென்றடைந்த கணப்போதிற்கு முன்கணப்போது வரையுமாக
என்னால் ஒருவாறு அளவிடப்பட்ட ஒரு கோடி ஒன்பது
லக்ஷத்து அறுபதினாயிரம் கணப்போது பரியந்தம் எவ்வகைத்
தடைகளும் வாராதபடி, பகுதிப் பேரணு உருவிற்கிடந்த எனது
அகத்தினும் புறத்தினும் அருவாகியும் உருவாகியும் சலித்தல்
முதலிய இன்றி அன்பொடும் அருளொடும் பாதுகாத்திருந்த
தேவரீரது திருவருட்பெருங்கருணைத் தன்மைக்கு
இவ்வுலகில் ஒருவாறு ஒருகணப்போது பாதுகாத்தலில்
சலிப்படைந்தும் தளர்ச்சியடைந்தும் அருவருப்புற்றும்
சுதந்தரமற்றும் பராக்கிலிருந்தும் தடைபடுகின்ற தந்தை
முதலிய ஜீவர்கள் கருணைத் தன்மையை ஒப்பென்று
சொல்வதற்கு எவ்விதத்தினும் சிறிதாயினும் மனம்
துணியாமையால் அங்ஙனம் உபசரியாதவனாகி
இருக்கின்றேன். ஆகலில் தேவரீரது திருவருட்
பெருங்கருணையை என்னென்று கருதுவேன்! என்னென்று
துதிப்பேன்!

ellāmākiya iyarkai inpak kaṭavulē! tantai enpavaṇatu
cukkilap paiyiṇkaṇ yāṇ vantamainta kaṇappōtu toṭaṅki tāy
enpavalatu cōṇitaṇ paiyiṇkaṇ cenṛaṭainta kaṇappōtirku
muṇkaṇappōtu varaiyumāka eṇṇāl oruvāru aḷaviṭappaṭṭa
oru kōṭi onpatu lakṣattu arupaṭiṇāyiram kaṇappōtu
pariyantam evvakait taṭaikaḷum vārātapaṭi, pakutiṭ pēraṇu
uruvirkiṭanta enatu akattiṇum purattiṇum aruvākiyum
aruvākiyum calittal mutaliya inṛi aṇpoṭum aruḷoṭum
pātukāttirunta tēvarīratu tiruvaruṭperuṅkaruṇait taṇmaikku
ivvulakil oruvāru orukaṇappōtu pātukāttalil calippaṭaintum
taḷarceiyaṭaintum aruvaruppurum cutantaramarum
parākkiliruntum taṭaipaṭukiṇṛa tantai mutaliya jīvarka!

*karuṇait taṇmaiyai oppenru colvatarṅku evvitattiṇum
cīrītāyiṇum maṇam tuṇiyāmaiyāl anṇaṇam
upacariyātavaṇāki irukkiṇrē. ākalil tēvarīratu tiruvaruṭ
peruṅkaruṇaiyai eṇṇenru karutuvēṇ! eṇṇenru tutippēṇ!*

TRANSLATION – O God of natural bliss, who are all things! From the moment I came and settled in the seminal sac of the one called father until the moment before I reached the blood-sac of the one called mother, a span I have reckoned in some fashion at ten million, nine hundred and sixty thousand moments, You guarded me, as I lay in the atomic form of primal matter, within and without, as the formless and as form, without wearying or the like, with love and with grace, so that no hindrance of any kind came to me. In this world the father and other living beings, guarding someone in some fashion for a single moment, grow weary, grow faint, feel disgust, lack freedom, become distracted, and break off. My mind does not dare in any way, even a little, to call their compassion equal to the great compassion of Your grace; so I have remained one who will not say so, even as a courtesy. Therefore, how shall I contemplate the great compassion of Your grace! How shall I praise it!

COMMENTARY – Vallalar calls on God as the God of natural bliss, who is all things. With the God of natural truth (section 3) and of natural illumination (section 5), this completes the three names that echo the petition's opening (section 2). From the moment he came into the father's seminal sac until the moment before he reached the mother's blood-sac, he counts, "in some fashion", ten million, nine hundred and sixty thousand moments (*kaṇappōtu*). Through every one of them God guarded him as he lay in the atomic form of primal matter, within and without, as the formless and as form, without wearying, with love and with grace (*aṇpoṭum aruḷoṭum*). Beside this he sets the care of the father and other living beings. Guarding someone for a single moment, they grow weary,

grow faint, feel disgust, lack freedom, become distracted, and break off. His mind does not dare call their compassion equal to God's, in any way, even a little. In sections 3 and 4 he called his parents father and mother only by courtesy (*upacāram*). Here he withholds that courtesy from their compassion: he will not call it equal to God's even as a figure of speech. Against one moment of human care stand millions of moments of God's unbroken care, and he can only ask how to contemplate it and how to praise it.

13. NO MOTHER'S CARE CAN COMPARE

அருட்பெருஞ்ஜோதித் தனித்தலைமைக் கடவுளே! தாய்
என்பவளது சோணிதப் பையின்கண் யான் வந்தமைந்த
கணப்போது தொடங்கி இவ்வுலகில் தோன்றிய
கணப்போதிற்கு முன்கணப்போது வரையுமாக என்னால்
ஒருவாறு அளவிடப்பட்ட ஆறுகோடி நாற்பத்தெட்டு லக்ஷங்
கணப்போது பரியந்தம் எவ்வகைத் தடைகளும் எவ்வகை
ஆபத்துகளும் வாராதபடி பூதப்பேரணு உருவிலும் பிண்டப்
பெரு வடிவிலும் கிடந்த எனது அகத்தினும் புறத்தினும்
அருவாகியும் உருவாகியும் சலித்தல் முதலிய இன்றிப்
பெருந்தயவினோடு பாதுகாத்திருந்த தேவரீரது திருவருட்
பெருங்கருணைத் தன்மைக்கு இவ்வுலகில் ஒருவாறு ஒரு
கணப்போது பாதுகாத்தலிற் சலித்தும் தளர்ந்தும் அருவருத்தும்
பரதந்திரித்தும் பராக்கடைந்தும் தடைபடுகின்ற தாய் முதலிய
ஜீவர்கருணைத் தன்மையை ஒப்பென்று சொல்வதற்கு
எவ்வகையினும் எத்துணையும் மனம் துணியாமையால்
அங்ஙனம் உபசரியாதவனாகி இருக்கின்றேன். ஆகலில்
தேவரீரது திருவருட் பெருங்கருணையை என்னென்று
கருதுவேன்! எங்ஙனம் துதிப்பேன்!

*aruṭperuṇjōti taṇittalaīmaik kaṭavulē! tāy enṇavaḷatu
cōṇitaṭ paṇiṇkaṇ yāṇ vantaṁainta kaṇappōtu toṭaṅki
iṇṇulakil tōṇriya kaṇappōṭirku muṇkaṇappōtu varaiyumāka
enṇāl oruvāru aḷaviṭappaṭṭa ārukōṭi nārpattettu lakṣaṇ
kaṇappōtu pariyaṇtam evvakait taṭaikaḷum evvakai
āpattukaḷum vārātapaṭi pūṭappēraṇu uruvilum piṇṭaṭ peru*

*vaṭivilum kiṭanta eṇatu akattiṇum purattiṇum aruvākiyum
uruvākiyum calittal mutaliya inṛip peruntayaviṇōtu
pātukāttirunta tēvarīratu tiruvaruṭ peruṅkaruṇait
taṇmaikku ivvulakil oruvāru oru kaṇappōtu pātukāttalir
calittum taḷarntum aruvaruttum paratantirittum
parākkataintum taṭaiṭaṭukiṇṛa tāy mutaliya jīvar karuṇait
taṇmaiyaṭ oppenṛu colvataṛku evvakaiyiṇṇum ettuṇaiyum
maṇam tuṇiyāmaiyaḷ aṇṇaṇam upacariyātavaṇāki
irukkiṇṛēṇ. ākalil tēvarīratu tiruvaruṭ peruṅkaruṇaiyai
eṇṇenṛu karutuvēṇ! eṇṇaṇam tutippēṇ!*

TRANSLATION – O Arut Perum Jothi, God of unique supremacy! From the moment I came and settled in the blood-sac of the one called mother until the moment before I appeared in this world, a span I have reckoned in some fashion at sixty-four million, eight hundred thousand moments, You guarded me, as I lay in the elemental atomic form and in the great form of the embryo, within and without, as the formless and as form, without wearying or the like, with great kindness, so that no hindrance of any kind and no danger of any kind came to me. In this world the mother and other living beings, guarding someone in some fashion for a single moment, grow weary, grow faint, feel disgust, depend on others, become distracted, and break off. My mind does not dare in any way, to any degree, to call their compassion equal to the great compassion of Your grace; so I have remained one who will not say so, even as a courtesy. Therefore, how shall I contemplate the great compassion of Your grace! How shall I praise it!

COMMENTARY – Now Vallalar calls on God as Arut Perum Jothi, the God of unique supremacy, and measures the second stage. From the moment he came to rest in the mother's blood-sac until the moment before he appeared in this world, he reckons, in some fashion, sixty-four million, eight hundred thousand moments (*kaṇappōtu*). Through all of them, while he lay in the elemental atomic form (*pūtap*

pēraṇu) and in the great form of the embryo (*piṇṭam*), God guarded him within and without, as the formless and as form, without wearying, with great kindness (*peruntayavu*), so that no hindrance and no danger of any kind came to him. Then, as he did for the father, he names how the care of the mother and other living beings falls short. Guarding someone for a single moment, they grow weary, grow faint, feel disgust, depend on others, become distracted, and break off. So his mind does not dare, to any degree, call their compassion equal to God's, and he will not say so even as a courtesy. Section 12 measured God's care in the father's seed; this section measures it in the mother's womb. Both end with the same two questions: how shall he contemplate the great compassion of God's grace, and how shall he praise it?

14. DRAWN OUT OF THE GREAT DARKNESS IN A MOMENT

யாவராலும் பிரித்தற்கு ஒருவாற்றானும் கூடாத பாசம் என்னும்
மகாந்தகாரத்தில் யான் அது என்னும் பேதந் தோன்றாது
அருகிக் கலந்து அளவிறந்த காலம் முன்பின் என்பதின்றி
மூர்ச்சித்துக் கிடந்த என்னை அம்மகாந்தகாரத்தி னின்றும் ஒரு
கணப்பொழுதினுள் அதிகாரணக் கிரியையால் அதிகாரணப்
பகுதி உருவில் பிரித்தெடுத்தருளிய தேவரீரது திருவருட்
பேராற்றலை என்னென்று கருதி என்னென்று துதிப்பேன்!

*yāvarālum pirittarku oruvārrāṇum kūṭāta pācam eṇṇum
makāntakārattil yāṇ atu eṇṇum pētan tōṇrātu arukik kalantu
aḷaviṛanta kālam munpiṇ eṇṇpatiṇṇi mūrccittuk kiṭanta eṇṇai
ammakāntakāratti ṇiṇṇum oru kaṇappoḷutiṇuḷ atikāraṇak
kiriyaīyāl atikāraṇap pakuti uruvil pirittetuttaruḷiya
tēvarīratu tiruvaruṭ pērārralai eṇṇeṇṇu karuti eṇṇeṇṇu
tutippēn!*

TRANSLATION – I lay in the great darkness called bondage,
from which no one could in any way separate me. Shrunk

and mingled with it, so that no difference between "I" and "it" appeared, I lay in a swoon for time beyond measure, with no before and no after. Within a single moment, by supra-causal action, You separated me out of that great darkness and drew me forth in a supra-causal form of primal matter. How shall I contemplate, how shall I praise the great power of Your grace!

COMMENTARY – This section has no call to God of its own. It follows the praise that closes section 13 and turns from God's compassion to God's power (*pērārral*). Vallalar goes back to the state before any body. He lay in the great darkness called *pācam*, bondage, for time beyond measure, with no before and no after. He was so shrunken and mingled with it that no difference between "I" and "it" appeared, and he lay in a swoon. No one, he says, could in any way separate him from it. God did it within a single moment, by supra-causal action (*atikāraṇak kiriyai*), separating him out of the darkness in a supra-causal form of *pakuti*, primal matter. This is the first of the forms through which he would pass; the next section follows him through the rest. Section 2 spoke of the same darkness: there he lay shrunken, a tiny atom-soul, in the great darkness of bondage called ignorance, until God, as the inner light within him, lifted him out and placed him in this human body.

15. FROM CAUSAL FORM TO THIS BODY IN A MOMENT

சத்திய ஞானானந்தத் தனித்தலைமைக் கடவுளே! காரணக்
கிரியையால் காரணப்பகுதி உருவினும், அதிசூக்குமக்
கிரியையால் அதிசூக்குமப் பகுதி உருவினும், சூக்குமக்
கிரியையால் சூக்குமப்பகுதி உருவினும், பரத்துவ
சத்திசத்தரால் பூத உருவினும், அபரத்துவ சத்திசத்தரால் பவுதிக
வடிவினும் ஒரு கணப்போதினுள் என்னைச் செலுத்தாமற்

செலுத்திய தேவரீரது திருவருட் பேராற்றலை என்னென்று
கருதி என்னென்று துதிப்பேன்!

*cattiya ñāñānantat tañittalaïmaik kaṭavuḷē! kārāṇak
kiriyaïyāl kārāṇappakuti uruviṇum, aticūkkumak kiriyaïyāl
aticūkkumap pakuti uruviṇum, cūkkumak kiriyaïyāl
cūkkumappakuti uruviṇum, parattuva catticattarāl pūta
uruviṇum, aparattuva catticattarāl pavutika vaṭiviṇum oru
kaṇappōtiṇuḷ eṇṇaïc celuttāmaṛ celuttiya tēvarīratu tiruvaruṭ
pērārṛalai eṇṇeṇṇu karuti eṇṇeṇṇu tutippēṇ!*

TRANSLATION – O God of unique supremacy, who are true Wisdom and Bliss! By causal action You moved me into a causal form of primal matter; by ultra-subtle action, into an ultra-subtle form of primal matter; by subtle action, into a subtle form of primal matter; through the higher energies and their agents, into a form of the elements; and through the lower energies and their agents, into the physical form. All this You did within a single moment, moving me without moving me. How shall I contemplate, how shall I praise the great power of Your grace!

COMMENTARY – Vallalar calls on God as the God of unique supremacy who is true Wisdom and Bliss. Section 14 drew him out of bondage in a supra-causal form. This section names the forms that followed, step by step, each with its own means. By causal action God moved him into a causal form, by ultra-subtle action into an ultra-subtle form, and by subtle action into a subtle form; each of these is a form of *pakuti*, primal matter. Then the means change. Through the higher energies and their agents (*parattuva catti cattar*) he came into a form of the elements (*pūtam*). Through the lower energies and their agents (*aparattuva catti cattar*) he came into the physical form (*pavutika vaṭivu*). Vallalar says all of this happened within a single moment. And he says God moved him "without moving" him (*celuttāmaṛ celuttiya*). He leaves the paradox as it stands. Section 16 has

the same turn of phrase, where God, standing within, makes the whole body appear without appearing.

16. ALL THE PARTS OF THIS BODY, WITHIN AND WITHOUT

அகண்ட பூரணானந்தராகிய அருட்பெருஞ்ஜோதிக் கடவுளே! ஜீவனை ஆதரிப்பிக்கும் பூதப் பிருதிவித் தோற்றமும், ஜீவனை விருத்தி செய்விக்கும் பூத நீர்த் தோற்றமும், ஜீவனை விளக்கஞ் செய்விக்கும் பூதாக்கினித் தோற்றமும், ஜீவனை அதிகரிப்பிக்கும் பூத வாயுத் தோற்றமும், ஜீவனை வியாபகஞ் செய்விக்கும் பூத வெளித் தோற்றமும், உபப்பிருதிவி உபநீர் உபாக்கினி உபவாயு முதலிய தோற்றங்களும், அவைகள் இருக்கும் இடங்களும், தொழிலிடம் முதலிய இடங்களும், ஒலி அறிவு, உருவ அறிவு, சுவை அறிவு, நாற்ற அறிவு, பரிசு அறிவு என்னும் ஐவகைக் குணஅறிவுகளும், அவைகள் இருத்தற்குரிய செவி கண் நாக்கு மூக்கு மெய் என்னும் உள்ளிடப் பொறிகளும், அவைகள் உத்தியோகித்தற்குரிய வெளியிடப் பொறிகளும், வசனித்தறிதல் நடந்தறிதல் கொடுத்தெடுத்தறிதல் மலம் விடுத்தறிதல் சலம் விடுத்தறிதல் என்னும் ஐவகைத் தொழிலறிவுகளும், அவைகள் இருத்தற்குரிய வாக்கு பாதம் கை நீர்வாயில் அபானவாயில் என்னும் கரும உள்ளிடப் பொறிகளும், அவைகள் தொழிற்படற் குரிய கருமப் புறவிடப்பொறிகளும், நினைத்தல் விசாரித்தல் நிச்சயித்தல் அகங்கரித்தல் என்னும் சூக்குமக் கரணத் தொழில்களும், அவைகளை இயற்றும் மனம், புத்தி, சித்தம், அகங்காரம் என்னும் சூக்கும கரணங்களும், அவைகளை இயற்றுவிக்கும் அதிசூக்கும கரணங்களும் அக்கரணங்களின் உபகரணங்களாகிப் பலபல பேதப்பட்டு விரிந்த சத்துவம், ராஜசம், தாமச முதலிய குணங்களும், அவைகள் இருத்தற்கும் உத்தியோகித்தற்கும் இடங்களும், பருவஞ்செய்தல் தகுதிசெய்தல் இச்சைசெய்தல் தெரிவுசெய்தல் அதிகாரஞ்செய்தல் காரணஞ்செய்தல் காரியஞ்செய்தல் முதலிய இடைப்பாட்டுத் தொழில்களும், அவைகளை இயற்றும்பொழுது இயைபு இச்சை அறிவு முதலிய கருவிகளும், அக்கருவிகளுக்குரிய இடங்களும்,

அவைகள் உத்தியோகித்தற்குரிய இடங்களும், துரிசு நீக்குவித்தல் சுகம் விழைவித்தல் தூய்மை செய்வித்தல் இன்பமடைதற்கு வழியாயிருத்தல் துணையாயிருத்தல் முதலிய பரத்துவத் தொழில்களும், அவைகளை இயற்றுதற்குரிய தத்துவங்களும், அவைகளிருத்தற்குரிய இடங்களும், பிரேரித்தற்குரிய இடங்களும், அறிதல் அறிவித்தல் அனுபவித்தல் அனுபவிப்பித்தல் முதலிய முக்கியத் தொழில்களும், அவைகளை இயற்றுகின்ற சத்தி சத்தர்களும், அவர்கள் இருத்தற்குரிய இடங்களும், அவர்கள் அதிகரித்தற்குரிய இடங்களும், வாதவிருத்தி பித்தவிருத்தி சிலேட்டும விருத்திகளும், அவைகள் இருக்குமிடங்களும், உத்தியோகிக்குமிடங்களும், சூரியசத்தி சந்திரசத்தி அக்கினிசத்தி தாரகைசத்தி பிரம்சத்தி மாயாசத்தி ருத்திரசத்தி முதலிய சத்திகளும் அவர்கள் இருத்தற்கும் அதிகரித்தற்கும் உரிய இடங்களும், அச்சத்திகளை நடத்தும் சத்தர்களும் அவர்கள் இருத்தற்கும் அதிகரித்தற்கும் உரிய இடங்களும், நனவு கனவு சுழுத்தி முதலிய அவத்தைகளும் அவைகள் இருத்தற்குரிய இடங்களும் இங்ஙனம் இன்னும் பற்பல அக உறுப்புகளும் அகப்புற உறுப்புகளும், மீத்தோல் புடைத்தோல் வந்தோல் மென்தோல் முதலிய தோல்வகைகளும், வெண்ணரம்பு செந்நரம்பு பசுநரம்பு சிறுநரம்பு பெருநரம்பு முதலிய நரம்பின் வகைகளும், பேரென்பு சிற்றென்பு நீட்டென்பு முடக்கென்பு முதலிய என்பின் வகைகளும், நல்லிரத்தம் புல்லிரத்தம் கலவையிரத்தம் கபிலையிரத்தம் முதலிய இரத்த வகைகளும் மெல்லிறைச்சி கல்லிறைச்சி மண்ணிறைச்சி நீரிறைச்சி முதலிய இறைச்சி வகைகளும், மேல்நிலைச்சுக்கிலம் கீழ்நிலைச்சுக்கிலம் முதலிய சுக்கில வகைகளும், ஓங்காரமுளை ஆங்காரமுளை முதலிய மூளைவகைகளும், தலையமுதம் இடையமுதம் முதலிய அமுதவகைகளும், வெண்மை செம்மை பசுமை கருமை பொன்மை என்னும் வண்ண வகைகளும், வெண்மையிற்செம்மை வெண்மையிற்பசுமை வெண்மையிற்கருமை வெண்மையிற்பொன்மை; செம்மையின்வெண்மை செம்மையிற்பசுமை செம்மையிற்கருமை செம்மையிற்பொன்மை; பசுமையின்வெண்மை பசுமையிற்செம்மை பசுமையிற்பொன்மை பசுமையிற்கருமை;

கருமையின்வெண்மை கருமையிற்செம்மை
கருமையிற்பசுமை கருமையிற்பொன்மை;
பொன்மையின்வெண்மை பொன்மையிற்செம்மை
பொன்மையிற்பசுமை பொன்மையிற்கருமை என்னும்
வண்ண பேதவகைகளும், இவைகள் இவைகள் இருத்தற்குரிய
இடங்களும் செயல்வகைகளும் பயன் வகைகளும் இங்ஙனம்
இன்னும் பற்பல புறஉறுப்புகளும் புறப்புறஉறுப்புகளும்
எனக்கு உபகரிக்கும் பொருட்டு இப்பவுதிக வடிவின்கண்
ஒருங்கே உள்நின்று தோன்ற உள்நின்று தோற்றாது
தோற்றுவித்த தேவரீரது திருவருட் பேராற்றலை எங்ஙனம்
அறிந்து எவ்வாறு கருதி என்னென்று துதிப்பேன்!

akaṇṭa pūraṇāṇantarākīya aruṭperuñjōtik kaṭavuḷē! jīvaṇai
ātarippikkum pūtap pirutivit tōṛramum, jīvaṇai virutti
ceyvikkum pūta nīrt tōṛramum, jīvaṇai viḷakkañ ceyvikkum
pūtākkiṇit tōṛramum, jīvaṇai atikarippikkum pūta vāyut
tōṛramum, jīvaṇai viyāpakañ ceyvikkum pūta veḷit
tōṛramum, upappirutivi upanīr upākkiṇi upavāyu mutaliya
tōṛraṇkaḷum, avaikaḷ irukkum iṭaṇkaḷum, toḷiḷitaṁ mutaliya
iṭaṇkaḷum, oli aṛivu, uruva aṛivu, cuvai aṛivu, nārṛa aṛivu,
parica aṛivu eṇṇum aivakaik kuṇa-aṛivukaḷum, avaikaḷ
iruttarkuriya cevi kaṇ nākkum mūkkum mey eṇṇum uḷḷitaṁ
porikaḷum, avaikaḷ uttiyōkittarkuriya veḷiyiṭaṁ porikaḷum,
vacanittarital naṭantarital koṭuttetṭut tarital malam
viṭuttarital calam viṭuttarital eṇṇum aivakait
toḷilarivukaḷum, avaikaḷ iruttarkuriya vākkum pātam kai
nīrvāyil apāṇavāyil eṇṇum karuma uḷḷitaṁ porikaḷum,
avaikaḷ toḷirpaṭar kuriya karumap puraviṭapporikaḷum,
niṇaittal vicārittal niccayittal akaṇkarittal eṇṇum cūkkumak
karaṇat toḷilkaḷum, avaikaḷai iyaṛṛum maṇam, putti, cittam,
akaṇkāram eṇṇum cūkkuma karaṇaṇkaḷum, avaikaḷai
iyaṛṛuvikkum aticūkkuma karaṇaṇkaḷum akkaṇaṇkaḷiṇ
upakaraṇaṇkaḷākip palapala pētappaṭtu virinta cattuvam,
rājacam, tāmaca mutaliya kuṇaṇkaḷum, avaikaḷ iruttarkum
uttiyōkittarkum iṭaṇkaḷum, paruvañceyṭal takuticeyṭal
iccaiceyṭal terivuceyṭal atikārañceyṭal kāraṇaṇceyṭal
kāriyañceyṭal mutaliya iṭaippāṭṭut toḷilkaḷum, avaikaḷai

iyarrumpoḷutu iyaipu iccai arivu mutaliya karuvikaḷum,
akkaruvikaḷukkuriya iṭaṅkaḷum, avaikaḷ uttiyōkittarkuriya
iṭaṅkaḷum, turicu nīkkuvittal cukam vīlaivittal tūymai
ceyvittal inṇamaṭaitarku vaḷiyāyiruttal tuṇaiyāyiruttal
mutaliya parattuvat toḷilkaḷum, avaikaḷai iyarrutararkuriya
tattuvaṅkaḷum, avaikaḷiruttarkuriya iṭaṅkaḷum,
pirērittarkuriya iṭaṅkaḷum, aṟital aṟivittal aṇupavittal
aṇupavippittal mutaliya mukkiyat toḷilkaḷum, avaikaḷai
iyarrukiṇṇa catti cattarkaḷum, avarkaḷ iruttarkuriya
iṭaṅkaḷum, avarkaḷ atikarittarkuriya iṭaṅkaḷum, vātavirutti
pittavirutti cilēṭṭuma viruttikaḷum, avaikaḷ
irukkumiṭaṅkaḷum, uttiyōkikkumiṭaṅkaḷum, cūriyacatti
cantiracatti akkiṇicatti tārakaicatti piramacatti māyācatti
ruttiracatti mutaliya cattikaḷum avarkaḷ iruttarkum
atikarittarkum uriya iṭaṅkaḷum, accattikaḷai naṭattum
cattarkaḷum avarkaḷ iruttarkum atikarittarkum uriya
iṭaṅkaḷum, naṇavu kaṇavu cuḷutti mutaliya avattaikaḷum
avaikaḷ iruttarkuriya iṭaṅkaḷum innāṇam inṇum paṇṇala aka
uruppukaḷum akappura uruppukaḷum, mīttōḷ puṭaittōḷ vaṇtōḷ
meṇtōḷ mutaliya tōlvakaikaḷum, veṇṇarampu cennarampu
pacunarampu ciṇṇarampu perunarampu mutaliya
narampiṇ vakaikaḷum, pēreṇṇu ciṇṇeṇṇu nīṭṇeṇṇu
muṭakkeṇṇu mutaliya eṇṇiṇ vakaikaḷum, nallirattam
pullirattam kalavaiyirattam kapilaiyirattam mutaliya iratta
vakaikaḷum melliraicci kalliraicci maṇṇiraicci nīraicci
mutaliya iraicci vakaikaḷum, mēlnilaiccukkilam
kīlnilaiccukkilam mutaliya cukkila vakaikaḷum, ōṅkāramūlai
āṅkāramūlai mutaliya mūḷaivakaikaḷum, talaiyamutam
iṭaiyamutam mutaliya amutavakaikaḷum, veṇmai cemmai
pacumai karumai poṇmai eṇṇum vaṇṇa vakaikaḷum,
veṇmaiyr̥cemmai veṇmaiyr̥pacumai veṇmaiyr̥karumai
veṇmaiyr̥poṇmai; cemmaiyr̥veṇmai cemmaiyr̥pacumai
cemmaiyr̥karumai cemmaiyr̥poṇmai; pacumaiyr̥veṇmai
pacumaiyr̥cemmai pacumaiyr̥poṇmai pacumaiyr̥karumai;
karumaiyr̥veṇmai karumaiyr̥cemmai karumaiyr̥pacumai
karumaiyr̥poṇmai; poṇmaiyr̥veṇmai poṇmaiyr̥cemmai

*poṇmaiṇṇipacumai poṇmaiṇṇikarumai eṇṇum vaṇṇa
pētavakaikaḷum, ivaikaḷ ivaikaḷ iruttarkuriya iṭaṇkaḷum
ceyalvakaikaḷum payaṇ vakaikaḷum iṇṇaṇam iṇṇum parpala
pura-uruppukaḷum purappura-uruppukaḷum eṇakku
upakarikkum poruṭṭu ippavutika vaṭivinṇaṇ oruṇkē ulṇinru
tōṇra ulṇinru tōṇrātu tōṇruvitta tēvarīratu tiruvaruṭ
pērārralai eṇṇaṇam aṇintu evvāru karuti eṇṇeṇru tutippēṇ!*

TRANSLATION – O God Arut Perum Jothi, who are undivided, complete Bliss! There is the appearance of earth as an element, which supports the soul; of water as an element, which makes the soul grow; of fire as an element, which makes the soul shine; of air as an element, which makes the soul increase; and of space as an element, which makes the soul pervade. There are the appearances of secondary earth, secondary water, secondary fire, secondary air and the rest, with the places where they dwell and places such as their places of work. There are the five kinds of knowing through qualities: knowing sound, knowing form, knowing taste, knowing smell and knowing touch; the inner organs in which they dwell, called ear, eye, tongue, nose and body; and the outer organs through which they work. There are the five kinds of knowing through action: knowing by speaking, knowing by walking, knowing by giving and taking, knowing by voiding excrement and knowing by voiding urine; the inner organs of action in which they dwell, called speech, feet, hands, the urinary opening and the anal opening; and the outer organs of action through which they act. There are the actions of the subtle instruments, called thinking, considering, deciding and asserting "I"; the subtle instruments that perform them, called mind, intellect, the reflecting mind and the sense of "I"; the ultra-subtle instruments that set those to work; and the qualities, sattva, rajas, tamas and the rest, which serve those instruments as their aids and branch out into many, many kinds, with the places where they dwell and work.

There are the intermediate actions, such as bringing to maturity, making fit, desiring, discerning, ruling, causing and effecting; the instruments at work while these are performed, such as union, desire and knowledge; the places that belong to those instruments; and the places where they work. There are the higher actions, such as causing impurity to be removed, causing happiness to be desired, causing purity, being the way to attain bliss and being a help; the tattvas that perform them; the places where they dwell; and the places from which they give the impulse. There are the chief actions, such as knowing, making known, experiencing and causing to experience; the energies and their agents that perform them; the places where they dwell; and the places where they hold sway. There are the workings of wind, bile and phlegm, with the places where they dwell and the places where they work. There are the energies, such as the energy of the sun, the energy of the moon, the energy of fire, the energy of the stars, the energy of Brahma, the energy of Maya and the energy of Rudra, with the places where they dwell and hold sway; and the agents who run those energies, with the places where they dwell and hold sway. There are the states, such as waking, dreaming and deep sleep, with the places where they dwell. And in this way there are many, many more inner organs and inner-outer organs. There are the kinds of skin, such as the outer skin, the covering skin, the tough skin and the soft skin; the kinds of nerve, such as white, red, green, small and large nerves; the kinds of bone, such as large, small, long and bent bones; the kinds of blood, such as good blood, poor blood, mixed blood and tawny blood; the kinds of flesh, such as soft, hard, earthy and watery flesh; the kinds of seed, such as the upper and the lower; the kinds of brain, such as the Ōṅkāra brain and the Āṅkāra brain; and the kinds of nectar, such as the nectar of the head and the nectar of the middle. There are the kinds of colour, called white, red, green, black and gold,

and the kinds of blended colour, called red in white, green in white, black in white and gold in white; white in red, green in red, black in red and gold in red; white in green, red in green, gold in green and black in green; white in black, red in black, green in black and gold in black; white in gold, red in gold, green in gold and black in gold. There are the places where each of these dwells, their kinds of action and their kinds of use. And in this way there are many, many more outer organs and outer-outer organs. All these, to serve me, You made appear together within this physical form: standing within, You made them appear, and standing within, You did not appear. How shall I know, how shall I contemplate, how shall I praise the great power of Your grace!

COMMENTARY – This section is one long sentence in the Tamil. It calls on Arut Perum Jothi, undivided, complete Bliss, and lists all that God made appear within this physical body; its verb and its cry of praise come only at the close. The list moves from within to without. First come the five elements (*pūtam*), each named with what it does for the soul (*jīvan*): earth supports it, water makes it grow, fire makes it shine, air makes it increase, space makes it pervade. Then come the secondary elements; five kinds of knowing through qualities, with their inner and outer organs; and five kinds of knowing through action. Even speaking, walking, giving and taking, and voiding excrement and urine he calls a knowing (*aṛital*). Then come the subtle instruments (*karaṇam*), mind, intellect, *cittam* and *akaṅkāram*, with the ultra-subtle instruments behind them and the qualities (*kuṇam*) that serve them; the intermediate actions; and the higher actions, such as causing impurity to be removed and being the way to bliss, with the tattvas that perform them. Then come the chief actions of knowing and experiencing, done by energies and their agents (*catti cattar*); wind, bile and phlegm; the

energies of the sun, moon, fire and stars, and of Brahma, Maya and Rudra, with the agents who run them; and the states of waking, dreaming and deep sleep. These he counts as inner and inner-outer organs. Last come the outer and outer-outer organs: skin, nerve, bone, blood, flesh, seed, brain and nectar, and five colours with their twenty blends. All of it God made appear together to serve him, standing within and not appearing. Section 15 has the same turn of phrase: God moved him without moving him. He can only ask how to know, contemplate and praise that power.

17. BORN HUMAN, IN A PLACE WHERE GOOD QUALITIES GROW

சுத்த சன்மார்க்க லக்ஷிய சத்திய ஞானக் கடவுளே! ஜீவர்களாற்
கணித்தறியப்படாத பெரிய உலகின்கண்ணே, பேராசை
பெருங்கோபம் பெருமோகம் பெருமதம் பெருலோபம்
பேரழுக்காறு பேரகங்காரம் பெருவயிரம் பெருமடம்
பெருமயக்கம் முதலிய பெருங்குற்றங்களே பெரும்பாலும்
விளைவதற்குரிமையாகிய மற்றை இடங்களிற் பிறப்பியாமல்,
குணங்களே பெரும்பாலும் விளைதற்குரிய இவ்விடத்தே,
உறுப்பில் குறைவுபடாத உயர் பிறப்பாகிய இம்மனிதப்
பிறப்பில் என்னைப் பிறப்பித்தருளிய தேவரீரது பேரருட்
பெருங்கருணைத் திறத்தை என்னென்று கருதி என்னென்று
துதிப்பேன்!

*cutta caṇmārka lakṣiya cattiya ñāṇak kaṭavulē! jīvarkaḷār
kaṇittariyappaṭāta periya ulakiṇkaṇṇē, pērācai peruṇkōpam
perumōkam perumatam perulōpam pēraḷukkāru
pēraṇkāṇāram peruvayiram perumaṭam perumayakkam
mutaliya peruṇkurraṇkaḷē perumpālum
viḷaivataṛkurimaiyākiya marrai iṭaṇkaḷiṛ piṛappiyāmal,
kuṇaṇkaḷē perumpālum viḷaitaṛkuriya ivviṭattē, uṛuppiḷ
kuṛaivupaṭāta uyar piṛappākiya immanitaṭ piṛappil enṇaiṭ
piṛappittaruḷiya tēvarīratu pēraṛuṭ peruṇkaruṇait tirattai
enṇenru karuti enṇenru tutippēn!*

TRANSLATION – O God of true wisdom, the goal of Suddha Sanmarkkam! In this great world, which living beings cannot measure, there are other places where great faults mostly grow: great greed, great anger, great lust, great pride, great miserliness, great envy, great egotism, great hatred, great folly, great delusion and the rest. You did not have me born in those places. Here, where good qualities mostly grow, You graciously had me born in this human birth, the high birth, lacking in no limb. How shall I contemplate the power of the great compassion of Your great grace! How shall I praise it!

COMMENTARY – Vallalar calls on God as the God of true wisdom (*cattiya nāṇam*) who is the goal (*lakṣyam*) of Suddha Sanmarkkam. Then he gives thanks for where and how he was born. The world, he says, is so great that living beings cannot measure it. In other places in it, great faults mostly grow, and he names ten, each one called great: greed, anger, lust, pride, miserliness, envy, egotism, hatred, folly and delusion. God did not have him born there. He was born "here" (*ivviṭattē*), where good qualities mostly grow, and in the human birth, which he calls the high birth, lacking in no limb. A footnote in the Urainadai editions describes this passage as his thanks to God for having him born in the Tamil land; in section 21 he gives thanks that God fixed his mind on Tamil. In section 2 he called the human body the highest of all the bodies that are born, with six kinds of awareness; here he adds the place and the whole body. All of it, he says, is the work of the great compassion of God's great grace, and he can only ask how he shall contemplate it and how he shall praise it.

18. PROTECTED FROM INFANCY TO BOYHOOD

அருட்பெரு வெளியின்கண்ணே அருட்பெருஞ்ஜோதி
வடிவராகி விகற்பமில்லாது விளங்குகின்ற மெய்ப்பொருட்
கடவுளே! சிசுப் பருவந் தொடங்கிக் குமாரப் பருவம்
வரையில் பேய்வெருட்டல் தோஷந்தாங்கல் பால்
எதிரெடுத்தல் சவலைக்குருந்தாதல் நோய்ப் பிணிப்புண்டல்
பசியால் அரற்றல் பயத்தால் உலம்புதல் உண்டி உவட்டல்
உடம்பொடுநேர்தல் முதலிய எவ்வகைத் தடைகளாலும்
தடைபடாமல் எனது அகத்தும் புறத்தும் காத்திருந்து
வளர்த்தருளிய தேவரீரது பேரருட் பெருங்கருணைத் திறத்தை
என்னென்று கருதி என்னென்று துதிப்பேன்!

*arutperu veliyiṇkaṇṇē arutperuñjōti vaṭivarāki
vikarpamillātu viḷaṅkukiṇra meyporuṭ kaṭavuḷē! cicup
paruvan toṭaṅkik kumārap paruvam varaiyil pēyveruṭṭal
tōṣantāṅkal pāl etireṭuttal cavalaikkuruntātal nōyp
piṇippuṇṭal paciṇyāl ararṇal payattāl ulamputal uṇṭi uvaṭṭal
uṭampoṭunērtal mutaliya evvakait taṭaikaḷālum
taṭaipaṭāmal eṇatu akattum purattum kāttiruntu
vaḷarttaruḷiya tēvarīratu pēraruṭ peruṅkaruṇait tiṟattai
eṇṇeṇru karuti eṇṇeṇru tutippēṇ!*

TRANSLATION – O God, the True Reality, who shines without any division in the form of Arut Perum Jothi in the great Space of Grace! From infancy until boyhood You kept watch within me and without and raised me, so that no hindrance of any kind hindered me: being frightened by spirits, suffering affliction, vomiting milk, becoming a weakly child, being seized by disease, crying from hunger, crying out in fear, turning from food, mishaps to the body and the rest. How shall I contemplate the power of the great compassion of Your great grace! How shall I praise it!

COMMENTARY – Vallalar calls on God as the True Reality (*meyporuḷ*), who shines without any division in the form of Arut Perum Jothi in the great Space of Grace (*arutperu*

veli). Then he looks back on his childhood, from infancy (*cicup paruvam*) to boyhood (*kumārap paruvam*), and names its dangers one by one: being frightened by spirits, suffering affliction (*tōṣam*), bringing up milk, becoming a weakly child (*cavalai*), being seized by disease, crying from hunger, crying out in fear, turning from food, and mishaps to the body. None of them hindered him, because God kept watch within him and without and raised him. The God who shines in the great Space of Grace is the same God who guarded a small child from hunger and fright. The next two sections stay in his boyhood: the faults God kept him from and the good ways God led him into (section 19), and the learning God gave him from within (section 20).

19. KEPT FROM CHILDISH FAULTS, LED TO GOOD WAYS

அறிவார் அறியும் வண்ணங்களெல்லாம் உடைய பேரருட்
பெருஞ்ஜோதிப் பெருந்தகைக் கடவுளே! குமாரப்
பருவத்திற்றானே உலகில் சிறுவர்களுடன் கூடிச்
சிறுவிளையாட்டியற்றல் சிற்றுண்டிவிழைதல் சித்திரம்பயிறல்
அதிசயம்பார்த்தல் அசங்கியம் பேசல் அவலித்தழுதல்
சிறுசண்டை செய்தல் சிறுகுறும்பியற்றல் தன்வசத்துழலல்
தாய்வயிற் சலித்தல் முதலிய குற்றங்களில் என்னைச் சிறிதும்
செலுத்தாமல் ஓர் சிறிது அறிவு விளங்கப் புரிந்து
இடந்தனித்திருத்தல் இச்சையின்றி நுகர்தல்
ஜெபதபஞ்செய்தல் தெய்வம்பராவல் பிறவுயிர்க்கிரங்கல்
பெருங்குணம்பற்றல் பாடிப்பணிதல் பத்திசெய்திருத்தல்
முதலிய நற்செய்கைகளில் என்னைச் செலுத்திய தேவரீரது
பேரருட் பெருங்கருணைத் திறத்தை என்னென்று கருதி
என்னென்று துதிப்பேன்!

arivār ariyum vaṇṇaṅkaḷellām uṭaiya pēraruṭ peruṇjōtip
peruntakaik kaṭavuḷē! kumārap paruvattiṟṇāṇē ulakil
cīruvarkaḷuṭaṇ kūṭic cīruvīlaiyāṭṭiyarral cīruṇṭivīḷaital
cittirampayīral aticayampārttal acaṅkiyam pēcal

*avalittalūtal cīrucan̄tai ceytal cīrurumpiyarral
taṇvacattulalal tāyvayīr calittal mutaliya kurraṇkaḷil en̄naic
cīritum celuttāmal ōr cīritu aṇivu vīḷaṇkap purintu
iṭantaṇittiruttal iccayiṇri nukartal jepatapaṇceyatal
teyvamparāval pīravuyirkkirāṇkal peruṇkuṇamparral
pāṭippaṇital patticeytiruttal mutaliya nar̄ceykaikaḷil en̄naic
celuttiya tēvarīratu pēraruṭ peruṇkaruṇait tīrattai en̄nenru
karuti en̄nenru tutippēn!*

TRANSLATION – O God of great nobility, Arut Perum Jothi of great grace, who has every form that knowers know! In my boyhood itself, You did not lead me even a little into faults such as joining the boys of the world in childish games, craving snacks, practising idle arts, gaping at spectacles, speaking foul words, whining and wailing, picking petty quarrels, doing small mischief, roaming at my own will and fretting at my mother. You made a little understanding shine in me and led me into good deeds such as staying alone in a secluded place, eating without craving, doing prayer and austerity, praising God, having compassion for other living beings, holding to noble qualities, singing and bowing down, and abiding in devotion. How shall I contemplate the power of the great compassion of Your great grace! How shall I praise it!

COMMENTARY – Vallalar calls on God as the God of great nobility, Arut Perum Jothi of great grace, who has every form that knowers know. Then he tells what God did in his boyhood (*kumārap paruvam*). God did not lead him, even a little, into the faults of boys: childish games, craving snacks, idle arts, gaping at spectacles, foul talk, whining, petty quarrels, mischief, roaming at his own will, fretting at his mother. God made a little understanding shine in him and led him into good deeds: staying alone, eating without craving, prayer and austerity (*japa* and *tapas*), praising God, having compassion for other living beings (*pīravuyirkku iraṇkal*), holding to noble qualities, singing

and bowing, abiding in devotion. Compassion for other lives already stands among a child's good deeds; in section 25 it returns as the good endeavour of compassion that longs for all living beings to attain bliss. He claims none of these virtues as his own. The verbs belong to God: You did not lead me into faults; You led me into good deeds. So the section ends in the petition's refrain.

20. THE INNER TEACHER

எல்லாம் ஆனவராயும் ஒன்றும் அல்லாதவராயும் எல்லா
அண்ட சராசரங்களின் அகத்தும் புறத்தும் நிறைந்து
விளங்குகின்ற தனித்தலைமைக் கடவுளே! குமாரப்
பருவத்தில் என்னைக் கல்வியில் பயிற்றும்
ஆசிரியரையின்றியே என் தரத்தில் பயிற்று
அறிதற்கருமையாகிய கல்விப் பயிற்சியை எனதுள்ளகத்தே
இருந்து பயிற்றுவித்தருளினீர்.

*ellām āṇavarāyum oṇṇum allātavarāyum ellā aṇṭa
carācarāṇkaḷiṇ akattum purattum niraṇtu viḷaṅkukiṇṇa
taṇittalaṇmaik kaṭavuḷē! kumārap paruvattil eṇṇaik kalviyil
payirrum ācīriyaraṇiṇṇiyē eṇ tarattil payiṇru
aritaṅkarumaṇiyākiya kalvip payirciyai eṇatuḷḷakattē iruntu
payirruvittaruḷiṇṇīr.*

TRANSLATION – O God of unique supremacy, who is all things and yet none of them, and who fills and shines within and without all the universes and all that moves and does not move! In my boyhood, with no teacher to train me in learning, You dwelt within my heart and graciously trained me in a learning that, at my level, was very hard to study and to know.

COMMENTARY – Vallalar calls on God as the God of unique supremacy, who is all things and yet none of them, and who fills and shines within and without all the universes and all that moves and does not move. That same God dwelt within one boy's heart. In his boyhood no teacher trained him in

learning (*kalvi*). God trained him from within his heart (*ullakam*), in a learning that at his level was very hard to study and to know. A footnote in the Urainadai editions takes this passage as his own testimony that God taught him and that he studied under no other teacher. He claims no credit for it. As in every stage this petition tells, the doer is God: You trained me. The next section says where that inner training led: to Tamil, and to the hymns God made him sing in it.

21. TAMIL, THE SOUTHERN LANGUAGE GIVEN BY GRACE

இடம்பத்தையும் ஆரவாரத்தையும் பிரயாசத்தையும்
பெருமறைப்பையும் போதுபோக்கையும்
உண்டுபண்ணுகின்ற ஆரிய முதலிய பாஷைகளில் எனக்கு
ஆசை செல்லவொட்டாது, பயிலுதற்கும் அறிதற்கும் மிகவும்
இலேசுடையதாய்ப் பாடுதற்கும் துதித்தற்கும் மிகவும்
இனிமை உடையதாய் சாகாக்கல்வியை இலேசில்
அறிவிப்பதாய்த் திருவருள் வலத்தாற் கிடைத்த தென்மொழி
ஒன்றனிடத்தே மனம் பற்றச்செய்து அத்தென்மொழிகளால்
பல்வகைத் தோத்திரப் பாட்டுக்களைப் பாடுவித்தருளினீர்.

*iṭampattaiyum āravārat̤aiyum pirayācattaiyum
perumaraiṭṭaiyum pōtupōkkaiyum uṇṭupaṇṇukiṇṇa āriya
mutaliya pāṣaikaḷil eṇakku ācai cellavoṭṭātu, payilutaṛkum
aritaṛkum mikavum ilēcuṭaiyatāyp pāṭutaṛkum tutittaṛkum
mikavum iṇimai uṭaiyatāy cākākkalviyai ilēcil aṇivippatāyt
tiruvaruḷ valattār kiṭaitta teṇmoḷi oṇṇraṇiṭattē maṇam
parracceytu attenmoḷikaḷāl palvakait tōttirap pāṭṭukkaḷaip
pāṭuvittaruḷiṇīr.*

TRANSLATION – You did not let my desire go toward Sanskrit and the other such languages, which breed pomp, clamour, toil, great concealment and the wasting of time. You made my mind hold to one language alone, the southern language, which came to me by the strength of

Your holy grace: it is very easy to learn and to know, very sweet to sing and to praise in, and it makes known with ease the learning of deathlessness. In that southern tongue You graciously made me sing hymns of praise of many kinds.

COMMENTARY – Vallalar names five things that Āriyam (Sanskrit) and the other such languages produce: pomp (*iṭampam*), clamour (*āravāram*), toil (*pirayācam*), great concealment (*perumaṛaippu*) and the wasting of time (*pōtupōkku*). God did not let his desire go toward them. God made his mind hold to the southern language alone, Tamil (*teṇmolī*), which came to him by the strength of God's holy grace (*tiruvaruḷ valam*). He gives Tamil three marks. It is very easy to learn and to know. It is very sweet to sing and to praise in. It makes known with ease the learning of deathlessness (*cākākkalvi*). In that language God made him sing hymns of praise of many kinds, the songs later gathered as Thiru Arutpa. Here too the choice is God's: God turned his desire away, and God made his mind hold.

22. CASTE AND LIFE-STAGE CUSTOMS MADE KNOWN AS FALSE

அச்சிறு பருவத்திற்றானே ஜாதிஆசாரம் ஆசிரமஆசாரம்
என்னும் பொய்யுலக ஆசாரத்தைப் பொய்யென்றறிவித்து
அவைகளை அனுட்டியாமல் தடை செய்வித்து அப்பருவம்
ஏறுந்தோறும் ஏறுந்தோறும் எனது அறிவை விளக்கஞ் செய்து
செய்து என்னை மேல்நிலையில் ஏற்றி ஏற்றி நிலைக்கவைத்
தருளினீர்.

*accīru paruvattirrāṇē jāti-ācāram ācirama-ācāram eṇṇum
poyyulaka ācārattaip poyyeṇṇarivittu avaiḱalai aṇuṭṭiyāmal
taṭai ceyvittu apparuvam ēruntōrum ēruntōrum eṇatu arivai
viḱakkaṇ ceytu ceytu eṇṇai mēlnilaiyil ēṇṇi ēṇṇi nilaikkavait
taruḷiṇīr.*

TRANSLATION – At that same young age, You made me know that the false worldly custom called caste custom and life-stage custom is false, and You kept me from practising them. And as that age advanced, step after step, You made my understanding shine again and again, raised me again and again to a higher state, and graciously set me firm there.

COMMENTARY – At that same young age God made Vallalar know that caste custom (*jāti ācāram*) and the custom of the stages of life (*ācirama ācāram*) are false worldly custom (*poyyulaka ācāram*). He says "false" twice in one breath: false worldly custom, made known as false. God did more than make him know; God kept him from practising them. Vallalar holds this verdict throughout his teaching. In the Small True Petition he prays that the worldly customs, notions and distinctions such as varna and ashrama never take hold of the minds of those who pray. In the Arut Perum Jothi Agaval he praises the Light who made him know at the very beginning that caste, sect and religion are false. Then, as his age advanced step after step (*ēruntōrum ēruntōrum*), God made his understanding shine again and again, raised him again and again to a higher state, and set him firm there. The doubled words (*ceytu ceytu, ērri ērri*) show the work done over and over, and every step is God's.

23. SUPPRESSING YOUTHFUL DESIRES

வாலிபப் பருவம் அடுக்குந் தருணத்திற்றானே
அப்பருவத்திற்கு மிகவும் உரிய விடய இச்சைகளைச் சிறிதும்
தலையெடுக்க வெட்டாது அடக்குவித்தருளினீர்.

*vālipap paruvam aṭukkun taruṇattirṇāṇē apparuvattirku
mikavum uriya viṭaya iccaikaḷaic ciṛitum talaiyeṭukka
voṭṭātu aṭakkuvittaruḷiṇīr.*

TRANSLATION – At the very time youth was drawing near, You graciously held down the desires for sense objects that belong most of all to that age, and did not let them raise their head even a little.

COMMENTARY – At the very time youth (*vālipap paruvam*) was drawing near, God held down the desires for sense objects (*viṭaya iccai*) that belong most of all to that age, and did not let them raise their head even a little. Youth is a new stage; until now the petition has spoken of boyhood (*kumārap paruvam*). Vallalar does not say he conquered these desires by effort. He says God subdued them. A footnote in the Urainadai editions takes this passage as his own testimony that he had no desires for sense objects in his youth. It also prepares what comes later. In section 25 God does not let his understanding cling, even by an atom's measure, to the desires for gold, women and land. There, freedom from desire comes joined to the compassion that longs for all living beings to attain bliss.

24. ONE TRUE GOD; KEPT FROM RELIGIONS, SECTS AND PATHS

அவ்வாலிபப் பருவம் தோன்றுதற்கு முன்னரே எல்லா உயிர்கட்கும் இன்பந் தருவதற்கு அகத்தும் புறத்தும் விளங்குகின்ற அருட்பெருஞ்ஜோதி உண்மைக் கடவுள் ஒருவரே உள்ளார் என்று அறிகின்ற மெய்யறிவை விளக்குவித்தருளினீர். வாலிபப்பருவம் தோன்றிய போதே சைவம் வைணவம் சமணம் பவுத்தம் முதலாகப் பலபெயர் கொண்டு பலபட விரிந்த அளவிறந்த சமயங்களும் அச்சமயங்களில் குறித்த சாதனங்களும் தெய்வங்களும் கதிகளும் தத்துவ சித்தி விகற்பங்கள் என்றும், அவ்வச் சமயங்களில் பலபட விரிந்த வேதங்கள் ஆகமங்கள் புராணங்கள் சாத்திரங்கள் முதலிய கலைகள் எல்லாம் தத்துவ சித்திக் கற்பனைக் கலைகள் என்றும், உள்ளபடியே எனக்கு அறிவித்து அச்சமயாசாரங்களைச் சிறிதும் அனுட்டியாமல்

தடைசெய்வித் தருளினீர். அன்றியும் வேதாந்தம் சித்தாந்தம்
போதாந்தம் நாதாந்தம் யோகாந்தம் கலாந்தம் முதலாகப்
பலபெயர் கொண்டு பலபட விரிந்த மதங்களும்
மார்க்கங்களும் சுத்த சன்மார்க்க அனுபவ லேசு சித்தி
பேதங்கள் என்று அறிவித்து அவைகளையும் அனுட்டியாதபடி
தடைசெய்வித் தருளினீர்.

avālipap paruvam tōṇrutarku muṇṇarē ellā uyirkaṭkum
iṇpan taruvatarṅku akattum purattum viḷaṅkukinṇa
arutperuṇṇōti uṇmaik kaṭavuḷ oruvarē uḷḷār eṇru arikiṇṇa
meyyarivai viḷakkuvittaruḷiṇṇir. vālipapparuvam tōṇriya pōtē
caivam vaiṇavam camaṇam pavuttam mutalākap palapeyar
koṇṭu palapaṭa virinta aḷaviraṇta camayaṅkaḷum
accamayaṅkaḷil kuṇṭitta cāṭaṇaṅkaḷum teyvaṅkaḷum
katikaḷum tattuva citti vikaṇṇaṅkaḷ eṇrum, avvac
camayaṅkaḷil palapaṭa virinta vēṭaṅkaḷ ākamaṅkaḷ
purāṇaṅkaḷ cāttiraṅkaḷ mutaliya kalaikaḷ ellām tattuva citti
kaṇṇaṅkaḷ kalaikaḷ eṇrum, uḷḷapaṭiyē eṇakku arivittu
accamayācāraṅkalaic ciṇṇitum aṇuṭṭiyāmal taṭaiceyvit
taruḷiṇṇir. aṇṇiyum vēṭāntam cittāntam pōtāntam nātāntam
yōkāntam kalāntam mutalākap palapeyar koṇṭu palapaṭa
virinta mataṅkaḷum māṇṇkaṅkaḷum cutta caṇmāṇṇka
aṇupava lēca citti pēṭaṅkaḷ eṇru arivittu avaikaḷaiyum
aṇuṭṭiyāṭapaṭi taṭaiceyvit taruḷiṇṇir.

TRANSLATION – Even before that youth appeared, You graciously made shine in me the true knowledge that knows there is only one true God, Arut Perum Jothi, who shines within and without to give bliss to all living beings. As soon as youth appeared, You made me know, exactly as they are, that the countless religions, Saivism, Vaishnavism, Jainism, Buddhism and the rest, which bear many names and spread out in many ways, together with the practices, gods and goals laid down in those religions, are varieties of attainment within the tattvas; and that all the lore spread out in many ways in each of those religions, the Vedas, Agamas, Puranas, Sastras and the rest, is imagined lore of attainment within the tattvas. And You graciously kept me

from practising the customs of those religions even a little. Moreover, You made me know that the sects and paths, Vedanta, Siddhanta, Bodhanta, Nadanta, Yoganta, Kalanta and the rest, which bear many names and spread out in many ways, are distinctions of attainment of a slight fraction of the Suddha Sanmarkkam experience; and You graciously kept me from practising them too.

COMMENTARY – Even before his youth began, God made the true knowledge shine in Vallalar: there is only one true God, Arut Perum Jothi, who shines within and without to give bliss to all living beings. Then, as youth appeared, God made known to him, "exactly as they are" (*uḷḷapaṭiyē*), what the religions and their scriptures are. First, the countless religions, Saivism, Vaishnavism, Jainism, Buddhism and the rest, with the practices, gods and goals laid down in them, are varieties of attainment within the tattvas (*tattuva citti vikaṛpaṅkaḷ*). The tattvas are the constituent principles of which bodies, minds and worlds are made. Second, all their scriptures, the Vedas, Agamas, Puranas, Sastras and the rest, are imagined lore of attainment within the tattvas (*tattuva citti karpaṇaik kalaikaḷ*). God kept him from practising the customs of those religions even a little. Third, the sects and paths (*matāṅkaḷ, māṛkkaṅkaḷ*) named Vedanta, Siddhanta, Bodhanta, Nadanta, Yoganta, Kalanta and the rest are distinctions of attainment of a slight fraction (*lēcam*) of the Suddha Sanmarkkam experience. God kept him from practising these too. The grading is his own: the religions and their scriptures he places within the tattvas; the sects and paths he measures against the Suddha Sanmarkkam experience, as a slight fraction of it. The knowledge of the one true God came first, and the verdicts followed. In the Small True Petition the same religions, sects and paths are named the chief obstacle to Suddha Sanmarkkam.

25. COMPASSION FOR ALL LIFE AND THE GREAT LIFE OF BLISS

அங்ஙனம் செய்வித்ததுமன்றி, உலகியற்கண் பொன்விஷய
இச்சை பெண்விஷய இச்சை மண்விஷய இச்சை முதலிய
எவ்விஷய இச்சைகளிலும் என் அறிவை ஓரணுத்துணையும்
பற்றுவிக்காமல் எல்லா உயிர்களையும் பொதுமையில் நோக்கி
எல்லா உயிர்களும் இன்பமடைதல் வேண்டுமென்னும்
கருணை நன்முயற்சியைப் பெறுவித்துச் சுத்த சன்மார்க்கத்
தனிநெறி ஒன்றையே பற்றுவித்து எக்காலத்தும் நாசமடையாத
சுத்ததேகம் பிரணவதேகம் ஞானதேகம் என்னும் சாகாக்
கலானுபவ தேகங்களும், தன் சுதந்தரத்தால் தத்துவங்கள்
எல்லாவற்றையும் நடத்துகின்ற தனிப்பெரு வல்லபமும்
கடவுள் ஒருவரே என்று அறிகின்ற உண்மை ஞானமும்
கருமசித்தி யோகசித்தி ஞானசித்தி முதலிய எல்லாச்
சித்திகளும் பெறுகின்ற அருட்பேறும் பெற்று வாழ்கின்ற
பேரின்பப் பெருவாழ்வில் என்னை அடைவிப்பதற்குத்
திருவுளங்கொண்டு அருட்பெருஞ்ஜோதியராகி நான்
எவ்விதத்தும் அறிதற்கரிய உண்மைப் பேரறிவை அறிவித்தும்,
நான் எவ்விதத்தும் காண்பதற்கரிய உண்மைப் பெருங்
காட்சிகளைக் காட்டுவித்தும், நான் எவ்விதத்தும் செய்தற்கரிய
உண்மைப் பெருஞ் செயல்களைச் செய்வித்தும், நான்
எவ்விதத்தும் அடைதற்கரிய உண்மைப் பெரு நன்மைகளை
அடைவித்தும், நான் எவ்விதத்தும் அனுபவித்தற்கரிய
உண்மைப் பேரனுபவங்களை அனுபவிப்பித்தும் எனது
அகத்தினும் புறத்தினும் இடைவிடாது காத்தருளி எனது
உள்ளகத்திருந்து உயிரிற்கலந்து பெருந்தயவால்
திருநடஞ்செய்தருளுகின்றீர். இங்ஙனஞ் செய்தருள்கின்ற
தேவரீரது திருவருட் பெருங்கருணைத் திறத்தை என்னென்று
கருதி என்னென்று துதிப்பேன்!

anṇaṇam ceyvittatumaṇṇi, ulakiyarkaṇ poṇviṣaya iccai
peṇviṣaya iccai maṇviṣaya iccai mutaliya evviṣaya
iccaikaḷilum eṇ ariṇvai ōraṇuttuṇaiyūm parruvikkāmal ellā
uyirkaḷaiyūm potumaiyil nōkki ellā uyirkaḷum inṇpamaṭaital
vēṇṭumennaṇṇum karuṇai naṇmuyarciyaip peruvittuc cutta
caṇmārkkat taṇineri onṇraiye parruvittu ekkālattum

*nācamataiyāta cuttatēkam piraṇavatēkam nāṇatēkam
eṇṇum cākākalāṇupava tēkaṇkaḷum, taṇ cutantarattāl
tattuvaṇkaḷ ellāvarraiṇum naṭattukiṇra taṇipperu
vallapamum kaṭavuḷ oruvarē eṇru arikiṇra uṇmai nāṇamum
karumacitti yōkacitti nāṇacitti mutaliya ellāc cittikaḷum
perukiṇra aruṭpērum perṇu vālkiṇra pēriṇpap peruvālḷil
eṇṇai āṭaivippataṇkut tiruvuḷaṇkoṇṭu aruṭperuṇjōṭiyarāki
nāṇ evvitattum aṇṭaṇkariya uṇmaip pēraṇivai aṇivittum, nāṇ
evvitattum kāṇpataṇkariya uṇmaip peruṇ kāṭcikaḷaik
kāṭṭuvittum, nāṇ evvitattum ceytaṇkariya uṇmaip peruṇ
ceyalkaḷaic ceyvittum, nāṇ evvitattum āṭaitaṇkariya uṇmaip
peru naṇmaikaḷai āṭaivittum, nāṇ evvitattum
aṇupavittaṇkariya uṇmaip pēraṇupavaṇkaḷai
aṇupavippittum eṇatu akattiṇum puṇattiṇum iṭaiviṭātu
kāṭtaruḷi eṇatu uḷḷakattiruntu uyiriṇkalantu peruntayavāl
tirunaṭaṇceyṭaruḷukiṇr. inṇaṇaṇ ceyṭaruḷkiṇra tēvaṇirātu
tiruvaruṭ peruṇkaruṇait tiṇattai eṇṇeṇru karuti eṇṇeṇru
tutippēṇ!*

திருச்சிற்றம்பலம்

tiruccirṇampalam

TRANSLATION – Not only did You do this. In worldly life You did not let my understanding cling, even by an atom's measure, to any desire for sense objects: the desire for gold, the desire for women, the desire for land, or any other. You gave me the good endeavour of compassion, which looks on all living beings alike and longs for all living beings to attain bliss. You made me hold to the one unique path of Suddha Sanmarkkam alone. There is a great life of supreme bliss, lived in possession of these: the bodies of the experience of the deathless art, which never perish at any time, called the pure body, the body of the primal sound Om and the body of wisdom; the unique great power that, by one's own freedom, directs all the tattvas; the true wisdom that knows there is only one God; and the gift of grace by which all attainments are obtained, the attainment of action, the

attainment of yoga, the attainment of wisdom and the rest. Resolving in Your holy heart to bring me into that great life of bliss, You, as Arut Perum Jothi, made me know great true knowledge that I could in no way know. You showed me great true visions that I could in no way see. You made me do great true deeds that I could in no way do. You made me attain great true goods that I could in no way attain. You made me experience great true experiences that I could in no way experience. Guarding me without ceasing within and without, You dwell in my inmost heart, mingle with my life, and in Your great kindness You graciously perform the holy dance. How shall I contemplate the power of the great compassion of Your grace, You who graciously do all this! How shall I praise it! Tiruchitrambalam.

COMMENTARY – In the Tamil, all of this section before the refrain is a single sentence. God did more than keep Vallalar from the religions, sects and paths. In worldly life God did not let his understanding cling, even by an atom's measure, to the desire for gold, for women, for land or for any other sense object. In their place God gave him "the good endeavour of compassion" (*karuṇai naṇmuyarci*), which looks on all living beings alike (*potumaiyil nōkki*) and longs for all of them to attain bliss, the bliss Arut Perum Jothi shines to give them (section 24). This is Jeevakarunyam, compassion for all living beings, and in the sentence it comes before the path: then God made him hold to the one unique path of Suddha Sanmarkkam alone. Then he names the great life of supreme bliss (*pēriṇpap peruvālvu*), lived in possession of four things: the deathless bodies, Suddha Deham, Pranava Deham and Jnana Deham; the unique great power that directs all the tattvas; the true wisdom that knows there is only one God; and the gift of grace (*aruṭpēru*) by which every attainment is obtained. To bring him into that life, God, as Arut Perum Jothi, did five things beyond his reach in any way: made him know great

true knowledge, showed him great true visions, made him do great true deeds, made him attain great true goods, and made him experience great true experiences. Then the verbs turn to the present. God guards him without ceasing, dwells in his inmost heart, mingles with his life, and in great kindness (*peruntayavu*) performs the holy dance. The closing question, asked since section 2, is in the present too: "You who graciously do all this." In the edition based on his manuscript, the petition closes, as it opened, with Tiruchitrambalam.

**THE TRUE PETITION OF WISDOM
OF THE UNIVERSAL PURE TRUE
PATH - SAMARASA SUDDHA
SANMARKKAM SATHYA GNANA
VINNAPPAM - சமரச சுத்த சன்மார்க்க**

சத்திய ஞான விண்ணப்பம் -

INTRODUCTION

Samarasa Suddha Sanmarkkam Sathya Gnana Vinnappam (The True Petition of Wisdom) is a prose work of Ramalinga Adigal (Vallalar). The supplication is based around one main question: how can anyone know, contemplate and praise the holy presence of God's grace?

The Vedas and Agamas measured it for ages and found no end. The lords of the universe dare not contemplate it; the gods dare not praise it. How then can Vallalar, calling himself a small one, know Him?

Yet, thanks to his longing for divine grace from the Arut Perum Jothi (the Boundless Light of Grace), he finally begins to realize Him.

The realized ones tell of the greatest sages. Asked to describe the holy presence of Grace as it is, some melt and sigh: "How shall we know it!" Others say no word at all; tears of bliss pour from their eyes, and they remain still.

God fills every stage of wisdom and, beyond them all, shines alone. So the petition ends in knowing without knowing, contemplating without contemplating, praising without praising.

THE TRUE PETITION OF WISDOM OF THE UNIVERSAL PURE TRUE PATH - SAMARASA SUDDHA SANMARKKAM SATHYA GNANA VINNAPPAM - சமரச சுத்த சன்மார்க்க சத்திய ஞான விண்ணப்பம்

1. THE TRUE PETITION OF WISDOM OF SAMARASA SUDDHA SANMARKKAM

3. சமரச சுத்த சன்மார்க்க சத்திய ஞான விண்ணப்பம்

3. *camaraca cutta caṇmārka cattiya ñāṇa viṇṇappam*

திருச்சிற்றம்பலம்

tiruccirāmpalam

TRANSLATION – The True Petition of Wisdom of Samarasa Suddha Sanmarkkam. Tiruchitrāmbalam.

COMMENTARY – The title names this work a *viṇṇappam*, a petition laid before God, and calls it true (*cattiya*) and of wisdom (*ñāṇa*). It also names the path in which the petition is made: Samarasa Suddha Sanmarkkam, the Universal Pure True Path. In the collected prose writings it stands third of Vallalar's four petitions, and it is often called simply the Petition of Wisdom (*ñāṇa viṇṇappam*). Below the title stands the sacred word *Tiruchitrāmbalam*, "the holy small hall", the name of the hall of the sacred dance at Chidambaram. The Small and the Great True Petitions also open with it, and this petition closes with it too. The printed text rests on six handwritten copies made by Vallalar's devotees. One heads it "the special petition on the holy presence of Grace" (*tiruvārṇ camuka vicēṣa viṇṇappam*).

Another says what it tells of: how rare is the sacred form of the holy presence of Grace, and how very rare is the power of attainment of the true sages who reached that presence. Like the Great True Petition, it speaks as "I", and it addresses God as *Tēvarār*, the most reverent word for "You". Three acts run through it: to know (*arital*), to contemplate (*karututal*) and to praise (*tutittal*). In the end, as far as a servant can, Vallalar has known without knowing, contemplated without contemplating and praised without praising.

2. HOW SHALL I BEGIN TO KNOW?

இயற்கை விளக்கம் என்கின்ற சத்திய ஞானசபைக் கண்ணே,
இயற்கை உண்மை என்கின்ற சத்தியத் திருவுருவினராய்,
இயற்கை இன்பம் என்கின்ற சத்தியத் திருநடஞ்
செய்தருள்கின்ற இயற்கைத் தனிப்பெருங்கருணைத்
தனிப்பெரும்பதியாய் தனித் தலைமைக் கடவுளே!

*iyarkai viḷakkam eṇkiṇṇa cattiya ṇāṇacapaik kaṇṇē, iyarkai
uṇmai eṇkiṇṇa cattiyat tiruvuruviṇarāy, iyarkai iṇpam
eṇkiṇṇa cattiyat tirunaṭaṇ ceytaruḷkiṇṇa iyarkait
taṇipperuṅkaruṇait taṇipperumpatīyāya taṇit talaimaik
kaṭavulē!*

தேவரீர் திருவருட் சமுகத்தை அடைந்த உண்மை ஞானிகளின்
சித்தி வல்லப தரத்தை வகுத்தறிந்து வாழ்த்துதும் என்று
அளவிகந்த முகங்களைக் கொண்டு அளவு கடந்த
நெடுங்காலம் தத்தம் அளவைகளால் தனித்தனி அளந்தளந்தும்
ஒருமித்து அளந்தளந்தும் ஒருவாற்றினும் முடிவு
தோற்றாமையின் வேதாகமங்கள் அனைத்தும் ஆங்காங்கு
கோடித்து அதிசயிக்கின்றன என்றும், அண்ட சராசரங்கள்
எல்லாவற்றையும் படைத்தல் காத்தல் துரிசு நீக்கல் முதலிய
தொழில்களால் நிகழ்த்துகின்ற அதிகாரத் தலைவர்களும்
எவ்வகைத் தத்துவங்களையும் காரண காரிய திறத்தால்
நடத்துகின்ற சத்தி சத்தர்களும் உணர்ந்துணர்ந்தும் உணர்ச்சி
செல்லாமையின் முயற்சி பற்றாது மயங்குகின்றன ரென்றும்,

பேரறிவாற் சிறந்த பெரியர்களெல்லாம் வியந்து வியந்து
விளம்புகின்றனர். அதனால் திருவருட் சமூகத்தை யடைந்த
உண்மை ஞானிகளின் சித்தி வல்லப தரத்தை ஒருவராலும்
ஒருவாற்றானும் உணர்ந்து கொள்ளுதல் கூடா வென்று
ஐயுறவின்றி அறிந்து கொண்டேன். இங்ஙனம்
அறிந்துகொண்ட சிறியேன் அவ்வுண்மை ஞானிகளுக்குச்
சித்தி வல்லப தரத்தைக் கொடுத்தருளிய திருவருட் சமூகத்தின்
இயற்கை உண்மை விளக்கத் தரத்தை எங்ஙனம் அறியத்
தொடங்குவேன்!

tēvarīr tiruvaruṭ camukattai aṭainta uṇmai ṇāṇikaḷiṇ citti
vallapa tarattai vakuttarintu vāḷttutum eṇru aḷavikanta
mukaṇkaḷaik koṇṭu aḷavu kaṭanta neṭuṇkālam tattam
aḷavaikaḷāl taṇittāṇi aḷantaḷantum orumittu aḷantaḷantum
oruvārriṇum muṭivu tōrrāmaiyiṇ vētākamaṇkaḷ aṇaittum
āṇkāṇku kōṭittu aticayikkiṇraṇa eṇrum, aṇṭa carācarāṇkaḷ
ellāvārriyum paṭaittal kāttal turicu nikkal mutaliya
toḷilkaḷāl nikaḷttukiṇra atikārat talaivarkaḷum evvakait
tattuvāṇkaḷaiyum kāraṇa kāriya tirattāl naṭattukiṇra catti
cattarkaḷum uṇarntuṇarntum uṇarcci cellāmaiyiṇ muyarci
parrātu mayāṇkukiṇraṇa reṇrum, pērarivār ciṇanta
periyarkaḷellām viyantu viyantu viḷampukiṇraṇar. ataṇāl
tiruvaruṭ camukattai yaṭainta uṇmai ṇāṇikaḷiṇ citti vallapa
tarattai oruvārālum oruvārriṇum uṇarntu koḷḷutal kūṭā
veṇru aiyyuraviṇṇi aṇintu koṇṭēṇ. inṇaṇam aṇintukoṇṭa ciṇiyēṇ
avvuṇmai ṇāṇikaḷukkuc citti vallapa tarattaik koṭuttaruḷiya
tiruvaruṭ camukattiṇ iyaṇkai uṇmai viḷakkat tarattai
eṇṇaṇam ariyat toṭaṇkuvēṇ!

TRANSLATION – O God of unique supremacy, the unique
great Lord of natural, unique and great compassion! In the
True Hall of Wisdom, which is called natural illumination,
You are the One whose true holy form is called natural
truth, and You graciously perform the true holy dance
called natural bliss! All the great ones, excelling in great
knowledge, declare, marvelling again and again, that all the
Vedas and Agamas set out to know by analysis, and to
praise, the measure of the power of attainment of the true

sages who have reached the holy presence of Your grace. With faces beyond measure, for a time beyond measure, each by its own means of measuring, they have measured it again and again, separately and together. In no way has an end appeared to them, so here and there they embellish their words, and marvel. The great ones declare too that the ruling lords, who carry on all the universes, moving and unmoving, through such functions as creation, preservation and the removal of impurity, and the energies and their agents, who run every kind of tattva by way of cause and effect, strive again and again to perceive it; but their perception cannot reach it, their effort falls short, and they stand bewildered. So I have come to know without any doubt that no one, in any way, can grasp the measure of the power of attainment of the true sages who have reached the holy presence of Grace. Knowing this, how shall I, a small one, begin to know the measure of the natural, true illumination of the holy presence of Grace, which granted that power of attainment to those true sages!

COMMENTARY – The petition opens by calling on God through three things, each called natural (*iyarkai*) and true (*cattiya*). Natural illumination is the True Hall of Wisdom (*cattiya ñāṇacapai*). Natural truth is God's true holy form. Natural bliss is the true holy dance that God graciously performs in that Hall. Natural means God's own nature: not made, and not received from anything else. Vallalar calls Him the unique great Lord of natural, unique and great compassion, the God of unique supremacy.

Then he reports what the great ones declare, marvelling again and again. All the Vedas and Agamas set out to know and praise the power of attainment (*citti vallapam*) of the true sages who have reached the holy presence of God's grace (*tiruvatu camukam*). For a time beyond measure they measured it, each by its own means and all together, found no end, and so embellished their words and

marvelled. Neither the ruling lords of creation, preservation and the removal of impurity, nor the energies and their agents who run the *tattvas*, can reach it; they stand bewildered. So Vallalar knows without doubt that no one can grasp that power. How then shall he, a small one, begin to know the holy presence that gave it? This is the first of three questions: how shall he begin to know, to contemplate (section 3) and to praise (section 4)?

3. HOW SHALL I BEGIN TO CONTEMPLATE?

மலத்திற் புழுத்த புழுவினுஞ் சிறியேன் பொய்யறிவாற்
புனைந்து உரைத்த பொய்யுரைகளையும் மெய்யுரைகளாகக்
கருணையினாற் கடைக்கணித்தருளிய அருட்பெருஞ்ஜோதி
ஆண்டவரே! தேவரீரது திருவருட் சமுகத்தின் இயற்கைப்
பெருங் கருணைப் பெருந்தன்மையைக் கருதுதற்கு விரும்பிய
ஐந்தொழிற் கருத்தர் முதலியோர் தூய்மையுடைமை
அன்புடைமை முதலிய சுபகுணங்களைக் கருதுதற் கருவியாய்
தமது கரணங்கள் முற்றப் பெற்றிலவென்று கருதுதலின்றி
எண்ணி எண்ணி இரங்குகின்றனர் என்று அறிவுடையோர்
வியந்துரைத்தலைப் பலகாற் பயின்று கேட்டறிந்தேன்.
இங்ஙனம் கேட்டறிந்த சிறியறிற் சிறியேன் அத்திருவருட்
சமுகத்தின் இயற்கைப் பெருங்கருணைப் பெருந்தன்மையைக்
காமம் வெகுளி முதலிய அவகுணங்கட்கெல்லாம்
வைப்பிடமாகிய பராய் முருட்டன்ன கருங்கற் கரணத்தால்
எங்ஙனம் கருதத் தொடங்குவேன்!

*malattir puḷutta puḷuvinuṇ ciṛiyēn poyyarivār puṇaintu
uraitta poyyuraikaḷaiyum meyyuraikaḷākak karuṇaiyiṇār
kaṭaikkaṇittaruḷiya aruṭperuṇṇōti āṇṭavarē! tēvarīratu
tiruvaruṭ camukattiṇ iyaṛkaip peruṇ karuṇaip
peruntaṇmaiyaiḱ karututarḱ virumpiṇya aintoḷiṇ karuttar
mutaliyōr tūymaiyuṭaimai aṇṇuṭaimai mutaliṇya
cupakuṇaṇkaḷaik karututar karuviyāya tamatu karaṇaṇkaḷ
murrapp perrilavenru karututaliṇṇi eṇṇi eṇṇi irāṇkukinṇaṇar*

*enru arivutaṭaiyōr viyanturaittalaip palakār payiṇru
kēṭṭarintēṇ. inṇaṇam kēṭṭarinta ciṇiyarir ciṇiyēṇ attiruvaruṭ
camukattiṇ iyarkaṭṭaṭ peruṇkaruṇaṭ peruntaṇmaiyaṭ
kāmaṇ vekuḷi mutaliya avakuṇaṇkaṭkellām vaippiṭamākiya
parāy muruṭṭaṇṇa karuṇkar karaṇattāl eṇṇaṇam karutat
toṭaṇkuvēṇ!*

TRANSLATION – O Lord Arut Perum Jothi, who in Your compassion cast Your gracious glance on even the false words that I, smaller even than the worm bred in dung, made up from false knowledge and spoke, and took them as true words! The lords of the five functions and others wished to contemplate the great nature of the natural, great compassion of the holy presence of Your grace. But holding that their inner instruments, their instruments of contemplation, have not attained in full the auspicious qualities, such as purity and love, they do not contemplate it; they think on this again and again, and grieve. This I have heard and learned many times over, as the wise told of it in wonder. Having heard and learned this, how shall I, the smallest of the small, begin to contemplate the great nature of the natural, great compassion of that holy presence of Grace, with an inner instrument of black stone, like the gnarled stump of the *parāy* tree, the storehouse of all evil qualities, such as lust and anger!

COMMENTARY – Vallalar calls on Lord Arut Perum Jothi, the Supreme Light of Grace, who in compassion looked on his false words, made up from false knowledge, as true words. He calls himself smaller even than the worm bred in dung. Then he tells what the wise have told him many times, in wonder. The lords of the five functions and others wished to contemplate the compassion of the holy presence of God's grace. But the instruments they would contemplate with, their inner faculties (*karaṇam*), have not attained in full such auspicious qualities as purity and love. Knowing this, they hold back from contemplating it, think on it again

and again, and grieve. The passage names what contemplating God's compassion asks of the one who contemplates: auspicious qualities such as purity (*tūymaiyuṭaimai*) and love (*anpuṭaimai*).

Vallalar now turns this on himself. How shall he, the smallest of the small, begin? His own inner instrument is the storehouse of every evil quality, such as lust and anger: the very opposite of the auspicious qualities the lords have not attained in full. He gives it two images of hardness: it is like the gnarled stump of the *parāy* tree, a hard and knotted wood, and it is black stone. He names his own mind plainly, without excuse.

4. HOW SHALL I BEGIN TO PRAISE?

நாயிற் கடையேன் செய்த குற்றங்களை எல்லாம்
குணங்களாகக் கொண்டு என்னுள்ளகத்தே அமர்ந்து உயிரிற்
கலந்த பெருங்கருணைப் பெருமானே! தேவரீரது
திருவருட்சமுகத்தின் இயற்கைப் பெருங்குணப்
பெரும்புகழைத் துதித்தற்கு விரும்பிய மூர்த்திகள் முதலியோர்
துதித்தற் கருவியாய தத்தஞ் செந்நா உறுப்புகள் வாய்மைகூறல்
இன்சொற்புகறல் முதலிய ஒழுக்கங்களிற் சான்றில என்று
துதித்தலின்றி அச்சுற்று நிற்கின்றனர் என்று அறிஞர் உண்மை
வாசகத்தால் அறிந்தேன். இங்ஙனம் அறிந்த கடையேன்
பொய்யுரைத்தல் பயனிலகூறல் முதலிய தீமைக்கட் பயின்று
தடித்த எனது அசுத்த நாவினால் தேவரீர் திருவருட் சமுகத்தின்
இயற்கைப் பெருங்குணப் பெரும்புகழை எங்ஙனம் துதிக்கத்
தொடங்குவேன்!

*nāyir̥ kaṭaiyēṇ ceyta kurraṇkaḷai ellām kuṇaṇkaḷākak koṇṭu
eṇṇuḷlakattē amarntu uyir̥ kalanta perunkaruṇaip
perumāṇē! tēvar̥ratu tiruvaruṭcamukattiṇ iyarkaip
perunkuṇap perumpukaḷait tutittar̥ku virumpiya mūrttikaḷ
mutaliyōr tutittar̥ karuviyāya tattaṇ cennā uruppukaḷ
vāymaikūral iṇcorpukaḷal mutaliya oḷukkaṇkaḷiṇ cāṇṇila eṇru
tutittaliṇṇi accurru niṇkiṇṇaṇar eṇru ariṇar uṇmai vācakattāl*

*arintēṇ. inṇaṇam arinta kaṭaiyēṇ poyyuraittal payaṇilakūral
mutaliya tīmaikkaṭ payiṇru taṭitta eṇatu acutta nāviṇāl
tēvarīr tiruvaruṭ camukattiṇ iyarkaip peruṇkuṇap
perumpukaḷai eṇṇaṇam tutikkat toṭaṅkuvēṇ!*

TRANSLATION – O great Lord of great compassion, who took all the faults committed by me, lower than a dog, as virtues, and who sits within my heart, mingled with my soul! The deities and others wished to praise the great glory of the natural, great qualities of the holy presence of Your grace. But holding that their own fine tongues, the organs that are their instruments of praise, are not perfected in such disciplines as speaking truth and speaking sweet words, they do not praise; they stand in fear. This I have learned from the true words of the learned. Having learned this, how shall I, the lowest one, begin to praise the great glory of the natural, great qualities of the holy presence of Your grace with my impure tongue, grown thick from practice in evils such as telling lies and speaking useless words!

COMMENTARY – Calling himself lower than a dog, Vallalar calls on God as the great Lord of great compassion, who took all his faults as virtues and who sits within his heart, mingled with his very soul. Then he tells what he learned from the true words of the learned. The deities (*mūrttika!*) and others wished to praise the great glory of the natural great qualities of the holy presence of God's grace. But they hold that their tongues, the instruments of praise, are not perfected in such disciplines (*olukkam*) as speaking truth and speaking sweetly. So they do not praise; they stand in fear. As contemplating God's compassion asks for purity and love (section 3), praising His glory asks for a tongue perfected in truth and sweet speech.

As with contemplation, Vallalar turns what he has learned onto himself. His own tongue is impure (*acutta*), grown thick from practice in the opposite: telling lies and speaking

useless words. With such a tongue, how shall he, the lowest one (*kaṭaiyēn*), begin to praise? Like the stone-hard mind of section 3, the impure, thickened tongue is named plainly.

5. THE OVERFLOWING DESIRE TO KNOW, CONTEMPLATE AND PRAISE

அண்ட பிண்ட முதலிய எல்லாவற்றிற்கும் அகத்தும் புறத்தும் நிறைந்து விளங்குகின்ற அருட்பெருஞ்ஜோதித் தனிப்பெரும் பதியாய பூரணரே! தேவரீர் திருவருட் சமுகத்தின் இயற்கை உண்மைத் தரத்தை அறிதல் வேண்டு மென்றும், இயற்கைப் பெருங் கருணைப் பெருந் தன்மையைக் கருதுதல் வேண்டுமென்றும், இயற்கைப் பெருங்குணப் பெரும்புகழைத் துதித்தல் வேண்டுமென்றும், எனது உள்ளகத்தே ஓவாதுறைந்து ஊற்றெழுந்து விரைந்து விரைந்து மேன்மேற் பெருகுகின்ற பேராசைப் பெருவெள்ளம் அணைகடந்து செல்கின்றதாகலின், "அறிவார் அறிகின்ற வண்ணங்களும் கருதுவார் கருதுகின்ற வண்ணங்களும் துதிப்பார் துதிக்கின்ற வண்ணங்களும் ஆகிய எல்லா வண்ணங்களையும் உடையவர் அருட்பெருஞ்ஜோதித் தனிப்பெருங்கடவுள்" என்ற சத்தியஞானிகளது உண்மை வாசகத்தைப் பற்றுக்கோடாகக் கொண்டு, தன்மைசாலாத் தமிழேன் அறிதற்கும் கருதுதற்கும் துதித்தற்கும் தொடங்கினேன்.

aṇṭa piṇṭa mutaliya ellāvarṛirkum akattum purattum
niraintu viḷaṅkukiṇṇa aruṭperuṇṇōtīt taṇipperum patiyāya
pūraṇarē! tēvarir tiruvaruṭ camukattiṇ iyarkai uṇmait
tarattai aṛital vēṇṭu meṇṇum, iyarkaip perun karuṇaip perun
taṇmaiyaik karututal vēṇṭumeṇṇum, iyarkaip perunkuṇap
perumpukalaṭit tutittal vēṇṭumeṇṇum, eṇatu uḷlakattē
ōvāturaṇintu ūrreḷuntu viraintu viraintu mēṇmēr perukukiṇṇa
pērācaip peruveḷlam aṇaikaṭantu celkiṇratākalin, "aṛivār
aṛikiṇṇa vaṇṇaṅkaḷum karutuvār karutukiṇṇa vaṇṇaṅkaḷum
tutippār tutikkiṇṇa vaṇṇaṅkaḷum ākiya ellā vaṇṇaṅkaḷaiyum
uṭaiyavar aruṭperuṇṇōtīt taṇipperuṅkaṭavuḷ" eṇṇa

*cattiyañāṇikaḷatu uṇmai vācakattaip parrukkōṭākak koṇṭu,
taṇmaicālāt tamiyēṇ aritaṭṭarkum karututaṭṭarkum tutittarṭṭarkum
toṭaṇkiṇēṇ.*

TRANSLATION – O Complete One, who are Arut Perum Jothi, the unique great Lord, filling and shining within and without all things: the universe, the body and all else! A great flood of great longing dwells in my heart without ceasing; it springs up, swells faster and faster, higher and higher, and is breaking over its dam: I must know the measure of the natural truth of the holy presence of Your grace; I must contemplate the great nature of its natural, great compassion; I must praise the great glory of its natural, great qualities. So I have taken as my support the true saying of the sages of true wisdom: "Arut Perum Jothi, the unique great God, has all forms: the forms that knowers know, the forms that contemplators contemplate, and the forms that praisers praise." Holding to it, I, a lowly one without worth, have begun to know, to contemplate and to praise.

COMMENTARY – Vallalar calls on Arut Perum Jothi as the Complete One (*pūraṇar*), who fills and shines within and without all things: the universe (*aṇṭam*), the body (*piṇṭam*) and all else. After all he has confessed, he names his threefold longing: to know the holy presence of God's grace, to contemplate its compassion, and to praise its glory. This longing dwells in his heart without ceasing; it springs up and swells like a flood breaking over its dam. So he takes as his support (*parrukkōṭu*) a true saying (*uṇmai vācakam*) of the sages of true wisdom: Arut Perum Jothi has all the forms (*vaṇṇam*) that knowers know, that contemplators contemplate, and that praisers praise. Holding to that word, he, who calls himself without worth, begins to know, to contemplate and to praise.

6. WHAT ARE THE FORMS OF THE HOLY PRESENCE OF GRACE?

இங்ஙனந் தொடங்குதற்கு முன்னர், எனது அறிவிற்கும்
கருத்திற்கும் நாவிற்கும் இயல்வனவாகத் தோற்றிய
வண்ணங்களுள் ஒன்றேனும் ஈண்டு இயற்படத்
தோற்றாமையின், அருட்பெருஞ்ஜோதித் தனிப்பெருங்
கடவுளே! தேவரீர் திருவருட் சமுகத்தின் இயற்கை
வண்ணங்கள் எத்தன்மையவோ! எத்தன்மையவோ! என்று
உணர்ந்து உணர்ந்து கருதிக்கருதி உரைத்து உரைத்து
அதிசயிக்கின்றவனானேன்.

*innāṇan toṭaṅkutaṛku muṇṇar, eṇatu aṛivīrkum karuttīrkum
nāvīrkum iyalvaṇavākat tōṛṛiya vaṇṇaṅkaḷu! oṇṛēṇum iṇṭu
iyarpaṭat tōṛṛāmaiṇ, aṛuṭperuṇjōti taṇipperuṇ kaṭavulē!
tēvarīr tiruvaruṭ camukattiṇ iyaṛkai vaṇṇaṅkaḷ
ettaṇmaiṇyavō! ettaṇmaiṇyavō! eṇru uṇarntu uṇarntu
karutikkaruṭi uraittu uraittu aticayikkiṇṛavaṇāṇēṇ.*

TRANSLATION – O Arut Perum Jothi, unique great God!
Before I began in this way, there were forms that seemed
within the reach of my knowing, my thought and my
tongue; here not even one of them appears fitting. So I have
become one who marvels, perceiving again and again,
contemplating again and again, saying again and again: "Of
what nature are the natural forms of the holy presence of
Your grace! Of what nature are they!"

COMMENTARY – In the Tamil this is one sentence, with the
call to God in the middle. Vallalar began on the strength of
the sages' word that Arut Perum Jothi has all the forms
(*vaṇṇam*) that knowers know, contemplators contemplate
and praisers praise (section 5). Before he began, some of
those forms had seemed within reach of his knowing, his
thought and his tongue. Now that he stands here, not one of
them appears fitting. So he marvels. Again and again he
perceives, contemplates and speaks, asking: of what nature
are the natural forms of the holy presence of God's grace?

His knowing, his thought and his tongue are all at work, and each ends in wonder. The sentence closes: "I have become one who marvels."

7. THE PURE SAGES SIGH: HOW SHALL WE KNOW?

இயற்கை உண்மைத் தனிப்பெரும் பொருளாயும் இயற்கை விளக்கத் தனிப் பெரும் பதமாயும் இயற்கை இன்பத் தனிப்பெருஞ் சுகமாயும் பிரிவின்றி நிறைந்த பெருந்தன்மையராய் அருட்பெருஞ் ஜோதி ஆண்டவரே! தேவரீர் திருவருள் வலத்தால் பொறி புலன் கரண முதலிய தத்துவங்கள் அனைத்தையும் வென்று நின்மலராகித் தத்துவாந்தத்தில் நின்று தம் உண்மை உணர்ந்து இயற்கை உணர்ச்சியைப் பெற்று இயற்கை உண்மைக்கண் இயற்கை இன்பானுபவஞ் செய்கின்ற சுத்த யோகாந்தர்களும் சுத்த கலாந்தர்களும் சுத்த போதாந்தர்களும் சுத்த நாதாந்தர்களும் சுத்த வேதாந்தர்களும் சுத்த சித்தாந்தர்களுமாகிய சுத்த சன்மார்க்க ஞானிகளின் திருக்கூட்டங்களை நன் முயற்சியால் தனித்தனி அடைந்து பத்தியாற் பணிந்து, 'அற்புதப் பெருஞ் செயல் புரிகின்ற ஐயர்களே! அருட்பெருஞ் ஜோதித் தனிப்பெரும் பதியாய் கடவுளின் இயற்கைத் திருவருட் சமூகம் இருந்த வண்ணம் உள்ளம் உவந்துரைத் தருளல் வேண்டும்' என்று விண்ணப்பிக்கின்ற தோறும், 'எல்லாப் பொருள் கட்கும், எல்லாக் குணங்கட்கும் எல்லாச் செயல்கட்கும் எல்லாப் பயன்கட்கும் எல்லா அனுபவங்கட்கும் மற்றெல்லாவற்றிற்கும் உருவ சொரூப சுவாவ முதலிய இலக்கணங்கள் அனைத்தும் தாமேயாகியும் தாமல்லராகியும் தாக்கியும் தாக்கற்றும் அகத்தும் அகப்புறத்தும் புறத்தும் புறப்புறத்தும் நீக்கமின்றி நிறைந்து விளங்குகின்ற இயற்கை உண்மைக் கடவுளது இயற்கைத் திருவருட் சமூகம் இருந்த வண்ணம் அந்தோ! அந்தோ!! எங்ஙனம் அறிவோம்! எவ்வாறு கருதுவோம்! என்னென்று கூறுவோம்!' என்று அவ்வக் கூட்டங்களினுந் தனித்தனி உரைத்து உரைத்து நெகிழ்ந்து நெகிழ்ந்து நெட்டுயிர்க்கின்றார்கள் என்றும்,

iyarkai uṇmait taṇipperum porulāyūm iyarkai viḷakkat taṇip
perum patamāyūm iyarkai iṇpat taṇipperuṇ cūkamāyūm
pīrivinṛi nīrainta peruntaṇmaiyarāya aruṭperuṇ jōti
āṇṭavarē! tēvarir tiruvaruḷ valattāl porī pulaṇ karaṇa
mutaliya tattuvaṇkaḷ aṇaittaiyūm venru niṇmalarākit
tattuvāntattil niṇru tam uṇmai uṇarntu iyarkai uṇarcciyaip
peru iyarkai uṇmaikkaṇ iyarkai iṇpānupavaṇ ceykiṇṛa cutta
yōkāntarkaḷum cutta kalāntarkaḷum cutta pōtāntarkaḷum
cutta nātāntarkaḷum cutta vētāntarkaḷum cutta
cittāntarkaḷumākiya cutta caṇmārkaḷa ṇāṇikaḷiṇ
tirukkūṭṭaṇkaḷai naṇ muyarciyāl taṇittāṇi aṭaintu pattiyaṛ
paṇintu, 'arputap peruṇ ceyal purikiṇṛa aiyarkaḷē! aruṭperuṇ
jōti taṇipperum patiyāya kaṭavuḷiṇ iyarkait tiruvaruṭ
camukam irunta vaṇṇam uḷḷam uvanturait taruḷal vēṇṭum'
eṇru viṇṇappikkiṇṛa tōrum, 'ellāp poruḷ kaṭkum, ellāk
kuṇaṇkaṭkum ellāc ceyalkaṭkum ellāp payaṇkaṭkum ellā
aṇupavaṇkaṭkum marrellāvarṛirkum uruva corūpa cupāva
mutaliya ilakkaṇaṇkaḷ aṇaittum tāmēyākiyūm
tāmallarākiyūm tākkiyūm tākkarṛum akattum
akappurattum purattum purappurattum nikkaminṛi nīraintu
viḷaṇkukiṇṛa iyarkai uṇmaik kaṭavuḷatu iyarkait tiruvaruṭ
camukam irunta vaṇṇam antō! antō!! eṇṇaṇam aṛivōm!
evvāru karutuvōm! eṇṇeṇru kūruvōm!' eṇru avvak
kūṭṭaṇkaḷiṇun taṇittāṇi uraittu uraittu nekiḷntu nekiḷntu
neṭṭuyirkkiṇṛārkaḷ eṇrum,

TRANSLATION – O Lord Arut Perum Jothi, Great One, filling all, completely and without any separation, as the unique great Reality of natural truth, the unique great State of natural illumination and the unique great Joy of natural bliss: those who have realized tell in wonder of the sages of Suddha Sanmarkkam. By the power of Your grace these sages have conquered all the tattvas, such as the sense organs, their objects and the inner faculties. They have become stainless and stand at the end of the tattvas; they have known their own truth and gained natural awareness, and in natural truth they enjoy the experience of natural

bliss. They are the pure Yogantars, the pure Kalantars, the pure Bodhantars, the pure Nadantars, the pure Vedantars and the pure Siddhantars. With good effort seekers reach the holy assemblies of these sages one by one, bow before them in devotion and petition them: "O masters who perform great wonders! Be pleased, with glad hearts, to tell the natural holy presence of Grace of God, the unique great Lord Arut Perum Jothi, as it is." And every time they petition so, the sages in each of those assemblies say, one by one, again and again: "God, the natural Truth, is Himself all the marks, such as outward form, essential nature and inherent nature, of all things, all qualities, all actions, all fruits, all experiences and everything else, and He is also not them. He touches them and is untouched. He fills and shines without any gap in the inner, the inner-outer, the outer and the outer-outer. Alas! Alas!! How shall we know His natural holy presence of Grace as it is! How shall we contemplate it! What shall we say it is!" So they say, and melting, melting, they sigh deeply.

COMMENTARY – Sections 7 and 8 form one long sentence, and its frame comes only at its close: all of it is what Vallalar heard "those who have realized" (*uṇarntōr*) tell in wonder. It opens by calling on Lord Arut Perum Jothi, who fills all without separation as the Reality of natural truth, the State of natural illumination and the Joy of natural bliss, the three with which the petition opened (section 2). The first report concerns the sages of Suddha Sanmarkkam. By the power of God's grace they have conquered all the *tattvas* (the constituents of body, mind and world), have become stainless and stand where the *tattvas* end. They know their own truth, have gained natural awareness and enjoy natural bliss. Vallalar names them by six "ends" (*antam*): they are the pure Yogantars, Kalantars, Bodhantars, Nadantars, Vedantars and Siddhantars. These pure ones are themselves the sages of Suddha Sanmarkkam.

The sects and paths that bear these six names he judges separately: in the Great True Petition he calls them distinctions of attainment of slight fractions of the Suddha Sanmarkkam experience. Asked to tell the natural holy presence of Grace as it is, the sages in every assembly answer alike. In their lament they speak of God: He is all the marks of all things and is also not them; He touches them and is untouched; He fills every region without a gap. Yet of His holy presence of Grace as it is, they cry: "How shall we know it! How shall we contemplate it! What shall we say it is!" Their cry echoes Vallalar's own three longings, to know, to contemplate and to praise (sections 2 to 5).

8. TEARS OF BLISS AND SILENCE

எல்லாத் தத்துவங்களையும் எல்லாத் தத்துவிகளையும்
தோற்றுவித்தலும் இயக்குவித்தலும் அடக்குவித்தலும்
மயக்குவித்தலும் தெளிவித்தலுமாகிய தொழில்களை எளிதிற்
கொடுத்தற் குரிய பூரண சுதந்தரத்தவர்களாய், இயற்கைச்
சத்தியஞான சுகானுபவ பூரண சொருப சாத்தியர்களாய்,
எக்காலத்தும் எவ்விடத்தும் எவ்விதத்தும் தடைபடாத நித்திய
சுத்த சத்த ஞானதேகிகளாய், பூதசித்தி, கரணசித்தி, இந்திரிய
சித்தி, குண சித்தி, பிரகிருதிசித்தி, புருடசித்தி, விந்துசித்தி,
பரசித்தி, சுத்தசித்தி, காலசித்தி, கலாசித்தி, விசுவசித்தி,
வியோமசித்தி, பிரமசித்தி, சிவசித்தி முதலிய பிண்டசித்தி,
அண்டசித்தி, பகிரண்ட சித்தி, அண்டாண்டசித்தி என்கின்ற
அந்தரங்க பகிரங்க தத்துவ தத்துவி சித்திகளெல்லாவற்றையும்
திருக்கடைக் கணிப்பாற் செய்யவல்லவராய், சடாந்த சமரச
சத்தியராய் விளங்குகின்ற சமரச சுத்த சன்மார்க்க ஞானிகளது
சித்விலாசத் திருச்சபைக் கண்ணே, புண்ணிய வசத்தால் புகுதப்
பெற்று மனங்கனிந்து வணங்கி நின்று, 'சர்வ சுதந்தரராய்
சத்தியர்களே! இயற்கை உண்மைத் தனிப்பெரும் பதியாய்
கடவுளின் இயற்கைத் திருவருட் சமுகம் இருந்த வண்ணம்
திருவுளம் பற்றித் திருவாய் மலர்ந்து திருவார்த்தை
அளித்தருளல் வேண்டும்' என்று விண்ணப்பிக்கின்ற தோறும்
திருவார்த்தை அளித்தலின்றிப் பெருங்கருணைத்

திருக்கண்களில் ஆனந்தநீர் பொழிந்து சும்மா இருக்கின்றனர்
என்றும், உணர்ந்தோர் வியந்துரைப்பக் கேள்வியுற்று,
'இயற்கைத் திருவருட் சமுகம் இருந்த வண்ணம் என்னையோ!
என்னையோ!!' என்று குலாவிக் குலாவிக்
கூவுகின்றவனானேன்.

ellāt tattuvan̄kaḷaiyum ellāt tattuvikaḷaiyum tōrruvittalum
iyakkuvittalum aṭakkuvittalum mayakkuvittalum
teḷivittalumākīya toḷilkaḷai eḷitir koṭuttar̄ kuriya pūraṇa
cutantarattavarkaḷāy, iyarkaic cattiyañāṇa cukāṇupava
pūraṇa corūpa cāttiyarkaḷāy, ekkālattum evviṭattum
evvitattum taṭaipaṭāta nittiya cutta catta ñāṇatēkikaḷāy,
pūtacitti, karanacitti, intiriya citti, kuṇa citti, pirakiruticitti,
puruṭacitti, vintucitti, paracitti, cuttacitti, kālacitti, kalācitti,
vicuvacitti, viyōmacitti, pīramacitti, civacitti mutaliya
piṇṭacitti, aṇṭacitti, pakiraṇṭa citti, aṇṭaṇṭacitti eṇkiṇra
antaraṇka pakiraṇka tattuva tattuvi cittikaḷellāvar̄aiyum
tirukkaṭaik kaṇippār ceyyavallavarāy, caṭānta camaraca
cattiyarāy viḷan̄kukiṇra camaraca cutta caṇmār̄kka
ñāṇikaḷatu citvilācat tiruccapaik kaṇṇē, puṇṇiya vacattāl
pukutap per̄ru maṇaṇkaṇintu vaṇaṇki niṇru, 'carva
cutantararāya cattiyarkaḷē! iyarkai uṇmaṭ taṇipperum
patiyāya kaṭavuḷiṇ iyarkait tiruvaruṭ camukam irunta
vaṇṇam tiruvuḷam par̄rit tiruvāy malarntu tiruvārttai
aḷittaruḷal vēṇṭum' eṇru viṇṇappikīṇra tōrum tiruvārttai
aḷittaliṇṇip peruṇkaruṇait tirukkaṇkaḷil āṇantanir poḷintu
cummā irukkiṇraṇar eṇrum, uṇarntōr viyanturaippak
kēḷviyuṇru, 'iyarkait tiruvaruṭ camukam irunta vaṇṇam
eṇṇaiyō! eṇṇaiyō!!' eṇru kulāvik kulāvik kūvukiṇravanāṇēṇ.

TRANSLATION – Those who have realized tell this too.
There are the sages of Samarasa Suddha Sanmarkkam.
They have full freedom to grant with ease the functions of
bringing forth, setting in motion, withdrawing, veiling and
making clear all the tattvas and all the tattvis, the beings
who preside over the tattvas. They have attained the
complete form of the blissful experience of natural true
wisdom. They are eternal ones with bodies pure, of sound

and of wisdom, which nothing hinders at any time, in any place or in any way. By a gracious glance of their holy eyes they can perform all the attainments, inner and outer, of the tattvas and the tattvis: the attainments of the elements, of the inner faculties, of the senses, of the qualities, of prakriti, of purusha, of bindu, of para, of the pure, of time, of kalā, of the universe, of space, of Brahma, of Siva and the like, which are the attainments of the body; and the attainment of the cosmos, of the outer cosmos and of the cosmos of cosmoses. They shine as the True Ones in whom the six ends are one in harmony. Seekers who, by the power of merit, are granted entry into the holy hall of the play of Consciousness of these sages stand before them with melting hearts, bowing, and petition them: "O True Ones of complete freedom! Be pleased to take it to heart, open your holy lips and grant a holy word on the natural holy presence of Grace of God, the unique great Lord of natural truth, as it is." Yet every time they petition so, the sages give no holy word. Tears of bliss pour from their holy eyes of great compassion, and they remain still. Hearing those who have realized tell this in wonder, I have become one who cries out, rejoicing again and again: "The natural holy presence of Grace as it is: what is it! What is it!!"

COMMENTARY – The sentence that began in section 7 ends here, with its frame: Vallalar heard all this from "those who have realized" (*uṇarntōr*), told in wonder. Their second report concerns the sages of Samarasa Suddha Sanmarkkam, who hold the powers listed first. They are wholly free to grant with ease the five functions over all the *tattvas* and the *tattvis*; the lords who carry out such functions are bewildered and grieve (sections 2 and 3). They have attained the full form of the blissful experience of natural true wisdom. They are eternal ones with bodies pure, of sound and of wisdom; the words recall the three bodies of the Great True Petition, Suddha Deham, Pranava

Deham and Jnana Deham. By a gracious glance they can perform every attainment (*citti*) of the tattvas and tattvis. They are the True Ones (*cattiyar*) in whom the six ends of section 7 are one in harmony (*camaracam*). Seekers granted entry by the power of merit into their holy hall of the play of Consciousness (*citvilācam*) put the same request to them. Unlike the sages of section 7, who sighed and spoke, these give no word at all. Tears of bliss pour from their eyes of great compassion, and they remain still (*cummā irukkinṛaṇar*). Hearing this, Vallalar cries out, rejoicing again and again: "The natural holy presence of Grace as it is: what is it!"

9. HOW, THEN, CAN YOUR FORM BE KNOWN?

அடிநிலைக் கருமஞானசித்தி அனுபவங்களினும், முடிநிலைக் கருமஞானசித்தி அனுபவங்களினும், அடிநிலை யோகஞான சித்தி அனுபவங்களினும், முடிநிலை யோகஞான சித்தி அனுபவங்களினும், அடிநிலைத் தத்துவ ஞானசித்தி அனுபவங்களினும், முடிநிலைத் தத்துவ ஞானசித்தி அனுபவங்களினும், அடிநிலை ஆன்ம ஞானசித்தி அனுபவங்களினும், முடிநிலை ஆன்ம ஞானசித்தி அனுபவங்களினும், சுத்த ஞானசித்தி அனுபவங்களினும், சமரச சுத்த ஞானசித்தி அனுபவங்களினும், அதுஅதுவாகி நிறைந்தும், அதுஅதுவாகி விளங்கியும், அதுஅதுவாகி இனித்தும், ஆங்காங்கு அதீதமாகிக் கலந்தும், இவை அனைத்துமாகி ஒருமித்தும், அதீதாதீதமாகித் தனித்தும் வயங்குகின்ற பெருங் கருணைப் பெரும்பதியாய் கடவுளே! எல்லாச் சத்திகளுக்கும், எல்லாச் சத்தர்களுக்கும் எல்லா மூர்த்திகளுக்கும் எல்லா மூர்த்தர்களுக்கும், எல்லாத் தேவிகளுக்கும் எல்லாத் தேவர்களுக்கும் எல்லாச் சாதனர்களுக்கும் எல்லாச் சாத்தியர்களுக்கும் எல்லா உயிர்களுக்கும் எல்லாத் தத்துவங்களுக்கும் எல்லாப் பொருள்களுக்கும் எல்லாக் குணங்களுக்கும் எல்லாச் செயல்களுக்கும் எல்லா அனுபவங்களுக்கும்

மற்றெல்லாவற்றிற்கும் முதற்காரணமாயும் நிமித்த
காரணமாயும் துணைக் காரணமாயும் இவை அல்லவாயும்
விளங்குகின்ற திருவருட் சமூகம் இருந்த வண்ணம் அறிந்து
கொள்ளுதல் இங்ஙனமானால், திருவருட்சமூகப்
பெருங்கருணைப் பெரும் பதியாய தேவரீர் இயற்கைத்
திருவண்ணம் அறிந்துகொள்ளுதல் எங்ஙனமோ!
எங்ஙனமோ!!

aṭinilaik karumañānacitti aṇupavaṅkaḷiṇum, muṭinilaik
karumañānacitti aṇupavaṅkaḷiṇum, aṭinilai yōkañāṇa citti
aṇupavaṅkaḷiṇum, muṭinilai yōkañāṇa citti
aṇupavaṅkaḷiṇum, aṭinilaṭt tattuva ñānacitti
aṇupavaṅkaḷiṇum, muṭinilaṭt tattuva ñānacitti
aṇupavaṅkaḷiṇum, aṭinilai āṇma ñānacitti aṇupavaṅkaḷiṇum,
muṭinilai āṇma ñānacitti aṇupavaṅkaḷiṇum, cutta ñānacitti
aṇupavaṅkaḷiṇum, camaraca cutta ñānacitti
aṇupavaṅkaḷiṇum, atu-atuvāki niṛaintum, atu-atuvāki
vīḷaṅkiyūm, atu-atuvāki iṇittum, āṅkāṅku atītāmāṅk
kalantum, ivai aṇaittumāki orumittum, atītātītāmāṅk
taṇittum vayaṅkukiṇṇa peruṇ karuṇaiṇ perumpatiyāya
kaṭavuḷē! ellāc cattikaḷukkum, ellāc cattarkaḷukkum ellā
mūrttikaḷukkum ellā mūrttarkaḷukkum, ellāt tēvikaḷukkum
ellāt tēvarkaḷukkum ellāc cātaṇarkaḷukkum ellāc
cāttiyarkaḷukkum ellā uyirkaḷukkum ellāt tattuvaṅkaḷukkum
ellāp poruḷkaḷukkum ellāk kuṇaṅkaḷukkum ellāc
ceyalkaḷukkum ellā aṇupavaṅkaḷukkum marṇellāvarṇiṇkum
mutarṇkāraṇamāyūm nimitta kāraṇamāyūm tuṇaik
kāraṇamāyūm ivai allavāyūm vīḷaṅkukiṇṇa tiruvaruṭ
camukam irunta vaṇṇam aṇintu koḷḷutal iṇṇaṇamāṇāl,
tiruvaruṭcamukap peruṅkaruṇaiṇ perum patiyāya tēvarir
iyarṇkait tiruvaṇṇam aṇintukoḷḷutal eṇṇaṇamō! eṇṇaṇamō!!

TRANSLATION – O God, great Lord of great compassion! In
the experiences of the attainment of the wisdom of action,
at its base stage and at its crowning stage; in the
experiences of the attainment of the wisdom of yoga, at its
base stage and at its crowning stage; in the experiences of
the attainment of the wisdom of the tattvas, at its base stage

and at its crowning stage; in the experiences of the attainment of the wisdom of the soul, at its base stage and at its crowning stage; in the experiences of the attainment of pure wisdom; and in the experiences of the attainment of Samarasa pure wisdom: You become each one and fill it, You become each one and shine in it, and You become each one and are sweet in it; in each of them You blend with it as the transcendent; You become all of these and are one; and, as the transcendent beyond the transcendent, You shine alone. The holy presence of Grace shines as the primary cause, the instrumental cause and the supporting cause of all energies and all their agents, all divine forms and all who bear them, all goddesses and all gods, all who practise and all who have attained, all living beings, all tattvas, all things, all qualities, all actions, all experiences and everything else, and it shines also as none of these. If this is how it is with knowing that holy presence of Grace as it is, then how, oh how, can the natural sacred form of You, the great Lord of great compassion of the holy presence of Grace, be known!

COMMENTARY – In the Tamil, the call to God and the question after it are one sentence. Vallalar first names God by what He is in every experience of attainment (*citti*), in his own order. Four kinds come first, each at its base stage and at its crowning stage: the attainment of the wisdom of action (*karuma nāṇam*), of yoga, of the *tattvas* and of the soul (*āṇma nāṇam*). Then come pure wisdom (*cutta nāṇam*) and, last, Samarasa pure wisdom (*camaraca cutta nāṇam*). In every one of these experiences God becomes that very experience: He fills it, shines in it and is its sweetness. In each He is also the transcendent (*aṭitam*), blended with it. He becomes all of them and is one, and He shines alone as the transcendent beyond the transcendent (*aṭitāṭitam*). Then comes the conclusion. The holy presence of Grace is the cause of everything in three ways. For a pot, the primary cause is the clay it is made of, the instrumental

cause is the potter who makes it, and the supporting cause is his wheel and stick. The holy presence of Grace is all three for all energies and their agents, all divine forms and those who bear them, all goddesses and gods, all who practise and all who have attained, all living beings, all tattvas, things, qualities, actions and experiences, and everything else; and it is also none of these. The sages could not tell even this holy presence as it is: some sighed, and others wept tears of bliss and remained still. How then could anyone know the natural sacred form of God Himself, the great Lord of great compassion of that holy presence?

10. KNOWING WITHOUT KNOWING

ஓ! ஒப்புயர்வின்றி விளங்குகின்ற ஒருவரே! தேவரீர்
திருவண்ணமும் திருவருட் சமுகத் திருவண்ணமும்
அறிதற்கும் கருதற்கும் துதித்தற்கும் எத்திறத்தானும்
கூடாவாயினும் அடிமை அளவிற்கு இயன்றபடி அறியாது
அறிந்தும் கருதாது கருதியும் துதியாது துதித்தும் எனது
உரிமையை ஊற்றஞ் செய்கின்றவனானேன். வந்தனம்!
வந்தனம்!!

ō! oppuyarvin̄ri viḷaṅkukiṅṇa oruvarē! tēvarīr tiruvaṇṇamum
tiruvaruṭ camukat tiruvaṇṇamum aṟitaṟkum karututaṟkum
tutittaṟkum ettirattāṇum kūṭāvāyīṇum aṭimai aḷaviṟku
iyaṇṇapaṭi aṟiyātu aṟintum karutātu karutiyum tutiyātu
tutittum eṇatu urimaiyai ūṟṟaṇ ceykiṇṇavaṇāṇēṇ. vantaṇam!
vantaṇam!!

திருச்சிற்றம்பலம்

tirucciṟṟampalam

TRANSLATION – O You, the One who shines with none equal and none above! Your own sacred form, and the sacred form of the holy presence of Grace, cannot be known, contemplated or praised in any way at all. Even so, as far as a servant is able, knowing without knowing,

contemplating without contemplating and praising without praising, I have made firm my right. Salutations! Salutations!! Tiruchitrambalam.

COMMENTARY – Vallalar calls on God as the One who shines with none equal and none above. All that he has heard leads here: neither God's own sacred form nor the sacred form of the holy presence of Grace can be known, contemplated or praised in any way at all. He had longed to know the natural truth of the holy presence of Grace, to contemplate its great compassion and to praise its great glory, and he began, holding to the word of the sages of true wisdom that God has every form that knowers know, contemplators contemplate and praisers praise (section 5). Now, as far as a servant (*aṭimai*) can, he has known without knowing, contemplated without contemplating and praised without praising, and so he has made firm his right (*urimai*). The three words that run through the whole petition, know, contemplate and praise, come back here for the last time. The petition closes with a twofold salutation, *vantaṇam*, and, as it began, with *Tiruchitrambalam*.

**THE TRUE PETITION OF THE
SANGAM OF THE UNIVERSAL
PURE TRUE PATH - SAMARASA
SUDDHA SANMARKKAM SANGA
SATHYA VINNAPPAM - சமரச சுத்த**

சன்மார்க்க சங்க சத்திய விண்ணப்பம் -

INTRODUCTION

Samarasa Suddha Sanmarkkam Sanga Sathya Vinnappam (The True Petition of the Sangam) is the shortest of the four petitions of Ramalinga Adigal (Vallalar). He speaks it at Vadalur, before Arut Perum Jothi, who dances in the Hall of Wisdom so that every living being may have bliss.

It says plainly what he wants above all: to be freed in this very body from death, disease, old age, fear and suffering, and to make this body an eternal body, living for ever in the great life of bliss.

Grace made him know that nothing can give this except the freedom of God's grace, and that this grace comes only when the three freedoms we claim as our own, over the body, over experience and over life, are given up.

So he gives all three to grace. The body, the life and everything we enjoy were given by God's great compassion, not won by our own freedom.

Then he asks the same for every living being: that God make them know what He made him know, and make them heirs of that life. It ends with praise to the reign of God's great compassion.

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சன்மார்க்க சங்க சத்திய விண்ணப்பம்**

**1. THE TRUE PETITION OF THE
SANGAM OF SAMARASA SUDDHA
SANMARKKAM**

4. சமரச சுத்த சன்மார்க்க சங்க சத்திய விண்ணப்பம்

4. *camaraca cutta caṇmārka caṅka cattiya viṇṇappam*

திருச்சிற்றம்பலம்

tiruccirāmpalam

TRANSLATION – The True Petition of the Sangam of Samarasa Suddha Sanmarkkam. Tiruchitrambalam.

COMMENTARY – The title calls this work a *viṇṇappam*, a petition laid before God, and calls it true (*cattiya*). It is the petition of the *caṅkam*, the Sangam: the fellowship of those who walk Vallalar's path of Samarasa Suddha Sanmarkkam, the Universal Pure True Path. The name stands within the petition itself, at the end of its opening address (§2). The editions did not always keep it: some placed this petition first and called it a small petition, and in the copies made by his devotees it is not numbered with the other three. Here it stands fourth, as in the later printed editions. It is the shortest of the four. Like the Great True Petition and the True Petition of Wisdom, it speaks as "I", addresses God as

Tēvarīr, the most reverent word for "You", and opens and closes with *Tiruchitrambalam*.

2. THE PETITION LAID BEFORE ARUT PERUM JOTHI AT VADALUR

உத்தர ஞான சித்திபுரம் என்றும் உத்தர ஞான சிதம்பரம்
என்றும் திருவருளால் ஆக்கப்பட்ட ஆக்கச் சிறப்புப்
பெயர்களும், பார்வதிபுரம் என்றும் வடலூர் என்றும்
உலகியலாற் குறிக்கப்பட்ட குறிப்புப் பெயர்களும் பெற்று
விளங்குகின்ற தெய்வப் பதியினிடத்தே, இயற்கை விளக்க
நிறைவாகியுள்ள ஒரு சுத்த சிவானுபவ ஞானசபையில்,
இயற்கை உண்மை நிறைவாகிய திருவுருவைத் தரித்து,
இயற்கை இன்ப நிறைவாகிய சிவானந்த ஒருமைத் திருநட்ச்
செய்கையை எவ்வுயிரும் இன்பமடைதற் பொருட்டே
செய்தருளுகின்ற எல்லாம் வல்ல தனித்தலைமைக்
கடவுளாகிய அருட்பெருஞ்ஜோதி ஆண்டவரே! தேவரீர்து
திருவருட் சமூகத்தில் யான் செய்து கொள்ளுகின்ற சமரச சுத்த
சன்மார்க்க சங்க சத்திய விண்ணப்பம்.

uttara ñāṇa cittipuram eṇṇum uttara ñāṇa citamparam
eṇṇum tiruvarulāl ākkappaṭṭa ākkac ciraṇṇup peyarkaḷum,
pārvatipuram eṇṇum vaṭalūr eṇṇum ulakiyalār
kuṛikkappaṭṭa kuṛippup peyarkaḷum peṇṇu viḷaṇkukiṇṇa
teyvap patiṇiṇiṭattē, iyaṛkai viḷakka niraivākiyuḷḷa oru cutta
civāṇupava ñāṇacapaṇiyil, iyaṛkai uṇmai niraivākiya
tiruvuvait tarittu, iyaṛkai iṇpa niraivākiya civāṇanta
orumaṭ tirunaṭaṭ ceykaiyai evvuyirum iṇpamaṭaitar poruṭṭē
ceytaruḷukiṇṇa ellām valla taṇittalaṇṇaikaṭ kaṭavuḷākiya
aruṭperuṇṇōṭi āṇṭavarē! tēvarīratu tiruvaruṭ camukattiḷ yāṇ
ceytu kolḷukiṇṇa camaraca cutta caṇmārkka caṇka cattiya
viṇṇappam.

TRANSLATION – O Lord Arut Perum Jothi, God of unique
supremacy, the All-Powerful! There is a divine place that
bears the names of honour made by holy grace, Uttara
Jnana Siddhipuram and Uttara Jnana Chidambaram, and

the names by which the world marks it, Parvatipuram and Vadalur. There, in a pure Hall of Wisdom of Siva-experience, filled with natural illumination, You bear a holy form full of natural truth, and You perform the holy dance of the oneness of Siva-bliss, full of natural bliss, only so that every living being may attain bliss. In the holy presence of Your grace I make this, the true petition of the Sangam of Samarasa Suddha Sanmarkkam.

COMMENTARY – The opening follows the invocation of the Great True Petition (Peru §2) almost word for word. God is named by three things that belong to His own nature: natural illumination fills the place, natural truth is His holy form, natural bliss is His holy dance. That dance has one purpose: that every living being may attain bliss. Two things are new here. The place is named: Vadalur, which the world also calls Parvatipuram, and which grace has named Uttara Jnana Siddhipuram and Uttara Jnana Chidambaram. And where Peru speaks of a Space of Siva-experience, here it is a Hall of Wisdom (*ñāṇacapaī*), the Sathya Jnana Sabha at Vadalur. The printed editions read "filled with natural illumination"; the online text repeats "natural truth" here. Vallalar makes his petition in the holy presence of God's grace (*tiruvārṇ camukam*).

3. THE ONE DESIRE: AN ETERNAL BODY

இவ்வுலகினிடத்து ஆற்றிவுள்ள உயர்வுடைத்தாகிய
தேகத்தைப் பெற்ற யான் இத் தேகத்திற்கு இடைக்கிடை
நேருகின்ற மரணம், பிணி, மூப்பு, பயம், துன்ப முதலிய
அவத்தைகள் எல்லாவற்றையும் நிவர்த்தி செய்து, இத்
தேகத்தையே நித்திய தேகமாக்கிக்கொண்டு எக்காலத்தும்
எவ்விடத்தும் எவ்விதத்தும் எத்துணையும் தடைபடாத
பேரின்ப சித்திப் பெருவாழ்வைப் பெற்று வாழ்தல் வேண்டும்

என்பதே எனது சத்தியமான அதிதீவிர விருப்ப முயற்சியாக இருக்கின்றது.

ivvulakiṇiṭattu āraṇivulla uyarvuṭaittākiya tēkattaip perra yān it tēkattirku iṭaikkītai nērukiṇra maraṇam, piṇi, mūppu, payam, tunpa mutaliya avattaikaḷ ellāvarraiṇiyum nivartti ceytu, it tēkattaiyē nittiya tēkamākkikkoṇṭu ekkālattum evviṭattum evvitattum ettunaiyūm tāṭaiṭaṭā pēriṇpa cittip peruvāḷvaip perru vāḷtal vēṇṭum enpatē eṇatu cattiyamāṇa atitīvira viruppa muyarciyāka irukkiṇratu.

TRANSLATION – In this world I have received a body of high standing, which has six kinds of awareness. Death, disease, old age, fear, suffering and the other afflictions come upon this body from time to time. To remove them all, to make this very body an eternal body, and to attain and live the great life that is the attainment of supreme bliss, hindered at no time, in no place, in no way and to no degree: this is my true desire and my most intense endeavour.

COMMENTARY – Vallalar says plainly what he asks for. He does not ask to leave the body, or to be released from it at death. He asks that this very body (*it tēkattaiyē*) be made an eternal body (*nittiya tēkam*), free of death, disease, old age, fear and suffering. The Small True Petition names the same afflictions and the same great life (Siru §13), and the Great True Petition calls this body the highest of all bodies, with six kinds of awareness (Peru §2). He calls it his true desire and his most intense endeavour (*atitīvira virupa muyarci*): the aim of all his effort.

4. GRACE ALONE CAN GIVE IT

எனது விருப்ப முயற்சி இங்ஙனமாக, அவத்தைகள் எல்லாவற்றையும் நீக்கி இத்தேகத்தை நித்திய தேகமாக்கி எக்காலத்தும் அழியாத பேரின்ப சித்திப் பெருவாழ்வைப் பெற்று வாழ்தல் எதனால் பெறுதல் கூடுமென்று அறியத் தொடங்கிய தருணத்து, வேறு எந்த வழியாலும் பெறுதல்

கூடாது, எல்லாமுடைய கடவுளது திருவருட் சுதந்தரம்
ஒன்றாலே பெறுதல் கூடுமென்று தேவரீர் திருவருளால்
அறிவிக்க உள்ளபடி அறிந்தேன்.

*eṇatu viruppa muyarci inṇaṇamāka, avattaikaḷ
ellāvarraiyaṇṇuṇṇi itṭēkattai nittiya tēkamākki ekkālattum
aliyāta pēriṇpa cittip peruvāḷvaip perṇu vāḷtal etaṇāl perutal
kūṭumenṇu ariyat toṭaṇkiya taruṇattu, vēṇu enta vaḷiyāḷum
perutal kūṭātu, ellāmuṭaiya kaṭavūlatu tiruvaruṭ cutantaram
onṇālē perutal kūṭumenṇu tēvarir tiruvaruḷāl arivikka uḷḷapaṭi
arintēṇ.*

TRANSLATION – Such being my desire and endeavour, I began to ask by what means one could remove all the afflictions, make this body an eternal body, and attain and live the great life that is the attainment of supreme bliss, which never perishes. Then, as Your holy grace made it known, I knew truly: it cannot be attained by any other way; it can be attained only by the freedom of the holy grace of God, who possesses all.

COMMENTARY – Now the question is how. The answer comes from grace itself: by no other way, only by the freedom of grace (*tiruvaruṭ cutantaram*). *Cutantaram* means freedom: the power to act by one's own right. Here the freedom is God's. The deathless life cannot be won by effort, practice or merit; grace gives it, acting freely. Vallalar does not say he found this out. He says grace made it known (*arivikka*), and he knew it as it is.

5. THE THREE FREEDOMS

பின்னர், திருவருட் சுதந்தரம் நமக்கு எந்த வழியால்
கிடைக்கும் என்று அறியத் தொடங்கிய தருணத்து, எனது யான்
என்னும் தேக சுதந்தரம், போக சுதந்தரம், ஜீவ சுதந்தரம்
என்னும் மூவகைச் சுதந்தரங்களும் நீங்கியவிடத்தே
கிடைக்கும் என்று தேவரீர் திருவருளால் அறிவிக்க உள்ளபடி
அறிந்தேன்.

*piṇṇar, tiruvaruṭ cutantaram namakku enta vaḷiyāl
kiṭaikkum eṇru ariyat toṭankiya taruṇattu, eṇatu yāṇ eṇṇum
tēka cutantaram, pōka cutantaram, jīva cutantaram eṇṇum
mūvakaic cutantaraṇkaḷum nīṅkiyaviṭattē kiṭaikkum eṇru
tēvarīr tiruvaruḷāl ariyikka uḷḷapaṭi ariṇtēṇ.*

TRANSLATION – Then I began to ask by what way the freedom of holy grace would come to us. As Your holy grace made it known, I knew truly: it comes where the three kinds of freedom that make up my "I" have gone: the freedom of the body, the freedom of enjoyment and the freedom of the soul.

COMMENTARY – Here the petition turns. The freedom of grace comes only where our own freedoms have gone. Vallalar names three, and together he calls them "my I" (*eṇatu yāṇ*). The freedom of the body (*tēka cutantaram*) is the claim that the body is ours to rule. The freedom of enjoyment (*pōka cutantaram*) is the claim over what the body receives and enjoys. The freedom of the soul (*jīva cutantaram*) is the claim that life itself is our own. He asks how grace comes "to us" (*namakku*): what he learns, he learns for all.

6. THE GIFT OF ALL THREE FREEDOMS TO GRACE

ஆகலில், எனது சுதந்தரமாகக் கொண்டிருந்த தேக
சுதந்தரத்தையும், போக சுதந்தரத்தையும், ஜீவ சுதந்தரத்தையும்
தேவரீர் திருவருட்கே சர்வ சுதந்தரமாகக் கொடுத்து விட்டேன்.
கொடுத்த தருணத்தே, இத்தேகமும் ஜீவனும்
போகப்பொருள்களும் சர்வ சுதந்தரராகிய கடவுள்
பெருங்கருணையாற் கொடுக்கப் பெற்றனம் அன்றி, நமது
சுதந்தரத்தாற் பெற்றனவல்ல என்னும் உண்மையை அருளால்
அறிவிக்கவும் அறிந்து கொண்டேன். இனி
இத்தேகத்தினிடத்தும் ஜீவனிடத்தும்
போகப்பொருள்களிடத்தும் தேவரீர் திருவருள் சாட்சியாக

எனக்கு எவ்விதத்தும் யாதோர் சுதந்தரத் தோற்றமும்
தோற்றமாட்டாது. தேவரீர் திருவருட் சுதந்தரத்தை
என்னிடத்தே வைத்தருளி, மரணம், பிணி, மூப்பு, பயம்,
துன்பம் முதலிய அவத்தைகள் எல்லாவற்றையும் தவிர்த்து,
இத்தேகத்தையே நித்திய தேகமாக்கி எக்காலத்தும் அழியாத
பேரின்ப சித்திப் பெருவாழ்வில் என்னை வாழ்வித்தல்
வேண்டும்.

ākalil, eṇatu cutantaramākak koṇṭirunta tēka
cutantarattaiyum, pōka cutantarattaiyum, jīva
cutantarattaiyum tēvarīr tiruvaruṭkē carva cutantaramākak
koṭuttu viṭṭēṇ. koṭutta taruṇattē, ittēkamum jīvaṇum
pōkapporuḷkaḷum carva cutantararākiya kaṭavu!
peruṅkaruṇaiyār koṭukkap perṇaṇam aṇṇi, namatu
cutantarattār perṇaṇavalla eṇṇum uṇmaiyaṇi aruḷāl
arivikkavum aṇṇintu koṇṭēṇ. iṇi ittēkattiṇiṭattum jīvaṇiṭattum
pōkapporuḷkaḷiṭattum tēvarīr tiruvaruḷ cāṭciyāka eṇakku
evvitattum yātōr cutantararat tōṛṛamum tōṛṛamāṭṭātu. tēvarīr
tiruvaruṭ cutantarattai eṇṇiṭattē vaittaruḷi, maraṇam, piṇi,
mūppu, payam, tuṇpam mutaliya avattaikaḷ ellāvarṇaiyum
tavirttu, ittēkattaiyē nittiya tēkamākki ekkālattum aḷiyāta
pēriṇpa cittip peruvāḷvil eṇṇai vāḷvittal vēṇṭum.

TRANSLATION – Therefore I have given the freedom of the body, the freedom of enjoyment and the freedom of the soul, which I held as my own freedom, wholly to Your holy grace, as all freedom. The moment I gave them, grace made known to me, and I came to know, this truth: this body, this soul and the things we enjoy were given to us by the great compassion of God, who alone has all freedom; we did not gain them by our own freedom. From now on, with Your holy grace as witness, no appearance of any freedom of mine will arise in me, in any way, over this body, this soul or the things we enjoy. I pray that You place the freedom of Your holy grace in me, remove death, disease, old age, fear, suffering and all such afflictions, make this very body an eternal body, and make me live in the great life that is the attainment of supreme bliss, which never perishes.

COMMENTARY – Vallalar does what grace has shown him. He gives all three freedoms to grace as all freedom (*carva cutantaram*), keeping nothing back. At the moment of giving he learns a second truth: the body, the soul and the things enjoyed were never won by his own freedom. God's great compassion gave them. What he gives up was never his. So from now on, with grace as witness, no claim of freedom will appear in him over any of them. Only then does he ask again for what he asked at first, the eternal body and the deathless great life, now as one who holds nothing as his own. The sentence on what grace made him know at the moment of giving is missing from the online text; it is given here from the printed editions.

7. FOR ALL LIVING BEINGS

இத் தேகத்தைப் பெற்ற எல்லாச் சீவர்களுக்கும் எனக்கு
அறிவித்த வண்ணமே அறிவித்து, அவரவர்களையும்
உரிமையுடையவர்களாக்கி வாழ்வித்தல் வேண்டும்.

*it tēkattaip perra ellāc cīvarkaḷukkum eṇakku aṛivitta
vaṇṇamē aṛivittu, avaravarkaḷaiyum
urimaiyutaḷyavarkaḷākki vāḷvittal vēṇṭum.*

TRANSLATION – To all living beings who have received this body, make it known just as You made it known to me; make each of them, too, a holder of that right, and make them live that life.

COMMENTARY – The petition does not end with Vallalar. The deathless life he asks for himself, he asks for every living being who has received this body (*it tēkattaip perra ellāc cīvarkaḷ*). The word is *urimai*, right: what grace gives one, it gives as a right to all, as in the right of oneness in soul-kinship of the Small True Petition (Siru §18). This is why it is the petition of the Sangam: a prayer for all.

8. SALUTATIONS TO THE REIGN OF GREAT COMPASSION

தேவரீர் பெருங்கருணை ஆட்சிக்கு வந்தனம்! வந்தனம்!
tēvarīr perunkaruṇai āṭcikkū vantaṇam! vantaṇam!

இங்ஙனம்
iṅṅaṇam

சிதம்பரம் இராமலிங்கம்
citamparam irāmalīṅkam

திருச்சிற்றம்பலம்
tiruccirraṃpalam

சமரச சுத்த சன்மார்க்க சங்க சத்திய விண்ணப்பம் முற்றிற்று.
*camaraca cutta caṇmārka caṅka cattiya viṇṇappam
murriṛru.*

TRANSLATION – Salutations, salutations to the reign of
Your great compassion! Thus, Chidambaram Ramalingam.
Tiruchitrambalam. The True Petition of the Sangam of
Samarasa Suddha Sanmarkkam is complete.

COMMENTARY – The petition ends with praise. God rules,
and His rule is great compassion (*perunkaruṇai āṭci*). Then
Vallalar signs it, as a letter is signed: "Thus" (*iṅṅaṇam*), and
his own name, Chidambaram Ramalingam. The printed
editions keep this sign-off, and so do three of the copies
made by his devotees. *Tiruchitrambalam* closes the
petition, as it opened it (§1).

GLOSSARY

ācāram (ஆசாரம்): Custom, observance: the rules of conduct a group keeps. At a young age God made Vallalar know that the false worldly custom (*poyyulaka ācāram*) called caste custom and life-stage custom (*jāti-ācāram*, *ācīrama-ācāram*) is false, and kept him from practising it (Peru §22); He kept him from practising the customs of the religions (*camayācāram*) even a little (Peru §24). Vallalar prays that the customs of the religions, sects and paths, and worldly custom (*ulakācāram*) such as varna and ashrama, never take hold of our minds (Siru §18). See *jāti*, *varuṇam*, *ācīramam*.

ācīramam (ஆசிரமம்): Ashrama: the four prescribed stages of life (student, householder, forest-dweller, renunciant), bound to varna. Vallalar names it, with varna, as worldly custom (*ulakācāram*), and prays that these worldly customs, notions and distinctions never take hold of our minds (Siru §18). God made him know that life-stage custom, with caste custom, is false worldly custom, and kept him from practising it (Peru §22). See *ācāram*, *varuṇam*.

aintolil (ஐந்தொழில்): The five functions: the cosmic operations by which the worlds are brought forth and run. The ruling lords carry on all the universes through such functions as creation, preservation and the removal of impurity (*turicu nikkal*), where the usual list has destruction (Gnana §2); they are the lords of the five functions (*aintolir karuttar*, Gnana §3). The sages of Samarasa Suddha Sanmarkkam can grant with ease the functions of bringing forth, setting in motion, withdrawing, veiling and making clear all the tattvas and tattvis (Gnana §8).

akam, puram, akappuram, purappuram (அகம், புறம், அகப்புறம், புறப்புறம்): Inner, outer, inner-outer and outer-outer: the four regions of every living being and every thing, from the innermost to the outermost. God fills them all without any gap (Siru §12; Gnana §7). He fills and shines within and without (*akattum purattum*) all the universes (Peru §20) and all things, such as the universe and the body (Gnana §5). He guarded Vallalar within and without (Peru §12, §13, §18, §25), and in the form of grace abides within us and outside us (Siru §15, §16). In Peru §16 the parts of the body are inner and inner-outer organs, such as the faculties, energies and states, and outer and outer-outer organs, such as skin, nerve, bone, blood and flesh.

aliyāp peruvālvu (அழியாப் பெருவாழ்வு): The imperishable great life: the deathless life. God placed us in this human body, which has the high intelligence fit for attaining it (Siru §11). The same goal is named the great life that is the attainment of supreme bliss (*pērinpa cittip peruvālvu*, Siru §13). See *pērinpa*.

amalar (அமலர்): The Stainless One, the Pure One (*a-mala*, without impurity), a name of God in the invocation (Siru §2). The name signifies a divine nature untouched by any flaw or stain. Compare *niṇmalar*, the stainless sages (Gnana §7).

amutam (அமுதம்): Nectar (Skt. *amṛta*): the sweet, life-giving essence. Whenever the unborn child grew faint from the closeness and heat of the womb, God made a breeze of nectar (*amutak kārṛu*) blow there softly (Peru §8); whenever it fainted from hunger, He had it fed with nectar formed of the elements (*pūtakāriya amutam*, Peru §9). The nectar of the head and the nectar of the middle (*talaiyamutam*, *iṭaiyamutam*) are among the parts of the body (Peru §16).

aṇātiyar (அனாதியர்): The One without beginning. It follows *ātiyar*, the First, in the invocation (Siru §2): God is the origin of all things, and He Himself has no beginning. Both names are true of the one God.

anēkar (அநேகர்): The Many. It is paired with *ēkar*, the One (Siru §2). God is perfectly one, and this one God lives within every being in the universe; both names are true of Him.

āṇma cattik kalai (ஆன்ம சத்திக் கலை): The powers of the soul: the powers (*kalai*) of the soul's own energy (*āṇma cattī*). In the father's seed these powers had only budded, and God made them come forth and shine, and nurtured them (Peru §3). In the mother's womb they had blossomed, and God nurtured them so that they came forth and shone without withering (Peru §6). The soul's powers grow under God's care stage by stage, as the body does.

āṇmanēya orumaippāṭṭurimai (ஆன்மநேய ஒருமைப்பாட்டுரிமை): The right of oneness in soul-kinship (Anma Neya Orumaipadu Urimai). *Āṇmanēyam* is soul-kinship, the love of soul for soul; *orumaippāṭu* is oneness; *urimai* is right and rightful belonging, so it belongs to every soul by right. Vallalar calls it the chief aim (*mukkiya lakṣiyam*) of Suddha Sanmarkkam, and asks God to make it fill and shine among us, never departing, at all times and in all places (Siru §18). In Jeevakarunya Ozhukkam he grounds Jeevakarunyam, compassion for all living beings, in this same kinship.

aññāṇam (அஞ்ஞானம்): Ignorance: the absence of all knowledge. Vallalar calls it a great darkness of bondage (*aññāṇam eṇṇum periya pācāntakāram*) where knowledge did not appear even a little; in it he lay for a long time as a tiny atom-soul (*cirraṇuppacu*), until God

lifted him out and placed him in this human body (Peru §2). In it "we" lay by nature, in the darkness of ignorance, knowing nothing and feeling nothing, until God made a little knowledge arise in us in a physical body; the first births after it were the stationary births (Siru §4, §5). Those in it are *aññānikaḥ*, the opposite of the sages (*ñānikaḥ*).

aṇṭa piṇṭam (அண்ட பிண்டம்): The universe and the body: *aṇṭam* is the universe, the cosmos (the macrocosm); *piṇṭam* is the body (the microcosm). God fills and shines within and without all things, such as the universe and the body (Gnana §5). The sages of Samarasa Suddha Sanmarkkam can, by a gracious glance of their holy eyes, perform the attainments of the body (*piṇṭa citti*), of the cosmos, of the outer cosmos and of the cosmos of cosmoses (Gnana §8). See *piṇṭam*.

āriyam (ஆரியம்): Āriyam: Sanskrit. God did not let Vallalar's desire go toward Āriyam and the other such languages, which breed pomp (*iṭampam*), clamour (*āravāram*), toil (*pirayācam*), great concealment (*perumaṛaiṇṇu*) and the wasting of time (*pōtupōkku*), but made his mind hold to the southern language, Tamil (Peru §21). See *tenmoḷi*.

ārputar (அற்புதர்): The Wondrous One, a name of God in the invocation (Siru §2). God is called *ārputak kaṭavuḥ*, the wondrous God (Siru §18), and Vallalar asks Him, by the illumination of His wondrous grace (*ārputat tiruvaruḥ*), to make us all true devotees (Siru §17).

aruḥ naṭam (அருள் நடம்): The dance of grace; also *tiruvaruḥ naṭam*, the holy dance of grace. Through an intimation of His grace, God made known that He will perform the dance of grace in Uttara Jnana Siddhipuram for an immeasurably long time, so that every siddhi shines

forth, to free those who have long suffered death and the other afflictions and bring them to the imperishable attainment of supreme bliss; the time is very near, and a Hall of Wisdom is to be its sign (Siru §15). Compare *tirunaṭam*, the holy dance of the oneness of Siva-bliss (Peru §2).

aruḷuru (அருளுரு): The form of grace. Taking the form of grace and abiding within us and outside us (*eṅka! akattum purattum*), God caused the holy Hall of Wisdom to arise and shine without any obstacle (Siru §15). In the same form He is asked to let no obstacle arise in the holy service of its adornment, and to bring that service to completion (Siru §16).

aruṭperu veḷi (அருட்பெரு வெளி): The great Space of Grace. Vallalar addresses God as the True Reality (*meyporu! kaṭavu!*) who shines without any division (*vikarṇam illātu*) in the form of Arut Perum Jothi in the great Space of Grace (Peru §18). Compare the pure Space of Siva-experience (*cutta civāṇupava veḷi*, Peru §2) and the Pure Space of Wisdom (*cutta ṇāṇa veḷi*, Siru §3).

aruṭperuṇjōti (அருட்பெருஞ்ஜோதி): Arut Perum Jothi, the Supreme Light of Grace: Vallalar's ultimate name for God. God shines in His own form as Arut Perum Jothi (Peru §2), in the great Space of Grace (Peru §18) and in the Pure Space of Wisdom (Siru §3). He made shine in Vallalar the true knowledge that there is only one true God, Arut Perum Jothi, who shines within and without to give bliss to all living beings (Peru §24). He is called Lord Arut Perum Jothi (*aruṭperuṇjōti āṇṭavar*, Siru §12, §16, §19; Gnana §3, §7) and Arut Perum Jothi, the unique great Lord (Gnana §5). The Jothi is God Himself, not a light God owns; it is real and open to every soul.

atikāraṇak kiriyai (அதிகாரணக் கிரியை): Supra-causal action: God's action at the level beyond the causal. Within a single moment, by supra-causal action, God separated Vallalar out of the great darkness called bondage (*pācam*), in which he had lain in a swoon for time beyond measure, and drew him forth in a supra-causal form of primal matter (*atikāraṇap pakuti uru*, Peru §14). Causal, ultra-subtle and subtle action follow (Peru §15). See *kāraṇak kiriyai*, *pakuti*.

atītam (அதீதம்): The transcendent: what lies beyond (Skt. *atīta*, gone beyond). God becomes each experience of the attainment of wisdom, from the wisdom of action at its base stage to Samarasa pure wisdom, and in each of them He blends as the transcendent (*āṅkāṅku atītamāṅkik kalantum*). Becoming all of them, He is one, and as the transcendent beyond the transcendent (*atītātītam*) He shines alone (Gnana §9).

ātiyar (ஆதியர்): The First, the Primal One: God as the origin (*āti*) of all that exists. It is paired with *aṇātiyar*, the One without beginning, in the invocation (Siru §2).

avattai (அவத்தை): State, condition (Skt. *avasthā*), especially an afflicted state. In Siru it is rendered "affliction": the afflictions through which "we" suffered and died in each class of birth (Siru §5–§10), the many afflictions in the womb, in infancy and in boyhood that left us without knowledge (Siru §12), and death, disease, old age, fear, suffering and the other afflictions from which God's grace frees us (Siru §13–§15). In Peru it names the ordeals of birth, such as the blows of the wind of the blood and the pressing of the birth passage (Peru §11), and the states of waking, dreaming and deep sleep (*naṇavu*, *kaṇavu*, *cuḷutti*) and the rest (Peru §16). In Sanga death, disease, old age, fear and suffering are the

afflictions Vallalar asks to be freed from in this very body (Sanga §3, §4, §6).

cākākkalvi (சாகாக்கல்வி): The learning of deathlessness (literally "undying learning"): the knowledge by which one does not die. The southern language, Tamil (*teṇmolī*), which came to Vallalar by the strength of God's grace, makes this learning known with ease (Peru §21). The same word *cākā*, undying, names the three bodies of the experience of the deathless art (*cākāk kalāṇupava tēkaṅkaḷ*), which never perish at any time (Peru §25).

camaraca cutta caṇmārkkam (சுமரசு சுத்த சன்மாரக்கம்):

Samarasa Suddha Sanmarkkam, the Universal Pure True Path: Vallalar's full name for his path (*caṇmārkkam*, the true path; *cutta*, pure; *camaraca*, of universal harmony). It opens the titles of three of the petitions (Peru §1; Gnana §1; Sanga §1). Vallalar asks God to set us all in the state of Samarasa Suddha Sanmarkkam (Siru §17). Its sages have full freedom over all the tattvas and tattvis; asked how the holy presence of Grace is, they give no word and remain still (Gnana §8). Within the petitions the shorter name is usual: see *cutta caṇmārkkam*.

camaracam (சுமரசம்): Universal harmony (Skt. *sama*, equal; *rasa*, essence): the first word of the full name of Vallalar's path (see *camaraca cutta caṇmārkkam*). The sages of Samarasa Suddha Sanmarkkam shine as the True Ones in whom the six ends are one in harmony (*caṭānta camaraca cattiyar*, Gnana §8), and the attainments in which God is present end with the attainment of Samarasa pure wisdom (*camaraca cutta ṇāṇa citti*, Gnana §9).

camayam, matam, mārkkam (சமயம், மதம், மார்க்கம்):

Religions, sects (creeds) and paths. God made Vallalar

know, exactly as they are, that the religions, Saivism, Vaishnavism and the rest, with their practices, gods and goals, are varieties of attainment within the tattvas, and their scriptures imagined lore of attainment within the tattvas; and that the sects and paths, Vedanta, Siddhanta and the rest, are distinctions of attainment of a slight fraction of the Suddha Sanmarkkam experience. He kept him from practising them (Peru §24). The religions, sects and paths are the chief obstacle (*mukkiyat taṭai*) to Suddha Sanmarkkam (Siru §18). In the Arut Perum Jothi Agaval he says God made known to him from the beginning that caste, sect and religion are false (*cāṭiyu matamuñ camayamum poyyēṇa*).

caṅkam (சங்கம்): Sangam: a fellowship, an assembly of those who share one aim. The fourth petition is the true petition of the Sangam of Samarasa Suddha Sanmarkkam (Sanga §1, §2): the fellowship of those who walk Vallalar's path. It asks for every living being what it asks for one (Sanga §7).

caṅkarpa vikarṇam (சங்கற்ப விகற்பம்): Notions and distinctions: the ideas the mind forms and the differences it draws (Skt. *saṅkalpa*, a settled conception or resolve; *vikalpa*, a dividing alternative or doubt). Vallalar asks God that two sets of customs (*ācāram*), notions and distinctions never take hold of our minds, from now on and for all time: those of the religions, sects and paths, the chief obstacle (*mukkiyat taṭai*) to Suddha Sanmarkkam, and the worldly ones (*ulakācāram*), such as varṇa (caste) and āshrama (the stages of life) (Siru §18).

caṭāntam (சடாந்தம்): The six ends (Skt. *ṣaḍ-anta*): Yoganta, Kalanta, Bodhanta, Nadanta, Vedanta and Siddhanta. Their pure holders, the pure Yogantars, Kalantars and the rest, are sages of Suddha Sanmarkkam (Gnana §7);

the sages of Samarasa Suddha Sanmarkkam are the True Ones in whom the six ends are one in harmony (*caṭānta camaraca cattiyar*, Gnana §8). Vallalar calls the sects and paths bearing these six names distinctions of attainment of a slight fraction of the Suddha Sanmarkkam experience (Peru §24).

catti cattar (சத்தி சத்தர்): Energies or powers (Skt. *śakti*) and their agents, the beings who wield them. They find the Pure Space of Wisdom, where God shines as Arut Perum Jothi, exceedingly hard to know (Siru §3). They run every kind of tattva by way of cause and effect, yet cannot perceive the power of attainment of the true sages (Gnana §2). Through the higher and lower energies and their agents God moved Vallalar into a form of the elements and into the physical form (Peru §15); they carry out the body's chief actions, such as knowing (Peru §16). The holy presence of Grace is their cause (Gnana §9): they are powers God has made, not God.

cattiya ñāṇacapai (சத்திய ஞானசபை): The True Hall of Wisdom (Sathya Jnana Sabha). In the opening invocation it is called natural illumination; there God's true holy form is called natural truth, and He performs the true holy dance called natural bliss (Gnana §2). The name is also that of the Hall at Vadalur: God makes known that a Hall of Wisdom must be established in Uttara Jnana Siddhipuram as the sign of His dance of grace (Siru §15). See *ñāṇa capai*.

cattiya ñāṇam (சத்திய ஞானம்): True wisdom. In Peru it is a name of God: the God of true wisdom, the goal of Suddha Sanmarkkam (*cutta caṇmārkkka lakṣiya cattiya ñāṇak kaṭavuḷ*, Peru §17), and the God of unique supremacy who is true Wisdom and Bliss (*cattiya ñāṇāṇantat taṇittalaimaik kaṭavuḷ*, Peru §15). Compare

the true wisdom (*uṇmai ñāṇam*) that knows there is only one God (Peru §25).

cattiyar (சத்தியர்): The True One, the absolute reality, a name of God in the invocation (Siru §2). Where physical forms constantly change, God remains the single absolute truth, the unchanging foundation of existence. The sages of Samarasa Suddha Sanmarkkam are called True Ones (*cattiyar*, Gnana §8). Not to be confused with *cāttiyar*, those who have attained.

cāttiyar (சாத்தியர்): Those who have attained (Skt. *sādhya*, what is to be attained), as against *cāṭaṇar*, those still in the practice (Skt. *sādhana*) that leads to it. The sages of Samarasa Suddha Sanmarkkam have attained the complete form of the blissful experience of natural true wisdom (Gnana §8); all who practise and all who have attained have the holy presence of Grace as their cause (Gnana §9). Not to be confused with *cattiyar*, the True Ones.

cirkuṇar (சிற்குணர்): The One whose quality is Consciousness (*cit*). It is paired with *nirkkuṇar*, the One beyond the three qualities of nature (Siru §2): God is free of the qualities of nature, and His own quality is pure consciousness.

cirraṇuppacu (சிறுநனுப்பசு): The tiny atom-soul: *cirraṇu*, a minute atom; *pacu* (Skt. *paśu*), the soul in bondage, bound by *pācam*. Vallalar says that for a long time he lay dwindled (*arukik kiṭanta*) as a tiny atom-soul in the great darkness of bondage called ignorance, until God, the inner light within him, lifted him out and placed him in this human body (Peru §2).

citti (சித்தி): Attainment, accomplishment (Skt. *siddhi*). Vallalar grades by it: the religions, with their practices, gods and goals, are varieties of attainment within the

tattvas (*tattuva citti vīkarpaṅkaḷ*), their scriptures imagined lore of attainment within the tattvas (*tattuva cittik karpaṇaik kalaikaḷ*), and the sects and paths distinctions of attainment of a slight fraction of the Suddha Sanmarkkam experience (*cutta caṇmārkkā aṇupava lēca citti pētāṅkaḷ*, Peru §24). The great life of supreme bliss includes the gift of grace by which all attainments are obtained, of action, of yoga, of wisdom and the rest (Peru §25). Vallalar longs for the attainment of supreme bliss (*pēriṇpa citti*, Siru §13–§15). No one can grasp the power of attainment (*citti vallapam*) of the true sages (Gnana §2).

citvilācam (*சித்விவாசம்*): The play of Consciousness (*cit*, consciousness; *vilācam*, radiant display, play). It names the holy hall (*citvilācat tiruccapai*) of the sages of Samarasa Suddha Sanmarkkam, which seekers enter by the power of merit. Asked there to tell the holy presence of God's grace as it is, these sages give no word: tears of bliss pour from their holy eyes of great compassion, and they remain still (Gnana §8).

civāṇanta orumai (*சிவானந்த ஒருமை*): The oneness of Siva-bliss (*civāṇantam*, the bliss of Sivam, the Auspicious, a name of God; *orumai*, oneness). By the compassion of His holy heart, God performs the holy dance of this oneness (*civāṇanta orumait tirunaṭacceykai*), rising full of natural bliss, so that all living beings may attain bliss (Peru §2). See *tirunaṭam*.

civāṇupava veḷi (*சிவானுபவ வெளி*): The Space of Siva-experience: the experience of Sivam, the Auspicious, a name of God. Vallalar addresses God as shining in His own form as Arut Perum Jothi, full of natural illumination, in a pure Space of Siva-experience (*oru cutta civāṇupava veḷi*) filled with natural truth (Peru §2). Compare the great Space of Grace (*arutperu veḷi*,

Peru §18) and the Pure Space of Wisdom (*cutta ñāṇa veḷi*, Siru §3).

corūpam (சொருபம்): Own form, true nature (Skt. *svarūpa*): what a thing is in itself. The sages say that God, the natural Truth, is Himself all the marks, such as outward form, essential nature and inherent nature, of all things, and that He is also not them; He touches them and is untouched (Gnana §7). The sages of Samarasa Suddha Sanmarkkam have attained the complete form (*pūraṇa corūpam*) of the blissful experience of natural true wisdom (Gnana §8). God shines in His own form (*corūpar*) as Arut Perum Jothi (Peru §2).

cūkkumak karaṇam (சூக்குமக் கரணம்): The subtle instruments: mind (*maṇam*), intellect (*putti*), *cittam* (the reflecting mind) and the sense of "I" (*akankāram*), which carry out thinking, considering, deciding and asserting "I". They are among the parts God made appear in the body to serve Vallalar, with the ultra-subtle instruments that set them to work and the qualities (*kuṇam*), sattva, rajas, tamas and the rest, which serve them as aids (Peru §16). See *karaṇam*.

cutantaram (சுதந்தரம்): Freedom: the power to act by one's own right, and the claim that a thing is one's own. The deathless life is attained only by the freedom of God's holy grace (*tiruvaruṭ cutantaram*, Sanga §4). It comes where the three freedoms that make up "my I" have gone: the freedom of the body (*tēka cutantaram*), the freedom of enjoyment (*pōka cutantaram*) and the freedom of the soul (*jīva cutantaram*) (Sanga §5). Vallalar gives all three to grace as all freedom (*carva cutantaram*); God alone has all freedom (*carva cutantarar*) (Sanga §6).

cutta caṇmārkkam (சுத்த சன்மார்க்கம்): Suddha

Sanmarkkam, the pure true path: the shorter name Vallalar uses within the petitions for his path (see *camaraca cutta caṇmārkkam*). Its goal is the God of true wisdom (Peru §17); the sects and paths are distinctions of attainment of a slight fraction of its experience (Peru §24); God made Vallalar hold to it alone, the one unique path (*cutta caṇmārkkat taṇineri*, Peru §25). Its chief aim (*mukkiya lakṣyam*) is the right of oneness in soul-kinship, and its chief obstacle (*mukkiyat taṭai*) the religions, sects and paths (Siru §18). Its sages praise God, think of Him, realize Him and unite with Him (Siru §2); its pure sages conquer all the tattvas (Gnana §7).

cutta ṇāṇa veḷi (சுத்த ஞான வெளி): The Pure Space of

Wisdom. All the energies, their agents and all the lords find it exceedingly hard to know, and it shines far, far beyond all the tattvas and all the tattvis. In it God shines as Arut Perum Jothi, unique and supreme, with no equal and none above (Siru §3). Compare the pure Space of Siva-experience (Peru §2) and the great Space of Grace (Peru §18).

cuttatēkam (சுத்த தேகம்): Suddha Deham, the pure body: the

first of the three bodies, with Pranava Deham (body of the primal sound Om) and Jnana Deham (body of wisdom). Vallalar calls them bodies of the experience of the deathless art (*cākāk kalāṇupava tēkaṅkaḷ*), which never perish at any time; they belong to the great life of supreme bliss into which God resolved to bring him (Peru §25). See *ṇāṇatēkam*, *piraṇavatēkam*.

ēkar (ஏகர்): The undivided One. This points to the single source of all existence: despite the vast diversity of life, there is only one supreme God. It is paired with *anēkar*, the Many, in the invocation (Siru §2).

ellām vallavar (எல்லாம் வல்லவரர்): The One who can do all things, the All-Powerful. It completes a threefold name in the invocation: *ellāmāṇavar*, the One who is all; *ellāmuṭaiyavar*, the One who possesses all; and *ellām vallavar*, the One who can do all (Siru §2). God is addressed by its Sanskrit-derived equal, *carva vallapar*, the All-Powerful (Peru §2; Siru §17), and again as the One who possesses all (*ellāmuṭaiya*, Siru §18) and who is all things (*ellāmākiya*, Siru §19).

iccai ṇāṇak kiriyai (இச்சை ஞானக் கிரியை): Desire, knowledge and action (Skt. *icchā, jñāna, kriyā*): the soul's three powers. While Vallalar lay in the womb in the physical form of an embryo, God shaped and arranged without any lack, nurtured and protected all the serviceable organs of the tattvas (*upayōka tattuva uruppuka!*) needed to aid and to increase the bringing forth of his desire, knowledge and action (Peru §7).

iyarkai arivu (இயற்கை அறிவு): Natural intelligence, natural knowledge: the divine consciousness that knows all things perfectly and effortlessly. God is named Natural Intelligence (*iyarkai arivinar*, Siru §2). The petitioners speak of their own small knowledge (*cirrarivu*, Siru §2), and of the little knowledge that God made arise in them (*ciritarivu*, Siru §4).

iyarkai inṇam (இயற்கை இன்பம்): Natural bliss: bliss that is God's own nature, uncaused and dependent on nothing. God is named Natural Bliss (*iyarkai inṇinar*, Siru §2) and is the God of natural bliss who is all things (Peru §12). His holy dance of the oneness of Siva-bliss rises full of natural bliss (Peru §2); in the True Hall of Wisdom He performs the true holy dance called natural bliss (Gnana §2). He is the unique great Joy (*cukam*) of natural bliss, and the pure sages experience natural bliss in natural

truth (Gnana §7). Vallalar asks God to grant us all true bliss (*uṇmaiyinṇam*, Siru §17).

iyarkai uṇmai (இயற்கை உண்மை): Natural truth: truth that is God's own nature, not made and not received from anything else. God is named Natural Truth (*iyarkai uṇmaiyar*, Siru §2) and is the God of natural truth who can do all things (Peru §3). The pure Space of Siva-experience in which He shines is filled with natural truth (Peru §2). His true holy form is called natural truth (Gnana §2); He is the unique great Reality (*poru*) of natural truth, God the natural Truth (Gnana §7); and Vallalar longs to know the natural truth of the holy presence of His grace (Gnana §5).

iyarkai viḷakkam (இயற்கை விளக்கம்): Natural illumination: light that is God's own nature and shines of itself. God shines in His own form as Arut Perum Jothi, full of natural illumination (Peru §2), and is the God of natural illumination who possesses all (Peru §5). The True Hall of Wisdom, where God has His true holy form and performs His dance, is called natural illumination (Gnana §2); He is the unique great State (*patam*) of natural illumination (Gnana §7).

jāti (ஜாதி): Caste. At that young age God made Vallalar know that the false worldly custom (*poṇṇulaka ācāram*) called caste custom and life-stage custom (*jāti-ācāram*, *ācīrama-ācāram*) is false, and kept him from practising them (Peru §22). He prays that worldly customs, notions and distinctions such as varna (caste) and ashrama never take hold of our minds (Siru §18). See *ācāram*, *varuṇam*, *ācīramam*.

jīvan (ஜீவன்): The individual soul, a living being. The five elements appear in the body to support the soul (*jīvaṇ*), make it grow, make it shine, increase it and make it

pervade (Peru §16). Vallalar's mind does not dare call the compassion of the father, the mother and other living beings (*jīvarkaḷ*, *jīvar*) equal to God's: guarding someone for a single moment, they grow weary, grow faint, feel disgust and break off (Peru §12, §13). The great world cannot be measured by living beings (Peru §17).

kaimmāru (கைம்மாறு): Return, recompense: what is given back for a kindness received. For God's immense compassion in placing us in this human body, Vallalar confesses that "we know of no recompense at all that we could make" (Siru §11). See *maṇita tēkam*.

kāraṇak kīriyai (காரணக் கிரியை): Causal action. Within a single moment God moved Vallalar by causal action into a causal form of primal matter (*kāraṇappakuti uru*), by ultra-subtle action (*aticūkkumak kīriyai*) into an ultra-subtle form, by subtle action (*cūkkumak kīriyai*) into a subtle form, then through the higher and lower energies and their agents into a form of the elements and into the physical form (Peru §15). It follows the supra-causal action (*atikāraṇak kīriyai*) of Peru §14.

karaṇam (கரணம்): Instrument; especially the inner instruments of knowing (Skt. *antaḥkaraṇa*): mind, intellect, *cittam* (the reflecting mind) and the sense of "I". The lords of the five functions do not contemplate God's compassion, holding that their inner instruments have not attained in full the auspicious qualities, such as purity and love; Vallalar calls his own an inner instrument of black stone, the storehouse of all evil qualities (Gnana §3). The inner faculties are among the tattvas the pure sages conquer (Gnana §7). See *cūkkumak karaṇam*.

kāraṇam (காரணம்): Cause. The holy presence of Grace shines as the primary cause (*mutaṛkāraṇam*, the

material, as clay is to a pot), the instrumental cause (*nimitta kāraṇam*, the maker, as the potter) and the supporting cause (*tūṇaik kāraṇam*, the aid, as the potter's wheel) of everything, and as none of these (Gnana §9). The energies and their agents run the tattvas by way of cause and effect (*kāraṇa kāriyam*, Gnana §2).

karuṇai naṇmuyarci (கருணை நன்முயற்சி): The good endeavour of compassion. God did not let Vallalar's understanding cling to any desire, for gold, for women, for land, and gave him the good endeavour of compassion, which looks on all living beings alike and longs for all of them to attain bliss; then He made him hold to Suddha Sanmarkkam alone (Peru §25). This is Jeevakarunyam, compassion for all living beings, the foundation of spiritual life. Already in boyhood God led him to compassion for other living beings (*piravuyirkkirāṇkal*, Peru §19).

maṇita tēkam (மனித தேகம்): The human body. God took into His heart the exhaustion, fear, anguish, weariness and sorrow we went through in each of the earlier births, took pity on us, and placed us in "this human body, which has the high intelligence fit for attaining the imperishable great life" (*aḷiyāp peruvālvu*, Siru §11). Vallalar prays also for all others "in this world who have received this body" (Siru §17). In Peru God placed him in this human body, which has six kinds of awareness (Peru §2). Sanga calls it a body of high standing with six kinds of awareness, and asks that this very body be made eternal (Sanga §3).

mūrṭti (மூர்த்தி): A deity in embodied form (Skt. *mūrṭi*, form). The deities (*mūrṭtikaḷ*) and others wished to praise the great glory of the holy presence of God's grace, but stand in fear without praising, because their tongues are not perfected in such disciplines as speaking truth and

speaking sweet words (Gnana §4). All divine forms and all who bear them (*mūrttar*) have the holy presence of Grace as their cause (Gnana §9).

ñāṇa capai (ஞான சபை): The Hall of Wisdom (Jnana Sabha); also *tiruñāṇa capai*, the holy Hall of Wisdom. Through an intimation of His grace, God made known that He would perform the dance of grace in Uttara Jnana Siddhipuram, and that a Hall of Wisdom must be established there as its sign; in the form of grace He caused it to arise and shine (Siru §15). The petitioners begin its adornment and ask God to bring that holy service to completion (Siru §16). It is the Sathya Jnana Sabha at Vadalur; see *cattiya ñāṇacapai*. There God bears His holy form and performs the dance of grace so that every living being may attain bliss (Sanga §2).

ñāṇatēkam (ஞானதேகம்): Jnana Deham, the body of wisdom: the third of the three bodies, with Suddha Deham (pure body) and Pranava Deham (body of the primal sound Om), which Vallalar calls bodies of the experience of the deathless art (*cākāk kalāṇupava tēkaṇkaḷ*), never perishing at any time (Peru §25). Those who have it are *ñāṇatēkikaḷ*: the sages of Samarasa Suddha Sanmarkkam are eternal ones with bodies pure, of sound and of wisdom (*nittiya cutta catta ñāṇatēkikaḷ*), which nothing hinders at any time, in any place or in any way (Gnana §8).

ñāṇi (ஞானி): A sage, one who has true wisdom (*ñāṇam*). The sages of Suddha Sanmarkkam (*cutta caṇmārka ñāṇikaḷ*) praise God, think of Him, realize Him and unite with Him, and so experience Him (Siru §2). No one can grasp the power of attainment of the true sages (*uṇmai ñāṇikaḷ*, Gnana §2); Vallalar takes the true saying of the sages of true wisdom (*cattiyañāṇikaḷ*) as his support (Gnana §5). Asked how the holy presence of God's grace

is, the sages of Suddha Sanmarkkam sigh (Gnana §7), and those of Samarasa Suddha Sanmarkkam give no word and remain still (Gnana §8). The opposite is the *aññāṇi*, the ignorant one (Siru §4).

narakayōṇi varkkam (நரகயோனி வர்க்கம்): The class of hellish births, the last before the human body. Vallalar lists dwellers in the wild (*kāṭṭakattār*), deceivers (*karavu ceyvār*), killers (*kolai ceyvār*) and the like. In these "we" died again and again through such afflictions as fear, imprisonment and being broken apart, and wandered through them all until exhausted (Siru §10).

nāta oli (நாத ஒலி): The sound of Nada, the primal sound (Skt. *nāda*). Whenever the unborn child was afraid, terrified by ghosts (*pēy*) and by the great darkness, God drove away the terror of ghosts by the sound of Nada and the great darkness by the light of Bindu (*vintu viḷakkam*), and took away its fear (Peru §9).

niṇmalar (நிண்மலர்): The stainless: those free of all impurity (Skt. *nirmala*). The pure Yogantars, Kalantars, Bodhantars, Nadantars, Vedantars and Siddhantars, sages of Suddha Sanmarkkam, have conquered all the tattvas by the power of God's grace (*tiruvāruḷ valam*), become stainless (*niṇmalarākī*) and stand at the end of the tattvas (*tattuvāntam*). Yet asked how the holy presence of God's grace is, they can only cry, "Alas! Alas!! How shall we know!", and sigh (Gnana §7).

niraticayar (நிரதிசயர்): The Unsurpassed One (*nir-atiśaya*, with nothing surpassing): nothing in all creation surpasses God (Siru §2). Vallalar adds that in no way at all can any equal or any superior to God be pointed to (*oppuyarvu*, Siru §3).

nirrkkuṇar (நிர்க்குணர்): The One beyond the guṇas: free of the three qualities of nature (purity, passion and

lethargy; Skt. *sattva*, *rajas*, *tamas*) that shape every embodied being. It is paired with *cirkuṇar*, the One whose quality is Consciousness (Siru §2). God is untouched by the qualities of matter, and His own nature is knowing. It does not mean "without any attributes": the same invocation names God by many attributes.

nittiya tēkam (நித்திய தேகம்): The eternal body: this very body, freed from death, disease, old age, fear and suffering and made to last for ever. It is Vallalar's true desire and most intense endeavour (Sanga §3), and he asks for it again after giving up every freedom of his own (Sanga §6). See *pēriṇpam*.

nittiyar (நித்தியர்): The Eternal One: God, without beginning or end (Siru §2). Vallalar asks God, by the illumination of His wondrous grace, to make us and all others in this world who have received this body eternal beings (*nittiyarka!*) who live for ever (Siru §17). The sages of Samarasa Suddha Sanmarkkam are eternal ones (*nittiya*) with bodies pure, of sound and of wisdom (Gnana §8).

pācam (பாசம்): Bondage (Skt. *pāśa*, noose, fetter): what binds the soul (*pacu*). Vallalar speaks of the great darkness called bondage, from which no one could in any way separate him. In it he lay in a swoon, shrunken and mingled with it, with no difference between "I" and "it", for time beyond measure; within a single moment God drew him out of it by supra-causal action (Peru §14). See *pācāntakāram*.

pācāntakāram (பாசாந்தகாரம்): The darkness of bondage (*pācam*, bondage; *antakāram*, darkness). Vallalar calls ignorance (*aññāṇam*), in which knowledge did not appear even a little, a great darkness of bondage. He lay

in it for a long time as a tiny atom-soul, until God, the inner light within him, lifted him out of it and placed him in this human body (Peru §2). Peru §14 calls the same state the great darkness (*makāntakāram*) called bondage.

pakuti (பகுதி): Prakriti (Skt. *prakṛti*): primal matter, the root from which bodies are formed; the translation renders it "primal matter". In the father's seed God set Vallalar in the form of a great atom of primal matter (*pakutip pēraṇu*) and created that form (Peru §3), and guarded him in it (Peru §12). He drew him out of the darkness of bondage in a supra-causal form of primal matter (Peru §14) and moved him through its causal, ultra-subtle and subtle forms into the elemental and physical forms (Peru §15).

paravaiyōṇi varkkam (பறவையோனி வர்க்கம்): The class of winged births. Vallalar lists flying insects and birds together: flies, beetles, bees, sparrows, crows, kites, eagles and the like. In these "we" died again and again through such afflictions as being beaten, caught, tossed about and tormented, and wandered through them all until exhausted (Siru §7).

paruvam (பருவம்): Stage of life. Three appear: infancy (*cicup paruvam*), boyhood (*kumārap paruvam*) and youth (*vālipap paruvam*). God guarded Vallalar from infancy until boyhood (Peru §18). In boyhood He led him to good deeds (Peru §19) and trained him without a teacher (Peru §20); at that young age He made known that caste and life-stage customs are false (Peru §22). As youth drew near He held down its desires (Peru §23); before it appeared He made known the one true God, and then the truth about the religions (Peru §24).

pavutika vaṭivu (பவதிச வடிவ): The physical form: the body made of the elements (*pavutikam*, Skt. *bhautika*, from *pūtam*, element). God set Vallalar in the womb in the physical form of an embryo (*pavutika piṇṭa vaṭivu*, Peru §7). The physical form is the last of the forms into which God moved him in a single moment, through the lower energies and their agents (Peru §15); all the parts of the body, inner and outer, appear together within it to serve him (Peru §16).

pēriṇṇam (பேரின்தம்): Supreme bliss. Vallalar longs for the attainment of supreme bliss (*pēriṇṇa citti*) and the great life it brings (*pēriṇṇa cittip peruvālvu*), in which one is freed from death, disease, old age, fear and suffering (Siru §13–§15). God resolves to bring him into the great life of supreme bliss (*pēriṇṇap peruvālvu*), lived in possession of the deathless bodies, the unique great power that by one's own freedom directs all the tattvas, the true wisdom that knows there is only one God, and the gift of grace by which all attainments are obtained (Peru §25). See *aliyāp peruvālvu*. Sanga asks for the same great life, never perishing, in this very body made eternal (Sanga §3, §4, §6).

perum pati (பெரும் பதி): The great Lord (*pati*, lord, master). The invocation of Siru ends by calling God *taṇittalaimaip perum pati*, the Great Lord of unique supremacy (Siru §2). He is *taṇipperum pati*, the unique great Lord: of natural, unique and great compassion (Gnana §2), Arut Perum Jothi the unique great Lord (Gnana §5, §7), and the unique great Lord of natural truth (Gnana §8). He is also the great Lord of great compassion (*peruṅkaruṇaip perumpati*, Gnana §9).

peruṅkaruṇai (பெருங்கருணை): Great compassion, immense compassion. The invocation cries out to the God of Great Compassion (*peruṅkaruṇaik kaṭavuḷ*, Siru §2). God is

the unique great Lord of natural, unique and great compassion (Gnana §2) and the great Lord of great compassion (*peruṅkaruṇaip perumāṇ*, Gnana §4; *peruṅkaruṇaip perumpati*, Gnana §9); Vallalar longs to contemplate the great compassion of the holy presence of Grace (Gnana §5). In his Great Discourse (*Pērupatēcam*) Vallalar says that kindness (*tayavu*), compassion (*karuṇai*) and grace (*aruḷ*) all name one and the same thing; that kindness shown to every living being is Jeevakarunyam, the foundation of the path. See *tiruvaruṭ peruṅkaruṇai*. Body, soul and the things we enjoy were given by God's great compassion (Sanga §6); Sanga ends with salutations to the reign of His great compassion (Sanga §8).

piṇṭam (பிண்டம்): The body; here the body of the unborn child, the embryo. Vallalar lies in the womb in the form of an embryo (*piṇṭa vaṭivu*, Peru §7–§10). There God relieved its heat and faintness (Peru §8), fed it, took away its fear and made one kind of awareness (*ōraṟivu*) shine in it (Peru §9), and set in it the good things to be enjoyed after birth (Peru §10). It is the great form of the embryo (*piṇṭap peru vaṭivu*) that followed the elemental atom (Peru §13). See *aṇṭa piṇṭam*.

piraṇavatēkam (பிரணவதேகம்): Pranava Deham, the body of the primal sound Om (*piraṇavam*, Skt. *praṇava*): the second of the three bodies, with Suddha Deham (pure body) and Jnana Deham (body of wisdom). Vallalar calls them bodies of the experience of the deathless art (*cākākalāṇupava tēkaṅkaḷ*), which never perish at any time (Peru §25). See *cuttatēkam*, *ñāṇatēkam*.

pūraṇar (பூரணர்): The Complete One: the perfect, whole being. God shines everywhere as the Complete One (Siru §13). Vallalar addresses Him as the Complete One, Arut Perum Jothi, the unique great Lord, who fills and shines

within and without all things, the universe, the body and all else (Gnana §5). The same word, *pūraṇam*, complete, describes the full freedom (*pūraṇa cutantaram*) of the sages of Samarasa Suddha Sanmarkkam and the complete form of the blissful experience they have attained (Gnana §8).

pūtam (பூதம்): Element (Skt. *bhūta*): earth, water, fire, air and space. The five elements, with the secondary elements (*upappirutivi*, *upanīr*, *upākkiṇi*, *upavāyu*), appear in the body to support, grow, illumine, increase and pervade the soul (*jīvan*, Peru §16). The body's first form in the womb is the elemental great atom (*pūtap pēraṇu*, Peru §5, §7, §13); God had the unborn child fed with nectar formed of the elements (Peru §9). "Element" renders *pūtam* only; the tattvas (*tattuvam*) are a wider class.

pūtap pēraṇu (பூதப் பேரணு): The elemental great atom, the great atom of the elements: the first form of the body in the mother's womb. God joined Vallalar to the mass of blood in the womb and placed him there in this form to grow and come forth; as the inner light within him, God created it (Peru §5). He kept it from being scattered or changed by poisonous germs, air and flame until it became a physical embryo (Peru §7). Compare *pakuti* (the great atom of primal matter, Peru §3, §12).

taṇittalaimai (தனித்தலைமை): Unique supremacy: lordship that stands alone (*taṇi*, single, without a second). God is addressed as the God of unique supremacy (*taṇittalaimaik kaṭavu!*) who is all-powerful (*carva vallapar*, Peru §2; Siru §17), who is Arut Perum Jothi (Peru §13), who is true wisdom and bliss (Peru §15), and who is all things and none of them (Peru §20); the invocation of Gnana ends with the same name (Gnana §2). He is the Great Lord of unique supremacy

(*taṇittalaïmaip perum pati*, Siru §2). The fuller form *taṇipperun talaimai*, unique great supremacy, belongs to Arut Perum Jothi (Siru §3, §19).

tattuvam (தத்துவம்): Tattva (plural tattvas): the constituent principles of which bodies, senses, minds and worlds are made. The five elements (*pūtam*) are among them; a tattva is not simply an element. The tattvis (*tattuvikaḷ*) are the beings who preside over them (Siru §3; Gnana §8). Hostile tattvas did not hinder Vallalar's form in the seed and the womb (Peru §3, §5). The religions, with their practices, gods and goals, are varieties of attainment within the tattvas (Peru §24); the great life of supreme bliss includes the power to direct all the tattvas by one's own freedom (Peru §25). The Pure Space of Wisdom shines far beyond them (Siru §3); the pure sages conquer them and stand at their end (*tattuvāntam*, Gnana §7).

tāvarayōṇi varkkam (தாவரயோனி வர்க்கம்): The class of stationary births: the first births after we left the darkness of ignorance. Vallalar lists grass, paddy, trees, bushes and herbs, and stones, mountains and hills. In these "we" died again and again through such afflictions as being weeded out, chopped down, reaped, plucked, dried out, shattered and blasted, and wandered through them all until exhausted (Siru §5).

tayavu (தயவு): Kindness, compassion. God is the God whose compassion surpasses even a mother's (*tāyīṇuñ cīranta tayavuṭaiḱ kaṭavuḷ*, Siru §4). He guarded Vallalar in the womb with great kindness (*peruntayavu*, Peru §13), and now, dwelling in his inmost heart and mingled with his life, in great kindness performs the holy dance there (Peru §25). In his Great Discourse (*Pērupatēcam*) Vallalar says that *tayavu*, *karuṇai* (compassion) and *aruḷ* (grace) all name one and the same thing. The same

kindness shown to every living being is Jeevakarunyam, the foundation of the path.

teṇmoli (தென்மொழி): The southern language: Tamil. God turned Vallalar's desire away from Āriyam (Sanskrit) and the other such languages and made his mind hold to the southern language alone, which came to him by the strength of God's holy grace (*tiruvāṇḍavalam*). It is very easy to learn and to know, very sweet to sing and to praise in, and makes known with ease the learning of deathlessness (*cākākkalvi*); in it God made him sing hymns of praise of many kinds (Peru §21).

tēvarīr (தேவரீர): You, in the most reverent form. Vallalar addresses God by this honorific throughout the four petitions (Siru §2–§19; Peru §2–§25; Gnana §2–§10; Sanga §2–§8), and it is rendered "You" with a capital. Each work is spoken to God directly: Siru in the plural, "we" (*yāṇkaḷ*); Peru, Gnana and Sanga in the first person singular, where Vallalar calls himself "Your servant" (*aṭiyēṇ*, Peru §2, §8) and the smallest of the small (*ciriyarīr* *ciriyēṇ*, Gnana §3).

tēvayōṇi varkkam (தேவயோனி வர்க்கம்): The class of deva births. Vallalar lists ghouls (*pacācar*, pisachas), goblins (*pūtar*, bhutas), demons (*irākkatar*, rakshasas), titans (*acurar*, asuras), gods (*curar*, suras) and the like. *Tēva* here names these beings; it does not mean God. In these births too "we" died again and again through such afflictions as being tossed about, acting with arrogance, remaining in forgetfulness, becoming deluded, fighting and being killed, and wandered through them all until exhausted (Siru §9).

tirucciṛrampalam (திருச்சிற்றம்பலம்): Tiruchitrambalam, the holy small hall: the hall of the sacred dance at Chidambaram, also read as *cit-ambalam*, the hall of

consciousness. It stands with the title of each of the four petitions and closes each of them (Siru §1, §19; Peru §1, §25; Gnana §1, §10; Sanga §1, §8).

tirukkuṛippu (திருக்குறிப்பு): Sacred indication, sacred sign: a designation that points to God. Through these and other sacred indications and sacred words beyond all measure (*aḷavu kaṭanta tirukkuṛippu tiruvārttaika!*), the sages of Suddha Sanmarkkam praise, think of, realize, unite with and experience God (Siru §2). The same word returns in *tiruvaruṭkuṛippu*, the intimation of grace by which God made known His dance of grace and the Hall of Wisdom as its sign (Siru §15); the adornment of the Hall begins "as You indicated" (*kuṛippitta vaṇṇam*, Siru §16).

tirunaṭam (திருநடம்): The holy dance. By the compassion of His holy heart, God performs the holy dance of the oneness of Siva-bliss (*civāṇanta orumait tirunaṭacceykai*) so that all living beings may attain bliss (Peru §2). At the close, God dwells in Vallalar's inmost heart, mingles with his life (*uyir*), and in great kindness (*peruntayavāl*) performs the holy dance there (Peru §25). In the True Hall of Wisdom He performs the true holy dance called natural bliss (Gnana §2). See *aru! naṭam*.

tiruvārttai (திருவார்த்தை): Sacred word, holy word. With the sacred indications (*tirukkuṛippu*), these sacred words beyond all measure are the means by which the sages of Suddha Sanmarkkam praise God and come to experience Him (Siru §2). Asked to grant a holy word on the holy presence of Grace as it is, the sages of Samarasa Suddha Sanmarkkam give no holy word, and remain still (Gnana §8).

tiruvaruḷ (திருவருள்): Divine grace, holy grace. To take even faults as virtues is natural to the greatness of God's grace (Siru §4); in His compassion He took Vallalar's false words as true words (Gnana §3). By His grace the petitioners were made truly to know the one true God, and by the illumination of that grace (*tiruvaruḷ viḷakkam*) one can be freed from death and the other afflictions (Siru §13, §14). By the strength of His grace (*tiruvaruḷ valam*) Tamil came to Vallalar (Peru §21), and by its power the pure sages conquer all the tattvas (Gnana §7). See *tiruvaruḷ camukam*.

tiruvaruḷ camukam (திருவருட் சமுகம்): The holy presence of Grace (*camukam*, presence, Skt. *sammukha*, face to face; not *camūkam*, assembly), rendered "the holy presence of Your grace" where Vallalar speaks to God. The petitioners make their small petitions in it (Siru §2). It is the subject of the whole of Gnana: Vallalar longs to know its natural truth, contemplate its great compassion and praise its great glory (Gnana §5), yet the sages cannot say how it is (Gnana §7, §8). It is the primary, instrumental and supporting cause of all things, and none of these (Gnana §9); in the end it cannot be known, contemplated or praised in any way (Gnana §10). Vallalar makes the fourth petition in it (Sanga §2).

tiruvaruḷ pērārṇal (திருவருட் பேராற்றல்): The great power of (Your) holy grace, the second refrain of Peru. Vallalar asks how he can contemplate and praise it after three works: within a single moment God drew him out of the great darkness of bondage (Peru §14); He moved him through the causal, ultra-subtle and subtle forms into the elemental and physical forms, moving him without moving him (Peru §15); and, standing within, He made all the parts of the body appear to serve him, while He

Himself did not appear (Peru §16). See *tiruvatuṭ peruṅkaruṇai*.

tiruvatuṭ peruṅkaruṇai (திருவருட் பெருங்கருணை): The great compassion of (Your) holy grace: the refrain of Peru. Vallalar asks again and again how he can know, contemplate, speak of and praise it (Peru §2, §4, §11–§13, §25); in Peru §17–§19 it is the great compassion of Your great grace (*pēratuṭ peruṅkaruṇai*). His mind does not dare call the compassion of father, mother and other living beings equal to it: they weary and break off in guarding even for a moment (Peru §12, §13). Siru closes with salutations to it (Siru §19). See *peruṅkaruṇai*, *tiruvatuṭ pērārral*.

tutittum, niṇaittum, uṇarntum, puṇarntum (துதித்தும், நினைத்தும், உணர்ந்தும், புணர்ந்தும்): Praising, thinking, realizing, uniting. These are the four ways by which the sages of Suddha Sanmarkkam come to experience (*aṇupavikka*) God (Siru §2). They praise Him, hold Him in thought, know Him directly, and unite with Him. God shines so that through these four they may experience Him.

uḷḷoli (உள்ளொளி): The inner light. While Vallalar lay as a tiny atom-soul in the darkness of bondage, God was the inner light within him; He lifted him out and placed him in this human body (Peru §2). Again as the inner light within him, God created the atomic form of primal matter in the father's seed (Peru §3) and the elemental atomic form in the mother's womb (Peru §5).

uṇmaik kaṭavuḷ (உண்மைக் கடவுள்): The true God; in full, *ōr uṇmaik kaṭavuḷ*, the one true God. By God's grace the petitioners were made truly to know that there is one true God, who shines everywhere as the Complete One (*pūraṇar*); who brings into being all universes, worlds,

living beings and things, makes them shine, removes their impurity, brings them to ripeness and grants them their fruit; and whose grace will appear and shine in our minds if we hold Him in our thought with true love and worship Him (Siru §13). Before youth appeared, God made Vallalar know that there is only one true God, Arut Perum Jothi (Peru §24).

uṇmaiyanpu (உண்மையன்பு): True love. By God's grace the petitioners were made to know that if we hold God in our thought with true love and worship Him, His grace will appear and shine in our minds (Siru §13). See *uṇmaik kaṭavuḷ*.

upacāram (உபசாரம்): Courtesy of speech: calling a thing by a name it does not strictly deserve. Vallalar speaks of "a man called father, who begot me only by courtesy of speech" (*upacārattār perṛa tantai eṇpāṇ*, Peru §3) and of "a woman called mother" in the same words (Peru §4): father and mother only in a manner of speaking. Because his mind does not dare call their compassion equal to the great compassion of God's grace, he will not say so even as a courtesy (*upacariyātavaṇāki irukkiṇṛēṇ*, Peru §12, §13).

urimai (உரிமை): Right; rightful belonging. Gnana ends with it: as far as a servant (*aṭimai*) is able, knowing without knowing, contemplating without contemplating and praising without praising, Vallalar has made firm his right (*eṇatu urimaiyai ūṛṛaṇ ceykiṇṛavaṇāṇēṇ*, Gnana §10). The same word ends *āṇmanēya orumaippāṭṭurimai*, the right of oneness in soul-kinship (Siru §18). Sanga asks God to make every living being a holder of the same right (Sanga §7).

ūrvaṇa nīr vālvaṇa yōṇivarkkam (ஊர்வன நீர் வாழ்வன யோனிவர்க்கம்): The class of crawling and water-dwelling

births. Vallalar lists ants, termites, worms, snakes, monitor lizards and wall lizards, and frogs, small fish, crocodiles, sharks and whales. In these "we" died again and again through such afflictions as being scraped away, crushed, beaten and caught, and wandered through them all until exhausted (Siru §6).

uttarañāṇa cittipuram (உத்தராஞான சித்திபுரம்): Uttara Jnana Siddhipuram, the city of the attainment (siddhi) of wisdom. *Uttara* means both "northern" and "later"; the name is set against *pūrvañāṇa citamparam*, the ancient (*pūrva*, "former") Jnana Chidambaram, that is, Chidambaram. It is the place called Parvatipuram, that is, Vadalur, north of Chidambaram; Vallalar elsewhere calls it Uttara Jnana Chidambaram. There God will perform the dance of grace for an immeasurably long time, so that every siddhi shines forth, and a Hall of Wisdom stands there as its sign (Siru §15). Sanga gives all four names together: Uttara Jnana Siddhipuram and Uttara Jnana Chidambaram, made by grace, and Parvatipuram and Vadalur, by which the world marks the place (Sanga §2).

vaṇṇam (வண்ணம்): Form, manner: the way a thing is (literally "colour"). The sages of true wisdom declare that Arut Perum Jothi has all forms: the forms that knowers know, contemplators contemplate and praisers praise (Gnana §5); Peru likewise calls Him the One who has every form that knowers know (Peru §19). Yet none of the forms once within reach of Vallalar's knowing, thought and tongue now appears fitting, and he marvels at the natural forms of the holy presence of God's grace (Gnana §6). *Tiruvaṇṇam* is sacred form (Gnana §9, §10).

varuṇam (வருணம்): Varna: the fourfold division of people by birth into castes (brahmin, kshatriya, vaishya, shudra). Vallalar names varna, ashrama and the like as worldly

custom (*ulakācāram*), and asks God that these worldly customs, notions and distinctions (*caṅkarpa vikarpam*) never take hold of our minds, from now on and for all time (Siru §18). God made him know, at a young age, that caste custom and life-stage custom are false worldly custom (*poyyulaka ācāram*), and kept him from practising them (Peru §22).

vētākamam (வேதாகமம்): The Vedas and the Agamas. Even the Vedas and Agamas laid down by those of true knowledge find no words of great worth (*peruntakai vācakam*) for God's unique greatness; they find only words of small worth (*cīrutakai vācakam*), and they stand bewildered (Siru §3). All the Vedas and Agamas set out to know and praise the power of attainment of the true sages; finding no end to it, they embellish their words and marvel (Gnana §2). Vallalar calls the Vedas, Agamas, Puranas, Sastras and the rest of the religions imagined lore of attainment within the tattvas (*tattuva cittik karpaṇaik kalaikaḷ*, Peru §24).

vilāṅkuyōṇi varkkam (விலங்குயோனி வர்க்கம்): The class of animal births. Vallalar lists squirrels, monkeys, dogs, pigs, cats, goats, cattle, elephants, horses, tigers and bears. In these "we" died again and again through such afflictions as being caught, beaten, stabbed, slashed, attacked, tied up and struck, and wandered through them all until exhausted (Siru §8). This shared history of suffering is a plain ground for Jeevakarunyam, compassion for all living beings, which Vallalar teaches as the foundation of spiritual life.

viṇṇappam (விண்ணப்பம்): A petition: a humble request laid before One far greater. The four works of this volume, numbered 1 to 4 in their Tamil titles, are Vallalar's four prose petitions: the Small True Petition (*cattiyac cīru viṇṇappam*; *cīru*, small, Siru §1), the Great True Petition

(*cattiyap peru viṇṇappam*; *peru*, great, Peru §1), the True Petition of Wisdom (*cattiya ṇāṇa viṇṇappam*, Gnana §1) and the True Petition of the Sangam (*caṇka cattiya viṇṇappam*, Sanga §1). Siru speaks in the plural: smaller than a straw, the petitioners make small petitions with small knowledge (Siru §2), and ask God not to mark their faults (Siru §3, §4). Peru, Gnana and Sanga speak as "I". In Gnana the same verb names the request put to the sages (Gnana §7, §8).

vintu viḷakkam (விந்து விளக்கம்): The light of Bindu (Skt. *bindu*), the primal light, paired with Nada, the primal sound. When the unborn child was terrified by the great darkness in the womb, God drove away that darkness by the light of Bindu, as He drove away the terror of ghosts by the sound of Nada (*nāta oli*), and so took away its fear (Peru §9).

yōṇi varḷkam (யோனி வர்க்கம்): Class (or category) of births; literally, class of wombs. Vallalar names six classes through which "we" passed: stationary (*tāvara*), crawling and water-dwelling (*ūrvaṇa nīr vāḷvaṇa*), winged (*paravai*), animal (*vilanku*), deva (*tēva*) and hellish (*naraka*) (Siru §5–§10). Each ends with the same refrain: born again and again, dying again and again through many afflictions, wandering through them all until exhausted. Then God took pity on us and placed us in this human body (Siru §11).

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

Four petitions laid before God

by Ramalinga Adigal, Vallalar (1823–1874)

The Small True Petition recalls the many births that brought us to this human body, and asks for deathless life and for the right of oneness in soul-kinship.

The Great True Petition tells what grace did for him: from the darkness before any body, through the mother's womb, to birth and youth, until it showed him one God, Arut Perum Jothi, shining in every being, and one way to live: compassion for all life.

The True Petition of Wisdom longs to know, contemplate and praise the holy presence of Grace, and ends in knowing without knowing.

The True Petition of the Sangam asks that this very body be freed from death and made eternal, gives up every claim of our own to grace, and asks the same life for every living being.

One light runs through all four: Arut Perum Jothi, real and open to every soul, whose grace gives Jeevakarunyam, compassion for all life, the foundation of any real spirituality.

Each petition is given in the original Tamil, with transliteration, translation, commentary and a glossary.

அருட்பெருஞ்ஜோதி அருட்பெருஞ்ஜோதி
தனிப்பெருங்கருணை அருட்பெருஞ்ஜோதி



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