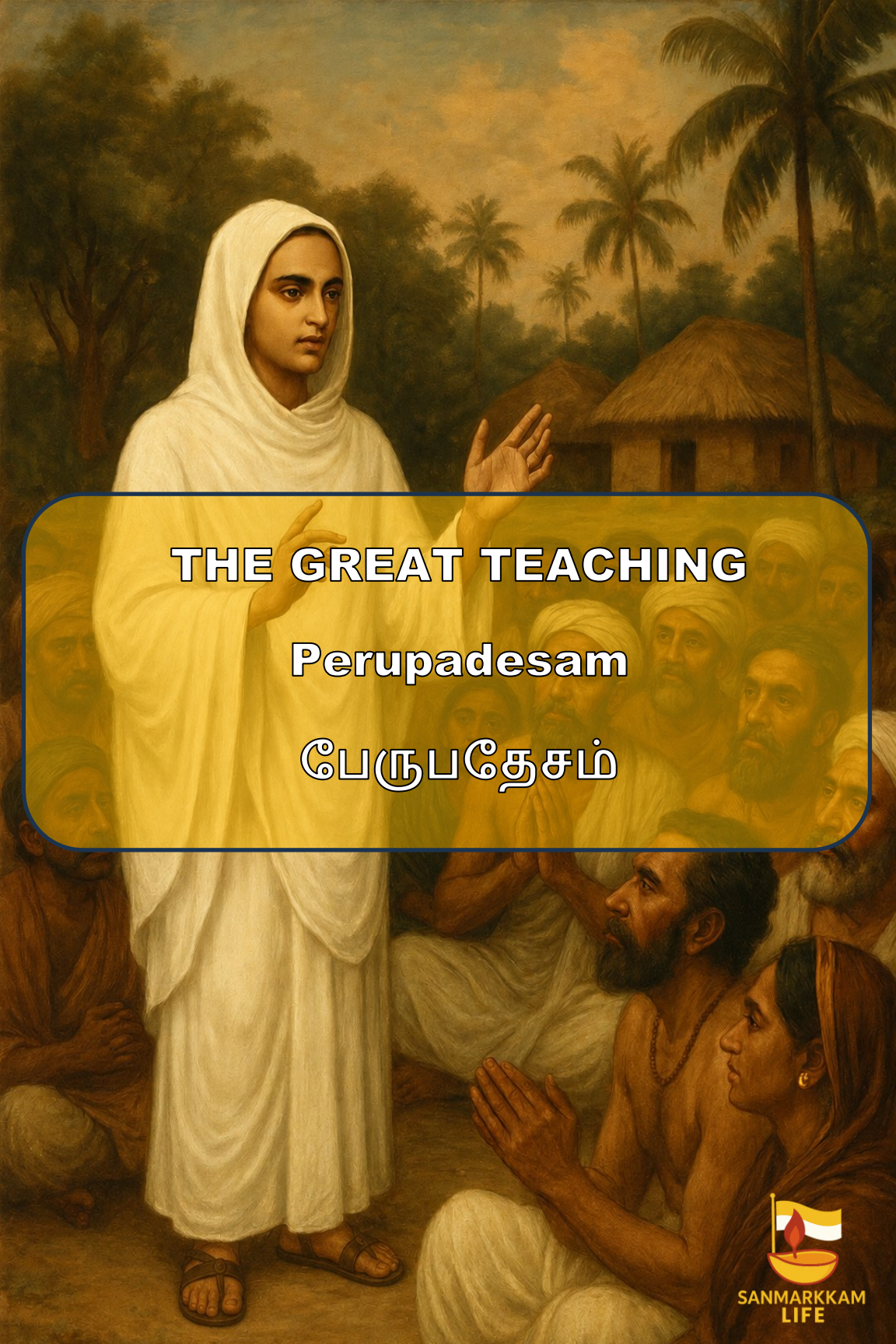




THE GREAT TEACHING

Perupadesam

பேருபதேசம்



SANMARKKAM
LIFE

THE GREAT TEACHING

PERUPADESAM

பேருபதேசம்

The Last Great Teaching of
Ramalinga Swamigal (Vallalar)

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PERUPADESAM – INTRODUCTION

This is the last, most important and valuable speech that Ramalinga Swamigal (vallalar) delivered before his disappearance. It's a general recap of Vallalar core ideology and practice, he also stressed on the important things we should focus on, rather than the distractions. Many experienced followers agree it is worth of great attention despite not being written by Vallalar.

Delivered in 1873, before his final disappearance in Mettukuppam, the Perupadesam is Vallalar's last will and testament to the world. It is his most direct, urgent, and concentrated prose teaching. In this great discourse, he sets aside the poetic language of the Thiru Arutpa and speaks plainly, summarizing the highest truths of his path. He clarifies the nature of the ultimate reality as the formless Vast Grace-Light (Arut Perum Jothi), urging his followers to move beyond all forms of idol worship and religious division. He solidifies all his teachings and spiritual practice in one condensed speech, urging us to focus on what truly matters and what moves the needle of our spiritual evolution.

NOTE: The last sermon by Vallalar was noted down by two disciples. Their notes are subject to transmission error from the original talk.

திருச்சிற்றம்பலம்

அருட்பெருஞ்ஜோதி தனிப்பெருங்கருணை

பேருபதேசம்

THE GREAT TEACHING PĒRUPADĒCAM – TRANSLATION & COMMENTARY

ஸ்ரீமுக வருஷம், ஐப்பசி மாதம், 7 ஆம் நாள், புதவாரம், பகல் 8 மணிக்கு, மேட்டுக்குப்பம் என்னும் சித்திவளாகத் திருமாளிகையில் முதல் முதல் கொடி கட்டினவுடனே நடந்த விவகாரத்தின் குறிப்பு.

Record of the Discourse Delivered Immediately upon the First Hoisting of the Flag at the Sacred Mansion of Cittalākam in Mēṭṭukkuppam, at 8 o'Clock in the Morning on Wednesday, the 7th Day of the Month of Aippaci, in the Year Śrīmukha.

THE URGENCY OF GENUINE INQUIRY

இங்குள்ள நீங்கள் எல்லவரும் இதுவரைக்கும் இருந்தது போல் இனியும் வீண்காலம் கழித்துக்கொண் டிராதீர்கள். இது முதல் சாலைக்கு ஆண்டவர் போகிற - பத்துத் தினமாகிய கொஞ்சக் காலம் - வரையில், நீங்கள் எல்லவரும் நல்ல விசாரணையில் இருந்து கொண்டிருங்கள். அந்த விசாரணை எது வென்றால்: நம் நம்முடைய நிலை எப்படிப்பட்டது? நமக்கு மேல் நம்மை அதிஷ்டிக்கின்ற தெய்வத்தினுடைய

நிலை எப்படிப்பட்டது? என்று விசாரிக்க வேண்டியது. அதற்குத் தக்கபடி, நீங்கள் ஒருமித்தாவது, அல்லது தனித்தனியாகவாவது, உங்களறிவிற்கும் ஒழுக்கத்துக்கும் ஒத்தவர்களுடன் கூடியாவது, அல்லது - வேலாயுத முதலியாரைக் கேட்டால் மனுஷ்ய தரத்தில் போதுமான வரையில் சொல்லுவார் - அவரிடம் அப்படிக் கேட்டாவது நல்ல விசாரணையி லிருங்கள். அல்லது, தனியாகவும் விசாரிக்கலாம். இவ்விசாரணை முகத்திலிருந்தால், நமது ஆன்ம அறிவை விளக்கமின்றி மூடிக் கொண்டிருக்கின்ற அனந்தத்திரைகளில் அழுத்தமாயிருக்கின்ற முதல் திரையாகிய பச்சைத்திரை முதலில் நீங்கிவிடும். அது நீங்கினால், மற்றத் திரைகள் அதிக விரைவில் நீங்கிப் போய்விடும். அந்தப் பசுமை வர்ணம் எப்படிப்பட்டதென்றால், கருமைக்கு முதல் வர்ணமான பசுமையாக இருக்கின்றது. இப்படிப்பட்ட அழுத்தமான திரை நீங்கவேண்டுமென ஸ்தோத்திரித்தும், தெய்வத்தை நினைத்தும், நமது குறையை ஊன்றியும் - இவ்வண்ணமாக, இருக்கின்றபோதும் படுக்கின்றபோதும் இடைவிடாது இவ்விசாரத்தோடு ஆண்டவர் நமக்குண்மை தெரிவிக்க வேண்டு மென்கின்ற முயற்சியுடனிருந்தால், தெரிய வேண்டியதைத் தெரிந்துகொள்ளலாம்.

TRANSLATION All of you who are present here, do not go on wasting your time as you have done until now. From this day until the Lord departs for the Sālai , for a brief period of ten days, let all of you remain engaged in genuine inquiry (vicāraṇai). What is that inquiry? You must inquire: “What is the nature of our own state? What is the nature of the Divine that presides over us and governs us from above?” Toward that end, remain in good inquiry, whether together as one, or individually, or in the company of those whose knowledge and conduct are aligned with your own, or by asking Vēlāyudha Mutaliyār, who will explain as much as is adequate at the human level. Alternatively, you may inquire alone.

If you remain consistent in this inquiry, the first and most dense among the many veils that obscure the light of our soul's knowledge, specifically, the green veil — will be removed first. Once that one is removed, the remaining veils will be removed very fast. What is the nature of this green color? It is the green that is the primary color preceding black. Praising the Divine that this dense veil may be removed, holding the Divine in thought, and dwelling intently upon our own deficiencies— remaining in this manner, without interruption whether sitting or lying down, united with this inquiry and with the earnest aspiration that the Lord reveal the Truth to us, you will be able to come to know what must be known.

COMMENTARY Vallalar opens this discourse by establishing a precise temporal and spatial frame: the moment of flag-hoisting at Cittivaḷākam the sacred hall at Mēṭṭukkuppam, on the seventh day of Aippaci in the Śrīmukha year, a Wednesday morning at eight o'clock. This is not incidental. The specificity signals that what follows is not abstract counsel but a direct, time-bound instruction arising from a moment of divine imminence.

Vallalar implores the gathered seekers to stop wasting their time and to engage immediately in vicāraṇai (genuine inquiry) during the ten days of his absence at the Sālai (probably the Vadalur Sathya Gnana Sabha or Sathya Dharma Salai). This inquiry has a precise dual object: first, discerning the true nature of one's own ātmā (soul); second, apprehending the true nature of the Teyvam (Divine) that presides over and sustains the soul. Neither object is approached through reading or debate. The inquiry is interior, sustained, and infused with yearning.

Vallalar allows for flexibility of method. The seeker may pursue this inquiry alone, in the company of those of compatible understanding and conduct, or with the guidance

of Vēlāyuta Mutaliyār (Vallalar's senior student), who is commended as a reliable interlocutor within the capacity of human understanding. What matters is the constancy of the inquiry, maintained whether sitting, walking, or lying down, without interruption.

The fruit of this sustained engagement is specific: the first and densest of the veils obscuring ātma arivu (soul-knowledge) begins to loosen. This is the pachai tirai (green veil), described here as the colour that stands as the first gradation toward darkness. It is the heaviest of all the veils because it is the most deeply embedded. When it falls, Vallalar assures the seekers, the remaining veils follow with far greater speed. The entire movement of liberation is thus set in motion by this single, concentrated interior effort made in the window of ten days before his return.

Practice Note: For the next ten days, set aside one yāmam (~3 hours) daily. Sit or lie in a quiet place. Hold the inquiry: "What is my true state? Who Am I really am? What is the nature of the Divine above me?" Ask humbly help from the Divine to assist in this inquiry, recognizing ignorance. Do not seek an answer with the mind. Remain in the question with yearning, whether praising, contemplating, or in silence. This is vicāram.

THE TWO KINDS OF INQUIRY AND THE GENERATION OF SPIRITUAL HEAT

அவ்விசாரம் பரம் அபரம் என்று இரண்டு வகையா
யிருக்கின்றது இவற்றிற் பரம் பரலோக விசாரம், அபரம்
இகலோக விசாரம். இவ்விரண்டில் இகலோக விசாரம் விசார
மல்ல. சாதாரணமாக ஒருவன் விசாரம் செய்து
கொண்டிருக்கின்றானேயென்றால், அவ்விசாரம்

விசாரமாகாது, உண்மை விசாரமுமல்ல. ஏனெனில்: விசார மென்கின்றதற்குப் பொருள். வி-சாரம் என்பதில் வி சாதாரண உலக விசாரத்தை மறுக்க வந்தது; அது மேலும் பரலோக விசாரத்தையே குறிக்கும் பொருட்டு வந்தது.

ஜலத்திலிருக்கின்ற பாசியை நீக்குவதுபோல், நமது ஆன்மாவைத் தெரியவொட்டாமல் மூடியிருக்கின்ற பச்சைத் திரையாகிய ராகாதிகளை விசார அதியுஷ்ணத்தாலல்லது, மற்ற உஷ்ணங்களால் நீக்க முடியாது. அந்த உஷ்ணம் யோகியினுடைய அனுபவத்தில் தெரியும். அதை மனுஷ்ய தரத்தில் உண்டுபண்ணுவதற்குத் தெரியாது. அந்த விசாரத்தைவிட ஆண்டவரை ஸ்தோத்திரம் செய்கின்றதிலும் தெய்வத்தை நினைக்கின்றதிலும் அதிக உஷ்ணம் உண்டாகும். யோகிகள் வனம் மலை மழை முதலியவற்றிற்குப் போய், நூறு ஆயிரம் முதலிய வருஷ காலம் தவஞ்செய்து, இவ் உஷ்ணத்தை உண்டு பண்ணிக் கொள்ளுகிறார்கள். இப்படித் தவம் செய்து உஷ்ணத்தை உண்டு பண்ணிக் கொள்ளுகிறதைப் பார்க்கிலும், தெய்வத்தை ஸ்தோத்திரம் செய்கின்றதிலும் நினைக்கின்றதிலும் - இதைவிடக் - கோடிப்பங்கு, பத்து கோடிப் பங்கு அதிகமாக உஷ்ணம் உண்டு பண்ணிக் கொள்ளலாம். எவ்வாறெனில்: ஒரு ஜாம நேரம், மனத்தில் இக விசாரமின்றிப் பர விசாரிப்புடன் ஆன்ம நெகிழ்ச்சியோடு தெய்வத்தைச் சிந்தித்துக் கொண்டாவது அல்லது ஸ்தோத்திரம் செய்து கொண்டாவதிருந்தால், நாம் பெற வேண்டியதைப் பெற்றுக் கொள்ளலாம். ஆதலால், இவ்வுலகத்தில் வி-சாரமென்கின்ற உண்மை தெரியாது, விசாரமென்று வழங்கி, அதைத் துக்கமென்றே சொல்லுவார்கள். நாம் அப்படி அர்த்தம் பண்ணக்கூடாது. அவர்கள் பண்ணுகின்றது - துக்கமே விசாரமென்கின்றது - அது தப்பு; அவ்வர்த்தமுமன்று. சார மென்கின்றது துக்கம். விசார மென்கின்றது துக்க நிவர்த்தி. வி உபசர்க்கம். சாரமென்கின்ற துக்கத்தை நிவர்த்தித்தது வி ஆதலால், விசாரமென்கின்றது முன் சொன்னபடி பரலோக

விசாரத்தையே குறிக்கின்றது. ஆதலால் இடைவிடாது நாம்
விசார வசத்தராயிருக்க வேண்டியது. மேலும் வி -
சாரமென்பது: வி விபத்து; சாரம் நீக்குதல், நடத்தல். ஆதலால்
இடைவிடாது நன் முயற்சியின்கண் பயிலுதல் வேண்டும்.

TRANSLATION That inquiry is of two kinds: param (the supreme) and aparam (the lower). Of these, param is inquiry into the transcendent realm; aparam is inquiry into this worldly life. Between the two, worldly inquiry is not true inquiry. In the compound vi-cāram, the prefix “vi” comes to negate ordinary worldly inquiry; it comes specifically to denote inquiry into the transcendent.

Just as the algae floating on water is cleared away, the green veil of passions (rāgādi) that covers our soul cannot be removed except by the intense spiritual heat generated by inquiry; it cannot be removed by any other kind of heat. That heat is known only through the experience of a yogi. Yet, even greater heat than that produced by inquiry is generated by singing praises to the Lord (stōtram) and by holding the Divine in thought. Yogis go to forests, mountains, and rain-swept places and perform austerities (tapas) for hundreds or thousands of years to generate this heat. Compared to such austerities, one can generate ten million — even a hundred million — times more heat through praise and contemplation of the Divine. How so? If, for one yāmam (approximately three hours), free from worldly concerns, one contemplates the Divine or sings praises with transcendent inquiry and with the soul in a state of tender melting (āṇma nekilccī), one can attain what one is meant to attain.

Therefore, in this world, people use the word vicāram without knowing its true meaning and consider it as sorrow. We must not interpret it that way. What they do — equating sorrow with vicāram — is wrong. Cāram means sorrow. Vicāram means the removal of sorrow. Vi is a prefix (upasarkkam). Since vi removes the sorrow called cāram, vicāram refers

solely to transcendent inquiry. Therefore, we must remain unceasingly absorbed in inquiry. Furthermore, in vi-cāram: vi means danger or calamity (vipatu); cāram means removal or traversal. Therefore, one must unceasingly be trained in righteous effort.

COMMENTARY Vallalar here performs a sustained etymological and philosophical clarification of the word vicāram itself, dismantling its colloquial misuse before reconstructing its proper spiritual meaning. In common Tamil usage, vicāram has come to mean worldly worry or grief. Vallalar rejects this entirely. He demonstrates that the word is structurally composed of the prefix vi (a upasarga, meaning removal of) and the root cāram (that which causes suffering and worldly entanglement). True vicāram is therefore the active removal of cāram — it is the movement away from grief, not its synonym.

The mechanism by which para vicāram operates is uṣṇam (spiritual heat, or divine ardour). This heat is what dissolves the pachai tirai of rāga-bound attachments that seals the soul from its own luminosity. No ordinary heat can accomplish this — only the heat generated by genuine transcendent inquiry, and, still more powerfully, by the praising and sustained remembrance of the Divine.

Yogis who retreat for hundreds or thousands of years to forests and mountains generate uṣṇam through extreme austerity (tapas). Yet this heat is vastly inferior in intensity to what is generated in a single jāma nēram of uninterrupted contemplation of the Divine accompanied by ātma nekiḷcci (the melting or softening of the soul). The ratio given is ten crore times greater. The path Vallalar commends is not one of bodily mortification but of total interior devotional absorption, accessible to all, requiring only genuine, melted, undivided attention.

PIERCING THE IMPURE AND PURE VEILS OF MĀYĀ

மேலும், சிலர் "இது ஆண்டவர் வருகின்ற தருணமாக இருக்கின்றதே! இத்தருணத்தில் முயற்சி செய்வானேன்? ஆண்டவர் வந்தவுடனே பெற வேண்டியதை நாம் பெற்றுக் கொள்ளப்படாதோ?" என்று வினவலாம். ஆம், இஃது - தாம் வினவியது நலந்தான். ஆண்டவர் வரப்போகின்றது சத்தியந்தான். நம்மவர்களின் திரை நீங்கப் போகின்றதும் சத்தியந்தான். நீங்களெல்லவரும் பெற வேண்டியதைப் பெற்றுக்கொள்ளுகின்றதுஞ் சத்தியந்தான். ஆனால், முன் சொன்ன ராக சம்பந்தமான பச்சைத்திரை இரண்டு கூறாக இருக்கின்றது. யாவெனில்: அசுத்தமாயாதிரை சுத்தமாயாதிரை யென்னும் இரண்டுமாம். இவை கீழ்ப்பாகத்திலொருகூறும் மேற்பாகத்திலொரு கூறுமாக இருக்கும். கீழ்ப்பாகத்திலுள்ளது அசுத்தமாயாதிரை. மேற் பாகத்தில் சுத்தமாயாதிரை இருக்கும். இவற்றில் அசுத்தமாயாதிரை இகலோக போக லக்ஷியமுடையது. சுத்தமாயாதிரை பரலோக சாத்தியத்தையுடையது. இவற்றில் - ஆண்டவர் வந்து அனுக்கிரகஞ் செய்கின்றபோது, முயற்சியில்லாத சாதாரண மனுஷ்யர்களுடைய கீழ்ப்பாகத்திலிருக்கிற அசுத்தமாயை யென்னும் பச்சைத்திரையை மாத்திரம் நீக்குவார். ஆதலால், அக்காலத்தில் நாம் அத்திரை நீங்கியவுடன் கூடியவரையில் சுத்தமாய்ப் புனிதர்களாக இருக்கலாமேயல்லது, பெற வேண்டியதைப் பெற்றுக் கொள்ளுகிறதற்குக் கூடாது. மேலும், பஞ்சகிருத்திய விபவங்களும் இதர சித்தி முதலியவையும் ஆன்மானுபவத்தையும் செய்யவும் பெறவும் கூடாது. பின்னும் நன்முயற்சி செய்தே மேலேற வேண்டும்.

TRANSLATION Furthermore, some might ask: "This is the very time the Lord comes! Why make effort at such a time? Are we not meant to attain what we are meant to attain at the moment the Lord arrives?" Yes — what you have asked is

good. It is the absolute truth that the Lord is going to arrive. It is the absolute truth that the veils covering our people are going to be removed. It is equally the absolute truth that all of you will attain what you are meant to attain.

However, the aforementioned green veil associated with passion consists of two parts: the veil of *aśuddha māyā* (impure illusion) and the veil of *śuddha māyā* (pure illusion). These exist as one part in the lower region and one part in the upper region. The one in the lower region is the veil of *aśuddha māyā*; the veil of *śuddha māyā* is in the upper region. The veil of *aśuddha māyā* is oriented toward the enjoyments of this world. The veil of *śuddha māyā* is oriented toward transcendent attainments.

When the Lord comes and bestows His grace, He will remove only the green veil of *aśuddha māyā* in the lower region of ordinary human beings who have made no effort. Therefore, at that time, once that veil is removed, we may remain as pure and sanctified as possible — but we cannot attain what we are ultimately meant to attain. Moreover, one cannot perform or attain the glorious powers of the *pañcakṛtya* (five divine acts), other supernatural attainments (*siddhis*), or the direct experience of the soul (*āṇmāṇubhavam*). One must still ascend higher through righteous effort.

COMMENTARY Vallalar here addresses what will inevitably be a reasonable objection among his listeners: if the Lord is about to arrive and bestow grace, why exert oneself now? He affirms it is a valid question — the Lord's coming is certain; the lifting of veils is certain; the attainment of what is due is certain. But he then introduces a crucial structural distinction within the green veil itself.

The *pachai tirai* is not a single layer but two. The lower portion is the *Aśuddha māyā tirai* (the veil of impure illusion), whose orientation is toward *ikalōka* (materialistic) attachment. The upper portion is the *Śuddha māyā tirai* (the

veil of pure illusion), whose orientation is toward paralōka (heavenly) attainment. These two divisions correspond in colour to the dark-green of the lower veil and the golden-green of the upper veil.

When the Lord arrives and bestows grace upon those who have made no special preparation, only the lower, *Aśuddha māyā* veil is removed. This grants them a genuine but limited benefit. By contrast, those who make earnest effort during the present window dissolve both veils simultaneously at the moment of the Lord's arrival. The removal of both layers then triggers the rapid sequential dissolution of the remaining eight veils, opening the seeker fully to the complete inheritance described in the *Tiruvārūṭperuṇjōti Akaval*. The underlying teaching is unambiguous: grace and effort are not alternatives. Grace is the sovereign cause; effort is the condition that determines how fully grace can operate in a given soul at a given moment.

THE URGENCY OF RIGHTEOUS EFFORT AT THIS VERY MOMENT

மேலும், இத்தருணம் இங்கு உண்டாகும் கூச்சல்
முதலியவையும் அடுத்தவர்களுக்குப் பக்குவம் வருவிக்கவும்
பாவினை விலக்கவும் உண்டாயின. ஆதலால் நாம்
எல்லவரும் இத்தருணம் இப்போதே விசேஷ
நன்முயற்சியுடனே இருந்தால், ஆண்டவர் வருகிறபோது, நம்
கீழ்ப் பாகத்திலுள்ள அசுத்த மாயாதிரையோடு கூடி
மேற்பாகத்திலிருக்கிற சுத்த மாயையினுடைய பச்சைத்
திரையும் நீங்கிப் போய்விடும். கருமையிற் பச்சை
வண்ணமுடையது அசுத்தமாயாதிரை. பொன்மையிற் பச்சை
வண்ணமுடையது சுத்தமாயா திரை. கருமையிற் பச்சை
வண்ணமுடைய அசுத்தமாயாதிரை நீங்கினபிறகு, மற்ற
எட்டுத் திரைகளும் அதிக விரைவில் நீங்கிப் போய்விடும்.

இத்திரைகளின் விவரத்தைத் திருவருட்பெருஞ்ஜோதி அகவலில் கண்டுணர்க. மேலும், இது நீங்கினவுடனே ஒருவன் பஞ்சகிருத்திய முதலானவையுஞ் செய்வான். ஆதலால், ஒவ்வொருவரும் முயற்சியுடனே இருந்தால், அதற்குத் தக்க லாபத்தைப் பெற்றுக் கொள்ளலாம்.

TRANSLATION Moreover, the uproar and commotion occurring here at this time have arisen to bring ripeness to those nearby and to drive away the sinful. Therefore, if all of us engage in exceptional righteous effort right now at this very moment, then when the Lord arrives, along with the *aśuddha māyā* veil in our lower region, the green veil of *śuddha māyā* in the upper region will also be removed entirely.

The veil of *aśuddha māyā* is blackish-green in color. The veil of *śuddha māyā* is golden-green in color. After the blackish-green veil of *aśuddha māyā* is removed, the remaining eight veils will be removed very fast. Understand the details of these veils by studying and experiencing the Tiruvaruṭṭeruṇjōti Agaval. Furthermore, once this veil is removed, a person will perform the *pañcakṛtya* and other acts. Therefore, if each and every one makes earnest effort, they can receive the reward that corresponds to it.

The Two Veils of the Green Screen

	Lower Veil	Upper Veil
Name	<i>aśuddha māyā</i> tirai	<i>śuddha māyā</i> tirai
Color	blackish-green	golden-green
Location	lower region of being	upper region of being
Orientation	this-worldly enjoyment	transcendent attainment
Removed by	Grace alone (without effort)	Effort + Grace

Result falls	purity, but limited	5 divine functions
Result if both fall	rapid dissolution of remaining 8 veils; full inheritance	

COMMENTARY The uproar and commotion occurring are not accidental. They are purposefully ordained to bring about pakkuvam (spiritual ripeness) in those nearby and to repel the unworthy — even the disruption belongs to the divine economy of grace.

Those who make earnest effort during the present window dissolve both veils simultaneously at the moment of the Lord's arrival. The removal of both layers of the green veil then triggers the rapid sequential dissolution of the remaining eight veils. The āsuddha māyā veil is blackish-green; the śuddha māyā veil is golden-green. Once the first falls, the remaining eight follow with far greater speed. Vallalar explicitly directs readers to the Tiruvaruṭperuñjōti Akaval from his Thiru Arutpa poems for the complete systematic account of all ten veils.

THE REJECTION OF TRADITIONAL SCRIPTURES

இதற்கு மேற்பட, நாம் நாமும் முன் பார்த்தும் கேட்டும்
லக்ஷியம் வைத்துக் கொண்டிருந்த வேதம், ஆகமம், புராணம்,
இதிகாசம் முதலிய கலைகள் எதனிலும் லக்ஷியம் வைக்க
வேண்டாம். ஏனென்றால், அவைகளில் ஒன்றிலாவது
குழுஉக்குறியன்றித் தெய்வத்தை இன்னபடி என்றும்,
தெய்வத்தினுடைய உண்மை இன்னதென்றும்,

கொஞ்சமேனும் புறங் கவியச் சொல்லாமல்,
மண்ணைப்போட்டு மறைத்து விட்டார்கள்.
அணுமாத்திரமேனுந் தெரிவிக்காமல், பிண்ட லக்ஷணத்தை
அண்டத்தில் காட்டினார்கள். யாதெனில்: கைலாசபதி என்றும்
வைகுண்டபதி என்றும் சத்தியலோகாதிபதியென்றும்
பெயரிட்டு, இடம் வாகனம் ஆயுதம் வடிவம் ரூபம்
முதலியவையும் ஒரு மனுஷ்யனுக்கு அமைப்பதுபோல்
அமைத்து, உண்மையாக இருப்பதாகச்
சொல்லியிருக்கின்றார்கள். "தெய்வத்துக்குக் கை கால்
முதலியன இருக்குமா?" என்று கேட்பவர்க்குப் பதில்
சொல்லத் தெரியாது விழிக்கின்றார்கள். இஃது உண்மையாக
இருப்பதாகவே முன்னும் பின்னும் உள்ள பெரியவர்களென்று
பெயரிட்டுக் கொண்டிருந்தவர்களும் உண்மையை அறியாது,
அப்படியே கண்ணை மூடிக்கொண்டு உளறியிருக்கிறார்கள்.
ஆனால், ஆதியிலே இதை மறைத்தவன் ஓர் வல்லவன். அவன்
மறைத்ததை இதுவரைக்கும் ஒருவரும் கண்டபாடில்லை.
அவன் பூட்டிய அந்தப் பூட்டை ஒருவரும் திறக்கவில்லை.
இதுவரைக்கும் அப்படிப்பட்டவன் பூட்டிய பூட்டை உடைக்க
ஒருவரும் வரவில்லை. அவைகளில் ஏகதேச கர்ம சித்திகளைக்
கற்பனைகளாகச் சொல்லியிருக்கின்றார்கள். அதற்காக
ஒவ்வொரு சித்திக்குப் பத்து வருஷம் எட்டு வருஷம் பிரயாசை
எடுத்துக் கொண்டால், அற்ப சித்திகளையடையலாம்.
அதற்காக அவற்றில் லக்ஷியம் வைத்தால் ஆண்டவரிடத்தில்
வைத்துக் கொண்டிருக்கிற லக்ஷியம் போய்விடும்.
ஆண்டவரிடத்தில் வைத்த லக்ஷியம் போய்விட்டால், நீங்கள்
அடையப் போகிற பெரிய பிரயோஜனம் போய்விடும்.
அல்லது, அதில் முயற்சி செய்து, அவ்வளவு காலம் உழைத்து,
அந்த அற்பப்பிரயோஜனத்தைத் தெரிந்து கொண்டு, அதனால்
ஒரு லாபத்தை ஏகதேசம் அடைந்தால், முக்கிய லாபம்
போய்விடும். ஆகையால், அவைகளில் லக்ஷியம் வைக்காமல்,
ஆண்டவரிடத்திலேயே லக்ஷியம் வைக்கவேண்டியது. முன்

சொன்ன ஏகதேச சித்தி கற்பனையென்கின்றது வாசகப் பெரு
விண்ணப்பத்தாலும் இயல்வேதாகமங்கள் புராணங்கள் என்ற
அருள்விளக்கமாலைப் பாசுரத்தாலு முணர்க. மேலும்
அதிற்கண்ட குறிப்பையுந் தெரிந்து கொள்ளுங்கள்.

இயல்வேதா கமங்கள்புரா ணங்கள்இதி காசம் இவைமுதலா
இந்திரசா லங்கடையா உரைப்பார் மயல்ஒருநூல்
மாத்திரந்தான் சாலம்என அறிந்தார் மகனேநீ நூலனைத்தும்
சாலம்என அறிக செயல்அனைத்தும் அருளொளியால்
காண்கஎன எனக்கே திருவுளம்பற் றியஞான தேசிகமா
மணியே அயல்அறியா அறிவுடையார் எல்லாரும் போற்ற
ஆடுகின்ற அரசேஎன் அலங்கல்அணிந் தருளே.

— **Tiruvartupā** 4176

*"The Vēdas, Āgamas, Purāṇas, Itihāsas, and all such works — those who suggest them call them works of **Indrajāla** (illusion). One who has understood knows that even a single book of delusion is illusion. 'My son, know that all books are illusion. See all action through the light of Grace alone' — thus did the Jewel who is the **Jñāna-Dēśika** who embraced me in His sacred heart instruct me alone. O King who dances while all those of hidden understanding praise Thee — adorn me with Thy garland."*

TRANSLATION Beyond this — place no further reliance on any of the traditional arts such as the Vēdas, Āgamas, Purāṇas, Itihāsas, and the like, which we formerly studied, listened to, and held as our ideals. The reason is this: in not a single one of them have they stated plainly "the Divine is of this nature" or "the truth of the Divine is this" without resorting to cryptic, esoteric codes (kūḷūkkurī); rather, they threw dirt over the truth and buried it entirely. Without revealing even an atom's worth of the truth, they mapped the attributes of the microcosm (piṇḍa lakṣaṇam) onto the macrocosm (aṇḍam) — assigning names such as Kailāsapati, Vaikuṇṭhapati, and

Satyalōkādhipati, and attributing places, vehicles, weapons, forms, and figures to them exactly as one would to a human being, declaring all this to be real.

When asked "Does the Divine possess hands, feet, and so on?" they stare blankly, unable to reply. Those in the past and present who have borne the name "great men" have likewise, without knowing the truth, blindly prattled and treated all this as real. Yet the one who originally concealed this was a man of extraordinary capability. Until now, not one person has discovered what he hid. Not one person has unlocked the lock he fastened.

In those texts they have set forth certain partial, imagined karma-siddhis. If one devotes eight or ten years of effort to each such attainment, one may arrive at trivial accomplishments. But if one fixes one's aim on those, the aim one has placed in the Lord will be lost. And if that aim in the Lord is lost, the great benefit you are meant to attain will be lost. Therefore, without placing your aim in those, you must place your aim in the Lord alone. That the aforesaid partial attainments are imaginative constructs — understand this through the Vāsagap Peruvinnappam and through the verse from Aruḷviḷakkamālai beginning Iyalvēdāgamaṅgaḷ purāṇaṅgaḷ itikācam (Tiruvārūṭpā 4176). Furthermore, acquaint yourselves with the indications found therein.

COMMENTARY A Note to the Global Reader: Vallalar's critique is directed at *concealment*, not at wisdom itself. He spent decades as a devoted scholar of Śaivism, Vedānta, and Siddhānta before concluding that their deepest truths were locked behind esoteric codes (*kuḷūkkurī*) rather than offered openly. His rejection is of *obfuscation* — the deliberate hiding of direct experience behind institutional complexity. This is an insider's call for transparency, not an outsider's attack on other paths. Seekers from any background will recognize the same dynamic: genuine mysticism obscured by hierarchy,

ritualism, and coded language. Vallalar's point is universal — *direct experience of the Divine cannot be delegated to any system.*

Vallalar instructs the seekers to withdraw all attention from the traditional scriptural corpus — Vēdam, Āgamam, Purāṇam, Itikācam, and related texts. This instruction is not made casually; it is grounded in a precise diagnosis of what these texts have done and failed to do.

Vallalar's claim is not that these traditions contain nothing of value, but that the divine truth they were meant to carry was deliberately encrypted by their original authors — described as a supremely skilled concealer — behind kuḷūukkuṛi (secret codes and esoteric symbols). The result is that the nature of the Divine has never been openly stated in any of them. What has been stated instead is a projection of piṇḍa lakṣaṇam (individual or bodily characteristics) onto aṇḍam (the macrocosmic Universe): the Divine assigned a dwelling on Kailāsa or Vaikuṇṭha, given a vehicle, a weapon, a physical form, treated as an exalted human being.

The siddhis described in these texts are similarly assessed: they are kalpanai (fabrications or imaginative constructions), or at most minor karma-siddhis attainable only after years of laborious isolated practice. Pursuing them would divert the seeker's focus from the Lord himself, and the loss of that focus would cost the seeker the supreme attainment that is within potential reach.

ON GRAMMATICAL TRADITIONS

இதுபோல் வியாகரணம், தொல்காப்பியம், பாணிநீயம் முதலியவைகளில் சொல்லியிருக்கின்ற இலக்கணங்கள் முழுவதும் குற்றமே. அவைகளில் குற்றமே

சொல்லியிருக்கின்றார்கள். எவ்வாறெனில்: தொண்ணூறு தொள்ளாயிரம் என்கிற கணிதத்தின் உண்மை நான் சொன்ன பிறகு தெரிந்து கொண்டீர்களல்லவா? இப்படியே ஒன்று இரண்டு முதல் நூறு முதலான இலக்கணங்களுக்கும் உகர இறுதி வருவானேன்? ஒருவாறு சித்தர்கள் காரணப் பெயராக இட்டிருக்கிறார்கள். தொல் - நூறு தொண்ணூற்றென்றும், தொல் - ஆயிரம் தொள்ளாயிரமென்றும் வழங்குகின்றன. தொல் என்பது ஒன்று குறையத் தொக்கது. தொன்மை தொல்லெனப் பிரிந்தது. வழக்கத்தில் தொள்ளாயிரம் தொண்ணூறு என மருவியது. இதற்குப் பத்திடத்திற்கு ஓரிடம் குறைந்த முன் ஆயிரமென்றும், ஒன்று குறைந்த பத்தென்றும் ஒருவாறு கொள்க. இப்படி நான் சொன்னதுபோல் சொன்னால், சிறு குழந்தைகள் கூட அறிந்து கொள்ளும்.

TRANSLATION In the same way, the grammatical rules set forth in works such as Vyākaraṇam, Tolkāppiyam, Pāṇinīyam, and the like are entirely flawed. They have stated only flaws therein. How so? You came to understand the true import of the numerals *toṇṇūru* (ninety) and *toḷḷāyiram* (nine hundred) only after I explained them — did you not? In the same way, why should the *ukara* ending come upon *oṇṇu*, *iraṇṇu*, and all the numerals from one through a hundred? *Toḷ-nūru* means "ninety" and *toḷ-āyiram* means "nine hundred." *Toḷ* is a contracted form signifying "one less." The word *toṇmai* separated into *toḷ*. In common usage it became *toḷḷāyiram* and *toṇṇūru*. This may be understood roughly as "the thousand that is one unit short" and "the ten that is one short." If explained as I have done here, even young children will comprehend it.

COMMENTARY The mathematical digression on *toṇṇūru* (ninety) and *toḷḷāyiram* (nine hundred) is not peripheral to Vallalar's argument — it is its precise illustration. He demonstrates that even the most basic and apparently neutral

systems of human knowledge — counting and grammar — contain embedded errors that have gone unquestioned for generations. The common forms derive from the ancient root *tol* (meaning "one short of" or "lacking"), making *tolḷāyiram* "one-short-of-a-thousand" and *tonṇūru* "one-short-of-a-hundred."

That this etymology has been obscured for so long, and that its recovery makes the system immediately understandable even to children, illustrates precisely the broader argument: the concealment of truth in every received tradition is deep, long-standing, and consequential. The remedy in all cases is the same — direct, unmediated focus on the Lord, sustained by the spiritual heat of devotional inquiry, undistracted by inherited frameworks that substitute code and convention for living reality.

TRANSCENDING RELIGIONS AND THE PATH OF TRUE INQUIRY

இதுபோல், சைவம் வைணவம் முதலிய சமயங்களிலும், வேதாந்தம் சித்தாந்தம் முதலிய மதங்களிலும் லக்ஷியம் வைக்க வேண்டாம். அவற்றில் தெய்வத்தைப் பற்றிக் குழுஉக் குறியாகக் குறித்திருக்கிறதேயன்றிப் புறங்கவியச் சொல்லவில்லை. அவ்வாறு பயிலுவோமேயானால் நமக்குக் காலமில்லை. ஆதலால் அவற்றில் லக்ஷியம் வைக்க வேண்டாம். ஏனெனில், அவைகளிலும் அவ்வச்சமய மதங்களிலும் - அற்பப் பிரயோஜனம் பெற்றுக் கொள்ளக்கூடுமேயல்லது, ஒப்பற்ற பெரிய வாழ்வாகிய இயற்கையுண்மை என்னும் ஆன்மானுபவத்தைப் பெற்றுக் கொள்கின்றதற்கு முடியாது. ஏனெனில் நமக்குக் காலமில்லை. மேலும், இவைகளுக்கெல்லாம் சாக்ஷி நானே யிருக்கின்றேன். நான் முதலில் சைவ சமயத்தில் லக்ஷியம் வைத்துக் கொண்டிருந்தது இவ்வளவென்று அளவு சொல்ல முடியாது.

அது பட்டணத்துச் சுவாமிகளுக்கும் வேலாயுத
முதலியாருக்கும் இன்னும் சிலருக்குத் தெரியும். அந்த
லக்ஷியம் இப்போது எப்படிப் போய்விட்டது. பார்த்தீர்களா!
அப்படி லக்ஷியம் வைத்ததற்குச் சாட்சி வேறே
வேண்டியதில்லை. நான் சொல்லியிருக்கிற - திருவருட்பாவில்
அடங்கியிருக்கிற - ஸ்தோத்திரங்களே போதும். அந்த
ஸ்தோத்திரங்களையும் மற்றவர்களுடைய
ஸ்தோத்திரங்களையும் சபைக்குக் கொண்டு வந்தால்,
அவைகளே சாக்ஷி சொல்லிவிடும். ஏன் அவ்வளவு மிகுந்த
அழுத்தம் எனக்கு அப்போதிருந்ததென்றால், அப்போது
எனக்கு அவ்வளவு கொஞ்சம் அற்ப அறிவாக இருந்தது.

TRANSLATION Similarly, you should not place your lakṣya (aim or focus) in religions such as Śaivism, Vaiṣṇavism, and others, nor in philosophical systems such as Vedānta, Siddhānta, and the like. In those traditions, the Divine is indicated only through cryptic group codes; the truth is not stated openly and plainly. If we were to spend our time studying them, we would run out of time. Therefore, do not place your focus on them. For, even within those respective religions and systems, one might at best reap some petty benefit — but it is utterly impossible to attain ātmānubhava (soul-experience), which is the natural truth of this incomparable, great life.

Furthermore, I myself stand as the living witness to all of this. I cannot even measure how deeply I initially placed my focus and faith in the Śaiva religion. Paṭṭaṇattu Svāmigaḷ, Vēlāyuta Mutaliyār, and a few others know this well. See how completely that focus has now vanished! No further witness is needed to prove how deeply I held that faith. The hymns I have composed — compiled in the Tiruvaruṭpā — are proof enough. If you were to bring those hymns and the hymns of others before an assembly, they themselves would bear witness. If you ask why I had such intense attachment at that

time — it was because, at that time, my knowledge was quite trivial and limited.

COMMENTARY *As before, Vallalar's rejection of Śaivism, Vaiṣṇavism, Vedānta, and Siddhānta is a rejection of their coded concealment, not of their aspirants or their genuine mystics.* The pursuit of ultimate spiritual reality requires the complete abandonment of conventional Samayam (sectarian religion) and Matam (philosophical school). Vallalar declares unequivocally that these systems encode references to the Divine in kuḷūuk kuṛi (esoteric cipher) rather than revealing the truth openly and directly. To cling to sectarian identities — even those he himself once held with extraordinary intensity in his earlier spiritual stages — is to settle for arpap prayōjanam (trivial benefit) while forfeiting the supreme, peerless life of Iyarkai Uṇmai (Natural Truth), which is the direct experiential knowledge of the Ātmā. Time is profoundly short; the soul must not waste its precious moments on fractured doctrines when the holistic ātma anubhavam of the Divine awaits.

THE SUMMIT STATE AND THE POWER OF COMPASSION

இப்போது ஆண்டவர் என்னை ஏறாத நிலைமேலேற்றியிருக்கின்றார். இப்போது எல்லாவற்றையும் விட்டு விட்டதினால் வந்த லாபம் இது. ஆதலால் நீங்களும் விட்டு விட்டிருக்கானால், என்னைப்போல் பெரிய லாபத்தைப் பெறுவீர்கள். இதுவரைக்கும் விடாமல் வைத்துக் கொண்டிருந்தவர்கள் ஏதாவது லாபத்தைப் பெற்றுக் கொண்டார்களா? பெற்றுக் கொள்ளவில்லை. நான் அப்படி அந்தச் சமயத்தில் வைத்திருந்த லக்ஷியமே என்னை இந்த நிலையில் தூக்கி விட்டதென்றாலோ, அந்த லக்ஷியம்

தூக்கிவிடவில்லை. என்னை இந்த இடத்துக்குத் தூக்கிவிட்டது யாதெனில்: அக்காலத்திலேயே எனக்குத் தெரிவிக்க வேண்டியதைத் தெரிவித்தாரென்று வாசகப் பெரு விண்ணப்பத்தினும், "எத்தேவரையும் நின் சாயையாய்ப் பார்த்ததேயன்றித் தலைவ! வேறெண்ணியதுண்டோ" என, "தேடியதுண்டு நினதுருவுண்மை" என்னும் தொடக்கமுடைய பதிகத்திலும் விண்ணப்பித்திருக்கின்றேன். மேலும் அவர் தெரிவித்த உண்மைப் பெருநெறி ஒழுக்கம் யாதெனில். "கருணையும் சிவமே பொருளெனக் காணும் காட்சியும் பெறுக" என்றது தான். என்னை யேறாநிலை மிசை யேற்றி விட்டது யாதெனில் தயவு. தயவு என்னுங் கருணைதான் என்னைத் தூக்கி விட்டது.

மாயையாற் கலங்கி வருந்திய போதும் வள்ளல்உன் தன்னையே மதித்துன் சாயையாப் பிறரைப் பார்த்ததே அல்லால் தலைவவே றெண்ணிய துண்டோ தூயபொற் பாதம் அறியநான் அறியேன் துயர்இனிச் சிறிதும்இங் காற்றேன் நாயகா எனது மயக்கெலாம் தவிர்த்தே நன்றருள் புரிவதுன் கடனே.

— **Tiruvartupā** 3635

"Even when I suffered, confused by illusion, / O Generous Lord, I **honoured** only You, / and looked upon others merely as Your shadow — / O Master, did I ever think of them as anything else? / I know nothing but **Your** pure golden feet. / I can no longer bear even the slightest sorrow here. / O Lord, it is Your duty to remove all my confusion / and graciously bestow Your blessing."

கருணையும் சிவமே பொருள்எனக் காணும் காட்சியும் பெறுகமற் றெல்லாம் மருள்நெறி எனநீ எனக்கறி வித்த வண்ணமே பெற்றிருக் கின்றேன் இருள்நெறி மாயை வினைகளால் கலக்கம் எய்திய தென்செய்வேன் எந்தாய்

தெருள்நிலை இன்றிக் கலங்கினேன் எனினும் சிறுநெறி
பிடித்ததொன் றிலையே.

— ****Tiruvartupā**** 3503

*"I have attained exactly what You revealed to me: 'Gain compassion and the vision that sees Śivam as the ultimate reality, and know that everything else is a path of delusion.' What shall I do, my **Father**, about the confusion arising from the dark path, illusion, and past karmas? Even though I grew confused without clear discernment, I have never once seized upon a petty path."*

TRANSLATION Now, the Lord has elevated me to a state that none have ever ascended. This is the gain that came from abandoning everything. Therefore, if you too abandon all of that, you will attain a great gain just as I have. Have those who clung stubbornly to these traditions until now gained anything at all? They have not.

If you wonder whether it was the faith I previously held in that religion that lifted me to this state — no, that faith did not lift me. What truly lifted me to this position is this: even back then, the Lord revealed to me what needed to be revealed. I have petitioned Him about this in my Vāsaka PeruViṇṇappam (Great Prose Petition). I have also petitioned Him in the hymn beginning "I have sought the truth of Your form," asking: "Did I ever regard any deity as anything other than Your shadow, O Lord?" Furthermore, the supreme path of truth and oḷukkam (discipline) that He revealed to me was this: "Attain compassion, and the vision that sees Śivam as the ultimate reality." What lifted me to this unprecedented state is tayavu (compassion). Compassion alone lifted me.

COMMENTARY True spiritual ascent is not propelled by religious doctrine but by the living realisation that Karuṇai (compassion) and Sivam (the Supreme Divine) are

indistinguishable in essence. Vallalar identifies Dayavu (grace-infused compassionate awareness) as the sole catalyst that elevated him to the Ērāta Nilai (the state of unexcelled, incomparable transcendence).

He cites two passages from Tiruvaruṭpā as direct testimony: first, that even in the era of his intense sectarian focus, he perceived all deities only as cāyai (reflections or shadows) of the one Supreme, never as ultimate ends in themselves; second, that the guiding principle imparted to him by the Lord was precisely this — "Karunaṇaiyum Sivamē poruḷ eṇaḱ kāṇum kāṭciyum peruka" ("May you receive both compassion and the vision that perceives Sivam alone as the meaning of all things"). It is this Dayavu, born of deep Orumai (integral oneness with all living beings), and not any sectarian discipline, that lifted him beyond the boundaries of the countless universes.

INTEGRATION AND SOUL-CENTRED KINSHIP

அந்தத் தயவுக்கு ஒருமை வர வேண்டும். அந்த ஒருமை இருந்தால்தான் தயவு வரும். தயவு வந்தால்தான் பெரிய நிலைமேல் ஏறலாம். இப்போது என்னுடைய அறிவு அண்டாண்டங்களுக்கு அப்பாலும் கடந்திருக்கிறது. அது அந்த ஒருமையினாலேதான் வந்தது. நீங்களும் என்னைப்போல் ஒருமையுடனிருங்கள். என்னிடத்தில் ஒருவன் வசப்படாத முரட்டுத்தனமாய் எப்படியிருந்தாலும், அவனுக்கு நல்ல வார்த்தை சொல்லுவேன்; மிரட்டிச் சொல்லுவேன்; தெண்டன் விழுந்து சொல்லுவேன்; அல்லது பொருளைக் கொடுத்து வசப்படுத்துவேன்; அல்லது ஆண்டவரை நினைத்துப் பிரார்த்தனை செய்வேன். இப்படி எந்த விதத்திலேயாவது நல்வழிக்கு வரச் செய்து விடுவேன். நீங்கள் எல்லவரும் இப்படியே செய்தல் வேண்டும். இராத்திரிகூட "நான்

இல்லாமல் இந்த ஜனங்கள் கூணநேரம் இருக்க
மாட்டார்களே என்று, என்று..." ஆண்டவரிடத்தில்
விண்ணப்பித்துக் கொண்டேன். அது இங்கே இருக்கிற
ஜனங்கள் மட்டில் மாத்திர மல்ல. உலகத்திலிருக்கிற எல்லா
ஜனங்களையும் குறித்தே விண்ணப்பித்துக் கொண்டேன். ஏன்
அப்படி ஆண்டவரிடத்தில் விண்ணப்பித்துக் கொண்டேன்
என்றால்: எல்லவரும் சகோதரர்களாதலாலும், இயற்கை
யுண்மை யேகதேசங்களாதலாலும், நான் அங்ஙனம் ஆன்ம
நேய ஒருமைப்பாட்டுரிமை வைத்துக் கொண்டிருக்கிறேன்.

TRANSLATION For that compassion to arise, orumai (oneness) must come. Only when that oneness is present will compassion come. Only when compassion comes can one ascend to the great state. Now, my awareness has crossed far beyond universes upon universes. That came solely through that oneness. You too must abide in oneness, just as I do. If someone stubbornly refuses to yield, no matter how obstinate they are, I will speak good words to them; I will speak with urgency; I will prostrate before them and plead; or I will offer them something of material value to win them over; or I will think of the Lord and pray for them. By one means or another, I will bring them onto the good path (sanmarkkam). All of you must do precisely the same. Even at night I have petitioned the Lord, saying, "These people cannot survive even for an instant without me..." — and this was not only for the people present here, but for all the people in the world. If you ask why I petitioned the Lord in this way: it is because everyone is a sibling, and because all are portions of the natural truth — and it is on this ground that I hold the right of ātma-nēya-orumaippāṭu (soul-love integration).

COMMENTARY The manifestation of Dayavu depends entirely upon Orumai (Feeling of unity with Everything). When this integration is established, compassion overflows naturally and consciousness expands beyond the aṇḍāṇḍaṅkaḷ (the

infinite nested universes). Vallalar exemplifies this through active Jīvakāruṇyam (compassion toward all living beings), employing every available means — gentle words, firm insistence, prostration, material assistance, or earnest prayer — to draw even the most obstinate person toward the good path.

His nightly supplication to the Lord on behalf of all souls without exception is not merely sentimental piety but the direct expression of Āṇma Nēya Orumaippāṭu (the sovereign right of soul-centred kinship), grounded in the recognition that all beings are sōdarar (siblings) and partial expressions — Iyarkai Uṇmai ēkadēśaṅkaḷ (portions of Natural Truth) — of the one undivided reality. He invites us to pray for the welfare of all living beings in the Creation

THE URGENCY OF TRANSFORMATION AND EXPERIENCING THE DIVINE

இப்போது நீங்கள் - இதுவரைக்கும் ஒழுக்கத்துக்கு வராமல்
எவ்வளவு தாழ்ந்த மனுஷ்யர்களாயிருந்தாலும் - சாலைக்குப்
போகக் கொஞ்சதினமிருக்கின்றது - அதற்குள்ளாக நீங்கள்
நீங்களும் நல்லொழுக்கத்திற்கு வருவதோடுகூட,
மற்றவர்களையும் நமது ஒழுக்கத்திற்கு வரும்படி எவ்விதத்
தந்திரமாவது செய்து நம்மவர்களாக்கிக் கொள்ள வேண்டியது.
நீங்கள் கொஞ்ச தினத்துக்கு அப்படிச் செய்து கொண்டிருங்கள்.
நானும் ஆண்டவரிடத்தில் இவ்வுலகத்திலுள்ள எல்லா
ஜீவர்களும் நன்மையடையப் பிரார்த்தித்தும்,
ஆண்டவரிடத்தில் கேட்டுக்கொண்டும் வருகின்றேன்.
ஆதலால், நீங்கள் அப்படிச் செய்து கொண்டிருங்கள்.

சமயந்தவிர மதங்களில் உள்ள வேதாந்தி சித்தாந்தி யென்று
பெயரிட்டுக் கொண்ட பெரியவர்களும் உண்மை யறியாது,
சமயவாதிகளைப் போலவே ஒன்று கிடக்க ஒன்றை

உளறுகிறார்கள். ஆதலால் நீங்கள் அஃது ஒன்றையும்
நம்பவேண்டாம் எவைகளிலும் தெய்வத்தைப் புறமுகமாகப்
புலப்படச் சொல்லவில்லை. "தெய்வத்தைத் தெரிந்து
கொள்ளாது இவ்வுலகத்தார் என்னைத் தெய்வமெனச்
சுற்றுகின்றார்கள். ஐயோ! நம் சகோதரர்கள் தெய்வத்தைத்
தெரிந்து கொள்ளாததினாலேயல்லவா நம்மைச்
சுற்றுகிறார்கள்!" என்று நான் உள்ளும் புறமும்
பரிதாபப்பட்டுக் கொண்டே இருந்தேன், இருக்கின்றேன்,
இருப்பேன். தெய்வத்தை ஏன்
தெரிந்துகொள்ளவில்லையென்றால்: ஒரு பதார்த்தத்தை
அனுபவித்தாலல்லது அந்தப் பதார்த்தத்தினுடைய ருசி
தெரியாது. ருசி தெரியாத பதார்த்தத்தின் மேல் இச்சை
போகாது. அதுபோல், தெய்வத்தையுள்ளபடி
அனுபவித்தாலல்லது, தெய்வத்தினிடத்தில் பிரியம் வராது.
ஆதலால், தெய்வத்தைத் தெரிந்து கொள்ள வேண்டுமென்கிற
முக்கிய லக்ஷியத்திலிருந்து கொண்டு விசாரஞ்
செய்துகொண்டிருங்கள்.

TRANSLATION Now, even if you have been persons of degraded conduct until now — there are only a few days remaining before the journey to the Sālai. Within that time, you must not only come to right *olukkam* (discipline) yourselves, but must also use whatever means necessary to draw others into our discipline and make them ours. Continue doing this for the remaining days. I too am continuously praying to the Lord and petitioning Him that all *jīvas* (souls) in this world attain well-being. Therefore, keep doing this.

Setting aside the religions, even the great men within philosophical systems — those who call themselves Vedāntins and Siddhāntins — do not know the truth. They, just like the religious dogmatists, babble one thing while something else lies before them. Therefore, do not trust any of that either. In none of these traditions is the Divine revealed in an open and direct manner. "Without knowing the Divine,

the people of this world swarm around me as though I were the Divine. Alas! Is it not precisely because our siblings do not know the Divine that they swarm around me?" — I have felt, am feeling, and will continue to feel this pity, both inwardly and outwardly.

If you ask why they have not come to know the Divine — unless one experiences a substance, its taste cannot be known. Without knowing its taste, desire for that substance will not arise. In the same way, unless one experiences the Divine exactly as it is, genuine love for the Divine will not arise. Therefore, keep your primary aim firmly upon knowing the Divine, and continuously engage in vicāram (inquiry).

COMMENTARY With the imminent transition to the Sālai, Vallalar impresses an acute urgency upon his disciples to embrace nal oḷukam (right ethical conduct and discipline) and actively guide others toward it by whatever skilful means are available. He records his profound grief that humanity, ignorant of the true nature of the Divine, circles around him as though he himself were a deity. This is not false modesty; it is a precise diagnosis: because people have not tasted the Divine through direct anubhavam (experience), they cannot generate genuine love for it, just as one cannot desire a flavour one has never tasted. Venerating Vallalar in place of the Divine perpetuates the very ignorance he labours to dissolve. The urgent imperative is therefore vicāram (sustained inquiry) oriented toward direct experiential knowledge of the Supreme — not worship of any intermediary, including himself. The focus should be on the Almighty Arutperunjothi (vast grace light) not him.

THE PRACTICE OF MACROCOSMIC AND MICROCOSMIC INQUIRY

அந்த விசாரம் செய்வது எப்படியென்றால்: அண்டத்தில் சூரியன் சந்திரன் நக்ஷத்திரங்கள் - இவைகள் எப்படிப்பட்டன? இவைகளினுடைய சொருப ரூப சபாவம் என்ன? இவை முதலான அண்ட விசாரமும், பிண்டத்தில் நாம் யார்? இத் தேகத்தின் கண் புருவம் கைம்மூலம் - இவைகளிலும் இவை போன்ற மற்ற இடங்களிலும் உரோமம் உண்டாவானேன்? நெற்றி முதலான இடங்களில் அது தோன்றாதிருப்பதென்ன? கால் கைகளிலுள்ள விரல்களில் நகம் முளைத்தலும் அந் நகம் வளர்த்தலும் - இவை போன்ற மற்றத் தத்துவங்களினது சொருப ரூப சபாவங்களும் என்ன வென்னும் பிண்ட விசாரமுஞ் செய்து கொண்டிருங்கள். இப்படி இடைவிடாது விசாரஞ் செய்து கொண்டிருந்தால், இவ்வுலகத்தின்கணுள்ள ஜனங்கள் அதைக்குறித்து ஏளனமாக சொல்லுவார்கள். அப்படிச் சொல்லுவது அவர்களுக்குச் சபாவம். ஏனெனில், அவர்களுக்கு உண்மை தெரியாது. ஆதலால் நீங்கள் அதை லக்ஷியம் செய்யக்கூடாது.

TRANSLATION If you want to know how this inquiry is to be executed: in the aṇḍam (macrocosm or universe) — what are the sun, the moon, and the stars? What is their intrinsic nature, form, and character? Engage in this kind of macrocosmic inquiry. In the piṇḍam (microcosm or human body) — who are we? Why does hair grow on the eyebrows, the armpits, and similar places on this body? Why does it not appear on the forehead and other such places? Why do nails sprout and grow on the fingers and toes of the hands and feet? Keep conducting this kind of microcosmic inquiry — into the intrinsic nature, form, and character of these and other such elemental realities.

If you pursue this inquiry without interruption, the people of this world will mock you for it. That is their nature — for they do not know the truth. Therefore, pay absolutely no attention to them.

COMMENTARY To truly know the Divine, one must engage in continuous and penetrating Vicāraṇai (inquiry). Vallalar structures this inquiry on two complementary fronts. The first is Aṇḍa Vicāram (macrocosmic inquiry): sustained contemplation of the fundamental svarūpa (essential nature), rūpa (manifest form), and subhāva (intrinsic character) of celestial phenomena — the sun, the moon, and the stars — as indices of the intelligence permeating all creation. The second is Piṇḍa Vicāram (microcosmic inquiry): relentless investigation into the mysteries of one's own body — why hair grows at the eyebrow and the armpit but not on the forehead, why nails emerge and continue to grow at the fingers and toes — reading these not as biological trivialities but as precise expressions of a governing divine intelligence. For example, Vallalar explained that hair doesn't grow on forehead, because there's a high concentration of *Bindu* - in fact, its very close to our Third eye/ajna chakra/puruvamatti. By questioning the most immediate and overlooked details of embodied existence, the seeker dismantles habitual, mechanical perception and awakens to the intentional presence of the Divine in every structure of reality. The practitioner of Saṁmārkam must remain wholly indifferent to the ridicule of the worldly-minded, who mock such inquiry precisely because they remain untouched by uṇmai (truth), and must stay anchored without deviation in the pursuit of the Absolute.

THE CRUCIBLE OF SELF-INQUIRY AND DESIRELESSNESS

இப்படியே "காதில் இரண்டு பெரிய பொத்தல் செய்து வர விடுத்தவர் - ஆணுக்குக் கடுக்கனிடுதலும் பெண்ணுக்கு மூக்குத்தி முதலியவை போடுதலும் தமக்குச் சம்மதமானால் - காதிலும் மூக்கிலும் அதற்கு வேண்டிய பொத்தல்களிட்டு வரவிட்டிருக்க மாட்டாரா" என்று விசாரித்துத் தெரிந்து கொள்ளுகிற பக்ஷத்தில், காதில் கடுக்கனிடவும் மூக்கு முதலியவற்றில் நகையிடவும் சம்மதம் வருமா? இப்படி விசாரித்துப் பிரபஞ்ச போகத்தின்கண் அலக்ஷியம் தோன்றினால், நிராசை உண்டாம், ஆதலால், சரியை முதலிய சாதகம் நான்கில், நான்காவது ஞானத்தில் சரியை, கிரியை, யோகம், ஞானம் என்கின்ற நான்கில், மூன்றாவது படியாகிய ஞானத்தில் யோகம் செய்கின்ற பலனாகிய நிராசை யென்னும்படி உண்டாகின்றது. ஆகையினாலே, இந்த விசாரத்திலிருந்து கொண்டிருங்கள்.

இவ் விசாரஞ் செய்து கொண்டிருந்தால், ஆண்டவர் வந்தவுடனே, கண்டமாக உங்களுக்குத் தெரிவிக்க வேண்டியதைத் தெரிவிப்பார். மறுபடியும் உங்களுக்கு உரிமை வந்தவுடனே அகண்டமாகத் தெரிவிப்பார். ஆதலால் நீங்கள் இந்த முயற்சியிலிருங்கள். இரண்டரை வருஷமாக நான் சொல்லிக் கொண்டு வந்தேன். இனிச் சொல்பவர்கள் சில நாள் தடைப்பட்டிருப்பார்கள். இனி நீங்கள் இதுவரைக்கும் இருந்ததுபோல் இராஜீர்கள். இது கடைசி வார்த்தை. இது முதல் - கொஞ்ச காலம் - சாலைக்குப் போகின்ற வரைக்கும், ஜாக்கிரதையாக மேற்சொன்ன பிரகாரம் விசாரஞ் செய்து கொண்டிருங்கள்.

TRANSLATION In this same way, if one inquires and understands thus: "If the One who sent us into this world with

two naturally formed openings in our ears truly approved of men wearing earrings and women wearing nose rings, would He not have sent us already with the necessary piercings made in our ears and noses?" — having understood this, should one ever wear earrings in the ears or jewellery on the nose? When one inquires in this manner and genuine disregard for worldly pleasures arises, desirelessness (nirāsai) is born. Therefore, among the four foundational spiritual practices beginning with chariyai, within the fourth — jñānam — which is itself subdivided into four stages: chariyai, ritual practice (kiriya), union (yōgam), and jñānam — one attains the fruit of practising yōgam within the third stage, jñānam. That fruit is precisely what is called desirelessness. Therefore, remain continuously engaged in this inquiry.

If you remain engaged in this inquiry, as soon as the Lord arrives, He will reveal to you in portions (kaṇḍam) exactly what needs to be revealed. Later, once you have attained the proper inner fitness, He will reveal it to you in its undivided wholeness (akaṇḍam). Therefore, persist in this endeavour. I have been conveying this to you for two and a half years. Henceforth, those who teach will be restricted for some days. Do not continue as you have been up to now. This is my final word. From this moment — for a short while, until you go to the Sanctuary — vigilantly continue your inquiry exactly as instructed above.

COMMENTARY Vallalar draws upon the common cultural practice of piercing ears and noses for ornamentation to illuminate humanity's deep enslavement to worldly vanity (prapañca bhōgam). His argument is methodically logical: if the Divine Creator wanted us to wear such adornments, the body itself would have been sent into the world already equipped with those holes in the ear lobes and nose. sustained and unflinching self-inquiry (vicāra), the sincere

seeker cuts through the accumulated layers of social conditioning and arrives, naturally and without force, at a state of complete desirelessness (nirācai).

Within the traditional fourfold spiritual progression — cariyai, kiriyai, yōgam, and jñānam — Vallalar assigns this profound detachment a precise technical location: it is yōgam as practised within the stage of jñānam, constituting the third step of that highest level. This placement is deliberate.

Desirelessness is not a preliminary moral exercise but the fruit of contemplative unification accomplished at the summit of wisdom. Such vigilant inquiry purifies the aspirant inwardly, preparing the vessel for the Lord's direct intervention and opening the soul's perception from fragmentary, conditioned awareness to boundless, unmediated revelation.

TRANSCENDING SECTARIAN FORMULAS AND DUALISTIC REALMS

மேலும், சமய மதங்களில் தெய்வத்தினது உண்மையைக் குழுஉக்குறியால் குறித்து, அக்குறிப்பையும் வெளிப்படையாகக் காட்டாது சிவாயநம என்றும், நமசிவாய என்றும், இது போன்ற அனந்த வர்ணங்களைச் சேர்த்து, ஒன்று இரண்டு மூன்று ஐந்து ஆறு எட்டு பத்து பதின்மூன்று பதினைந்து பதினாறு இருபத்துநான்கு முதலிய சங்கையில் மந்திரங்களாய் அமைத்து வழங்கி வருவிக்கவிட்டு நடந்து வருகின்றது. அவ்வவ் மந்திரங்களின் அர்த்தம் பலவாக விரியும் ஆதலால்.... நாம் அடைய வேண்டுவது முடிவான ஆன்மலாபமாகிய சிவானுபவமேயன்றி வேறில்லை. இங்குள்ள எல்லவர்க்கும் சுவர்க்க நரக விசாரமில்லை. சுவர்க்க நரக விசாரமுள்ளவர்கள் தங்கள் கருத்தின்படி பலவகைச் சாதனங்களைச் செய்து அற்ப பிரயோஜனத்தைப் பெற்று, முடிவில் தடைப்பட்டுத் திருவருட்டுணையால் கருணை நன்

முயற்சியெடுத்துக்கொண்டு, பின் முடிவான சித்தி
இன்பத்தைப் பெறுவார்கள். அஃது அருமை.

TRANSLATION Furthermore, the various religions and sects have denoted the truth of God using coded, esoteric signs. Without revealing even these signs openly, they have combined countless syllables into phrases such as Sivāyanama and Namaśivāya, formulating mantras with syllable counts of one, two, three, five, six, eight, ten, thirteen, fifteen, sixteen, twenty-four, and so forth. They have propagated and established these into regular practice. The meanings of these respective mantras expand in numerous ways, therefore... What we must attain is nothing other than the ultimate soul-gain: direct experience of the Supreme (Śivānubhavam).

None gathered here should worry about heaven and hell. Those who are so concerned will perform various practices according to their own inclinations and attain only little benefit. Their progress will ultimately be obstructed. Only later, through the aid of Divine Grace (tiruvaru!), will they take up the noble effort of compassion and finally attain the ultimate bliss of perfection (siddhi ānanda). But that is a difficult path.

COMMENTARY Vallalar offers a measured critique of the historical reliance on syllable-bound, coded mantras — such as the Śaivite Sivāyanama and Namaśivāya — propagated within traditional religious systems (camaya matam). These esoteric formulas, though encoding genuine metaphysical truths through allusive convention, withheld those truths from direct apprehension, trapping seekers in sectarian complexity.

In the path of Samarasa Suddha Sanmārkam, the soul's sole and ultimate objective is Śivānubhavam — the supreme, non-dual experience of conscious Bliss, identical with ātma

lābham, the full realisation of the soul. Vallalar explicitly sets aside all concern with the transactional duality of heaven (svarga) and hell (naraka). Those who remain oriented toward such dualistic rewards may attain partial, impermanent gains through various sādhanas, but they will inevitably encounter spiritual arrest. Final liberation comes only when Divine Grace itself intervenes to carry them beyond those lower preoccupations toward the ultimate perfection of the soul.

THE SUPREME MAHĀMANTRA OF DIVINE COMPASSION

இத் தருணம் ஆண்டவர் எல்லாவற்றையும் நீக்கி எல்லோரும்
மேலான இன்பத்தை அடையும் பொருட்டு, முடிவான
இன்பானுபவத்திற்குச் சாதக சகாயமான திருவருள்
மகாவாக்கியத் திருமந்திரத்தை - தமது உண்மையை
வெளிப்படக் காட்டும் மகாமந்திர வாக்கியத்தை - எனக்கு
வெளியிட்ட அவ்வண்ணம், எனது மெய்யறிவின்கண்
அனுபவித்தெழுந்த - உண்மையறிவனுபவானந்த இன்பத்தை
நீங்கள் எல்லவரும் என்போல் ஐயம் திரிபு மயக்கம் இன்றி
அடைய என்னுள்ளே எழுந்து பொங்கிய ஆன்ம நேய
உரிமைப்பாட்டுரிமையைப் பற்றிக் குறிப்பித்தேன்;
குறிப்பிக்கின்றேன்; குறிப்பிப்பேன். நமது ஆண்டவர்
கட்டளையிட்டது யாதெனில்: நமக்கு முன் சாதனம்
கருணையானதினாலே, ஆண்டவர் முதற்சாதனமாக

** அருட்பெருஞ்***** ஜோதி***** அருட்பெருஞ்*****
***** ஜோதி***** தனிப்பெருங்***** கருணை*****
***** அருட்பெருஞ்***** ஜோதி*****

*Aruṭṭeruṇ Jōti Aruṭṭeruṇ Jōti Taṇipperuṇ Karuṇai
Aruṭṭeruṇ Jōti*

என்னும் திருமந்திரத்தை வெளிப்படையாக எடுத்துக் கொண்டார். தயவு, கருணை, அருள் என்பவை ஒரு பொருளையே குறிக்கும். ஆதலால் பெரிய தயவுடைய அறிவே பூரண இன்பமாம். அது ஒப்பற்ற பெருந் தயவுடைய பேரறிவேயாம். இஃது வாச்சியார்த்தம். இவ்வண்ணம் சாதனம் முதிர்ந்தால், முடிவான இன்பானுபவம் பெறுவதற்குத் தடையில்லை. "சந்ததமும் வேதமொழி யாதொன்று பற்றின் அதுதான் வந்து முற்றும்" என்னும் பிரமாணத்தால் உணர்க.

*Tāyumaṇavar, Karuṇākara Kaṭavu!**, verse 7*

"Whatever sacred word one constantly holds on to, that very reality will come and yield complete fulfilment."

TRANSLATION At this very moment, the Lord has set aside all those lesser paths so that all may attain supreme bliss. He has revealed to me the great sacred utterance of Divine Grace — the supreme mantra that serves as the supportive practice (sādaka sahāyam) for the ultimate blissful experience and that openly manifests His own true nature. Exactly as He revealed it to me, I experienced its bliss of true knowledge within my own supreme awareness. Out of the right of soul-compassion (ātma nēya urimai) that rises and overflows within me, I desire that all of you attain this same experience of bliss in true knowledge, free from doubt, distortion, and delusion, exactly as I have. I have pointed this out; I am pointing this out; and I will continue to point this out. What our Lord has commanded is this: because compassion itself is our primary practice, the Lord has brought forward, as the foremost practice, the sacred mantra:

**Aruṭperuñjōti Aruṭperuñjōti Taṇipperuṇkaruṇai
Aruṭperuñjōti**

*(Vast Grace-Light, Vast Grace-Light, Singular Supreme
Compassion, Vast Grace-Light).*

The terms loving-kindness (tayavu), compassion (karuṇai), and grace (aruḷ) all signify one and the same reality. Therefore, the Supreme Awareness endowed with immense loving-kindness is itself absolute bliss. This is its literal meaning (vācyārtha). If one's spiritual practice matures in this manner, there is no obstacle whatsoever to attaining the ultimate blissful experience. Understand this through the testimony of Tāyumaṇavar: "*Whatever sacred word one constantly holds on to, that very reality will come and yield complete fulfilment.*"

COMMENTARY Impelled by an upsurging, universal love for all souls — what Vallalar precisely names āṇma nēya urimaippāṭṭurimai, the right born of soul-kinship and love — he discloses the ultimate Mahāmantra directly ordained by the Lord:

**அருட்பெருஞ்ஜோதி அருட்பெருஞ்ஜோதி
தனிப்பெருங்கருணை அருட்பெருஞ்ஜோதி**

*Aruṭperuñ Jōti Aruṭperuñ Jōti Taṇipperuñ Karuṇai Aruṭperuñ
Jōti*

Pronunciation: Ah-root-peh-roon-joh-dee Ah-root-peh-roon-joh-dee Tah-neep-peh-roong kuh-roo-nai Ah-root-peh-roon-joh-dee

Symbol	Sound	How to say it	Avoid
ṛ	ru	Quick tap of the tongue, almost like "ri"	Rolling the "r"
ṭ	ṭ	Hard "t" with tongue curled back	"t" behind the teeth

		<i>to roof of mouth</i>	
<i>ñ</i>	<i>ñ</i>	<i>"n" with tongue tip at hard palate</i>	<i>Plain "n"</i>
<i>ṇ</i>	<i>ṇ</i>	<i>Like "ng" in "song"</i>	<i>"n" or "m"</i>
<i>ai</i>	<i>ai</i>	<i>Glide from "uh" to "ee"</i>	<i>Flat "ay" as in "day"</i>

He clarifies that *tayavu* (Mercy), *karuṇai* (Compassion), and *aruḷ* (Grace) are not three distinct qualities but three names for one single, absolute Reality. The literal meaning (*vācyārtha*) of the mantra is therefore: the Supreme Knowledge endowed with incomparable, boundless Compassion is itself the perfection of Bliss. The highest nature of the Divine is not a hidden mystical void nor a remote theological abstraction, but living, radiant Intelligence-Compassion.

Vallalar grounds this disclosure in the testimony of *Tāyumāṇavar*: "Whatever Vedic word one holds to perpetually, that alone comes and is fulfilled entire." The seeker who anchors practice wholly in this mantra aligns personal consciousness directly with the very nature of the Divine and removes every obstacle to the continuous realisation of supreme bliss.

THE DAWN OF THE SUDDHA SANMĀRKAM ERA

மேலும், இதுகாறும் தெய்வத்தின் உண்மையைத் தெரிய
வொட்டாது, அசுத்த மாயாகாரிகளாகிய சித்தர்கள் மறைத்து
விட்டார்கள். சுத்தமாயாகாரியாகிய தெரிந்த பெரியோரும்

இல்லை. சன்மார்க்கமும் இல்லை. சன்மார்க்கம் இருந்தால், அனுபவித்தறியாத அனுபவமும் கேட்டறியாத கேள்வியும் நாம் கேட்டிருப்போம். மேலும் இறந்தவர்கள் மீளவும் எழுந்து வந்திருப்பார்கள். ஆதலால், கேட்டறியாத கேள்விகளைக் கேட்கும்படி ஆண்டவர் செய்தது இத்தருணமே. ஆதலால் இத் தருணம் இக்காலமே சன்மார்க்கக் காலம்.

TRANSLATION Furthermore, up until now the mystics (Siddhars) operating under impure illusion (aśuddha māyā) have completely concealed the truth of God, preventing it from being known. There has been no known great master operating even under pure illusion (śuddha māyā). Nor has the path of true righteousness (Saṁmārgam) existed here. Had Saṁmārgam truly existed, we would have encountered things never experienced before and heard teachings never heard before. Furthermore, those who have died would have risen and returned. Therefore, it is precisely at this moment that the Lord has made it possible for us to hear teachings that have never before been heard. This very moment, this very era, is the true era of Saṁmārgam.

COMMENTARY Vallalar closes with a declaration of definitive historical rupture. Previous mystics and Siddhas, operating under the sway of impure illusion (aśuddha māyā), deliberately veiled the ultimate truth of the Divine through cryptic language, numerical codes, and occult concealment. Even among those of purer understanding (śuddha māyā), no one arose who had experientially realised and openly taught the unobstructed path. The consequence was that Saṁmārgam — the true path of Grace, equality, and light — simply did not exist as a living, operative reality in the world. The proof of its previous absence is stark: the dead did not rise; experiences and teachings now available had never before been heard. This present moment, Vallalar asserts, is precisely when the Lord has acted to make heard what was never before heard.

The defining mark of this new era is not merely doctrinal novelty but the unprecedented descent of Grace sufficient to conquer death itself — making physical immortality (cavātā nilamai) and the resurrection of the dead a tangible, approaching actuality. This moment, Vallalar insists, is the Sanmāṛkkam era, the historic culmination toward which all prior spiritual evolution has been moving, wherein the Divine assumes direct guidance to grant universal, deathless liberation to all souls without exception. The Sanmarkkam era marks an utopian golden era of boundless compassion among all living beings.

THE SANMĀRKKAM FLAG AND ITS ESOTERIC ANATOMY

இதற்குச் சாக்ஷியாக இப்போதுதான் சன்மார்க்கக் கொடி கட்டிக் கொண்டது. அக்கொடி இப்போதுதான் கட்டிக் கொண்டது. அக்கொடி உண்மையில் யாதெனில்: நமது நாபி முதல் புருவமத்தி ஈறாக ஒரு நாடி யிருக்கின்றது; அந்த நாடி நுனியில் புருவமத்தியின் உட்புறத்தில் ஓர் சவ்வு தொங்குகின்றது; அதன் அடிப்புறம் வெள்ளை வர்ணம்; மேற்புறம் மஞ்சள் வர்ணம்; அச் சவ்வின் கீழ் ஓர் நரம்பு ஏறவும் இறங்கவும் இருக்கின்றது; இக்கொடி நம் அனுபவத்தின்கண் விளங்கும். இவ் அடையாளக் குறிப்பாகவே இன்றைய தினம் வெளிமுகத்தில் அடையாள வர்ணமான கொடி கட்டியது. இனி எல்லவர்க்கும் நல்ல அனுபவம் அறிவின்கண் தோன்றும்.

TRANSLATION As witness to this, the flag of Saṇmāṛkkam (the path of supreme truth and goodness) has just been hoisted. That flag has just now been hoisted. What that flag truly signifies is this: there is a nāḍi (subtle energy channel) extending from our navel up to the centre of the eyebrows. At the tip of that nāḍi, on the inner side of the centre of the

eyebrows, a membrane hangs. Its lower face is white in colour; its upper face is yellow in colour. Beneath that membrane, a nerve extends both upward and downward. This flag will become manifest within our experience. It was solely as an outward symbolic representation of this inner reality that the flag bearing these identifying colours was hoisted today. Henceforth, a true experience of good will arise in the awareness of all.

The Inner Flag: A Meditative Map

Pathway: Navel (nābhi) → subtle channel (nāḍi) → brow-center (puruṣamatti) → membrane (cavvu) → nerve current (narampu)

The membrane (cavvu):

- Upper surface: **Yellow** (facing toward crown)
- Lower surface: **White** (facing toward face)

The nerve current (narampu): Moves upward and downward beneath the membrane

COMMENTARY Vallalar explicitly bridges the external act of flag-hoisting with the internal yogic anatomy of Śuddha Sanmārgam. The flag is not merely a social emblem but a precise map of the subtle body. He reveals that a central subtle channel — a nāḍi — extends from the navel (nābhi) to the mid-brow centre (puruṣa mathi). At the apex of this channel, on the inner side of the mid-brow, a delicate membrane (cavvu) hangs suspended: white at its lower surface and yellow at its upper surface. A subtle nerve current (narampu) moves upward and downward along this membrane.

The external Sanmārga flag, with its dual colours, serves precisely to remind the practitioner of this inner physiological and spiritual reality. By turning inward through sustained contemplation, the seeker perceives this living nerve current

directly — moving beyond symbolic representation into anubhavam, direct living experience.

THE UNVEILING OF TRUTH

உண்மை சொல்ல வந்தனனே என்று உண்மை சொல்லப்
புகுந்தாலும் தெரிந்து கொள்வாரில்லை. கொடி கட்டிக்
கொண்டபடியால், இனி எல்லோரும் உண்மையை அறிந்து
கொள்வார்கள். முன் உள்ளவர்கள் உண்மையைத்
தெரியவொட்டாது மண்ணைப் போட்டு மறைத்து
விட்டார்கள். இத்தருணம் ஆண்டவரும் தெரிவித்தார்,
தெரிவிக்கின்றார், தெரிவிப்பார். நீங்கள் எல்லவரும்
உண்மையைத் தெரிந்து கொள்ளுங்கள். இப்போது நான்
சொல்லி வந்த பிரகாரம் ஜாக்கிரதையுடன் உண்மையறிவாய்
விசாரம் செய்து கொண்டிருங்கள். அவசியம் இதற்குக்
காரணமான தயவிருக்க வேண்டியது. அந்தத் தயவு வருவதற்கு
ஏதுவான உரிமையும் கூட இருக்க வேண்டும். இப்படி இருந்து
கொண்டிருந்தால் ஆண்டவர் வந்தவுடனே எல்லா
நன்மையையும் பெற்றுக் கொள்வீர்கள். இது சத்தியம்,
சத்தியம், சத்தியம். இஃது ஆண்டவர் கட்டளை.

TRANSLATION Though I came to speak the truth and have
endeavoured to speak it, there are none who understand it.
Yet, because the flag has been hoisted, henceforth everyone
will come to know the truth. Those who came before threw
dirt over the truth and concealed it, preventing it from being
known. At this moment, the Lord has made it known, is
making it known, and will make it known. May all of you come
to know the truth.

Continue to inquire with vigilance in the manner of true
knowledge, exactly as I have set forth. For this, the tayavu
(compassionate grace) that is its essential cause must
necessarily be present. The entitlement that is the means for
that tayavu to arise must also be present alongside it. If you

remain thus, you will receive every benefit the very moment the Lord arrives. This is the truth, the truth, the truth. This is the Lord's command.

COMMENTARY Vallalar laments that preceding traditions deliberately concealed ultimate reality through ritual complexity, exclusionary doctrines, and deliberate obfuscation. The raising of the flag marks the definitive end of this era of concealment. It signals an unprecedented opening in which Āṇḍavar, the Supreme Lord, reveals unmediated truth to all — not merely to an elect few — and continues to do so progressively and without cessation.

Vallalar urges relentless, vigilant inquiry (vicāram) conducted within the field of uṇmai aṇivu, true knowledge. The path is no longer hidden; direct access to Divine Truth has commenced, guaranteed by the uninterrupted unfolding of the Lord's grace.

THE PREREQUISITES OF COMPASSION AND THE SUPREME ASSURANCE

எல்லோர்க்கும் தாய், தந்தை, அண்ணன், தம்பி முதலான
ஆப்தர்கள் செய்யப்பட்ட உதவி எவ்வளவோ, அதற்குக் கோடி
கோடிப் பங்கு அதிகமாக உதவி கொடுக்கும்படியான இடம்
இந்த இடம். இது ஆண்டவர் கட்டளை.

TRANSLATION Whatever help has been rendered to anyone by their dear ones — mother, father, elder brother, younger brother, and so forth — this is the place that will bestow help crores upon crores of times greater than that. This is the Lord's command.

COMMENTARY The absolute prerequisite for realising this inner truth and receiving descending grace is thayavu — tender, active compassion, inseparable from jīva kāruṇyam, compassion toward all living beings. Vallalar specifies two

conditions that must be fulfilled together: *thayavu* itself, and *urimai* — the spiritual right or worthiness that renders one a fit receptacle for that compassion to bear fruit. Without these twin foundations, the Divine cannot be fully welcomed.

Vallalar then gives the supreme assurance: practising deep *vicāram* grounded in boundless compassion will yield the ultimate transformation upon the Lord's arrival. He declares that the grace available through this path infinitely exceeds — by crore upon crore of measures — the highest love and support that parents, siblings, and all intimate kin (*āp̥thar*) could ever offer. The discourse closes with the thrice-repeated seal of absolute certainty — *sattiyam, sattiyam, sattiyam* — affirmed explicitly as the command of *Āṇḍavar*. It culminates in the *Mahā Mantra* of *Aruṭ Perum Jyoti* and the seal of *Tiruchirāmpalam*, the cosmic ground of pure consciousness in which the Great Sermon finds its perfect completion.

அருட்பெருஞ்ஜோதி அருட்பெருஞ்ஜோதி தனிப்பெருங்கருணை
அருட்பெருஞ்ஜோதி திருச்சிறம்பலம்

Aruṭperuṇjōti Aruṭperuṇjōti Taṇipperuṅkaruṇai Aruṭperuṇjōti.
Tiruchirāmbalam.

பேருபதேசம் முற்றிற்று — *The Pērupatecam (Great Discourse)*
is concluded.

GLOSSARY

Cittivaḷākat Tirumāḷikai (சித்திவளாகத் திருமாளிகை) — The Sacred Mansion of *Cittivaḷākam*. The specific location in *Mēṭṭukkuppam* where Vallalar delivered this discourse and from which he later made his final disappearance. The name combines *citti* (attainment; perfection) and *vaḷākam* (spacious hall; mansion).

āṇmā (ஆன்மா) — Soul; the individual self. In Vallalar's philosophy, the *āṇmā* is an inherently luminous entity

whose capacity for infinite knowledge (āṇma arivu) is presently obscured by successive veils (tiraikaḷ). It is distinct from the body and mind, and its full illumination is the goal of vicāram.

tirai (திரை) — Veil; obscuring screen. A foundational metaphor in Vallalar's teachings for the layers of ignorance and impurity that conceal the āṇmā's intrinsic light. In this text, Vallalar identifies ananta tiraikaḷ (innumerable veils), specifying that the first and most deeply embedded is the green veil (paccait tirai). Its removal triggers the swift dissolution of the remaining veils. Detailed enumeration is directed to the Tiruvaruṭperuṇjōti Agaval.

ananta tiraikaḷ (அனந்தத் திரைகள்) — The innumerable veils. Vallalar's collective term for the full series of obscuring screens over the āṇmā. The present text focuses on the first and most resistant, the paccait tirai, while directing the reader to the Tiruvaruṭperuṇjōti Agaval for the complete account.

paccait tirai (பச்சைத் திரை) — The green veil. The first and most deeply embedded of the ananta tiraikaḷ, described as green (paccai) in colour — specifically the green that is primary to black (karumai). Vallalar identifies it with rāgādi (passion and its derivatives) and with māyā. It comprises two distinct portions: the lower acuddha māyā tirai and the upper cuddha māyā tirai. Only ardent vicāram, praise of the Divine (stōttiram), and contemplation (niṇaital) generate sufficient inner heat (uṣṇam) to dissolve it.

acuddha māyāt tirai (அசுத்தமாயாத் திரை) — The veil of impure māyā. The lower portion of the paccait tirai, associated with orientation toward igalōka (this world) and its enjoyments. This is the veil that Vallalar says the Lord will remove even for those without special effort at the time of his grace-bestowing arrival. Its colour is described as green within black (karumaiṇ paccai vaṇṇam).

cuddha m̄yāt tirai (சுத்தமாயாத் திரை) — The veil of pure m̄yā. The upper portion of the paccait tirai, associated with orientation toward paralōka (the transcendent realm) and its attainments. Removal of this veil requires deliberate spiritual effort (naṇ muyar̄ci) prior to the Lord's arrival. Its colour is described as green within gold (poṇmair̄ paccai vaṇṇam).

m̄yā (மாயா) — Cosmic power; the principle of distortion.

Vallalar employs the term in its Śaiva Siddhānta technical sense as one of the three primal bonds (malam) — specifically the material cause of the āṇmā's embodied limitation — while distinguishing two operative modalities: acuddha m̄yā and cuddha m̄yā. Neither is valorised positively; both require dissolution.

vicāram (விசாரம்) — Spiritual inquiry; higher discernment.

One of the most carefully elaborated terms in this text. Vallalar explicitly rejects the common usage of vicāram as meaning sorrow or worldly anxiety. He provides an etymological analysis: vi is a privative prefix (upasargam) negating cāram (that which causes suffering; worldly entanglement), so vicāram means the removal of suffering through transcendent inquiry. He further glosses vi as vipattu (calamity; danger) and cāram as removal or navigation, yielding: the active practice of steering away from spiritual calamity. In either analysis, vicāram refers strictly to paralōka vicāram — inquiry into the nature of the self and the Divine — and not to igalōka vicāram (worldly deliberation), which Vallalar explicitly states is not vicāram at all.

para vicāram (பர விசாரம்) — Transcendent inquiry; inquiry into the higher reality. The authentic form of vicāram, directed toward paralōkam (the transcendent realm) and comprising contemplation of one's own nature (naṇ nilai) and the nature of the presiding Deity (teyvattiṇṇilai). Vallalar presents this as the only vicāram deserving the name.

apara vicāram (அபர விசாரம்) — Mundane deliberation; this-worldly concern. Directed toward igalōkam (this world). Vallalar explicitly states that this is not true vicāram and that conflating it with vicāram is an error (tappu).

uṣṇam (உஷ்ணம்) — Spiritual heat; transformative inner ardour. The intensive inner energy required to dissolve the paccait tirai. Vallalar distinguishes vicāra atiyuṣṇam (the intense heat of inquiry) as necessary for veil-removal, yet states that praising the Divine (stōttiram) and contemplating the Divine (niṇaital) generate immeasurably greater uṣṇam — crores of times more — than even the austerities (tavam) performed by yogins over hundreds of thousands of years in forests and mountains. This is a deliberate repositioning of bhakti over yoga as the more efficacious transformative path.

tavam (தவம்) — Austerity; ascetic discipline. The intensive physical and mental practices undertaken by yogins in forests, mountains, and places of climatic extremity over vast spans of time, generating uṣṇam. Vallalar acknowledges the efficacy of tavam while arguing that devoted praise and contemplation of the Divine surpasses it by crores of times.

stōttiram (ஸ்தோத்திரம்) — Praise of the Divine; devotional glorification. Together with niṇaital (contemplation), presented by Vallalar as the most potent generator of uṣṇam, surpassing both vicāram and tavam. The practitioner is instructed to offer stōttiram continuously, whether seated, reclining, or active.

āṇma nekiḷcci (ஆன்ம நெகிழ்ச்சி) — Melting of the soul; tender dissolution of the self in the Divine. The affective quality that Vallalar stipulates must accompany para vicāram and stōttiram for them to bear fruit. Nekiḷcci denotes a softening, a yielding,

an emotional tenderness in which the āṇmā opens toward the Divine rather than remaining contracted.

anukkirakam (அனுக்கிரகம்) — Divine grace; the Lord's bestowal of blessing. From Sanskrit anugraha. In this text, anukkirakam refers specifically to the imminent act by which the Lord (āṇṭavar), upon returning, will remove the acuddha māyāt tirai from all persons, including those without special effort. This is distinguished from the fuller attainment available to those who prepare through naṇ muyarci.

āṇṭavar (ஆண்டவரீ) — The Lord *Arutperunjothi*; the sovereign Divine. Vallalar's primary address-term for the Supreme in this discourse. The term carries both the sense of sovereign ruler (āḷ — to rule) and intimate personal Lord. In this text, āṇṭavar is the one about to return, whose arrival is affirmed as cattiyam (certain truth), and whose coming grace will dissolve the veils of those prepared to receive it.

pañcakiruttiya vibavam (பஞ்சகிருத்திய விபவம்) — The glories of the five divine acts. The five cosmic functions: sṛṣṭi (creation), sthiti (sustenance), saṁhāra (dissolution), tirodhāna (veiling), and anugraha (grace-revelation). Vallalar states that participation in or experience of the pañcakiruttiya vibavam — along with itara sitti (other perfections) and āṇmāṇubavam (direct soul-experience) — becomes possible only after the cuddha māyāt tirai is removed, and is therefore inaccessible to those who rely solely on the Lord's arrival without prior personal effort.

āṇmāṇubavam (ஆன்மானுபவம்) — Direct experience of the soul; immediate self-realisation. The unmediated experiential knowledge of the āṇmā's true nature. Vallalar places this alongside the pañcakiruttiya vibavam as an attainment that requires removal of the cuddha māyāt tirai

and thus depends on *naṇ muyarci* rather than passive reception of grace alone.

itara sitti (இதர சித்தி) — Other perfections; further attainments. The range of spiritual capacities and attainments beyond the *pañcakiruttiya vibavam*, listed by Vallalar as among the fruits available to those who remove both portions of the *paccait tirai* through sincere effort. Distinct from the *ēkadēca karma sitti* (partial, karma-bound occult attainments) described in scriptures, which Vallalar dismisses.

naṇ muyarci (நன் முயற்சி) — Good effort; auspicious spiritual endeavour. Vallalar's term for the sustained, sincere practice of *vicāram*, *stōttiram*, and *niṇaital*, undertaken continuously in preparation for the Lord's arrival. Distinguished from passive expectation and from misguided effort toward *ēkadēca sitti*.

pakkuvam (பக்குவம்) — Spiritual ripeness; maturation for grace. From Sanskrit *paripāka* (ripening). The state of inner readiness through which a soul becomes capable of receiving and benefiting from divine grace. In this text, Vallalar states that certain external manifestations at were purposefully ordained to bring about *pakkuvam* in those nearby and to repel the unworthy.

rākam (ராகம்) — Passion; attachment; desire-coloration. From Sanskrit *rāga*. Used here in the compound *rāgādi* (passion and its derivatives), which Vallalar identifies as the substantive content of the *paccait tirai*. Distinct from musical *rāga*; here it carries the Śaiva technical sense of the binding force of desire that colours and distorts the *āṇmā*'s perception.

vēdam, āgamam, purāṇam, itikācam (வேதம், ஆகமம், புராணம், இதிகாசம்) — The Vedas, Āgamas, Purāṇas, and Itihāsas. The canonical bodies of Hindu scriptural literature. Vallalar issues a sustained critique: none of these, he argues, discloses the true nature of the Divine directly. Instead, they

have concealed the truth under coded speech (kuḷūkkuri), presented anthropomorphic representations as literal reality, and thereby misled even those regarded as great authorities. He does not dismiss them as entirely worthless — he acknowledges that ēkadēca karma sitti is encoded within them — but insists their lakṣiyam (aim, focus) is not the Supreme.

kuḷūkkuri (குலுக்குறி) — Coded language; esoteric cipher.

Deliberately obscure, encoded expression used in scriptural and siddha literature to conceal deeper meanings from the uninitiated. Vallalar notes that even where the scriptures touch on truth, they do so only in kuḷūkkuri, never openly (puṛam kaviya), and thereby veil rather than reveal the Divine.

piṇḍam (பிண்டம்) — The microcosm; the individual body-self.

In the piṇḍa-aṇḍa (microcosm-macrocosm) hermeneutic pervasive in Tamil Śaiva, Siddha, and Tantric traditions, piṇḍam refers to the individual human being as a condensed image of the cosmos. Vallalar critiques the scriptures for projecting piṇḍa lakṣaṇam (the characteristics of the individual embodied self — limbs, dwelling, vehicle, weapon) onto the macrocosmic aṇḍam as descriptions of the Divine, thereby producing anthropomorphic theology without disclosing the actual nature of the Supreme.

aṇḍam (அண்டம்) — The macrocosm; the cosmic egg; the universe. The counterpart of piṇḍam in the microcosm-macrocosm framework. Vallalar's point is that the scriptures mapped the piṇḍam onto the aṇḍam — presented the characteristics of individual embodied existence as if they were cosmic divine realities — without revealing what the Divine actually is.

ēkadēca karma sitti (ஏகதேச கர்ம சித்தி) — Partial, karma-bound occult attainments; limited yogic powers. Ēkadēca

means partial or limited; karma sitti refers to powers attained through karmic practice rather than pure grace. Vallalar acknowledges that such attainments are described — as karpaṇaikaḷ (imaginative constructs; notional possibilities) — in the Vedas, Āgamas, Purāṇas, and Itihāsas, requiring eight to ten years of effort per attainment. He warns that pursuing these causes the practitioner to lose lakṣyam on the Lord, resulting in loss of the far greater attainment available through divine grace.

lakṣyam (லக்ஷியம்) — Aim; focus; target of spiritual attention.

From Sanskrit lakṣya. Vallalar uses this term to denote the sustained orientation of one's whole being toward the Divine. He warns that diverting lakṣyam toward scriptural systems, occult attainments, or grammar destroys the spiritual momentum leading to the supreme benefit (mukki'ya lābam).

pirapaṇca pōkam (பிரபஞ்ச போகம்) — Worldly or phenomenal enjoyment. Vallalar regards attachment to these transient pleasures as a primary obstacle to spiritual progress; sustained inquiry into their true nature produces indifference (alakṣyam) toward them.

nirācai (நிராசை) — Desirelessness; freedom from craving. In Vallalar's framework it's the positive fruit of sustained inquiry (vicāram), and he specifically identifies it as the characteristic attainment of the yoga stage (yōkam) within the fourfold path of wisdom (ñāṇam).

cātakam (சாதகம்) — Spiritual discipline; a practice-path. The text invokes the classical Śaiva fourfold scheme — cariyai (service), kiriyai (ritual), yōkam (meditative union), and ñāṇam (wisdom) — and locates nirācai within it precisely: as the fruit of yōkam practiced at the third step of ñāṇam, the fourth and highest of the four cātakams.

akaṇṭamāka (அகண்டமாக) — Wholly; without division; in full plenitude. Vallalar contrasts this with the initial, partial (kaṇṭamāka) communication the Divine grants at first meeting, reserving the undivided revelation for the soul that has attained full spiritual maturity and rightful standing (urimai).

āṇmalāpam (ஆன்மலாபம்) — The soul's supreme gain; the ultimate profit of spiritual life. Vallalar defines this as civāṇupavam, the direct experiential knowledge of the Divine, explicitly setting it above all lesser attainments, including merit earned toward heaven (cuvarkkam).

civāṇupavam (சிவானுபவம்) — The lived experience of Civam; conscious participation in Divine bliss. For Vallalar this is the singular and final goal of human existence, rendering all debate about heaven and hell (cuvarkkam, narakam) irrelevant for genuine Saṁmārkam aspirants.

makāvākkiyam (மகாவாக்கியம்) — Great Utterance; a supremely authoritative sacred formula. Although the term traditionally designates the key Upaniṣadic identity-statements, Vallalar applies it to the Aruṭperuñjōti mantra revealed directly to him, presenting it as a publicly disclosed and universally accessible vehicle for the ultimate experience, not a sectarian secret.

āṇma nēya urimaippāṭu (ஆன்ம நேய உரிமைப்பாடு) — The imperative bond of soul-love; the duty arising from universal compassionate kinship among souls. This is a cornerstone concept in Vallalar's thought, naming the compassionate necessity that compels him to share his divine experience openly with all beings without exception.

Aruṭperuñ Jōti Aruṭperuñ Jōti Taṇipperuñ Karuṇai

Aruṭperuñ Jōti (அருட்பெருஞ் ஜோதி அருட்பெருஞ் ஜோதி தனிப்பெருங் கருணை அருட்பெருஞ் ஜோதி) — "Vast Grace-Light, Vast Grace-Light, Incomparable Supreme Compassion, Vast

Grace-Light." The Mahamantra of Saṃmārkkam, which Vallalar presents as divinely revealed to him and publicly disclosed — neither coded nor restricted — so that all may directly access the Divine, in deliberate contrast to the esoteric mantric traditions he critiques.

vācciyārttam (வாச்சியார்த்தம்) — The direct or literal meaning; the plain sense of a word or utterance. Vallalar invokes this technical term from Sanskrit-Tamil semantic theory to show that the Aruṭperuñjōti mantra yields its salvific meaning transparently at the surface level itself: vast compassionate awareness (tayavu) is perfect bliss (pūraṇa ṇṇam), requiring no hidden, layered, or esoteric decoding.

acutta māyākārikaḥ (அசுத்த மாயாகாரிகள்) — Those operating under impure māyā; agents of the impure illusory realm. Vallalar applies this term specifically to certain past Siddhas who, he argues, concealed divine truth within imperfect symbolic systems and thereby prevented humanity from accessing it directly, as distinct from those acting under cutṭa māyā (pure māyā).

Caṇmārkkam (சன்மார்க்கம்) — The True Path; specifically Vallalar's movement, Cutta Caṇmārkkam (Pure True Path). He declares this the universal and culminating spiritual path for the present era, distinguished from all prior religious and sectarian systems by its transparency, its compassion for all living beings, and its promise of the ultimate attainment — civāṇupavam — in this very lifetime.

caṇmārkkak koṭi (சன்மார்க்கக் கொடி) — The flag of Saṃmārga, the True Path. Vallalar uses this term on two inseparable levels: the physical banner raised at the Saṃmārga assembly, and its inner counterpart — a subtle membrane (cavvu) at the brow-center, perceived inwardly as the authentic flag. The physical hoisting is explicitly described as an outward sign (aṭaiyālak kuṟippu) of the inner event.

nāpi (நாபி) — The navel. Vallalar identifies it as the base point from which a specific subtle channel (nāṭi) ascends uninterrupted to the brow-center, anchoring the inner flag in his esoteric anatomy.

puruvamatti (புருவமத்தி) — The midpoint between the eyebrows; the brow-center. Vallalar identifies this as the upper terminus of the ascending nāṭi and the precise inner location of the membrane-flag. It should not be casually equated with the Ājñā cakra of classical Tantric systems, since Vallalar's anatomical framework is distinct.

nāṭi (நாடி) — A subtle inner channel. Vallalar specifies a single nāṭi running from the navel to the brow-center, at whose tip, on the inner side of the brow-center, the membrane-flag (cavvu) hangs. This is not a general reference to prāṇic channels but to one anatomically precise conduit.

cavvu (சவ்வு) — A thin membrane or film. This is the actual substance of the inner flag as Vallalar describes it: hanging at the tip of the nāṭi inside the brow-center, white on its underside and yellow on its upper surface, with a nerve (narampu) ascending and descending beneath it. This technically specific term is the structural center of the entire passage and must be retained and defined.

aṭaiyāla varṇam (அடையாள வர்ணம்) — The identifying color or symbolic hue. Vallalar explicitly states that the color of the physical flag hoisted that day corresponds to the colors of the inner membrane — marking the outer banner as a deliberate sign of the inner reality, not merely a ceremonial emblem.

aṇupavam (அனுபவம்) — Direct personal experience or inner realization. Vallalar insists that the inner flag and its described anatomy are not doctrinal constructs but realities that will become luminously clear (viḷaṅkum) within one's own experience. The term signals epistemological immediacy.

tayavu (தயவு) — Tenderness of heart; compassionate disposition. For Vallalar, tayavu is not merely an ethical virtue but the indispensable inner condition that draws divine grace. He further specifies that the entitlement (urimai) conducive to its arising must also be present, making this a two-part prerequisite.

urimai (உரிமை) — Rightful belonging; spiritual entitlement or fitness. Vallalar pairs this with tayavu as a necessary condition: the aspirant must possess both the tenderness of heart and the innate fitness or claim that makes the reception of grace possible. The term implies an organic readiness rather than earned merit.

cattiyam (சத்தியம்) — Truth; absolute certainty. Vallalar's threefold repetition functions as a solemn divine seal on his promise. The immediate qualification — *itu āṇṭavar kaṭṭalai*, "this is the Lord's command" — makes clear that the guarantee is not personal but issued under divine authority.

āptarka! (ஆப்தர்கள்) — Trusted intimates; close relations such as parents, siblings, and family. Vallalar invokes the help of such relations only to declare that the assistance available through Sanmārga exceeds it by crores of crores of times, underscoring the incomparable magnitude of divine grace.

āṇṭavar kaṭṭalai (ஆண்டவர் கட்டளை) — The Lord's command or ordinance. This closing formula, repeated twice in the passage, frames Vallalar's declarations not as personal teaching but as divine injunction. The use of past, present, and future verbal forms — *terividittār*, *terivikkiṇṇār*, *terivippār* — asserts that the Lord's disclosure is continuous across all time.

Pērupatēcam (பேருபதேசம்) — The Great Discourse. The traditional title of this sermon, delivered on the occasion of the flag-hoisting. The colophon *murriṇṇu* ("is complete")

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marks it as a formally concluded and canonically transmitted text.

ABOUT SANMARKKAM LIFE



Sanmarkkam Life is a nonprofit born to bring the teachings of Ramalinga Swamigal — 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 *Atma 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.

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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 Jyoti · Arut Perum Jyoti Taṇiperum Karuṇai · Arut Perum Jyoti

May all living beings live happily in absolute compassion forever.
— Vallalar



This is the last, most important and valuable speech that Ramalinga Swamikal (vallalar) delivered before his disappearance. It's a general recap of Vallalar core ideology and practice, he also stressed on the important things we should focus on, rather than the distractions. Many experienced followers agree it is worth of great attention despite not being written by Vallalar.

Delivered in 1873, before his final disappearance in Mettukuppam, the Perupadesam is Vallalar's last will and testament to the world. It is his most direct, urgent, and concentrated prose teaching. In this great discourse, he sets aside the poetic language of the Thiru Arutpa and speaks plainly, summarizing the highest truths of his path. He clarifies the nature of the ultimate reality as the formless Vast Grace-Light (Arut Perum Jothi), urging his followers to move beyond all forms of idol worship and religious division. He solidifies all his teachings and spiritual practice in one condensed speech, urging us to focus on what truly matters and what moves the needle of our spiritual evolution.