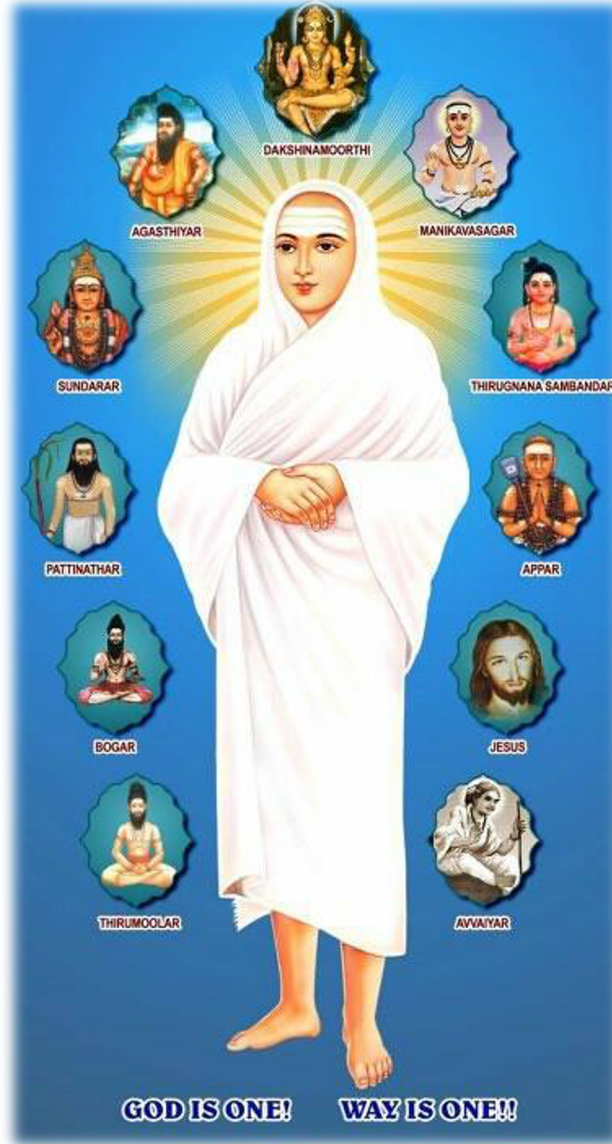


THIRU ARUTPA

4,5,6 THIRUMURAI



**THIRU ARUT PRAKASHA VALLALAR
ATTAINED DEATHLESS LIFE &
DIVINE LIGHT BODY**



GNANA SARGURU SIVASELVARAJ

THANGA JOTHI GNANA SABAI
SAMARASA SUTHA SANMARKA SATHIYA SANGAM
KANNIYAKUMARI

WWW.VALLALYAAR.COM

Divine Songs of Tiru Arutpa Fourth Essence

The below article is English translation of the Tamil book "*TiruVarutPaaMaalai – NaalanChaaruu*" Written by Gnana Sarguru SivaSelvaraj which contains explanation of the 4th , 5th and 6th Chapter of Tamil Spiritual Book "TiruVarutPa".

Read the chapters slowly and deeply.

This article is updated continuously whenever significant portion of English translation is made. Translation is done for meaning of the songs while songs itself were transliterated.

Below is the start of translation:

The highest eminent spiritual book "TiruVarutpa" was written by TiruArut Prakasa Vallalar Ramalinga Swamigal(Attained deathless life and divine light body).

Vallalar allowed to publish TiruVarutpaa because of the continuous plea from his disciple Irukkam Rathina Mudaliyaar. These Spiritual Songs were split in to six volumes and published as six books by another Vallalar disciple Tholuvor Velaayuda Mudaliyaar.

With Firm faith that TiruArutPrakasa Vallalar will delightfully speak within my consciousness the true explanation of his great work TiruVarutPaa this humble being accepted to write this book.

This humble being have already published three volumes of book containing true explanation of first three volumes of TiruVarutPaa. This books contains explanations on truth (MeiGnana Urai) of 4th , 5th and 6th volume of TiruVarutPaa and hence named as NaalanChaaruu (Fourth Essence).

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- 12. Pillaich Siru Vinnappam (Small Petition from the Child)
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- 18. Abayam Iduthal (Seeking Refuge)

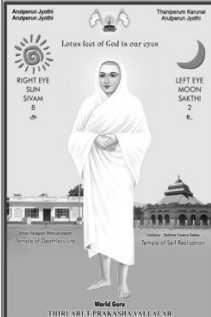


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JEEVA KARUNYA

Giving food for hunger.
It does not end here ..

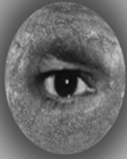

Save the athma/soul
that suffer from
disease of birth and
death.



Arutperun Jyothi
Arutperun Jyothi

Thaniperum Karunai
Arutperun Jyothi

Lotus Feet of God is Our Eyes

	
RIGHT EYE	LEFT EYE
SUN	MOON
SIVAM	SAKTHI
8	2
४	२



1. KUNJITHA PAATHA PADHIGAM

(Song of Praise to the Young Holy Feet)

TiruVanna NadhiyumValai OruVanna MathiyumValar
SevVannam* NannuSadaiyum
TerulVanna NuthalVizhiyum ArulVanna Vathanamum
ThigalVanna Vennagaiyum Ohr
MaruVanna ManiKualai MalarVanna Midarum Malai
MagalVanna Maruvum Idamum
ManVanna Miguthunaip PonVanna AdiMalarum
Maanicka VannaVadivam
IruVanna MaamEnMana ThoruVannam Aagiyae
Idaiyaraa ThennumVannam
Evvannam Avvannam Ivvannam EnriVan
IyambalUn KarunaiVannam
KaruVannam AraUlam PeruVannam UraNinru
KadalVannan Ennum Amuthae
KanagaAm BalaNaatha Karunaiyang Ganapotha
KamalaKunj ChithaPaathanae

[* Vannam represents colors. Kunjitha Patham – Kunjitha means young and Patham means feet. In this song Vallalar describes the various colors of the lords feet and benefits one attains by meditating on the lords feet]

Oho the Lord of Ponnambalam and Form of Compassion – you dance by holding and lifting the lotus feet which is the union of five elements and consciousness.

In order to get rid of miseries of birth one should always keep his consciousness in the bigger lotus feet of Lord , remain there steadyfast and think again and again on the blue coloured Krishna (called Kannan in Tamil Kannan means one who is in eyes) who is available, standing and expressing himself as divine light of Eyes. By being in this way one will get divine nectar (Amirtham).

Perennial water of Ganges flow depicts the tears flowing from the eye where the lord is displaying and expressing himself. Two Eyes are represented as two caves. One eyes is White Moon. The other one is red sun.

In the two eyes which are like caves, reddish hair of lord denotes the divine art of red light that lengthens and grows inside.

The eyes containing light which is clear and bright and the Grace that flows from the eyes because of the increase in Penance (Thavam) is where the pure white light will be expressed and displayed.

Like a beautiful closed lily which throws different colours of light rays, shines our golden feet of Lord which are our eyes! This Divine Feet is as soft as flower. These are all our eyes which shines with light like a ruby.

Our mind which does two karmas of punya (good merit) and papa (bad merit), if our mind united in the golden feet of Lord (which are our eyes) all times and if we remain in this state which gives us bliss doing nothing (Summa Iru) then the lord will shower his grace on us.

The Lord has shown his grace to tell this divine wisdom (Gnanam) which is “Golden Feet of Lord is what is displaying and available as divine light in our two eyes”. This is what is told and graced by Tiru Arut Prakasa Vallalar Ramalinga Swamigal.

Kunjitha Paathanae – Kunjitham means young, paatham means feet. Kunjitha paathanae means the feet that is always young. In our body the organ that is always young and beautiful are the pupil of our EYES. Take this in this way – The eyes which has compassion and showers the grace are the Lords young feet ! Lotus feet.

The great Tamil divine poet “MahaKavi Bharadhiyaar” sings in his poem as “I saw the Young little fire (Agni Kunchu)”. Inside the pupil of our eyes there is a tiny hole of the size of needle tip and it is where the Agni / Fire is present. So our eyes are the AgniKunchu (Young fire). Kunchita Paatham – Feet that is always Young.



“ManaMaayayaam Kaatai kadanthu Nin Gnana Arul

Naatai Adayum Naal EnthaNaal”

“Vinnuru SudarKellaam Sudar Alithu OruPeru

Velikul Valarkinra Sudarae” Song 2

It is our mind which is making us to experience our karma. Mind is servant of karma. Our mind is under complete control of Maaya (illusion). It is what defining and ruling our life as per our Karma. Our mind is also like a dense deep forest. On-going inside it keeps on expanding. One Siddhar in his song describes this as “Come let us roam inside the forest which is of the size of needle tip”.

Do you know where is this forest which is surrounded by Maya/illusion is located? It is in front of our eyes! In the Iris of the eyes – in front of pupil of the eyes it is located as tiny membrane. Yes our mind is located in front of the pupil of the eye. In the centre of the pupil of the eye there is a tiny hole which is of the size of needle tip. This hole is covered by the illusionist membrane of mind. Since there is a great forest inside this tiny hole the siddha is calling us like this “We can roam and be inside the needle tip size forest. Come and See.”

To cross this forest of illusion we need a companion and guide. Companion and guide is the light filled golden feet of lord.

In order to go inside the dark forest we need light isn't? Only with the help of the divine light of our eyes we can get inside the deep forest of mind. We can cross this forest of illusion only with the help of divine light of the pupil of the eyes. Only if we get inside and cross this forest we can know , realize and attain the Lord.

Oho Lord of Supreme Divine Light, your feet is available and displaying as divine light in the pupil of my two eyes and in order to reach your kingdom of grace and wisdom today itself and to cross the forest of illusionist mind please give me your complete grace.

Oho Lord you are Supreme Divine Light!Supreme Divine Fire! You are the one who provides light to all the lights in the sky! You are one who is radiating inside all the divine lights! You are light inside the light!

“ParaVeli Kandu Kondu KandaVilaiVinri
Naan Inri Veliyinri Veliyaai VilanguNaal”
“VaathaNeri NadaVaatha Potha Neriyaalar” – Song 3

How to see the celestial space and the greater celestial space?! This is the subtle skill (Sutchumam). The Celestial space which is available in the infinite vast outer space – in the vast space of sky – in the space which is broad and unfolding and also as atom within atom and as the divine light within light.This Celestial space cannot be searched and found outside!

This Celestial Space is inside us. This means we have to search it inside us. Seek and you will find. Inside the needle tip size hole in the pupil of eyes is where you will find the celestial space. If you find and stay steadily in this celestial space you will get divine bliss. We have to be very careful not to become arrogant in this celestial bliss.

I have to lose myself and with my Celestial Space i have to express and become as the broad Celestial space. Oho lord of Space within space and ocean of grace and compassion – give me your grace so that this will happen today itself.

In order to get this greater celestial bliss don't argue. Do not see difference. Become Calm. Lit the divine fire of wisdom within you. You will get Gnanam (Divine Wisdom).

Only way for this is to always have the divine light consciousness and feel (got during deekshai) in the pupil of the eyes. Do not lose your consciousness. If you lose your consciousness people will call

you dead and will take you to crematorium. Only if the divine light consciousness is there always one can get greater deathless life!Mukthi! DivineWisdom!

“Nin InaiAdigal Maravaatha Manam OnruMaathiram Enkk Kadaithal Vendum” ... Song 6

In this world whatever a person gains or lose, according to his karma birth will occur! No one can stop this! Good or bad will definitely happen! Then how to come out from this? What is the way for a human to be delivered from the sufferings of the birth cycle?!

“Piravi PerungKadal NeenthuVar Neenthaar
Iraiva Nadi Seeraathaar” - TiruKural



Who gets hold of lord's holy feet will swim across the ocean of birth, whereas others cannot swim across the ocean of birth.

What TiruArutPrakasa Vallalar have said and what Saint TiruValluvar have said and what all the holy divine messengers and Gnanis of the world have said are same and it is only one thing. That is the secret of divine wisdom (Gnanam). This secret is “in order to get rid of the disease of birth cling and stick to the holy feet of lord.”

Do you know which is Lord's holy and golden pair of feet? Do you know where is it? In order for the humans not to search for him anywhere in the world, the lord with his vast unique compassion has compressed himself in to a tiny divine fire and light of the size of needle tip and is available inside the needle size hole in the centre of the pupil of the eyes. The lord who is as Arut-Perum-Jothi (Supreme Divine Light) is expressing and available as the divine light of the eyes.

Divine Supreme and Everlasting bliss will be got Only if we know and realize the pair of divine feet available in the pupil of eyes! Only then our Karma will be got rid off. Because of this only all the Gnanis have prayed to Lord like this “Oho Lord give me the mind that will never forget your holy feet”. Is it not sufficient to get the one which gives everything!?! Only the intelligent will ask for the holy feet! Only the intelligent will get hold of the holy feet! Only the intelligent will realize the greatness of the holy feet and will try to get the Tiruvadi Upadesa and Tiruvadi Deeksha. (ThiruVadi means holy feet).

“Patruvathu Bandam ApPatruthal Veediththu

ParamaVedharTham” ... Song 7

Bandam means attachment. Whether we get attached to something or something gets attached to us, the result is same. It is like we falling on dirt or dirt falling on us. The result is always suffering. All the attachment becomes Karma. Whichever way or from whomsoever it comes it gives sufferings only! why? It is all because of our desire and lust. Desire give raise to likings, hatred and attachment which becomes as our karma and because of this we are born again and again.

So attachment is the hindrance for us to attain the boon of divine house (salvation). Leaving aside everything and leaving the outside attachments we have to cling to the holy feet of the Lord strongly. If the desire of the outside materialistic world is south pole then the Love of Lord is North Pole. If you want to go to the North Pole move away from the south pole and walk towards the North Pole.

“Atrathu PatruEnil Utrathu Veedu” – Saint Avvaiyaar



If the attachment is gone then the Salvation (God’s Kingdome) is attained.

“Patruga Patratraan Patrinai Appatrai
Patruga Patru Vidarku” – Saint TiruValluvar

Cling on to the feet of the one who has no attachment (Supreme Lord) so that your attachment will be got rid of.

The divine lady saint Avvaiyaar and divine teacher saint TiruValluvar are preaching the same thing. Same is what preached by TiruArutPrakasa Vallalar.

“Only for those, who have no attachment on the outside world will get the attachment of the inner divine world”. Our inner self will be lighted and we will be overwhelmed by ArutPerumJothi (Supreme Inifinite Divine Light) and can attain the holy feet of the Lord.

“Patratra Kannaie Piraparukum” – Saint TiruValluvar

The eyes which have no attachments will cut off the births.

If we lose the attachment of the outside world, we will get Salvation? How is it? It is not enough to lose attachments on the materialistic outside world. It is also must to cling and attach with the holy lotus

feet of the Supreme one. The divine fire in the holy feet should be kindled. It should burn bright. Only if this divine fire is kindled in our eyes the Karmic layer or membrane in our eyes will be burned down. Only if this karmic layer is burnt down will our eyes will be one without attachment. Only then will our birth cycle will be get rid off. For doing all these we have to cling on the inner divine light of our eyes.

So to get rid of the **attachment** of the karmic layer which is outside of our eyes it is very necessary to cling on the inner divine light of our eyes. When this outer karmic layer goes off due to our attachment to the inner divine light our birth cycle ends.

The divine wisdom or Gnana to know is “Cling and kindle the inner divine light to get rid of outside karma”.

We have got this human birth by the grace of the Supreme Lord only to know, understand and realize this truth and to do penance on the above said way and to attain salvation. Only to do this we have taken birth.

“The Purpose of human birth is to get rid of births” -
This is the core message of Vedas.

“Nin Adiyaar Ennum Nal Thamar Undu” – Song 9

Oho the Supreme Lord of Divine Supreme Light, you are always with me and you are my father! Goddess Sakthi who sits on you left side is also always with him and she is my mother. Your devotees are my friends and are the one whom i always salute. This peaceful devotees are the loved ones who always show love and respect towards me. Desireless mind is my wife. My knowledge is the children that i have beget. My residing house is the one which has no noon and night and which is the divine celestial space and which is the inner space inside my eye. The Lord has given me so many wealth which are his grace. In this way this humble being is always in the state of divine supreme bliss. This is the boon of pleasure that my soul gets on union with the Supreme being. Meaditating on the inner divine light inside the needle size hole in the pupil of the eyes and remaining silent without doing anything is the state of union with lord. The water that oozes out from my eyes during penance is my armor which protects me. Because of the increase in the flow of water from my eye during penance the divine light of the eye increases both inside and outside and is protecting me. The holy ash that is smeared on my forehead is also like this only. The Rudraksha bead that i have worn on my neck is also my armor. Rudraaksham means eyes of Rudra. Rudra means divine light and hence Rudraksham represent our pupil of our eyes. All the five basic elements (Pancha Bhutha) are in our eyes only. Our eyes are as the five worded mantra (Na, Ma, Si, Va, Ya) and the five basic element.

The divine donation given to us by the Supreme and the army of mantra are our eyes only. Only our present divine blinded eyes becomes the Eyes of Wisdom due to increase in the divine light. One who gets this state attains the refuge of siva. He is the one who gets the divine supreme bliss and deathless life. In this song TiruArutPrakasa Vallalar tells, who are the true devotees of the SupremeLord. Devotees means the good ones who knows the “Thamar”. What is meant by Thamar!? Thamar means hole or cavity in Tamil. One would have observed people asking carpenter whether he has made Thamar (hole) to unite

the tree parts. The carpenter drills a hole using the nail made of wood and will strike and stitch the wood pieces together. He will cut and shape the wood as per our requirement and then joins them together by drilling a hole and uniting it using wooden nail. We are also like that. We the sinners are reformed by a Gnana Sarguru by Tiruvadi Upadesa and through Tiruvadi Deeksha he makes us to realize the light inside the needle tip size hole. So a carpenter unites the wooden pieces by making a Thamar (hole) whereas GnanaSarguru makes us to realize and feel the Thamar and grace us with his divine light. By this way Gnana Sarguru through the Thamar shows the way to unite and bind Jeevathma with Paramathma. Guru uplifts us through the way of our eyes. One who knows and realizes the Thamar are the good devotees and the perfect ones.

“Orumaiyudan Ninathu TiruMalaradi Ninaikinra Uthamar Tham Uravu Vendum” - Vallalar

(I want friendship only with the good devotees and the perfect ones who always think about the lotus feet of the lord singularly.)

Uthamar word when interpreted as UL + Thamar. Ul means inside, Thamar means hole. So the perfect virtuous devotee is one who have realized the inner hole (needle tip size hole in the center of pupil of eyes) and does constant meditation on the divine light inside the Thamar. This is also one of the divine secrets revealed to me by TiruArutPrakasa Vallalar.

In order to know and realize the inner “Thamar” come to Thanga Jothi Gnana Sabai in KanyaKumari. You can get guru’s and holyone’s grace and also get a great life of deathlessness.

**“UUn Mugachc Seyal Viduthu UnMugap Paarvaiyil
Urum Thavar Perum Selvamae” – Song 10**

UUn Mugachc Seyal Viduthu – Leaving aside the actions of bodily face – In our face we have all the five sense organs of skin, mouth, Eyes, Nose and Ears. The action of all these five senses are feel, talk, see, smell and hear. Through these senses we interact with the outside materialistic world. Because of these sense actions Karma is beget. Every Action gives its equivalent results. If you do good , good merit (good karma) will be got, similarly if you do evil, bad karma will be got. By these actions one accumulates the karma and unable to bear the results of these karma one dies. Our Gnanis and Saints have show us way to escape from this. Our mind which goes outside through these five senses, if stopped and kept in the inner light in the pupil of eyes and if our outward vision becomes inner vision and by just being in this state of penance doing nothing, will one get the wealth of grace! Supreme blissful greater life and the sweeter nectar (Amirtha).

You would have seen three monkey toys with one closing the eyes with its hand, other closing the ears with its hand and the other closing the mouth with its hand. These toys indicate not to see evil, not to hear evil and not to speak evil. Why they have selected Monkey to indicate this? Because our mind is like a monkey. One meaning of the monkey (which is our mind) with closed eyes indicate, not to see the outside materialistic world but to turn and go inside and see steadily inside to see the Lord. Other Monkey (which is our mind) closing the ears means not to hear the impure speeches or sound of the outside world. You hear the sound of your heart beat, hear the sound of your pulses, hear the minute sound of the working of

the organs of your body. Greater than this is to hear the ten types of sound that you hear from within you when you do penance. Only these sounds does your ear should hear. Along with the Supreme Lord who is as Light there is divine mother who is as divine sound. Only this sound should our ears hear.

The other Monkey which is our mind closes its mouth. When one closes his mouth he cannot even speak good words isn't! What it denotes? Do not speak anything but to remain in silent. "Only in the state of silence without words can we speak and enjoy the Lord" – This is also one of the divine secret. If we talk and do anything then our mind acts and when mind acts Karma is created. So do not speak. Be in Silence. Do Nothing. Always be unite the mind in the divine light in the pupil of eyes which is itself silence.

"Moonamenbathu Gnana Varambu" – Saint Avvaiyaar.

(Silence is the boundary of Gnana.)

State of Silence is to do nothing. Not only this do not eat whatever you wish. Ramalinga Vallalar condemns people who gets addicted to the sense of taste as the one having foul smelling wounded tongue. Do not eat for taste but eat for hunger.

"Food for the humans is the Plant food". In the creation of Lord our mouth, intestine and inner organs are designed to eat only plant food. Only animals will kill and eat other animals. Do you know why there is no humaneness and feel of soul oneness in this world? The population of this world today is about 710 crores. Meat eating animals only occupy huge percentage in this population. There is only less percentage of people who eat only vegetarian food. In this case how can there be sense of brotherhood and compassion!? When there is no humaneness how can be there be sense of soul oneness!? In the disguise of human it is animals who were addicted to their tounge and hence they kill and eat. In this case how can brotherhood or humanness thrive in this world? How can true spirituality grow in this world? How can the sense of soul oneness flower in this world? Who has Love?

Jesus Christ came and thought love but he was crucified in the cross!? Lord Buddha came and thought compassion but he was also shown way to leave the world and he left!? Prophet Mohammed came and to uplift the world he thought good ways but he was stoned by the scoundrels!? Socrates came and he asked people to find the way to know the self, he too was given poison!? Mahatma Gandhi came and asked people to shun the religion and develop brotherhood and he was shot dead!? If you teach good then the prize for it is death!? Good persons were very few in this world. It is because of some noble people who have sacrificed themselves for the life of others does the world survive today!

"Nalaar Oruvar Ulaeril Avar Porutu

Ellarkum Peiyum Malai"

(Rain falls on every one because of single good person.)

Divine poet Bharathiyaar sings like this "My heart becomes restless on thinking the immoral people of this world". Even i feel to sing like this. The death of this great poet is due to hunger. There is no one to feed this great poet. My heart becomes restless.

This present state of the world should change. We have to see a new world. Universal brotherhood should thrive in this world. Devils of caste and religion should be banished. The Supreme Lord is only one. He is the one who is everywhere and hence called ParamPorul, ParaBrahmam,

Paramathma or Supreme Divine Light. The Supreme Lord is as Supreme divine grace light. All the life forms of this world is the creation of the Lord and hence we are all brothers and sisters. The Father and Mother for all of us is the Supreme Lord only. The Supreme Lord is Paramathma and we are Jeevathma isn't! With this fact let all the humans of the world unite. Only then true love and true spirituality will blossom! The feeling of soul oneness will happen. Oho Lord let that day be today itself.

In order for the consciousness of soul oneness to prosper, true love to blossom and the universal divine law of San margam to flourish in this world we all should pray to the lord and the saints. Live and Let Live and make others also to Live.

The Supreme Lord is one and is as supreme divine graceful light. All the people of the world are his children and hence all are brothers and sisters. If the whole world unite on this truth then that is the golden age. Let the Lord bless every one for this noble day to happen soon!

2. POTRI THIRUPPATHIGAM

“ArulTharal Vendum Potri En Arasae
Adiyenen Manathagath Theluntha
IrulKedal Vendum PotriEn Thaayae
Elaiyen Ninranaip Paadum
TherulUral Vendum PotriEn Arivae
SinthaiNainn thulakidai Mayangum
Marul Aral Vendum PotriEn Guruvae
MathiNathi ValarSadai Maniyae”

This song is sung, praising the lord and asking him for various boons.

I Praise you oho my king, provide me your grace. I praise you so that my darkness which is as three impurities and which arises out of my mind is destroyed. Oho my compassionate lord you are my mother and in-order for this poor being to sing many divine poems on you, provide me with good, clear and faultless knowledge. Oho my Lord, you are expressing yourself as my knowledge and i praise you. Due to my karma, my senses and intelligent were spoiled and are bewildered by the materialistic pleasure. Oho lord you are my Guru, Uplift me from my bewilderment and ignorance and make me to live. I praise and salute you oho my Lord. “Mathi” means Moon, “Nathi” means water flowing river. Moon in our body is the left eye, the water flowing out from our left eye is what it is meant by MathiNathi. Valar Sadai means matter hair that grows. Maniyae means Pupil of the eye. While doing penance the divine art of light multiplies and goes inside the pupil of the eyes like the growing hair and water gushes out. This is the state of divine experience. TiruArutPrakasa Vallalar tells us the experience one gets while doing penance

in these songs. This commentary is the original true meaning that is conveyed. These things were also delivered by TiruArutPrakasa Vallalar from inside this humble being.

“VedaMeip porulae Potri” — Song 6

The four vedas which were Rig, Yajur, Sama and Atharvana tells us that the true thing is the Supreme Lord who is as vast divine grace light and is residing in our eyes!! Mei means true and Porul means thing – Mei also represents our body and in our body the only true thing is our eyes. Our Eyes were the true thing and this divine truth is what expounded by all the four vedas. Oho lord, you are as divine light in my pupil of eyes and i praise you.

“KanaiEnak Kannan Thanaik kolum OruMuk KannaNin Kalaladi Potri” – Song 8

OruMukkannan – indicates lord with three eyes which is Lord as Siva or Sivam. Right Eye which is Sun, Left Eye which is Moon and Agni is the third eye which is the place of union of two eyes inside the head. This three eyed lord siva took Kannan (Krishna) as the arrow. Pupil of our eye is called KanMani in Tamil. So Pupil of eyes is the arrow for Lord Siva. Lord Krishna became as the arrow – the divine light in the pupil of the eye comes out and destroys whatever is in front of it. If we want to become as Sivam then our three eyes should unite and if this union happens then divine light will come out and will destroy all our devils. Here do not see the story, it indirectly tells us about the divine experience that is got. The devil which is our karma is formed because of our eyes seeing. If we form the three eyed one and unite the three eyes and become as Sivam then we can destroy the devil of karma through the divine light of our eyes. The eyes which were itself responsible for accumulating karma will be destroyed by the same eyes using the divine light of the eyes. Both the existing karma and also the accumulated karma is destroyed by the divine light of the eyes. This is the divine experience of Gnana. This is the divine wisdom (Gnana) expounded by Vallalar.

3. AMMAI TIRUPPATHIGAM

“Ulagin Uyir VagaiUvagai Ura Iniya Arulamutham
UthavumAa nantha Sivaiyae
UvamaiSolaa Ariya Oru Periya Siva NeriThanai
UnarthuPer inbaNithiyae
IlaguPara AbaraNilai IsaiyumAva ravarParuvam
Iyalura UlanKol Paraiyae
IrumaiNeri OrumaiYura ArumaiPeru Perumaitthanai
Enthenai Alittha Arivae
Kalagamuru SagasaMala Irulagala Veliyaana
Kaatchiyae Karunai Niraiyae
KadaKarada Vimalagaya MugaAmuthum AruMugak
ganaAmutham Uthavum Kadalae
AlagilValam Niraiyum Oru Thillayam PathiMevum
Annalaar Makilum Maniyae
Agilaanda MumSaraa saramumEen rarulParaSi
Vaanantha Valli Umaiyae”

Explanation: [The above song is sung in the praise of divine mother]

Oho Divine Mother Vaalai, You are the one who with your grace provide sweet divine nectar (Amirtha) to all living beings in this world, so that they attain Supreme bliss. The Divine Mother is united with Sivam and hence called as Sivai. The incomparable , highest and noble law of SivaNeri which is divine light is made to be realized by your grace, oho my mother of vast blissful form and wealthy one. In order to uplift the people who do penance and make them mature, you provide your grace by expressing and being available both in the upper and lower region, oho my mother of great love. Divine Mother is called as Parai which means she belongs to Supreme Lord who is also called as Param. She is called as Paraa Sakthi and the one who is always with Paran. Paran means light and Parai means Sound. Sivam is light and Sakthi is Sound – divine Sound. ParaParai – State of being both divine light and divine sound. To save one from the suffering of duality of the present and future life, you show way of uniting the dual divine lights of the eye, immerse me in the penance, gave me excellence and glory, saved me and gave me wisdom and became my knowledge and wisdom. The three impurities gives us suffering and trouble and you changed that by providing me with divine light oho compassionate filled divine mother of divine light and vision in the celestial space. The divine light vision that emanates from our body, the celestial space , divine sound and the divine thing.

In this world, for all the living beings to attain supreme bliss, sweet divine nectar (Amirtham) is given and supreme bliss is graced by divine mother Vaalai (Supreme Lord as Divine Mother). Since she is always with Sivam she is Sivai.

Oho divine mother you are Goddess Parvathi having ocean like compassion who gave Vinayaga Perumaan with face of infuriated Elephant, Ganapathy with face of impure less eminence, Six faced MurugaPerumaan with face of wisdom like eminence, for the purpose of providing grace and divine nectar to us.

All the wealth is available in Thillai* Celestial space and in this celestial space the Supreme Lord dances as Lord Nataraja who delights by the bead and the light in the bead which is the pupil of our eye divine light in the pupil of the eye.

[*Thillai – Thillai in the outer world means the temple city of Chidambaram which has the famous Nataraj. This temple was regularly visited by Vallalar and has sung many songs on the deity. This place symbolizes one of the five basic elements of sky. The inner meaning of Thillai is the dense wild forest of illusion that covers the divinity in the center of the pupil of the eye.]

The divine mother is one who gave birth to the entire universe and everything in this universe. She is the power of the lord siva and she is the power which gives divine bliss and pleasure. She is the mother who gave birth to every thing and she is the one who blesses us with everything. The divine mother Vaalai is one who gives us Amirtham. She is Umai. “U” alphabet in Tamil denotes number 2 and it represents Left Eye. She is in the 2 as divine sound. She is called Ammai. “A” alphabet in Tamil denotes number 8 and it represents Right Eye. Since she is always with the “A” She is called Ammai. Ammai Umai is divine mother Vaalai. She is the one who protects us, blesses us and gives us her grace. She is as divine Sound and Music. “Naatha Mudivil Nallaal Irupidam” – This is the word of Siddhars which means “the divine good lady resides in the End place of the Music”. If you catch hold of this power of divine music and sound you can reach the divine light Vindhu Sivam. “Natha Vindhu Kalaathi Namoo Nama”. Praise to the one who is as divine words (Manthiram) in Vedas. This blissful – ParaSiva – AananthaValli Umai is our divine mother who gives us divine nectar and then takes us to the Supreme Lord. She is praised as Vaalai by all the Siddhars. The word Umai when split becomes U+Mai , U denotes left eye and mai denotes the center. Since she is in the center of Pupil of the left eye she is called Umai. Since she is in the center of pupil of the right eye with the lord she is called Ammai. From the center of the eye she is ruling us. She is as SreeChakaraBindu. This divine mother is the form of compassion. This divine mother in the state of penance and as a small child is giving blessings and grace to everyone in the temple in the place of kanyakumari. The word KanyaKumari when split becomes Kanni + Ya + Kumari. Kanni means Virgin, Ya denotes 10 in Tamil which represents the place in the center of head where our two eyes meet inside, Kumari means unmarried girl. Come to see the divine mother in KanyaKumari. See her in the place of 10 “Ya” – which is the meeting place of two eyes inside the head. If you see her you will get divine nectar. You will get divine deathless blissful life. With her blessings you can see the Sivam (Supreme Lord) and

attain him. In order to get the celestial pleasure of Sivam (divine light), ParaSivaAnantha Valli- Umai – Vaalai is the only way and hence surrender in her holy feet.

[“Iyaana NamKonda Thillaiyum PathiMaruvum Annalaar Makilum Maniyae” – Song 4.](#)

“IyaanaNam” = Iy + Aananam = Inthu + Mugam = Five Faces. Here Five faces denotes five basic elements (PanchaBhutham). The Lord of Thillai is the Lord of 5 elements united together which also contains infinite celestial space. This is the place where Sakthi is united with Sivam. Which is this place? All the five basic elements were united in the pupil of the eyes and in the pupil of the eyes Sakthi is in union with the Sivam – divine light. The divine mother is called SivaKaami. The divine sound is always with the divine light in the pupil of the eyes. Natham is always with the Vindhu. Parai is always with Param. Sivai is always with the Sivam. Divine Mother is called Gnanambhikai meaning Mother who gives Gnanam (Divine Wisdom). Half of Lord Ishwara is Ishwari. The Supreme Lord who is Agilaanda Kodi Pramaanda Nayakar (Lord of the billions of universes which were vast and infinite) has his half the divine mother who is Agilaanda Kodi Pramaanda Naayaki (Mistress of the Lord of the billions of universes which were vast and infinite).

[“Nin TiruchSaranamae Saranam ArulVaay” – Song 5](#)

“Nin TiruchSaranamae” means “Your Holy Feet”. TiruchSaranam means holy feet. Saranam here also represents the state of surrender which is surrendering in the holy feet of the Lord. It is we telling the Lord “Oho Supreme Lord i have completely surrendered to you”. So Saranam indicates two things , one is holy and the other is in the state of Surrender. Only the one who have surrendered themselves to the lord will attain the holy feet which is called Saranam. Surrender is the only way to attain the holy feet. Saranamae Saranam.

[“Moonam Enum Nanritta Amuthundu Summa Iruthi” – Song 6](#)

Only the one who seeks a Sarguru and get Upadesam and Deekshai can understand what is Moonam!? Moonam means being silent. The silent organ in our body is eyes.

“Moonam Enum Nanritta Amuthu” – Getting the divine light in the center of pupil of the eye through Upadesam and Deekshai from a GnanaSarguru and realizing this and doing penance with this consciousness. Amuthundu -> Amuthu + Undu. Amuthu means divine thing and Undu means feeding in or eating. During Deekshai GnanaSarguru through the divine fire gives the divine light as divine consciousness in our eyes. This divine light consciousness is the nectar that is got in the Moonam – in our eyes. Increasing this divine light feel and consciousness and getting greater bliss by doing penance is what is meant by feeding in the nectar. Nectar tastes sweet isn't and similarly the divine light feel and consciousness gives us greater bliss when increased. In order to get again and again the divine feel and consciousness one has to remain silent and do nothing by being in Moonam. This is what is called as “Vaalaa Iru”(Be in Silent), “Seyalathiru” (Be without any action), “Mounamaaga Iru”

(Keep Quiet). “Doing Nothing and just being in Moonam gives Pleasure”, “Moonam is the boundary of Gnanam” expounded by Saint Avvaiyaar explains this only. Eating or Feeding in the divine light of eye , drinking nectar and doing penance keeping silent is what gives us Gnanam. “Greater Immortal blissful Life”, “State of doing nothing and being in Moonam” when will i get Oho Lord, will it be today or tommorow? I have surrendered to your holy feet oho my Lord, Immerse this humble being in Moonam, provide me with nectar and overwhelm me with your grace.

“Vevinaik Keedaana Kaayam Ithu Maayam” – Song 8

As per our good and bad merits we are given our present body by the supreme lord and were sent to this earth. Since our body acts as per our Karma, everything is illusion or Maya. Everything is fruits of karma. If this state continues our body will perish and others will destroy it either by burying or by cremating. To make this perishable body non-destructible, one has to see, feel, realize and do penance on the divine light of the pupil of the eye. This incomparable penance is what is “doing nothing and just being in silent” (Summa Iru). “Vinai Bogamae Oru Thegam Kandaai” – told by a Gnanai which means one gets a body based on his Karma. So if one wants his body to be imperishable and non-destructible one has to see that there is no karma. The Spiritual Saadhana of Gnanam – Penance – Doing Nothing and just being in silent is for destroying all our karmaas only. One has to seek a Gnana Sarguru, get the divine light of the pupil of the eyes from him through Deekshai and has to realize and do penance on this divine light. When done this way the divine light increases and our karmic layer which is in the state of Sukshama will melt and dissolve in this divine light. Decrease in Karma will result in increased availability of divine light. This available divine light will spread throughout the body. Our perishable body will become divine light body and after than we have no more births. When Karma is not there, we have no more births.

Karma is of three type 1. Praptha Karma, 2. Aagamiya Karma and 3. Sanchitha Karma. A spiritual practitioner who gets Deekshai from a Guru and does penance, first his Praptha Karma will be go away slowly. Since a spiritual practitioner who gets Guru Deekshai lives a noble life, Aagamiya Karma will not be created. Even if Aagamiya Karma Occurs Guru will stop and protect him. “Aagamiya Karma of spiritual practitioner goes to his Guru only”. With Continued Penance and increase in the divine light and divine fire in the pupil of the eyes, the Sanchitha Karma also comes and will be done off with. Even if one is worn and torn apart due to his karmas, the supreme lord will not forsake him. This is the conclusion and declaration of all the four vedas. Action should be done to get rid of Karmas. What Action will get rid of Karmas? Action of Siva (SivaKaariyam) only will get rid of karmas. SivaKaariyam means doing nothing and just being in silent in the eyes. If we surrender to this divine light, divine pleasure is got all the days. We can also live. We can also make others to live. We can raise ourself as Guru and save this world.

**“Nin TiruvadiThiyaanam Illaamal Avamae SiruTheiva Neri
Sellum Maanidap Peygal Paal Seraamai Vendum” – Song 9**

Oho Supreme Lord who is as light, on receiving just a atomic proportion of your grace, even a tiny dust particle will get the power to perform three divine acts of creation, maintenance and destruction. Without knowing and realizing this, human beings without performing meditation on Lord's holy feet and not acquiring divine wisdom (Gnanam) were dying out!? These human beings who have got father and mother were not trying to get a guru and attain divine wisdom and thereby not realizing the God. On seeing these human beings who were immersed in illusion (Maya), all the saint and Gnanis felt pain and were frustrated. This state of human beings who without trying to get Gnanam but doing other activities which will lead them to hell faster is what made the saints agonized.

Oho Supreme Lord, the beloved good people of Sanmargam who have realization of oneness of soul and who do Lords's Holy Feet Meditation were living and lived a great blissful divine life with all the good boons by your grace. They will continue to live this greater life even in the coming days. In the holy book of TiruManthiram, Siddhar Tirumoolar says "Tiruvadi Gnanam Sivamakuvikum" meaning "knowledge and wisdom of Holy feet will make one as Sivam". A human being who do not want to take birth again should have Tiruvadi Gnanam. Oho Supreme Lord, this humble being got TiruVadi Deekshai from Gnana Siddhar Tiruchy RamaSwamy Desikar by your grace. More than 30 years have passed. This humble being who was a disciple was made as a Guru by my Guru. Sarguru Moulded me. The divine mother KanyaKumari Vaalai made me as the central point for disclosing the hidden Gnanam. Great Saints and Gnanis polished me. By God's grace i adorned the Lord and the great Saints with divine songs. The great Gnanis, Saints and Siddhars made this humble being to write and publish numerous books of Gnanam to be praised by the world. I was overwhelmed by TiruArutPrakasa Vallalar. He made me to write the true commentary for this divine work TiruArutpa. It is by the grace of TiruArutPrakasa Vallalar that this humble being got deekshai and by his grace only i am giving Tiruvadi Deekshai and Tiruvadi Upadesam to the people seeking me. TiruArutPrakasa Ramalinga Vallalar moulded me and is guiding me and in order to give Tiruvadi Deekshai and Tiruvadi Upadesam from KanyaKumari, he has given me "Thanga Jothi Gnana Sabai". He made me as a Guru and by his grace i have so far provided Tiruvadi Deekshai to more than 1000 members. This Tiruvadi Upadesam and Tiruvadi Deekshai is what helps one to get rid of his karma and takes him to the Lord. My only duty is to give Tiruvadi Deekshai and Tiruvadi Upadesam. Oho Supreme Lord, Oho my Guru need your grace and blessings everyday. Bless and Grace me. Being born in this holy land India which teaches Gnanam (divine wisdom) to the whole world by the presence of innumerable Gnanis here and still if one does not know about this Tiruvadi Gnanam what can we say of him! Not Just Lacking to Know Lord but also these people commit acts which were against the nature of the Supreme Lord and hence keep increasing their sin. What a pity state it is. Oho Supreme Lord please provide your grace to these people who are immersed in ignorance so that they will get intelligence.

Oho Humans without knowing and realizing the Supreme Lord, you do incorrect and evil worship and get spoiled. Think! Who are you to kill a life and do animal sacrifice when the Supreme

Lord himself is the creator of life. Is it not against the lord by Killing a life which was given by him?! You are incapable of even moving a small dust and how is that you thought of killing and slaying a life? One who gives suffering to other life is definitely a animal. They are demons in the disguise of humans. How can a ignorant fool who offers meat and alcohol to the Lord, show love to others?! Because of these people with demonic character only, five great sins of Killing, Alcholism, Stealing, Lust and Cheating occurs in this land.

Oho Lord please see that these demonic humans do not come to me, protect me and make me to live a noble and good life with your grace. This is what Vallalar is seeking from the Supreme Lord.

4. AANANDHA NADANA PADHIGAM

ParaSiva nanthaPari poorana Sadaanandha
Baavanaa theethaMuktha
ParaMagai ValYasai ThanyaNish KalaBootha
Bauthigaa thaaraYuktha
SarvaMang galaSachi thaanandha Soubhakiya
Sambava Vinaasaragetha
Saasvatha Puraathara Niraathara Abethavaa
Saamago SaraNirubaa
ThuruvaKaru naagara Niranthara Thuranthara
Sugothaya Pathithva Nimala
SutthaNith thiyaParoo KshaNubava Abaroksha
SomaSe garaSoroobaa
AaraHara SivaayaNama EnruMarai Oolamit
tanuvalavum Arigilaatha
Arputha Sithaagaasa GnanaAm balamaadum
Aanantha NadanaManiyae

Explanation:

- The one who is as divine bliss of Sivam (light) that is spread everywhere (ParaSivaanantham)!
- The One who is as Divine bliss and pleasure that is filled everywhere!
- The one who gives Mukthi and is beyond imagination of mind!
- The one who is the highest attained thing of Gnanam! The one who is without faults!
- The One who operates the five basic elements and their components!
- The one with all auspicious character!
- The one with truth, intellect and eternal bliss (Sachitha anantham)!
- The one who is the greatest wealth and who is seen as divine light form of SambaSivam (SupremeLord with Divine Mother)!
- The one without any evil!
- The one who is a lover of the people having indestructible, ever existing body!
- The one who does not have any source or base for him!
- The one who is omnipresent!
- The one who doesn't have any materialistic forms!
- The one who gives constant grace!
- The one who is existing in all times!

The one who is ever unchanging!

The one who sustains everything!

The one who is without any faults and always gives bliss and pleasure!

The one with a form of bliss who comes down and gives Gnanam (divine wisdom) to everyone!

The one who is marvellous and magnificent who is unknown even to the smallest atoms and is praised in vedas as "Aranae SivaayaNama".

The one who is as divine dancing bead dancing in the vast space of pure intelligence (Sida agaasam) available with everyone.

This great one who is the Supreme lord is available to us as divine light in our head which has the vast space of pure intelligence and this divine light is the one that is expressing and accesible in the center of the pupil of our eye.

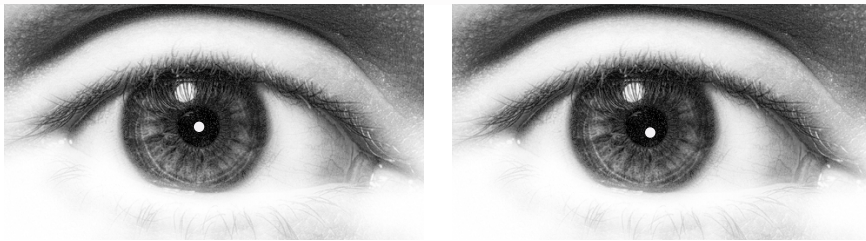
The pupil of our eye is dancing bead and the dancing divine light in this bead (pupil of the eye) is the Supreme Lord also called as NataRajan. The Word NataRajan means the king or Lord who is dancing.

["Jothi Maniyae.. SagachaNilai Kaati VinaiYoti
Arul Neeti Uyar Samarasa Subhava Maniyae
Suyam PrakaasangKulavum" – Song 2](#)

The divine light (jothi) in the pupil of the eyes (Jothi Maniyae)! In our natural inherent state if we meditate on the divine light of the pupil of the eyes and do penance on this divine light then our Karma will be ridden off. The grace will be increased. We will get the natural state of Sanmargam which is the character of seeing all as equal without any differences. The divine light of our eye is genuine , pure and is source of its own (Suyam). The divine light of the pupil of our eye is also the shining one.

["Gnana Nilaiyai Kannaara NelliKaniyena Kaati" – Song 6](#)

In the state of Gnanam or Gnana our Eyes were represented as the fruit of Gooseberry (Amla) in coded or technical terms. Siddhars and Gnanis in coded terms tell that there is a black gooseberry available. In this world there is no black Gooseberry. The pupil of our eye is termed or coded as black gooseberry.



["ManiKonda Nediya Ulagaai Athil Thangum
Aanmaakkalaa! Aanmakkalin MalaMolzhithariyaatha](#)

PeruValzhvinaith Tharum Vallalaai” – Song 10

ManiKonda – In the centre of the pupil of the eyes there is a needle tip size hole and inside this there is a vast celestial space and in this long, vast and great space, the divine light of the Supreme Lord stays / resides as the soul.

This means our soul is available as the divine light which is residing in the vast space available in the needle tip size hole in the center of the pupil of the eye. The Supreme Lord is the philanthropist who removes the three impurities (Karma) of the soul and provides with his grace and bestows the greater blissful divine life.

5. Ethir Kol Pathu

“Aananda Kootthanai Ambalath thaanai
Arputhath ThenaiEm Aadhipiranaith
Thenanthak KonraiEm Senchadai Yaanaich
SenKanVi daiyaanai EngKanM aniyai
Monandhath ThaarPerum Thaananthath Thaanai
Muthanai Mukthiyin Vithanai Muthai
Eenanthak Kaatenai EenruKon daanai
InraiI ravile thrinthuKol Vaenae”

Explanation:

In the center of the pupil of the eye which has needle tip hole, the supreme lord is expressing and dancing with bliss inside this needle tip size hole as needle tip size divine light (Jothi) to be seen by all. The Supreme Lord is one who gives divine amirtha and hence he is like divine honey. He is my beginning and the first. His Hair Mates are of divine light which emanates divine honey and nectar. During Penance our eye becomes red and the Lord appears as divine white light. One gets the Supreme Lord in Moonam and when the “Mine and Me” dies. The Supreme Lord is the seed of Mukthi and giver of Mukthi. The Supreme Lord is one who protects me from sufferings and i will meet him tonight itself. Vallar is telling with such a zeal that he will meet the supreme lord tonight itself.

“Kannuthalaanai En Kan Amarnthaanai” – Song 6

The Supreme Lord Shiva who has three eyes is sitting in my eyes. Sivam is as divine fire inside the needle tip size hole in the center of the pupil of the eyes. In more than 1000 songs it is mentioned that the supreme lord is as divine light in the pupil of the eyes.

“Kannamar Netrik Kadavul Piranaik
Kannanai Aanda Mukkannanai” – Song 8

The Lord who has eyes in his forehead is sitting in our eyes. The Supreme Lord Shiva who has three eyes is sitting in my eyes. He is Sivam.

Our Eyes – Pupil of the eyes which are also called as KrishnaMani is what is called Kannan (Krishna). Who is the one ruling our Eyes? It is three eyed Lord Siva isn't?! That's why Vallalar sings here as the one (Lord Sivam) who rules over Kannan (Krishna – our eye).

6. PuraMozhik Kirangal

“Kelanth thaan Oru Pothun
danaiManak ketham Ara
Neelanam Thedu Mudiyaan
Ethu Ninak Keenthathenrae
Velanam Pol Nadai Minnaarum
Maintharum Vedikkaiyaa
Elanam Seiguvar Nee Arulaa
vidil En Appanae”

Explanation:

Lord Brahma (God of Creation) wanted to have darshan of Lord's siva's head and he became Swan and went in search of Lord's Siva's divine head, but could never find it. Similarly oho girl you also love Lord Siva and wanted to attain him. Others will make fun of you telling the Supreme Lord has not yet shown his grace on you. What will i do other than suffer! Vallalar here is describing the state where one suffers because of wishing and wanting to attain the supreme Lord but has not yet attained and due to this they are despised by others.

7. SinthaithTirupPathigam

“VidaiAarkum KodiUdaiya VithagaEn RunAdiyin
Idai Aarthu NinralumIvv ElaiMugam Paaraamae
Nadai Aarkum Vaalkaiyilae Nalkuravork keeyaatha
Udaiyaarkoo Ennai Udaiyaa Uthavuvathae”

Explanation:

Oho Lord Siva, you are a great master having flag of bull. This humble being has surrendered in your holy feet and is completely dependent on you. Please have your graceful vision on me. Why your grace has not fallen on me so far, my Lord? Why do you give your grace to people who do not do any charity but keep accumulating their wealth? Please tell me!

“Ariyap Paruvathil TharuVuruthu AatKonda
Neriyanae NinAanai NinAanai NinAanai
PoriyaarNin Naamam Pugalvathae AnriMatrai

VeriyaarVan Naamamonrum Vendaen Naan Vendaenae” – Song 10

In my unknowing childhood days itself, oho Supreme Lord you gave me divine wisdom (Gnanam) and overwhelmed me with your grace. I swear on your holy feet and tell this for all the three times that “I will never chant any names other than the divine name of the Supreme Lord, who is as divine light in one of the five sensory organ of the pupil of the eye”. Oho Supreme Lord please give me your blessings and grace.

8. SinthaithTirupPathigam

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9. Uigai TirupPathigam

“Tiruvum SeerumSi rappumTi ralumSar
Guruvum Kalvium Kutramil Kelvium
Poruvil Annaiyum Pookkaru Thanthaiyum
Dharuma Velvidach SaamiNin Naamamae”

Explanation:

The wealth of divinity and the divine light is the gift given to us by the Supreme Lord. Knowing and realizing the importance and greatness of this gift, we with firmness should seek a Gnana Sarguru who can bestow us with the Mei Gnanam and by following his teachings have to learn and master the spiritual education of deathlessness. We should remain calm and peaceful, get the blessings and grace of

incomparable divine mother Vaalai and the blessings and grace of our divine father Supreme Lord Siva who can remove all our impurities (karma).

All these will be possible by the grace of the Supreme Lord who has the form of Dharma (Righteousness) and seated on the white bull. Everything is because of his compassion only.

“Minnop paagi Vilangum ViriSadai
Ennap paaEnak kinArul InthuNin
Ponnop Paanthunaip Poompatham Potriyae
Unnap PaanginU yarNeri Uiykkavae”

Oho my divine Supreme Father having untangled hairs shinning with bright greater divine light like a thunder. Here hair represents divine art of light. Please give me your good blessings and grace so that i feel and realize your two flower like golden feet which are the divine light in the pupil of my eyes. Oho Supreme Lord, i have to do penance by clinging on your holy feet which are my two eyes and to uplift myself by continuous meditation and also the divine light should penetrate and go inside, for this provide me your grace. Show me the way for salvation.

10. Abaratha Vinnapam

“Ulagam Paravum PorulaeEn
Uravae Enran UyirkuUyirae
Ilagam Parathae Paramaramaai
Inba NadanchSei Em Iraiya
Kalagam Paravum Manathenaik
KaiVit tidaNee Karuthiyoo
Thilagam Paravum NutharPaagan
Enba Tharulin Thirathranrae”

Explanation:

In this world light is the one that is spread and prevailing everywhere. Light is present inside every atom as well. This divine light that is prevailing in the whole world is my relation. This divine light is what is as soul within my soul and also spread throughout the world.

Ambarathae – Ambarm is the one that is present inside our head. This is called Gnana Aagaasam (Sky of Gnanam/Wisdom) and Space of Gnanam (Gnana Veli). In this space of Gnanam, the Supreme Lord ArutPerum Jothi Aandavar is dancing in two places as divine light. This divine light which is Supreme Lord himself is in the down side at the Pupil of the Eyes and also in the inner top side of the head. The divine light will not stand still. That’s whay saints say the Supreme Lord as divine light is dancing. This dance will give supreme bliss if we see and realize.

Oho Lord don’t forsake me because of my mind which always creates trouble and generate bad and impure thoughts. Show Compassion and Mercy on me and Protect me.

The pupil of eyes which are like a round marking worn on the forehead and in this round pupil of the eyes, the divine light is spread and prevailing everywhere. The prevailing of the divine light in the pupil of the eyes is due to the grace of the Supreme Lord who is as divine light. The Supreme Lord will not forsake me any time.

“Kanni Naliyap Padum Paravaik KaalPol ManakKaal
Katunnap Panni NalanchSer TirukKuttam Pugutha..” – Song 7

A bird’s leg will struggle hard to fly which is caught in the net spread by the hunter. Similarly my mind is struggling and suffering due to it being caught in the net of karma. Oho Lord, control and purify my mind which is like my feet under your holy feet which is the divine light in the pupil of the eyes and take me in your holy assembly of holy people and save me.

11. KaliVinnappam

“Seriyaatha Nenchaga Vanchaga nenIch SiruThalathae
Ariyaa Tharinthavan PorSila Seithidal IyaNinThaal
Kuriyaa tharithala ThaanaiMatr rillaiEng Kotravanae
Muriyaa TharulSeithi yooTheri YenEnthai Munniyathae”

Explanation:

My Supreme Lord SivaPeruman, Vast Column of Supreme divine Light & Fire, you are shining and expressing yourself as divine light in the pupil of the eyes. This humble being possessing mind with all the bad qualities acting as if i have known and realized you. Oho Supreme Lord, i swear on you, please uplift me from my lower state of not knowing and realizing myself and make me to realize your golden lotus holy feet and uplift me. Also bless me with the complete knowledge and wisdom of your holy feet. Oho Supreme Lord you are appearing in my mind and guiding me. You are making me to realize you. These all are your graceful acts. These are not due to my deeds or action. Everything is your deed and action. There is no me. It is all you only.

“Maranthum EnNaavaal Uraikka Maaten
Siru Theiva Naamangalai”... Song 9

Oho Supreme Lord, Lord of Supreme Divine light, ParaBrahmam (1), this humble being thinking and singing of you, will never ever indulge in worshipping or thinking of small deities even forgetfully. I will not even tell the names of the small deities with my mouth. I will not even go to worship these small deities.

12. Adimai Paathigam

“AallVinaiyaal PayanUruvaar AsathiAada
Antho Ip PulaiNaayen Anbaal NinPaal
Velvi Seyum Perunthavarkae VelviSeyya
Vendum Ithar KemPerumaan KarunaiSeiyum
NaalVilaivil Sinnaalae IthuThaan Unmai
Nambum Ena Navinrunaiyae NambiNinraen
Kelviyilaath Thuraithanamoo Alathu Naayaen
KilakuMurai Kilakilanoo Ketilaayae”

Explanation:

People who achieve with their hard efforts were talking ill of me. This humble being who is like a dog and because of love towards you, should serve your devotees who does penance and divine sacrifice. Oho Supreme Lord please give me your compassion and mercy so that people who talk ill of me will praise me. I want your grace immediately. I am believing you completely. I also do not know how to ask or seek from you. I also do not know if it is my extravagant and imprudent behaviour, oho my Lord you only should see and show your grace on me.

“Aandaaru Moonraandil Aandu Konda” – Song 3

TiruArutPrakasa Vallalar was overwhelmed by the Supreme Lord at his young age of 9. What does it mean?

The divine light that is present in the pupil of the eyes is not stimulated or kindled by any one. Hence the divine light in the pupil of the eye is called as “UnStimulatedLamp” (ThoondaaManiVilaku). Vallalar here refers to the Supreme Lord who glows as ArutPerum Jothi (Supreme Divine Jothi) within him as his Guru who has overwhelmed him in the age where Vallalar doesnot know himself.

TiruArutPrakasa Vallalar here praises the lord as the life of his beloved soul, as the Pupil of his eyes, as his Guru and the divine medicine for him.

“Ambalathen Guruvae” – The divine light that dances in the Ambalam is the Guru. Who is this divine light? It is the Supreme Lord himself. The divine light which is of the size of needle tip present in the needle tip size hole in the centre of the pupil of the eyes is our life and our soul! This divine light will become our Guru and will guide us and shows us the way and also enlightens us.

13. SaranapPathigam

“MathiVaar SadaiMaa Maniyae ArulVal lalaeNan
Nithiyae TiruAm Balaththaa dalSeiNith thanaeNin
Thuthiyaen Eninum UnaiAn rithThunaiyi laeNEn
Pathiyae EnaThen namba likakumPadik Karulae”

Explanation:

The Supreme Lord who is the divine philanthropist of grace is situated with his hairs as divine light in the left pupil of the eyes represented as moon in our body. You are only my good wealth! You are the everlasting one dancing in the Ambalam of my two eyes! Even if i do not praise and honour you, you are my only guide and saviour. Oh my Lord situated within me, please bless and grace me so that my thoughts are fulfilled.

“Nee Thaanae Ennai Aandarulvaai Nin Saran Saranae” – Song 11

Oho my Supreme Lord you are the only one who can overwhelm and bless me. You are the only one who can show compassion and grace on me. Who else show the compassion and grace like you?! This humble being has completely surrendered in your holy feet. Here the word “Saranae Saran” means Surrender on the holy feet which again means complete refuge on the Supreme Lords holy feet. I have taken complete refuge on your lotus like holy feet.

14. PothuthThanith TiruVenbaa

“Vanthikkum Meiyadiyaar Maalatra Or Manathil
Santhikum Engal Sayambuvae - Panthikkum
VanMalakKat tellaam ValiKet taraNinathu
NinMalakKan Thannarul ThaanNer”

The Supreme Lord who has no beginning appears and expresses himself in the pure intellect of the devotees worshipping him. The three deadly and cruel impurities of karma hides our soul as veil. In order to make this impurities weaker and remove them, oho lord please grace me your pure light in my eyes.

“Vengaara Vaai Ninru PillaiVara” – Song 2

The Saint Sundarar who is praised as “VanThondar” (Superior Devotee) bought back life to a boy from the mouth of a deadly crocodile. This is one of the example which indicates that Singing praise of Siva will make any things possible. All the divine attainments and divine power will be attained. All the knowledge and wisdom of arts will come to us. Keep the Siva in your thoughts and become as Sivam.

“AavithThunaiyae En Aaraamuthae Nin Vadivaip Paavithul Naiyaen” – Song 5

Oho Supreme Lord of Supreme Light and Supreme Compassion you are the companion and saviour of my spirit. You are the one who gives the divine nectar inside me, hence you are called as “AaraaAmuthan”. The only way to get your complete grace is to do penance! How? Thinking and Thinking of the form of Lord which is the divine light of our eyes and steadyfastly contemplating and remaining on this divine light of the pupil of the eyes and getting worn off because of the penance , we will get the grace of the Lord. We have to be worn off and torn off by the penance. This is what the great Saint Nandanar in his famous song sings as

“Naiyaatha Manitharku Uyaathu” meaning the divinity is not obtained by humans who were not worn off and torn off.

“Paguthi Thaguthi Viguthi Enum Paatil

Igalil Idaiyae Irathith - Thagavin

Aruchithhaal Munnaam AthuKadaiyaam Kandeer

TiruchChir Sabaiyaanaith Thearthu...” – Song 9

In the words “Paguthi, Thaguthi, Viguthi” if you take the center word which is “gu” and double it it will become six “gu”. In Tamil six means Aaru and when combined with “gu” becomes the word Aarugu – Arugu. Arugu is a kind of grass that is offered to the lord. If you worship the Supreme Lord who is as the first and complete thing by offering Arugu, you will get what is represented by combining first word in the three words which is “PaThaVi” meaning post or office. So by worshipping the Supreme Lord with Aarugu you will get a post. What post is that? The Post is what is got by combining last three words in the three words which is “ThiThiThi” – 3 Thi. Three in Tamil is called as Moonru. So 3 Thi is MoonuThi which is Mukthi. So we get the blessing and attainment of Mukthi.

This Holy Song has the great wealth of words and meanings. TiruArutPrakasa Vallalar sung this song in praise of the Lord Of Chitrabalam. He has shown us the way for our upliftment.

In our body one of the region (called as Paguthi) which is the pupil of our eyes and in the divine light present in this pupil of the eye is where one has to meditate after getting Upadesam and TiruVadi Deekshai from a SarGuru. This is the only Qualification (Thaguthi) that we should have for reaching and attaining the Supreme Lord who is called as SirChabaiyaan. While doing Penance (Thavam) the Viguthi (Prize) that we get is divine nectar (Amirtham). Only one who get this divine prize (Viguthi) will attain the holy feet.

Destroy the Karma which is preventing us from reaching the Supreme God our Lord by the divine power. How to get this power? By praising the Supreme Lord. By this your wisdom and knowledge will increase. You will get the way. You can live in deathless great supreme life.

“ThaThaTha ThaThaTha ThakKuraiKen SeiguthumYaam

ThaThaTha Enrulagil ThaanAlainthoom – Pothatha
Nandaa Maniyae NamachSivaay Porulaa
EnThaai Enap Pugalavae” – Song 10

ThaThaTha ThaThaTha ThakKuraiKen Seiguthum. In this line there are 7 Tha's. Seven in Tamil is Elu. So 7 Tha's become EluThaa means that which is not written. Eluthaa Kuriken Seiguthum means what can be done for the one that is not written. Lord Brahma is the one who writes the fate for each of us. He has written our fate in our head properly. Because of that only we are suffering like dog. What can we do for the fate that is not written properly by Lord Brahma also called as Ayan. Because of poverty and suffering we are begging others? How? Tha-ThaTha. Here Tha means Give or Seek. ThaTha also represents big or wealthy person. Because of the bad writings of Ayan in our head we are in the state where we are constantly seeking others. Asking others is consider to be lowly act.

Oho humans! If you get sufferings do not beg or ask others telling that the fate written is bad. The Supreme Lord has given a great gift to us and has made us to take birth in this world! When we have the great wealth of “NamaSivaayam” why should we have anxiety! What is this great gift and wealth? It is nothing but the divine light present in the precious lamp of pupil of the eyes. This is the only true thing. Is it not sufficient for us to uplift over self!?

Leaving this great wealth and begging other beggars is a great shame.

By continuously meditating and praising the divine light as our father and mother which is the wealth of the pupil of the eyes we can uplift ourself and grow in our spiritual state. This is sufficient for one to improve and grow.

15. Thanith Tiru Viruththam

“NeerPuutha Veniyum Aanandham Puuthu NiraiMathiyin
SeerPuuth thamutha IlaNagai Puutha TiruMugamum
PaarPuutha Pachaip Pasungodi PoothaSem PaagamumOrr
KaarPuutha Kandamum KanPuutha KaalumEn KanVirunthae”

Explanation:

With hair containing waters of Ganges, With Supreme bliss united, With beauty like a full moon, With face smiling and showering divine nectar, With color like reddish coral, With Umai who created the world and having green flag situated on the left, With blackish neck where the deadly poison settled, With holy feet which is situated on the eyes of Lord Vishnu (TiruMaal) is also available and standing in the two pupil of my eyes and giving bliss.

“Man Uyirkuth ThaayThanthai Guru Theivam
Uravu Muthal Matrum Neyea” – Song 13

Explanation:

For the Saintly people who were enlightened everything is Supreme Lord only who is as the divine light in the pupil of the eyes. This world is illusion. All the relatives and friends are illusion. The only companion for us is the Supreme Lord. One who renounce this world and surrenders in the holy feet only will get the grace of the Supreme Lord.

“Maatrariya Pasum Ponnae Maniyae En
Kannae KanManiyae Yaarkun
Thotrariya SuyanSudarae” ... Song 14

Explanation:

Bead that shines like high quality pure gold is my Eye- Pupil of my eye. The divine jothi that is there in my pupil of the eye cannot be seen by any others. This Jothi is Suyam Jothi (Divine Light that emerged itself without any other source). Only the one who does Thavam (Penance) can see the golden divine fire or golden divine light which is available in the needle tip size hole in the center of the pupil of the eyes. In order to see the your golden divine light come to Thanga Jothi Gnana Sabai in Kanniyaakumari. Come and get the knowledge and wisdom of holy feet.

“Enran Vilzhi Amarnthavare” – Song 36

Explanation:

The Supreme Lord, who is capable of doing everything, who is everywhere, who is the supreme hero of all the known and unknown worlds is also sitting in my eyes. The Supreme Lord is sitting as divine light in the center of the pupil of our eyes.

“Thannaruttunaith Thaan MalarthThiyaanamae” – Song 38

Explanation:

Oho the Supreme Lord i don't want any thing in this word. It is sufficient for me to meditate on the two cooler lotus like holy feet of you. TiruArutPrakasa Vallalar is seeking only this from the Lord. One who meditates on this holy feet will get the supreme deathless life. Only these people will get the divine light body.

This is the only thing that we should also get. One who does this meditation on the holy feet will become a true devotee, Mukthar, Sittar and Gnani. Come to Thanga Jothi Gnana Sabai and learn the holy feet meditation (Tiruvadi Thiyaanam).

“EnnIruKan KaalUmathu PerunThavamEp
Bhuvanathil YaarThaan Seivar
Munniruvar Kaanaamal Alainthanaraal
InugKaana MuyalaaNinraar
Nannirubar Tholuthethum Ambalathae
Oridathoor Naal Aadhitthar
Panniruvar OliMaatrum ParaOliyaip
PaarthuUyarntheer Panbi Neerae” – Song 42

Explanation:

Oho my two eyes, no one can do great penance like you in this entire universe?! Why? It is because only in the pupil of our eyes, the Supreme Lord is available as divine light. Only because of this we can see with our eyes, catch hold, feel, realize and meditate on the holy feet. Because of this only Vallalar says that there is nothing equal to his eyes in this whole world. If we get to the place of the Lord we can get Moksha and Gnanam (divine wisdom) isn't!

In the ancient times seeking the Sivam (the divine light), Brahma and Vishnu went in search of feet and head of the divine light and yet they have not found it! Only on seeing Thillai can we see the Supreme Divine Light.

“Nannirubar” – means the good two who are ViyakraPaathar, Pathanjalai. These two good Gnanis humble and worship the Supreme Lord who is dancing as the divine light in the Thillai Ambalam. The Supreme Lord bestowed the boon of seeing the Celestial divine light in the Thillai Ambalam to the divine two. He will give the boon to us also. How? “Aadhithar Panniruvar” – Aadhithar means Sun and Panniruvar means “the 12” – Our Right Eye is the sun in our body and it has 12 divine arts of light. When we meditate on the divien light in the pupil of the eyes, the 12 divine art in the right eye will split and then unite with the divine art of light in the left eyes which is moon in our body. Our left eye is the moon in our body and it has 16 divine arts of light. One by one all the 12 divine art of light from the Right Eye (Sun) will unite with the 12 divine art of light in the Moon (Left Eye). The remaining four divine art of light will go inside and unite with the divine art of light in the Agni (Soul Spot which is in the center of the head and also called as third eye). This is the divine wisdom of the holy feet.

**“Sakthiyaam Chandiranai Sengathiron Uuduruvil
Mukthiku Moolam Athu” – Divine Poet Avvaiyaar**



[Meaning : Penetration of Moon which is Shakthi by the Red Sun is the base for Mukthi/Salvation]

The above song is what is Meditation on the holyfeet. In order to perform this meditation the eyes which holds the divine holy feet is the only way. This is the greatest secret of expereince of Gnana (divine wisdom). It is because of the mercy and compassion of TiruArutPrakasa Vallalar this humble being knew

this and is able to announce it to the world. In order to gain the divine supreme pleasure obtain the Tiruvadi Deekshai.

“Satrum Kaanaatha Kaatchiyai Naan Kandaen
Chitram Balathin Kanna” – Song 43

Explanation:

Vallalar got greater vision of majestic and beautiful things which can never be seen by doing any other meditation for any number of years. Where did he get all these beautiful visions? It is on the Chitrabalam which is the divine light of our eyes.

“Kaanaatha Kaatchiyellam Kannil Kaanumada
KaagaMada Pujandar EnaPerum Petraen” – Siddhar KaagaPujandar



Siddhar KaagaPujandar tells that one will get vision which are never seen before, in one's eyes and because of these vision he got the name of KaagaMada Pujandar. This siddhar is still living from the past millions of Kalpa.

“Elaam OthaathuUnara Unarthi Ullae Ninru” – Song 47

Explanation:

TiruArutPrakasa Vallalar by continuously doing meditation on divine light in the pupil of eyes which is called Tiruvadi Thiyaanam, got vision of greater divine things within him and also got supreme bliss and pleasure. Not only this he got to know everything in this world and also all the divine knowledge without asking or learning from others.

By the grace of Supreme Lord TiruArutPrakasa Vallalar was made to know and realize everything within himself. Because of the continuous presence of the Supreme Divine Grace Compassionate light within him Vallalar attained divine light body. Vallalar became immortal and attained the boon of Supreme Divine Deathless life.

We can also get this boon. In order for everyone to attain this divine deathless supreme life TiruArutPrakasa Vallalar is providing Tiruvadi Deekshai to the people. In other place also TiruArutPrakasa Vallalar sings to the Supreme Lord as “You taught me all the unknown arts”.

ThatThaa ThanathThathai ThaaVen rarangan raniNadippaa
ThatThaa ThanathThathai ThaaVen rarangan raniNadippaa
ThatThaa ThanathThathai ThaaVen rarangan raniNadippaa

ThatThaa ThanathThathai ThaaVen rarangan ranachSollumae – Song 55

Explanation:

This Song “ThatThaa..” is sung during rhythmic dance sequence.

In Tamil Grammer this is classified as “Eaga Paadham” in “EraiKavi” with four same stanzas denoting 4 meanings. The first line of the Song denotes that the matchless Single Supreme Lord is dancing in Arangam and hence he is called Arangan. Arangam means Common place and Arangan means the dancing Lord of Arangam.

The **Second Line** is asking the Lord “Oho Lord dancing in Solitude please let me know and realize the meaning of your dance”.

The Third Line is pleading the Lord “Oho matchless supreme dancing Lord, i will ever rest in Arangam please give me your matchless feet”

The Fourth Line is pleading the Lord “Oho Lord give me a Solitary Seat under your holy feet and make me to sit in it”.

This song is an example of Sweetness and greatness of TiruVarutpa Song by TiruArutPrakasa Vallalar.

“Immai yaraiyanaiya VeSura Maatharumaa
Immaiyumai yimmaiyaioo enseitha - thammaimathan
MaaMaaMaa MaaMaaMaa MaaMaaMaa MaaMaaMaa
MaaMaaMaa MaaMaaMaa Maa ... ” Song 56

Explanation:

Will my mind get rid of desires and become free from the karma got because of the actions (Vinai) committed in this birth and avoid going again in the womb? Will the pain of the Karma Subside? Will it raise again from the effects of Karma of this and other births.

Six “Maa” in Tamil denotes AaruMaa (Aaru means Six) meaning “Will it Subside?” and also can be pronounced as AruMaa meaning “Will It get Rid of?”

Seven Maa in Tamil pronounced as EluMaa meaning “Will it raise again?”

This song again is an example of Sweetness and greatness of TiruVarutpa Song by TiruArutPrakasa Vallalar.

“AaviYee rainthai Abarathe vaiththothil
AaviYee rainthai Agatralaam - Aaviyeer
Ainthuralaa maaviyee rainththaralaa maaviyee
rainthidalaa Moorirando daainthu ..” - Song 57

Explanation:

Aavi means spirit or soul. Yeerainthu when split as Yeer + Inthu becomes 2 x 5 which is 10. So AaviYeerainthu denotes Soul at 10. 10 is represented as Tamil letter “Ya”. “Aa” first tamil letter denotes 8 and “Vu” Tamil Letter denotes 2. By keepint the letter Ya over “Siva” (Abaram) it becomes SivaYa. By reciting “SivaaYaa” one will overcome the danger. Danger is represented in the second word “AaviYeerainthu” which now to be split as Aa + Irainthu ($5 * 2 = 10$) = Aabathu denoting danger. “ViYeerainthu = Vi + Irainthu = Vi + 10 (Pathu) = Vibathu. Vibathu indicates calamity.

Irainthu = Pathu = Bhakthi = Devotion causes the calamity to change. Our soul in order to take birth again can get immersed in the five impurities. In order for the soul to attain PathaMukthi and ParaMukthi (absolute bliss) it is enough to rest in the divine light of eyes which are the holy feet of lord which will enable us to catch hold of Soul.

This song is also a great Spiritual Song. There is no one equal to greatness TiruArutPrakasa Vallalar and nothing comparable to TiruVarutpa.

16. TirukKuripu Naatam

Aatruck KePirak Keetruk kaeSadai
Aakich Sevadi Thooki Aaruyirp
Petrukkae Nadippaai Manimanril Perunthagayae
Sotruk kaeIthanch Sollip Pethaiyar
Sulal Vaaythuyar Sulnthu Metriskaik
Kaatrakkae Karangkaaych Sulanraenaik Karuthiyo

Meaning:

In the common hall of the Pupil of the eyes the Supreme Lord who has half moon and Ganges in his hair is dancing by lifting his one leg for the purpose of the uplifting the soul. It is definitely to uplift the soul you are dancing by lifting your reddish holy feet.

This humble being lives in this world by acting and also by speaking so many things just for the sake of food. Kindly forgive this humble being and take in your shelter and protect me. This humble being is like a dust that is caught in the storm. Kindly save and guide me.

17. ThanithTirup Pulambal

Thingal Vilangum Sadaiiththaruvaith
Theempaar Suvaiyaich Senthenaich
Sengai Maruvum SelungKaniyaich
Seeraar Mukkat SengKarumbai
Mangai Malaiyaal MananthaPeru
Vaalvaip Pavala MalaiThannai
Engal Perumaan ThanaiAntho
Ennae Ennaa Thirunthenae

Explanation:

The Left Eye is the one which contains the spiritual divine arts of moon. This has the sweetness of the tasteful neonatal milk and honey for the one doing Penance (Thavam). With reddish hand Sivam unites the ripened fruit. That is nothing but our 3 eyes containing Sun, Moon and Agni. The Supreme Lord Siva who married Goddess Paarvathi the daughter of Mountains is like a reddish mountain. I have lived my life without thinking the greatness of the Supreme Lord Siva.

18. ParamaRaasiyam

VithiEa laamVilak kenaVilak kiduven
vilakke laangKondu VithiEna Vithippen
NithiEa laamPera NinaithThelu kinren
Nilame laangKoolum Ninaippuru kinren
EthiEa laamVeruth titaSir rulai
InPe laangKola EnniNin rayarven
PathiEa laangKadan thevvanam Vuyven
Parama Raasiyap ParamParap Porulae

Explanation:

Oho Lord , object and essence of Supreme Spiritual race in Supreme spiritual abode , this humble being will modify the life rules as per my whims and will call the modified rules as the true rule. This

humble being desiring and trying to acquire all the worldly wealth. I am also thinking of having the whole world under me. This humble being is also hankering after lowly pleasures which the renounced ones hates and keep off from them thinking those lowly pleasures as great and suffering because of it. If this humble being is like this then how do get to the spiritual divine space by crossing over the registered karmas and attain the holy feet.

19. TirupPugalchi

TiruVulan Theriyen Thiagaipuru kinren
Siriyarir Siriyanen Vanchagak
KaruVulak Kadaiyen Paaviyen Kodi
kanmank Guranganen Antho
Veruvuru Kinren Anchal en rinnae
Virumbi Aatkolluthal Vendum
MaruVuMaa Karunaip Perungkadal Amuthae
Vallalae EnPeru Vaalvae

Explanation:

Oho Supreme Lord i do not know your holy intention. So this humble being is getting deluded and amazed. I am smaller than the smallest. With hatred in the heart and with hostility this sinner is indulging in actions. This humble being is like a monkey with cruel stone like mind without any compassion. Because i possess all these bad qualities i am fearful. Oho Supreme Lord please provide refuge to me and remove my fears and give salvation to me. Oho Supreme Lord, you are the one with ocean of compassion and mercy and you are my higher blissful life.

20 TiruMaruntharul Nilai

PanagaAnaith TiruNeduMaal AyanPotrap
Pulavarelaam Parava Ongum
KanagaMani Ambalaththe PeriyaMarun
Thonrirukkak Kanden Kanden
AnagaNadath thathuSachChi Thaanantha
VadivathuPe rarulVayn thulla
Thenagamamarn tiruppathellaam VallathuPer
Natarajan Enba thamaa

Explanation:

Lord Vishnu who sleeps in the bed of snake and the Lord Brahma with four faces praise him, great poets sing about him with joy and delight, i saw this higher spiritual medicine which removes the

distress of our births in the higher golden hall (Ponnambalam) in the revealing golden bead. I saw with my eyes and felt great bliss. Do you know which is that Medicine? It is him who is dancing blissfully with form of making strength in to divine intelligence and divine bliss. He is the one with vast and infinite grace. He is one with full of compassion and full of Love and he is the one who is sitting within my consciousness and he is the Lord Natarajan.

21. Tiruvarul Vilaasam

AandavanNee AagilUnak kadiyanumNaan Aagil
Aruludaiyaai Inriravil ArulIraiyaa Vanthu
Neendavanae Mudaliyarum Theendarithaam Porulin
NillaiKaati AdiMudiyin NeriMuluthum Kaati
Veendavanae KaalaiyilNee Vilitthavudan Eluthu
VithiMudiththup PurithiIthu VilangumEnap Pugalvaay
Thaandavanae ArutPothuvil ThaniMudalae Karunaith
ThadangKadalae NedunThagaiyae Sankaranae Sivanae

Explanation:

Oho Supreme Lord you are the one doing the dance of grace for all in the common hall. You are the Single Supreme First. You are the Ocean of Compassion and mercy. You are as the divine spiritual light that is lengthier. Oho Sankara and Siva! If you are my Lord then i am your servant isn't?! Oho Supreme Lord you as divine spiritual light have grown lengthier and higher inside me. You have shown and made me realize the true thing which is the pupil of the eye. Let this humble being when i wake in the morning realize that the Supreme Lord came as Gnana Guru in the night and given his grace and act accordingly. Lord ThiruMaal(Vishnu) and Lord Brahma did not get the chance to see the Jothi of holy feet and holy head. But this humble being was made to realize them by the Supreme Lord himself and thinking and thinking about this let me raise higher in spiritually and attain salvation.

“TiruNeriMeith TamilMaraiyaam TirukKadaik Kaappathanaal
TiruVulangKaati” .. Song 2

Explanation:

In order to get clarity of divine wisdom (Gnanam) one has to see the anklet wearing holy feet of dancing supreme Lord. The holy rule of the Supreme Lord is what is said to us through divine songs of Thevaaram, TiruManthiram and TiruVaasagam. The saints have given these great books for us to realize the Divine Truth. These scriptures talk about Mei Porul (Truth) and let us realize it , raise ourself and attain salvation.

22. Siva Chidambara Sangeerththanam

Uлага MuchSaara Saramum NinruNin
rulavu kinraPer Ulagam Enbathum
Kalagam InriEng kanuni rainthaSir
kanamVi langSir Kakanam Enbathum
Ilaga Onriren DenalAa ganrathor
Inaiyil Inbamaam Ithayam Enbathum
Thilagam EnraNang KuruChi dambaram
SivaChi dambaram SivaChi dambaram

Explanation:

The one that is called as universe containing and sustaining all the movable and immovable things, the one that is called as *GnanaGaasam* (Spiritual Divine Sky) which contains the explanation of glory and which is filled everywhere without any disturbance, the one which cannot be explained or termed as one or two and which is incomparable bliss giving stable Eyes having Sun Rise and Moon Rise in it and for all these Pupil of the Eyes becomes the cherished central one and is called as Guru Chidambaram.

The Divine Light in the tiny place in the center of our eyes acts as Guru and it is what is there as Sivam in SivaChidambaram. This Sivam in Siva Chidambaram is praised here.

23. Sivagaamavalli Thuthi

Arangkaaya ManaMaayai Alakkar Aalam
Ariyaamal Kaaliting Kalunthu kinren
Irangaayo Sirithum Uyir Irakkam Illaamal
EnManamo NinManamum Iraivi Unran
UrangKaanum ArasiyarKol KodungKol Aanaal
Oodi Engae Pugunthervaruk Kuraippa thamaa
ThirangKaanaap PillaiEnath ThaayVi taalae
Sivagaama valli enum TheivathThaai

Explanation:

Our Mind which is like an island is surrounded by Sea of Maya (illusion). Without knowing the depth of this sea of maya i have got in to it and getting immersed. Oho divine mother please show at least small amount of mercy to me and provide me your grace. Oho divine mother your mind is not like mind which does not have even small amount of compassion on souls. You being the mother of all souls is indeed the form of compassion. You are the one who is ruling the Kingdom of Lord. If your sceptre of justice becomes sceptre of injustice where can i go. But that will never happen. This humble being who is in delusion and filled with ignorance is your child without any strength. Oho my mother do not forsake me. Oho divine mother goddess as Sivagaama valli.

24. Siva Param Porul

Uruthi ranTiru maalAyan OppaMuk Gunamaai
Iruthtal InriAk Gunangalai EnrumAan darulung
Karuthtan Aagaiyir GunesanAk Gunavigaa raththir
Poruththa Minmaiyan Aagaiyaal PugalGuna ragithan

Explanation:

Based on three divine forms of Brahma, Vishnu and Rudra three qualities of satvik, rajasik and tamasic characters were there and these three qualities function all time Lord Siva is the Ruler of them and hence Lord Siva is called “Gunesan” and for Lord Siva there is no split or difference in three qualities and hence he is also called as *Gunarakithan*.

Of these three qualities sathuvam or satvik will give form of pleasure, tamasic will give form of affection and rajasik will give form of grief.

Lord of 3 qualities is called as “Gunesan”! One who is without any qualities is called “Gunarakithan”! One who is beyond qualities is “Gunaatheethan”!

Vedantham , Siddhantham and all other things tell the Siva ParamPorul is what is as that and that is our God. That which is Sivam massive infinite divine light Paramathma is what is as Small divine light and is as Jeevathma. That is what is as divine light inside us in the needle tip size hole in the centre of the pupil of the eyes. This is Siva Paramporul. True Thing (Mei Porul).

25. Nataraasa Alangaaram

Irandaie Kaarkai Muganthantheer
Inba NadanchSei Perumaaneer
Irandaie Kaarkai MugangKondeer
Ennae Adigal Enruraithaen

Irandaē Kaarkai MugamPudaika
Irunthaai EnaikKen ringaeNee
Irandaē Kaarkai MugangKondaai
Enraar Manril Ninraarae

Explanation:

This song also is a great spiritual secret.

First Line – *Irandaē Kaar Kai Mugam Thantheer*. This conveys that the Supreme Lord has given two legs and two hands in our face!? How is that?! In our face our two eyes are the two legs of the Supreme Lord. The Same two eyes were our two hands. This is the Pari paasai (Code Words). Our eyes which are the holy feet of Lord is also there as two hands for us.

The Second Stanza read as “Irandaē Kaal Iimugang Kondeer”. The meaning of this stanza is the two holy legs of the Supreme Lord has five faces. We have only one face isn’t?! Here five faces denotes five basic elements (Pancha Bhutha). Our two eyes which are the lotus feet of lord is made of all five basic elements. In two eyes Five faces denotes this fact.

The Third Stanza read as “Irandaē Kaal Kai Mugam Pudaikka”. The meaning of this stanza is the Supreme Lord’s two legs – holy feet were our two hands. If we feel and realize the divine light in the eyes and do penance our handface – hands in the face which were eyes will become reddish and swell. It will swell slightly.

The Fourth Stanza – “Irandaē Kaal KaiMugam Kondaai”. Kaal in Tamil denotes Leg as well as quarter (1/4). Irandu means two and here Irandaē Kaal means $1/4 + 1/4 = 1/2$ half. Meaning in the half – in the middle that is in our face by planting our hands if penance is done then our face will blossom. The flower of our eyes will blossom.

Oho Supreme Lord dancing in bliss in the holy feet. I realized it is the true thing (MeiPorul) containing divine light. In the pupil of my eyes you are as divine light – holy feet for my sake! why? In order for me to know, realize, unite and attain your state.

Incomparable secret of divine wisdom (Gnanam) is bought out in this song by TiruArutPrakasa Vallalar Ramalinga Swamigal. People reading this will attain Gnanam. People who hear this will attain bliss. People who do Penance will attain divine deathless great life.

26. PaangiMaar Kanni

“Ambalathil Aadukinraar PaangiMaarae – Avar
AatangKandu NaatangKondaen PaankiMaarae”

Explanation:

Ambalam indicates temple and the other meaning for Ambalam is exposed. The Supreme Lord is in the temple within us in the tiny needle tip size hole in the centre of the pupil of our eyes. He is available

himself here as tiny needle tip size divine fire. Not only he is exposing himself to everyone in the place where everyone sees ie as divine light in our eyes. The divine light in our eyes is standing and dancing. I saw the dance of this divine jothi and with happiness and bless i kept seeking it oho my friend.

“Karpalithu Kalanthaarae PaangiMaarae – Inru
Kainaluva Viduvaaro PaangiMaarae”

Explanation:

Karpalithu here denotes he destroyed my *Karpanai* (imagination). Because of the desire on lord and because of doing penance we would have kept so many thoughts and imaginations. The Supreme Lord will destroy all these thoughts and imaginations and will show himself to us as divine Jothi and will overwhelm us with his grace. The Supreme Lord is divine jothi beyond imagination. He will destroy our imaginations which were got because of us going with the whims of the mind and will protect and grace us. He will never forsake us. We Soul are of girl feature. The Supreme Lord alone is Purusothaman (Supreme Husband). Overwhelming of Jeevathma by Paramathma is bought out Vallalar in this song. The Supreme Lord is beyond our mind, words and body. That is why he is removing all the imaginations of our mind by giving us the divine light and then sheltering us. The Supreme man Paramathma uniting with the us who are Jeevathma is what is called as KanniKalithal (Losing Virginity). This is the Secret of Jeeva Brahma Ikiya Vedantham. This is divine spiritual wisdom (Gnanam).

27. Vennilaak Kanni (Garland of Songs for White Moon)

“Thannaiyarin thinbamura Vennilaa vea – Oru
Thanthiranee Solla Vendum Vennilaavea”

Explanation:

We can experience true pleasure , happiness and bliss only if we realize ourself. Only the One who has realized himself can realize the Supreme Lord. One should definitely know about himself and know the answer for the question “who am I?”. The purpose of our human birth is for this only. Who am I ? I am soul – Athma. Why did i take birth? Why am i living this life? How many years will i live! What is all that which i see in this world. One can get answers to these question only after realizing himself and knowing “who am i”.

What does TiruArutPrakasa Vallalar Ramalinga Swamigal is saying in this song? One has to experience bliss by realizing oneself. He is asking the white Moon (Vennilaa) to tell him a trick for self realization! Did Vallalar not get any others to ask this question? Why is he asking the White Moon? This is sukshma (Subtleness). Secret of Gnanam. If one wants to realize himself and know “who is he” then the way or trick for this can be obtained only from white moon! Through White Moon only one can realize himself. How? White Moon – Chandiran – Mathi – Left Eye – Shakthi – Vu. Our left eye shows the way for the state of Gnanam. That is the trick! Sutchumam.

**“Sakthiyaam Chandiranai Sengathiron Uuduruvil
Mukthiku Moolam Athu” – Divine Poet Avvaiyaar**

[Meaning : Penetration of Moon which is Shakthi by the Red Sun is the base for Mukthi/Salvation]

The White Moon which is also Shakthi when penetrated by the divine light art of the Sun from the Right Eye all the divine arts in both the eyes will be united which will increase the divine light within us and we get Gnanam. Me – Athma – Pranam – Jeevan What is this? In What state it is? Where is it? What is it doing now? We can know and realize all these! For this only we are doing Thavam (Penance). After getting Tiruvadi Upadesam and Tiruvadi Deekshai we can be just there without doing anything and get divine wisdom (Gnanam).

All the four vedas convey this divine wisdom (Gnanam) only. 18 Puranas , all the Upanishads, epics and the teachings of all the great saints convey this wisdom only. Bible, Quran and TiruVarutpa all convey the divine feet of God. The ways to attain this is what told in detail in all these scriptures. “Who am i”, this is the first divine wisdom (Gnanam) one has to know. Only the One who knows this becomes eligible to realize and attain the Supreme Lord. There is no other way. This is the single way to attain the One and Only Supreme Lord. First of all our Saints and Gnanis have given us a small technique to know “Who am i”. It can happen only through the white moon which is our Left Eye. Shall we see what is that technique?

Our Left Eye is the Moon. Our eyes are of three parts of Outer White Part, Iris and Pupil. In the centre of the Pupil of the eye there is a tiny hole of the size of needle tip. Inside this needle tip size hole there is needle tip size divine fire. This needle tip size hole containing needle tip size divine fire in the center of the pupil is covered by thin membrane. This thin membrane is what one has got based on his Karma and is made of three impurities (MumMalam). Based on one’s Karma this veil may be harder or softer. This is the state of our Eyes!?

This Karmic veil is got and grows because of our seeing. Why? Our karmic accumulation is what is as thin veil covering the needle tip size hole in the center of pupil of eyes. Our Mind functions from there. Based on our Karma our mind flows here and there. That is its nature. If it goes on like this and if we also acts as per the whims of our mind then our karma keeps acting and it will increase or decrease. What is the solution to this? How can we get rid from the clutch of our Karma.

Our saints and Gnanis have shown us a way for this only. One Gnani Sings like this “You have got this body based on the fruits of your karma”. Siddhar Tirumoolar also tells the same as “your body that is got is equivalent to your karma”. Saint Thayimaanavar also confirm this as “Only our two karmas (Good and Bad) is what clings to us and follow us and there is nothing else other than this oho my Supreme Lord”. So the truth that is expounded by all the Saints and Seers are Same which is “The reason for our birth is due to our Karma and our life and fate is determined by our Karmas Only”. What we call as Fate or prarabdha is this only.

A Human who has taken birth based on his accumulated karmas will have his mind which functions as per his karmas. Please remember the statement from the great Saint Women Poet Avvaiyaar **“Do not go as per the whims of your mind”**.

A human who is born because of his karma leads the life as per the whims of his mind. Because of this karmas and sins are getting accumulated and this itself becomes the seed for another birth. What is way to get rid of this? What is the way for this birth to attain a good state? What is way to avoid another birth? What is the way to lead a good life and get rid of death?

The Only answer for all these Questions is to realize ourself and through it know and realize the Supreme Lord who is also as our soul and attain upliftment.

Our Saints, Siddhars and Gnanis have given us a trick/technique for this also. In our body left eye is moon and right eye is sun. Only by clearing the screen of karma which is covering the needle tip size hole present in the two pupil of our eyes we can see the divine jothi within us. Our mind will keep on working and it will not be silent! If our mind acts Karma will act and generate new karma. If Karma is present birth is certain. Only when the karma is got ridden off our birth and death cycle will cease. Only way for this is the screen of karma has to be torn off. How? This is Sutthamam! In order to remove this karmic screen we have do Meditation. How? Our Mind will not stop but we should be still (Quiet). Is it possible? It is not possible for us! But Possible. That is the technique or trick. We have to put our ever working mind in the Holy feet of Lord which means mind has to be kept in the inner light present in the needle tip size hole in the pupil of our eyes. We need not do anything. Just be there in this divine light and do nothing. If we keep our outgoing mind in our inner self it is sufficient. If we are quiet (Summa Iru) it is sufficient.

In order for us to do this Penance we have to get Tiruvadi Upadesam and Tiruvadi Theetchai from a qualified Sarguru. Sarguru will feed in our eyes – holy feet the divine consciousness of divine light. If you just stay in this feel of consciousness we will succeed. Inner Pooja also called as “Maanasa Pooja” is to place our mind in the holy feet. Seeing our mind not going out by uniting it with Divine light is “Inner Worship” or “Aga Valipaadu”.

Keep our mind in the eyes by keeping it planted in the holy feet by thinking, feeling the consciousness and with tenderness is the holiest penance. Come and we will show and make you realize how to do penance! Realize it and do penance and know yourself and then the supreme lord and attain Mukthi. By this penance Divine Light body and divine greater deathless life can be attained. This is divine wisdom (Gnanam).

The demon in us which is our mind should be put in the holy feet of the Supreme Lord and surrender to him. We cannot even move a small spec of dust. Without him not even a single atom can move. If we **“Just be there in the divine consciousness and do nothing (Summa Iru)”** it is enough. In order to attain Gnanam and know thy self “Summa Iru”. This is the Gnana Upadesam conveyed in silence to this world by the Supreme Lord as First Guru Lord DakshinaMurthy. The Supreme Lord as Lord Muruga conveyed this wisdom of “Summa Iru” to Saint ArunagiriNathar by his voice. So to attain the Supreme Lord the Supreme Lord himself has given the teaching of “Summa Iru”. Can a human give any other teaching greater then this!? Think oho people!

Only a person who have got Tiruvadi Deekshai can be “Summa Iru”. Come and get Tiruvadi Deekshai. Come to Kanyakumari to know the state of “Summa Iru”.

In the KanyaKumari district in the town of thuckalay there is a great saint called “Gnana Kadal Peer Mohammed” who attained divinity. He has given a great spiritual treasure in this book “Gnana Pugalchi”. In this book in 316th Song and in the 4th line he is conveying the same wisdom as “**Kaaniru Paarvai Padalathai Neekunnaik Kaanbatharkae**”. The meaning of this song is “Oho Lord remove the Karmic layers in my two eyes in order to see you”. So we can understand that the divine experience of all the Gnanis, Siddhars and Saints were one and same. From this we can conclude that all the great Saints have did penance by meditating on the single Supreme Lord only. **This is Sanmargam**. If all the people of this world are children of the Supreme Lord then we are all brothers and Sisters only right. Only One Clan and Only One Lord.

28. Muraiyeetuk Kanni (Songs of complaint)

“Patru NinaithThelumip PaaviManath Theemaiyellaam
Utru Ninaikkilenak Kuduruvip Poguthadaa” – Song 1

Explanation:

Patru – Attachment – Karma. Karma is the one that is attached and clinging to our soul. When we do penance by thinking of our karma i.e with our mind thinking of the divine light in the pupil of the eyes, our karmas that are clinging to our soul will raise through our mind. But because of the penance that we do – by steadily focusing inside the pupil of our eyes and by constantly seeking and looking steadfastly the divine light the karmas will penetrate and go inside and fall in the divine light. By falling in the divine light the karmas will burnt off and we get rid of our karmas one by one. The benefits that we obtain by doing meditation on the holy feet is clearly bought out in two lines by TiruArutPrakasa Vallalar. All the impurities caused by the mind is due to the Karma. In order to get rid of Karma think within steadfastly.

29. Tiruvadi Kanni (Garland of Songs for Holy Feet)

“Minnidaiyaal Kaana VilanguManri laaduginraai
Ennudaiyaa younra ninaiyadithaan Novaathaa” – Song 1

Explanation:

In order for the Goddess Shakthi having lightning like waist to see and for all of them to see you are dancing and shining as divine light in the pupil of the eyes. Oho my Lord , my soul , Sivam you are dancing continuously without any break, will your holy feet not pain?! TiruArutPrakasa Vallalar Ramalinga Swamigal – ocean of compassion is kindly asking the Supreme Lord will his holy feet not pain due to continuous and uninterrupted dancing!

“Selvamae Unran TiruMeni Novaathaa” – Song 11

Explanation:

The wealth of us is the divine light in the pupil of the eyes. The Supreme Lord is the highest wealth got by us of all our wealth. In this song also TiruArutPrakasa Vallalar is asking with affection to the Supreme Lord our greatest wealth whether his body not pain because of his continuous uninterrupted divine dance.

30. Peranbuk Kanni (Songs of Greater Spiritual Love)

“Katrathenrunch Saagaatha Kalviyenru KanduKondun

Arputhach Sir rambalaththi lanbuVaithen Iyyavae”

Explanation:

Oho Supreme Lord – You can accomplish all the things – You are present everywhere, oho Supreme Lord of divine infinite grace light i came to know about you and about me through Sarguru via Tiruvadi(Holy Feet) Upadesa – MeiPorul Upadesa and Tiruvadi Deeksha. Because of Tiruvadi Upadesa and Tiruvadi Deeksha i attained the state to know and realize you and me. Through this i will attain the state of not being born again. In this birth only i will attain the state of never dying. Sarguru gave the divine wisdom of Tiruvadi (Holy Feet) to me which will prevent death. Because i learned this spiritual education of deathlessness i got happiness and bliss. This also has given me great delight. Your two holy feet which are as my pupil of the eyes is responsible for me to learn this and because of this i kept great love in my two eyes. Our Pupil of the eyes are *Chitrambalam* meaning small hall for everyone to see. *Perambalam* is greater place and that is vast space. The divine light dancing inside the pupil of the eyes is Sivam. The place where sivam dances is *Ambalam. Chitrambalam*.

If we keep love in the divine light in the pupil of the eyes with constant thinking, feeling and with tenderness our inner light sivam will get mercy on us and will give us his darshan. He will give us great bliss. There is no other great boon than this.

31. Natesar Kummi (Rhythmic Songs of Dance for Dancing Lord)

Kommiya dipPengal Kommiyadi - Iru

KongaiKu lungavae Kommi yadi

Nammai yaalumPon nambala Vaananai

Naadik Kommiya diyangkadi - Patham

Paadik Kommiya diyungadi.

Explanation:

Kummi Paatu is the song sung by girls. These songs were sung by clapping their hands. In our house when we wash our cloths we tell to wash by striking it well and hard. isn't?! Kummudal means

joining or uniting. In outer world Kummudal means clapping the hands rhythmically and dancing round and round. In Inner Self (Agam) we have seen the meaning of hands for us is the pupil of the eye. Kongai means hold hand – our eyes are like that only. In outer world girls we go round and round and dance by clapping the hand rhythmically. Our Pupil of the eyes are rotating outside. After getting Tiruvadi Deeksha if we keep the divine consciousness in our eye and do penance the pupil of the eye which is rotating slower will start rotating faster and this is the dance. The divine jothi inside will also start moving and this is called inner dance. So everywhere there is dance! We are all Souls – We are all women spiritually and hence the song tells to agitate the hands. When the pupil of the eyes start rotating faster it will shake and agitate.

The Supreme Lord who is ruling us Paramathma and he is dancing in Ponnambalam (golden hall) as Lord Natarajan. Seek him – Seek the divine light in the pupil of the eyes and do penance. Think and realize the greatness of the Tiruvadi (holy feet) and do penance. All the divine songs of Vallalar's Arutpa contains the blissful experience in the state of divine wisdom (Gnanam).

33. Thendanitten (Surrender on the Holy Feet)

Thendanitten nenru solladi – swamikunaan

Thendanitten nenru solladi

Thandalai Vailangun Thillaith ThalathirPon nambalathae

Kandavar MayangaVedang Kattiyaadu kinravarku

Explanation:

Oho my girlfriend tell my master – my Lord who has overwhelmed me this humble beings respect. We Souls – Jeevathma are all girls and only the Supreme Lord is Man – Param athma. The Lord is the perfect husband for the Souls and hence he is called Purusothaman. We Souls – Jeevathma in order to attain our husband Paramathma this song is sung. In the Conception of Hero and Heroine this song is one of the many songs sung by TiruArutPrakasa Vallalar.

In the guise of Sivam Lord Natarajar is dancing in the place of Ponnambalam in the town of Thillai which is surrounded by beautiful garden. Our Pupil in the eye is the beautiful one. That is in the space surrounded by beautiful garden. In the center of it and inside the entrance of the tiny needle tip size hole in the Ponnambalam the divine light (Sivam) is dancing. This is the explanation in Gnanam.

34. Innum Thayavu VaraVillaiyaa (Still You got no Compassion on me?)

“Innan ThayavuVara Vilaiyaa – UnakKenMeethil
Enna Varmanch Solaiyaa”

Explanation:

Oho Supreme Lord you have not shown even small amount compassion and mercy on me! why? Why do have such thoughts on me? What is the anger that you have on me? Please tell.

“Kondu KulamPesuva Rundoo Vulagilengal
Guruvae Guruvae – GuruvaeEyenralaravum”

Explanation:

The custom and practice of this world is , after you marry a girl it is wrong to talk about the backgrounds of the girl like her *Kulam, Gothiram and Suthiram*. Similary Oho Supreme Lord you have overwhelmed this humble girl and like the custom of the world you should not consider my faults. Oho my Guru – Supreme Lord you should not stop from giving your grace to me. Oho my Guru – my Supreme Lord – my master please bless and give me your grace.

35. Vinaa Vidai (Question & Answer)

Aagamamu Maaranamu MarumPorulena RoorungKuraitha
EgaVuru VaagiNinraa rivaraarSol Tholzhi
MaagaNathi MudikKaninthu ManiManru lanavaratha
NaagaMani MiliraNada NavilVaarKaan Pennae

Explanation:

Vedas, Aagamaas praise him as rare and excellent wealth and truth and throughout the world he is there in same form! Who is he? Tell me my friend ! The friend replied “He is the one who has Ganges in his matted hair and all the times he dances in the hall of bead having shine of NaagaMani (Rare glittering stone said to be got from the poison of snake). He is none but Natarajan – Sivan”.

All the Vedas and Aagamaas tells us that the truth in this world is the divine light in the pupil of the eyes which in Tamil is called *MeiPorul*. Divine Light shining in our eyes is Sivam. The movement of this divine light is called divine dance. NaagaMani is a precious ruby which shines and glitters by the poison. The poison in us the karmic layer which covers the needle tip size hole in the centre of the pupil of the eye. All the divine secrets were bought out here.

36. Natraai Kavanrathu (Sadness of Good Mother)

TiruVarut Punithai MagilaNin Raadum
ThillaiMan ralakanaeEnbaal
MaruVarut Kadalae Maanikka Malaiyae
MathichSadai Vallalae Enbaal
Iruvaruk Kariya Oruvanae Enakking
kiyaarThunai Ninnalaa thenbaal
VeruviUt Kulaivaal Vilzhikaneer Thulippaal
Veythuyirp paalEnran Minnae

Explanation:

For the happiness of Holiness Personified graceful Goddess Shakthi Sivagaami's, oho the most beautiful Lord Natarajar you are dancing blissfully in Thillai. The fragrance of the supreme lord is that of divine holy camphor. The Supreme Lord is Ocean of Grace. He is the Mountain of precious Gems. He has the white moon in his matted hair. He is the Philanthropist of Grace. He is greater than the great Tirumaal (Vishnu) and Brahma. He is the rarest of the rare. Oho my Lord there is none other than you for my protection and company. The girls (Soul – Jeevathma) while doing penance were disconcerted with their the mouth babbling , tongues slipping , tears flowing from the eyes and breathing heavy.

37. Sallaaba Lagari (Wave of Pleasant Conversation)

Sundara Neerani Sundarar Nadanath TholilVallaar
Vandanar Ingae Vandhanam Enraen MaathaeNee
Manthanam IthuKel Anthanam IlaNam Vaalvellaam
Antharam Enraar Ennadi Amma AvarSuthae

Explanation:

“Sundara Neerani Sundarar” – The beautiful one who is adorned with beautiful holy water. Our Pupil of eyes in which tears flow is the beautiful thing. Because of the shining of divine light in the pupil of the eyes our eyes glow. The shining divine light in our pupil of the eyes is the beautiful one. He is Sivam. He is ever dancing. He will always keep dancing. Because of me doing penance he came before me and gave his beautiful darshan. I gave him my respects. Vandhanam has two meanings one is giving respect and other here denotes “You have come here”.

Sivam-Divine Light came and told the girl (Souls) “Hear and Know this secret. Our life is not permanent and all are illusions (Maya)”. The Secret conveyed by the Supreme Lord to the Vallalar is being told to us by Vallalar here as “Oho Humans this world is temporary and hence you do not give your attention and importance to it. You unite with the Supreme Man (Supreme Lord) and attain great pleasure and Mukthi”. This is the divine secret.

38. Thalaimagalin Munnamudibu (Eldest Daughter’s First Decision)

Veruthuraithen Pilaigalaam Poruththarural Vendum
Vilangunkarivuk karivaagi Meipothuvil NadipPooi
Karuththuraithaar Thamakkumarul Kaninthuraikum Periya
Karunainedung KadaleMuk Kannongu Karumbae
Maruththuraippa thevanArulNee Valangukinum Anri
Marunthidinum UnnaiAlaal MatroruSaar Bariyen
Seruththuraitha Uraikalellaam Tiruvarulae Enru
Sinthippa thallaamal SeivagaiOnr rilaenae

Explanation:

Oho Supreme Lord, this humble being with heartedness without knowing and realizing you have committed various wrong doings. Oho my Supreme Lord kindly bear this humble being and provide your grace and mercy to me. Oho Supreme Lord you are the knowledge of the knowledge and as the divine light in the common hall of pupil of the eyes. You are as the dark flower (Our Eyes) and also as Sun , Moon and Agni in our three eyes. You are as the ocean of grace. You are the one who gives compassion and grace even the atheist you always talk ill of you and deny you. Oho my Supreme Lord whether you provide grace to me or not this humble being has none other than you! I have completely surrendered to you. All the actions are yours only. The harsh words that i spoke out of my anger were also your’s deed. There is nothing that is mine. So kindly bear this humble being , protect me and provide your blessings and grace to me.

39. Vetkaik Gotthu (Bunch of Desires)

VinPadaitha Politrillai Amabalaththaan Evarkkum
Melaanaan Anbarulam MaeVuNata rajan
PanPadaitha EnaiAriyaa IlamParuvan thanilae
ParinthuVanthu Maalaiyittaam Paarththariyaan Meettum
PenPadaitha Pengalellaam Avamathithae Valathu
Pesuginraar Kusukinraen PichchiEnal Aanen

KanPadaithum KuliylVilak GanakkumUndoo Avanran

Kanakkarinthum Viduveno KandaaiEn Tholzhi

Explanation:

The Sky – Vast Space is created by the *Thillai Ambalavaanan* Lord Nataraja. He is the highest of the higher. Greatest of the Greats. He is the beginning. The place where he dances is the beloved devotees conscience. Which is the Conscience (*ullam*)! – In the center of the pupil of the eyes he is as divine light. That is my conscience. That Supreme Lord Who is *Suyam Jothi* (divine light without any other source to it) having divine jothi as his form came to this humble being with love and overwhelmed me in my small age itself. Because of his love and grace this humble being is able to sing soul stirring divine songs from the young age itself. The Supreme Lord also adorned me with garland and took me (soul) as his bride. He himself came and took this humble being as his refuge. But after that i could not see him at all! What will i do!

Who are we? Women created Women! right?! Who is our creator? We are Jeevathma (Soul). We are given birth by our mother – Women. All humans are Jeevathmas. So we are all Women given child – girl child. All the girl Childes because of their ignorance are making fun and teasing me without knowing my state. Because of that i felt ashamed. Infact i have become almost mad on you. My Love on you has increased so much. Can we fall on a hole despite having eyes? Our Karmas will push us in the deep ruined hole. Without getting depressed and distressed i have always had firm faith and surrender in the holy feet of Lord and hence my Supreme Lord will protect and grace me. We will face hardships because of our Karma. Because the Supreme Lord has taken me as his refuge he will save me and i have firm faith on him. Hence i will not face any greater difficulties. My Supreme Lord who is like Ocean of Grace and who is my husband who has garlanded me in my small age even though he is as Stone i consider him as my dear husband. In the temple God is shown in Stone isn't. That Stone if i see as my husband then he is my husband only isn't!

If you see as Stone then it is Stone. But i see him as the Supreme Lord – Paramathma and he is my husband only. He is the one who has married me. This is the divine Spiritual state of Hero-Heroine Conception. State of Conception of Union of Jeevathma and Paramathma. Even if he is a grass he is my husband only. The Supreme Lord is the one who is present everywhere isn't? There is no place where he is not present. This means he is present even in grass which has only one consciousness. That Supreme Lord is my husband. Hence even if he is grass he is my husband.

This is what told by our ancestors as "*Kal Aanaalum Kanavan , Pul Aanaalum Purushan*" (Even if it is Stone he is the husband, Even if he is grass he is the man". If we are able to See the Supreme Lord even in stone and grass and if we realize he is our only refuge then that is the greatest boon for us. The Supreme Lord is one who is of complete divine bliss and is there everywhere. He is our only man and husband. For us our husband is the Eye Seeing Lord.

The Supreme Lord who is present even in stone and grass is also present in us. He is within us inside and beyond our body. He is in the center of the pupil of our eyes as divine light. The Supreme Lord is who is available, accessible and expressed as divine light in our pupil of our eyes. So the Supreme Lord

who is our husband is present in our eyes only. That's why our earlier saints have told that our husband is the man seen in our eyes.

See how much divine wisdom is given to us by our TiruArutPrakasa Vallalar. Everthing is our Eyes- The True Wealth and Thing.

*“EpPorul YaarYaar VaayKet pinum Apporul
MeipPorul Kaanbathu Arivu” – Tiruvalluvar*

Saint Poet Tiruvalluvar tells here as “Whatever one hears from anyone’s mouth if he is able to see them as MeiPorul – Eyes -Divine Light in our eyes – Supreme Lord then such a person can be called as one with Intelligence” Such a Person is one who has divine wisdom and he is the SarGuru! He is called Gnani.

“EnGunathan Ellaarkum IraivanElaam Vallaan
En Agathum Purathum Ulaan Inba Natarajan
PenGunathai Ariyaatha Ilam Paruvanthanilae
Pichetri Manam Purinthaan” – Song 6

Explanation:

The Supreme Lord in this Song is praised as one with eight characters. He is the only Lord for all the beings in this universe. He is the one who can do anything and everything. The Single SupremeLord. He is within me as divine light in the pupil of the eyes and is also outside me in this world as divine light. He is the one who gives me greater bliss. He is the one who is dancing as tiny needle tip size divine light in the needle tip size hole in the centre of the pupil of the eye. The Moving Divine light. This motion of divine light is called as divine dance by the Saints and Gnanis. This Lord of Divine Light in my small age where i have not yet realized that i am Jeevathma – Soul – Girl overwhelmed me, gave me desire and love on him and married me. In order for a Soul to receive the grace of Supreme Lord grace it should have good merits (Punniyam) done in the earlier births.

“Punniyam Seivorku Poovundo Neerundo” – “A Person who does good things (Good Merits – Punniyam) will have Flower and Water” – Siddhar saying. This means if one has done good acts in his previous births then as a result of that good acts – good merit – good karma he will get flower and water. Flower here denotes the flower of the eye (*KanMalar*). Water here denotes tears – water flowing from our eyes. By constantly thinking and meditating on the divine light in the pupil of the eyes tears flows out from the eyes like stream. Because of this divine consciousness in the eye will increase which will increase the light of our eyes and will get divine wisdom. Only for these people the Supreme Lord will come and garland them and grace them.

Do good meritorious deed (Punniyam). Do Charity and Give Donation. Which is good Meritorious deed (Punniyam)? In the book of ManuMurai Kanda Vaasagam written by TiruArutPrakasa Vallalar , Meritorious acts are highlighted. In this book Vallalar tells these acts are great sins – “Did i forget to give the Offerings of the Guru!?” , “Did I feel shy to worship the Guru!?” So One has to get a Guru. That is Punniyam. One should get a good qualified Sarguru and from him should get Tiruvadi Upadesam and Tiruvadi Deekshai. For a disciple Guru is God. Guru is everything. Words of Guru should be honoured as

the words from the Vedas (Holy Scriptures). Don't give advice to the Guru. Don't tell Guru to be like what you think. You act as per the words of the Guru. Do not feel shy to offer your worship to the Guru. Donot forget to give your offerings to the Guru. For the Guru who takes you the Supreme Lord even the offering of the whole world does not match his grace. In the earlier times only if a person surrenders his body, wealth and spirit he will get a Guru. In these days people are seeking a Guru for free. These people do not have even small sense and knowledge to give offering and donation to the Guru. Guru and his family lives by the offerings from his disciples. With your offerings only Guru goes around to spread the divine wisdom (Gnanam) and Upadesam to all like you! With you offerings only Guru does the holy act of Gnana Dhananam (Donation of Divine Wisdom). Without Guru asking is it not that you have to bestow offerings to the Guru? Guru's life is on the disciples offerings only.

"Guru SatSath ParaBrahmam" (Guru is in fact ParaBrahma). In order to get such a SarGuru you should have done crores of Punniya. If you get such a Gnana Sarguru donot judge him based on your little insignificant knowledge. Donot leave the Guru because of your ego and pride. Donot neglect your Guru based on your arrogance got due to your wealth. These acts will not impact Guru. But these acts give sufferings only to you. Do not see how Guru is! But think and act of what Guru told you. There is a saying which goes as "Don't see the source of the River or a Rishi". You behave as a Good Disciple. Give Offerings to the Guru. Worship the Guru. Do Service to the Guru. Take his words as priority and act upon it immediately. Do Gnana Dhanam (Donation of Divine Wisdom). Tell the Upadesam of the Guru to the world. This is Gnana Dhanam. Give the books the Divine Wisdom to everyone and this is Gnana Dhanam. Giving food to the people is considered as the greatest act of charity. But the act of doing Gnana Dhanam is greater than that. Hunger of the body is removed by the act of giving food but the hunger of soul can be removed only by the charity of divine wisdom (Gnana Dhanam).

One who does Gnana Dhanam becomes a true disciple. Only such a disciple in the latter years becomes a good and holy Gnana Sarguru. The holy seat of Guru Peedam should come to you. If you desire it and go after it, then it will go very far from you. You donot wish to become a Guru. First you be a good and true disciple. Only a good and true disciple will become a good Guru.

Guru doesnot have desire on wealth. Since you have desire on money you are not giving it! Who has become a Guru? Guru is one who is considered qualified by a Gnani (God Realized Saint) and by the blessings of the Gnani one is seated in the holy seat of Guru Peedam and made as Guru. You know nothing about a Guru!? A true disciple is made as Guru after being worn out by the severe lows and highs of the worldly life and then moulded and refined as Guru. Only such a Guru can give Tiruvadi Upadesam and Tiruvadi Deekshai. This qualification is given to a person by a God Realized Gnani.

Can your act and behaviour give trouble to such a person?! Make Guru happier by your service to him since Guru is one who bears the weight of your karmic reactions. You humble and melt before him.

Instead of doing these good things do not give trouble to his mind and acquire sin. Do not talk ill about Guru. You do not know about his greatness. All people who have got Father and Mother will not get Guru. Only the one who has got a Guru is the blessed one.

"Guruvinadi Paninthu Kuduva thallarku

Aruvamaai Nirkum Sivam” – Saint Poet Avvaiyaar

[One who donot humble before the Guru’s feet, for such persons Sivam will be always elusive]

Everyone should realize the meaning of this song from Saint Avvaiyaar and in this world get a Gnana Sarguru and attain divine deathless life. Let us live our life by humbling in the golden feet of TiruArutPrakasa Vallalar RamalingaSwamigal.

40. Aranilai Vilakkam (Description of Supreme Law)

Maruvaanaip Pennaakki OruKanaththil

KanVilithu Vayangum Appen

Uruvaanai Uuruvaaki Iranthavarai

Eluppukinra Uruva nenum

Karuvaanai YuraIrangaa thuyirudambaik

Kadinhunung Karuththa nelEng

Guruvaanai EmathuSivak Kolunthaanai

GnaniEnak Kurae naathae

Explanation:

In this Song TiruArutPrakasa Vallalar has told us about the miraculous graceful holy deeds of the great saint *TiruGnana Sambandar*. In the town of TiruVoththur TiruGnana Sambandar converted the male palm tree to female palm tree. In the town of TiruMayilai he bought back to life the dead girl by the name Poompaavai by just looking at the skeletal remains of the girl. In the town of TiruMarugal he bought back to life a dead trader who was killed by the bite of the snake. These holy deeds were performed by the true disciples who have the grace of the Supreme Lord.

Even if a person possessing these boons, eats the flesh of the body which contained soul then he is not a Gnani (God Realized Saint). The Supreme Law of the Lord will ensure he is also caught in the web of taking birth again and again in the womb. That is for sure. Whomsoever it is a person eating Non-Veg Food will never acquire divine wisdom. This is the divine truth and promise. Not only that person eating Non-Veg food will definitely die. He needs to born again. This is the Law of the Sivam (Supreme Lord). There is no Law greater than this.

“Kollaan Pulaalai Maruththanai Kaikoopi

Elaa Vuyirum Tholum” – Saint Poet Tiruvalluvar in TiruKural

[One who does not kill and who does not eat flesh for him all the souls will worship].

The above Kural from Tiruvalluvar Confirms this. Who is Great? One who eats only Vegetarian food. Vegetarian food is the food of Sanmargam. The Consciousness that is got because of this is the Consciousness of Sanmargam. Who leads the life by considering all souls as his is a Gnani. Only such a person will get the grace of the Lord.

41 ArulNilai Vilakkam (Grace State Explanation)

MeiVilakkae Vilakkallaal VeruVilak
Killai Enraar Maelor Naanum
Poi Vilakae Vilakkena Ut PongiVali
kinrenOr Puthumai Anrae
Sei Vilakkum Pugaludaiya Sennanagar
Nanbargalae Seppak Kaeleer
NeiVilakkae PonroruThan neerVilakkum
Erinthathu Sanathiyin Munnae

Explanation:

**“Ella Vilakum Vilakkalla Sanrorkkup
Poiyaa Vilakkae Vilakku” – Saint Poet Tiruvalluavar in TiruKural**

[All Lamps are not lamps for the great virtuous ones. Only the falseless lamp of truth is the lamp for the great virtuous scholars].

For the learned scholars and saint truth is the only lamp. Description of truth is the breath of life. Which is True? What is Truth? Which is everlasting? It is Supreme Lord only. The Supreme Lord is the lamp of light to the whole world. This lamp is also present in our body. In our body soul is the lamp. Our Soul is tiny part of the vast divine light. Our Soul is the small tiny light of the great divine light. This soul light is available or expressed in our eyes.

This light of the body is the true lamp. Vallalar tells that the great noble scholars say that there is no other lamp other than this lamp present in our body. All the Vedas, Aagamas, divine scriptures, divine verses, all the Siddhars, Gnanis from Agasthiyar to Vallalar tell about this true lamp which is the divine light in the pupil of our eyes. They tell us about the Supreme Lord only. Not only the great saints and scholars from our country even the saints from all the countries talk about this lamp only. “Eyes are the lamp of the body!”, “If your eyes are of light your whole body will be full of light” – Jesus Christ in Bible. The other truth expounded by Jesus in Bible is “God is as Light and if you walk in the light you can see the Lord”. Do you know how big secret of divine wisdom is this?

Oho Human if you like to see and attain the Supreme Lord who is as light then increase the divine fire in your eyes and spread it throughout your body! You will divine light body! Then you who has become as light can see the Supreme Lord who is also as Light. Birds of Same feather flock together. This is divine wisdom.

Oho Christians do you want to see the Supreme Lord who is as Divine Light? Follow what Yovaan has told "A person mightier than me will come and he will baptize you with fire and holy spirit". Jesus baptized people with divine fire to whomsoever approached him!? You too have to get baptized with fire. This humble being also prayed to Jesus by singing verses on him in the book "Arulvaai Iyesuvae". Jesus Christ distributed 2 fishes and 5 breads to five thousand people. This is not miracle. This is divine wisdom (Gnanam). 2 Fishes here denotes 2 Eyes. 5 bread here denotes our 5 senses. Jesus Christ compressed his five senses in his eyes and increased the inner divine light in the pupil of the eyes and by seeing through his eyes – with the divine fire of his eyes he baptized 5000 people. This is the true incident that happened. One who knows this will get to know with this knowledge. Jesus Christ as told by Yovan baptized with the Fire.

Not knowing this fact – The true lamp – divine light of the bead of our eyes is the way for our upliftment we always think of the false lamp which is the illusion of the world and are deceived. Our whole life is wasted because of this. At least from now on know and realize the true lamp and attain upliftment.

One night when TiruArutPrakasa Vallalar RamalingaSwamigal was staying in the house of a devotee in the place called Karunguli near Vadalur and writing divine spiritual songs meditating on the Lord of Supreme Divine Light. (ArutPerum Jothi Aandavar). Near him there is a lamp made of clay which is providing light. Vallalar wrote divine songs through the night. When the oil in the lamp was burning out he poured water from a mud vessel near by thinking that the mud vessel contained oil for lamp. The water when touched by a Pure Gnani became oil there. By the Grace of the Lord of Supreme Divine Light the lamp lit by Vallalar by pouring water was continuously giving bright light throughout the night. The house owner's wife normally use to pour oil in the vessel but the previous night she kept water in the mud vessel for adapting it and has forgot to replace the water with oil. When the wife of house owner informed this to Vallalar , Vallalar came to know that the lamp was lighting with water. This incident was graced by Vallalar himself to his Chennai disciples through letter. Vallalar felt great bliss on knowing the graceful deed of the Supreme Lord of the Supreme Light. Vallalar happily tells that the light of lamp which was lightened by water was as bright as the light of the lamp lit by Ghee.

There is a secret of divine wisdom in the above incident. The incident that happened was "One night In the place of Karunguli Vallalar lightes the lamp with water". The divine wisdom in this event was "In Karuguli Lamp was lightened with water". Karunguli is a small place near the town of Vadalur. Karunguli in Tamil denotes "black hole". In our body Karunguli is the pupil of our eyes. After White Sclera we have Iris and next to this Iris is the black hole where we find the bead (pupil) of our eye. In this black hole in the center of the pupil of the eyes and inside the needle tip size hole , needle tip size divine light is present. Due you know how this divine light is kept burning? The food we take was divided in various forms of energies and is distributed to various part. In this one part comes as the divine water (Prana Neer) in the black hole of the eyes. In this only the divine light of our soul is expressed and available. The divine water is the one which feeds the divine light. Which means the supreme Lord as divine light is

available as the fire above the water. The lamp of our body which is our eye (Karunguli) as is burining /lightning by the water. This is the great secret of divine wisdom (Gnanam).

Saint Agasthiyar says "See and Realize the round and solid one floating in the Water of Prana (life)". The bead or pupil of our eye is the one that is floating in the Waters of Prana. In the center of the pupil of the eye the divine light is expressed and available. The divine secrets which no one has openly told is bought out here by the grace of TiruArutPrakasa Vallalar by this humble being in this book. In order for everyone to acquire divine wisdom all the divine secrets were bought to light by me.

In order to get the True Upadesam come to Thanga Jothi Gnana Sabai.

In today's world particularly in India we have so many Ashrams and So many Gurus and they teach so many ways other than the way of Gnanam. But right from the times of Vedas and till today the holy and dharmic law of life is called "Sanathana Dharmam" and it is "Sanmargam". This humble being has revealed all the hidden things hidden by everyone. This is the great acheivement which is not done by anyone. Even today there are so many who are running their life by calling the divine wisdom as secret. This humble being by the grace of Vallalar and by the blessings of Sri Ramanujar i have made the divine wisdom known to the whole world. Read it. Come. Get Gnanam and attain wellness.

– TiruVarutpa Fourth Tirumurai Perfected.

FIFTH TIRUMURAI (CANTO)

1.Anbu Maalai (Garland of Love)

AruputhapPon Ambalathae Aadukinra Arasae
Aaraamuthae Adeyenran AnbaeEn Arivae
Karputhavu Perungkarunaik KadalaeEn Kannae
Kannuthalae Aanandhak KalippaeMeik Kathiyae
Verputhavu PasungKodiyae MaruvuPerun tharuvae
VedaAa gamamudiyin VilangumOli Vilakkae
Porpuravae Ivvulagil PorunthuSiththan Aanen
Poruththamum NinTiruvavulin Poruththamathu thaanae

Explanation:

Oho My king dancing and expressing in the majestic ponnambalam which is our eye. You are the rare and Abundant divine nectar! You are the love of this humble being! You are the knowledge! You are the ocean of compassion bestowing the great law of chastity which is thinking of you only! You are my eyes. You are the divine light (jothi) of my eyes. You are the bliss that i get when i do penance (Tapas). You are my true refuge. In the truth of our body you are as the divine light of the eyes. You are the true support and companion. Our eyes which are like Himalayas you are in the left side of the eyes in the form of Shakthi. You are the divine light of lamp in the top of the vedas and Aagamaas. In this beautiful world this humble being is rejoicing by becoming Siththan and your devotee due of your compassion and mercy only. It is because you have situated in me as divine light in the center of the pupil of the eyes.

“AnthooII thathisayamII thathisayamEn Pugalven
Arivariyaach Siriyenai Arivariyach Seithae
Inthongu SadaiManiNin AdiMudiyung Kaati
IthuKaati AthuKaati EnNilayng Kaati
Santhoda SiddhargalThan ThanichSoodung Kaatich
Saagaatha NilaiKaatich SagasaNilai Kaati
Vanthodu NigarManamPoik KarainthaIdang Kaati
MagilviththaaI NinArulin VanmaiEvarK Kulathae”

- Song 10

Explanation:

Wonderful! Miraculous! Fantastic! what else will i say, you have overwhelmed and graced this insignificant knowledge less humble being and made me know the knowledge. Oho Supreme Lord! Expressing yourself as the divine light in the pupil of the eyes containing divine light art of moon, you have shown me your holy feet – pupil of the eyes and the top of head – inner meeting place of divine light arts of sun and moon. You have shown me this and that and also made me realize all states of Gnanam besides showing and making me realize the state of my soul which is me. You have made me know and understand all the divine secrets which are told in deceptive secret code words by the great siddhars who are always enjoying the spiritual bliss. You have also shown and graced me the state of deathlessness. Even after getting complete Gnanam and realization of the state of divine light you have showed and graced me the way to remain in the inherent natural state. Do you know where all these happens? When all these happens? Due to what all these happens? Who makes all these happen? Because of the fruits of Karma which is responsible for our birth, our mind derives strength from this karma and goes towards the whims of the senses and acquires more and more Karma. There is a place where our mind which is our only enemy melts and dissolves. Only if we know and realize this place and do penance all the above said things will happen. Everthing is in spiritual subtle place (Sutchamam). In the Subtle Place is where Motcham is present. That Sutchamam – subtle way is what this humble being has written in all my books. I am made to told this. I am made to write this. I am made to publish this by grace of the great TiruArutPrakasa Vallalar.

“Only a person who knows the place where mind dissolves is human”. Person who tells about this place is the true Guru – SarGuru. Who **gives the feel and consciousness** of this place is Gnana SarGuru. That is place the pupil of our eye. There is a needle tip size hole in the center of the pupil of the eyes. That hole is covered by a thin layer of membrane which acts like a veil. This veil is made of our karma. From this veil is where our mind originates. Our mind is the subtle energy which does our Karma. Our mind will be there till our karma is present. If there is no karma then there is no mind. If we destroy all our karma then there will be no mind. In order to destroy our karma Gnanis have told us the secret which is **“Doing penance by constantly thinking and feeling the inner divine light inside the needle tip size hole in the pupil of the eyes”**. This is the subtle way. This divine wisdom is what conveyed in secret hidden coded words by the Gnanis. By doing penance continuously the inner light will increase and first it will melt and dissolves the karmic membrane covering the needle tip size hole in the pupil of the eyes. When the karmic membrane melts and dissolves our mind will not be there. If mind does not act then only conviction (Sittham) will be there isn't! Sitthan is one who acts as per the will or Conviction. One who does not have mind is a Sitthan or Gnani.

In this way oho my Supreme Lord you showed be the place of divine light in the pupil of the eyes where the mind melts and dissolves and blessed me with bliss and happiness. Who can shower the grace like you in this world! There is no limit to your mercy and compassion. In this way TiruArutPrakasa Vallalar in this garland of songs have wondered and praised the grace of the Supreme Lord. What can i tell about the grace and compassion of TiruArutPrakasa Vallalar who made this humble being to write and publish this divine wisdom! TiruArutPrakasa Vallalar is one who have

got complete grace of the Supreme Lord and is as a great graceful philanthropist. By obtaining the grace of the Supreme Divine Light he got divine light body and he is showing the way and providing divine light for us to live in the divine deathlessness state.

“KaalKaati Kaalaalae Kaanbathuvum Enakae
Kaatiya Nin Karunaiku” — Song 12

Explanation:

” KaalKaati” – means showing the Legs – The Supreme Lords’ Leg – Showing the Foot of the Supreme Lord (Tiruvadi)! That legs are our two eyes. The needle tip size divine light present inside the needle tip size hole in the centre of the pupil of the eyes is a small part of the Supreme Lord. This divine light is tiny part of the Supreme Divine Light. The eyes that contains divine light is what is called as Supreme Lord’s holy feet by the Gnanis. We know the Supreme Lord is Supreme Divine Light. In that case his leg also should be of divine light isn’t! The Supreme Lord body is full of Supreme Divine Light only. The Supreme Lord showed his leg – holy feet and with that leg – divine light he showed what we see. It is because the Supreme Lord is available in our eyes we are able to see. If our eyes does not have light then we are blind isn’t?! So only with the divine light expressed in our eye we can see, know and realize every thing. In this way Oho my Supreme Lord you have given your holy feet as my eyes and in this eyes you are available as divine light and protecting me and also gracing me with “KathiMotcham”, “PathiMotcham” and “PathaMotcham”. There is no equivalent to your compassion and mercy.

“OliPadaitha Kanninaai Vaa Vaa Vaa
VuruthiKonda Nenchinaai Vaa Vaa Vaa”

[Come with the divine light in the Eyes, Come with the Strength and Purity in the Heart]

MahaKavi Bharathiyaar also sings and calls all the people having divine light – divine light consciousness and who have known the Supreme Lord. He calls all these people to have strength and truth in the heart and come to work for independence. Is he calling for the independence of the country? No ?! He is calling for the liberation of our athma. We are wearing the shackles of ignorance and have become the servant of the demon which is our mind. Don’t we need to get independence from this? To acquire the strength of the soul , to acquire the divine light body and to live freely without getting in to any clutches and to live as per our will (Sittham) come on with the divine light of Sivam in the eyes! **Acquire Tiruvadi Theetchai from a Gnana Sarguru** and with strength and purity in the heart you come! You will acquire the feel and consciousness of “AanmaNeya OrumaiPaadu” (Oneness of Soul). You will get great divine deathless life. This is the challenge thrown by the great Bharathi.

Like TiruArutPrakasa Vallalar RamalingaSwamigal MahaKavi Bharathiyaar also ignites and wakes up and shows the people who have become servant to the mind to live the life as per the will of Sivam (Sittham) and live the life independently.

“Etrathumbu ManiManril Inba NadamPuriyum
Ennudaiya Thuraiyae Naan Ninnudaiya Arulaal
Katrathu Ninnidath aePin Ketathu Ninnidathae
Kandathu Ninnidathae UtKondathu Ninnidathae
Petrathu Ninnidathae Inbutrathu Ninnidathae”

... Song 16

Explanation:

“Etrathumbu ManiManril” – This word contains the secret of Divine Wisdom (Gnanam). TiruArutPrakasa Vallalar mentions a place in our body where the Supreme Lord resides. The Supreme Lord is blissfully dancing in “Etrathumbu ManiManram”. “Etrathumbu ManiManram” is the place where the Supreme Lord is doing blissful dance. We have seen that the Supreme Lord is as Supreme Divine Light and the place he is dancing is in our eyes. In this Vallalar calls the place as “Etrathumbu ManiManram”. What is the meaning of Mani – Bead – Pupil of the Eye – Mandram (Hall) – Ambalam (Known place to all)? Our Pupil of the eye is spherical flesh. It doesnot have any nerves and bones and there is no blood flow in it?!

“Etrathumbu” – El + Thathumbum. El means Bone and Thathumbum means filled and overflowing. Bone is harder solid and it will not overflow isn’t! Only the liquid overflow isn’t! So “Etrathumbu Manimanril” represents the Prana Neer (Divine Fluid) present in the Iris of the eye in which the pupil of the eye is floating. Here Vallalar wonderfully describes the beautiful state of Pupil of the eye floating in the divine water inside the Iris of the eye. Like the skeleton which protects and gives shape to our body, the divine liquid inside the Iris – Inside the black hole gives shape and protects the pupil of the eye. In this divine liquid, pupil of the eye is floating. Here the Prana Neer (Divine Liquid) is called as “Etrathumbu”. Vallalar praises the Supreme Lord as the one who dances in this “Etrathumbu ManiManram” by his grace. Vallalar tells to Supreme Lord “I came to know and realize by my penance that you are my hero and yourself is present as the divine light in the pupil of the eyes and you are the one dancing in the Etrathumbu Manimanram”. By your grace i learnt everything and also the spiritual education of deathlessness from you. You thought me everything by being as the divine light in the pupil of the eyes. All the Arts that i have not learned was taught to me by you.

After i got clarity i asked you – divine light in the pupil of the eyes and got the knowledge. I got all clarity and understanding from you. You are guiding me from inside by being as my Guru. The inner voice that i hear from within me is what i hear and live and act accordingly.

All the Secrets of this universe, every other thing, vision of divine forms, all the states i saw and came to know and realized with clarity from the grace of my Lord accessible and expressing as the divine light in the pupil of the eyes.

All the things i partook through the divine light in the pupil of the eyes. I partook everything through the Supreme Lord only. My got Knowledge and divine wisdom every thing through you. All things that i partook is through you (Supreme Lord) and because of you only.

Oho my Supreme Lord you blessed me with all the unattainable boons. You gave me the divine spiritual light body. I got everything from you only. Oho My Supreme Lord expressing and available as divine light in the pupil of the eyes, it is from you i have got everything.

Oho Supreme Lord of Supreme Divine Light available and accessible as the divine light in the pupil of the eyes, you are filled everywhere and because i did penance by continuously thinking , feeling the divine consciousness and with tenderness, my nature became prevalence of spiritual love, my form has become form of mercy filled with compassion, i got AnmaNeya Orumaipaadu (Seeing all the Soul as us), divine spiritual deathless life , divine light body and greater bliss and enjoyment. I got the state of always being in higher bliss.

Oho my Supreme Lord – my divine light in the pupil of the eyes all the above things i got because of you only. TiruArutPrakasa Vallalar tells all the boons that he has acheived is because of the Supreme Lord Who is as Divine Light in the Pupil of the Eyes.

For TiruArutPrakasa Vallalar Guru is Supreme Lord only. For the born Gnanis the Supreme Lord himself will come and overwhelm them. For Ramalingar also in his smaller age ArutPerum Jothi Aandavar (Supreme Lord of Supreme Divine Light) took him as his refuge.

TiruArutPrakasa Vallalar who was raising himself spiritually by penance got grace from Goddess Shakthi which removed the body tiredness and fatigue of Vallalar. — Song 17

TiruArutPrakasa Vallalar who was attaining greatness in penance received the greater wealth of celestial world called SangaNithi and PadumaNithi. But Vallalar prayed to the Supreme Lord to give him the greatest wealth which is the Grace of the Supreme Lord. — Song 18

“Oho Supreme Lord by your grace i saw and found myself , i found you within me and surprised and wondered to find both you and me residing in oneness” — Song 23

Oho my Supreme Lord, by the Tiruvadi Upadesam of Gnana Sarguru i came to know that you are as the divine light in my pupil of the eyes, by Tiruvadi Deekshai from Gnana Sarguru i did penance by getting the divine consciousness of you (divine light in the pupil of the eye) and by your grace i found and saw myself. I realized myself. I found you to be expressing and available as the divine light inside my soul. I wondered on finding that you and me were residing in oneness.

TiruArutPrakasa Vallalar who realized himself realized the hero the Supreme Lord. So in order for one to realize the Supreme Lord one has to know and realize himself. This is the divine spiritual knowledge (Gnanam).

The State of Dwaitham of me and Lord should Vanish and the unison state of Advaitam of the Lord is me should be got. This state is the state of greater enjoyment and bliss. This is the state of Bliss of Soul (Athmaanandam). This is the state of bliss of Param (Paramaanandam). This is the state of bliss of Sivam (Sivaanandam). This is the state eternal bliss of knowledge, bliss and enjoyment (Sachidaanandam).

“Othumarai MutharKalaigal Oothaamal Unara Unarvil
Irunthunarthi Arul Unmai Nilai Kaati
Tiru Arun Meip PothNeriyil Seluththi
Enakkulliruntha PunithaParam Porulae” – Song 25

Explanation:

When i did penance with divine feel and consciousness in the divine light in the pupil of the eye the Supreme Lord made me to realize four vedas, knowledge of sixty four arts without reading or reciting anything. This is the true state of grace for anyone. This means one does penance by feeling and realizing the divine consciousness in the divine light in the pupil of the eye will realize everything without any reading or learning.

Doing Penance in the divine light in the pupil of eyes by constantly thinking, feeling the divine consciousness of divine light and with tenderness is the “Holy Grace True Common Path” (Tiru Arun Meip Pothu Neri). The holy Lord who is as divine light due to his compassion and grace on the Jeevaathmas is available and present himself in the human body in a common place which is one and in the same state for everyone. He is in the common place where everyone can see. Get this path through Tiruvadi Upadesam and Tiruvadi Deekshai from a Gnana Sarguru and uplift yourself. This path is the “Holy Grace True Common Path”. This is the common path for all the people of this world. This is the path which shows the way of upliftment of this world. This is the wonderful, holy and pure path. Come.

“Maraikum EttaaMeipPorulae Ennuyirae
Ennuyirukkul Iruntharulum Pathiyae” — Song 31

Explanation:

Maraikum – Four Vedas hides – tells in code words! What is that? Ettaam MeiPorul(True Thing and Wealth). Ettae (Eight) is the MeiPorul. Eight – ‘Aa’ – Right Eye – Divine Art of Sun. Our Eye is the True Thing – In our body the Eye is the thing. This is the true thing. The dying body is the false thing. illusion can destroy the body. But the divine light in the pupil of the eye – our Soul will never die or perish. Since Eye is the one which contains the divine light of Soul our Eye is called as the true thing by the Gnanis (Seers and Saints). My Life which is my soul and Jeeva. The Supreme Lord who is as the spiritual light inside the soul is available and accessible as divine light in the pupil of the eye. He is my husband. I am Sathi (Soul – Jeevathma) is his virtuous faithful wife. My Husband is the Paramathma – The Supreme Lord. The Day when the Sathi becomes Pathi is the good day. This is the day of getting supreme bliss. Oho Supreme Lord – my husband please provide your grace to me.

2. ArutPrakaasaMaalai (Garland of Brightness of Grace)

Ulagamelaam Uthikkinra OliNilaiMei yinbam
Uruginra VeliNilaiyen rubayaNilai yaagi
IlagiyaNin Sevadigal Varunthiyida Nadanthe
IravilEli yenIrukkum IdantheDi Adainthu
Kalagamilaath TherukKathavang Kaappavilikkap Purinthu
KaliththenaiAng kalaitthenathu KaiyilOnru Koduththaa
Alagil Arut kadalaamUn PerumaiyaiEn Enben
Aanantha ValliMagil ArulNadaNaa yagane

Explanation:

The Supreme Lord became the state of divine light which is responsible for the rising of the world. The Supreme Lord also became the state of divine light which gives supreme bliss in our body. This state is also is also state of space and is the helpful state by becoming my two eyes. Your two holy feet which are present and available in the two eyes walked tiredly towards my place in the night and gave grace to me to open the lock of the street door. The layer that covers the needle tip size hole in the middle of pupil of the eyes is the door. In order for my enjoyment and bliss to increase you called me inside and gave me one thing in my hand. How can i describe your ocean of grace in this world, Oho graceful dancing hero of the happiness of Aananda Valli.

For the creation of the World the Lord took the divine state of light as his one holy feet. The other feet of the Supreme Lord is state of divine light which gives unchanging stable bliss and joy and which is also the state of the Space. Oho Supreme Lord you have also taken my eye as your holy feet. In our eyes the divine light filled holy feet and the other one is in the space inside the head as lifted holyfeet. Because of the penance i did the Supreme Lord who is inside me came down and opened the door which is the karmic layer hiding the needle size hole in the center of the pupil of the eyes, took me inside and gave me one gift in my hand. What is that one thing? He made my eyes to always express the divine light with brightness.

Anyone who is doing Gnana Thavam will get these experience! Our two eyes are in the state of helping us. This is not the dream of Vallalar. This is the experience got by Vallalar when doing penance. The Supreme Lord will also call us in and gift us the greater divine light.

“Adeyen AdainthaVidath thadainthu KathavanthThirakka Purinthu”

– Song 2

Explanation:

“Adeyen AdainthaVidam” – The place reached by this humble being – By the compassion of Gnana Sarguru i got Tiruvadi Upadesam and Tiruvadi Deekshai – I got divine feel and consciousness in the needle tip size entrance in the center of the pupil of the eye – while doing Penance by thinking and feeling this divine consciousness! The membrane covering and sealing this entrance will be removed and this is what is sung by Vallalar as opening the door. The place that i reached is the pupil of the eye. Removing the Sealed membrane(veil) there is what is opening the door.

“TheruMaalaik KathavuThanaith Tirappitthu Ninru
GuruMani Nin TiruVarulai” ... Song 3

Explanation:

When we do penance on the Pupil of the eye it will appear as the light of the evening sun and this nature is what is called by Vallalar as Evening (Maalai). The Sivam (Divine Light) who stays inside came to the entrance of the light filled door and opened it and will take us inside. That is the bead of Guru. The Pupil of our Eye is the bead of Guru.

“Iraividai VanthanikKathavanThirappiththarun Malarch
Sevadi VaayirPadipPuraththum Agatthum Manra Vaithu
Onru Koduththu Ingae Uraithi” ... Song 4

Explanation:

“Iraividai Vanthu” – Iraividai means in the middle of night and Vanthu means come. Here Vallalar does not tell that the Supreme Lord came in the night. In the state of not having any experience while doing Penance (Thavam) our eyes will be full of darkness and this is called as night by Vallalar. When we are doing Penance newly the darkness that existed till that time will change to lightness as the Supreme Lord as divine light comes down from inside. He will come to the entrance and open the door and take us inside as we are standing out. During this time we can see the divine light of the Supreme Lord inside and can also see the space of the eyes. This is the vision one gets while doing meditation. The Supreme Lord who is as Supreme Divine Light gave and Graced me a Art of Divine Light and made me to stay inside the Pupil of the eyes.

The Place we have to remain and stay is inside the pupil of the eyes. We Should be there without any action. This is Penance.

“ElirKathavanTirappitthu – Kalangaathae” ... Song 5000

Explanation:

Our Supreme Lord will open the beautiful door of the pupil of the eye and will give each experience in each state. He will remove our sorrow and will bless us with his grace which will make our inner self stronger.

“Eliyen Irukkumidanthanai Thedi Kathavu Tirappitthu Malaradigal
Kavin VaayirPadiyin KadaipPuraththum Agatthum Vaithu
... Mayangaathae ... Maganae Nee Vilaiyaadi Vaalka” ... Song 6

Explanation:

If we go and stand in front of the door the Supreme Lord then it is enough. The Supreme Lord who is inside will come running towards us standing in the door and will open the door and will take us inside. During this time he will show himself as the divine light both inside and outside. He will provide us his grace one by one. He will give us the mind which does not fall for anything. He will give us divine powers (Sithu) and strength to exhibit them.

“Adiyen KuraiMudikkum Padi KathavanTirappiththu
Kannongum Oliyae” – Song 9

Explanation:

My defect – My Karma – Effects of Karma will be rid off when the door of the pupil of the eye is opened and the divine light appears. The divine light that rises in the eye is the Supreme Lord.

“Vanchaganen IrunthaManakKathavu Tirappiththu” .. Song 11

Explanation:

Our Mind is the one that induces us to do all the Karmas and accumulates the sin. It makes us the one with cruel cunning heart. This mind of us is located in front of the needle tip size hole in the center of the pupil of the eye. It is situated there as membrane in the subtle dimensions. Which is the door of the bead? Our mind is the one which is as the door. In order for the door of mind to open the inner light should come. If we stand in the entrance and knock the door the house owner will come, open the door and will take us in. This is the Meditation. Do you how big is this divine wisdom that is revealed here? Only in this book this has come out.

“Adiyen Nannum Idanthanir Katavam Nanru
Tirappiththu ... Kalangaathae” .. Song 12

Explanation:

The door is present in the place where we are attached!. We have to approach the place where there is door. In the middle of the pupil of the eye there is needle tip size hole. This hole is covered by a thin membrane. The hole in the middle of the pupil of the eye is the entrance. The thin membrane is the door. With the help of the Gnana Sarguru if we approach , pursue and stand this single bliss giving entrance and do penance ie if we do penance by standing in the pupil of the eye the Supreme Lord who is as our inner light will come to the entrance, open the door and take us in.

Our nature will become one that of strength and no anxiety. When the door of the pupil of the eye is opened and the divine light is seen then our inner self will become very strong. This is the first benefit

one gets. The one who does not have anxiety or agitation of the mind is called Sithithapiraknganan. He is the one who is qualified to receive divine wisdom (Gnanam).

“Adiyen IrukumidanthaithThedik KathavuTirappithu Marulaalae
...Mayangaathae Enra Arul Niraintha MeipPorulae AdiMudi
Onrillaa ...” - Song 13

Explanation:

“Adiyen Irukum Idam Thanai Thedi” – The Supreme Lord came seeking the place where this humble being resides. Me – Soul – Jeevathma’s place is searched by the paramathma and comes to the place of the Jeevathma. The place where Jeevathma resides is the centre of the pupil of the eyes. Paramathma – Divine Light comes and opens the door in the center of the pupil of the eye and provides with grace. It blessed me by saying do not lose your consciousness due to Marul (Opposite of Grace- Arul) or any other thing. What is that It is Grace filled true thing (MeiPorul). It is graceful inner divine light of the pupil of the eyes. The only thing in our body. It is the divine light of the pupil of the eyes. This great light expands and fills everywhere without beginning and end.

The Supreme Lord – divine light of the pupil of the eye is the true thing.

Since i entered in the place of Ponnambalam (Golden Hall) which is of SinMayam you gave me courage and i became brave.

“Piranavaththin AdiMudiyin Naduvinum Ninrongum
Perung Karunaith Tiruvadigal ... Kathavu Tirappiththaruli
Alaithu Saranamutru Varunthiya En Maganae
Maranamatru Vaalga!” ... Song 15

Explanation:

The Supreme Lord is the start, end and middle of the holy sound and Vibration of OhmKaaram – The Supreme Lord is of the nature of PranavaSvarupam. He is as divine sound. One Side of the Supreme Lord is divine sound who is as divine light. The left half side of the Lord is divine sound. Shakthi is in the left of Sivam. Light and Sound is together always. Agni (Divine Fire) is one which unites the two nature of divine light and divine sound. This is the philosophy!

“A” – Right Eye – Sivam – Divine Art of Sun. “Vu” – Left Eye – Shakthi – Divine Art of Moon. The place where the two eyes meet inside is “IM” – Divine Art of Agni (fire). The union of these three flames is the divine sound and vibration of “Om karam”. “Aa” – “Vu” – “Im” this is Om karam. In this Om karam the compassionate light full holy feet of lord stands and brightens. When we surrender in the holy feet of Lord as the only means, the supreme lord will invite and take us in and will bless and grace us with deathless life. The Supreme Lord in this way blessed and graced Vallalar. “One who have surrendered to the holy feet will live a deathless life”.

“SuyanchSudaril Thulangukinra Thunaiyadigal” ... Song 19

Explanation:

Our eyes are two – one in companion of other – one supporting other – the two holy feet – is what Vallalar calls as Thunaiyadigal. Our Two Eyes are called as Holy Feet (Tiruvadigal), Supporting feet (Thunaiyadigal), Golden feet(Ponnadigal) and flower feet (Malaradigal). In this Supporting holy feet – pupil of the eyes there is divine light in the center isn't? That flame is Self Flame. Suyam Jothi. Who is this Suyam Jothi? Supreme Lord only.

“Suttha Aru Uruvaana Suttha Param Porulae” ... Song 21

Explanation:

The Supreme Lord is Self-Divine Light (Suyam Jothi) and is the Pure One. We are impure – Our Soul is attached with the three impurities(karmay,maya,ego). If we want to become pure then we have to unite with the Suyam Jothi. The Supreme Lord is the only one who is pure with form and formlessness. He is the pure excellent thing. The Supreme Lord is one without any impurities and without any illusion.

“Kangulil Yaan Irukku Manaik Kathavu Tirappiththuk
Kaiyil Onru Koduththa Unran Karunaiyai” .. Song 27

Explanation:

Inside the dark iris of the eye , in the pupil of the eye – Myself – Athma – Soul is residing inside. The Door – Door of the Bead (Manik Kathavu) – Door of the Mind which is locked is unlocked and opened by the Supreme Lord and in my hands which are again Eyes one thing was given by him and how can i describe his compassion!



“Orumaiyilae IrumaiEna UrukKaatiP Pothuvil
Oli NadanchSei Tharulukinra UpayaPatham” ... Song 33

Explanation:

TiruArutPrakasa Vallalar here talks about the holy feet and its nature and state in different ways. Orumai – Oneness – Divine Art of Fire (Agni)- Irumai – Duality – Right and Left Eyes. If the two eyes meets inside then it is Divine Art of Agni. Singular thing is standing as Dual thing. The Supreme Lord showed

that the Dual Form is our two eyes and in this General place the divine light is giving its dance. Upaya Patham – Two States/Nature – Two Feets – Holy Feet denotes our two eyes.

“SivaNilaiikkum Padi Enathu Sengaiyil Onraliththuch Sittha
Magilnthuraiga Enath Tiruppavalan Thiranthaai” ... Song 35

Explanation:

The Sivam in my Right eye – divine light in the Right Eye gave me one thing which will remain forever. Sengai means reddish hand. As we have seen already the eyes which are our hands are also the holy feet of the Supreme Lord. When will the eye becomes reddish? By doing Penance! When we do penance by thinking on the pupil of the eyes our eyes will become reddish and will become Sengai. Here Vallalar tells about the state of experience. Onralithu – Gave me a thing – A Divine Art of Light is given. “Sittha Magilnthuraiga” means reside in Sittham (Will) without mind. When? When the Eye which has the divine light of lord becomes reddish and shines like coral by doing penance. The door of the bead – door of the mind will open only during that time. By approaching a GnanaSarguru and after getting Tiruvadi Deekshai if one does penance by remaining just there in the divine consciousness, the above experience will be got. In different different states Vallalar tells about the holy feet divine wisdom realization.

“Paluthipadaa Vannam Ennai Parinthalaithu
Tholuthenaip Paaduga Enru Sonna Pasupathi” ... Song 41

Explanation:

When we do penance by increasing the feel and divine consciousness in the pupil of the eye, the divine inner light – Sivam comes out and will shower us with grace. When this divine light is exposed to us, this divine light will protect our body from getting any injury or damage. It will give us the divine art of light and bless us. During this time we feel like singing on the Supreme Lord. The words will flow itself like a water fall. Grace will be got. We should sing, we should humble, We should dance and all these were induced by him who is inside. Who is He? He is our Pathi (Husband). We are Pasu – Jeevaathmas? Sivam is the husband (Pathi) of Pasu and hence Lord is called as PasuPathi.

“Naan Iruku Midaththadainthu Panaik Kathavan
Tirappiththu Parinthalaithu Maganae Nee Ninaitha Vanna
Melaang Kai Kuudum” – Song 42

Explanation:

TiruVarutPrakasa Vallalar tells that the Supreme Lord who has all the powers came to the Place where Vallalar is, which is the center of the pupil of the eye, opened the door of Karma, graced him and called him as his son with love and blessed him as “All your wish will be fulfilled”.

“Kaanukinra Kangalukku Kaatukinra Oliyaayk Kaatukinra
OliThanakkuk Kaatuvikkum Oliyaayp Poonukinra Tiruvadigal” ... Song 66

Explanation:

In a clear easily understandable way TiruArutPrakasa Vallalar has told about the power and excellence of the Supreme Lord's Holy Feet (TiruVadi) in this song. For our eyes to see it needs light. Because of the presence of divine light in our eyes we are able to see. **One who does not have light in his eyes is the blind person.** The Supreme Lord is as the inner light which gives strength to the light which is present in our eyes that make us to see. The Supreme Lord is one who is expressing and shining as the divine light inside the divine light in the pupil of the eyes. The Divine Light of the Pupil of the eyes is the Supreme Lord's holy feet.

“Naan KandaPothu SuyanchJothi Mayamaagi
Naan Piditha Pothu Mathi NalinaVannamaagi
...Enran SenniMisai Magilnthu Thaan Kondu
Vaitha AnNaal Sillenren Udambum Taga
Uyirung KulilViththa ThaanMalargal” ... Song 74

Explanation:

When we do penance in the centre of the pupil of the eyes after getting Tiruvadi Deekshai from a Gnana Sarguru we can see the Jothi in front of our eyes. Our eyes will shine as Suyam Jothi because of the luminance of the divine light. Our eyes will become full of light and will shine like a diamond. When we catch hold of the divine light of the pupil of the eyes , this divine light will display various colors and visions in the leftern divine art of moon. In my head with happiness Sivam will come and sit. During that time our body and soul will become very cold. This is one of the divine experience of the meditation on the divine light in the pupil of the eye.

“GuruVadivangKaati Onru Koduththaa” – Song 77

Explanation:

When the penance done on the divine light inside the pupil of the eyes increases, the Supreme Lord comes down, open the door of the pupil of the eye and will take us inside and will bless us with all the things. In that state he will guide us and one be one he will show us and makes us to realize. He will also make us to realize that the Supreme Lord is the Guru. Then he will give us light and take us in his shelter. We will get Mukthi (Salvation).

“Emmathathil Evarevarkkum Eyantha Anubavamaai
Ellaamaay Allavumaay Irunthapadi Irunthe
Aananda NadanchSei Arum PerunchSevadi Yinaigal
Thammai Arinthavar Arivin Mannum Oli Maniyae..” – Song 88

Explanation:

The Supreme Lord is experienced as same for all the people in this world irrespective of their religion. The Supreme Lord is as all things and also as nothing (Formlessness). But it is as is and doing blissful dance. That is the pupil of the eye in us. That is the divine inner light in the pupil of the eyes. Graceful Vast Divine Jothi is the Holy Feet. Who will understand this? Who can know and realize this? One who have known themselves – The one who have realized themselves will know that the knowledge is expressed by the light of the bead which is the divine light of the pupil of the eyes.

“NadungKamalakan Kurugi NedungKamalakan
Vilangum Nalla Tiruvadi” ... Song 96

Explanation:

In the centre of the pupil of the eye there is needle tip size hole. The centre of the pupil of the eye will contract – become small with penance and the divine art of light will increase and lengthen and goes inside and hence it is described as NedungKan (Nedu – Means lengthier, Kan means Eyes). For the devotees who does penance in this way the Lord of the Pupil of the Eye will open the eye and provide his grace.

“Ulagiyalodaruliyalum Orungkariyach Siriyen
Unarvilirunthunarathi Ena Thuyirkkuyirai Vilangi
Thilagamena Thigalthenathu SenniMisai Amarntha
Tiruvadigal ... Innum NedungKaalam Pulavar Thozala
Vaalga! Enraai!” -- Song 100

Explanation:

The holy feet which is as the soul within my soul made this humble being to realize both the Materialism and Spiritualism by being in my feel and consciousness. The Supreme Lord is seated as the cherished one in my eyes as the pupil of my eyes as divine light. As divine light – As Holy Feet he opened the pupil of my eyes and blessed me. The Supreme Lord of Supreme Divine Light (ArutPerum Jothi Aandavar) blessed Vallalar as “Live for a very long time to be praised and worshipped by the Poets”.

3. Pirasaatha Maalai (Garland of boons of Lord)

“TiruUrukKon Deluntharulich SiriyenMun Adainthu
TiruNeetrap PaiAvilthuch Senchudarpoo Alikkath
TharuVuruk Kon DethirVanagi VaangiyaNaan Meettum
ThayaaNithiyae TiruNeerum TharugaEnak Ketpa

MaruVuruk Kon danriththaam TiruNeerin runakku
MagiInthaliththaam IvaiEnru VaayMalarntu Ninraai
GuruUruk Kon dambalaththae ArulNadanam Puriyum
GuruManiyae Ennai Munnaat KondaGunak Kunrae”

Explanation:

After getting Tiruvadi Deekshai from the Gnana Sarguru, when we are doing penance (Thavam-Tapas) by “Just being in the divine consciousness” (Summa Iru), the Supreme Lord will come with his holy form in front of our eyes and will show himself to us in the form of Jothi. In this way the Supreme Lord showed himself before Vallalar and opened the bag of Holy Ash (TiruNeetruPai). The pupil of our eyes is the TiruNeetruPai (Bag of Holy Ash). This bag while doing Penance will unfold and untie and from there the holy water (TiruNeer) will pour out like a water fall. Unfolding or UnTying means it is already kept in Tied State isn't! Vallal Perumaan calls the opening of the blockage of the Pupil of the eyes as the unfolding of the bag of holy ash.

Vallalar tells after the unfolding of the pupil of the eyes there is a “SenChudarPoo” inside. “SenChudarPoo” means ReddishFlamingFlower. Vallalar is not just telling as Reddish Flower but Reddish Flaming Flower. The meaning of this is the Supreme Lord inside opened the entrance of the pupil of the eye and gave the divine light. This divine light is like radiating sun of the twilight evening – Siva Jothi. When the Supreme Lord showed himself to Vallalar and gave him the Sen Chudar Poo (Reddish Flaming Flower) Vallalar asks the Lord as “Oho benevolent treasurer, please give me the holy ash as well”. For this the Supreme Lord told Vallalar “Already in your small age i came in another form and have given you Holy Ash (TiruNeeru) and today again i will give you the Holy Ash.”. By these the Supreme Lord himself happily blessed and gave grace to Vallalar.

By doing penance on the center of the pupil of the eyes the water falls from the centre of the pupil of the eyes. These water falling continuously in drops resembling pearl shape is what is called as Holy Water. This water is the Prana Neer. This is the PooNeer (Water of Flower) – The water from the flower of the eyes. All these are secrets of divine wisdom (Gnanam). TiruArutPrakasa Vallalar praises the Supreme Lord as the one who is as Guru and dancing in the Ambalam (Open Hall) as the GuruMani (Bead of Guru) – Pupil of the eyes. Vallalar also praises the Lord as the One with highest excellence and qualities and who took him in his shelter earlier.

“NaathakKathiKadhantha PerungKarunaik KadaikKan Malarntaruli”
... Song 40

Explanation:

This song also contains one of the important divine secret. When does one will get the grace of the Supreme Lord? When does one will get the Vision or Darshan of his Soul (Athma Darsan)? For these questions this song has the answer. What is it? After getting Tiruvadi Deeksha from the Gnana Sarguru, when we are doing penance (Thavam-Tapas) by “Just being in the divine consciousness” (Summa Iru), we get many different experience and after that we will hear sound tone (Naathaththoni). We will hear 10

types of sounds. This sound where it ends inside is also its starting point. That place where this divine sounds originates and ends is the place of three flames (Much Chudar) called as Laalada sthaanam – Athmasthanam (Seat of Soul). The outer two eyes meet inside in this place at last, the place of last eye – KadaiKan. Last Eye is in the place where the right and left eye goes inside and unites. All the Gnanis (Seers and Saints) sing like this “Oho my Mother wont you see me with you last eyes?”. They sing this in this state only. There is one more spiritual secret here. Why did the Saints call as Mother? “The End place of the divine sound is where she (spiritual mother) resides” – Siddhar Song. The place where the divine sound ends is the last eye (Kadai Kan). It is the Third Eye. It is our inner flame. This place is the place of our spiritual mother “Vaalai”. Our Mother Vaalai who gives us the divine nectar / divine milk called as Amutham resides here. We have to humble before Vaalai, get her grace and intake Amutham and only then we can go to see our father. Mother Vaalai only can show us the way. This spiritual mother Vaalai is also residing in the temple in the town of KanyaKumari. Come to Kanyakumari to get the grace of Vaalai. We need Devotion (Bhakthi), good virtue, good manners, courtesy, love and humbleness. Only then mother Vaalai will become happier and give us the Amutham. So do not talk about mundane philosophies. Outer self you need Bhakthi – Devotion. Inner self you need to do Maanasa Pooja (Penance). Only then you will get divine wisdom (Gnanam) and God’s grace.



By doing penance on the two pupil of eyes we get the SenchudarPoo (ReddishFlamingFlower) from the Sivam and with that when we go inside we reach the three flames (Much Chudar) and we get the grace and Amutham (Divine Nectar) from mother Vaalai! The Last Eye will bloom and will spread. That is where mother Vaalai will see with her Last Eye (KadaiKan) and will shower here grace on her and give us Amutham. This is the spiritual experience one gets in the state of Gnanam. No one has told more clearly than this. This Humble being was made to write and publish all the experience of Gnanam by TiruArutPrakasa Vallalar who is providing his Grace for this. Mother Vaalai has given her grace on us by blooming from the last eye and she is the one protecting and guiding this humble being. This humble being was made to stay in the holy feet of her in the place of Kanyakumari where she has temple for her. Mother Vaalai has made this Humble being to sit in the honourable seat of Guru Peedam. She has made this humble being to give Tiruvadi Upadesam and Tiruvadi Deekshai to more than 1000 beloved peoples.

This humble being is always ever grateful to my Guru Ramalingar and Mother Vaalai Kanyakumari Ambaal for making this humble being as Gnana SarGuru and to give Tiruvadi Upadesam and Tiruvadi Deekshai. I have surrendered my self completly to the golden feet of Vaalai – Guru. Everything is her deed. TiruArutPrakasa Vallalar Ramalinga Swamigal was visible in this world till the age of 51. He got SenChudarPoo from the Supreme Lord and was taken in shelter of the Supreme Lord who called him as his son. Vallalar – the chief of charity and benevolence has created the “Sathya Gnana Sabai” for the people of this world. The Personality of the Supreme Lord of Supreme Divine Light which imparted the greatness and excellence of the Eye Flower, nature of compassion, depth of love was proclaimed by the incomparable Gnani Vallalar.

This humble being was made to tell and write all the secrets of divine wisdom (Gnanam) which were kept hidden in this world till this time by everyone. By this through this humble being all the hidden divine secrets were bought to light for everyone. All this glory goes only to TiruArutPrakasa Vallalar. Till now this humble being has written and published around 22 books of Gnanam. My Ambition is everyone should attain divine deathlessness life. Sri Ramanujar and Sri Ramalingar are like my two eyes. It is because of their blessings this humble being’s work is getting excellence.

TiruArutPrakasa Vallalar for many years preached the greatness and grace of the Supreme Lord of Supreme Divine Light to the people of the world and called everyone to attain the great life of deathlessness. When there is no response for his preaching he was frustrated. During this time the beloved devotees attribute this famous saying to Vallalar “Kadai Virithom Kolvaarillai Katti Vitoom” which means I Opened the Shop but there is no take and hence i tied it. The meaning of this sentence is that Vallalar preached the Divine Wisdom and called the people to show them the correct way but no one came and hence he stopped his preaching. The Correct Meaning of this sentence is “Kadai Virithom – Kadai in Tamil Denotes Shop as well ‘Last’ Virithom – deonotes Opened , Kadai Virithom means I became ready to give the divine light from my Last Eyes. The place of Last Eye which is called as Laaladasthaanam – The Place where the Two Eyes meet inside – From Here through the divine light i became ready to give Deekshai to all. “Kolvaarillai” – There is no one who came with interest to receive it. That frustrated me. Such a big state of Divine Wisdom was being told by me in such a easy way but no one is coming forward to receive the divine wisdom and reach the Supreme Lord”. Hence he closed his Last Eyes which he kept open to give Deekshai. Vallalar is ready to open his Last Eye and give Light to the People but no one is ready to receive it and hence he closed it. How to describe the ignorace of the people of this world?! There is no one to accept and follow the teaching of a Gnani! There is never an instance in this world when the people have praised a Gnani! 90% of the People of this world are sinners and fools. But the great Gnanis due to their compassion on this foolish people have took great effort and pain and have showed them the correct path. There is no one to follow the words of Gnani when he is with them. After his time people will praise and worship him. They will start a new religion also in his name. But none will be there to hear his preaching and follow it. No one is ready to put the words of Gnani in practice. What world is this! That’s why lot of Seers and Saints ran to forest with the taught of “why to struggle for a irresponsible human!”

But some Gnanis (Saints and Seers) took pity on the people despite them leading the life like animals and thinking that atleast from now on they will reform and realize the Supreme Lord tried to help these people in what ever way possible. These Gnanis performed various miracles and with that they tried to help people to realize the divinity.

But the lowly devotees were only attracted by their miracles and praised them for their miracles only. They are not ready to follow these great Gnanis Preachings. They are not able to follow it. Why? One who only hankers for worldly pleasure and money will never get any Grace. Only the one who considers the worldly pleasure and materialism as equivalent to dust is the Sittan. Only He will have the Grace Grow. This is the divine wisdom. Our mind should shed the worldly desires and should attach only with the Supreme Lord. Only then one gets the divine light of the Supreme Lord who has no attachments. To get the Light of Gnanam seek the Holy Feet!

[“Karunai NedungKadalaE En Kan Amarntha Oliyae” – Song 5](#)

Explanation:

In this Song TiruArutPrakasa Vallalar is calling the Supreme Lord as “Karunai NedungKadal” which means “Lengthy Sea of Compassion”. Vallalar could have called as Great Sea or Deep Sea but he uses the word lengthy Sea?! This is Gnanam. This is Code Word (Pari paasai). He also describes him as **“Kan Amarntha Oli” which means the one who is sitting as light in his eyes**. The above song describes the experience one gets when he does penance by Just being there on the divine light in the pupil of the eye and doing nothing after getting Deeksha from a Sarguru. The divine light inside the pupil of the eye will penetrate and flow inside. This inner light through the inner vein will lengthen inside and reach the divine art of Agni and from there again will lengthen and heightens. Since the Supreme Lord’s Compassion is big like a Sea Vallalar calls as “Nedung Kadal”. The divine Light that sits in our eyes are the lengthy Sea of Supreme Lord’s Compassion.

4. Aananda Maalai (Garland of Bliss)

TiruVarudun TiruvadipPor Silambasaya Nadanthen
Sinthaiyilae PugunthuNinPaar SernthuKalan Tirunthaal
TheruMaalar ruyarnthaMaraich Siraththamarntha Punithai
Sivagaama valli Perun TheviUlang Kalippap
PooruvaruMei yanbudaiyaar IruvarungKan duVanthu
PotraManip PothuvilNadam Purikinra Thuraiyae
ParuvaraAr radichChiriyen PeruVaramPer runaiyae
Paadukinren PeriyaArut Paruvamadain thananea

Explanation:

The holy divine mother Shakthi who rubs the holy Supreme Lord who is as divine light with the divine consciousness, we hear the divine sound tone (Naatha thoni) of Anklet inside the holy feet which is the pupil of our eyes, we go inside of us – inside of our consciousness and find that the Supreme Lord Sivam who is as divine light is in union with the Shakthi who is as divine sound. The Supreme Lord who is as Light and Sound is united and standing as Siva Shakthi.

Without any anxiety the one who takes Guru deeksha and does penance by **“Just Being in the Consciousness and doing nothing”** will never be agitated. This Spiritual saadaka will make the divine mother holy SivaKaamaValli who resides in the higher summit of the Vedas happier. As per the Puraanas, the Supreme Lord Natarajar did the divine blissful dance in Thillai (Chidambaram) for the two great incomparable Seers Pathanjali and ViyaakraPaathar to see. Here what Vallalar is talking is not the Puraanaas but the spiritual experience. **In our body the two great incomparable thing is our two eyes, in order for this two eyes – Right and Left Eye to see and feel happier is the place where the two eyes meet and unite inside which is the common place for both the eyes. This common meeting place of two eyes inside our head is where the divine art of Fire (Agni) is located.** This place is also called as ManiManram. In this place the divine arts of Sun and Moon will unite and start the divine art of Agni. The movement of this divine art of Agni is called as the Dance of Natarajar.

Because i saw this all my greater sorrows are removed. My three impurities went off. This humble being got great boon and with higher and greater bliss i am singing happily on you – oho my Supreme Lord – my hero sitting within me. I am blissfully adoring you with garland of songs.

“Periya Arul Paruvamadainthananae!” (Got Maturity for Greater Grace) – I got eligibility to receive the complete grace of the Supreme Lord by doing Penance by just being in the consciousness of the pupil of the eye and doing nothing. I became qualified to receive the grace of the Supreme Lord. In order to enjoy the greater spiritual bliss one has to get maturity in grace! Even to enjoy the bodily pleasure of smaller bliss – union of male and female also a girl should attain maturity. After attaining maturity – puberty only a girl becomes qualified to marry and enjoy the smaller bliss of bodily pleasure. After girls womb matures only she is given in marriage.

In this world man and women unite and enjoy smaller bodily bliss and then gives birth to child. This is worldly pleasure. Sitrinbam (Smaller Pleasure or Bliss). Due to this Smaller Pleasure , great grief is waiting later!

But in the state of Grace all the souls are girls despite being identified as male and female with body features. So all man and women were all girls in the state of Soul. Soul-Jeevathmaa is the feature of girl. Only the Supreme Lord – Paramathma is the feature of man. Similar to the world where there is union of man and women the union of Jeevathma and Paramathma is important. In this world because of the union of man and women one get smaller pleasure and due to this children are beget. The effects of Karma will continue. The Union of Jeevathma with Paramathma will result in greater supreme bliss and pleasure. The Karmas that we have will be ridden off with this union. After this union we will never again enter in the womb. All our three impurities will be removed and the Karmas of Praptham, Aagaamiyam

and Sanchitham will go off. We will become pure and holier. For union of Man with a girl the girl should have attained maturity isn't! Similarly if the Jeevathma has to unite with the Paramaathma it is important for us to attain maturity. The lower enjoyment is Sitrinbam. Higher Enjoyment is Perinbam. This is not ugly information but important information that everyone of us must know, understand and realize. In this world we all know how a girl matures! But how does a Soul-Jeevathma which is the feature of girl matures? Who Knows? Gnanis have told us this information. In our house if our daughter matures how does we tell her? In fact we organize a function to celebrate this! How? We call this function as "PoopPunitha Neeraatu Vizha". Even this represent divine wisdom! A mother tells about the secret of feminine nature to her daughter. This is not revealed openly to all! It is told as secret. The Secret which the whole town knows! Similarly a soul attaining maturity is called as Deekshai! Guru is the mother her! Guru who is as mother giving Tiruvadi Deekshai to his disciple is the "PoopPunitha Neeraatu Vizha". Poo means Flower. Neeraatu – bathing with water.

Tiruvadi Deekshai is the function in which the Guru using the divine consciousness gives consciousness to the pupil of the eyes of the disciple and bathes the flower (pupil of the eye) of the disciple with water that gushes out due to the divine consciousness got in the pupil of the eyes. Guru Upadesam and Guru Deekshai is the function that is held to announce the maturity of the soul. Showing the way for the soul to attain maturity. How means in the center of the pupil of our eye there is a needle tip size hole. This needle tip size hole is covered by a thin membrane. After getting Divine Consciousness in the pupil of the eye and on doing penance the divine light will increase the divine heat and will melt this thin membrane. One who has got his thin membrane removed by this way get eligibility to unite with the Supreme Lord who is our husband. The holiest husband is the Supreme Lord only. In order to unite with my husband – the supreme lord i have to attain eligibility and maturity in this way. For that first we have to take birth again as child of Gnana through Tiruvadi Upadesa and Tiruvadi Deeksha from a Gnana Sarguru. Gnana Sarguru who gives Upadesam and Deekshai becomes as a mother to us in Gnanam. After taking birth again like this and we do Penance by just being in the divine consciousness in the pupil of the eye and doing nothing the thin membrane which is in front of the pupil of the eye will melt due to divine light and we the child in spirituality will attain maturity. Only after this we will undergo holy marriage. We the Jeevathma will marry the Supreme Lord Paramathma. After this we will attain supreme greater divine bliss. This is the secret of Gnanam.

Mother tells her daughter the secret about the eligibility and maturity of the marriage. This is told in secret. Similarly Gnana Sarguru gives Tiruvadi Upadesam and Tiruvadi Deekshai to his disciple and gives his grace for him to marry the Supreme Lord. This is also a secret. Secret known to the world! This is Gnanam! Divine Wisdom.

5. Bhakthi Maalai (Garland of Devotion)

Aruludaiyaai AdiyenNaan Arularumai Ariyen
Ariyaathe MarutthaPizhai Athanaiyum Poruthu
Maruludaiyen Thanai Alaiththuth Tirumbavum En Karaththae
MakiInthaliththa PerungKarunai Vannam Enran Manamum
Theruludaiya Kankalum Vit takalaathe Innum
Therikinra ThaayinumEn Sinthai Urukilathe
Iruludaiya Silaiyum Ithar gurukaAri thalavae
IniththaNadam PurinthuManril ThaniththaSivak Kolunthae

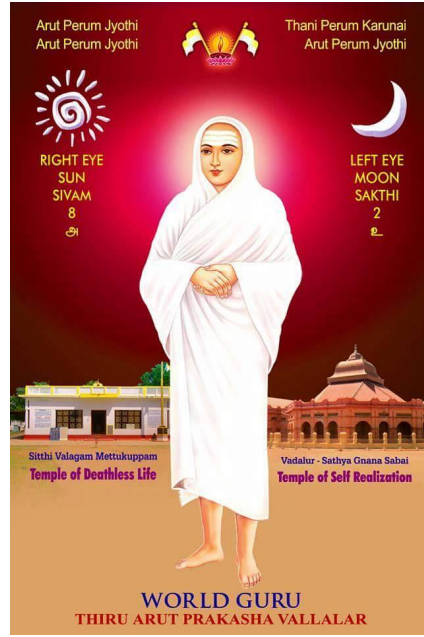
Explanation:

Oho Supreme Lord having the form of great grace, this humble being without knowing the greatness of your grace did many refused mistakes due to ignorance. Despite this you accepted and forgave all my mistakes. Oho great Philanthropist, you called me again and happily gave in my hand. My mind which knew this and the eyes which saw this are still thinking about it. That vision is always there for me. But even in this state my mind has not melt and is like a stone. Oho Supreme Lord – Sivam – Divine Light please protect and save me. Show grace on me and grace me in such a way that my heart melts! Oho Supreme Lord dancing blissfully and happily in the Mani Mandram.

6. Soundara Maalai (Garland of beauty and Loveliness)

Selodum InainthaVizhich SelviPerun Thevi
SivaKaama Valliyodu SivaPoga Vadivaai
Maelodu KeelNaduvung Kadanthongu Veliyil
VilangiyaNin TiruVuruvai UlangKollumPo thellaam
Paalodu PalamPizhinthu Then Kalanthu Paagum
PasuNeyyung KuutiUnda padiIruppa thenraal
Maalodu Kaankinra Kankalukking kiruntha
VannamIntha VannamEna Ennavum On naathe

Explanation:



Uniting with the Sivam in the Right Eye, the mother goddess shakthi Sivagaamavalli of the Left Eye gets the form of blissful Sivam and is as SivaShakthi. Whenever I see the sight of mother goddess SivaShakthi in my inner consciousness belonging in the Higher Spiritual Space which spreads and grows in the upper, lower, middle and everywhere else, i get happiness and greater bliss which is like taking the food that is made with milk mixed with fruit juices , honey, melted jaggery and ghee. The Vision and Sight that we get in this materialistic world which is surrounded by Maya (illusion) will not know the greatness of the higher blissful vision experienced on seeing the Supreme Lord. It is indeed pity and sorrowful that the eyes that saw the Supreme Lord is still getting influenced by the Maya (illusion).

[Theivamellaam Vanagukinra Devi Enai Aliththaal” .. Song 5](#)

Explanation:

She is the one who is worshipped by all the deities. She is the premodial energy and power (Aadhi Shakthi). She is Paraa parai. Vaalai. She is the one who gave birth to me, who gave life to me. She is the mother who resides in KanyaKumari. **My parents gave me only my body. In this body the divine vaalai mother gave me the soul.** She is the heroin of the all the billions of universes. She is Kanni “Yaa” Kumari. Here Kanni means Virgin. Kumari means young matured girl. “Yaa” the Tamil Letter denotes 10. She is the one who is shining in the 10th place in our body like glittering gold. She is my mother.

[“Gnana Nookudaiyavar Nookkinilae Nookkiya MeipPorulae” – Song 6](#)

Explanation:

Unknown to the Ordinary Normal People but to the people interested in Gnanam who through a Gnana Sarguru have got the divine consciousness by Tiruvadi Upadesam and Tiruvadi Deekshai and does penance. For these interested people when the look through their eyes and keep the divine light of the

pupil of the eye in their conscience will see and know the divine light of the pupil of the eye and will feel happier.

“Patridayaa thaangkavarKat KirunthaVannag thanaiyaar
Pagarvaarae Pagarvaarel BagavanNigar Vaarae” – Song 7

Explanation:

One who always keeps his focus on his pupil of the eye and tell about the blissful experience got because of this attachment and teaches the greatness of the Pupil of the eye – holy feet of the Lord via Tiruvadi Upadesam can be equated with the Supreme Lord!?

One who realizes himself that the divine light of the pupil of the eye is the true thing (MeiPorul) and teaches the same to other is equivalent to the God.

“Guru SatSath Para Brahman”
“Sitridai Em Perumaati Thevar Thozum Pathathaal” – Song 9
“En Pzhai Yaavaiyum Poruthaal” – Song 10
“Karumbanaiyaal Ennirandu Kangalilae Irunthaal” – Song 11

Explanation:

The great noble lady (Perumaati) has small hips. Femininity of great noble man (Perumaan) is Perumaati. She is the primordial shakthi (Aadi Shakthi – Adhi Para Shakthi) who is worshipped even by the celestial deities. The hips are smaller. For everything we have first, last and middle regions isn't! Our left eye is the feature of Shakthi. In the first region the divine light of the pupil of the eye is bigger. The divine light inside us in the last place where our two eyes meet is also bigger. In the middle region between our eyes (first place) and the last eyes (last place) – the vein that unites this first and last place is very thin of the size of hair. That is “the middle region is thinner and small”. This is what is called as hip is small. Smaller Hip is called Sitridai.

Porpathathaal – The great noble lady who has golden holy feet avoided my desires for Gold and Worldly things. This humble being when doing devotion and Penance on my holy mother had my mind – which told that the only thing i require is the love, blessings and grace of my mother and nothing else. Love, blessings and grace of holy mother will be definitely got. Since she is our mother she will come running towards the child (we) to protect us! Is there anything comparable to the love of the mother! She gives me whatever i need and whenever i need. After knowing this will i get any desires for Gold or Worldly things? My own experience, She told me “It is me who is dispensing the allowance for livelihood”. I came to know and realize that it is her who is giving the allowance for our livelihood and protecting us. After knowing and realizing this fact all my fears and anxiety has gone away! My mother is there to protect me! Where is the place for worry then?! One more great important fact “See all women as the Mother Goddess Vaalai and you will never get lust”! The great Saint AbiraamiPattar saw all women as the mother Goddess Abiraami. For the sake and protection of this great saint the holy mother showed the full

moon during the new moon day. She showed the full moon both inside and outside. What a fantastic and great deed it is!

The great poet Kaalidasan always melted with devotion on the Goddess Kaali. Kaali made the great fool Kaalidas to be a great poet and made him equivalent to the king. Kaalidas who stood firmly with the belief that everything is the act of Kali had Kali standing for every word of him. This Poet Kaalidas also got the full moon on the day of new moon day.

One who humbles and worships the mother will lead the life praised as ThavaSeelan (One who has the noble virtue of Penance – Tapas) by the world. She is called as Kaamaatchi as she is the one who removes our lust (Kaamam) and gives grace. She is called as Visaalaatchi as she extends and spreads in all the billions of universe in everything. She is the one who resides in our fish like eyes and rules us and shakes us as illusion (Maaya). She is the compassionate mother who like the fish (called Meen in Tamil) creates the embryo with her looks. Hence she is also called as Meenatchi. She is ever virgin. She is called as Baala! Kumari! Vaalai! Even though she has temples all over the world, it is in the place of KanyaKumari she has announced her presence and has taken the form of doing penance. Since I humbled and worshipped this mother this humble being became as Guru! This humble being got refined because of her and has written various books and have got many disciples. By her grace this humble being founded “Thanga Jothi Gnana Sabai”. Everything is by her grace and blessings only.

She tolerated and forgave all my wrongs and sins and protected and showered her grace on me. It is mother who has the excellent quality of tolerating, forgiving and embracing. She tolerated my mistakes. She forgave me and gave me excellence. She is the one who is protecting and making this humble being to dissipate the great teaching of Tiruvadi Upadesam and give Tiruvadi Deekshai for the upliftment of the human beings.

Karumbanaiyaal! She is the one who delivers and protect us in all the circumstances and in all states. She is the one who only gives us Love. She is as sweet as the sugar cane. She is the one who is residing in my two eyes. She is the one who protect us like our eyes. Anyone who surrenders to this mother who is also as Maha Maaya (Great Illusion) are his children. Don't we want to become the favourite child of Vaalai?! Come to KanyaKumari and let us humbly worship her.

7. Athisaya Maalai (Garland of Wonders)

AkKooIi thathisayamIi thathisayam En Pugalven
AyanMuthalor NedungKaalam MayanMuthalNeeth Thiruntthu
MikKola Midavum Avarkarulaamal Irulaal
MigaMarundu Mathiyiliyaay Vinaiviriya viriththu

IkKolath thudanirunthen Anbariyen Sิริyen
EnaikKaruthi Ennidaththae Eluntharuli Enaiyum
ThakKonEn rulakisaippath ThanVanamOn raliththaan
ThanithaSiva gaamaVallik kiniththaNadath thavanae

Explanation:

It is a great wonder that the Supreme Lord himself willingly came to this humble being who is devoid of any love and qualification and said “You are the Qualified Person” and gave his grace to me when it is difficult even for the celestial deities to see him despite doing Penance for a very long time. Is this not a Wonderful marvellous thing?! Oho Supreme Lord you acted for the bliss and happiness of mother Goddess Sivagaama valli and your deeds performed for the sake of me is a great wonder.

“Saavaatha VarangKoduththu ThanakKadimai Paniththaan” – Song 7

Explanation:

When i am doing penance by seeing the Truth (Meiporul) – divine light of the pupil of the eye and doing nothing the Supreme Lord came before my eyes and gave the light to me , gave clarity and also blessed and graced me with the boon of deathlessness. He also gave his grace so that this humble being will always be in surrender to his holy feet.

8. Abaraatha Mannipu Maalai (Garland of Penalty Forgiveness)

SeivagaiNan gariyaathe TiruVarulo doodich
SilaPuganren Arivariyaach Siriyarinunch Sิริyen
PoiVagayen PunganraPilai PoruththarulaI Vendum
Punniyane Mathiyanintha PurisadaiyaaI VidaiyaaI
MeiVagaiyor Viliththiruppa VirumbiEnai Anrae
MigaValinthaat Kondaruli VinaiThavirtha Vimalaa
Ivagaiya Kadavularum Anthanarum Parava
Aanandath TiruNadanchSei AmbalathThem Arasae

Explanation:

This humble being without knowing what to do differed with the Supreme Lord and uttered something or other. This humble being is lower than the unknowing boy. Due to falseness this humble being committed many mistakes and wrongs but Oho Supreme Lord please tolerate and give your grace to me! Oho Embodiment of Good Merits having moon in the braided hair and sitting in the vehicle of bull. When the true devotees are seeking you with open eyes you have for some reason liked me and have come to me and have showered your grace on me and have taken me in your shelter. Oho Supreme Lord

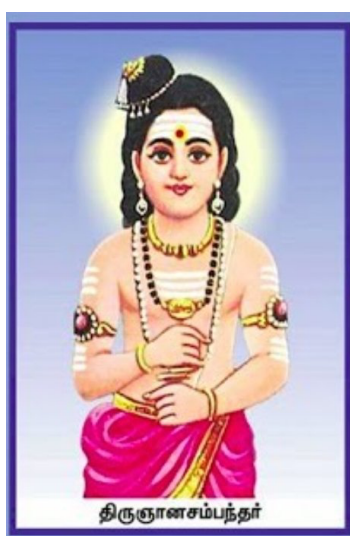
called as **Vimalan (Only without any impurities)** you have also removed all my Karmas. Oho Supreme blissful hero dancing blissfully in the Ambalam (Open Hall) praised by five higher deities and brahmanas.

9. Aaludaiya Pillaiyaar ArunMaalai (Garland of Brightness for Aaludaiya Pillaiyaar – TiruGnanaSambandar)

Ulagiyal Unarvor AnuthThunai yenum
Urrilaach SiriyaOr Paruvath
thilagiya Enakkul Iruntharul Neriya
Etravun Tharamilaa maiyinaan
Vilagurung Kaalath Thadikkadi Era
Viduththuppin Vilaguraa thaliththaay
TilagaNar Kaali GnanaSam Banththath
Thellamu thaanchSiva Guruvae

Explanation:

The great Saint, Gnanai and Nayanmaar TiruGnanaSambandar took birth in the famous place of Seerkaali who is a great clear dispenser of Gnanam and also a great SivaGuru. This humble being in the younger age with no knowledge of worldly things had TiruGnanaSambandar standing in my inner state to qualify me for the holy grace. When this humble being deviated from the holy path due to insufficient qualities you (TiruGnanaSambandar) prevented and protected me and made me stand in this holy refined path and from that mature to the true higher states by your grace. Your great grace is of greater compassion.



THIRU GNANA SAMBANDAR

“Uyir Anubavam Utridil Athanidaththae
Ongarul Anubavam Urum ... Siva Anubavam Urum” – Song 2

Explanation:

Uyir Anubavam – Experience of the Soul – When we do penance on the divine light of the pupil of the eyes without doing anything and just being in the divine consciousness in the pupil of the eye we will get the experience of the soul. When our Penance continues further we will get the grace. Further penance will get us the spiritual experience of SivaOli (Divine Light of Sivam) which is as Soul within the Soul.

10. Aaludaiya Arasugal ArulMaalai (Garland of Grace for Aaludaiya Arasugal – TiruNaavukkarasar)

TiruththaguSeer AthigaiArul Thalaththin Ongum
SivakKolunthin ArutPerumaith Tiraththaal Vaaymai
UruththaguMei UnarchchiSivadi vaagich Saiva
OliVilakka Naavarasen roruper Petrup
Poruththamura Ulavaarap Padaigaik Konda
Punniyane NanniyaSeerp Punitha neEn
Karuththamarntha KalaiMathiyea Karunai Gnanak
KadalaenNin KalalKaruthak Karuthuvaayea



TiruNaavukkarasar

Explanation:

By the Glory of the SivaParamPorul, expressing graciously in the great holy place of TiruVathigai, the great saint TiruNavukkarasar (One of the great fours in Nayanmaars) lightened the virtuous holy path

of Saivam which is the embodiment of truth and true divine consciousness. As per the rules of this great path of Saivam this great meritorious saint TiruNavukkarasar undertook the work of cleaning the temples (Ulavaarap Pani) by holding the instrument for it.

Oho the best meritorious, the holy, the pure, the one seated in my consciousness, divine art of light containing moon, compassion filled sea of knowledge please give me your grace so that this humble being remembers your holy feet every day and praises it.

11. Aaludaiya Nambigal ArulMaalai (Garland of Grace for Aaludaiya Nambigal – Sundarar)

MathiyaniSench sadaikKaniyai ManruINadam PuriMarunthaith
ThuthiyaniSench suvaipPorulil SonMaalai Thoduththaruli
VithiyaniMaa maraiNeriyum MeinNilaiAa gamaNeriyum
Vathiyanthu VilangaVaitha VanThondap Perunthagaiyae

Explanation:

The Great Saint SundaraMurthy (Also called Sundarar one of the four great Nayanmaars) – you are praised as great devotee (VanThondar). You have taken the holy task of praising, adoring with songs to the Supreme Lord SivaPerumaan who has half-moon in his matted braided hair and who is like sweet fruit and who is like medicine dancing in the hall of Thillai and by this holy task of singing divine songs to the Lord you have enriched and established firmly the noble way of Vaitheegam which talks about Vedas, True States describing Aagama paths. By these divine works and with your grace you have made the world to uplift. I am worshipping you please provide your grace to me.



SUNDARAR

12. Aaludaiya Adigal ArunMaalai (Garland of Brightness for Aaludaiya Adigal – MaanickaVaasagar)

Thesagaththil Inikkinra Thellamuthae Maanicka
Vaasaganae Aananda Vadivaana Maathavanae
Maasaganra Neethiruvaay MalarntaTamil Maamaraiyin
Aasaganra AnubavamThaan Anubavikka Aruluthiyae

Explanation:

The great saint ManickaVaasagar (One of the four great Nayanmaar) – You are like clear Amirtha (divine nectar) that gives sweetness to our body. You are always in deep penance which is the embodiment of bliss. You gave this world from your holy mouth, the great spiritual tamil work of Tiruvaasagam which is faultless. Kindly give me your complete good grace so that i get the experience of Sivam (SivaAnubavam) which is complete without any other thing.



MANICKA VAASAGAR

Anburuvam PetrathanPin Aruluruvam Adainthu
PinnarIn Buruvum Aayinai!
ManiVaasaga Perunthagayae Un Merumai
Yaaraalum Kura Mudiyaathae!

Explanation:

TiruArutPrakasa Vallalar praised and honoured the great four saints TiruGnanaSambandar, TiruNaavukkarasar, Sundarar and ManickaVaasagar as his eyes. The spritual work of Devaaram (Spiritual Poems of TiruGnanaSambandar, TiruNaavukkarasar, and Sundarar) and ManickaVaasagar Tiruvaasagam are like the breath and soul of Vallalar.

Vallalar respectfully praises them as Aaludaiya Pillai, Aaludaiya Arasu, Aaludaiya Nambi and Aaludaiya Adigal. These great fours got the complete grace of the Supreme Lord , excelled and lived as examples for the four great paths. TiruArutPrakasa Vallalar often sings happily the poems of Devaaram and Tiruvaasagam and get bliss. TiruArutPrakasa Vallalar has given the Attribute of Aaludaiya Aaludaiya (One who Rules) to these great fours. These great fours led as an example for the great four paths of SathPuthraMaargam, DaasaMaargam, SagaMaargam and SanMaargam. They led their life with the complete dominion of the Supreme Lord. These great fours realized themselves and are with the skill of Ruling. So there is nothing wrong in what Vallal Perumaan has told.

In this four let us see some more information:

The great Saint TiruGnanaSambandar in his age of just 3 drank the divine milk (Amirtham) from the mother goddess Sivai (Vaalai) and got Gnanam (divine wisdom) immediately. He started singing the Devaaram Songs with the verse “Thodudaiya Seviyan”. Vallalar praises TiruGnanaSambandar – “the one from Seerkaali who sits in the siththam (Will) and has good great strength and the wealth of attachment with the Gnanam (Divine Wisdom) and is my SarGuru”

“ParaNaathaMaanthalaththae Oththa ThanMayamaam Ninnai
NeeInri Utridal Uyiranubavam”
“Param Parththutpuramaagi Inippura Onrum Iyampuraa
Iyalbaai Irunthathae Arulanubavam”

Explanation:

By the above following Song Vallalar Praises TiruGnanaSambandar as his Sarguru one who graced him the above song.

For TiruArutPrakasa Vallalar it is the great saint TiruGnanaSambandar who graced and told Vallalar about the Experience of Soul and Experience of Grace. TiruGnanaSambandar showed the last eye to Vallalar and graced him that the “holy feet and head were within you only”. The meeting place of two eyes inside our head is the place of third eye – last eye.

Transliteration and Explanation of the Song:
“Enbu Pennuruvodinnuyirathu Kondelunthida Purintha”

The great Saint TiruGnanaSambandar gave soul and bought back to life a dead women from her skeletal remains. The dead women was bestowed with her lost shape as well.

Transliteration and Explanation of the Song:

“Perumana Nallurth TirumangKaana Petravar Tamaiyelaam Gnana Uruvadainthonga Karunai Seithaliththa” – The great Saint TiruGnanaSambandar in his 16th age during his marriage showed compassion to all the people who came to his marriage and with his grace everyone who came to his marriage got upliftment to the form of Gnanam and united with the divine light. This is called as

“Koondodu Kailaasam” meaning union with the Supreme Lord (divine light) without leaving the physical body by converting this physical body in to divine light body! Who can Shower such a compassion!

“PavalaMalaik Kannin Mulaitha Karpagamae”

By doing Penance our eyes will become reddish and will look like coral. The divine light that germinates and grows in the eye during this time is called Karpagam. This divine light is the tree of Karpagam which bestows one with whatever he wishes. It is the Sweeter Sugarcane. It is the divine fruit. My two eyes and the pupil in the eyes!

The great saint TiruNaavukkarasar is praised as “Aalumi Petra Arasu” meaning “the king who is bestowed with the skill to rule”. He is the one who is overwhelmed by the Supreme Lord and ruled as king over his holy tongue. This great saint TiruNaavukkarasar also praised as Appar Swamigal remained as jewel for the path of Saivam. TiruArutPrakasa Vallalar praises TiruNaavukkarasar is the following songs:

“EmPaavamellaam Agatri ArutPaanmai Nalgum Panbudaiya Perumaanae”

“KathiTharu Karpagamae Mukkaniyae Gnanak Kadalae En Karuththae En Kannulaanae”

Appar Swamigal Sings about the Supreme Lord as below:

“Kaalaththiyaan Avan En Kannilullaan Kaan”

In the above Song Appar Swamigal Praises the Supreme Lord as “the destroyer of time is in my eyes, you see it”. In similar way, TiruArutPrakasa Vallalar Praises the Supreme Lord as “The one in my Eyes and he is the Karpagam who gives Salvation and is like three great fruits and is ocean of Gnanam. This holy one is also as knowledge in my sitham”.

Vallalar following TiruNaavukkarasar sings as “Onnukullae Onbathu Vaay Vaithaay” – “You kept nine gates in one”. We know that there are 9 entrance in our body. For girls the 10th gate is the gate of womb. This gate is created by the Supreme Lord for enjoying the Sitrinbam (Inferior Pleasure). But for Gnanam for the human race the 10th gate is the place where our two eyes meets inside our head and is denoted in Tamil as “Ya”. This is the place of divine art of Agni (Fire). In this gate when 8 (Right Eye) and 2 (Left Eye) unites it becomes 10 – “Ya”. Doing Penance to open this gate is the spiritual Saadaka (Practice). Catch hold of this 10 so that your attachment which is your Karma goes off. For that first catch hold of the holy feet! “Katrrunaiyaar Kadal Kadanthu Karaiyil Ponthu”. A cruel person tied Naavarasar (TiruNaavukkarasar) in a stone and put him in the sea. But by reciting the holy mantra of Panchaatcharam, the great saint TiruNaavukkarasar made the stone itself as the boat and floated back to the shore in the stone itself. This Saint is the younger brother of the holy Tilagavathi Ammaiyaar. He is the elder brother in getting the grace of Supreme Lord Sivam. This great saint was as the slave devotee of the Supreme Lord. For this Slave Devotee the great Saint Appothi Adigalar was the slave devotee. TiruNaavukkarasar blessed this true devotee Appothi Adigalar with the divine wisdom (Gnanam). TiruNaavukkarasar bought back to life the son of Appothi Adigalar who was dead by the bite of snake. The great saint who is completely overwhelmed by the Supreme Lord and is praised as VanThondar (Tough Devotee) is our holy SundaraMurthy Swamigal. He is incomparable Gnanai who is bestowed with

the skill of ruling himself. TiruArutPrakasa Vallalar praises this saint as “Aaludaiya Nambigal” (The excellent one who had the skill to rule). This saint is a wonderful siddhar who dropped the gold given to him by the Supreme Lord in the ManiMuthaar river and collected it from the lake in the place of TiruVaarur. Another great miracle performed by this great saint SundaraMurthy swamigal is as follows “In the town of Avinaashi lived a boy and he was swallowed by a crocodile in the lake there. After 12 years when the saint SundaraMurthy Swamigal visited this place he bought back water to the lake and bought the crocodile back and from the mouth of crocodile he bought back the boy alive again.”. This is such a wonderful incomparable miracle performed by SundaraMurthy Swamigal. TiruArutPrakasa Vallalar Praises this Saint with wonder and delight as “Oho honourable saint from TiruNaavalur, yourself in a While Elephant followed by CheraMaan Perumaal in a horse went to the holy abode of TiruKailaayam to be seen with wonder by the celestial deities, Lord Tirumaal and Lord Brahma”. The Supreme Lord himself came as a devotee to this true devotee SundaraMurthy Swamigal and walked in the streets of TiruVaarur as his messenger! Who will get such greatness and boon as SundaraMurthy Swamigal which is not even bestowed to the great brahma and TiruMaal. TiruArutPrakasa Vallalar thinks and melts with thoughts on SundaraMurthy Swamigal and praises and spreads his glory in his songs. The great saint TiruGnanaSambandar is the child who is bestowed with the skill of ruling by the Supreme Lord.

The great saint TiruNaavukkarasar is the king who is bestowed with the skill of ruling by the Supreme Lord.

The great saint SundaraMurthy Perumaan is the excellent one who is bestowed with the skill of ruling by the Supreme Lord.

The great saint MaanickaVaasagar is the devotee who is bestowed with the skill of ruling by the Supreme Lord.

All these four uplifted themselves in the four holy paths.

TiruNaavukkarasar led as an example and served in the path of DasaMaargam. (Considering one as Slave to the Supreme Lord).

TiruGnanaSambandar lead as an example in the path of SarPuthiraMaargam (Considering one as the child of the Supreme Lord) who is uplifted by the goddess shakthi by the divine milk. Mother Goddess Shakthi gave golden cymbal to TiruGnanaSambandar to avoid the pain in his soft hand.

SundaraMurthy Swamigal led as an example in the path of SagaMaargam (Considering one as the friend of the Supreme Lord). The Supreme Lord Siva went as a messenger to him. This Saint is a best friend to Lord Siva.

MaanickaVaasagar lived as a good example for the path of SanMaargam. He realized that “You are me and I am you” and preached the same. He lived in the divine light. All these four great Gnanis attracted TiruArutPrakasa Vallalar. People use to say that TiruArutPrakasa always will talk about the greatness of TiruVaasagam written by MaanickaVaasagar.

Who can measure or talk about the greatness of MaanickaVaasagar who is bestowed with the skill of rule by the Supreme Lord and who conveyed the great spiritual work of TiruVaasagam!

[“KaruVelikup PeruVelikup Pitthaghi Tirikinroor GuruVelikkae Ninru”.](#)

Here Karu means Womb which in spirituality represents the place where our soul resides. This place is inside of our two eyes. Open Space / Sky (VettaVeli) is situated in this place? One who roams with zeal having immersed themselves in this VettaVeli will stand firm in the GuruVeli which is the residing place of Sivam in the great space. They will roam with the intention of “Sittham Pooku Sivam Pooku” (Way of Will is the Will of Sivam). “ManPuruva Nadu Muthalaa Manam Puthaithu” – (Bury your mind in the middle of EyeBrow). For a human the “center of eye brow” represents the gate in the middle of the the pupil of the eyes – ManiVaasal (Gate in the bead). One who does penance by burying their mind in the eyebrow center ie one who always immerses in this bead will get as Guru the Supreme Lord himself and will hear his Verses. These divine words are ManiVaasagam. (Mani means bead and Vaasagam means verses). Only these people will first get Anburuvam (Form of Love) and then Aruluruvam (Form of Grace) and only then Inburuvam (Form of Bliss and Pleasure). Oho Hero of VaathaVur – my great guru , in your gracefully revealed work “TiruAnda Paguthi TiruAgaval” your blessed words “You be there” , i considered it to be told to me and i am rejoicing. TiruArutPrakasa Vallalar furthur sings as “Vaan Kalantha MaanickaVaasaga Nin Vaasagathai Naan Kalanthu PaadungKaal En Oon Kalanthu Oyir Kalanthu Vuvattaamal Inippathuvae” (Sky United MaanickaVaasaga – When i get united and sing your verses it mixes in my flesh and in my soul and gives unsatiated pleasure. “MaanickaVaasaga I took only one verse of your TiruVaasagam as the word from the Guru and i need nothing else” – TiruArutPrakasa Vallalar. The Supreme Lord himself came as Horse Caretaker and carried the sand for a small confectionery and graced the high aged lady Vanthi. The Supreme Lord also took the beatings of the King. All these the Supreme Lord did for the sake of the great MaanickaVaasagar. Lord Siva who went as the messenger for SundaraMurthy Swamigal carried the sand for MaanickaVaasagar. The Supreme Lord enacted these divine play to make the world know the greatness of MaanickaVaasagar. The Supreme Lord took the beatings for the sake of his devotee. We sing this for the Supreme Lord who is a devotee to the devotee. MaanickaVaasaga, by hearing your TiruVaasagam even the birds and animal will get Gnanam, in that case will i not get it?! In order to get interest in Divine Wisdom read and hear the bead revealed verses of TiruVaasagam. In order to hear the great verses of TiruVaasagam my ears should have done billions of good merits. In order to read TiruVaasagam my mouth should have done billions of good merits. “One who does not melt for TiruVaasagm will never melt for any other thing”

TiruVaasagam is a divine treasure and should be present in every one’s house.

The Supreme Lord himself wrote the TiruVaasagam by hearing it from MaanickaVaasagar. Such is the greatness and incomparability of this holy work. There is no limit to its greatness and magnificence. TiruArutPrakasa Vallalar immersed himself in TiruVaasagam and sang the divine spiritual treasure of TiruArutpa. The greatness and wonder of TiruVaasagam can be heard from TiruArutPrakasa Vallalar. “Of all the Praise Worthy holy Songs of Salutation TiruVaasagam is the best”

TiruArutpa Fifth Canto Complete

SIXTH TIRUMURAI (CANTO)

1. ParaSiva Vanakkam (Worship of ParaSivam)

“Ellaam Seyalkuudum Ennaanai yambalaththe
EllaamVal laanranaiyea Eathu”

Explanation:

“The one who is capable of doing everything! The one who is there everywhere! It is none but the Supreme Lord only! This Supreme Lord is dancing in the Ambalam! In our Eyes – bead in the eyes as divine light, in order for everyone to know him he is dancing in Ambalam (Open hall)! By humbling to him, thinking of him and by feeling him if we do the penance – if we think and surrender to the Sivam who is available in the centre of the pupil of the eyes and do nothing , and if we unite the divine light from the eyes to the divine art of agni and then uplift it higher then everything will be possible for us. This is my promise” TiruArutPrakasa Vallalar. Vallalar has given his grace to us by these songs. Today is the holy day of Aadi-Swathi (Tamil Month of Aadi in the star of Swathi). This day is the Guru Pooja day of SundaraMurthy Swamigal Aaludaiya Nambigal. I have started to write the Sixth TiruMurai. Bless and Grace me oho Aaludaiya Nambigal and TiruArutPrakasa Vallalar!

2. TiruchChitrambalath TheivaMani Maalai (Garland for GodlyBead of TiruchChitrambalam)

AgaraNilai VilanguSaththar Anaivarukkum AvarPaal
AmaranthaSakthi Maaravargal Anaivarukkum Avaraal
PagaraVarum AndaVagai yanaitthinukkum Pindap
PaguthiKalang kanaiththinukkum Pathangalanai thinukkum
Igaramuru muyirEavaikkum Karuvikalang kaeVaikkum
EpPoruttkum Anubavangal EavaikumMukthi yeVaikkum
SigaraMuthar SiththiVagai yevaikkumOli Valangum
TiruchChitram balanthanilae Teivamonrae Kandeer

Explanation:

For the divine deities of Satthars, MumMurthies, PanchaMurthies and their wives for whom the divine power of Gnanam from the “Aa” – Right Eye is expressed, for all the universes created by these deities, all the bodies which are joined in these universes, for all the regions and states where the celestials like Indra reside, for all the life forms in the world, for all the bodily tools for these life

forms, for all the types of available wealth, for all the experience that one gets by enjoying these wealth, for the final attainable mukthi states divine light and effects are provided and blessed by the Supreme Lord who is only one and who is showing himself as sivam in the Thilam Chitrambalam which is the divine light of our eyes having the celestial space of Thillai within it. See this Single Supreme Lord the truth with your eyes and realize it also with your eyes!

3.Aatraamai (Concerns)

Eluvinum Valiya Manaththin Malangsaar
Iyinum Naayinum Ilinthen
Puluvinum Siriyen PoiVilan thulalven
Punmaiye PulaitTholir Kadaiyen
Valuvinum Periyen Madaththinum Periyen
Maanbilaa Vanchaga Nenchak
Kuluvinum Periyen Ambalak Kooththan
Kurippinuk kenKada veane

Explanation:

This humble being has mind which has hatred harder than the pillar. This humble being is more lower and disgusting than the house-fly which eats faeces in group and also more disgusting than the dog which eats faeces in single. I am lower and insignificant than a worm. I am leading a false life with false talks. My knowledge and wisdom is that of a grass. My State is lower than a *Pulayan* who does killing and eats flesh. In doing all the wrong deeds and five great sins i am the biggest. I am great idiot. I am without any good manner or courtesy and my heart is filled with deceit. I am such a great disgusting being and i donot what i have to do to get the grace of the Sivam who is dancing in the magnificent Ambalam?! Only way is to feel and realize the Consciousness of Sivam dancing in the pupil of the eyes and doing nothing. This is sufficient.

4.Pirappavam Poraathu Petural (Distress due to unbearable vanity in birth)

Kulaththidaiyum KodiyanOru Kudiththanaththum Kodiye
Kurigalilum KodiyanAnrik Kunangalilum Kodiye
Malaththidaye PuluththaSiru Pulukkalilum Kadaiye
VanManathup PerumPaavi VanchaNenchap Pulaiye

NalaththidaiOr AnuAlavum Nannukilen Pollaa
NaaykkuNagai ThonraNinren PeikkumMiga Ilinthen
Nilaththidai Naan Ean Piranthen NinKaruththai Ariyen
NirKunane Nataraja NipunaMani Vilakkae

Explanation:

This humble being is the worst person of the human beings. Even when leading the family life i am horrible. I have no honesty even in my character. I am abode of all the bad characters. I am lower than a worm in the faeces. I am a great sinner with all the worst crafts. I am a Pulaiyan with heart filled with hatred. I never even go near good things. I am laughed even by a worst dog. I am more degraded than a ghost. Oho Supreme Lord why did i take birth in this world?! Why did you make me born?! I am in a state of not knowing your divine will! Oho Supreme Lord – Nirguna Brahman, dancing as NataRajan in the bead of the eyes and as divine light of the bead without impurities please provide your grace.

“Eruginrem EnaMathiththe Irangukinra Kadaiyen”
Seivagai Onrrariyaatha Siriyarinum Siriyen” – Song 5

Explanation:

In today’s world lot of people think that they are doing higher meditation and lot more think they are doing greater devotion. By these thoughts they think high of themselves and their ego gets bloated and hence instead of progressing higher in spirituality they go down. Lot of people with less intelligence follow false gurus and lose their money and time. Only these types of people are in more number in today’s world. These people instead of uplifting themselves have earned lot of sins and are suffering. False Guru’s in this part of world in order to earn money and gather crowd mislead people by saying “You do whatever you want and it is enough if you just follow my practice” , Do you know how big nonsense is this teaching? If a blind person leads a blind one they will definitely fall in the pit! Search and find a true Gnana Sarguru and surrender to him and get the TiruVadi Upadesam from him. Then get Tiruvadi Deekshai as well! Only this will show you the path to higher states of Gnanam. All other things are lower states only. Do not do any thing following any one’s word. Right from Vedas and till today all the Gnanis , First Guru DakshinaMurthy have given the Mona Upadesam which is “Just be there and Do Nothing”!! Our Eyes Seen Lord is ArutPerum Jothi (Supreme Infinite Divine Light)!

The thing to do for you is this only which is to be “Just be there and do Nothing” and get supreme bliss. This will only lead to supreme life of deathlessness. For this you need TiruVadi Upadesam! TiruVadi Deekshai! You need good merits and good virtuousness! Good Conduct! Surrender! To know the true wisdom come to KanyaKumari. Come to Thanga Jothi Gnana Sabai. By seeking the Gnana Sarguru get Tiruvadi Upadesam and Tirvadi Deekshai. Get Supreme Bliss!

“Porulariyen” - “I donot know the thing”.

Explanation:

One who does not know the Thing – The True Thing and wealth which is our bead of the eyes – divine light in the bead of the eyes will not get Gnanam. One who knows and feels this will get Gnanam and goodness. Contemplating “Why i am born” and removing the Karmas which are responsible for our birth death cycle by “Just Being there in the feel of divine light of the Pupil of the eyes and Doing Nothing” and with this increasing the divine light in the true thing and by converting our mortal body in to immortal divine light body let us uplift ourself.

“Unarchchiyillach SadamPola Irunthen” – Song 8

Explanation:

How are we now? What is our present state? Are we with consciousness? Are we unconscious like a wood? Only the dead body doesnot have consciousness! Are we just dead body? Are we not Sivam? We are with Consciousness isn't! We have soul isn't! If only soul is present in this body we have consciousness, feelings and also heat. If Soul goes out all these are lost! Our body will become cold. So we should always have heat , consciousness and feel. When we are sleeping Soul is there and so is heat! But consciousness will not be there! We would call a man sleeping deeply as “Man Sleeping like a Corpse”. When we are sleeping our soul is subdued in Anaagatham. When we wake up our soul starts to function. Rest for our body is sleep. During this time our soul gets conditioned.

“Fainting , Allure and Unconsciousness” is the state where our consciousness is getting spoiled or lost. This is the state where our soul is disturbed. In this state our soul will get subdued. Only after getting the feel will our soul gets functional again. So humans do not get allured. Do not sleep. Always be with Consciousness. Only then you will have divine consciousness in the eyes. Only then we Souls get united with the Paramathma in the eyes and attain supreme bliss. Only Consciousness state will give higher bliss and will grace us with Deathless greater life.

In order for your consciousness to be always present and also to increase the consciousness you always think, feel with tenderness on the divine light in the pupil of the eyes. When Penance done this way by just being in the consciousness and doing nothing our consciousness will increase. We always need consciousness – inner consciousness. Sleeping – Death both were unconscious states. Awake – In Being were consciousness state. Oho Human in order to have heat, consciousness and feel “Summa Iru” (Do Nothing and Just Be there).

5. Maayai Valikku Alungal (Weep due to Pain of illusion)

Thaavu MaanEnak Kuthithuthuk Kondodith
Thaiya laarMulaith ThadamPadung Kadaiyen
Koovu Kaakkaikuch SotrilOr Porukkum
Kodukka Nernthidaak Kodiyaril Kodiyen
Oovu raathulal Eeanap PalaKaal
Odi Odiyea Thedurum Tholilen
Saavu raavagaik kenSeyak Kadaven
Thanthai yeEnaith Thaangi Kondarulae

Explanation:

I am lower than the lowest who like a deer jump and run and unite with girls due to excess lust. I am cruel of the cruel without any trace of compassion who doesn't even give a single bit of rice to the crowing crows. Like Honeybees which relentlessly work to collect honey , i also relentlessly go around seeking materialistic wealth. In the end i will die, oho my Supreme Lord what should i do so that i will not die! Oho Supreme Lord you are the father of all the souls, please take this humble being in your shelter and provide your grace.

“Irakkam Enbathor Etunai Ariyen
Gnana Mevutharken Seyak Kadaven” – Song 9

Explanation:

Compassion means Eight – and that is our support. If we want to acquire compassion – love – mercy we should have Eight as our Companion. Eight – 8 – Aa – divine light of the pupil of the eyes. Only if we get the divine light in the pupil of the eyes as our companion we will become compassionate and merciful.

What should we do to gain Gnanam (Divine Spiritual Wisdom)?! If we get Tiruvadi Upadesam from a Gnana Sarguru and through him know about the divine light of the pupil of the eyes , get Tiruvadi Deekshai and then do penance by Just be in there in the consciousness of the divine light in the pupil of the eye and do nothing we can get Gnanam. The light of our knowledge will brighten and shine.

6. Muraiyeedu (Appeal)

Marunthariyen ManiAriyen ManthiramOn rariyen
MathiAriyen VithiAriyen VaalkkaiNilai Ariyen
Tirunthariyen TiruVarulin Seyalariyen Aranthaan
Seithariyen Manamatangum Tiraththinil OrIdaththae
Irunthariyen Arinthetai Eththidavum Ariyen

EnthaiPiraan ManiManram EythaAri veno
IrunthaThisai SolaAriyen EnnamNaan Puguven
Yaarkkuraippen EnnaSeiven EethumArinth thilane

Explanation:

Marunthu means Medicine – The divine light inside the bead of the eyes is the medicine! It is the medicine for all the diseases! It is important to know about the Pupil of the eyes and the inner light in it! Manthiram means Mantra and it is one only – Pupil of the eyes is the Mantra , How? Manthiram – Manam + Tiram, Manam means Mind and Tiram means Fixedness. THE place where our mind can be kept with firmness is our pupil of the Eyes. Hence the pupil of our eye is the Mantra. Hence our bead – pupil of the eye is the Mantra Medicine. Gnanis call our pupil of the eyes as “Mani Mantra Avsatham”.

Mathi means Moon which represents our left eye. In our eyes our destined Karmas were kept along with the pupil of our eyes! This is called as Fate – Piraaptham! Only if we remove this fate – Karma from our eyes will our life will uplift. If we don't remove it our life will be determined by the Karmas in the Mathi and our life will lose its state. We have realize all these and should lead a good and honest life. I donot know about holy lords's deeds. ArapPani – Good Works – Doing Good Merituous work also i could not know.

There is way in our life to realize the Supreme Lord and also not to lead our life by blaming our fate. This way is doing penance (Thavam) by being in the place where our mind subsides. We have to understand the membrane in the door of the pupil of the eye is the accumulation of our Karmas which is our fate. Our mind functions from this karmic membrane. Our spiritual Saadana is to see the mind stop in the pupil of the eyes itself without coming out. This is Penance. THE place where to stop our mind is the place Iwhere it starts. Only here the mind subsides. Only in this place we can stop our mind. Doing this spiritual practice without doing any thing is the Saadana of Gnanam. This is the great spiritual secret. I donot know to humble and worship the Gnana Sargurus who knows and preaches this! The place where my father the supreme lord resides is in the hall of bead (ManiManram) – Pupil of the eyes and i donot know who to go inside it! If we get Deekshai from a Ganana Sarguru and do penance then we can enter inside. The place where the Supreme Lord resides is in the center of the pupil of the eyes as divine light. This is the Spiritual Secret. In order for all the people to know TiruArutPrakasa Vallalar is announcing this to the whole world. For the Sake of all Souls to attain bliss and live he is telling it to the whole world. For us to get the divine supreme deathless life Vallalar is openly revealing the spiritual secrets which are “The Pupil of our eyes is the True Thing and the Divine Light in this pupil of the eyes is the Sivam”. Come. Let us all live a great and Supreme Life.

“SaagaathaKalai Ariyen VeegaathaKaal in Tharam
Ariyen Pogaatha Thannerai Ariyen” – Song 8

Explanation:

Saagaatha Thalai – The head that does not die! VeegaakKaal – The feet that does not boil!
PoogaapPunal – Water that does not flow!

Saagaatha Thalai – Even if we die the divine light of our Soul will not die and it is always there with us. This deathless divine light is expressed and available in the place which is the pupil of our eyes. This is Saagaatha Thalai. Knowing this is the Spiritual Education of Deathlessness. This is the art of Deathlessness (Saagaa Kalai).

VeegaathaKaal – The feet that does not boil – This is our Pupil of the eyes. Our two pupil of the eyes extends inside and meets and unites in the place of Agni which is the seat of our Soul called as Aathmaasthaanam! From the two pupil of the eyes there is a vein which goes inside till the Aathmaasthaanam. This vein Vein is there inside the black iris and in the divine water of the eyes. When doing penance the divine light of the pupil of the eye flows inside and during this time this divine water of the eye will boil and become as spirit! This Spirit and the divine light alone will reach the Art of Agni (Aathmaasthaanam – Seat of Soul). This is the Spiritual Experience of Penance. This Feet – Pupil of the eyes is called VeegaathaKaal as it does not gets boiled out.

Poogaatha Punal – Water that does not flow – The Water of our eyes doesnot flow through the inner vein in the pupil of the eyes! Only the heat goes inside! Spirit of Water – divine light alone goes inside! In this state water does not go inside. This is what is called as “Poogaatha Punal – Water that does not flow”.

Only one who does Penance by “Just being in the feel of the divine light of the pupil of the eye and does nothing” will get all these experience. In order for one to know wheather he is Saadaka of Gnana, people use Code words and ask the person if he knows the meaning. If one is a Saadaka he will immediately tell answer to this. Fake Person without these experience will not understand this and hence cannot answer it! All these words are told in Code Words and the meaning is kept as secret. All these words “MeipPorul”, “Saagaatha Thalai”, “VeegakKaal”, “PoogaapPunal”, “KaruNelli”, “Tiruvadi”, “TiruchChitrambalam”, “Tiruvaavaduthurai” convey only the true thing.

John who baptised Jesus with Water and also baptized other with the water only. John pronounced “A Person Mightier than me will come who will baptise with fire and pure holy spirit”. Who is he? It is Jesus! He is the mightier one! Jesue using the divine fire in the pupil of the eyes by doing penance converted the holy water in the eyes as Pure Spirit and using this divine fire and the Pure Spirit he gave baptism to all! Using 2 Fish and 5 Rotis he gave baptism to 5000 people. What does this mean? Two fish denotes our two eyes 5 Rotis denotes five senses – Pancha Buthaas and all these five basic elements unite in our eyes! This means Jesus by seeing through his eyes gave baptism! By using the divine fire in the eye and the inner pure spirit got by Penance he gave baptism.

The Baptism given by Jesus is the Tiruvadi Deekshai given by Vallalar. In this holy land of India this is what is there from Yugas after Yugas and this is the noble holy way of “Sanaadhaana Dharmam”. This is the noble law which makes a human to live like a human and attain the Supreme Lord. All the Saints and Gnanis who came in different part of the world preached this truth only. This is the only truth! In the body and in the eyes increase the tiny divine light by penance and make it as bigger supreme divine light and after this we can reach and unite with the ParamPorul – Father – Supreme Divine Light. This is the Upadesam of Jesus! This is the Upadesam of Agasthiyar! This is the Upadesam of Mohammed Nabi! This is the Upadesam of TiruArutPrakasa Vallalar! In fact this is what told by all the Gnanis who came to

the world so for! This is what will be told by the Gnanis who will come in the future! What is there to say other than the Supreme Lord!

“MaranaPayam Thavirththidunch SanMaargaththai” – Song 10

Explanation:

The fear of a human is always about his death. He dies daily by thinking of his death! In fact a person struggles daily only for him to die in the end. He moves his days waiting for his death! In between birth and death lot of people life is like a hell. Lot of people lead the life without knowing how to live and without knowing the depth of “Sea of Materialism” they put their legs in it and circle with it! The end is unending birth death cycle! In order to come out of it one has to catch hold of the holy feet of the Supreme Lord. For us not to get drowned in the greater sea of birth death cycle, we have to somehow catch hold the holy feet of Lord only then we can swim and reach ashore. One who does not unite with the holy feet of the Supreme Lord will drown in the greater ocean of births! Beware!

The next thing that we face after taking birth is our death! Do we want to die or not? We only have to decide! If you want to die then go as per the whims of your mind! If you don't want to die then keep your mind in the divine light in the pupil of the eyes and do penance! We can win over our death! It is definitely possible for one who tries! We can definitely win over our death! One who fights with death will not fear the death! In this way we can live a Supreme Divine Deathless life. This is the Spiritual Education of Deathlessness! In order for our Karmas to go away if we think of the divine light of the eyes and do penance then the Karmas which are responsible for our birth will be destroyed. After this there is no birth? If there is no Karmas then there is no death? We can live greater divine deathless life. We can attain Supreme bliss. In this state there is no fear.

“Theivaththaal Aagaatheninum Muyarchi Than
Mei Varuththak Kulitharum”

Explanation:

The above song of Tirukkural written by Tiruvalluvar gives us a great knowledge and wisdom! Let us see what it is! Theivam Means God. The Divine light in the pupil of the eyes which is god for us is not acting due to screen of Karma present before the pupil of the eyes. “Theivaththaal Aagathu” – Thing which is not possible for God, by this Tiruvalluvar tells us the God within us is not acting but the Karmic Layer is one which is functioning for us. In this state we humans if we surrender to Gnana Sarguru and get Tiruvadi Deekshai from him and give our full efforts in doing penance and if keep on doing this penance with constant consistent efforts – ie our effort should be such that true thing – pupil of the eyes repents by thinking, feeling and tenderness then we will get the fruits of our Tapas (Penance)?! The fruit or boon for this is the Supreme Divine Deathless blissful life. We will attain the great state of not taking birth again. This is the Gnanam! The fruits of our untiring penance is “Supreme Blissful Greater Life”.

7. Adiyaar Peru (Boon of Devotees)

Adiyaar Varuththam ThanaikKandu Thariyaar
Inbam Aliththiduvaar
Vadiyaak Karunaip PerungKadalaar Enra
Periyar VarththaiElaam
Nediyaark kariyaay KodiyenEn OruVan
Thanaiyum Neekkiyatho
Kadiyaak KoduMaa PaathaganMun Kanda
Pasisung Kandilanea

Explanation:

“He comes very quickly and protect his devotees unable to see the sufferings of the devotees. He is the perennial supreme ocean of Compassion”, if the above words of the greater saints are true then the Lord Tirumaal is also unknowable ParamPorul only, is this humble great sinner alone any different! In earlier ages you gave grace to a VEDIYAN who did a great Sin, like that why can't you kindly give your good grace to me as well!

“Unran TiruvadiMeL Aasai” – Song 12

Explanation:

Oho my supreme lord, i donot have any desires in this world!? My only desire is your holy feet! My great Desire is on your holy feet which is divine light in my pupil of the eyes which is also the only true thing. I will definitely acquire and attain your holy feet!

“Ellaam Udaiyaay NinSeyalae Ellaam Enraal
En Seyalgal Ellaam Ninathu Seyal Anroo” – Song 19

Explanation:

“The Supreme Lord is one who is as everything, He is filled everywhere, He is the mightier one with ultimate strength, Oho Supreme Lord you have everything and every deed is yours!! Without you not even a single atom can move!! Hence there is no deed which belongs seperately to me! My deed is also your deed only!” – TiruArutPrakasa Vallalar Ramalinga Swamigal. In this place no one should be confused?! For Gnanis like Vallalar, self realized Gnanis – Karma less Gnanis have no seperate deeds. For them all deeds as the Supreme Lord's deed. But for sinners like us who has supreme lord hidden within, hidden by the Karmic layer where our deed and action is determined by our fate, where our Karma acts and hence we go as per the whims of our mind the supreme lord is like as stone within us without acting but just watching us. We act as per our karma and suffer. Even in this state if we surrender to a SarGuru, get Tiruvadi Deekshai from him and do penance and surrender our mind which is like a monkey and which troubles us like a ghost to the holy feet of the Supreme Lord then we are delivered. So allow the

Supreme Lord to act! In order for you to get delivered surrender to the pure holy one. Your only work is to do penance ie “Do Nothing and Just be there”. Everthing else is his deed.

So if you remain silent and do nothing he (the supreme lord within you) will act & function? Everything will become his deed! If your mind acts then he will remain silent and do nothing! So oho human surrender and “Summa Iru” (Do Nothing and Just be there).

8. Aanma Visaarath Thalungal (Weep during Contemplation on Soul)

Pogamae Vilanthen PulaiManach Siriyen
Poopinum PunarnthaVem Poriyen
Egamae PorulEn rarinththilen Porulin
Ichchayaal EruthuNoo varyaak
Kaagamae EnapPoip PirarThamai Varunthik
KaliththaPaa thagathTholir Kadaiyen
Mogamae Udaiyen Ennum Enthaai
Muninthidel Kaaththarul Enaiyea

Explanation:

Oho my Supreme Lord i always desire to unite with you. Because of me doing penance on the Pupil of the eye which has impure mind, the flower of my eye blossomed. Divine Light of my Eye got increased to fullness. During this time i did penance by union with the inner light and got supreme bliss! This state is the only state of single full higher supreme blissful state! This state is bestowed only by the divine light in the pupil of the eyes which are the holy feet of the Supreme Lord. Without realizing this truth i kept my desire and attachment on the worldly things and gave trouble and sufferings to others. This is like a crow sitting on a ox and pecking it without realizing the sufferings of the ox. Oho my Supreme Lord try to save this humble being who has lust and provide your grace.

9. Aava Aruththal (Removal of Desires)

ThaalaVaalk kaiyilae Saarnthavar Ellaam
Thakkamup Pothinum Thaniththae
Seelamaar Poojaik Kadanmudik kinraar
Siriyanen Thavanch Seivaan Polae
Gnalamae lavarkkuk KaatiNaan Thaniththae
Navilum In NaayVayir rinukkae

Kaalaiyaa thiyamup Pothinum Sotruk
Kadamudith thirunthanan Enthaay

Explanation:

In this worldly life there are many people who with their known way, do Pooja thrice a day to the Supreme Lord and lead the life in higher path of Bhakthi with high moral and virtuousness. But we filled with pride and Ego and acting as if we know everything about meditation do something and without fail fill our stomach three times a day. Oho my Supreme Lord please give me good intelligence. In order for me to do Maanasa Pooja and also to “Do nothing and Just be there” (Summa Iru) not only just three times a day, but at all times for me to keep you in my consciousness and do Penance. Please provide me your grace for this.

10. TharSudanthiram Inmai (NonExistence of Self Independence)

IpPaaril UdalAavi Porulum UnPaar
KoduththenMat renakken ringae
Eppaalum SudanthiramOr Iraiyum Ilai
ArutJothi Iyarkkai Enum
Thuppaaya Udalaathi Tharuvaayo
Innum Enaich Sothip paayo
AppaNin Tiruvulaththai Ariyen Iv
vadiyenaal Aava thennae

Explanation:

Oho Supreme Lord, in this world i have surrendered and dedicated all my things, my body, my soul which is as spirit and my things – true thing. Everything is yours only isn't! There is nothing which can be called as “my deed”! In that case what is there that can be claimed as mine? Nothing! This is the true nature! This is the divine truth. This is the Secret of Gnanam! Oho my Supreme Lord please remove the nature of my body which gives distress! Oho My Lord kindly do not test me! I will not be able to withstand it! Please provide me your shelter and protect me. What else i can do! Oho my Supreme Lord kindly grace me!

Paatuviththaal Paadukinren Paniviththaal
Panikinren Pathiyae Ninnaik
Kutuviththaal Kudukinren Kulaiviththaal
Kulaikinren Kuriththa Oonai
Vutuviththaal Unkinren Urakkuviththaal

Urangukinren Urangaa thenrum
Aatuviththaal Aadukinren AnthoIch
Siriyaal Aava thennae” -- Song 4

Explanation:

Oho my Supreme Lord , true thing, i have offered and dedicated my mind on your holy feet which is the divine light of our eyes and i am doing penance by “doing nothing and just being there”. This humble being can do penance in this way because my Gnana Sarguru gave me Tiruvadi Deekshai.

Oho my supreme lord, it is because your grace bestowed me with the capability to sing Spiritual songs i am singing them! Oho my Supreme Lord you gave me qualification, maturity and made me eligible to humble in your holy feet! I am humbling and bowing to you and hence my Ego and pride has vanished! Oho my dear husband kindly unite you with me! This humble being will henceforth will unite with you and attain supreme bliss! Because of me doing meditation on the holy feet my mind is melting and it is you who is melting my mind! It is you who is feeding this humble being surrendered and completely dependent on you only! I am eating the food that is enriched by your grace! This humble being who is always thinking of you is made to sleep peacefully by you so that this humble being does not get tired! Without any Sleep you are also making this humble being to always be in the state of divine consciousness in the true thing (MeipPorul) , and within me you are as the divine light of the pupil of the eyes and not only you dance but also making me to dance! Oho my Supreme Lord bless and grace this humble being to “Sleep without Sleep” and at all times see the dance of Siva and attain supreme bliss! There is nothing that this humble being can do! Everthing is your good grace only!!

11. Atthuvithaanantha Anubava Idaiyeedu (Rendering of Blissful Experience of Advaidam)

TiruththaguPon Ambalaththae TiruNadanchSei tharulum
Tiruvadigal AdichChiriyen SenniMisai Varumo
UrththaguNaa nilaththidaiNeel malaththidaiPoi Gnana
Urupadivam Adaiveno Onriranden naatha
Poruththamuru SutthaSivaa nanthaVellam Thathumbip
PongiAgam PurangKaanaa thenguNirain thidumo
AaruiththagumAv vellaththae NaanMoolki NaanPoi
Athuvaagap Peruveno ArinthilanMel Vilaivae

Explanation:

Will this humble being get the Holiness expressed Grace filled holy feet dancing in the Ponnambalam (golden hall) in my head! In order to become worthwhile in this world, will i get inside the

three great impurities and remove it and also get your grace and will uplift myself! Will the One becoming, standing and uniting as two and the pure flood of blissful sivam – flood of divine light increase and flow and fill inside ,outside and everywhere! Will i immerse myself in this pure blissful flood of Sivam and lose “Me” and become that – will “I” become “Supreme Lord” i.e Will the Soul become Paramathma! Oho Supreme Lord please provide me your grace! There is nothing to get more than this!

12. Pillaich Siru Vinnappam (Small Pettion from the Child)

ThadithaOr Maganaith ThanthaiEnn dadiththaal
Thaayudan AnaippalThaay Adiththaal
Pidiththoru Thanthai AnaippanIng genakup
Pesiya Thanthaiyum Thaayum
Podiththiru meni Ambalath thaadum
PunithaNee Aathalaal Ennai
Adiththathu Pothum Anaiththidal Vendum
AmmaiAp paaIni Atren

Explanation:

Every Garland of Song from TiruArutPrakasa Vallalar conveys experience of Gnana (Divine Spiritual Wisdom). The worldly meaning of this song is well understood. **In Worldly terms it means “If Father beats us then our mother will hug us, similarly if our mother beat us our father will hug us”.** In Gnanam, When we do penance by meditating on the divine light in the pupil of the eyes, if our Right eye - Sivam – father swells and thickens, then our LeftEye – Mother – Shakthi will take the divine light consciousness of the right eye. Similarly if the left eye swells and thickens due to penance then our Right Eye will take the divine light consciousness of the left eye. Oho my Supreme Lord, ocean of mercy and compassion, you are my father and mother, please see that i do not suffer due to excessive consciousness and bless me pleasure and bliss. Oho my dancing lord in the open hall (Ambalam) please bless me so that my worries and sufferings were gone off and my penance was done with joy and happiness.

“Thangamae Anaiyaar Kudiya Gnana
Samarasa SutthaSan Maarggach
Sangamae Kandu Kalikkavum Sangam
SaarThiruk KoyilKan didavum” ... Song 21

Explanation of the Song:

This is the desire of the great TiruArutPrakasa Vallalar Ramalinga Swamigal! In order for the good gold hearted beloved ones to unite and do the Penance of Gnanam and to emanate the Upadesam of “Spiritual Education of Deathlessness” to the world TiruArutPrakasa Vallalar started the school of

“Samarasa Suttha Sanmaarga Sathiya Sangam” in the year 1865. TiruArutPrakasa Vallalar also created the holy temple of “Sathiya Gnana Sabai” associated with the “Samarasa Suttha Sanmaarga Sathiya Sangam” in the year 1872.

In this TiruArutPrakasa Vallalar also provided his grace to this humble being! In KanyaKumari , “Samarasa Suttha Sanmaarga Sathiya Sangam” was started in the year 1980 and in the date of 20-01-2008 a new house was constructed by the beloved people and provided to me! In the date of 23-04-2009 the beloved disciples of this humble being created holy temple of “Thanga Jothi Gnana Sabai” associated with the “Samarasa Suttha Sanmaarga Sathiya Sangam” and dedicated to Vallal Perumaan (TiruArutPrakasa Vallalar).

143 years after starting “Samarasa Suttha Sanmaarga Sathiya Sangam” in Vadalur TiruArutPrakasa Vallalar provided his grace to start “Samarasa Suttha Sanmaarga Sathiya Sangam” in KanyaKumari. Also TiruArutPrakasa Vallalar is giving TiruVadi Upadesam from here.

137 years after inaugurating the holy temple “Sathiya Gnana Sabai” belonging to Sanmarga Sangam in Vadalur TiruArutPrakasa Vallalar provided his grace to start “Thanga Jothi Gnana Sabai” belonging to Sanmarga Sangam in Kanyakumari. Also TiruArutPrakasa Vallalar is providing Tiruvadi Deekshai from here.

In order to get the grace of TiruArutPrakasa Vallalar come to kani”ya”kumari.

13. Pillaip Peru Vinnappam (Bigger Pettition from the Child)

ThanipPerunch Jothith Thalaivanae Enathu
Thanthaiyae TiruchChitram balaththae
KanipPerung Karunaik Kadavulae Adiyen
KaruthiNin ruraikkum Vinnappam
Inippurum Ninathu TiruVulath Thadaiththae
Enakkarul PurigaNee Virainthae
InichSiru Poluthum Thariththiden Unran
InaiMalarp Ponnadi Aanei

Explanation of the Song:

My Supreme Lord displaying as the incomparable Supreme Divine Light! My Father! In TiruChitrambalam, In the bead of my eyes, In the Ponnambalam displaying as the God in the form of Supreme Compassion and Warmth! Oho my Lord as Jothi – Golden Jothi this humble being with surrender to you telling this Pettition. Oho Lord having Sweet heart and provider of Supreme Infinite bliss, please

provide me with your holy grace very soon. This humble being can no longer tolerate the sufferings. I swear on your two flower like golden feet. Oho Golden Jothi please provide me with your grace.

[“Maamaraiyin MeipPorul” -- Song 5](#)

Explanation of the Song:

In this World the four vedas are the first teachings. The four Vedas are Rig, Yagur, Saama, Atarvanam. Its Core Propagation and Saying are “The Supreme Lord is One! He is as Supreme Infinite Divine Light! He is expressing and available inside you! He is the Only True Thing! In our Body- He is available as the Thing. In our body – in the bead of our eyes he is displaying himself as the divine light.

**“EpPorul YaarYaar VaayKetpinum ApPorul
MeipPorul Kaanbathu Arivu” — TiruKural**

(Whatever thing you hear from whomsoever persons , the knowledge is to see the
True thing in all those said things)

MeipPorul Means the True Thing which is nothing but the divine light in the pupil of our eyes! See it!

[“AamaiPol Odungi Adanginen” – Song 39](#)

Explanation of the Song:

Aamai Means Tortoise. Tortoise during the time of danger will withdraw its head and four legs inside its shell and hold it there, likewise we should withdraw, hold and stop our five senses and our mind in the divine light in the pupil of our eyes. This is the Saadana of Gnanam.

[“Kaiyura Veesi Nadappathai Naani Kaigalaik Kattiyae Nandanthen” – Song 51](#)

Explanation of the Song:

In this Song Vallalar is not telling that he is feeling shy to walk in the streets by moving his hands. Hands for us are the leg – feet of the Lord. So for us in Gnanam hand implies the holy feet – our eyes. Vallalar did not walk by throwing and displaying the divine light of his eyes! He walked by holding his hands ie he held the divine light that is got by doing penance. This means he is always there in the inner consciousness of the divine light and he did not display or show it.

[“Vaadiya Payiraik KandaPothellaam Vaadinen” – Song 62](#)

Explanation of the Song:

This song describes the feeling of “Oneness of Soul” (Aanma Neya OrumaiPaadu). Living and Leading a life by considering all the life forms right from single consciousness living beings to Six Consciousness living beings as our soul is the great principle of Sanmargam.

TiruArutPrakasa Vallalar felt great sorrow and withered on seeing the suffering of the withered crop. Such is the Compassion Vallalar had on all life forms, he is indeed the holy form of Compassion. In history we have seen the lives of great philanthropist. In the recent period Vallalar is the philanthropist we have seen. Each one of us should acquire this compassion and cultivate the feeling of “Oneness of Soul” (Aanma Neya OrumaiPaadu). We have to see the Supreme Lord who is of love on all the Souls. This principle of living should be spread throughout the world. The World should live in unity. We and our

country should live and lead a good life. The Hero of the Four Vedas (Supreme Lord) will shower his good grace and he is our father and mother. He is the dancing NataRajan. Let us all surrender on the holy feet of TiruArutPrakasa Vallalar Ramalinga Swamigal.

“Vallalae Enathu Vaal Muthar Porulae” -- Song 73

Explanation of the Song:

In this holy Song TiruArutPrakasa Vallalar Ramalinga Swamigal thinks and honours the Philanthropist the Supreme Lord as the “Oho Lord you are my foremost and first thing in my life and without you there is nothing else. You are also my dear life”.

This applies to this humble being as well. Oho TiruArutPrakasa Vallalar Ramalinga Swamigal, You are my foremost and first thing in my life. It is because of you i am living. You are the one who is leading and guiding my life. Oho Gnana Sarguru , Oho my Soul i surrender in your golden feet.

“Karunaiyum Sivamae Porul Enak Kaanum Kaatchiyum Peruga
Matrellaam Marul Neri” -- Song 94

Explanation of the Song:

Compassion, Mercy and Love is Sivam! Sivam is divine light! All capable, grace filled infinite divine jothi is Sivam which is the holy form of Compassion. This is the thing – true thing, which is it – Vallalar has told about that true thing in this song?! “The Sight that we See”! Which gives us Sight and Form? From where do we get the vision and sight? It is through our eyes only isn’t! The True Thing is the divine light of our eyes which is called as MeiPorul. One who has compassion with the divine light of his eyes is the human – Mahatma – Gnani. Shining with compassion and Sivam in one’s eyes is the path of grace. It is the virtuous path. This is the way of Sanmargam which will uplift the world. This is the way of Sanathana Dharma. Everthing else is the ungraceful path that only gives ignorace and illusion.

“TiruValar TiruAm balaththilae AnNaal
Seppiya MeimMozhip Porulum
UruValar TiruMan thirathThiru Muraiyaal
Unarththiya MeimMozhip Porulum
KaruValar Adiyen Ullaththilae Ninru
Kaatiya MeimMozhip Porulum
MaruviEn Ulaththae NambiNaan Irukkum
Vannamum TiruVulam Ariyum” -- Song 118

Explanation of the Song:

“TiruValar TiruAm balaththilae AnNaal Seppiya MeimMozhip Porul” – Tiru means holy which represent the Supreme Lord. The divine light which grows in the Ambalam – the pupil of the eyes in that day in my consciousness gave the true teaching from this body(Mei) by standing as Guru which contains the message ie “The True Teaching will be given by the Supreme Lord by being as Guru who is as the true thing which is the divine light in the pupil of the eyes”.

“UruValar TiruMan thirathThiru Muraiyaal Unarththiya MeimMozhip Porul” – Our form is the divine light of the pupil of the eyes which tells the state of our soul. This divine light became my guru and from inside of me first gave me the Upadesam and then made me to feel and realize the truth. So first is Tiruvadi Upadesam and then Tiruvadi Deekshai.

“KaruValar Adiyen Ullaththilae Ninru Kaatiya MeimMozhip Porul” – Our Consciousness is present in the hall where the embryo grows! This denotes the hall where the soul which is as divine light grows. This is nothing but the divine light of the pupil of our eyes. He shines in the Sanctum and shows the light in our Consciousness and graces us. We can see him! He is the one who graces us by giving us our vision! He is also in the place where we See! We can also see him with our eyes!

“MaruviEn Ulaththae NambiNaan Irukkum Vannamum TiruVulam Ariyum” – Me with my mind fixed in the bead of the eyes and while doing Penance in the way Oho my Supreme Lord you know me.

“Sivantha Pon Malai Pol Irunthathum” -- Song 119

Explanation of the Song:

When we do penance by thinking on the divine light in the pupil of our eyes, our eyes will glow and turn red. When we keep continuing our penance our reddened eyes will have the golden light flow and filling it. Here Pon Malai means “Golden Hill” which here represents the pupil of our eyes.

“Tiruvadith Thunaigal Selutthiya TiruchSilamboli” -- Song 121

Explanation of the Song:

Irandu Tiruvadigalil – When penance is done continuously in the two pupils of our eyes by thinking by feeling and being just in the divine consciousness then the divine light will go inside and from the Tiruvadi (holy feet) – from the holy one we will hear the divine sound of Silambu (Anklet). The first great [spiritual](#) experience of Penance is to hear this divine sound. This is one of the best experience.

“Karunaiyam Pathi Nang Kannul Maamani” -- Song 123

Explanation of the Song:

The Supreme Lord who is our hero and husband is available and accessible as the divine light in the pupil of our eyes.

“Pannirandaandu Thodangi Naan Itrai PagalVarai
Adainthavai Ellaam” -- Song 126

Explanation of the Song:

TiruArutPrakasa Vallalar Ramalinga Swamigal in his 12th age itself started getting the divine spiritual experiences. He got more and more experience of divine light and attained higher spiritual experience. He attained the divine light body. He became the dear son of the the Supreme Lord of Supreme Divine Light (ArutPerum Jothi Aandavar).

Vallalar in his 9th age itself visited the temple in KanthaKottam in chennai and sung divine songs to the Lord Muruga with melting heart and mind. Afterwards he attained great bliss by singing devotional

spiritual songs on the deity Tyagesan and Vadivudaiammai in TiruVotriyur. He grew as the child of Gnanam. He became complete Gnani and became philanthropist of grace.

14. Maayayin Villakkam (Explanation of Maaya (Illusion))

Thidukkara Enaiththaan Valarththidap Paraiyaam
SeviliPaar Serththanai Avalo
Edukkavum Ninaiyaal Padukkavum Ottaal
En Seyven InnumEn nidaipPaal
MadukkaNar raayum Vanthilal Neeyum
Vanthenaip Paarththilai Antho
ThadukKarung Karunaith Thanthaiyae Thalarnten
Thanaiyanen Thalarnthidal Alago

Explanation of the Song:

Oho Compassion filled indescribable father Supreme Lord – Param. This humble being who is struck up in the darkness of three impurities is given to foster mother who is SivaSakthi also called as parai in order to grow me in good way without fear. But she will not lift me with her hands nor will she will let me to sleep. What will i do! The divine good mother – Power of Grace who should feed me with milk food also has not come. At least i thought you will see me but you are also not seeing me. Oho my father is it good for you to make this humble son to suffer?

When we do penance by thinking of the divine light in the pupil of the eyes we are child in Gnanam. The Supreme Lord is first giving us to the divine mother Shakthi! The divine light in our left eye by penance should increase, prevail and grow and should reach the divine art of Agni inside us. Till this time our Saadana should continue. This unpleasantness we have to bear. Only after we attain spiritual maturity , we child of Gnana reach Divine Art of Agni by crawling, our divine mother will feed us with the nectar of milk. This divine mother is called as *Vaalai Thaa*i. Spiritual Experience of Meditation is bought out in beautiful way by TiruArutPrakasa Vallalar in this song.

15. Apayath Thiran (Strength of Refuge)

Aadaga ManipPor Kunramae Ennai
AanduKondaruliya Porulae
Veedagath Thetrrum Vilakkamae Vilakkin
Meiyolik kulloli Viyappae
Vaadagach Siriyen Vaattangal Elaam
Thavirththarul Valangiya Manril

Naadagak Karunai Naathanai Unnai
Nambinen Kaividel Enaiye

Explanation of the Song:

The Pupil of the eyes which contains the dancing holy feet reddened by penance, appearing like bright shining golden hill oho my Lord, divine one who has overwhelmed with his grace, the true one! Oho Pupil of the Eyes! Oho the divine lamp lighted in the pupil of our eyes in the house of our body! Oho the divine light within the divine light of the pupil of the eyes! You are the Jothi inside the inside of Jothi of Jothi! This is astonishing! This is wonder! Kindly remove the distress got due to karma of this humble being , provide me your grace and give me divine wisdom (Gnanam). Oho the hero dancing in the open hall of Ambalam, i am completely believing you. Do not forsake me. Even if the whole world forsake us , the Supreme Lord will never forsake us.

“Kannilae Enathu Karuththilae Kalantha Karuththanae
Ninranai Allaal Mannilae Vayangum Vaanilae
Pirarai Mathithilen Mathikkinror Thamaiyum Nannilen” -- Song 5

Explanation of the Song:

Oho my lord who is mixed and glowing in my consciousness and in the pupil of my eyes! Oho my God! Lord of all things! Oho Supreme Lord other than you i will not respect and go beyond any demi deities or the celestial ones. Nor will i worship any other small deities. I will also will not join with any one involving in small deity worship. I will never befriend them. Oho Supreme Lord, Param Porulae, one for the world, expressing everywhere as the supreme divine light, also available and shining as the divine light in the pupil of my eyes i am fully believing in you only. Please protect me and give me your grace. Kindly protect me and give me your mercy and compassion.

16. Aatra Maattaamai (Inability to bear)

Ippaar MuthalEn Moorththamaai
Ilangum Karunai Engkoovae
Thappaa yinaTheerth thennaiyum Mun
Thaduththaat Konda ThayaaNithiyae
Eppaa lavarum Pugalnththethum
Iraivaa Ellaam Vallonae
Appa Arasae Inich Sirithum
Aatra Maatten Kandaai

Explanation of the Song:

In this world in the beginning you became as the eight shaped one (EnMoorththam) – “8” – shining pupil of our eye with the form of compassion, oho my Lord! You removed all my wrong things which are my karmas and you refrained me and took me in your shelter earlier and gave me your grace

oho my dear Supreme Lord with the form of love , mercy and compassion. You are the source of my great wealth. In all the worlds you are the one who is praised and worshipped Supreme Lord who is as great infinite divine light. You are the one who is capable of doing everything. You are the father, king and Lord of all the souls and this humble being no longer can bear my inability. Please come soon and deliver me. Please immerse me in your grace.

“Kannaar Amuthak Kadale En Kannae

Kannut Karumaniyae Thannaar Mathiyae

Kathir Parappith Thalaiththa Sudarae Thanikkalae” ... Song 3

Explanation of the Song:

Oho Supreme Lord who is available and expressing as the divine light in the eye – pupil of the eye. Only if we go inside of us through the way of divine light of the eyes we can reach the ocean of nectar(Amutham) and can drink the nectar. This is as three eyes – Thannaar Mathi – Moon – Left Eyes, “Kathir Parappith Thalaiththa Sudar” – Sun – Right Eyes and ThanikKanal – Divine Art of Agni – the place where our two eyes unite inside our head – third eyes – inner eyes. For all of us it is as three eyes. If one does penance through our two eyes and increase the divine light in our eyes, only then the third eyes which is the eyes of Agni will get expressed and become available. This is the spiritual wisdom (Gnanam). The eyes of forehead should appear.

17. Vaathanaik kalivu (Removal of Agoni)

Poluthu Vidintha ThanichSirithum

Poruththu Mudiye Ena Ninrae

Aluthu Vizhigal Neer Thulambak

Koovik Koovi Ayarkinraen

Paluthu Thavirkkum Thiru Sevikkul

Patta Thilaiyo Palakaalum

Uluthu Kalaittha Maadanaiyen

Thunaivae rariyen Udaiyaanae

Explanation of the Song:

Poluthu Vidinthatu – Sun rises in the morning. When we are doing Penance (Thavam) by remembering the divine light of the pupil of our eyes then the divine light from our right eye – sun light of our body will appear! This sun light came in front of me. By doing penance by crying and crying and immersing my body completely with the waters of the eyes i am calling you loudly again and again in my inner conscience and i am getting exhausted. Oho my supreme Lord you know this. Oho my Supreme Lord did you not hear this in your holy ears which removes our karmas and makes us pure? What is meant by Holy Ears – This is again the pupil of our eyes which is also called as KatSevi(EyesandEars like the eyes of Snake which hears and sees through its eyes) and Holy Ears! The pupil of our eyes is the place where all our five senses are in unison. This is KatSevi. It is the eyes and it is the Ears! This can be realized in the experience of our Penance.

Like a bull which became tired by continuous tilting of the agricultural field, this humble being due to continuous thinking of the divine light in the pupil of the eyes and crying have become tired. Oho my Supreme Lord there is no one other than you who can be my close companion. You are the one who is possessing me. You are the one who is also within me! You are the one who is ruling me. Oho my Lord who is as the divine light of the pupil of the eyes, protect me! Please provide me with your complete good grace.

[“Nin Tiruvadikkae VagaipPaamaalai Soottukinren Matronrariyen” – Song 4](#)

Explanation of the Song:

TiruArutPrakasa Vallalar RamalingaSwamigal happily adorns the holy feet of the Supreme lord with varieties of divine songs and poems. Vallalar happily adorns the Supreme Lord with holy songs praising the power of the holy feet of the Supreme Lord which is as the divine light of our eyes, with holy songs praising the greatness of holy feet, with holy songs explaining the meditation types on the holy feet, with holy songs explaining the divine experiences got by doing penance on the holy feet. He has also created these songs for the normal being like us with the name “TiruArutpa”.

[“Soothi Maniyae Aarodu Moonraandaa vathilae Munnennai Aandaa” – Song 7](#)

Explanation of the Song:

TiruArutPrakasa Vallalar RamalingaSwamigal is completely overwhelmed by the Supreme Lord in the age of 9 years itself.

[“Nallorgal Viyantha Maniyae Meiyarivaam Vilakkae KadaikKan Paartharulae” – Song 11](#)

Explanation of the Song:

Good persons who live with good principles ,good moral, righteousness and are devotees to the Lord will be pleasantly surprised to know that the Supreme Lord who is filled everywhere is also available in our body expressing himself as the divine light in the bead of our eyes. The reason for their surprise is because the Supreme Lord who has expanded himself throughout the world has also considered us as a significant being and available with our body as our soul and also displaying as soul light in the pupil of our eyes. The Supreme Lord is not there in some faraway place. The fact that he is very near to us in the pupil of our eyes will take these good people to higher astonishment and wonder. The Supreme Lord who is as the divine light in the pupil of the eyes can only give us true and complete knowledge which is called Gnanam. Others are all false knowledge and illusion (Maya) got due to our actions and Karma. The Knowledge and wisdom that we get from our body from the divine light from the pupil of our eyes is the only true knowledge. This knowledge alone is called Gnanam and it is the Knowledge of Supreme (ParaGnanam). The Supreme Lord blesses us with the nature and beauty of himself available in our body and the way he becomes and grows as the true divine light consciousness of the body and the greatness with which he blesses us with the true knowledge. He makes us to realise all this. He will grace us with the complete knowledge of Gnanam.

If One gets the divine glance from the last eye of the Supreme Lord, he will become a Muktan and Sitthan. By Meditating on the divine light in the two pupil of the eyes in our face , the place where the two eyes will meet inside our head is the place of last eyes where the spiritual arts of Agni expresses itself.

Oho my Supreme Lord please see and bless me with this last eyes. Oho Supreme Lord who is as AthmaJothi in this place of last eyes bless and grace me! Protect me and give me your compassion.

“En Irandu Kannae Kannir Kalantholirum
Therunaadoliyae!” – Song 15

Explanation of the Song:

Oho my two eyes! The divine light that is mixed in my eyes – the supreme one who is shining as divine light mixed in the pupil of eyes. The Supreme Lord is as divine light in the pupil of our eyes. This divine light in the bead of our eyes only will give us clarity, teaches, makes us realize and then bestow us with Gnanam (Complete Knowledge).

“Sanmaarga Neriya Vilanga EnaikKalanthu
Nirainthaai Ninnai OruKanamum Piriyeen” – Song 17

Explanation of the Song:

In order for the true principles of Sanmaarga Path to express in this world , oho my Supreme Lord, you united and filled in me! The Supreme Lord as divine light united with TiruArutPrakasa Vallalar , filled in his eyes and then filled his entire body. The mortal body became deathless divine light body. This is the higher boon that is got by TiruArutPrakasa Vallalar. In this song Vallalar himself confirms this with doubtless clarity. In this state of having acquired divine light body and he himself becoming as divine light can he become separate from the Supreme Lord? He has got a relation and bonding with the Supreme Lord which cannot be broken. This is the grace of the Supreme Lord!

“TiruArulaar Amutham Aliththae Anaiththaruli
Mugamae Malarthich SitthiNilai Muluthum Koduththu
Moovaamal SagaMel Irukkap Purinthaayae
Thaayae Ennaith Thanthaayae” – Song 19

Explanation of the Song:

The divine nectar (Amurtham) of Supreme Lord who can do all things and is as infinite divine light and infinite compassion is provided to me by divine mother and she gave her grace and shined in me by uniting me with myself inside me!! Not only this, she blossomed my face – made the flower of my face blossom – flower of eyes blossom – expanded by eyes , meaning the divine light of the eyes increased , expressed and blossomed. This state was provided by the divine mother VaalaikKumari and she also graced me with all the states of Sitthi (divine power and attainment). TiruArutPrakasa Vallalar received all the complete divine boons and Powers from the divine mother Vaalai. Since he attained all these spiritual powers he got rid of ageing , diseases, symptoms of ageing like greying of hair and wrinkles. Yes, TiruArutPrakasa Vallalar got divine light body. He drank the divine nectar. There is a saying that he beauty of Agam – inner self reflects in the face! The inner self itself shining as divine light and this inner shining divine light is expressed in the face and as the divine light of the eyes which blossomed, all these were graced by divine mother Vaalai. If there is no Ageing then there is no death isn't? Yes Vallalar got the great boon of divine deathless life and to be present ever after from divine mother Vaalai. He was blessed by the King of Celestials – Supreme Lord.

Abayam Iduthal (Seeking Refuge)

Uruvaai Aruvaai Oliyaai Veliyaai
Ulavaa OruPer Arulaar Amutham
Tharuvaai Ithuvae Tharunam Tharunam
Thariyen Sirithun Thariyen IniNee
Varuvaai Alaiyel UyirVaal KalanNaan
MathiSer MudiEm Pathiyae Adiyen
Guruvaai Manamae Munamae Idamaak
KudiKon davanae Abayam Abayam

Explanation of the Song:

Oho Supreme Lord who earlier came as Guru to this humble being and stayed in my mind, please provide me refuge and shelter. The Supreme Lord takes the form of the bead of the eyes and expresses there. As formless one he is as divine light in the pupil of the eyes. He shines as the divine light of the pupil of the eyes. In order for everyone to know him he is available in the open space in the pupil of the eyes as divine light. Oho Supreme Lord please grace me and provide me with the ever holy nectar. For providing all these this is the good time. I cannot wait any more time. You Please come immediately and give me the divine grace nectar and also your divine blessings. If not then i will not live! Oho my Lord Sivam having the divine arts of Moon matted in the hair and also available as divine light of eyes.