

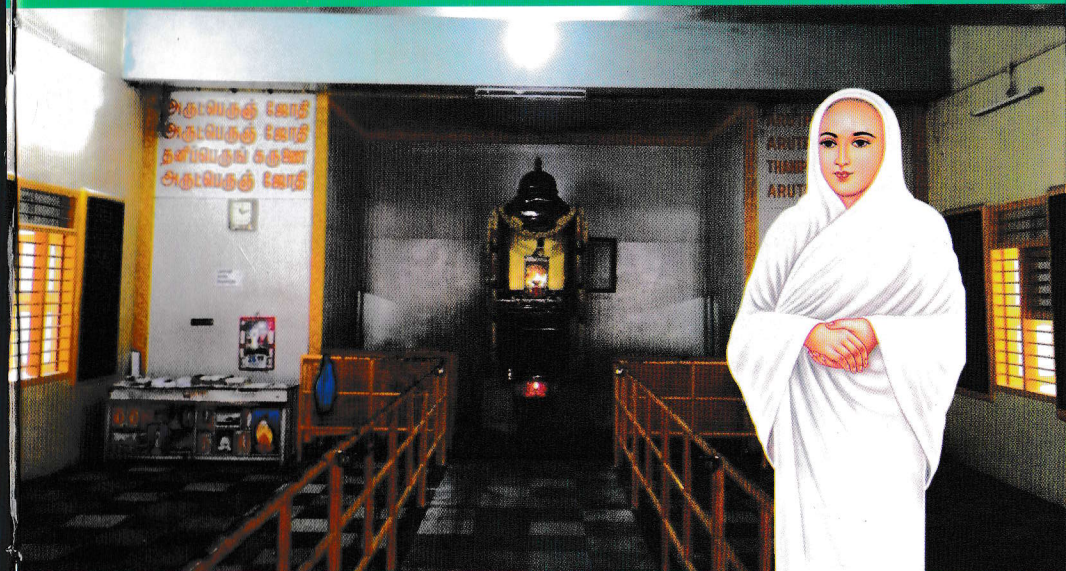


Arutperumjothi  
Thaniperumkarunai

Arutperumjothi  
Arutperumjothi

## "THE ENTREATIES AND PROPHECIES OF THIRUVARUTPRAHAASA VALLALAAR"

(Thirubarutprahaasa Vallalaar Aruliya  
Vinnappangalum Theerkatharisanangalum)



As per the gracious command  
of  
His Holiness Vallal Perumaan

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



**THE ENTREATIES AND PROPHECIES**  
**OF**  
**THIRUVARUTPRAHAASA VALLALAAR**  
(Thiruvirutprahaasa Vallalaar Aruliya  
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This book is released on 5-10-2017, the day of incarnation of  
Thiruvartuprahaasa Vallalaar

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### ***PUBLISHER'S FOREWORD***

As per the Divine Grace and the Will of His Holiness Vallal Perumaanaar, the team of Sanmaarkkam, Vadalur is extremely delighted in translating and publishing the second part of His preaching under the Title

**"The Entreaties and Prophecies of Thiruvartuprahaasa Vallalaar" (Thiruvartuprahaasa Vallalaar Aruliya Vinnappangalum Theerkatharisanangalum).**

As it has already been done in the first part of His preaching, due care has been taken to avoid ambiguities and obscurities and the team has endeavoured to render a Simple, Precise and faithful rendering of Vallal perumaanaar's Divine Words in the Contemporary English

2. Moreover, the important Tamil Phrases denoting the Divine Qualities of Almighty God have been transliterated and incorporated throughout the translation for clarity and easy understanding

3. The Team of Sanmaarkkam, Vadalur kindly requests the readers to read this very important Spiritual Treatise of Vallal Perumaanaar and act accordingly to attain the Life of absolute

natural bliss which is not hindered by the barriers of Time,  
Place, ways and limitations

This book is dedicated to the Lotus feet of  
Thiruvartuprahaasa Vallalaar whose Grace is our Source and  
strength in translating and publishing the second and the most  
important part of His preaching.

Team of Sanmaarkkam  
Vadalur,

Thiruchitrambalam

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Thiruchitrabalam

***THE HUMBLE ENTREATIES FROM THE CONGREGATION OF THE  
COMMON AND ULTIMATE SPIRITUAL PATH OF TRUTH AND  
RECONCILIATION:-***

சமரச சுத்த சன்மார்க்க சத்திய சங்க சிறு விண்ணப்பம்

**[SAMARASA SUTHTHA SANMAARKKA SATHTHIYA  
SANGA SIRU VINNAPPAM]**

**O**h God! the Supreme Grace and the absolutely unique authority; the one whom the saints of the common and Ultimate Spiritual Path [Suththa Sanmaarkka Gnanihal] experience through their acts of worshipping, contemplating, realizing, and getting unified with Him by means of innumerable Sacred Words representing His Divine qualities such as the one who is the Natural Truth [Eyarkkai Unmaiyar], the one who is the Natural Knowledge [Eyarkkai Arivinar], the one who is the Natural Bliss [Eyarkkai Inbinar], the one who has no qualities [Nirgunar] the one who has the Characteristics of True Knowledge [Sithgunar], the one who is everlasting [Niththiyar], the one who is the Truth [Saththiyar], the one

who is the only one [Ehar], the one who is also the many [Anaehar], the one who is in the beginning of everything [Aathiyar], the one who is Infinite [Anaathiyar], the one who is free from Impurities [Amalar], the one who is the Supreme Grace Light [Arutperumjothiyar], the one who works Miracles [Arputhar], the one who is free from the impact of any act of miracle [Nirathisayar], the one who is all in all [Yellaamaanavar], the one who has all [Yellaam Udaiyavar] and the one who is omnipotent [Yellam Vallavar] etc., We, who are smaller than the particles of dust, by making use of our little knowledge submit these humble entreaties to the Domain of Divine Grace for the Kind and Gracious act of hearing and redeeming us.

Oh God! [Dhehareer], the one whose **Uniqueness** is in no way comparable, the one who exists as the Supreme Grace Light with absolute authority in the Immeasurable, pure and vast space of True Knowledge; the one whom all the Divine Forces [Saththars], the Divine Powers [Sathihal] that work through those Divine forces and all prominent Gods [Thalaivarhal] find it too difficult to comprehend; the one who exists far beyond all kinds of Principles [Thaththuvangal] and the places where all those principles are at work [Thathuvihal] and to describe his unique characteristics even the Vedas and philosophies created by those who have acquired the knowledge of truth do not have the appropriate word and by getting only the words which are not so appropriate they are puzzled. If it is so, how should we who are smaller than the

worm that is bred from the excretory products of the humans know the right and suitable words that are required to submit our Entreaties to the Domain of Divine Grace. Therefore, oh God! [Dhehareer], the merciful, without considering the merit of the insignificant words that have been used in our entreaties, the same may be recognized and we are all saved by the act of Grace.

Oh God! The Nature and the one who is more merciful than a mother! When we were in the darkness of ignorance, in the form of ignorance, as ignorant persons, having learnt out of ignorance and existed without any knowledge, out of Supreme Grace, we were made to enter into a physical body with little bit of knowledge. From those period of time to the present period, without knowing to experience the life by making use of the given knowledge and live accordingly by taking only the knowledge as Form, only the knowledge as Appearance, only the knowledge as Sense organs, only the knowledge as Mind, only the knowledge as Knowledge, only the knowledge as Experience, we experience it only the fault as form, only the fault as appearance, only the fault as sense organs, only the fault as mind, only the fault as knowledge, only the fault as experience. Therefore, our entreaties which we submit in the Sacred Domain will also be in the form of fault and it will signify only fault. Though, we do not know the ways and means of submitting our entreaties without fault, still, with little courage, we submit it. Oh God [Dhehareer]! as it is the nature and glory of the Divine Grace to consider even the



faults as good characters without finding any fault in the entreaties, the kindness and Grace may be bestowed upon us.

Apart from the period of our existence in the darkness of ignorance and after getting extricated from the darkness, we were born so many times as Grass, Paddy, Tree, Herb, Shrub, stone, mountain and hill etc. in this world and suffered in various ways by getting removed, by getting cut, by getting sawed, by getting pinched, by getting dried, by getting broken, by getting exploded etc., died so many times and by going on entering into the bodies of those species of plants languished and we were fed up with those lives. Afterwards, we were born so many times as Ant, Termite, Worm, Snake, Iguana (Udumbu = உடும்பு), Frog, Small Fish, Crocodiles, Shark, Whales etc., and suffered in various ways by getting worn out, by getting crushed, by getting beaten, by getting caught etc., died so many times and by going on entering into the bodies of those species of reptiles and the bodies of the beings that live in water languished and we were fed up with those lives. Afterwards, we were born so many times as fly, beetle, Dragonfly, Crow, Sparrow, Eagle, Vulture etc. and suffered in various ways by getting beaten, by getting caught, by roaming around, by getting tormented etc. and died so many times by going on entering into the various bodies of those species of birds, languished and we were fed up with those lives. Afterwards, we were born so many times as Squirrel, Monkey, Dog, Pig, Cat, Goat, Ox, Elephant, Horse, Tiger, Bear etc. and suffered in various ways by getting caught, by getting beaten,

by getting stabbed, by getting cut, by getting attacked, by getting tied, by getting struck down etc. and died so many times and by going on entering into the various bodies of those species of animals languished and we were fed up with those lives. Afterwards, we were born so many times as Paisaasar, Poothar, Eraakkathar, Asurar, Surar etc. and suffered in various ways by roaming around, by getting trapped, by showing authority, by displaying arrogance, by getting forgetfulness, by getting immersed in thoughts, by getting confused, by getting puzzled, by waging war, by getting killed etc. and died so many times and by going on entering into the various bodies of those celestial beings [Deva varkkam] languished and we were fed up with those lives. Afterwards, we were born so many times as the Dwellers of Forest, Robbers, Murderers etc. and suffered in various ways by living in fear, by getting Imprisoned, by getting Injured etc. and died so many times and by going on entering into the various bodies of those species of the Dwellers of Hell languished and we were fed up with those lives.

Oh God! [Dhehareer], At last, the boredom, doubt, miseries, tiredness, and sorrows which we Had in all our previous births had reached the knowledge of the Divine; By taking pity on us and out of Grace, we were made to enter the human body which is required to attain the Ultimate Deathless Life. Oh God! We do not know the ways of compensating this Supreme act of Compassion.

Oh God! the Supreme Grace Light who is pervasive in the Innermost [அகம் = Aham], the Inner [அகப்புறம் = Ahappuram], the Outer [புறம் = Puram] and the Outermost [புறப்புறம் = Purapuram] bodies of all the beings; Oh God! from the period we were made to enter the human body and during the period of our presence in the womb of mother, during the period of our infancy and during the period of our childhood as we were perturbed due to various causes and existed without knowledge, we wasted our time without knowing the **'Might'** of all powerful Supreme Grace and after having passed through all those stages and in the present stage, Oh God! by Grace, we were made to realize in our knowledge that there is **'One True God'** [Oru Unmai Kadavul] who creates all the universe(s), all the worlds, all the beings, all things and all other things and enlightens, purifies, makes them righteous and suitable to obtain Grace, render the fruits of their action and if we worship Him by contemplating Him with 'True Love' in our thoughts, the Grace of God will manifest and exist in our thoughts and by means of the manifestation of that Grace, we could prevent the miseries such as Death, Disease, Ageing, Fear, Sorrow etc. and could attain union with God and experience the unique life of Absolute Natural Bliss which is not hindered by any time, any place, anyway and by any measure. From the moment we had such a realization, when we were thinking again and again "How to pray God? When shall we have the manifestation of Grace in us? When shall we get out of the miseries such as death, disease and ageing? When shall we have the attainment of never ending Bliss of

the Perfect union with God?" and were deeply worried without knowing any way out of this situation, Oh God! the ocean of Grace who is kind and helpful to those who are fatigued, revealed by Grace, by hinting *"you had been suffering due to the miseries caused by death etc. for quite a long period of time and got tired and in order to relieve you from those sufferings, to prevent you from getting tired and perturbed and to make all of you to attain the never ending absolute Bliss, I shall perform the Acts of Divine Grace (Thiruvarul Nadam) for quite a long and Immeasurable period of time to manifest and exist with all kinds of Miraculous Divine Powers at Uttra Gnana Siththipuram which is also known as Paarvathipuram, Which is located at the northern side of Poorva Gnana Chidambaram. The said period is very next and very near. In that holy place, as a sign of performing the act of Grace, (Arul Nadam) a Sacred Hall of True Knowledge should be established and consecrated."* Besides this, by means of holy presence in the form of Grace in our innermost [Aham] and outer being [Puram] made the sacred Hall of True Knowledge to appear and exist without obstacles.

Oh God! [Dhehareer], whenever we think of this act of Supreme Grace, we are extremely rejoiced and hereafter, as it has already been indicated, we begin to adorn the Sacred Hall of True knowledge.

Oh God!, The Supreme Grace Light!, by means of the holy presence in the form of Grace in our innermost and outer being and by preventing any sort of hindrance in any manner



to hinder this sacred act of adorning should shower the Grace to complete this Sacred activity. Oh God! The all Powerful! and the absolute authority! When the Sacred act of adorning comes to an end, by the Gracious Presence in the Hall of True Knowledge and by Manifesting Grace and miracles should make us and all others who have this human body to become real Devotees and by Imparting True Knowledge, by providing True happiness and by elevating all of them to the state of Common and Ultimate spiritual path of truth and reconciliation enable all of them to attain the Life of Truth leading to Eternal Life.

Oh God! The Supreme Grace Light and the God of Miracles! the one who has all! we pray that from now onwards and at all times the Grace should be bestowed upon us to prevent us from getting attached in our mind to the barriers of the common and ultimate spiritual path [Suththa Sanmaarkkam] such as religions, philosophies, the other ways of pursuing the spiritual knowledge and their acts of rituals and cults and the worldly religious establishments like the caste system and ashram etc. and their different thoughts and practices. The Grace should also be bestowed upon us for getting the full-fledged existence of the very important objective of the common and ultimate Spiritual Path [Suththa Sanmaarkkam] which is the right to have identity with all the souls with the sense of oneness (Aanma Neya Orumaippatturimai) within us at all times, at all places, in all ways and in all measure without any deviation.

Oh God! the one who has become all, the Supreme Grace Light and absolute authority, Dhevareer! For the Divine Grace and Supreme Mercy our vandanam, vandanam.

Thiruchitrabalam

ARUTPERUNJOTHI  
THANIPERUMKARUNAI



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ARUTPERUNJOTHI

Thiruchitrambalam

***The Great Entreaties of the congregation of the  
common and ultimate spiritual path of truth and  
reconciliation***

சமரச சுத்த சன்மார்க்க சத்திய சங்க பெருவிண்ணப்பம்

**[SAMARASA SUTHTHA SANMAARKKA SATHTHIYA  
SANGA PERUVINNAPPAM]**

Oh God!, the all-powerful and the absolute authority;  
the one who by the act of Divine Grace performs the  
Sacred Dance of Divine Bliss [Sivananda Orumai Thirunadam]  
as the perfect expression of His Natural Bliss [Earkkai Inba  
Niraivu] from the state of Oneness in a vast space of pure  
Divine experience [Suththa Sivanubhava Veli] where the  
Natural Truth is in a perfect State of Existence [Eyarkkai Unmai  
Niraivu] in the Nature of Supreme Grace Light [Arutperunjothi]  
as His Perfect Natural Manifestation [Eyarkkai Vilakka Niraivu],  
with a view to rejoice all the beings.

Without having even a little knowledge and in the bondage  
of darkness which is known as the state of ignorance, I was in

the dormant condition for quite a long time as the smallest  
Cell covered by impurities [Pasu]; Oh God! by means of the  
presence within me as the Inner Light, by extricating me from  
the bondage of darkness made me enter the human body that  
has six senses which is the superior one amongst all the bodies  
which are born and made me exist with a little amount of  
knowledge. Oh God! How shall I know the 'Mightiness' of the  
Supreme Grace! How shall I think about it! What shall I speak  
about it?

Oh God!, the omnipotent and the Natural Truth! From a  
drop of the semen [Sukilam] of a temporal Foster father made  
me multiply and evolve into a 'Cell Form' [Pahuthi Peranu]  
and during that time, by the Gracious act of being within me in  
the form of inner light created the Form of Cell. Besides this,  
by existing in the form of a spirit In the drop of the semen safe  
guarded my Form by enduring the unbearable dirtiness,  
disgusting condition and the foul smell which nobody in the  
external world would ever bear with and by preventing the  
various inimical principles which were in the drop of the  
semen from hindering my growth, protected my Form.  
Moreover, by the act of Grace, by getting the effulgence of the  
power of the soul which was blossomed like this to manifest  
and develop.

Until 'My Form' got fused with the ovum of a temporal  
Foster mother, whenever the impure things which were out to  
destroy my Form were confronted with, destroyed all of them  
by the act of Grace. Oh God!, How Shall I know the



'Mightiness' of the Divine Grace and Supreme Mercy of the one who has done all these things for me! How shall I think about it! What shall I speak about it!

Oh God! The manifestation of Nature and the one who has all!; During the period of getting my form fused with the ovum of the mother, by getting me developed into a **'form made up of elements'**, [Puutha Peranu] made me evolve and manifest by remaining within me as Inner Light created the Form made up of elements. Besides, by remaining within the ovum in the form of a Spirit and by bearing with the dirtiness, disgusting condition, bad odour etc. which nobody in the external world will ever endure, prevented the various inimical principles which were in the ovum from obstructing my growth nurtured my form, by the Gracious Act. Moreover, by the act of Grace destroyed all the impure things which were confronted with during my presence in the ovum. In addition to this, by the Gracious act prevented the effulgence of the power of the soul from getting receded and thereby enabled the same to manifest, exist and grow in me.

Besides, during the period of my presence in the womb of the mother in the form of a cell made up of elements and till my transformation to the form of physical body, by the act of Grace prevented my form of the cell from getting split and disintegrated by various kinds of inner destructive forces such as the poisonous micro-organisms, poisonous air, poisonous flame etc. and safeguarded me. Moreover, during the period of my existence in the womb of the mother in the form of

physical body provided me with all the helping organs based on various principles which were required for manifesting the various acts like Desire, True Knowledge etc. without any shortcoming, brought up and nurtured me by the act of Grace.

Moreover, during the period of my existence in the form of a physical body in the womb of mother which was harder than the steel, darker than the darkness which is in the dark cave, very small in size, filled with dirtiness etc., whenever I was distressed and got tired due to compression, heat and perspiration in the womb, by gently blowing the air of Divine Nectar [Amudha Kaattru] frequently prevented the suffering and tiredness and protected me by the act of Grace.

Moreover during the period of my existence in the form of physical body within the womb of the mother whenever I suffered due to hunger and fainted by feeding me the divine nectar made out of elements of nature [Puutha Kaariya Amudam] alleviated the hunger and revived me from the faintness. Apart from this, during my existence in the womb of mother in the form of a physical body, whenever I was frightened by the fear caused by the evil spirits and the extreme darkness, by the act of Grace prevented me from getting frightened by the evil spirits by the sound of Naatham [Naatha Oli] and by the 'Light' arising out of Vindhu [Vindhu Vilakkam] dispelled the extreme darkness and removed all those fears. Besides this, by preventing all the inner impurities such as the great fire, strong wind, big noise, great flood, big worm etc. which happened in the womb of the mother from

affecting me safeguarded and imparted me the knowledge by the act of Grace. In addition to this, by the act of Grace provided many good things such as the increase in the duration of experiencing happiness, expansion of Life-Time etc. in the physical body of mine.

Moreover, by the act of Grace prevented the body of mine from getting endangered by the pains of getting damaged and compressed by the Wind blowing within the womb, protected and created me in this world. Oh God! How shall I come to know the 'Mightiness' of the Divine Grace and Supreme Mercy of the one who has done all these things for me! How Shall I think about it! In what way shall I Worship!

Oh God! The one who is all in all and the Natural Bliss!; from the moment [second], I had entered the pouch containing the semen of the one who is known as a father and till the moment [second] before I reached the pouch containing the ovum of the one who is known as mother, as per my calculation the intervening Period of time was about one crore nine lakhs and sixteen thousand seconds. During the period, when I was in the form of a basic life cell [பகுதிப்பேரணு] prevented any kind of hindrances from affecting me and by remaining within and without me, in form and without form and without getting annoyed etc. protected me with Love and Grace. As I do not have even little courage in mind to state that the kind of Mercy displayed by the human beings like the father of this world etc. who are irritated, weakened, disgusted, freedom less, distracted and obstructed

in safeguarding me even for a short period of time [a second] will be an equal in any way to the Nature of Divine Grace and His supreme Mercy, I do not hold my views in favor of the human beings in this regard. Therefore, Oh God! What shall I think about the Divine Grace and Supreme Mercy! In what manner shall I Worship?

Oh God! the Supreme Grace Light and the absolute authority!; From the moment [Second], I reached the pouch containing the ovum of the one who is known as mother till the second before the second I had my origin in this world, as per my calculation, the intervening period of time was about six crores forty eight lakh seconds. During the period when I was in the form of a life-cell made up of elements of nature [Puutha Peranu Uruvil = பூதப் பேரணு உருவில்] and in the form of a physical body [Pinda Peru Vadivil = பிண்டப் பெரு வடிவில்], prevented all sorts of hindrances, all kinds of dangers and safeguarded me by existing within and without me, in Form and without Form and without getting annoyed etc. and with supreme kind of mercy. As I do not have even little courage in my mind to state that the kind of mercy displayed by the human beings like the mother of this world etc. who get irritated, weakened, disgusted, distracted and obstructed in safe-guarding me in this world even for a short period of time [a second] will be equal in any way to the nature of Divine Mercy and His Supreme Grace, I do not hold my views in favour of the human beings in this regard.



Therefore, Oh God! What shall I think about the Divine Grace and Supreme Mercy! In what manner shall I worship?

When I was in a dormant state for an immeasurable period of time without being conscious of any difference between I and Him and existed without any consciousness of the past and present in the bondage of great darkness and from which nobody could separate me by anyway, by the act of Grace, separated me from the state of bondage within a short period of a second by the Swift act of prime-cause [Adikaarana Kiriyaiaal = அதிகாரண கிரியையால்] and transformed into the 'Form of prime cause' [Adhi kaarana pahuthi uruvil = அதிகாரண பகுதி உருவில்]. Oh God! What shall I think about the 'mightiness' of the divine Grace! In what way shall I Worship?

Oh God! The absolute authority, the truth and the bliss arising out of truth! Within a short period of a second and even without my realization of the act made me enter the part of the Form of cause [Kaarana Pahuthi Uruvam = காரணப் பகுதி உருவம்] by the act of cause [Kaarana Kiriyaiaal = காரணக் கிரியையால்], the subtlest part of form [Adhi sutchuma pahuthi uruvil] by the Subtlest sort of act, the Subtle part of the form by Subtle kind of act, the form made of elements [Puutha Wuruvaam = பூத உருவம்] by the force and power [Paraththuva sakthi-saththar] of those who belong to the domain of the ultimate world, the Physical Form by the Force and Power of those who belong to the domain of this

world [Aparaththuva sakthi-saththarhal]. Oh God! What shall I think about Supreme Power of the Divine Grace! In what manner shall I worship?

Oh God! The supreme Grace light, the one who is infinite and perfect Bliss in Himself!; The creation of element soil(Earth) (பூதப்பிடுதிவி) which supports the life of the living being; the creation of element 'water' which nurtures the living being; the creation of element 'Heat' which makes the living being to manifest; the creation of element 'Air' which makes the living being to increase; the creation of 'Infinite space' made up of elements to accommodate the living being; the creation of additional elements like additional soil, additional water, additional heat, additional air etc. and the place for their existence, the place for their activity; the Five kinds of senses viz sense of sound, sense of vision, sense of taste, sense of smell, sense of touch. The inner organs of sense viz ear, eye, tongue, nose, skin which are required for their existence and the outer sense organs which are required for their function; the five kinds of working knowledge viz speaking, walking giving and taking. Excreting the solid waste products from the body, excreting the liquid waste products from the body and the Internal working organs viz mouth, foot, hand, organ to excrete the liquid waste, organ to excrete the solid waste which are required for their existence and the external working organs which are required for their functions; The subtle acts of the mind and mental faculties viz thinking, enquiring, ascertaining, becoming egoistic, the subtle inner

instruments viz Mind [Manam], Butthi, Siththam, Ahangaaram which create those functions, the subtler inner instruments which create those subtle acts; the different kinds of additional instruments which get expanded to different kinds of characteristics viz Peaceful [sathvam], Active [Raajasam], Indolent [Thamasam], the places for their existence and function; the intermediary activities such as the act of bringing up, the act of making suitable, the act of causing desire, the act of getting the right ways, the act of displaying authority, the act of creating the cause, the act of performing deeds etc.; The instruments such as characteristics, desire, knowledge etc. Which create those activities, the places for their existence and activities of those instruments; the divine acts such as removal of impurities, creating happiness, doing the act of purification to be a cause to obtain happiness, to be helpful etc. The principles which are required to create those acts, the places for existence and activities of those principles; the other important functions such as knowing, declaring, experiencing etc. and the 'Forces and the Power who create those functions, the places for their existence and increase.

The increase in the presence of the Air, Heat, Coldness, the places for their existence and the places for their function; the powers such as the power of the sun, power of the moon, power of the heat, power of the star, the creative power[Brahma sakthi] the illusory power [Maayaa sakthi], the destructive power[Rudhra sakthi] etc. the places for their

existence and increase; the Forces[Saththarhal] who govern those powers, the places for their existence and increase; the various state of existence viz conscious state[Nanavu], Dream state[Kanavu] state of deep sleep[Suluthi] etc.; the places for their existence; In addition to this, many other innermost organs and inner organs; Different kinds of **skins** like meethol, pudaithol, vanthol, menthol etc., Different kinds of **nerves** like vennarambu, sennarambu, pasunarambu, sirunarambu, perunarambu etc. Various kinds of **bones** like perenbu, sittrenbu, neetenbu, mutakkenbu etc; various kinds of **blood** like naleraththam, puleraththam, kalavaieraththam, kabilaieraththam etc.; various kinds of **tissues** like meleraichi, kaleraichi, manraaichi, neeraichi etc.; various kinds of **semen** [sukkilam] like mainilaisukkilam, keelnilaisukkilam etc; different types of **brain** like oongaara mooulai, Aangaara mooulai etc; Different types of **Divine nectar** [Amudam] like Thalaia mudam, Edaia mudam etc; the variety of **colours** like white, red, green, black, yellow; varieties of other colours made out of **combination of colours** like red in white, green in white, black in white, yellow in white, white in red, green in red, black in red, yellow in red, yellow in green, white in black, red in black, green in black, yellow in black, white in yellow, red in yellow, green in yellow, black in yellow, the places for existence of these colours types of their function, kinds of their usefulness; In addition to this, so many other outer organs and the outermost organs were provided all together in this physical body with a view to assist me. Oh God! How shall I come to know and contemplate the absolute power of the



divine Grace! How shall I think about it! In what way shall I worship?

Oh God! The knowledge of Truth, and the goal of the aspirants of the common and ultimate spiritual path! [Suththa Sanmaarkka Latchiaam]; Without getting my birth in the other parts of this large world about which the human beings are not aware of wherein only the serious faults such as greediness, extreme anger, too much Desire, too much conceit, so much worldly attachment, so much hatred, extreme arrogance, complete lack of senses, so much confusion etc. thrive, by the act of Grace made me to be born in the place where mostly good characters alone flourish without any deformities and in the superior birth of this Human birth. Oh God! What shall I think about the power of that Divine Grace and Supreme Mercy! In what way shall I worship?

Oh God! The God of Truth, the one who exists in the vast space of Supreme Grace in the Form of Supreme Grace Light without undergoing any change! starting from the stage of my infancy till I reached the stage of childhood, without permitting any kind of obstacles like getting frightened by ghosts, vomiting milk, getting weakened, suffering from diseases, crying due to hunger, babbling due to fear, vomiting food, and the other sufferings pertaining to the body etc. to obstruct my growth, by remaining within and without me brought me up by the act of Grace. Oh God! What shall I think about the power of the Divine Grace and Supreme Mercy! In what way shall I worship?

Oh God! The God of Supreme Grace and the one who is in the form of Supreme Grace Light!, the one who have all the characteristics of whatever way one tends to know Him!; During the period of my childhood, without letting me go astray by joining hands with the small boys of this world and commit mistakes such as playing small games, showing fondness for eating snacks, drawing pictures, seeing wonderful things, speaking bad things, bursting into tears, making pretty quarrels indulging in the act of naughtiness, reaching the state of introversion, getting annoyed with mother etc. by providing little knowledge, guided me to perform only the acts of righteousness such as remaining in solitude, consuming without desire, performing prayers and meditation, seeking the knowledge of God showing compassion to all living beings, following good characters, singing divine song with humbleness, showing devotion to God etc. Oh God! What shall I think about the power of that divine Grace and Supreme Mercy! In what way shall I worship?

Oh God! The one who is in all and the one without whom no other existence! The one who is all pervasive within and without the whole of the universe; the one who exists forever as the absolute authority! During my childhood, without any formal teacher to teach me, by the act of Grace and by remaining within my innermost being tutored and thereby enabled me to acquire the highest kind of training in the learning process which was beyond my capacity to learn.

By preventing me from desiring to learn the Aryan languages etc. which are known for creating Embellishment, Vain glories, luxuries, obscurities, passing time, made my mind attached to one of the languages of the south which was created by the power of Divine Grace which is very simple to learn and understand, very sweet to sing and worship, very simple in conveying the knowledge of Deathless Life and by the act of Grace made me compose various kinds of devotional songs in that Southern language

Even during that young age, by the act of Grace made me realise that the practices based on the caste system, the practices in the Ashrams are only the practices of this unreal world and they are false, prevented me from following those practices. Moreover, during the course of my gradual growth towards my higher age, enlightened my knowledge and gradually elevated me to the higher state of knowledge and made me remain there.

During the period of my youthhood, by act of Grace prevented the desires of the mind and senses which characterize the youthhood from coming up even to little extent and totally controlled them

Even before reaching the youthhood, by the act of Grace made me realise the true knowledge that there is only one True God and He is the God of Supreme Grace Light who exists within and without all the living beings to rejoice all of them. During the beginning of my youthhood itself enlightened me with the real knowledge that there were innumerable religions

and their expansions in different names such as saivam, vainavam, samanam, buddhism etc., the ways of practicing, the Gods, the end and aim mentioned in those religions are only the principles towards achieving different kinds of attainments [Thaththuva Siththi Viharbangal] and the further expansion of those religions in various forms of art such as Vedas, Aaahamam, Puraanangal, and Saaththirangangal etc. are the imaginary works of art relating to the principle of attaining attainments [Thaththuva Siththi Karpanai Kalaihal] and by the act of grace prevented me from following those religious practices. Moreover, by the act of grace made me realise that the other spiritual paths and philosophies of different kinds in different names such as Vethaantham, Siththantham, Naathantham, Yohaantham, Kalaantham etc. are only the resemblance of the different sorts of attainment experienced in the common and ultimate spiritual path [Suththa Sanmaarkka Anubhava Lesa Siththi Bethangal] and prevented me from following them also

Apart from doing all those things, by preventing my knowledge from getting attached to the worldly desires like the desire for gold, desire for women and the Desire for land [soil] etc. even to a little extent and by giving me the knowledge to identify with all the living beings with a sense of Oneness and with a view to make all living beings to obtain happiness made me compassionate with the sense to make good efforts and got me attached to only to a unique spiritual path which is the Common and Ultimate Spiritual path



[Suththa Sanmaarkkam]. Moreover, by the act of Divine Grace, to enable me to attain and lead the life of Absolute Natural Bliss and in order to provide me with the bodies which are never destroyed viz. the Body of Light [Suththa Theiham], the Body of Sound [Pranava theiham], and the Body of True Knowledge [Gnana Theiham], the freedom to govern all the principles, the true knowledge to realise that there is only one God, all sorts of attainments such as Karma Siththi, Yoha Siththi and Gnana Siththi etc.. by means of the presence in the form of Supreme Grace Light, imparted the true knowledge which I would not have learnt otherwise, showed the true and great visions which I would not have seen otherwise, made me perform the true and great acts which I would not have done otherwise, made me experience the true and great experiences which I would not have experienced otherwise, protected me continuously from within and without by the act of Grace and by remaining deep within my mind got Intermingled with my Life-Force [Wuyir -Jeevan] perform the gracious act of Divine Dancing out of Supreme Compassion.

Oh God! [Dhehareer] what shall I think about the mightiness of the Divine Grace and Supreme Mercy of the one who does all those Gracious acts! In what way shall I worship?

Thiruchitrabalam



ARUTPERUNJOTHI

THANIPERUMKARUNAI

ARUTPERUNJOTHI

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Thiruchitrabalam

### ***The Entreaties of Truth from the Congregation of the Common and Ultimate Spiritual path of Truth and Reconciliation:-***

சமரச சுத்த சன்மார்க்க சத்திய சங்க ஞான  
விண்ணப்பம்

### **[SAMARASA SUTHTHA SANMAARKKA SATHTHIYA SANGA GNANA VINNAPPAM]:-**

**O**h God! The unique and absolute authority, the one who is extremely compassionate natured who by the act of Grace Performs the act of Divine Dance of Truth [Saththiya Thiru Nadam] which is His Natural Bliss [Eyarkkai Inbam] in the form of Divine Truth which is His Natural Truth [Eyarkkai Unmai] in the Sacred Hall of True Knowledge which is His Natural Manifestation [Eyarkkai Villakkam].

Oh God! all the scriptures [ Vedas and Aahamaas ] by their innumerable ways and means, for quite a long period of time and by their own measures sought to know, analyse and glorify the quality of the spiritual attainments [ Siththi Vallaba Tharam ] attained by the True saints who have reached the

Domain of Divine Grace, in spite of their Individual and collective assessment could not arrive at any conclusion in any manner and remain surprised; All Great Persons who are Great by virtue of their great knowledge mention with a sense of wonder that the Divine authorities who perform the acts of Creation, Protection and Purification etc., of the whole universes and all things that exist in the universes, the Divine Forces [Saththars] and the powers [Saththihal] that work through the Divine Forces who conduct all sorts of Divine principles by their capacity of Cause and Act in spite of their efforts to realise the same could not succeed as their efforts are not enough to realise and remain in a state of confusion. Therefore, I understood beyond doubt that the capability and status of the Spiritual attainments of the True Saints who have reached the Domain of Divine Grace could not be realised by anyone and by any means. Having known the Truth like this, being a humble person, how shall I, begin to know the status of the Manifestation of Natural Truth of the Domain of Divine Grace [Thiruvavur Samuhaththin Eyarkkai Wunmai Vilakka Tharam] who provided the capacity and status of the Spiritual attainments to those True Saints by the act of Grace.

Oh God! The God of Supreme Grace Light and the one who acknowledged even my false and imaginary expressions coined by the false knowledge of mine as the expressions of Truth and bestowed the Grace out of Mercy upon the person who is no better than a worm which had its origin from the solid excretory products of the humans! I have heard the knowledgeable persons saying with the sense of wonder, on

several occasions that the Gods of fivefold acts etc. who desired to contemplate the supreme quality of the Natural Supreme Grace of the Domain of Divine Grace [Thiruvavur Samuhaththin Eyarkkai Perungkarunai Perunthanmai] could not do so and regret by going on thinking that their faculties which act as the helping instrument to contemplate the 'Good Characteristics' viz. possession of purity and love etc. are not fully developed and complete. Having learnt like this, how shall I, the person who is so simple and having the faculty which is as hard as the stone and the place for existence of all the bad characteristics such as lust, anger, etc., begin to contemplate the supreme quality of the Natural Supreme Grace of the Domain of Divine Grace?

Oh God! The God of Supreme Grace, the one who have considered even the faults of the person like me who is worse than a dog, as good characters, the one who always remained within me, and the one who got intermingled with my 'Life Force'. I have learnt from the words of Truth of the Great Scholars that the Deities [Moorthihal] etc. who desired to worship the Supreme Glory Of The Supreme Natural Characteristics Of The Domain Of Divine Grace [Thiruvavur Samuhaththin Eyarkkai Perum Guna Perum Puhai ] could not worship and shocked to hear that their tongue and the related working organs which act as the instrument of worshipping do not have the disciplines in their acts such as the act of speaking Truth, the act of speaking the words of kindness etc. Having learnt like this, How shall I, the insignificant person begin to worship the Supreme Glory of the Natural and



Supreme characteristics of the Domain of Divine Grace by means of my thick and impure tongue that has learnt the evil acts of speaking lies and speaking words of no importance etc.

Oh God! The one who is the Supreme Grace Light, absolutely unique and perfect and the one who is permeated within and without the whole of the universe and the bodies there-in! My strong, uncontrollable and ever increasing desire that had taken its origin from deep within me had been overflowing to know the status of the Natural Truth of the Domain of Divine Grace, to contemplate the supreme quality of the Natural Supreme Grace of the Domain of Divine Grace and to worship the Supreme Glory of the Supreme Natural characteristics of the Domain of Divine Grace. I therefore, by considering the word of Truth of the true Saints that State that the absolutely unique and Supreme God of the Supreme Grace Light [Arutperunjothi-Thaniipperungkadavul] have all the 'Features' of whatever features one knows of Him, with whatever features one contemplates Him and in whatever features one worships Him as the basis, began to know, contemplate and worship Him.

Before beginning to do like this, as I could not find any one of His features which I could know, contemplate and worship in accordance with my capacity, Oh God! The Supreme Grace Light and the one who is absolutely unique, more often, I began to realize, contemplate and worship with a sense of surprise what could really be the quality of the Natural features of the Domain of Grace.

Oh God! the Supreme Grace Light! the one who is the Natural Truth and absolutely unique thing [Eyarkkai Wunmai Thaniperum Porul] the one who is the Natural Manifestation and absolutely unique feet [Eyarkkai Vilakka Thaniperum Padam], the one who is the Natural bliss and absolutely unique happiness [Eyarkkai Inba Thaniperum Suham] and the one who is inseparably combined with all these characteristics and exists with incomparable great qualities! Oh God! By making right efforts, having reached the holy congregation of the saints of the common and ultimate spiritual path [Suththa Sanmaarkka Gnanihalin Thirukkuuttam] who are the practitioners of six school of philosophies viz. Suththa Yohaantharhal, Suththa Kalaantharhal, Suththa Pothaantharhal, Suththa Naathaantharhal, Suththa Vethaantharhal and Suththa Sithaantharhal who by Divine Grace, conquered all the principles [Thatththuvangal] such as the sense organs, senses and the mental faculties etc. of the body; the ones who are free from all kinds of Impurities; the ones who are beyond the Influence of any governing principle [Thatththuvaantham]; the ones who are aware of the Truth of themselves [Tham Wunmai Wunarnthavarhal]; the ones who have the Natural Feeling [Eyarkkai Wunarchi], experience the Natural Bliss [Eyarkkai Inbam] in the Natural Truth [Eyarkkai Wunmai]; after humbly submitting to each one of those groups individually with Devotion when entreat them "the Great ones who perform the Great acts of miracles, Kindly inform the Natural Existence of the Domain of Divine Grace of God who is the supreme Grace Light and absolutely unique

Authority” each of the Saints of the respective holy congregation individually explain with overwhelmed feeling “How shall we come to know contemplate and in what way Shall we explain the Nature of the Domain of Divine Grace of God of Natural Truth who is at once the **Basis** and **Not** for the appearance, Nature and all other ways and acts of all things, all characteristics, all acts, all other things, all usefulness, all experiences. He is the one who exerts influence on all things and at the same time does not get influenced by anything, the one who has the innermost, inner, outer and outermost and all-pervading existence in each and everything in the universe”.

When the Saints of the common and ultimate spiritual path of Truth and reconciliation who have full freedom to enable the performance of fivefold acts of all the principles [Thaththuvangal] and all the places where the principles work [Thaththuvihal] viz. the creation, activation, regulation, confusion, clarification and the ones who have attained perfection in experiencing the true happiness arising out of realization of the Natural Truth [Eyarkkai Saththiya Gnana Suhaanubhava Purana Souruba Saathiyarhal] with the Eternal bodies made of pure and True Knowledge which are not hindered by any time, any place and by any means, and the ones who are capable of performing all sorts of open and hidden acts of miracles such as the Butha Siththi, Karana Siththi, Indiriya Siththi, Guna Siththi, Pirakiruthi Siththi, Purata Siththi, Vindhu Siththi, Para Siththi, Suththa Siththi, Kaala Siththi, Kalaa Siththi, Vishwa Siththi, Viyoma Siththi, Prahma

Siththi, Siva Siththi etc. of the Pinda Siththi, Anda Siththi, Pahiranda Siththi, Andaanda Siththi based on various principles and in various places simply by the glimpses and the ones who are the reconciled Saints of True Knowledge of all the six schools of philosophies [Shataantha Sanmaarkkam] were approached due to the effect of the good deeds done in the past in their Sacred place of Divine knowledge and after worshipping them and kindly entreated “the True Saints who enjoy the absolute freedom kindly inform the ‘features of the Domain of Divine Grace of God who is the Natural Truth and absolutely unique authority”, without communicating anything, they set only the tears of Joy through their Gracious and Sacred eyes and remain silent. If this be what I have heard from the realised ones informing me with a Sense of Wonder, I began to think what could really be the Nature and Existence of the Domain of Divine Grace and got myself puzzled without arriving at any conclusion.

Oh God! the one who is the absolute authority and Supreme Grace!, the one who is perfect in Himself, the one who is self-existent, the one who is Pleasant in Himself, the one who is also beyond all these things and gets intermingled here and there, the one who becomes all these things and get unified and the one who also exists in Solitude at a point which is far beyond all these things! the one who is in the experience of those who have attained the basic stage Karma Gnana Siththi, the one who is in the experiences of those who have reached the ultimate stage of Karma Gnana Siththi ,in the experiences of the basic Yoga Gnana Siththi, in the experiences of the



ultimate Yoga Gnana Siththi, in the experiences of the basic Thaththuva Gnana Siththi, in the experiences of the ultimate Thaththuva Gnana Siththi, in the experiences of the basic Aanma Gnana Siththi, in the experiences of the Ultimate Aanma Gnana Siththi, in the experiences of the Suththa Gnana Siththi, in the experiences of the Samarasa Suththa Gnana Siththi. If this is the way of knowing the existence of the Domain of Divine Grace, How could one know the Nature and state of existence of the Domain of Divine Grace of God who is absolutely unique authority with Supreme Grace and the one who is the prime cause, secondary cause and additional cause and at the same time transcending all these causes of all the Divine powers, all the Divine Forces, all the Deities, all the subordinate Deities, all Goddesses, and all Celestial Beings, all the beginners of spiritual pursuit, all those who are in final stage of spiritual pursuit, all living beings, all principles, all things, all characteristics, all activity, all experiences and all other things.

Oh God! The one who is incomparably superior! Although it is not possible in anyway and by any means to know, contemplate and worship the Divine Nature and the quality of the Domain of Divine Grace, as far as possible, this slave, began to know, contemplate and worship to assert my rights in this regard.

Vandanam, Vandanam

Thiruchitrabalam



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### ***THE ENTREATY FROM THE CONGREGATION OF THE COMMON AND ULTIMATE SPIRITUAL PATH OF TRUTH AND RECONCILIATION:-***

சமரச சுத்த சன்மார்க்க சத்திய சங்க விண்ணப்பம்

**[SAMARASA SUTHTHA SANMAARKKA SATHTHIYA SANGA VINNAPPAM]:-**

**O**h God! The omnipotent Supreme Grace Light; the one who is in the Divine Form [Thiru Wuvam] which is His perfect Natural Truth [Earkkai Wunmai Niraivu] and the one who performs the Divine Dancing of Oneness which is His Perfect Natural Bliss with a view to rejoice all living beings in the Sacred Hall of True knowledge [Suththa Sivaanubhava Gnana Sabhai] wherein the manifestation of Nature is in its perfection; the one who exists in the Sacred place created by the Grace of God which has **the Sacred names of cause** which are known as Uttara Gnana Siththi Puram and Uttara Gnana Chidambaram and also the other **worldly names** which are known as Paarvathipuram and Vadalur! This is my entreaty pertaining to the congregation the common and ultimate

spiritual Path of Truth in the Domain of the Grace of God [Thiruvavur Samuham].

I, who took this superior body that has six senses have the True and extreme desire to prevent the suffering from Death, Disease, Aging, Fear, Pains etc., which happened to this body now and then and by getting it transformed into Eternal body and lead a Supreme life with the attainment of the ultimate Bliss which is not hindered in any way by Time, Place, Ways and Measures.

While my desire was like this when I started knowing How could these sufferings be eliminated and How could this body be transformed to an Eternal body in order to get the life of ultimate happiness with attainments, I was made to realize by the Divine Grace that it will not be possible to attain the life by any other way but only by the Freedom of all Possessive Divine Grace of God.

Later, when I began to know the way by which the Freedom of the Grace of God could be obtained, I was made to realize by the Divine Grace that it will be obtained only when the three kinds of freedom based on 'I' and 'Mine' viz., the Freedom of the body, Freedom of enjoyments and the Freedom of the Life-Force [Jeeva Suthantharam] are removed.

Hence, I have given my Freedom of the body, the Freedom of enjoyment, the Freedom of Life-Force to God and the moment I gave all these freedom, by the Grace of God, I was made to

realize the Truth that this body, the Life-Force and the materials of enjoyment were given only by the Supreme Grace of God who have absolute freedom and we did not have them by our freedom.

Therefore, hereafter, I will not have any kind of freedom with regard to this body, Life-Force and the materials for enjoyments. I humbly entreat God to bestow His freedom and Divine Grace on me and eliminate all the agonies like Death, Disease, Aging, Fear, Sorrow etc., and transform this body into an Eternal body and make me live Eternally in the Life of Absolute Natural Bliss.

Oh God! I further entreat that all the human beings be informed this Truth as it was informed to me to enable every one of them to have their right to live Eternally.

Oh God! Vandanam, Vandanam! to the Divine rule of Supreme Compassion.

By

CHIDAMBARAM RAMALINGAM

Thiruchitrabalam



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THANIPERUMKARUNAI



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ARUTPERUNJOTHI

Thiruchitrabalam

## **DECLARATION PERTAINING TO THE SACRED HALL OF TRUTH [25-11-1872]**

சத்திய ஞான சபை விளம்பரம்

**[SATHTHIYA GNANA SABHAI VILAMBARAM]**

**F**riends! All of you have the human body which is the rarest one to have in this world.

From this moment onwards, I am extremely rejoiced due to my feeling of having realized the 'Truth' arising out of having acquired the Ultimate and Supernatural Knowledge [Arputha Arivuhai] which were never known to have been known, the Supernatural Characteristics [Arputha Gunangal] which were never known to have been possessed, the Supernatural Informations [Arputha kelviha] that were never known to have been heard, the Supernatural Acts [Arputha seyalhai] that were never known to have been performed, the Supernatural Visions [Arputha kaatchihai] that were never known to have been seen, the Supernatural Experiences [Arputha anubhavangal] that were never known to have been experienced.

I make this declaration due to my wish that all of you should have the same attainments and be extremely rejoiced and due to my strong desire that remained, filled and found spontaneous expression from within me with regard to my 'Goal' of achieving the common and ultimate spiritual Parth [Suththa Sanmaarkka Latchiyam] which is my right to have identity with the feeling of Oneness with all the Souls that are within all the living beings [Aanma Neiya Orumaipaatu Wurimai].

The one who is self manifesting and existing in Nature [Eyarkkaiyil Thaanei Vilanguhindravaraai Wullavar], the one who is also self-existing and manifesting [Eyarkkaiyil Thaanei Wullavaraai Vilanguhindravar = இயற்கையில் தானே உள்ளவராய் விளங்குகின்றவர்] the one who is the Perfect Bliss without duality, the one who out of His Divine Power Performs the Supreme Acts of Supreme Grace viz., creation, sustaining, purification, making all of them suitable, Enlightening etc. of all Universes, all the Worlds, all Divine Orders, all Sorts of Powers, all Divine Forces, all Brightness of Light [Kalaihai], all Things, all the Principles, all the Places where the Principles are at work, all the Life-Forces, all Activities, all Desires, all the Knowledges, all Usefulness, all the Experiences and all other things, the one who is all in all, the one without whom nothing has any existence, the one who is all Merciful, the one who is Omnipotent, the one who Possesses all, the one who is incomparably Superior, the one who is the Absolute Authority and Supreme Grace Light and the one who is realized by the True Knowledge is the only one True God who exists both

'Within' and 'Without' of all the places in all Pervading manner in the Perfect, common and vast space of pure knowledge of Truth [ Suththa Meaiarivennum Purana PothuVeli = சுத்த மெய் அறிவென்னும் பூரணப் பொதுவெளி] with all the qualities and in whatever way one understands Him.

Without realizing that there is only one God who exists like that and worshipping Him with love and devotion and attain His Grace and the subsequent True, Indestructible, Blissful, Perfect and Supreme Life and live accordingly, the human beings, by their various sorts of Imagination, have set their 'Goals' in so many religions, in so many philosophies and in so many other spiritual paths, have been going on taking birth for quite a long period of time, become gloomy due to their sufferings and pains and without having even a little bit of True knowledge, all of them get endangered in so many ways, suffer and die in vain and in haste.

Hereafter, in order to prevent these human beings from going on dying in haste and in vain and to enable them to have good qualities such as True Knowledge, True Love and True Compassion etc. and the attitude to perform only the right deeds and to have and adopt the Supreme and Ultimate Spiritual Path that is common for all religions, all philosophies, all other Spiritual Paths, the true God mentioned above [in Para-3] out of His own Divine will have established a sacred Hall of True knowledge [Gnana Sabhai] here [in Vadalur] to give the outward expression of Truth which is the most important objective of the common and Ultimate Spiritual

Path and have expressed His willingness to reveal His presence with His remarkable powers of Miracle performs the acts of Grace from this period of time, to quite a long period of time and have presented Himself as the God of Supreme Grace Light.

Therefore if you come here [Gnana Sabhai-Vadalur] and worship from the period that has been mentioned below, you will be happy to have whatever you thought of having and you would be extremely rejoiced to see the happening of several kinds of miracles like the revival of those who are dead and the aged persons regaining their Youthhood etc.

By

Chidambaram Ramalingam

Thiruchitrambalam





ARUTPERUNJOTHI  
THANIPERUMKARUNAI

ARUTPERUNJOTHI  
ARUTPERUNJOTHI

Thiruchitrabalam

## **THE ARRIVAL OF THE ABSOLUTELY UNIQUE GOD**

சன்மார்க்கப் பெரும்பதி வருகை - 12-04-1871

**[SANMAARKKA PERUMPATHI VARUHAI]**

*This is a declaration to the Swamijis:-*

**H**ereafter, only the common and ultimate spiritual path [Suththa Siva Sanmaarkkam] will be practised all over the world without any hindrance. This unhindered Supreme spiritual path will be followed from this period of time till quite a long and illimitable period of time and the period will go on getting extended further and further. The religious differences, the philosophical differences, the differences in the caste system and the differences in the ways of living will come to an end and the common, ultimate and Supreme spiritual path [Suththa Sanmaarkka Peruneri Ozhukkam] will be practised. This is the will of God and it will start happening after 29 months from now. The God who is about to come now is not the one among those who is said to have come before this period of time as mentioned in the religions, philosophies, and mythologies in various names such as the Messiahs [Kartharhal], Deities [Moorthihal], Gods [Kadavular] Celestial

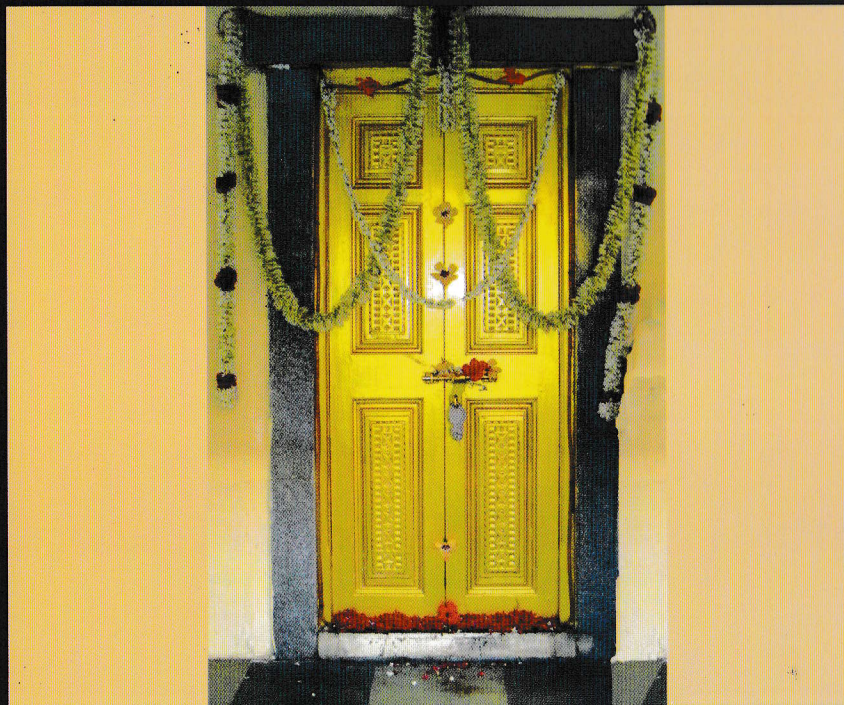
Being [Devars], Devotees of God [Adiyaar], Yohis and Saints etc. He will be the absolutely unique authority [தனித்தலைமைப் பெரும்பதி = Thani Thalaimai Perumpathy] who is expected to make His Gracious Presence in accordance with the respective experiences of all the said Deities, all Celestial beings, all Gods, all Spiritual heads, all Yohis and all Saints.

If this is true, I shall have the Grace of that God, I have it and I had it. After me, all of you will also have it without any obstacle. you shall have it. you have it and you had it. Be not afraid.

Chidambaram Ramalingam

Thiruchitrabalam





Arutperumjothi  
Thanperumkarunai

Arutperumjothi  
Arutperumjothi

## "THE ENTREATIES AND PROPHECIES OF THIRUVARUTPRAHAASA VALLALAAR"

(Thiruvirutprahaasa Vallalaar Aruliya  
Vinnappangalum Theerkatharisanangalum)



As per the gracious command  
of  
His Holiness Vallal Perumaan

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