

**Universal Fraternity of Universal Right of Oneness of Soulful Love and Compassion
of all Living Beings Souls, as revealed and flourished by Arutperunjothi Ramalinga
Vallalar.**

Arut perum jothi Ramalinga Vallalar to be introduced to the English Speaking Public Supersaint Ramalinga lived in Tamil Nadu, India. In the 19th century he revealed the Universal Divine aspiration of Universal Fraternity. He lived his Universal Divine aspiration, his attainments, chiefly the embodied immortality are the result of his compassionate service oriented, spiritually exalted Gnana yoga life. He lived in the midst of poor people, healing their ailments and teaching them the principles of universal path of absolute purity and soulful compassion, Suddha Sanmargam – a happy combination of compassionate service to fellow beings which gives exalted Superconsciously evolved spiritual experience. He was not ignoring one for the other, between these two, as was done by many great men. He insisted that both of them would grow together helping each other.

SUDDHA SANMARGAM is not a new religion but it wants one not to be confined within limits of any one religion. But, to reach high spiritual realms shedding (Dissolving) all differences of caste, creed, religion, nationality, language, etc. and to experience the ultimate reality.

It dissuades one from engaging in disputes on the superiority of one religion over another.

God experience cannot be confined within limits of any one religion. And hence one's mind should soar high, transcending sectarian aspect of one's religion. One should develop Harmonized outlook based on an unbiased study of all religions and philosophies and understand that they co-ordinate and complement each other, in seeking the ultimate reality, which defies the discursive thought and comes to be realized only by Suddha Sanmarga – the spiritual experience of 17th level of Suddha Siva Turiyaateetha the summit supermind.

The Causes of Religious Discord:

The religious set-up like the other institutions of caste, creed and so on, causes seclusion which is fundamentally hindrance to the soulful compassion and Universal Fraternity.

Many are the instances in the world history of Animosity, growing between societies, races and nations due to this seclusion, at least mentally. This animosity has had many a time forced people to take weapons against each other and put themselves to untold sufferings.

Religious tolerance both in the national and international level remains an ideal. Natural human sympathy and love should not be hampered by carrying religious individuality to the extent of seclusion and resulted animosity. Quiet apart from religious beliefs, all human beings are brothers and sisters and humanity knows no inmate difference. All men and women have same right to live, maintaining their individuality and at the same

time loving each other. This universal brotherhood – universal sisterhood – world fraternity is stressed by our Super saint Ramalinga Vallalar as the chief ideal of the Universal Divine aspiration, Suddha Sanmargam to be preached for the ultimate reality, the Supreme lord is one Arutperumjothi and he is the Father and Mother of all that is.

This is amply testified by one of his appeals to the Supreme lord: (Appa nan venduthal kettu 1st stanza thiru-arutpa, 6th book part ii, 35th poem English Version):

“Father mine own! Let my humble appeal be heard by you and granted. I should soulfully love all men and women an all living beings and serve them. I should go to all places – to every nook and corner of the world and sing your praise and make your Grace obvious by doing compassionate service. I should establish the rule of Grace Light, leading the people in the ultimate path, so as to enable them, to experience YOU, the Ineffable and Transcendental Reality. Whatever may be my short-comings, you should forgive me my head-master leader I should also like to have an inseparable union with you.”

The Super-saint Ramalinga Vallalar gives practical suggestions to put this ideal universal fraternity into practice, soulful love for each other may be expressed through compassion and service. *“Compassionate service to all human beings, jeevakarunya ozhukkam, is the only way to attain the ultimate reality”*, is his assertion. *“Differences of Religion, Caste, Color, Creed, Language and Nations should not come in the way of this jeevakarunya service. The right of everyone to love and to be loved as a brother and sister, should not be at stake.*

Besides, he insists on practicing Gnana yoga, concentration and attunement of mind towards contemplation of the Almighty Arutperunjothi, who enlightens everyone before the grace presence of the flame of the lit-lamp of true wisdom, Sathya gnana deepam. Gnana yoga intensifies and increases one’s potentiality and ability to do service and compassion, the kindling force of service makes easy the inflow of inner grace. This in-turn, helps opening of unknown realms, soul consciousness, through which spiritual realizations are possible.

The urge of divine worship through compassionate jeevakarunya service to all fellow beings, is the impelling force behind all his appeals to the Almighty Arutperunjothi. That this was heard and granted to him is obvious from his following declarations of Thiru Arutpa song of 6th book, 2nd part, 36th poem, 8th stanza *“my lord, you have given the scepter of Grace and ordained that I may rule with the Grace Light.”*

Combining the ideals of soul-melting devotions and super-consciousness spirituality and compassionate service, he experienced communion with the Almighty Lord and thereby attained superior powers and embodied immortality.

He proposed to displace the rule of power with the rule of Omni-grace, a remarkable change indeed, making it felt through a zealous mission of spreading the universal religion of spirituality and service which would render possible the co-existence of all possible religions, despite their obvious differences – ritual and philosophical, letting thereby the people in the world at large live in peace and amity, finding enough time and conducted atmosphere to fulfill their higher spiritual needs.

Ramalinga Vallalar calls this transformation the rule of Grace Light Arut Jothi. Every man can be made to embody the manifestation of Omni Grace in his personality, i.e., in his mind, intellect and body. Once manifested, the Omni Grace is experienced by him as the dazzling light of Grace deluging blaze.

This means an increased amount of mental, emotional, physical and spiritual power for sustaining and acting the power not to be utilized for destruction and dis-integration but, for construction, preservation and unification. Hence, this path is the path of Grace Light. He himself was an embodiment of Supremely great compassion and thereby experienced the Supreme Lord as the Supreme Grace Light, Arutperumjothi, i.e., the light within the light within the light. This perception of this three aspects of light, in a light, life light (Golden Light and the White Light) which made him live forever in transfigured divine body. By his presence and teachings, he tries to guide this world of ours in an unending path of love and grace, specified by him as the deathless grand light. May the world be awakened and heed his teachings in order to attain peace in the international arena political, cultural and social affairs as against the impending danger of total destruction, that may be caused at any time by the slightest provocation and as against their growing materialism, i.e., madness for wealth, pleasure and power, which would ultimately invite war and calamity.

He wished to guide the people of the whole world in the path of Grace which is free from violence of any sort. He delivered his message of the right for integration (oneness) of all souls through soul love, through lectures of great sermon i.e.,(maha ubathesam, essays or vinnappam), heart rendering poems of mellifluous style and melodious songs of Grace, Thiru-Arutpa.

He insisted on the universal fraternity as the only relation that the people of the world among themselves and other living beings. He exhorted the people to set aside all their religious differences and live in amity and peace, promoting congenial relationship with one another.

VAST- GRACE LIGHT - ARUT PERUM JOTHI
VAST- GRACE LIGHT - ARUT PERUM JOTHI
ABSOLUTE IMMENSE COMPASSION - THANIP PERUNG KARUNAI
VAST- GRACE LIGHT - ARUT PERUM JOTHI

RAMALINGA VALLALAR sang hailing lord's infinite stray exalting him to undreamed highs, revealing blaze of flames in vortexes depths of conquered minds.

God's sheen serene with distilled light with distilled passion for all virtues, for all good words, for all good deeds, for all chastened blessings, Ramalinga as the Humanities chosen heir.

God is light, lord of all, we see and hear; lord of all worlds far and near; lord is centered in the throne of mind, mountained with peaks of thought that rage and roar for conquest of realms of galore, conquest of flesh in burning limbs, conquest of kingdoms with flash of might and screaming arms, conquest of space, with soaring sputnik spacecraft.

Lord is seen with none of these. Lord is reached with none of litany of ceaseless chants or pilgrimages or orgies' sacrifices.

He is reached crossing these frontiers, these beliefs and travails of tiring religions.

Vallalar saw Lord's radiance pervading universe welling from depths of centered mind, all oceans and continents of lights; racing in his throbbing veins; all glitters of galaxies, flaming his nerves; all blaze of spheres afar, kernelling his bone.

God is not above, in clouds and skies alone; in firmaments and unseen worlds; bones, he is within, in our blood, in our veins, in our thoughts, in our triumphs.

Vallalar saw one Almighty Lord homed in a flame, lighting His Being beaming an inner glow (Ul Oli). Vallalar saw god in all humans, mammals and moving creatures holding his court holding his sovereign sway.

He movingly sang six thousand songs pleading to all gloried god, snug and serene as blazing flame all illumined.

His grace flooding our being limb by limb, cell by cell pore by pore, tissue by tissue, rhapsodized and pure.

Angels, servants, devotees, sages and saints do glimpse his glory, half revealed; when in reach of coveted zenith, they fade and vaporized to gain new girths in future births and reach God hood.

Ramalinga Vallalar alone glimpsed God in fullest round in mind (super-consciousness knowledge) in flesh (physical body) in all God- sculptured creations. His jubilee heavens, His reveling votaries, His mirage moves.

Arutjothi Vallalar is quintessence of chalice blaze; he sings his presence in un-extinguished lights. He grows rhapsodies seeing him all around his mercies glow panting to flower into full blown fullness everlasting to everlasting. He sings and sings a million calls, a billion pleas for all to join his coteries, swearing liberation, deliverance from shackles of births and deaths; from gruesome slings of furies fates and agony of mortal chores.

In Vadalur at the heart of south Bharath, he has left us Sathya dahrmasalai, Sathya sanmarga sangam, Sathya gnyana sabha to liberation. Vallalar stresses humanism (jeevakarunya volzhukkam) to animals passionate service to humanity and raise one and all to heaven of attainment in this life, in this time, in this world, of ours.

And conquer the lure and roar of elements, the lure and roar of tinselled preachers and feel our god within enthroned in super consciousness, thus freedom win.

All savants preach aberration, litanies and eerie rites; but Vallalar thunders; "God is not without", "God is not in France alone", in altars alone, in chanting alone. He is seated in our self wisdom throne hurling peaks of light shedding streams of royal shine fountaining mercy, rapture grace and benedictions and shins, as sole solace to human hordes, battling for survival and liberation ever and forever.

Bharath has birthed gloried lights from canyons of past Agasthiar Thiruvalluar, Ilango, Thirumoolar, Nayanmars and Alvars Sankara, Ramanuja, Madhava, Thayumanavar, Pattinathar, Arunagiri - all servants of gods cresting to pinnacled peaks of philosophies and inebriating poetry and millions and billions steeped in messages, they sagely gave. And Vallalar in rear of these has carved a philosophy, soulful, sublime bringing him god into our ken -

Distances erased, frontiers neared, waviness shorn, frenzies mellowed to resolved grasps - he has firmly carved full of wisdom and peace a kingdom of grace whose benign rays (lazer) all words, all unreached realms of vastly universe.

He has flung in hordes, lyrics, erupting volcanic throbs. Furnishing filth and garbage of false beliefs and has raised his devotees to heaven of peace.

Creativity meridianed his shore as jewel of erudition and taught his votaries the ways to reach high excellence. His commentaries on tamil classics and vast researches won him esteem and fame epigraphy and archaeology.

Madras life nearing end, he moved to Karungulzhi a rural place and for a decade he stayed, visiting nearly friends and completed parts of his monumented Thiru Arutpa songs gita to hindus Vedas to righteous, Upanishads to aspirants, bibles to believeness, Koran to devotees.

A startling event happened when oil in the lamp faded. The poet in his frenzy of creativity poured water into the wick, but the flame leapt up illumining his page and muse enthused poems flowered in ceaseless flow.

God is one and one alone and he must be seen as blaze of grace. Alight benign, immaculate, resplendent and wee-deities, not equated to his effulgence of grace.

Arul Vallalar for his sacrifice, meat to allay hunger, slaughtering of cattle to please the deities. All alive kit and kin all humans brothers and sisters extensions of primordial spark, each choosing his path charted by past deeds and achievements.

No caste, no creed, no sect, tabooed as alien. No one unfed, not one injured, not one life slaughtered - all created nerves and bones of universe; they come and play the parts as per divine charts. And Vallalar powerfully proclaimed 'dead' not to be bunt, but buried. Rites to depart to abandoned, but hungry and poor fed in full.

Devotees came in multitudes and Vallalar went to Metukuppam, a pair of miles away and stayed in Siddhi Valaagam, a gloried house, gloried as place of deliverance.

In Vadalur, Vallalar raised Sathya gnana sabha, where god is seen as grace light behind seven veils of ageless ignorance, each proclaiming a philosophy.

Veil after veil, slowly unveiled, God' glows in matchless sheen. Burning bright to keep in flight the devotee's hesitancy and hug soul spark into his clasp.

Vallalar alone had his flag gold and white and messages delivered his immortal soul has known and gained his truthful sheath golden form breath sheath sound form omkara piranava deeham and wisdom sheath etheric, Gnostic form.

These sheaths never fell to earth. Bodily sheaths triple and eternalized. No death to these, no extinction, no merge in elements.

This gifted godhood gain and to live in grace light immortalized; and Vallalar closeted in chosen room dived into blaze of almighty grace.

Ramalinga Vallalar blaze as firmament of grace in his philosophy. We ache for godly touch his benign smile and assurance of deliverance, but how, how, how we all bewail.

Vallalar stresses mercy is surest path mercy to all mercy to moving creatures to god's creations mercy mellowed and glodened, mercy rooted and passioned, mercy to all we see and move closely, mercy alone make a man a man, women a women and god pleased and thrilled our heart inhabits mind illumined thoughts divined and deeds deified.

God has descended into us, we see him, he in all worlds, spheres and galaxies of space to vast of void. Feeding with him, perennials joys, paradised peace, edened contentment and lasting bliss.

Vallalar accented peaceful, truthful, righteous path (samarasa, Suddha, sathiya, sanmarkkam). Its twin requisites compassion to all and deathless blessed state.

Pristime step, Blessedness, the goal. God reveled these twin truths, to baby Ramalingaman Vallalar versioned saint Chekkizhair, starting words all world ,, ulagelam,, revealed to him in his infancy. And these he felt the bedrocks of his philosophy. mercy mellowing to universe and consciousness divined to attain eternal blessedness. The aspirant gains a trinity form ,, truthful sheath (auric form - pon sudda vadivam) Breath sheath // omkara form// mandiramam vadivam and wisdom sheath (etheric vadivam/ Gnostic form) truthful sheath and breath is won , by sublimating rinds, nerves, bones, flesh, blood and creative flow/ sublimating their quintessences to unexcelled radiance, blowing to brilliance their primordial essences and build spiraling tiers and sculpt a path to reach next sheath by fortressing the golden truthful sheaths with distilled flow of godly airs purifying ear, nose, throat, tongue and wisdom sheath is reached and god blessed these angeled few water cannot wet, air cannot stir, fire cannot burn, earth cannot touch, void cannot sway.

They become purified air, they become purified fire, they become purified water, they become purified earth, they become purified void. Elements from where they see one in all and all in one.

They hear whispers of spheres, they know when sun is blazed and moon is freezed, they glimpse the film of ages, revealing all facets of past, present and future in make. Whatever they touch, alchemize to gold. Rubies and diamonds, emeralds and sapphires and all oceaned treasures rush to them and wave off hands. Oceans leap to mounts and peaks crumble at their command by sweep of eyes they raise midheaven words and golden passionate aspirants to heavened highs.

But they stay with erring hordes to metamorphose the frailties, to quell their urges rouse their thirsts for all good deeds, for all good thoughts for all good achievements. And they wish to guide compassion filled and lift the stirring lot to walk righteous path and gain glory everlastingly. God's kingdom won through soul's mercy and god's grace. God manifest in super-consciousness of man his acts of mercy flowering and blooming his minds cleansed with radiance of merciful deeds.

Human birth on earth is summit of efforts from anti diluvium times. The first blaze burst out of bang in dark eerie void.

Billions of words trillions of lives, galloping down, roads incarnadine dashing and crashing frontiers and firmaments multitudiness. A dazzling spray of racing moving creatures hewn to wheel on wheel, wheeling wheel in wheel and the human sparks cast off the stem of primal blaze. Sojourn their lives, unmemorable riding beams from solar hearth scuttling glooms of seas, later amphibian moulds ripening to mammal hordes and aging to man, man the apex of creations.

Reverberations of gluing past, thunder and roar from first breath of human on earth. Past performances spelling prosperity and drown in delights, past misdeeds anguishing and flitting the sinned unfortunates. Arul Vallalar movingly calls one and all to delve into depths of his Thiruarutpa verses to see god centered in consciousness flabbergasting blaze. All our darkness illumined, all our lives goldened, all our eyes and ears gateways to Everest highs of god's domain.

Our deep compassion and un-fathom mercy to all around will herald a heaven of grace of him, him the blaze of blazes and we dazed and halcyoned.

Drunk with honey, oceaning Lord's feet Vallalar beams as universe, scattering towers of mercied lights and words of perfumed joys.

Unioned with almighty power as merge of deliriumed delight. Soul and god's a wreath of blinding brilliance, god ever throbbing to hug all souls as gifts of grace. All souls screaming for possession and transcendental awareness everlasting to everlasting. Down the vast vistas of India's past, gloried servants have hurled hallowed pyramids of thoughts.

But Vallalar only reach Everest high in transforming his bodily frame and nature into the deathless states of gloried perfection. An event unparalleled since dawn of creation.

He sacrificed sublimated his deathless body, for manifestation of divine light of grace on this our living earth to enter into all pervasive forms of life and hoist deathless states. He sublimed powers into earth nature and launched a great advent of supra-consciousness age.

He proclaimed death as error and death be annihilated heralding imminent coming of Vasty Divine as Vast Grace Light to rule on earth. A new race, defying ills, ageing and extinction, a transcendental trend in evolution of humans animals and plants.

Vallalar stresses eternal deathlessness, nerves, bones, and blood divinized inconscient darkness illumined humans grown luminous that no shadow is cast, no foot prints, and eyes flashing blinding fires.

Vallalar saw a pillar of light, ascending above the seven centers, rising from seat of Brahma, reaching Suddha Siva, the world of truth knowledge in the pure space of Divine and arriving at life force the vibration of air in heart centre and beyond the sphere of fire.....the pillar broad at bottom and finer in the ascent, growing invisible and becoming infinitesimally atomic.

It is not perceived by soul itself. it is pillar of fullness and unity, POORANAM, without division, it is the peaked pillar of divine form
SIVAAKAARA POORANA STAMBHAM.

Human divinized in supreme moment, eternities Vallalar sings exalting lords regal sway revealing blaze of flames in conquered minds

Vallalar glimpsed divinity in vortex of mind, burning with leaping flames of million suns .ARUTPERUM JOTHI VALLALAR alone revealed to the world, gods dazzling abode in the midst of consciousness.

A quarter golden, the rest flaming white color of flag and seven veils behind light.....the first veil dark dark, irrevocably dark MAYA SHAKTI

But the gifted having it lifted see the blaze of blue in the second veil KRIYA SHAKTI, oceaning all the wealth of skies and seas and reach the third all green,...PARASAKTHI...GREEN with creativity ,sustaining all universes, and flamboyant red ,the fourth veil, bellowing destruction of all the mounts of past presences on earth red veil ..ICHCHA SAKHTI.

And golden yellow veil GNANA SAKTHI, flutring charms and enchainment of jubileed. deliverance, wisdom garbed. And the sixth milky white veil

....AATHISAKTHI, pristine white a blaze of furied purity and last veil mixed screen color veil..... CHIT SAKTHI, envelopes the

Throbbing soul into its fold.

All the souls hunger for deliverance, thirst for quests. Passion for possession

And ageless rage to plunge and merge in the heart of light.

The aeonic ache of soul to reach its source..... All ageless efforts boomerang and

Vallalar was the first in many fronts, he was the first to take Thirukural to eager ones, who craved to learn his great couplets .. 1330 Kurals in all.

He was the first to run classes for the elders and raise the urge to learn and read,

He was the first to make classes to teach Tamil, English, Sanskrit, under one roof and made Tamil people to grow know the happening in the world of arts, events and environs.

He was the first to dig the earth and excavate reaches of the past and above all he paved a way that led to sanctuary of deep wisdom and learn precepts to follow by multitudes of ardent coteries.

He launched a school of philosophy enclosing in its folds earnest followers, who walked the path of heights, he benignly showed.... Heralding dawn of a race of chosen men and women, who peace and prosperity won and heaven in one.... He flue his flag to beam, as fount of light for his firm disciples, and lead a life of peace. And he sculpted SATHIYA GNANA SABHAI, for all pilgrimage and behold lord as light ...light that rules all worlds and leaps ablaze, all universe, compassion he stressed as covetous possession of all human, non killing the highest must and vegetarianism, shall be the pride of all humans striving for perfection his immortal verses, honeying a home for all to own. Peaking above savants of immortal times, Vallalar gloriously stands on peak of achievements proclaiming deliverance from life's gruesome ills, by shattering shackles of eonic lives and gifting his coteries peace and prosperity by chanting perennially his mighty monumental words ARUTPERUNJOTHI ARUTPERUNJOTHI, THANIPERUNKARUNAI ARUTPERUNJOTHI.

The universal right for oneness (integration) through soul love. With reference to the religion and philosophy of Vallalar, the following quotations appear to be clinching "in the time of the philosophers at every other period, there existed some of these fervent mystics, god does not deprive this world of them, for they are its sustainers.

"Households, cities, countries and nations have enjoyed great happiness when a single individual has taken heed of the god and beautiful. Such men, not only liberate themselves, they fill those they meet with free mind." Ramalinga Vallalar was one of the very few of his generation who not only achieved the final end of human existence through direct experience, but also filled the atmosphere and surroundings with expression of his experience through poetry and prose and issued a clarion call to his contemporaries and posterity to follow his chosen path, which would lead to the redemption of the soul. We learn that his experience in the higher realms is the experience that gave him the sublime knowledge of the divine and his compassion towards all grew simultaneously, each helping the other. His own experience proved to him beyond any doubt that human compassion is the only ladder to scale spiritual heights. He prayed to the lord for miraculous powers not for self aggrandizement but for compassion towards all souls. Throughout his life, he was doing compassionate service to all souls and when such service was not possible with the normal limited human abilities, he prayed unceasingly to the supreme lord to equip him with more the normal powers. He soared to unimaginable heights in the spiritual realm of knowledge of the ultimate reality, that is, the reality of all realities. This fact is based on compassionate service for all souls. The wider the field of service, the greater is the power required. Hence he appealed to the lord to equip him with necessary power, as he rose higher and higher in the realm of experience.

Being on the sure ground of compassion, he realized his 'self' as light in all its manifestations. He realized his 'self' as similar to god in substance and hence as only related to god but not to the logos (thatvas). More established in compassion, he realized the reality as the inner light of his 'self'. He rose still higher traversing may intermediate. Stages of experience, to god realization, inner light. That state cannot be defined by word or idea; as the one before whom words recoil. And yet, Vallalar gives clear expression to these aspects of light "jothi-ul-jothiyut-jothi", the light within light-within light. The first light (white light) is perceived by the eye, the second is felt by the brain, as the life-light or living-light (VUYIR OLI); and the third is felt by the heart of the soul, as the inner-light (UL OLI). The first is within the second within the third, for the heart of the soul, enables the brain to receive impressions by nourishing it with blood. The eyes are empowered by the brain, in their function.

For the attainment of the above three aspects of light, he adapted prayer in the full sense of the term. The particular achievement or advancements through prayer has five stages namely,

- (i) Worship or self-surrender to the lord.
- (ii) Interceding for the benefit of other souls, ie., prayer for others.
- (iii) Adoring in pure love, the lord of ARUTPERUNJOTHI-MAHA-MANTRA-FORM.
- (iv) CONTEMPLATION OR MEDITATION TO REALISE THE INEXHAUSTIBLE energy in order to rise up to the higher reality.
- (v) Integrated union with the lord thus, fulfilling all the five stages (censes) of the prayer; he attained the unitive knowledge of the reality. He felt an inner urge the lord is ordaining to reduce his ineffable experience in the spiritual realm to the usual terminologies of religion and philosophy and thereby to instruct all humanity in the universal religion of soulful compression, the universal path of omni grace, the path surpassing and having its preliminaries all existing religions and codes of conduct.

Thus his teachings through poetry, prose, letters, discourses and commentaries point to the existence of a universal, spiritual religion, which is too comprehensive to be termed as an institutional religion. He never established a religious institution, instead he formed the universal society of harmony, absolute purity, a true path of goodness and compassion. SAMARASA-SUDDHA-SANMARGA-SATHTHIYA-SANGAM; In fact, he persuaded people NOT TO LIMIT, themselves to the set traditions of any one religious institution.

As regards compassion, he appealed to them, to break through CASTEISM, RACIALISM and all 'ISMS' of worldly nature, in order to broaden the sphere of their compassion as regards higher spiritual knowledge which would enhance compassion so as to develop into (oneness) integration of all souls, he exhorted them to come out of the existing religious beliefs, traditions, idolatry, sacraments and rituals and the existing philosophical speculations and their set epistemological systems.

He advised them not to deride religious institutions and rituals but to set aside such limitations gradually, as for the evolved sources.

He urged people that they must look to and beyond the religions and philosophies, for a knowledge and reality and must get at it, through personal, direct experience of the lord, not wasting their precious lives in religious and philosophical debates, busying themselves with arguments and counter arguments in favor of one religion or other. No one would consider any one institutional religion or set philosophy perfect and all in all, but give importance to spiritual religion if divine aspirations with promotes compassion universal fraternity and union with infinite god.

The universal outlook is preached by him, when it is spread the whole world would find the humanity in perfect peace and amity. The attitude for compassionate service will replace the tendency to combat those who try to promote antagonistic ideas,

Dying to ego self will replace the desire for self-aggrandizement in the name of religion. Universal fraternity will be gradually understood and it will once for all set the human mind free from the obsession of war, created by racial, religious and political reasons and by differences in economic and social ideologies. Thus the sweeping influence of each of these human organizations on every society of the world will diminish as the ideal of universal brotherhood imbedded in the religion of compassion.

Only the universal path to reality would enable humanity to attain embodied immortality, whereas treading the path in any one religion would not do anything in this regard..... thus Vallalar declares.

Here it may be objected by sectarians that saints in every religion have got their own respective chance of salvation within their religion but it is not the whole truth, as per Vallalar. It is the knowledge of the higher experience the entanglements created by sectarians or clear to him, to be expressed as a warning. Jesus Christ also insisted that he has come to fulfill the law and not to transgress it at all. Saivism declares the higher aspect to be the DAYAA MOOLA DHARMAM, compassion as the basis for the universal service.

1. COMPASSION FOR SOULS....

One who loves best serves best. Whoever strives to reach contemplation, unitive knowledge should begin by searchingly enquiring of himself how much he loves, for love is the motive power of mind, which draws it out of the world, and raises it on high. To love for god, not bookish knowledge nor process of thought would bring to their experience of the reality. Sivaist saints declare that love is wisdom. Vallalar emphatically declares that love for god, will develop in the human mind only when man can develop compassion towards his fellow beings and prepares the ground for divine grace. Without divine grace, abiding love for God is not possible. One surrenders to oneself to the holy feet of the lord, only through his grace.

Compassion means pity, inclining one to spare or health. Vallalar uses the term, JEEVA KAARUNYAM to denote soulful compassion, which is human sympathy the

outcome of the real nature of the soul. It is human sympathy only, that leads to divine grace. Human sympathy, as the human soul, melting and mellowing for others in suffering and as the divine grace as gods disposition to regenerate and nourish the souls.

2.RAMALIGA VALLARS FUNDAMENTAL TRAIT

Soulfull compassion is the fundamental trait of the Vallalar's character. He identifies himself through and thorough with compassion and all along. He suffered for the troubled souls in whatever form of creation they might be. This characteristic feature is apparent in his poetic appeals to the lord. In one of these verses, "I languished each time; I beheld a crop, withering away, without proper nourishment. I felt deep sorrow for the destitute whose hunger was not appeased even after begging in each and every house. My heart and soul gave way at the sight of those suffering from incurable diseases. I indeed felt myself reduced when I beheld the poor who out of a sense of personal honour preferred untold suffering to begging. THIRU ARUTPA: PILLAI PERU VINNAPPAM; 62 stanze.

He could not bear even for a while the sight of suffering. A look of concern in the face of his fellowmen was enough to kindle sympathy in him. His heart nearly broke hearing both the old and the young, who suffer from utter poverty. They took him into their confidence and told them all their needs.

He lamented over and shivered at the death of his neighbours. He smarted at the sight of the strong beating the meak. One of his poems is in the form of an advice to his friend imploring him, not to beat children. He shivered when the cruel killed their fellow beings. The very sight of nets and hooks, made him tremble. He feared whenever he met people who were unjust, cruel, drunk with power and fraudulent.

He felt strongly for the fact that the major part of the things that the people said and did, were in no way connected with any code of justice or with the sense of sympathy.

Whenever he heard the voices of others, he would grieve that something untoward might have happened to them or to their relations or relatives. He would leave his place in order to help them.

Vallalar felt that if it so happened that he was made to part with compassion, he would at once be bereft of his life. He lived through and thorough the philosophy of compassion, the taught.

It is evident from his earlier prose work, "MANUMURAI KANDA VAACHAKAM" and one of his great appeals to the lord that from his boyhood, he was endowed with this high sense of compassion and that it was his inner urge to propagate it among the people, and when his teacher kancheepuram sabapathi (mudeliar) requested him to write a prose book for the use of children, he thought it FIT TO INSTIL the sense of compassion even in the minds of children and hence in the course of giving the characteristic traits of the HERO of the story "MANU MURAI KANDA

VAACHAGAM", he specifies that he would do good for all beings without any discrimination, whatever.

In another place of the same book, the hero weeps for the demise of a calf which was crushed accidentally to death by his son, while he passed a chariot in his street coming to know of this, he became very grave with such thoughts as would create mental obsession. He thought that he must have done unknowingly such unjust acts as LEVYING ENORMOUS TAXES ON THE PEOPLE CAUSING HEART BURNINGS OF THE POOR, EXTRACTING WORK WITHOUT GIVING PROPER WAGES and so on. This shows clearly that Ramalingar use his pen for prop gating indirectly the humanitarian outlook. He teaches the people the indispensability of compassion for life in this world and for the eternal life lived in INSEPARABLE UNION WITH THE ULTIMATE REALITY

III ASPECTS OF COMPASSIONATE SERVICE: Vallalar explains compassion as manifested in human acts in three aspects of them, one is the positive aspects and the other are negative. They are

1. Doing positive good to fellow beings when they suffer from hunger, disease, thrust, ignorance, poverty and fear.
2. Refraining from killing
3. Refraining from taking flesh.

Of the six deeds of the positive side, he puts more stress on RELIEVING THE HUNGRY FROM THE HUNGER. This along with non killing on the negative side forms PARA JEEVAKARUNYAM, the supremely divine compassion, as distinct from Divine Grace. All the rest are APRAJEEVAKARUNYAM or lower kind of divine compassion. These aspects of compassion make up the SUMMUM BONUM of worship. This forms the first part of the essay "JEEVA KARUNYA OZHUKKAM".

RELIEVING ONE FROM HUNGER: Great men like Thiruvalluvar, have already spoken about the virtue of relieving one from hunger. Thiruvalluvar looks upon the virtue as even highest than performing penance. He insists upon giving away in charity to the poor and the destitute. He points out that the two ideals of human life are to give away in charity to the needy and to each reputation thereby which will eternalize one's name. when giving away the needed to the needy is rendered impossible says Thiruvalluvar, "one may prefer death to life death is suffering indeed but is preferable to being left incapable of relieving others from suffering by giving away what is needed for the relief. His statement shows that he valued the relief more than the life, lived without giving away in charity. He goes to the extent of saying that even if somebody comes forwarded and says that giving in charity does not help in anyway to attain heavenly bliss, it is good to continue the charity. He says that the very sight of the needy asking for help is painful, and that pain inflicting hunger, will not at all hunt the one who makes it a point to share his food with others. Thirumoolar first spoke of all beings as living temples and insisted in giving them the need. He implores the people to give food to all those who are in need of it without any discrimination. He urges them to make it a point every time to begin to eat, to give a handful of food to the needy.

Ramalingar, in whom we have an integral personality, holds the act of relief from hunger not only to know love and realize god. That is, it is the only way to obtain god's grace. He allows no discrimination between devotees and other, believers and non-believers, males and females, friends and foes. He urges that the hungry be fed without any reference to the caste religion, walk of life, family, creed or nation they may belong to. Going still further, he says that it is indispensable to feed domestic animals and plants cultivated for various uses.

NON VIOLENCE AND VEGETARIANISM of the negative aspects of compassionate service preached and practiced by him are non-killing and not taking flesh. He condemns chiefly the sacrifice of life performed in the name of god's of various types and names. The sort of killing under the garb of religion in the age-old practice. The Buddha is known to have rescued a sheep from being sacrificed in the fire. Thiruvalluvar prefers non-killing to sacrifice of life. But cruder branches of saivism like those of 'Pashupathas,' 'Kapalikas' and 'sakteyas' continued that practice in a very uncivilized manner. Every village deity was 'appeased' by the sacrifice of poor cattle and poultry. This was wide-spread all over the country. People would eat what they 'sacrifice'! Besides sacrifice, the practice of killing cattle and poultry for purposes of food is even now much prevalent in society. Hinduism as it is commonly understood, never prohibited killing and non-vegetarianism. Refined saivism advocated non-killing and vegetarianism. Buddhism precludes killing but accepts non-vegetarianism. Christianity preaches love, compassion and charity but does not prohibit non-vegetarian food. The same is the case with islam. In modern society this evil vised to take flesh for health reasons. It is also wrongly associated with strength and valour.

The saint took cudgels against this practice and that of killing. He wished from his boyhood to wean the people of the world from flesh-eating and killing. And when he acquired the determination and necessary inspiration which he called 'sanmargam.' He was afraid of the people who, without following the principles of this unique path, resorted to indiscriminate killing in order to gratify their appetite. Instead of compassionately treating their fellow beings, they lived at the cost of their lives. By way of explaining 'sanmargam' the saint called it the path of non-killing which name, he says, was suggested by the lord himself. This removes the mental obsession of a 'religious necessity' of killing in the dignified name of sacrifice. He further says:

"if a religious teacher who passes for a man of wisdom advocates sacrifice with the covetous desire of eating flesh, he will prove to be misnomer even if he is able to convert a male into a female and to raise the dead.

The reason is obvious. Aldous Huxley writes in this regard, quoting a latin saying which means, "turning to God without turning from self".

Written by Arul Thiru Gnanansabandram in Mettukupan 2006