CHAPTER VII

VALLALAR’S RELIGIOUS IDEAS

“Agatte karutttu puratte veluthu
   irunda ulagar anaivaraivyum
Sakatte tirutte Sanmarga
   Sangatu adaivida avarum
Igatte parattaipperu mahillin
   Didudarkkanre enai inda
Ulagatte iraivan Varuvikka
   Unren arulai pperrenen”¹.

Thus says Vallalar about the purpose of his coming to this world as a spiritualist. He came as one of the eminent personalities of his calibre². The saint himself had attested to it as

“Valai adi Valaiyena Vanda tirukkutta
   marabinil yan oruvan anro……..”³

By knowing those predecessors one could have an apt estimate of Vallalar’s 8 religious pursuits.

1. Urradu Urraitail,9.
3. Piriyen enal,3.
Sundarar adopted the technique of *Sagamarga* to expose *Saivism*\(^4\).

*Vallalar* had also pointed out the miracles carried out by Sundarar called his *Devaram* hymns as *Tiruppattu*\(^5\).

Manickavasagar, the author of *Tiruvvasagam*, which is included as the eighth *Tirumurai* of the Saiva canonical works compiled by Nambiyandar Nambi at the encouragement of Raja Raja the great (985 to 1014 A.D.) He was also a pioneer of Vallalar, who had sung 10 songs on him the *Aludaya Adigal Arulmalai* in his Thiruvarutpa. The Saiva saint was accepted by Vallalar as a guiding sage.

The following list of the songs included in *Tiruvarutpa* edited by Uran Adigal would explicate the attachment and attraction of Vallalar towards the four Saiva saints.

<table>
<thead>
<tr>
<th>No</th>
<th>Name of the Saint</th>
<th>Song nos. in Thiruvarutpa</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>Sundaramurthi</td>
<td>829, 1182, 2011, 2019, 2303, 2316, 2322, 2717, 3247 to 3256</td>
</tr>
</tbody>
</table>

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4. Uran Adigal, op.cit., p.3.

In his **Tiruvarutpa** he had venerated the different aspects of the **Nalvar** or the four Saiva saints in the following songs⁶. 719, 789, 828, 1965, 2332, 2802, 3234. Such contributions of Vallalar to the earlier four Saiva saints stand to prove that Vallalar was influenced by their philosophical approaches and treated them as stepping stones for gaining and preaching his own philosophies and concepts such as **Jivakarunyam**, **Anmaneya orumaippadu**, **Samarasa Sanmargam** and **Maranamillapperuvalu** etc. All the facts narrated by Vallalar are given in unique, wonderful and general ways. By such dealings Vallalar had directed the devotees of **God Arutperum Jothi Andavar** to follow a specific approach of humanism⁷. The religious pursuits of Vallalar were on par with the four earlier Saiva Nayanmars of the period of the Bhakti movement in Tamil Nadu (⁶th century A.D. to ⁹th century A.D)

<table>
<thead>
<tr>
<th>Devotees</th>
<th>Form of worship</th>
<th>Literature</th>
<th>Way of Marga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gnasambander</td>
<td>Linga</td>
<td>Devaram</td>
<td>Devotion or Bhakti</td>
</tr>
<tr>
<td>Appar</td>
<td></td>
<td>Hymns (first seven</td>
<td></td>
</tr>
<tr>
<td>Sundarar</td>
<td></td>
<td>Tirumurais)</td>
<td></td>
</tr>
<tr>
<td>Manickavasagar</td>
<td>Nataraja, the</td>
<td>Thiruvasagam</td>
<td>Feeling</td>
</tr>
<tr>
<td></td>
<td>cosmic dancer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vallalar</td>
<td>Jothi</td>
<td>Thiruvarutpa</td>
<td>Compassion (mercy)</td>
</tr>
</tbody>
</table>

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⁶. Uran Adigal (Ed) Loc. cit.,

Vallalar was influenced by this early Saiva Nayanmars in his approaches to God and explicating them to his devotees. Beyond the above St. Ramalingar was much attracted by the Tirumandiram of Tirumular which is included as the 10th Tirumurai in the Saiva canonical works. As pointed out by the saint Tirumular by his Tirumandiram took deep roots in him in enunciating his own philosophy. The six ends called Shathantham as attested by Tirumandiram are

1. Kalandham
2. Nadhandham
3. Yogandham
4. Podhandham
5. Vedandham
6. Siddhantham

St. Ramalingar had adopted this placement of Tirumular. His Arutperum Jothi comprises the above views. He had stressed that the above mentioned six aspects were imbibed in the rule of Arutpuram Jothi. Vallalar hinted that the above six we were the final ends of total experiences of worshipping God.

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10. Tirumandiram, 2370.
11. Arutperunjothi Agavai, 33-44.
12. Natarajapathi Malai, 6-7 Arul Vilakkamalai, 6-10.
In his **Anubava malai**\(^{14}\) and in the songs of **Sivanandatalundal** he had exposed his experiences and they were the ways and means to be adopted by the devotees to achieve the resultant forces of religious activities. While Thayumanavar gave importance to **Sariyai** (Worship by outward ways) **Kiruyai** (Both inner and outer forms of worship), **Yogam** (practice of meditation) and **Gnana** (worship by wisdom) in his **Parabarkkanni** (157) Vallalar had given his knowledge about the four ways of execution of worship by his own experiences and had obtained **Samarasa Sanmargam** and the ways for achieving a deathless nature\(^{15}\). If one could estimate the works of both it would be revealed that Vallalar, by analyzing the earlier saints reached a high or rung. He wished to make all the people adopt his ways and means through his **Thiruvarutpa**\(^ {16}\). But all were in vain.

He was not an ordinary human being. As he himself stated, his body was a subtle one and it could not be destroyed either by the five elements, rays, diseases, weapons and other things\(^ {17}\). Like other saints as given below Vallalar too became one with God within 2½ Naligais on 30, January 1874 at midnight\(^ {18}\). This took place as stated in his last song of **Thiruvarutpa**. Such facts indicate that Vallalar was a saint who set himself as a model for others and that itself was his method to promote religion and philosophy of **Samarasa Sanmargam**. Vallalar lived in four places as indicated below.

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14. **Anubavamalai** – 43.
15. ibid., 93.
16. **Thiruvarutpa** song Nos. 4960, 5576, 5599, 5600 , etc.
<table>
<thead>
<tr>
<th>Period</th>
<th>Places of stay</th>
</tr>
</thead>
<tbody>
<tr>
<td>1823-1858</td>
<td>Madras (Chennai)</td>
</tr>
<tr>
<td>1858-1867</td>
<td>Karunguli</td>
</tr>
<tr>
<td>1867-1870</td>
<td>Vadalur</td>
</tr>
<tr>
<td>1870-1874</td>
<td>Mettukkuppam</td>
</tr>
</tbody>
</table>

Uran Adigal had divided it as given below\(^{19}\) and an analysis on that line would help one to know the pursuits of Vallalar in a chronologically cogent and continuous order.

1. Kamdakottappahhudi - 1823-1867
2. Tiruvorriyur Pahudi - 1835-1858
4. Uddhara Gnana Chidambara Pahudi - 1867-1870

Even when he was just five years old Ramalingar was able to understand the Chidambara rahasyam, This was a mysterious experience expressed by him at a later date\(^{20}\). As he was a saint in his previous birth\(^{21}\) he had such experience. He had narrated it mainly to captivate the attention towards him. At the age of nine he was absorbed by God\(^{22}\).

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19. ibid., contents.
20. *Arul Vilakkamalai*, 44.
Further, during the period between the age of nine and twelve his individual position was elevated by God and his maiden discourse, his singing of Kandakottam and Tiruttanigai took place. Thus the ground was well set for his future spiritual attainments and religious pursuits. All these things were recorded by him in his Thiruvarutpa. By integrating Bhakti with Gnana and Karma he brought out his practical philosophy of life. Further for enjoying the nectar of heaven he did choose poetry and by that he not only obtained a ‘true perception of life but a philosophical discipline leading to an urge to do social service’\(^23\).

“Deep compassion for fellow creatures, tender love to all, kindness of speech, gentleness of manners, humility, simplicity, uprightness of heart, purity of conduct, truthfulness and music of words, restraint from vain talk, self control, aversion to show and vanity, sublime devotion and above all, a passion to probe deeper and deeper into the secret treasure of the self in the formative period characterized him as a great saint to be\(^24\). So as his life was an eventful one from his childhood days one should be able to have his portrayal by the analysis of his works.

At the age of 12 he commenced his life of Gnana\(^25\). Beyond the normal qualities of young age he was able to understand wisdom, solitary life, meditation, seeking God, showing mercy towards other living beings, concept of surrender by singing, executing devotional activities as directed by God.

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At that time itself he was able to have a wide knowledge of *Sithantham* as seen earlier. After estimating the distinctions and differences in them he was allowed to enjoy the real truths about life and offered greater experiences. Such experiences attained at a very early but uncorrupted age, served him as causes for being a model for others in the subsequent period of dedicated religious services and spiritual activities in life, without minding either food or money. Even in his prime youth he was able to realize that caste rules. *Ashram* rules were all false and such things widened his scope of advancing towards achieving the wisdom and knowledge of real life. Thus he was a pioneer in guiding others to follow his measures of spiritual attainments and religious pursuits. By commencing the active life of *Gnana*, from his age of 12 to 35 he was a devotee of Tiruvorriyur Thiyakesar, Vadivudayamman and Murugan. His *Siva Shanmuga Nama Padigam*, *Vadivudai Manicka Malai* etc, were the outcomes of his devotion to the deities at Thiruvorriyur. Due to his devotion to *Thiruvasagam*, he used to sing in the shrine of Thiryagesar of Thiruvorriyur and his eyes used to shed tears at that time. He had Murugan as his primary deity, Gnanasambandar as his principal preceptor and *Thiruvasagam* as his guiding literature. Even though he was hungry due to his late return from Tiruvorriyur, he slept in the pial of the house without food.

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29. *Suddha samarasa Satya Peru Vinnappam.*
31. *Siddhantam, Malar*, 1, Idal 6, June 1928.
At that time Vadivudaiamman, in the guise of his sister-in-law, offered him food and relieved his hunger\textsuperscript{32}. This event testifies his devotion to God and the reciprocal attitude of the deity. Even by citing this in his \textit{Thiruvarutpa} Vallalar endeavoured to make the people estimate the grace and blessings of God.

He was always known for his promptness and regularities. Before worship he never used to take food. One day when he missed it and had food before worship he was punished by God. This is explained vividly in 10 songs\textsuperscript{33}. This is also a lesson to the real devotees of God.

At his age of 26 in 1849, the 17 year old Tholuvur Velayudha Mudaliyar became his first disciple\textsuperscript{34} and Karanappattu Kandasamypillai was his last disciple\textsuperscript{35}. Irukkam Rathina Mudaliyar and many others were disciples to this saintly preceptor\textsuperscript{36}. At the age of 28, in 1851 Vallalar published the \textit{Saiva Siddhanta} work called \textit{Olivilodukkam} written by Kalikkannudaya Vallalar with the commentary of the saint Thiruporur Chidambara Swamigal. It is a prodigious service of Vallalar to give importance to the devotional songs with explanatory notes compared from works such as \textit{Kalladam, Thiruvasagam, Puraporulvenbamalai} etc.

\begin{itemize}
\item[32.] \textit{Nenjarivuruthal}, 175, \textit{Arul Vilakkamalai}, 43, 48, 49 etc.,
\item[33.] \textit{Prasada Vinnappam}, 1-10.
\item[34.] Uran Adigal, op,cit., P.67.
\item[35.] Vide: Appendix.
\item[36.] Uran Adigal, op, cit., 91.
\end{itemize}
He had sung about Tiruttani Murugan and they were all included in fifth Tirumurai and published by Tholuvur Velayuda Mudaliyar under the title **Tiruttanigai Padigam**. The **Katchi padigam**, having 10 songs, points out his devotion to **Valiyadaya Nathan** of Thiruvaliyadayam which is modern Saidapet in Madras. In all the songs about that deity Vallalar had lamented for the dress of that deity. He worshipped the deity of Pullirukkuvelur (modern Vaideesvaran Temple) and sang **Sigamani Malai, Prasada padigam, Vaidyanatha Padigam** etc\(^37\). His Thiruvarur Padigam suggests his devotion to Thiyagesar of that place.

From 1858 to 1867 i.e from the age of 35 to 44 he lived at Karunguli and stayed at the house of Maniyakarar Vengada Reddiar\(^38\). This was a prominent period of his religious activities. He widened his visits to Chidambaram and sang 200 songs about the deity of that place. His songs as **Chidambaram Ramalingam** would attest to this\(^39\). During his stay at Karunguli, Vallalar approved image-worship because he treated it as a stepping stone for further understanding of **Brahmman**. Further, he described that image worship would lead to worship the God who was **formless**\(^40\). Such facts indicated his new approach, which is practicable even by the lay men. By doing so Vallalar tried to promote his philosophies or principles of **Samarasa Sanmargam**.

\(^{37}\) ibid., P.154.
\(^{38}\) Uran Adigal (E.d) *Thiruvarutpa*. op.cit., p. 29, (Vide; Appendix fo rth photo of the house.
\(^{39}\) Vidi; Appendix: Two ways of singing as collected from Vallalar’s Urai nadai Nulkal.
\(^{40}\) Uran adigal, Loc. cit., p.302-303.  It was the final decision of Vallalar explained by him during his discussions with the Brahma Sanajist Sidhara Swami Naicker at Tiruppadirupuliyr Unnamalai Chetty Chavadi.
Vallalar, in addition to his writings, concentrated on propagating his ideals through the establishment of various institutions. They served as vehicles in promoting **Samarasa Sanmargam**. St. Ramalingam planned and executed them by his own individual care and attention. Such religious institutions divulge and unlock his religious sentiments and pursuits. Hence it is a must to dwell on that line.

**Samarasa Suddha Sanmarga Sathya Sangam:**

When it was started in 1865, it was called **Samarasa Veda Sanmarga Sangam** and after 18, July 1872, the rules and regulations were framed for the **Gnanasabai** it was renamed as **Samarasa Suddha Sanmarga satya Sangam**. For promoting the principle of **Sanmarga** and to strengthen their cordiality and relationship among them this was started by Vallalar. He himself had narrated as seen at the prologue of this chapter\(^{41}\).

> “Thangame anayar kudiya Gnana
> Samarasa suddha sanmarga
> Sangame kandu kalikkavun Sangam
> Sar tirukkoil kanditavum
> Tungame perun Sarrangam niduli
> Tulangavum Sangathil adiyem
> Angame kulira Ninranaippadi
> Adavun Ichchai kan entai”

is the song written by Vallalar to give an estimate of it\(^{42}\).

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\(^{41}\) *Urradu Uraitthal*, 9.
\(^{42}\) *Pillaiciru Vinnappam*, 21.
On par with Buddha, who introduced the **Sangha** for promoting religious ideals, even in the 6th century B.C. before the birth of Christ, Vadalur Vallalar in the 19th century A.D. started the **Sanmarga Sangam**\(^43\). To make the people understand the **Sanmarga** principle, which showed the **Arutperunjothi Andavar** and to adopt his principles known as **Suddha Sanmargam**\(^44\). Its members would bear all the fearless and appreciable qualities of God. They would give up worldly life and rituals and would stand by the concept of **Anmaneya Orumaippadu**. Being people having **Nidhya deham** they would be at the height of worldly discipline\(^45\). **Emasiddhi** (creation of gold), **Sahakalvi** (eternal education), estimate of the monic nature of God and obtaining all the results of all the activities were the four things enunciated by Vallalar which were superior to the Saiva philosophies, which formed the basis for Vallalar’s **Sanmarga**\(^46\). It is a unique and rare opportunity to note that St. Ramalingar was also one among those who encouraged the establishment of the theosophical society founded by Madam Blavatsky and Col. Olcott at Newyark\(^47\).

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45. Ramachandran N. *Sangam Sar tirukkoil, Sanmarga Sangam*, Vadalur, 2006,pp.6-9


47. Theoisophist, July 1852, (Vidi; also C.S. Kuppuraj (Ed,) *Samarasa Suddha Sanmargathin Varalaru*, Saiva Siddhantha perumanram, Chennai, 1998.
Those who become members of the **Sanmarga Sangam** are expected to have the following natural religious qualities:\(^{48}\).

1. They must be beyond the normal customary worldly life.
2. Without any interruption they should think of God.
3. By adoption of **Jiva Karunya** they should keep every life happy.
4. Through **anma neyam** all should be treated equally.
5. Real worship of God should be practised.
6. No likes or dislikes should be shown to any living being.
7. Bodily disparities should be discarded.
8. One should realize the principle that one is within the soul and the soul is within one.
9. The God’s singleness must be realised.
10. God resides in **Sathya Gnanasabai** in the form of **Arutperum Jothi**.

Such were the ways, which led the individual devotee nearer to God because Samarasa Sanmarga was Gnaana marga\(^{49}\) and the experiences of that way of life would be an independent one\(^{50}\). Further it would widen the scope in achieving the blessings of eternal and everlasting nature\(^{51}\).

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48. N. Ramachandram, op.cit., p.76.
49. Nataraja pathimalai, 23.
50. ibid., 26.
51. ibid., 28.
Vallalar had hinted that the path of righteousness or Sanmarga alone would be the real path leading to the feet of god. This Sangam was established to guide and to direct people. The Sangam was started for the propagation of the following Sanmarga principles:\(^52\):

1. Worship of a single God to be worshipped in the form of light. *(Jothi).*
2. Avoidance of worshipping minor deities.
3. No God needs blood sacrifies.
4. One should adhere to strict vegetarianism,
5. No caste and religious disparities should be practised.
6. Equal treatment of all living beings on the basis of *anma neya orumaippadu.*
7. The removal of the hunger of the poor, as a *Jivakarunya* measure was the key to open the house of eternal bliss.
8. No puranas, Shastras or Veda Aagamas will show the truth.
9. The dead should be buried and not cremated.
10. There is no need for any kind of ritual at any time for anything.

This was *Samarasa Veda Sanmarga Sanga Salai* as called by Vallalar\(^53\).

Vallalar wanted to write a common religious work called *Poduvedam* as indicated to Irukkam Ratina Mudaliyar in 1866. But it did not materialize due to some reason or other\(^54\).

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\(^52\) Uran Adigal, *Ramalinga Adigal Varalaru*, op.cit., p. 279.

\(^53\) *Tanitturu alngal*, op.cit., p. 282.

\(^54\) Uran Adigal, op.cit., p.282.
The Sangam, created with the followers of Vallalar, had God himself as the President. Sanmarga Sangam was a reputed and prestigious institution and it was highly venerated by Vallalar himself. He was much impressed to call the advocates of the Sangam as Samarasa Sanmarga Sanga Sadukkal or sages of Sanmarga Sangam who were devotees of God. He had high esteem for those devotees and he had hailed them even by prostrating before them. He invited all the people who had no open heart to give up their attachment to this world of maya or illusion or by leaving their external longings of materialistic qualities to come to the true path of Sanmarga. Vallalar had the correct estimate of the people of this world. He also treated it as his duty to make all the lies to be one with the Sanmargam.

As an initial measure of the Sangam, the members of the Sangam and associates of St. Ramalingar called Puduvai Velu Mudaliyar, Selvaroyapuram Sivananda Mudaliyar and Irukkam Rathina Mudaliyar, after getting the consent of Vallalar published the first four Tirumurais in February 1867. He stood for his humility and pointed out that his devotees should never call him as swami.
It is worth to note that he was called **Tiruvanamalai Vallalar ennum Chidambaram Ramalingam. Sanmarga Sangam** has been still continuing its devotional works as directed by Vallalar. Since its inception. With the commencement of his fourth stage of life which was known as **Uttara Gnana Chidambara pahudi**, covering a period between 1867 and 1870 another remarkable period started. From his age of 44 to 47 he was much interested in bringing out various institutions to highlight his principles and philosophies.

**Sathya Dharma Salai:**

Vallalar in continuation of his services to promote his **Sanmarga** method of relieving the hunger of others started the **Sathya Dharma Salai** at Vadalur on 23, May 1867. As a basic institution for the **Gnana sabai** it enhanced the functions. This institution led to the establishment of **Satya Gnana Sabai** at Siddhivalaham also known as **Uddhara Gnana Siddhipuram.** Pure mercy or **Karunai** associated with **Siddha Sivan** was called **Sathya Dharmam.** This was treated as a foundation for the inculcation of the concept of **Jivakarunya**

64. Rathina Sabapathy V., *op.cit.*, p.98.
Avvayar had pointed out that hunger would set aside ten things\(^{67}\). Vallalar in his *Jiva Karunya Olukkam* had vividly described hunger. So to relieve people from the sorrows of hunger the *Samarasa Veda Dharmasalai*, which was later called as *Samarasa Suddha Sanmarga Sathyaa Dharmasalai* which came up on 23, May 1867. It was under the control and custody of M.Abbasamy Reddi, *Sanmarga* devotee as directed by Vallalar, who was the President of the institution\(^{68}\). It was inaugurated in a temporary tiled building. This was the first measure of *annadhanam*. All the hungry were fed by the *Dharma salai* irrespective of caste, creed, religion and region. Even those who had the habit of taking non-vegetarian food were also offered food there and they had no other privileges within the institution of *Sanmarga*.

*Samarasa Sanmarga Sangam* mentioned earlier executed the following functions as pointed-Out in Vallalar’s works such as *Sargurumani Malai, Sanmarga ulagin orumai nilai, Thani Tirualangal* etc. They informed that *Sanmarga* would be a path of Saiva principles and it cannot be reached by those who oppose *Sanmarga*. This *Sanmarga* path would set aside those who were against it. This would even bring unity and solidarity among all the human beings and by treating as one among the common people he requested people to accept his principle of *Sanmarga*. Vallalar used *Dharmasalai* as a means to achieve his *Sanmarga*.

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67. *Nalvali*, 26 (Prestige, clan, education, offering, wisdom, lending, dhavam highness, efforts of service and love are the 10 things which will disappear due to hunger).

68. *Uran Adigal*, op.cit., p.370.
Further, he had made specific rules to be followed by the members of the Sangam and Sabha on 21, November 1872\textsuperscript{69}. He extended a warning to those who deviated form the disciplines of the religious institutions. He did not hesitate even to notice their expulsion from them. Through various institutions Vallalar enabled people to reach the feet of God without any feuds or factions. 

**Samarasa Sanmarga Sangam** offered scope for all individuals who wanted to achieve salvation or **mukthi** or **maranamillapperuvalvu** through **anmaneya orumaippadu**. His **Dharma salai** assisted the hungry and needy and also to think of God with filled stomachs. Anyhow both were the two ways of Vallalar's own personal inventions to make people more devotional in this world.

**Siddhi Valaham:**

During the period between 1870 and 1874 Vallalar shifted from **Dharmasalai** to Mettukkuppam because there was a heavy crowd in **Dharmasalai** and Vallalar could not have any peace or consolation there. The place where he stayed at Mettukkuppam was known as Siddhi Valaham or the place which would offer **Mukthi** or relief. Vallalar’s final mingling with God also took place only here. In the faith and belief that this place would yield uninterrupted eternal joy to people he himself named it **Siddhi Valaham**, which is locted nearly eight kilometers south of Vadalur.

\textsuperscript{69} Kuppuraj, C.S. op.cir., p.44.
As requested by the people of Mettukkuppam he started staying there. When Vallalar was nearing his end from this material world he carried out the following activities from Siddhi Valaham. All the following activities carried out by Vallalar too testify to his execution of devotional pursuits. They are also the activities associated with his Sanmarga institutions.

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>26. October 1870</td>
<td>Issued Directives to the members of the Dharmasalai.</td>
</tr>
<tr>
<td>30. March 1871</td>
<td>Issued the Samadi Kattalai to the residents of Dharmasalai.</td>
</tr>
<tr>
<td>12, April 1871</td>
<td>Publication of the Journal Sanmarga Perumpathy Varugai.</td>
</tr>
<tr>
<td>July 1871</td>
<td>Started the construction of Sathya Gnana Sabai.</td>
</tr>
<tr>
<td>11, January 1872</td>
<td>The celebration of the first Pusam festival in the Sathya Gnana sabai. The first advertisement about Sabha.</td>
</tr>
<tr>
<td>9, March, 1872</td>
<td>The command about moral discipline to the members of the Sathya Dharma Salai.</td>
</tr>
<tr>
<td>18, April 1872</td>
<td>Starting and finishing of the writing of Arutperum Jothi Ahavai at Karunguli.</td>
</tr>
<tr>
<td>12, May 1872</td>
<td>Sanmarga Prartanai – Appeal of Kalpattu Ramalinga swamigal.</td>
</tr>
</tbody>
</table>

70. Vadalur Deiva Nilaya Varalaru, Sanmarga Sathya Sangam, vadalur, 2007 pp.53-54.
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>18, July 1872</td>
<td>Framing rules for the prayers in the sabha.</td>
</tr>
<tr>
<td>25, November 1872</td>
<td>The warning issued regarding the relationship between the residents of Sidhi Valaham and Gnanasabai.</td>
</tr>
<tr>
<td>8, September 1872</td>
<td>Siddhivalaha advertisement and warning issued against false news.</td>
</tr>
<tr>
<td>22, October 1873</td>
<td>The hoisting of sammarga flag at Sidhi Valaham and delivering of the great preaching.</td>
</tr>
<tr>
<td>10, November 1873</td>
<td>Introduction of the Gnana Dipa Valipadu at Siddhi Valaham.</td>
</tr>
<tr>
<td>30, January 1874</td>
<td>Became one with the Jothi.</td>
</tr>
</tbody>
</table>

In the great lectures delivered at Siddhi Valaham after unfurling the Sanmarga flag Vallalar pointed out the following things. He reiterated that he was revealing the mahamantra as preached to him by God. Everyone should enquire about life. They should think about their own flaws and should think about it. By deep analysis one should ascend to the higher stage of life. The self-endeavour would cost great things. Vedas, Puranas, Agamas and Idhikasas should not be given importance. Since God was above all and as he was not a human being one should keep away from such treatment of Gods. So for no one had tried to unlock the lock which was used by God. One should not practice ordinary Siddhis or conduct of miracles. Such things would make one to forget God and deviate from him. By avoiding such transitory pleasures and by deep devotion towards God one should aim at achieving his end of the real estimate of life and God. It would be unnecessary to have faith
and belief over Saivam, Vaishnavam, Vedantham, Siddhantham etc. They had stated things about God in a symbolic way and not in direct communion with him. He had informed that he would be a witness for such things. He pointed out that he was in the highest level, due to his negation of all the things. His wisdom and knowledge were above many andams or worlds. By being in constant unison with God one could reach that level. He informed that he appealed for all because all were brothers and sisters as per the concept of Anmaneya orumaipadu. By being men of moral principles and by conducting prayers like him they could reach a higher level. Only by real enjoyment with God one could go near him. By Sariyai, Kiriyai, Yogam, and Gnanam one should reach a higher level. Since

“Arutperunjothi Arutperunjothi
Thanipperum Karunai Arutperunjothi”

is the real chanting one should try to achieve a final stage through the constant utterance of that. By real adoption of the above ways God would arrive for revealing everything. Like the help obtained from family members and the devotees of SiddhiValaham would get more assistance from God71. Thus, by his great lecture Vallalar disclosed the actual condition of lay devotees and the ways for accomplishing a great thing. He suffered a lot72 and finally succeeded in getting rid of the things in life.

71. Uran adigal, op.cit., pp.545-557.
72. Anbumalai, 5, Piriyen enral, 3.4.etc.,
His preachings were the outcomes of his real experiences to be followed by all. He surrendered his body, mind and soul to God and in turn he desired to gain the body mind and soul of God. Such an exchange was possible for him and through this exchange he rose to the highest stage of life and achieved maranamillapperuvalvu. This was achieved and they exchanged their body mind and soul as desired. Such facts prove the selfless religious services of Vallalar in working for others and his attempt to take them all along with him. Though he aimed to give training to the appropriate people in Sanmarga and to utilize their services to promote that lofty theme among the public he started the Veda padasalai on 11, January 1872. But it became defunct.

**Sathya Gnana Sabai:**

As Vallalar perceived God in the form of light (arutperum jothi), to promote that concept he established the Satya Gnana Sabai on 25, January, 1872. At the time of construction of Gnanasabai, Vallalar was at Siddhivalaham. It was constructed in the form of the eight petals of lotus indicating eight directions. The main entrance is facing south. Inside it there is a 12 pillared hall within which there is a four pillared room wherein the Jothi lit by the saint is preserved. In front of the Jothi there is a mirror of 6.9" in height and 4.2" in breadth. There are seven screens hanging in front of the mirror. They indicate the following as pointed out by Vallalar.

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73. Mey inbapperu, 1.
74. Piriyen enral, 3.
75. Arul Vilakkamalai, 60, Achoppathu, 8, Suddha Siva nilai, 36.
76. Uan Adigal, op.cit., p.509
77. idem.
78. Personal visit to Gnansabai on 10, January 2007.
79. Arutperunjothi, Ahaval, 813-826.
1. The black screen - Indicates **Mayai** which hinders the sight of right rule
2. The Blue screen - Covers the richness of the soul
3. The green screen - Hides **Para veli** (the space)
4. The red screen - Hides the world of **Siddhi**.
5. The Pon screen - Hides the materialistic world.
6. The white screen - Hides the real space.
7. The mixed screen - Indicates the coverage of meanings.

During the **Pusam** day of the Tamil month **Tai** the seven screens are removed for enabling the devotees to have the **Dharsan** of light. This was the explanation for nature as per Vallalar. The inner experiences of a mind was depicted by outward ways in **Satya Gnana Sabai**\(^{80}\). The method of worship in the **Gnana sabai** was a unique one and completely different from the one executed in the ordinary temples. No rituals were adopted like no breaking of coconut or offering **Vibuti** (holy ash) and no lighting of camphor etc. The ordinary rituals of common Hindu temples were all against the worship in **Gnana sabai**. The worship was not carried out now as propounded by Vallalar. They are done now with modifications. On 12 April 1878 Adur Sabapathy Mudaliyar and six others decided to have light worship on every day during 11.30 a.m and 7.30 p.m. on the **Pusam** day it is done for six times\(^{81}\).

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In addition to the above-mentioned activities through the institutions established by him the personal traits of Vallalar as a religionist and spiritualist must also be analysed. By citing himself as a model as he created an awakening in the minds of his devotees and others it becomes a must to estimate such things in the subsequent pages.

His Tiruppalli eluchchi occupies a prime place in exhibiting the religious pursuits of the saint. Even at the dawn, the Sanmarga devotees should worship in complete groups without any disparity. In an integrated way all of them spoke the greatness of Sanmarga. He, on behalf of others, pointed out that they had decorated the Tirusabai to gain a deathless life or maranamillapperu valvu\textsuperscript{82}. So Vallalar’s final aim and objective, based on religion was to make people to attain the stage of Maranamillapperu valvu.

Being a faithful follower of four Saiva Nayanmars, Tirumular and Thayumanavar he had pointed out that all the religious feuds and confrontations would be finally terminated due to the worship of the feet of a real deity\textsuperscript{83}. His Arutperumjothi Ahaval written in a single night at Karunguli is a monumental work of Vallalar, which contains the harmonious blendings of his religious as well as philosophic ideas. He had expressed his exceptional experiences in it. God was above all without either beginning or end\textsuperscript{84}.

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{82} Tiruppalli eluchchi, 1-10.
\item \textsuperscript{83} Tiruvadippuhalchchi.
\item \textsuperscript{84} Arutperunjothi Ahaval, 115 – 116.
\end{itemize}
\end{footnotesize}
The natural lights such as the sun, the moon and the stars were natural truths and they should be worshipped. The God who was in the form of a light offered not only deathlessness to him but also preached that castes and religions were false. As he obtained *Karma, Yoga and Gnana Siddhis* he states that *Siddhi* was possible only by an unified experience with God\(^85\). He was well aware of the fact that mankind should know that god was both affinitive and contradictory. For instance he is inner and outer, inner outer and outer inner\(^86\) as he was in form and formless\(^87\). One should note that God had created many things, with varied stages, activities and qualities for every thing. In the same way he had created many lives with distinctive qualities. He was the controller of the five elements along with the various worlds. God found no disparity but equality. Similarly one should find no disparity in anything. The soul and body were common to all living beings and this international outlook should be acceptable to all at all levels and demanded deathlessness for all\(^88\). Here too he had expressed the qualities of *Samarasa Sanmargam* and a deathless *nityadeha*. As he was one with *arutperum jothi* without any disparity\(^89\) he was so keen on leading or guiding others to follow suit. In admitting the rule of *Arutperumjothi* he disclosed himself as the one who had crossed all the ethereal stages and the one aware of all the things\(^90\).

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85. ibid., 239 – 251.
86. ibid., 280 – 81.
87. ibid., 317 – 318.
88. ibid., 975.
89. ibid., 1570 – 71.
90. *Arutperumjothi Attagam*, 7.
His demand of all living human beings to follow him was a remarkable move in this world because others preached what one should do or should not do. By pointing out the flaws and inabilities of human beings to estimate the realities of birth Vallalar invited them whole heartedly to elevate their status by the spiritual ways than attaching significance to earthly, transitory and vain glories of life.

In the light of the above things Vallalar had condemned seven enemies of human life. They are **Kamam** (lust), **Gopam** (anger), **lobam** (avaricious nature), **Moham** (faith), **madham** (religion), **macharyam** (vain glory) and **kolai** (killing)\(^\text{91}\). He pinpointed the horrors of youth and repented for the ailments caused by the above seven enemies and lamented for it\(^\text{92}\). He stressed that the acts of mind were the causes for **Karma**. Thus his selfrealisation and revelation were reflected in various places of his devotional works and it was the duty of the people to understand the religious mind without any aversion or animosity which were the common enemies employed scrupulously by the religionists for enhancing and elevating the status of their own religious orders and faiths. Vallalar was taught by the supreme power to have an estimate of the various religious orders. Hence he had overcome the mean prospects of the religious percepts. He told it as

\[ \text{“Madamahi, madam kadantha vaymayagi”}^{93}. \]

\(^{91}\) *Deivamani Malai*, 4.

\(^{92}\) ibid., 10.

\(^{93}\) *Mahadeva Malai*, 9.
In this respect he appealed about the practices and qualities of religions as given below.

“Pongu pala Samayamennum nadigalellam
Pugundu kalandida niraivai pongi yongum
Kangu karai kadana kadale”\(^{94}\)

In this regard he treated the life in this world as the condition of curd at the time of churning\(^{95}\). He also expected God to be in the hearts of devotees\(^{96}\). As the God \textit{Arutperumjothi} had placed him at the highest pedestal he was quite ununderstandable to anybody\(^{97}\).

Since \textit{Suddha Sanmarga} level was free and independent one God taught that path should be a traditional one\(^{98}\). Thus from the above facts it is evident that Vallalar was able to express his religious ideas by harmoniously blending his saivite and spiritual qualities through his own experiences. By the portrayal of his own personal traits in the form of his devotional songs he stood above all the devotionalists of the earlier periods. If one understands his philosophy, expressed in simple language in his works thoroughly he will be hailed but as a guide who came to take the entire humanity with him. By giving importance to \textit{Deha Sudantiram}, \textit{Bhoga Sudandiram}, \textit{Siva Sudantiram} and \textit{Tiruvarut Sudantiram} he had expressed his views about God, world and human beings in a lucid way.

\(^{94}\) ibid., 48.
\(^{95}\) ibid., 74
\(^{96}\) ibid., 98
\(^{97}\) \textit{Kunchithapatha padigam}, 20.
\(^{98}\) ibid., p.28.
He adopted the principles of **Saiva Tirumurais** and adhered to a common moral approach. Much stress was given by him for the control of the body and senses along with the acceptant of principles of **Vedanta, Siddhanta** etc. His latter works were great repentance for the miserable religious sentiments of the people. His reform measures of religious practices centred on his own concepts of **Anmaneya Orumaippadu, Maranamillap–peruvalvu, Jivakarunya olukkam** etc. All such aspects were brought under one common principle known as **Samarasa Suddha Sanmarga Sangam**. He carried out his religious pursuits spiritually, physically and materially his own personal experiences and pragmatic approaches. Owing to his own individual approaches, Vallalar was capable of achieving an unshakable place in the religious history of Tamilnadu. After him no such multidimensional personalities with deep insight and extraordinary perception has emerged. Being a remarkable religious personality in the history of Tamilnadu, he was beyond comparison with anybody in religious and spiritual pursuits. He tried sincerely and earnestly to elevate the status of mankind beyond disparities of caste, religion, language, region etc. Since all the 5818 **Arutpa** songs are religion-oriented, they too depict the religious pursuits because he treated language as a vehicle for taking others with him. Therefore it may not be wrong to approve that like his religious institutions such as **Dharma sabai, Satyagnana sabai** etc. his **Thiruvarutpa** also served the purpose of enriching and promoting his religious pursuits.
The religious principles:

The period of Saint Ramalingar alias Vadalur Vallalar or Arutpirakasa Vallalar was a one in which different sects of Saivism and Vaishnavism were prominent. The cults of Muruga, Ganesa, Sakti in different forms were prevalent then in the Tamil society. At the rural areas many folk deities had made their headways. Each and every deity had its own ritualistic form of worship and they centered on faith and belief. Many superstitious measures penetrated into the different forms of worship. He condemn all religious practices which were irrelevant. He was against caste system, Agamas, Vedas, Sashtras etc. He never assigned any significance to superstitions and had the belief that his monotheistic religion was based on pure science. “He preached the sublime moral doctrines contained in the Hindu Sastras, theur the principles of universal brotherhood, benevolence and charity”99. He had highlighted his individual philosophy as Vedantha, Siddhanta, Samarasa Suddha Sanmargam which was nothing but spiritual concept of compromise among all religious orders100. His philosophy was not a mere compassion but a relationalistic one coupled with “prayer and dedication to God”. At the initial stage he was a worshipper of Tulukkanathamman. Then he became a devotee of Kandakottam Murugan. He was also a worshipper of Vadivuday Amman of Thiruvorriyur.

Then he was a Sivabhakta of Tiruvorriyur. After that he became a devotee of Nataraja of Ponnambalam at Chidambaram. Then at Vadalur he was a devotee of Arutperumjothi. The following was prompted by Vallalar as his Mahamantra at Siddhi Valaham, Mettukkuppam.

**Arutperunjothi Arutperunjothi**

**Thanipperumkarunai Arutperunjothi**

The following are his major religious concepts

1. There is only one God who is in the form of light (*Jothi*).
2. He should be worshipped in the form of *Jothi* with real faith and no image worship is needed.
3. Worship of minor deities should be avoided.
4. No blood sacrifices should be executed in the name of God.
5. Avoid non-vegetarian diet.
6. No disparities should be shown with regard to caste and religion because all are equal before the eyes of God.
7. The principle of *Anmaneya Orumaippadu* or equal treatment of all living beings should be adopted.
8. The removal of hunger of the poor by *Jivakarunya* is the key to open the house of *Mukti* or *Moksha* or heaven.

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9. **Puranas** and **Sashtras** should be neglected.

10. One should be above all superstitious beliefs.

11. Ear boring and nose boring ceremonies should be avoided as they have no religious sanctity.

12. If a husband dies, the wife need not remove the **Tali** because it was merely an outward symbol created by man.

13. If a wife dies the husband should not remarry. Hence he persisted on monogamy.

14. The dead should be buried and not cremated.

15. Conduct of **Karumathi** or **thithi**, the funeral rites should be avoided for they will bear no fruit of any nature.

16. In all the things a common objective should be adopted.

The above facts reveal his perceptions of life and religion. In the light of the above facts it is apt to analyse his religious ideas as depicted by him in his **Thiruvarutpa**. He believed that God was the one who was archaic and relieved the obscurity and darkness in him\(^\text{102}\). He was confident that God who was good would do the best and would be common to all\(^\text{103}\). While he was a devotee of Siva he treated the work **Sivakamanul** (probably **Thiruvasagam** of Manicka Vasagar, which was treated as Eighth **Tirumurai**\(^\text{104}\).

\(^{102}\) Song. No.283.
\(^{103}\) Song. No. 285, 286.
\(^{104}\) Song. No. 329.
Being a devotee of Murugan, he believed that one could obtain all graces and benefactions of that deity. He treated God as a great *Siddha* and would reside in the hearts of all his devotees. He believed that God would set aside all birth and death. While he was devoted to Thiyagesa of Tiruvorriyur he had the faith that Saivism would be a superior one. He reiterated that even *pura Samayathar*, the worshippers of other religions should adhere to the principle of religious toleration. He was a strong Siva devotee and had pointed out that those who did not visit a Saiva centre would become a ghost. The control of the mind by an individual would achieve everything under his control. Those who did not adhere to the Saiva principles should be set aside from others. Saivism and Siva were hailed to a great extent while he was a Saivaite. He was a pragmatist and at the initial stage he was particular in promoting the faith over religion or devotionalism in the minds of the devotees. The members of the *Samarasa Sanmarga Sangam* would know all about everything by joint endeavour. Being a Saiva Devotee he had venerated *Gnanasambander*, *Karaikkal Ammayar*, *Manicka Vasagar*, and *Ciruondar*.

105. Song. No. 119.
106. Song. No. 160.
108. Song. No.264.
110. Song. No. 609, 610.
111. Song. No. 655 – 658.
112. Song. No. 699 – 690
115. Song. No. 2013
His faith in Saivism was mainly because of the fact that all the other religions had feuds and confrontations with each other. He was well aware of the fact that God was a bundle of contradictory qualities because he was all in all. At the initial stage the poet had approved that God was the one sung in ancient Vedas i.e. Pala maraigal thani thaniye padi padi. He had even treated God as Guru who satisfied all his requirements. God said to reside in the minds of the devotees and that was his temple. He had even pointed out the fact that even if the Jains chant the mantra Na Ma Si Va Ya they would also attain Mukthi, because that mantra was known for its superiority. His calling of Siva as Kula deivam or clannish deity reveals the existence of clannish worship during his period. God was compassionate.

"Ciru deiva Neri sellum manida peygalpal
Seramai erkka Aruluvai"

Is the statement which proved he was against the worship of minor deities. He had instilled the belief that God and his sayings were required for his devotees. His statement,

"Ulluven marrai or deiva neyamum
Kollalen"

117. Song No. 2020.
118. Song. No.2083, 2085, 2090, 2095, 3282 etc.
119. Song. No. 2128, 2137 etc..
120. Song. No. 2153.
121. Song. No. 2168.
122. Song. No. 2305.
123. Song. No. 2361.
124. Song. No. 2370, 2844.
125. Song. No. 2572.
126. Song. No. 2599, 2745.
127. Song. No. 2615.
Points out his aversion to polytheism\textsuperscript{128}. By this, he had given importance to monotheism\textsuperscript{129}. He had hailed Siva as \textit{Ardha Nareeswara}\textsuperscript{130}. When he had stated that

\begin{quote}
\textit{“Tidu ceri Samayeneri celludalai thavirthu”}
\end{quote}

it was evident that religious rituals and practices should be avoided\textsuperscript{131}. He was for religious toleratnce and had agreed that anybody could have his own religious faith\textsuperscript{132}. He also had the faith that the worship of God would relieve the devotees of their sins\textsuperscript{133}. He was not for idol worship.

\begin{quote}
\textit{Karuthu veragi koilil puhundun}
\textit{Katchiyai kanda podellam}
\textit{Varuthame adainthen payathodun thirumbi}
\textit{Vandu nonthu ilaithanan………}
\end{quote}

After visiting the temple his vision of God created a distress in him and he repented for witnessing the image of God\textsuperscript{134}. He was aware of the fact that God was incomparable and the appraisals of the God by the \textit{Vedas} were illusory\textsuperscript{135}. As there prevailed religious feuds and confrontations he had neglected the religious pursuits and practices\textsuperscript{136}.

\textsuperscript{128} Song. No. 2633.
\textsuperscript{129} Song. No. 3003, 3284.
\textsuperscript{130} Song. No. 3034, 3265.
\textsuperscript{131} Song. No. 3053
\textsuperscript{132} Song. No. 3147.
\textsuperscript{133} Song. No. 3239.
\textsuperscript{134} Song. No. 3449.
\textsuperscript{135} Song. No. 2589.
\textsuperscript{136} Song. No. 3637, 3673
Owing to above such unacceptable factors, religious confrontations and feuds among the religionists and false and unwanted rituals compelled Saint Ramalingar to concentrate more on Sanmarga or Samarasa Sanmarga, an acceptable feature acceptable to all.

“Perurra ulagiluru samaya matha neral ellam
Pel pidippurra pichchu
Pillai Vilayattena unarndidadu uyirkal pala
Pedamurru angum ingum
Porurru irandu vin poyinar”

is the song which indicates that religions are mere childish play and those who have given importance to religious disparities have gone without bringing anything. As God occupies the minds of the devotees and they never fear about kurruvan. The various religious orders which contain different principles confused the devotees who were unable to know the realities of God. Many religious orders had lost their unacceptable value due to their principles. God was the offerer of justice, wealth and education. God was immanent in Mantras, Vedas, rituals, education etc. He was of the opinion that religion, sastras, Vedas, bhaktas, the experiences of the devotees were all nothing but confusions and illusions, because they were not at all beneficial to anybody at any cost.

137. Song. No. 3676.
138. Song. No. 3677
139. Song. No. 3685
140. Song. No. 3696.
141. Song. No. 3698.
142. Song. No. 3961
143. Song. No. 4144.
144. Song. No. 4154.
Being an individual having faith and belief in monotheism he had pointed out that he would regard any devotee of any religion. By adopting the Sangam tradition of the Tamils, Vallalar too had treated Siva as Alamar kadavul. He had shown that God himself had said that all religious faiths were lies.

“Envahaisar matangale poivagai sathirangal
Eduthiraitte ennadu deivam emadu deivam
Enadukai vahaye kadarhinir deivam onrenrariyir”

is the statement available in Thiruvarutpa which had testified to the principle of monotheism adopted by its author. He had demanded everybody to come out of the ditch which contained different religions and had directed them to stand on the way of Sanmarga as given below.

Udainta samaya kuli ninru elundu unarvin oliya
Oru neriyam sanmarga turuveri perruvante

He had cursed that all the useless religious sects should be destroyed quickly and such an affair would never be a failure. As all the religions were lies.

145. Song. NO. 4214.
146. Idem.
147. Song. No. 4367
148. Song. No. 4421
149. Song. No. 5570.
150. Song. No. 5586.
151. Song. No. 5592
152. Song. No. 5595
Marulada Agamangal mamarai gal ellam

Marundaneve enadi enmana vakk in alave

was the stanza which had revealed that all the religious scriptures were confusing the words and mind\textsuperscript{153}. Because of his own aversions over the availability of multifarious religions the deities of those people had never been condemned by him\textsuperscript{154}. Ultimately, Vallalar had the faith over \textit{jothi} and had treated it as all in all;

\textbf{“Tattuvam ellamam jothi-andha}

\textbf{Tattuvam ellam taruvikkum jothi}\textsuperscript{155}

He was able to understand that \textit{jothi} by his own \textit{yoga}, meditation and concentrated efforts. Hence it was evident that everyone should strive hard to have the \textit{Dharsan} of God who was omnipotent and omnipresent in the form of light\textsuperscript{156}. Though people of various religious orders had pointed out that they had their own philosophy, the final analysis had revealed that all of them had led to a single goal\textsuperscript{157}. The same principle is applied to the treatment of different deities also\textsuperscript{158}. His concept of \textit{Jothi} had crossed even the space\textsuperscript{159}. He had shown that Veda should be the righteous and true path\textsuperscript{160} and such an \textit{Arutperunjothi} could never be witnessed by caste or religion because it was the beginning of the beginning\textsuperscript{161}.

\textsuperscript{153} Song. No. 5626.
\textsuperscript{154} Song. No. 5717.
\textsuperscript{155} Song. No. 4564.
\textsuperscript{156} Song. No.4572.
\textsuperscript{157} Song. No. 4604.
\textsuperscript{158} Song. No. 4605.
\textsuperscript{159} Song. No. 62.
\textsuperscript{160} Song. No.52
\textsuperscript{161} Song. No.202.
This Arutperunjothi is imbibed in all religions in the form of their God\textsuperscript{162}. He had clearly exposed even the content of AUM as the combination of unique Tamil letters A+U+M\textsuperscript{163}. Only by worshipping the true God one could know the truth which underlie. Behind that God.\textsuperscript{164}. Further, all the songs pertaining to all the deities were the outcomes of those deities themselves\textsuperscript{165}. By treating God as the chief among all the Siddhas\textsuperscript{166}, he had even argued that those who were against his principles were afraid of Jothi and returned back without saying anything. Then after realizing the truth came back to the threshold and requested and begged for his grace as refugees\textsuperscript{167}. Though the God of other religions were small particles of a dust is should be acknowledged that the deity too had its own weightage as a part of true God\textsuperscript{168}.

Thus, Vallalar had his own philosophy and principle of religion. At the initial stage of his life he too had faith over image worship and worship of various deities. But gradually due to his own estimation of the philosophy of life and religion he enhanced himself to a higher plane of life. On that line his principles of religion too gained depth and got winded.

\begin{flushleft}
\textsuperscript{162} Song. No. 116. \\
\textsuperscript{163} Song. No. 222. \\
\textsuperscript{164} Song No. 1316 \\
\textsuperscript{165} Song No. 4637. \\
\textsuperscript{166} Song No. 4751. \\
\textsuperscript{167} Song. No. 4910. \\
\textsuperscript{168} Song No. 5015. 
\end{flushleft}