Like the devotional Tamil saints, Thirugnana Sambandar, Thirunavukkarasar, Sundarar, Manickavasagar, Pattinathar and Thayumanavar, who devoted lives to promote Saivism through the ages, St. Ramalinga, popularly known as Vadalur Arutpirakasa Vallalar, lived in the 19th century (1823-1874). He was a Siddha, spiritualist and a religionist, who successfully achieved in making profound changes in the thoughts, words and deeds of his fellow human beings through his writings compiled as Thiruvarutpa. Thirumoolar, the author of Thirumandiram, which is the 10th Tirumurai in the Saiva canonical works, sowed the seeds for the personification of the Supreme Being (Sivan) as love. Thayumanavar, by his theory of Siddhantha, a concept of equanimity of all religions, stabilised the spiritual concept of Saiva Siddhantha. Influenced by such measures of the above said Saiva Saint St. Ramalingar, in his Thiruvarutpa had highlighted his own individualistic philosophy of Vedantha Siddhantha Samarasa Suddha Sanmargam, a spiritual concept of a compromise of all religions1.

By his simplicity, selfless services and compassion for all living beings he had inculcated and promoted them among the mass. He was a perfect Siddha “He was a straight, slender figure, not tall: he had a long sharp nose and broad lotus eyes sparkling with spiritual fire”.

He preached to realize the innate divinity within man through universal love, universal compassion and universal spiritual harmony\(^2\). His Thiruvarutpa is a renowned devotional work in the annals of the spiritual and religious history and he had preached the simple and rational philosophy through universal generosity. He possessed a ‘transformed and devinised golden physical body, deathless and ever indestructible, shadowless and sleepless and full of light”\(^3\). He had duly preached the way of achieving the deathless body to his fellow human beings. His mission was one of simplicity, kindness, compassion and pragmatic. He preached unity, solidarity and compromise without any animosity or enmity, contradictory to others. The following are the philosophic principles enunciated in his works\(^4\).

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2. [http://members.tripod.com/neiveli.web/Mmoir.htm](http://members.tripod.com/neiveli.web/Mmoir.htm)
3. [http://members.tripod.com/neyveli.web/Vallalarlife.htm](http://members.tripod.com/neyveli.web/Vallalarlife.htm)
4. idem.
1. God is one and common for all.

2. Being a supreme grace of light (*Arutperum Jyothi*) everyone should worship him as a perpetual light.

3. One should avoid the worship of minor deities and the practice of sacrificing animals\(^5\).

4. One should adhere to and adopt vegetarianism by avoiding the consumption of meat.

5. He repudiated caste system and superstitions.

6. One should respect all with the principle of reputable universal kinship of all the souls.

7. Alleviation of the suffering and hunger of the poor and needy is a key to salvation.

8. He rejected the Vedas, *Ithikasas, Puranas and Shastras* as rubbish.

Beyond the above principles of life Vallalar himself achieved and accomplished the transformation of his physical body into its deathless state and even sacrificed his deathless body by dematerialization mainly to achieve diversity and universality\(^6\).

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5. It is worth to note that he worshipped Tulukkanathamman and Vadivudai Amman, the regional deities of Madras during his early stay at Madras-Personal visit to Tulukkanathamman temple on 20 March 2007 where the 7. *Pancharatna* songs are inscribed in stone. The stone slab inscription says that it was constructed around 183 years back.

Being a Tamil saint, born in a non-Brahmin family during a period of Indian Renaissance, it is warranted to have an analysis of the various aspects of life pertaining to Vallalar. But it will be apparent and appealing to have a critical anatomization of the life sketch of that amazing personality along with the analysis of his devotional works.

He was born on 5, October 1823 at Marudur, located just 20 kms away in the north west of Chidambaram. His mother Chinnammayar was the sixth wife of Ramaiahpillai, hailed from the Karunigai clan of Saiva Vellala family. His mother's birth place was Chinnakkavanam, a tiny village located 2kms, away from Ponneri.

She got married to Ramaiahpillai after the death of his five wives without leaving any heir. Sabapathy and Parashurama were Vallalar’s elder brothers and Unnamalai and Sundarambal were his elder sisters. He was called by the name Ramalingam.

When he was eight months old, his father died. The family moved to Chinnakavanam. After a short stay, the family was shifted to Chennai.

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7. Personal visit to the village on 14, January 2007. By the revenue records the devotees of Vallalar have located the place of his grand mother.


There at 31 (New number) (Old number14) Veerasamypillai Theru, Mint, Vallalar Nagar, Chennai, the family stayed. Vallalar stayed in that house upto his age of 35 and the room where Vallalar had the sight of Tiruttani Murugan in the mirror\(^\text{10}\) is preserved even today and Vallalar’s photo is worshiped by oil, camphor and incense sticks. This was the house Vallalar arranged to buy for Sri Ramulu Naidu and Pattammal\(^\text{11}\). Only from this house Vallalar wrote his earlier five Tirumurais of Thiruvarutpa. In the pial of this house Vallalar was fed by Goddess Vadivudai Nayaki. The well in which Vallalar took bath is still maintained. In that house he had his self-education without any preceptor but by the blessings of God. He himself had narrated it in various places in his Thiruvarutpa\(^\text{12}\).

\(^{10}\) The mirror is preserved at Srimat Ramalingaswamy Madalayam located at Thiruvorriur Personal visit to Thiruvorriyur on 29, November 2006. This Mutt is maintained by T.N. Manickam, Retd Supt, Central Excise, Madras.

\(^{11}\) Interview with Mrs. Ahiladevi Arunachalam and Mr. Arunachalam, the residents of the house at present, on 20, November 2007.

Though had no formal education of modern nature he had the capability to sing devotional songs due to the blessings and benedicts of God as reiterated by himself. He had that benison even while he was at the age of nine which was the age of playing in the streets without knowing the tradition of writing poems. He was an individual of divine qualities and God himself granted him the wisdom and caliber of writing devotional songs. Such rare and unique qualities caused him to produce 5818 Thiruvarutpa songs of divine nature in simple and understandable language. Being blessed, he devoted to the worship of Murugan of Chennai Kandaswamy temple by calling it as kandakottam. There he sang Deivamani Malai which is included as the commencing portion of his first Tirumurai. Afterwards he started a swerving life by visiting various temples. Then at the request of his sister-in-law he entered into the room in the first floor of the house mentioned earlier and concentrated on meditation even without food and sleep. By his constant, unperturbed and undisturbed prayers he had the sight of Murugan of Tiruttani in the mirror placed in that room.

13. Ill Thirumurai, Thiruvarul Muraiyedu, 48, V. Tirumurai, Anbumalai, 14 and 27, VI Tirumurai, Sivayoga Nilai, 7, VI Tirumurai Arul Vilakkamalai, 76 and 94.

14. Uran Adigal (E.d) op.cit., p.3.

15. Thiruvarutpa, I. Tirumurai, Thiruttanigai Padigangal: Prartanai Malai. 1. (The mirror is now available in the Ramalinga Swamy Madalayam at Thiruvorriyur) Interview with Manickam. T.N., The trustee of the Madalayam during the personal visit to the Madalayam on 29, November 2007.
Even while he was nine years old (1832) Vallalar offered his maiden discourse at the place, where the Maraimalai Adigal library functions now, at Lingichetty, Chennai. From the age of 12 onwards (1835) he started leading a life of spiritualism and Bhakti and treated Murugan as his primary God of worship. Gnanasambandar was his Divine Guru and Thiruvasagam of St. Manickavasagar was his renowned worshipful devotional work. He realized that he was the embodied son of God. He started to lead absolutely a harmonious life by transforming the entire psychical, physical, vital, spiritual being into pure essence of wisdom, grace and ambrosia. He formed the basis for converting the miserable individual being into a pure golden body of deathless eternal bliss. He started his career as an Author, Commentator, Editor, Journalist, Preceptor, Guru, Interpreter, Siddha Doctor, Social Reformer, Religionist and Philosopher. Such facts prove that he was a multifaceted personality.

Between the ages 12 and 35 i.e., from 1835 to 1858 he had no attachment or fascination for food. He took food compulsorily to avoid the lamentations of his sister-in-law and other associates.

16. Personal visit to the library on 2, December 2007. Also vide appendix for the stone inscription and a picture of Vallalar made up of cotton avoid the lamentations of his sister-in-law and other associates.

17. VI Tirumurai, Pillai Peru Vinnappam, 126, VI Tirumurai, Mey Arul Viyappu 76 and 77.


20. VI Tirumurai, Pillai Ciru Vinnappam, 8.

21. ibid, Pillai Peru Vinnappam, 29.
He attended feasts mainly to please the friends. To avoid the miseries and to please others he took food. Mostly he managed with empty stomach\textsuperscript{22}. Even while he was young he showed no attachment towards money. He used to throw the money at those who offered it or at elevated places\textsuperscript{23} or threw it into wells and tanks\textsuperscript{24}. He was of the opinion that money would make man’s life a dark and bleak one\textsuperscript{25}. In his \textbf{Samarasa Saddha Sanmarga Peruvinnappam} he had pointed out that God provided him the needful knowledge to notice that the rules of caste and \textit{ashramas} are farce\textsuperscript{26}. During this period he devoted much to the worship of Thiruvorriyur Vadivudai Amman.

In 1849, when Vallalar was 26 years old, the 17 year old Tholuvur Velayudha Mudaliyar became his disciple\textsuperscript{27}. At the age of 27 he got married in 1850.

\begin{itemize}
\item \textsuperscript{22} idem., 30.
\item \textsuperscript{23} \textit{ibid.}, \textit{Pillaichiru Vinnappam}, 10.
\item \textsuperscript{24} idem.,11.
\item \textsuperscript{25} \textit{ibid.}, 45.
\item \textsuperscript{26} Uran Adigal \textit{op.cit.}, p. 1082.
\item \textsuperscript{27} Uran Adigal, \textit{Ramalinga Adigal Varalaru}, Samarasa Sanmarga Araichchi Nilayam, Vadalur, 2006, pp.86-87.
\end{itemize}
But he never led a married life\(^{28}\). During his stay at Chennai, Tholuvur Velayutha Mudaliyar, Irukkam Rathina Mudaliyar, Narasingapuram Veerasamy Mudaliyar, Pandara Arumugaviah, Ponneri Sundarampillai, etc. were his disciples\(^{29}\). Even for young boys he taught moral principles\(^{30}\). He even proved to be a writer and publisher. He published *Olivil Odukkam* (1851) *Manumuraikanda Vasagam* (1854–6), *Tondamandala Sadagam* (1855), and *Chinmaya Deepigai* (1857)\(^{31}\) by his own personal and individual efforts.

During his visit to the Validayanatha temple of Thiruvalidayam which is the modern Saidapet\(^{32}\) and Vada Thirumullai Vaiyi\(^{33}\), he was able to witness the inscriptions which assisted him to solve the riddle about *Tondamandalam* or *Tondaimandalam*. By that he proved that the Pallava region was *Tondamandalam* and not *Tondaimandalam*.

Thus, Vallalar being a historiographer offered due recognition to objectivity in history, the value of epigraphy and archaeology\(^{34}\).
Madras was the capital city of the British; which was known for its noise and extravagance. So he hated the city life and spent most of his time at the outskirts of the city\textsuperscript{35}. Further as the city was known for its materialistic wealth, Vallalar who opposed wealth always spent his time at the suburban areas which encircled Madras\textsuperscript{36}.

Thus the Saint's stay in Madras for nearly a period of 35 years was one of his formative as well as ripening periods under various considerations such as visiting temples, composing poems etc. During this period he gained attention towards spiritualism and aversion towards materialistic worldly way of living\textsuperscript{37}. At the age of 35 i.e. in 1858 he left Madras and stayed at Karunguli. His stay at Karunguli could be treated as the period of worship at Chidambaram. He stayed at the house of Karunguli Vengada Reddiyar, the Maniyakkarar of that place and upto 1861 he was residing at Karunguli\textsuperscript{38}. During that period too he visited many temples. During 1862 he stayed at Nellikuppam and Cuddalore\textsuperscript{39}.

\begin{thebibliography}{99}
\bibitem{35} VI Tirumurai, Pillai Peru Vinnappam, 48
\bibitem{36} Ibid., 58
\bibitem{38} Uran Adigal, \textit{op.cit.}, p.161
\bibitem{39} Letters of Vallalar to Irukkam Rathina Mudaliyar and Puduvai Velayudha Mudaliyar during October and November, 1862.
\end{thebibliography}
In 1866 Kalpattu Ramalinga Swamigal became an associate of Chidambaram Ramalinga Swamigal. This Kalpattu Swamigal lived up to 1902 and his graveyard is near Sadhya Dharmasalai, Vadalur. Chidambaram Ramalingam spent more than 12 years in the worship of Ponnambalam Nataraja of Chidambaram. He has written more than 200 songs on Chidambaram during 1866.

In 1865 Vallalar established the Sanmarga Sangam in the name called Samarasa Veda Sanmarga Sangam. Later, it was converted into Samarasa Suddha Sanmarga Sathiya Sangam. Like Buddha who established a Sangha for promoting his principles and ideologies, Vallalar was the first Tamil saint to start a Sangam in Tamilnadu mainly for the spread of Sanmarga and spiritualism. By the creation and establishment of Sanmarga Sangam Vallalar had enhanced his status to a great height with the belief that God had elevated his position.

40. Letter of Vallalar to Thirukkurungunram Arumuga Nayinar, dated 2, August, 1866.
41. Personal visit to the Samadhi on 12, November 2007.
42. Letter to Irukkam Rathina Mudaliyar on 28, March 1866.
43. VI Tirumurai, Pillai Ciru Vinnappam, 21.
44. ibid, Thani Thiru Alangal – 7.
45. ibid, Isai Inpurakkulavu, 7.
He had given importance to the **sadhus** or saints who had associated with the **Samarasa Sangam** and who never worried about death and they would face it boldly\(^4^6\). Further he considered this institution as a vehicle to carry out his various other services. For instance, in 1867 in the donated land by the people of Vadalur\(^4^7\), the **Dharmasalai** was established\(^4^8\) on 23 May, 1987 mainly to redress the hunger of the needy and also to set aside the horrors of famine which had caused immeasurable havoc to the people of Tamil Nadu\(^4^9\). On 18, July 1872 while he framed rules and regulations for the worship in the **Gnana sabai** he also altered the name of the **Samarasa Sanmarga Sangam**. By removing the term **Vedam** he included the words **Suddha** and **Sadya** and called it as **Samarasa Suddha Sanmarga Sangam**\(^5^0\). At **Karunguli**, being a **Siddha**, he executed many miracles. During his stay in the house of the Reddiyar he used water instead of oil in the lamp and continued his writing\(^5^1\). Vallalar even received a red coloured flower instead of the holy ash from God\(^5^2\). In addition to the above a lot of miracles were executed by Vallalar and they stand testimony to his superior nature and qualities.

\(^4^6\). ibid, Maranamilapperuvalvu, 24.
\(^4^7\). Thiruvarutpa, op.cit., p.35.
\(^4^8\). idem.
\(^4^9\). Paramatha Lingam, C op.cit., pp 61-62.
\(^5^0\). Uran Adigal, op.cit., p.286.
\(^5^1\). IV Tirumurai, 41 Arulnilai Vilakkam.
\(^5^2\). V Tirumurai, Prasadamalai, 1-10.
As it was a period of British bureaucracy, many officials such as Vengada Subbaiyar, the Tahsildar of Manchakuppam, Ramachandra Mudaliyar, the Courtshreshtar of Manchakuppam, Ramakrishnapillai, Tahsildar of Chidambaram, Narasimhachariyar, the Tahsildar of Gudiyattam were in constant touch with Vallalar. Such facts help us to establish the fact that the high level officials were greatly interested in maintaining cordial relations with Vallalar due to his eminent scholarship, spiritual pursuits and non-possessive nature. In the same way Vallalar was always happy to comply with the requests of the people while he was at Cuddalore. For instance he unhesitatingly participated in a musical concert as per the request of his devotee. In 1867 itself he compelled people to avoid calling him Ramalingaswamy because it was superfluous. Thus he was always humble and signed as Chidambaram Ramalingam. From his 44th year to 47 he stayed at Dharmasalai 40 persons donated land for the construction of Darmasalai. All these things were carried out mainly to avoid the hunger of the poor.

54. Letter of a devotee from Cuddalore to St. Ramalingar, dt 4, February 1867.
55. Letter of Vallalar to Irukkam Radhinamudaliyar dt 4, March 1866.
56. Vide: Appendix.
57. Deed written by 40 members for donating 80 kani of land for the construction of Dharmasalai dated 2, February 1867.
Further during that period only the four *Tirumurais* of *Tiruvarutpa* were published by Tholuvur Velayudha Mudaliyar in February 1867 even before the inauguration of the Dharmasalai on 23, May 1867. It stands to prove his plan of *Annadhanam* even in the 19th century itself. This also comes as a part of his philosophy of *Jeevakarunya*.

In 1867 itself Vallalar established the school called *Sanmarga Bodhini Padasalai*. It is unique to note that that *Sastirasalai* aimed at the inculcation of wisdom and knowledge to people of all ages boys to elderly people. This school offered Tamil, Hindi and English. Tholuvur Velayudha Mudhaliyar served as a teacher in this school along with others. For certain unknown reasons this school did not function for a longer period58. Anyhow it is worth to note that Chidambaram Ramalingam was the one established the three language formula for the first time in Tamil Nadu. It also reveals his broadminded nature of unity, Integration and solidarity. In the same year i.e in 1867 itself on par with the Christian news papers, Vadalur Vallalar too started a news paper called *Sanmarga Viveka Viruddhi* exclusively to popularize and promote his ideas. That was a monthly journal run by the donations offered by varieties of people59.

Thus Vallalar proved his versatility as a scribe, editor and journalist. Further in addition to the Dharmasalai, Vallalar was anxious to start Vaidyasalai (Hospital), Sastirasalai (School), Upakarasalai (Orphanage), Viruddhisalai (Improvement scheme), Upasanasalai (Place for medicine), Yogasalai (Hall of meditation etc. but they did not materialise\textsuperscript{60}. In his personal appearance he was "a moderately tall spare man-so spare, indeed, as to virtually appear like a skeleton-yet withal a strong man, erect in stature and walking very rapidly; with a face of a clear brown complexion, a straight, thin nose, very large fiery eyes, and with a look of constant sorrow on his face. Towards the end he let his hair grow long; and what is rather unusual with yogis he wore shoes\textsuperscript{61}. His garments consisted but of two pieces of white clothes\textsuperscript{62}. His habits were excessively abstemious. He was known hardly ever to take any rest. As a strict vegetarian he ate once in two or three days, and was then satisfied with a few mouthful of rice. But when fasting for a period of two or three months at a time, he literally ate nothing, living merely on warm water with a little sugar dissolved in it\textsuperscript{63}.

\textsuperscript{60.} ibid.,p.382.

\textsuperscript{61.} At Karanapattu village, where Vallalar had Kandasami Pillai as his last disciple, a pair of Arcot chappa is preserved. Personel visit and interview with S.Palanichamipillai, the manager of Karnapattu Arivoli Ashram on 15, October 2006. For his shoes vide appendix. He also offered the detail that Vallalar wore shoes till he wrote his fifth Tirumurai and he gave up that practice.

\textsuperscript{62.} On the basis of a letter of Vallalar, to Irukka Rathina Mudaliyar, in which Vallalar had asked for two pieces of long cloth, Uranadigal has given this fact Vide, Uran adigal, \textit{op.cit.},p.395.

\textsuperscript{63.} The statement of Tholuvur Velayudha Mudaliyar to the member of the Theosophical society. As quoted by Uran Adigal. \textit{op.cit.}, p.393.
Even Vallalar himself has given an account about his body and mind in many places\textsuperscript{64}. He never cared to sleep. He had an aversion to sleep and had slept with great fear and was keen on to have a sleep of Siva\textsuperscript{65}. He had his own form of dress. The upper cloth would cover his head and body upto the knee and the lower cloth would cover upto his paws\textsuperscript{66}. During his stay at Dharmasalai, “at its height his influence must have been very real, his disciples and admirers, who included high level Government Officials were said to have managed their residences and gone to live where they could constantly near him”\textsuperscript{67}. Salai was under the control of M. Appasamy Chettiyar on behalf of Vallalar. It was a custom of the well-wishers of the Saint to donate various things for him and also for the devotees who stayed with him in the salai. Cloths, paper, pen ink, pencil, slates etc were included in the list of donation\textsuperscript{68}. Even in the Salai he conducted,many miracles. He was absorbed by God and was encouraged to give up his grief\textsuperscript{69}. God seemed to have pointed out that he should practices in Yoga instead of lamenting and mourning for the miseries and earthly sorrows.

\textsuperscript{64} IV Tirumurai, Thirupppugal pathigam, 1 and 2: Cintai Tiruppithigam 4 and 7
\textsuperscript{65} CI Tirumurai, Pillai Peru Vinnappam, 115.
\textsuperscript{66} ibid., 52.
\textsuperscript{67} J.H. Garstin, South Arcot Manual, Cuddalore, 1878,p.316.
\textsuperscript{68} List of Articles sent by Sadraspatnam Arumuga Mudaliyar to Vallalar on 31, December, 1868.
\textsuperscript{69} VI Tirumurai, Natarajapathimalai 24: Thirumadappugalchchi 6.
It was also a common practice of Vallalar to show his sight at different places at a time\(^{70}\). He was able to get things by ordering his devotees through dreams and once he did it when there was no rice. The very next day he got food materials from Tiruduraiyur\(^{71}\). He brought rain at Puduppettai, converted dry lands into wetlands; curtailed the arrogant attitude of Binagapani, the Manager of the telegraph office of Puduchery; offered his carpet to a thief and advised him to give up that mean deed; he helped Amavasai, a scheduled caste member of Vadalur Parai Cherry by giving money and converted him into a vegetarian\(^{72}\). He was an alchemist and he was taught the art of creation of gold by God\(^{73}\).

During his stay at Vadalur many controversies emerged regarding Arutpa of Ramalinga. Arumuga Navalar a Tamil scholar, who was unable to tolerate the eminence of Vallalar criticised Thiruvarutpa as Marutpa. In 1869 at the court at Manchakkuppam a criminal case was filed by him by considering Vallalar as a defendant. On the day of hearing Vallalar entered the court. As a monk of respect and deep devotion, all people stood and greeted him and among them Arumuga Navalar was also one.

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\(^{71}\) ibid, p467.

\(^{72}\) ibid., pp.463-472.

\(^{73}\) VI Tirumurai, Irai Tirukkatchi,9.
This sight enabled the Judge to offer his judgement by dismissing the case \^{74}. Even in 1905, P.S. Murugesu Mudaliyar of Kanchipuram published a work in favour of Arutpa and condemned the concept of Marutpa as decided by Kadiraiwerpillai and U.V. Swaminatha Iyer\^{75}. Vallalar concentrated on Siddha medicine. He believed that every one should maintain good health physically and mentally\^{76}. For that he had even offered a list of Siddha medicines\^{77}.

At that time with the assistance of Tholuvur Velayudha Mudaliyar he made arrangements for the conduct of Thirukkural classes and gained the first place in conducting such classes in Tamilnadu for the first time\^{78}. This measure also indicates the pragmatic and practical nature of Vallalar in promoting Thirukkural view points among the Tamil public even in the 19th century. Such was his devotion and veneration to the Tamil Marai, Tirukkural.

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74. Uran Adigal \textit{op.cit.}, p.480.
76. Uran Adigal \textit{op.cit.} p.481.
77. \textit{Thiruvuraruppa Urainadaippaguthi, op.cit.}, pp 311-327.
78. Uran Adigal. \textit{op.cit.}, pp 483-484.
From the age of 47 to 51 Vallalar stayed at **Siddhivalagam** (1870-1874). Between 27, April 1870 and 26, October 1870 he shifted to Mettukkuppam which was called Siddhivalagam. He treated this abode as the place which would render **Siddhi** and **heaven**. It was a customary practice for Vallalar to engage in **Brahmmadhandiga yoga**. By that he was able to attain the consequences and benefits of the **Yoga** within one **Naligai** or second. During his stay there 'many a time he used to leave his followers disappearing and no one knew where he was for prolonged periods of time”. At that time he used to pacify his devotees not to worry about his absence and pointed out that he would return soon. On 12, April 1871 he announced the arrival of a **Sanmarga centre**. On 11, January 1872 as per his desire he established **Samarasa Veda Padasalai** to train people in Sanmarga. It was also known as Samarasa Sanmarga Veda Padasalai. Only those who have attained fifteen years of age were granted admission here. After the inauguration on the 15th day i.e. on 25, January, 1872 the first **Poosam** festival was celebrated in the **Gnanasabai**.

79. The notice board available in front of **Siddhivalagam**. (Vide: Appendix)
80. Uran Adigal, *op.cit.*, p. 500. While this yoga is practised it was a custom to have fire on all sides kept in iron pots. The Yogi will be sitting in the middle.
81. VI **Tirumurai**, **Meyyarul Viyappu**, 30.
82. The note written by Vallalar to Puduvai Sadasivan Chettiyar on 16, October 1870.
Being a preacher of Sanmargam he was desirous of establishing Sadhya Gnanasabai\textsuperscript{84} and he founded it on 25, January, 1872\textsuperscript{85}. He called Vadalur as Uddhara Gnama Chidambaram\textsuperscript{86}.

This was also called as Parvathipuram and had 1189 inhabitants. Here, in 1872 Ramalinga Paradesi (Swami) constructed the curious octogen-shaped Sabha with the doomed roof, which is to be seen at Vadalur. It was chosen because from there one can see the towers of the Chidambaram temple constructed for Nataraja, the cosmic dancer.

It is not an ordinary place, because Ramalingar persuaded his disciples that they would raise again from the dead and he consequently urged that burial was preferable to cremation. Even Brahmins who died in other villages were brought to Vadalur and interred there\textsuperscript{87}.

\begin{flushright}
84. VI Tirumurai, Pillai Ciru Vinnappan, 21.
85. Thiruvarutpa, op.cit.,p36.
86. VI Tirumurai, Uddhara Gnama Chidambaramalai, 1-10.
88. Thiruvarutpa, op.cit., p.36.
89. Uran Adigal. op.cit., p. 524.
90. ibid., p. 526.
\end{flushright}
On 18, March Arutperumjothi Agaval was published\textsuperscript{88}. He also demanded a Sanmarga prarthanai or common prayer from Kalpattu Ramalingam for the safety and security of himself, friends and relatives\textsuperscript{89}. He also arranged four appeals called\textsuperscript{90}.

1. Suddha Sanmarga Sathya Ciru Vinnappam

2. Samarasa Suddha Sanmarga Sathiya Peru Vinnappam.


On 18, July 1872 he changed the names hitherto used into various other names as given below\textsuperscript{91}.

\textsuperscript{88} ibid., p.528.
<table>
<thead>
<tr>
<th>Earlier Name</th>
<th>Changed Name</th>
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<tbody>
<tr>
<td>1. Samarasa Veda</td>
<td>- Samarasa Suddha</td>
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<tr>
<td>Sanmarga Sangam</td>
<td>Sanmarga Saddhya Sangam</td>
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<tr>
<td>2. Samarasa Veda Dharmasabai</td>
<td>- Samarasa Suddha Sanmarga Saddhya Sangam</td>
</tr>
<tr>
<td>3. Samarasa Veda Gnanasabai</td>
<td>- Samarasa Suddha Sanmarga Saddhya Gnanasabai</td>
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</tbody>
</table>

As things did not take place as decided by Vallalar due to deviation from normal principles, rules and regulations and also due to mutual confrontations and factions Vallalar had to warn them by giving varieties of advice to lead a life of integration, unity and solidarity, on 25, November 1872. On 22 October 1873 he unfurled the Sanmarga flag at Siddhi valagam by 8.00 a.m. It is having white and yellow colours. This also is a unique feature because Vallalar was the first and the only individual who created a flag for his marga or ways. Even at Siddhivalagam, Vallalar proved himself a real Siddha by his various miracles. Being a devotee God showered his blessings on him. He was much worried at the sight of two fishermen who went fishing through Siddhivalagam.

92. ibid., p533.
93. ibid., pp. 543-44.
94. VI Tirumurai, Thirunadappuhalchi, 4.
95. ibid., Pillai Peruvinnappam, 64.
From the age of 12 till the age of 51 i.e. for a pretty long period of 39 years he suffered a lot in this world due to various reasons\textsuperscript{96}. He begged and prayed the Lord to relieve him from the worldly distresses\textsuperscript{97}. He had exposed his own distresses to God and appealed for early relief\textsuperscript{98}. It is worth to note that his body had no shadow and it was in the form of light. Hence all endeavours to photograph him met with a complete failure. Even expert photographers could not succeed in this effort\textsuperscript{99}. Even when his image made of clay was brought to him, Vallalar dropped and broke it by saying that the golden body had become muddy\textsuperscript{100}. Thus Vallalar never showed any attachment in leaving back his photos or figures. This shows that he was a soul of high order and his body was also a subtle one.

To develop his concept of embodied immortality (\textit{Maranamilla Peruvalvu}) he had achieved such a body which would never be amenable to decay or destruction by any thing such as air, earth, fire, water or even by yama\textsuperscript{101}. Anyhow he was aware that even body should not perish as the soul is immortal\textsuperscript{102}.

\begin{flushright}
96. VI Tirumurai, Meyyarul Viyappu, 78 and 79.
97. V Tirumurai, Anbu malai, 5.
98. VI Tirumurai, Piriyen Enral, 1-10.
100. ibid., p.588.
101. VI Tirumurai, Thani Tiru Alangal, 155.
\end{flushright}
It is worth to note that God is known for his five fold services called creation, protection, destruction, hiding and showing\textsuperscript{103}. St. Ramalingar being a Siddha of higher level had the capacity to engage himself in such five fold activities of God due too the blessings of God\textsuperscript{104}. He was able to gain the scepter\textsuperscript{105}, ring\textsuperscript{106} and kappu or kanganam\textsuperscript{107}, the bangle from God. Such facts indicate not only his personal attainments but also his irresistible attraction towards kingship and monorchical form of Government. He, by his own individual traits and caliber undertook to varieties of fasting and attained almost all the blessings from God\textsuperscript{108}. Thus being an individual known for this flawless and upright qualities in all respects he stood as a model for others. On 30 January 1874 Friday he attained Siddhi and became one with light which had been described by him already\textsuperscript{109}. The sequel of his disappearance led to the police investigation and occurrence report. The suspicion of the important officers and their visit to the spot caused nothing and they returned without making any case.

\textsuperscript{103} Ibid., p. 533.  
\textsuperscript{104} VI Tirumurai, Perarul Valmayai Vyathal, 7; Thiruvarutkodai, 1-10, Ponvadivapperu, 11.  
\textsuperscript{105} ibid., Arul Vilakkamalai, 88.  
\textsuperscript{106} ibid., Arutperunjothi Agaval, 228-30, 1559-60.  
\textsuperscript{107} ibid., Anubavamalai, 28 and 31  
\textsuperscript{108} ibid., Sanmarga ulagin Orumainilai, 10.  
\textsuperscript{109} ibid., Sathiya Arivippu, 1-4.
They found no mortal remains in the room into which he disappeared\textsuperscript{110}. George Banbary I.C.S the then Member of the Board of Revenue and G.H. Garstin I.C.S. the then Collector of South Arcot with their usual retinue hastened to the spot and as they could not make out any trace of his disappearance they concluded that he must be a great soul every inch of him\textsuperscript{111}. Thus, the life sketch of St. Ramalingar stands to prove that ‘though Ramalingar had a short life from an outer superficial view of his earthly life, he had attained the highest achievement of transformation of his physical body into deathless state. From the life of St. Ramalingar it is inferred that “without bearing in mind the nastiness and the ignorance, Ramalingar, loved all equally and moved by his infinite compassion. So if one would witness Ramalingar as a model for true and real life instead of treating as a lofty and inaccessible being, it would be possible for a human being to reach the highest pedestal of spiritual attainment and achievement.

He had explained his own personal experiences in all sweet forms of divine literature. While his 5818 songs, included in six \textbf{Tirumurais}, are simple and easily understandable, his prose works, emerged out of his scholarship in Tamil, contain lengthy sentences which are quite strenuous to understand.

So in the light of his career it is warranted to have an estimate of his literary works mainly to estimate the total personal qualities and concepts of Vallalar. His soft and sweet poems contain the use of soft consonants. He had employed analogies and similes which are quite absorbing and congenial to suit the situation. His employment of the Tamil form *Asiriya Viruddam* along with six, seven or even eight meters reveal his knowledge of Tamil poetry. Almost all the poems included in the six *Tirumurais*, stand for universal love and peace. He had expressed the concept of Tirumular that there is one God and one community. It is believed that all the works of Vallalar will set aside the negative results of *karma*, religion, and *maya* and it will lead to the attainment of the grace of God. Though his works are divided into six *Tirumurais* all of them are inter linked, Sivanandapuram Selvaroyar was the first to collect and compile the works of Vallalar. Sabapathy Mudaliyar, Tholuvur Velayudha Mudaliyar, Puduvai Velayudha Mudaliyar, Kondanur Srinivasa Varadhar, Deva Nayagar, Apppasamy Mudaliyar, were the earliest people who came forward to publish the works of Vallalar. But for their efforts the works of Vallalar would not have seen the light of the day. *Thiruvarutpa* was written due to the grace of God and it still provides the same to all at all times for all the problems of mankind.

113. *ibid.*, pp.124-127
Ramalingar who had no formal education was a spontaneous scholar and had produced many works without any grammatical mistakes in Tamil\(^{115}\). For the first time in 1851 Kayathary Gnanasundaram Iyer published *Chennai-kandar Deivamani malai Saranapattu*. This work refers to the worship of *Kandakotta* Murugan by Vallalar\(^{116}\). In 1867 Tholuvur Velayudha Mudaliyar published the first four *Tirumurais*\(^{117}\). The same Tholuvur Velayudha Mudaliyar published *Thiruttanigai Padigam* in 1880\(^{118}\). Then the *Thiruvarutpa* sixth *Tirumurai* was published by Tirusivapuram M. Loganathan Chettiyar in March 1886\(^{119}\). In 1887 Tholuvur Velayudha Mudaliyar published the second edition of *Thiruvarutpa*\(^{120}\). In 1896 for the first time all the six *Tirumurais* were compiled and published by Ramasamy Mudaliyar\(^{121}\). T.N.Muthiah Chettiyar in 1924 published another version of *Thiruvarutpa* with new additions\(^{122}\). A. Balakrishna Pillai published the various works as noted below\(^{123}\).

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116. ibid., p 220.


119. Vide: Appendix. The title page of the work *Tiruvarutpa*, VI *Tirumurai*.


121. ibid., The title page of *Tiruvarutpa* *Tirumurai*.

122. ibid., the title page of *Tiruvarutpa*.

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8. **2nd and 3rd Thirumurais of Thiruvorriyur Pahuthi** || 28, December, 1956  
9. **Aintam Tirumurai or Thiruttanigai Pahuthi** || 25, September, 1957  
10. **Nangam Tirumuraiyum Aram Thirumuraiyin mun Pahuthiyum or Purva Gnana Chidambara Pahuthi** || 5, January 1958  
11. **Aram Tirumurai** || 14, July, 1958  
   Idaippahuthi Uttara Gnana Chidambara Pahuthi  
12. **Aram Tirumurai Mudintha Pahuthi or Siddhi Valaha Pahuthi** || 20, October, 1958

In addition to the above during the centenary celebrations of the **Gnanasabai** of Vadalur, **Uran Adigal** published the **Tiruvarutpa** on 24th May, 1892. The following table offers the various number of songs included in **six Tirumurai**\(^{124}\).

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\(^{124}\) **Tiruvarutpa. op.cit., p.101.**
## THIRUVARUTPA COMPILATION

<table>
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<td>52</td>
<td>570</td>
<td>1-570</td>
</tr>
<tr>
<td>2.</td>
<td>103</td>
<td>1388</td>
<td>571-1958</td>
</tr>
<tr>
<td>3.</td>
<td>27</td>
<td>612</td>
<td>1959-2570</td>
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<td>4.</td>
<td>41</td>
<td>458</td>
<td>2571-3028</td>
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<tr>
<td>5.</td>
<td>12</td>
<td>238</td>
<td>3029-3266</td>
</tr>
<tr>
<td>6.</td>
<td>144</td>
<td>2552</td>
<td>3267-5888</td>
</tr>
<tr>
<td>Total</td>
<td>379</td>
<td>5818</td>
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The following are the **Padigams** or cantos included in every **Tirumurai** of Tiruvarutpa\(^{125}\).

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\(^{125}\) *ibid.*, pp 87 – 96.
First Tirumurai:

Deivamanimalai (31 Songs), Kandar Saranappathu (10 songs), Prartanaimalai (30) Ennpathu (10), Solunchudarmalai (11), Kurai Iranthapathu (10), Jiva Satchimalai (28), Arramurai (10), Irantha Vinnappam (10), karuvai Malai, (10), Marun Malai Vinappam (10), Porukkapanthu (10), Vetkkai Vinnappam (10), Areluthu Unmai (10), Pokkuraiyidu (10), Pavithiram Vettal (10), Nenjodu Pulathal (11), Punmai Ninainthirangal (10), Thiruvadi Suda Vilaidal (10). Arra Viradham (10), Elamaiyin Irangal (9), Panithiram Salapadilivu (10), Kanappathu (10), Panithiram Solamai (6) Kurai Neruda Pathu (10), Muraiyitta Pathu (10), Nenjavalam Kural (10), Arrappulambal (5), Thiruvarul vilaidal (3), Punniya Nirru Manmiyam (10), Uruthu Unardhal (3), Enna thirangal (20), Kaiyal Murrar Kirangal (4), Adiyar pani Arula Vendal (6), Nal Avampadai Vendal (10), Anbirpedural (10), Kudal Vilaidal (10), Dharisana Vetkkai (10), Nal Enni Varundal (10), Ethappiravi Illivu (10), Bavanai Cherukku (10), Thiruvaruil Vilasapathu (10), Thiruvarutpperu Vilaiyu, (10), Selva Serthi Malai (10), Sevi Arivuruthal (10), Deva Asiriyam (13), Ingithappathu (12), Porri Tiruviddham (15), Tiruppallithanam thangal (3), Shanmugar Kummi (15), Shanmugar Varugai (12), Tani Thiruthodai (21).
Irandam Tirumurai:

Karunai Vinnappam (10), Prarthanai Padigam (10), Peru Vinnappam (10), Ciru Vinnappam (10), Kali Muraiyidu (12), Achchattirangal (10), Abarathahtarramai (10), Katchiperumitham (10), Aruliyal Vinaval (10), Tirumullai Vayil Vinnappam (10), Kodai Mada Puhalchi (10), Nenjodu Nerudal (10), Tiruppugal Vilasam (10), Dyaga Vanna Padigam (10), Thiruvadi Saram Pugal (10) Arul Nama Vilakkam (10), Siva Shjanmugha Nama Sangeerthana Lahari (10), Namachivaya Sangeerthana Lahari (10), Thiruvarul Valakka Vilakkam (10), Punniya Vilakkam (11), Nenjodu Nehildal (13), Avala Tholil kalaital (10), Nalavathu Alaisal (10), Nenjai Therral (10), Nenjarikuival (10), Parrin Diram Pahardal (10), Adimai Diratalaisal (11), Ananda padigam (11), Avalamadiikkku Alaisal (11), Aana Valvin Alaisal (10), Arul Dirattu Alaisal (36), Narrunai Vilakkam (10), Siva Punniya Therram (10), Nedumolli Venehai (10), Avalaththalungal (10), Tiru Vinnappam (10), Nenjariurvu (10), Prasada Vinnappam (10), Adalamudhappathu (10), Valimudi Vinnappam (10), Sirumai Vinnappa (11), Arra Vinnappam (10), Sannidhi Muraiyidu (11), Irangal Vinnappam (10), Nenjodu Nerudal (10), Sivanandappaathu (10), Kadal Vinnappam (10), Porul Vinnappam (10), Thiruvanna Vinnappam (12), Nataga Vinnappam (11),
Kodi Vinnappam (11), Marutkai Vinnappam (10), Kodai Mada Vinnappam (10), Tirukatchikkirangal (10), Tiru Arutkirangal (10), Palamolimel Vaithu Parivu Kurul (10), Nenjodu Nilaikkirangal (11), Ennathirangal (10) Prasada Padigam (10), Nenjurutha Tirunerisal (26), Thanimaikkirangal (10), Karunai Peratirangal (10), Arppittirangal (10), Kalipagar Kirangal (10), Darisana Padigam (10), Mukti upayam (10), Davathiram Porral (10), Tirusada Deivatiram (10), Ullapanchagam (5), Vadivudai Manickamalai (102), Thanitirumalai (6), Tiruulappaperu (10), Naralyun Killiyun Natturu Dutu (10), Irangal malai (31), Tiru Ula Viyappu (10), Sallaba Viyamnoli (10), Inbakilavi (10), Inbapuhalchi (10), Tiru Ula Tiram (10), Viyappu Moli (10), Punara Virahu Porunturu Vetkayin Irangal (30), Kuri Araichi (11), Katchi Arputham (10), Arrakkadalin Irangal (11) Tirukota Cirappu (10), Sodhidam Nadal (10), Tiru Arut Perumitham (10), Kadal Cirappukku Aduva manbu (12), Arra Viraham (10), Kadal Matchi (10), Arulmoli Malai (31), Inbamalai (11), Ingithamalai, (167) Kan Niraintha Kanavan (1), Rama Nama Sangerthanam (1), Ramanama Padigam (10), Veraraghavar porri Panchagam (5), Renuga Thothiram (5).
Moonram Tirumurai:

Thiruvadippugalchi (2), Vinnappa Kali Venba (2), Nenjarivuruttal (3) Sivanesa Venba (104), Mahadeva Malai (101), Tiruvarun Muraiyidu (232) Sigamanimalai (15). Vaidyanathar padigam (12), Nallamarunthu (30) Tiruvarur Padigam (10), Tirumagal Valthu (1), Kalaimagal Valthu (3), Palamalai Padigam (10), Palamalayo Kila Malayo (3), Periya Nayagiyaar Dothiram (3), Tiruvannamalai Padigam (10), Arunagiri Vilanga Valarnda Sivakkolundu (1), Samarasamubava Anugraha Satguru Dottiram (1) Ganasigamani Tiruchir Attagam (4), Thiru Gnanasambandar Dottiram (1), Singapuri Kandar padigam (11), Siddhi Vinayagar Padigam (12), Vallabai Ganesar prasada Malai (11), Ganesa Tiru Arulmalai (10), Ganesa Dani Tiru Malai (6), Deiva Dani Tirumalai (7), Mangalam (7).
Nangam Tirumurai:

Kunchidapathu Padigam (10), Potri Tiruppadigam (10), Ammai Tiruppadigam (10), Ananda Nadana Padigam (10), Ethirkol Pathy (10), Puramolikkirangal (10), Tiruppugal Padigam (10), Cintai Tiruppadigam (10), Uygai Tiruppadigam (10), Abaratha Vinnappam (22), Kali Vinnappam (10), Adimai Padigam (10), Sarana Padigam (11), PoduTani Tiruvenba (13), Tanitiru Vriddham (57), Tirukkurippu Nattam (4), Tani Tiru Pulambal (4), Paramarahasiyam (2), Tiru Arul Vilasam (2), Siva Chidambara Sangerthanam (50), Sivaganavalli Tudi (5), Siva Paramporul (4), Nataraja Alangaram (3), Bangimar Kanni (27), Vennilakkanni (23), Murayittukkanni (69), Thiruvadikkanni (11), Peranlukkanni (14), Natesar Kummi (7), Toliyar Urayadal (6), Tandaniten (9), Innam Dayavu Varavillaya (7), Vina vidai (3), Narrai Kavanradu (9), Sallaba lahari (2), Talai Mahalin Munna Mudivu (10), Vetkai Kothu (10), Aranilai vilakkam (1), Arulnilai Vilakkam (1).

Aintam Tirumurai:

Anbumalai (31), Arutpirakasa Malai (100), Prasada Malai (10), Anandamalai (10), Bhaktimalai (10), Soundaramalai (12), Adhisayamalai (14), Abaratha Mannippu Maalai (10), Aludaya Pillayar Arulmalai (11), Aludaya Arasugal Arulmalai (10), Aludaya Nambigal Arulmalai (10), Aludaya Adigal Arulmalai (10).
Aram Tirumurai:

Parasiva Vanakkam (3), Tiruchitrambala Deivarmani Malai (13), Arramai (10), Pirappavam Peradu Pedural (10), Mayal Vali Kalungal (10), Muraiyidu (10), Adiyar Peru (20) Anna Visara Talungal (10), Ava Aruthal (13), Dar Sudantiraminmai (10), Athu Vida Ananda Anubava idaiyidu (10), Pillai Ciru Vinnappan (24) Nilaiperu Vinnappam (133), Mayayin Vilakkam (10), Abayatiran (28), Arramattamai (10), Vadanbai Kalivu (20) Abayamidutal (10), Pirivarramai (10), Irai Poruppiyambal (10), Kaimarrinmai (10), Nataraja Pathi Malai (34), Sarguru Manimalai (25), Tarpodha Ilappu (10), Tirumun Vinnappam (10), Initha Valvarul Enal(10), Tiruvarul Vilaidal (20) Tiruvarutpuhalchchi (10), Tirusabai Vilakkam (10), Tiruvarutperu (10), Unmai Kural (10), Periyenenral (11), Siva Darisanam (11), Anuboga Nilayam (10), Sivayoga Nilai (10), Perra Perrinai Vyathal (10), Aburirna Arulvali Peru (10), Perarul Vairualyai Vyattal (10), Podunadam Puriginra Porul (20), Ananta Anubhavam (12), Parasiva Nilai (10), Perananda Perunilai (10), Thiruvadinilai (10), Katchikalippu (10), Kankolakkatachi (10), Irai Tirukkatchi (30), Ulampuhunda Tiram Vyathal (10), Varambil Vyappu (10), Kanden, Kaninden Kalanden Enal (10), Andaaruliya Arumayai Viyathal (10),
Iraivanai Ethum Inbam (10), Pamalai Eyarral (12), UttaragnanaChidambaramalai (11) Seypani Vnaival (12) Anmai Darisanam (10), Suddha Sanmarga Vendukol (11), Arul Vilakkkamalai (100). Narrai Kural (10), Pangi Talaivi Peru pUraidal (10), Talaivi Varundal (24) Gnana Chidambar Venba (9), Sivapahy Vilakkam Gnanobadesam (10), Ara Amudha Peru (13), Upadesa Vina (11), Nenjodu Nerdal (10), Anjatha Nenje (23), Adiya Patham (17), Abhayam Abhayam (16), Ambalavanar Varugai (105), Ambalavanar Ada Varugai (12), Ambalavanar Anaya Varugai (12), Varuvar Alaithu Varir (5), Idu Nalla Tarunam (6), Ananda Parivu (11), Gnana Marundu (34), Siva Siva SJothi (33), Jyothiyul Jyothi (30), Arutperumjothi Ahaval Attagam(8), Irai Inba Kulaivu(10) Perapperu SivanandaTalangal (10) TiruvarutPerumai (10) Achchopathu (10) Anubhva Nilai (8), Arutperunjothi Adaivu (13), Adimai peru Ulappil Inbam Mei Inba Peru (11), Siva punniyappperu (10) Sivananda Parru (10) Irai Elimayai Vyattal(10) Tirunada Puhalchchi(10)Tiruvarutperu(10)Arutkodaipuhalchi(20),Peradaivu(10) Adaikkalam Puhudal (11), Irai Voravu Iyambal(10) Tiruppalli Eluchchi(10) Tiru Undiyar(10) Arul Arputham(9), Ani Ponnambala Katchi (33), Arutkatchi (4), Pandatal (12), Meyyarul Vyappu (101) Ambalatharase (92), sambo Sankara (22), Siva Bhogam (40),Ambalathamude(8).
Tirunadamaniye (15), Gnana Sabapathiye (10) Virai Ser Sadayai (4), Jothi Jothi (3), Kanpuruva Bhuttu (11), Ududu Sange (16), Chinnam Pidi Murasaraidal (1), Tanitiru Alangal (161), Sir Sathi Tudi (10) Inbathiram Urradurai Hal (10), Suddha Siva Nilai (47), Ulagapperu (10), Anburuvamana Sivam Onre Uladenal (12), Ulagarkku Uyvahai kural (10), Punitha Kalam Perumaru Pugalal, (10), Maranamila Peru Valvu (28), Samadhi. Varpuruthal (10), Sanmarga Ulagin Orumai Nilai (11), Thiruvadipperumai (45), Talaivi Talaivan Eyalai thaikku Uraithal (10), Narrai Cevilikk Kural (10), Tolikku Urimail Kilathal (14), Talaivi Kural(10), Anubava Malai (100), Sadhya Varthai (1), Sadhya Arivippu (4).

The six Tirumurais clearly indicate the various measures employed by Vallalar for achieving his ends. They contain not only his autobiographic touches, but also they reveal his socio, political, economic and religious, ideas. They testify to the stages of development of philosophies and also his own personal uplift as a Siddha and Yogi. They even testify that they are all directives issued by Vallalar for the upliftment of an individual life of people of varied categories.
As it was a period of political turmoil, economic exploitation, social degradation and religious confrontation, Vallalar without committing any such encounters adopted his own individualistic way of life. He lamented for the downtrodden nature of society and the miserable life of its people. By his reform measures, guidelines and by condemning the ignorance and superstitious nature of the people, he proceeded on the path of positivism, though not a utilitarian in expecting results in all aspects he was not at all a negativist. He believed his people and such affirmative methods are exhibited in different places in his works. From his works it is evident that he was a Murugan devotee in his youth, then he devoted to the worship of Siva and Nataraja of Chidambaram and finally he concentrated on the worship of eternal and everlasting light (Arutperum Jothi) and found God in the form of light. St. Ramalingar, being a devotionalist was much fascinated by the earlier Saiva devotees such as Gnanasambandar, Navukkararsar Sundarmurthi and Manickavasagar. He hailed Gnanasambandar as Saiva Nayagar\textsuperscript{126}, Gnana bhodagar\textsuperscript{127} and also in many other ways\textsuperscript{128}. In the same way he had acclaimed Navukkaraasar\textsuperscript{129}, Sundaramurthy\textsuperscript{130} and Manickavasagar\textsuperscript{131}.

\textsuperscript{126} Tiruvavutpa, op.cit.,228.
\textsuperscript{127} ibid., 5437.
\textsuperscript{128} ibid., 827,1960, 2008, 2009, 2301, 2361, 2501, 2802, 30301m 3171, 3226-36 and 5437.
\textsuperscript{129} ibid., 829, 2010m 2302, 2305, and 2321.
\textsuperscript{130} ibid 829, 2011, 2019, 2303, 2316, 2322 and 1717.
Being an eminent Tamil scholar he showed veneration for Devaram hymns, Tirumandiram, Tirukkural and Naladiyar, such facts prove beyond doubt that he was much captivated by the Tamil devotionalists and they are all exposed in many places in his Thiruvarutpa. Thus by his devotion and dedication St Ramalingar took all the steps to create a renaissance in the Tamil Country. As his prose works too express such aspects one has to analyse such works also subsequently to have a complete picture of the works of Vallalar.

Being a polestar of Indian saints and Yogis, Vallalar stood for fraternity, non violence, non-killing, universal brotherhood, social reform, socialism, native rule, elimination of superstitions and rituals, polytheism, blood sacrifices etc. The following are the prose works of Vallalar compiled and edited by Uran Adigal.

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131. ibid 2013, 2251, 2304.

132. ibid., 789,828, 1965, 2332, 2802, 3234 etc.
133. ibid., 3527.
134. ibid., 880, 1965.
135. ibid., Tanippadal, 4.
136. ibid., 875, 4802 etc.
138. ibid., pp. 18-20.
I. Prose works:

1. Manumuraikanda Vasagam

2. Jivakarunya Olukkam (Compassion for every living being)

II. Interpretations or Commentaries:

1. Ponvannater Antadi (the commentary for the 22nd verse)

2. Vedanta Desigar’s Kural’s commentary.

3. Olivilodukka Payira Viruddhi.

4. Tondamandala Satagam – (Grammar for the name)

5. Meaning for the term Ulagelam.

6. The description for the word Tamil.

III. Notes on medicines:

1. Schedule of the herbal qualities (Mooligai Attavanai)

2. Sanjivi Mooligaigal.

3. Medical notes.
IV. Preachings:

1. Rule for adherence, *(Anushtana Vidhi)*
2. Ganapathy Puja Vidhi.
3. Fasting procedure on Tuesdays.
4. *Nidhya Karuna Vidhi* (Rules for daily activities).
5. *Upadesa Kurippugal* (Notes on preaching).
6. *Subrahmanyam*.
7. *Arulneri* (Rule of righteousness)
8. *Tiruvarul Meimoli* (The true words of the grace of God)

V. Letters *(Tirumugangal)*:

1. Written to Irukkam Rathina Mudaliyar.
2. Written to Puduvai Velu Mudaliyar.
3. Written to others.

VI. **Invitations** *(Alaippugal)*, **Declarations** *(Arivippugal)*
and commands *(Kattalaigal).*
VII. Appeals (Vinnappams):

1. Suddha Sanmarga Satya Ciru Vinnappam.

2. Samarasa suddha Sanmarga Satya Peru Vinnappam.


It would be apt to have a synopsis of all the above things, for they would give an estimate of the wide horizon of knowledge and versatility of the saint.

Manumuraikanda Vasagam:

This work was written by Vallalar at the request of Sastra Vilakka Sanbagathar of Chennai and was published in June 1854139. Though it is a work on the just rule of Manuniti Chola who unhesitatingly came forward to kill his own son who was responsible for killing a calf by riding the chariot over it. It makes us understand the various Dharmas or act of charities which prevailed then140. It pinpoints that one would obtain the blessings of Dharma even by giving himself141.

139. ibid., p.22.
140. ibid. p..84.
141. ibid., p. 116.
**Jivakarunya Olukkam:**

It is the compassion for living beings. *Jivakarunyam*, according to Vallalar is *Gnanamarga* and *Sanmarga* and it is a bliss\(^{142}\). It centres on hunger, thirst, karma, rebirth and serves as a cause for attaining the feet of God\(^{143}\). It preaches the redressal of hunger and avoidance of killing living beings for the sake of food for human beings. The aim and objective of compassion is to avoid the danger caused due to hunger, murder, thirst, disease, danger, fear, attachment etc. It was published in 1879 by Puduvai P. Krishnasamy Nayakar in 58 pages.

**Olivilodukka Payira Vriddhi:**

This is a significant work of Vallalar and Thiruppurur Chidambara Swamigal was its commentator. In 1851 St. Ramalingar published it with additional comments. It is a commentary for the Payiram song as given below\(^{144}\).

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143. ibid., p.14.
144. Uran Adigal op.cit., p 25 and *Tiruvarutpa* Urainadai Pahuti, op.cit pp. 157 to 179.
**Tondamandala Satagam:**

This second book was published by Vallalar in 1855. By this work he put an end to the discussion on the name Tondaimandalam or Tondamandalam. He established it on the basis on the inscriptions available at the temples of Tiruvalidayam and Tirumullaivayil\(^{145}\).

**Meiporul Vilakkam**\(^{146}\)

By the invocations of Periapuranam, Vallalar had described the world Ulahelam. The different words such as **Tattuva Ulagu**, **Bandiga Sakthi Ulagu**, **vanasakthi**, **Pavasakthi**, **Parathuva Sakthi and Aparathuva Sakthi Ulagu** etc. are also explained. He had attached importance to **Siddha** and **Mayakarna Ulagu**. It is obvious that Vallalar was a mystic poet who had a sound knowledge of various worlds.

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**Tamil Ennum Solluku Itta Urai:**

This was an explanation to Sankaracharya about the superior nature of Tamil. He established Tamil as the language which would lead to the attainment of the bliss of Siva\(^{147}\).

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145. ibid., p. 25.
147. *Unmai Vilakkam or Siddhanta Dipigai* a monthly journal dated 21.
Commentary on the 22nd Verse of Vannattu Antadi:

This is an explanation of Sivanandam by a friend to the one who enjoyed the same by an inner mind.\(^{148}\)

Commentary on the Kural of Vedanta Desigar:

By describing the religious ideals such as Advaidam, Sivatvaidam and Vishistadvaidam Vallalar had explained the 21 qualities of sat, sid, anandam\(^{149}\).

Muligai Guna Attavanai:

It was published in 1924 and speaks about 485 kinds of herbs and their in qualities\(^{150}\).


\(^{149}\) ibid., pp. 309-310.

\(^{150}\) ibid., pp 312 to 327.
Sanjivi Mooligaikal\textsuperscript{151}.

If \textit{Karuppu Nayurvi} juice is given to a pregnant lady she will give birth to baby of full growth within five \textit{Naligai}. The various qualities of different herbs such as \textit{Kulirnitha Kolli}, \textit{Dippudu}, \textit{Muthuppoondu} and \textit{Karumkandal} along with Siddha medicine for cough, bodily ailments, rheumatism, and strong body etc. are explained as a Siddha doctor.

\textit{Preaching:}

While preaching the rules to be adopted in the day to day life importance is assigned to food habits, sexual intercourse etc, he had mentioned the things which should be included and things which should be avoided in the meals. He has stressed the importance of \textit{Yoga} or \textit{Dhyana}. He has given the meaning of \textit{Subrahmanyam}, \textit{Arulneri} etc\textsuperscript{152}. On 22, October 1873 at \textit{Siddhivalagam} he delivered his lengthy preaching\textsuperscript{153}.

\textsuperscript{151} ibid., pp. 327-330
\textsuperscript{152} ibid., pp. 332 to 475.
**Thirumugangal or letters:**

He wrote the letters in demmy ½ size paper folded into four pages. In three pages he used to write matters and in the fourth page there would be the address. He has used ½ anna postage stamp for the letters. In the form of invitations, declarations and commands, 18 of them are available and almost all of them were written during the period between 1867 and 1874. They serve as source materials for knowing the activities of Vallalar during the later part of his life at Vadalur and Siddhivalagam. They are also in the form of advertisements about the services executed by Vallalar.

Vallalar has made four appeals or Vinnappams. They were all written with the signature of the saint. All the above facts stand to point Vallalar as a versatile genius and a multifaceted personality. But for his Thiruvarutpa and their publications at the appropriate times by his devotees one could not have the opportunity to know Vallalar as a full fledged personality. Further it is worth to note from his writings that he was not an ordinary human being but a Siddha who came to the world to achieve certain purposes to introduce transitions and transformation in the contemporary society which was nothing but a vertex of social evils. By analyzing the social, political, economic and religious view points of Vallalar one can estimate the saint’s distinctive qualities and activities in the subsequent pages.