நீலம் கட்டக்கும் மலர்ப்பு எண்கு!

மேசன்

மாம்பாத்தார்
The aim of the journal is a purely spiritual one, mainly to propagate the teachings of Swami Ramalinga Vallalar, the Siddhas and the enlightened masters of the world.

Contributors are requested to send their articles and letters to the Editor. Contribution should be in English, previously unpublished and original. Those not published will not be returned, so please keep a copy of the material with you.

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The need for propagating the unique teachings of Swami Ramalinga Vallalar all over the world in English has been felt for sometime among Sanmargis. To fill up this void, this attempt of launching a spiritual quarterly is made by a team of the disciples and ardent followers of Swami Ramalinga.

This small ship is launched on the unknown seas. Let us invoke the blessings of the Lord Arut Perum Jothi and our immortal guru Vallalar for its successful journey.

The contents of this magazine will deal mainly with the unique spiritual, scientific and evolutionary teachings of Swami Ramalinga. In addition to them the spiritual teachings of the wisdom tradition of the Tamil land Thiruvalluvar, Thirumular and the Siddhas as well as those of other traditions from all over the world will be given ample treatment.

When the venture becomes successful, we intend to convert this quarterly into a monthly. Every issue will contain not less than sixty four pages. Also, it is intended that the quality and standard of the material offered will be high so that every issue will be preserved as a book for posterity. Therefore the contributors are requested to keep this aim in mind when they send their articles.

The present conditions of humanity religious, social and political are all chaos. Political unrest, social conflicts, wars, fundamentalism and terrorism have reached a stage unparalleled in human history. All of them spring, we believe from sectarian views. Though mankind has reached the level of self consciousness in the course of evolution, man’s animal nature and the herd-instinct are still predominant in his thought and behaviour. We also believe this can be changed for the better only by adopting the unique concept and practice of universal Soul-Brotherhood and the Yoga of love and compassion as advocated by the World Teacher Swami Ramalinga Vallalar.

It is a pity that most of Vallalar’s teachings still remain untranslated into English and other major languages of the world. Some attempts have been made and some portions of his revelation of the Divine teachings called ‘Thiru Arutpa’ and his prose writings have been translated so far. We will try to bring out translations of other chapters also and finally, within a short time, bring out first in English the whole of the divine scriptures of the Universal Guru Swami Ramalinga Vallalar. In addition to the translations spiritual commentaries on the divine verses will also form part of the elements. We request and entreat all of you, our brothers and sisters in spirit to cooperate with us and support this unique spiritual venture.

Thanking you,
Love,
R. Kuppusamy
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Who is a Guru?

A Guru is not an ordinary teacher. He is a spiritual master. Traditionally, the word ‘Guru’ means one who expels darkness and brings in light into consciousness. Etymologically the Sanskrit word ‘guru’ is split into two syllables ‘gu’ which means darkness and ‘ru’ which means light.

But the same word in Tamil gives more insights about the process of Enlightenment and Immortality. In the Siddha system of medicine, there are 32 external medicines and 32 internal medicines. The ‘Guru’ medicine is the ultimate medicine. Its power is everlasting. It has absolutely no expiry date whatsoever. Even a dying man, they say, can be revived and brought back to life by feeding him a pinch of this nectar-like medicine. It acts like ‘Amrita’ the fabled ‘elixir of life’ of the Siddhas, the alchemists. The idol of Lord Muruga installed at the top of the hill at Palani was created by the immortal Sidhha Bhoga. They say it was made of ‘Guru Medicine’. The process is given in the Siddha literature. Nine poisons were taken and purified into the ultimate nectar of a medicine that would cure all the 4448 diseases of man.

A large quantity, say about ten kilograms, of a medicine meant to cure asthma would be manufactured and a pinch of the Guru medicine would be added to it. Instantly the whole of it will be transformed into guru medicine. It is common knowledge in Tamil Nadu that the foodstuffs used for bathing the idol at Palani turned into Guru Medicine and cured innumerable patients of all their diseases. Later, man’s greed scrapped the very legs of the Lord. When the idol was about to fall, the state government intervened and issued an order to stop this malpractice.

The point is, a tiny amount of guru medicine can transform forever a large amount of ordinary medicine into amrita. In the same way, a Guru’s consciousness, just by a touch or by a gracious glance can transform the ignorant, relative consciousness of a layman into absolute consciousness. So a Guru is one who attained Absolute consciousness of God and also capable of transforming the consciousness of others into Brahman Consciousness.

The second meaning of the word Guru, according to Siddha literature, is one who has evolved into a superman. Unlike man, he does not breathe common atmospheric air containing oxygen for his survival. He has learnt to breathe in the ‘mukya prana’ of the Upanisad, the Holy Spirit of God’s breath of light. Prana is different from oxygen, says Maha Yogi Swami Vivekananda in his commentary on Raja Yoga.
of Patanjali in the very first chapter. The guru in the tradition of Vaishnavism, Nammalvar was called, ‘Sadakopan’ meaning one who got angry with ‘sadam’ the atmospheric air and drove it away when it tried to enter into his nostrils at the time of his birth. He was always living in Sahaja Samadhi, right from his birth. He was a great siddha. Revelation is born when the breathing of air ceases and ‘vegakkal’ in the terminology of Swami Ramalinga, the undying, uninflammable, light breath of God starts functioning in a man’s head first and then starts circulating throughout his body.

In the terminology of the Siddhas, the syllable ‘ku’ or ‘gu’ (there is only one letter ‘a’) for denoting both the sounds of K and G in Tamil) means dark, inert, inorganic atmospheric air with its oxygen and ‘ru’ means ‘light breath’ of Prana, the breath of God, the ‘Chid Prana shakthi’, the ultimate energy of God with which he creates the world and beings. Hence one who is capable of understanding and handling this ‘Chid Prana’ is called a ‘Chiddha’ or Siddha, a man of miracles. According to the siddha tradition, a guru is one who himself attained deathlessness of consciousness as well as of the body and also capable of raising the dead. Such a Guru and immortal siddha was Swami Ramalinga.

In fact, he went beyond the state of a Siddha and attained divinity itself. He is now leading a Divine Life in a Divine Body of Wisdom – Light.

(Incidentally I would like to remind the readers of a guiding principle or a thumb-rule in evaluating the truth of a concept, a hidden law of hermeneutics: in almost all the ancient languages, every word was coined in such a way that the very word would contain the meaning it denoted and would offer insights into its many dimensions of meaning. For instance, if you want to know and explore the various dimensions, nuances, its inner dynamics and dialectics of a concept, collect all the words denoting it in the major, ancient languages of the world. See the etymological roots of them and the meanings and significances offered by breaking them into their separate syllables. In short, try to fathom and understand the process of how each word was coined by the ancient seers and sages. Collect and assemble them all in one place. You will find the truth of the concept. By following this method, I have unearthed and extracted precious gold out of the ore of words. And remember this rule holds good for ancient languages only when coining of words was considered as important as coining of money and not for modern languages in which anything and everything goes.

This method would bring out the hidden, inner wisdom of ancient traditions. Remember, each word is a treasure-house of ancient knowledge. When the word is lost, the fund of knowledge it contained is lost. )

There are three stages in the science of Enlightenment of consciousness and body: i) Mukthi, or Salvation; one attains enlightenment of consciousness but at the time of death leaves his body behind, ii) Siddhi, or physical immortality; one attains first the enlightenment of consciousness and goes beyond and retains his body also for a very long period, even for ages; iii) beyond these two stages lies the ultimate state of Divinity with God’s five powers of creation, sustenance, destruction, veiling and grace. This supreme state is not achieved by man’s efforts alone, but blessed by the grace of God only. Swami Ramalinga attained all the three states and became as perfect as God Himself.

He says:

I attained Mukthi
It enabled me to attain gnana siddhi
And I became a Siddha

And then finally, at the close of his immortal poem ‘Arul Perum Jothi Agaval’ containing 1596 lines, he thanks the Lord:

Oh! Lord of Arul Perum Jothi
Infinite Grace Light
I thank thee for bestowing upon me
The science of divinity
Unattained by the three gods
Of creation, sustenance and destruction
By the angels, by the mukthas
And by the siddhas
Hallowed be thy vast grace,
Hallowed be thy vast power.

When was Swami Ramalinga born?

Swami Ramalinga was born during one of India's darkest times. India was ruled by foreigners, the British who were interested mainly in taxing the people, fleecing the country and sending their wealth back to England and by hundreds of rulers petty rajas and maharajas of smaller kingdoms who were interested only in their harems and the pleasures they offered. Society was in a chaotic condition. The caste system like an eternal plague was ravaging the body of the Indian society 'The tyranny of the wise' as Swami Vivekananda put it, was suffered by the oppressed for thousands of years. Religions such as Saivism, Vaishnavism, Christianity and Islam were warring with each other in capturing and enslaving the souls of the illiterate masses. Oppression was the rule not the exception, in all levels and layers of the society. Sanskrit pundits and Tamil pundits were antagonizing each other and debating to prove the supremacy of their own language and literature. In this chaotic world Swami Ramalinga was born as a liberator, a great synthesizer of the best in all the traditions, as a harbinger of peace and compassion, as a successor of the ancient Tami tradition as propounded and expounded by the Universal sage, the great Thiruvalluvar in his immortal classic Thirukkural.

He was born on Sunday 05.10.1823, at Marudur, an obscure village about 12 km from Vadalur near Pondicherry in South India.

Who were his parents?

His parents were Ramiah Pillai and Chinnammal, a pious couple, orthodox, Saivite and strictly vegetarian. He was their fifth child. They named him Ramalingam after the famous deity Siva worshipped by Rama at Rameshwaran, the Southernmost tip of the Indian Subcontinent.

(to be continued..)
INTRODUCTION

All the spiritual disciplines of the world can be classified into three categories: i) The way of the word or breath, ii) The way of consciousness or mind, and iii) The way of the body.

The way of the word was upheld and extolled by almost all the religions. God’s word, it was asserted, was revealed to some chosen prophets such as Moses, Jesus, or some Vedic Rishis. To receive that divine scripture, the chosen vehicle must have the qualification of having a pure, uncorrupt body and a pure being. So a small boy of three or five was chosen even before the formation of the ego consciousness in him and groomed by gurus in a special, pure atmosphere of spiritual satsang. Then on the day when the process of purification of the child’s body and mind was complete, the revelation of God would descend upon his body.

A Dalai Lama is chosen in Tibet in this manner. J. Krishnamurti was chosen when he was fourteen by Bishop Leadbeater of the Theosophical Society for such a purpose. After the descent of the Holy Spirit upon the person, whatever is uttered by such a person is called revelation or Vedas, Agamas, Bibles, or Scriptures.

What is the relationship between word and breath? Word and breath are inseparable. They are like the two sides of a coin. One determines the other. Mind is determined and created by breath and vice versa. The Siddhas say, “Wherever there is mind, there is breath (prana) and wherever there is breath, there is mind”.

(Manmanam engundo vaasi angu undu Vaasi engu undo manmanam angu undu)

The quality or level of breath determines the quality and level of mind and vice versa. When the breath goes through the left nostril called Idakala a certain type of thinking takes place. When it functions through the right nostril called Pingala, a different type of thinking takes place. When it operates through both the nostrils called Sushumna, it brings in a totally different way of mind or a silent mind or a non-mind state.

But all these three types of breathing belong to the realm of death. All the three are types of human level called Saagum Kalai (breath of death). Kalai in Tamil means breath. (It also means light). There is an absolutely different type of breathing unlike human breathing. It is called undying breath (Sagak Kalai) by Saint Ramalinga. It does not make use of the ordinary, known respiratory system like nostrils and lungs. It does not go downward to the lungs from the nostrils. It circulates inside brain itself. It is not air. It is pure prana energy having the aspects of sky, light, and sound. It has
all the qualities of the five senses and mind but it is divine in quality. It is the power of creation of God Himself.

It is God’s breath. According to the Old Testament, when God created Adam, He made him out of clay and breathed into him His own divine breath or Holy Spirit. Thus Adam came alive. Such a divine breath or spirit is already there in the human brain inside the pineal gland. Every human is born with it but it is not in operation. To make it function, to bring it into operation is the way of the Siddhas. It is the ‘Chit’ of Satchitananda of God—truth, consciousness power and bliss. It is the second aspect of power or kinetic knowledge, the power of creation, the power of all-compassion of the absolute. It is the ‘Psi’ of Taoists, the ‘Rhua’ of the Koran, and the ‘Holy Ghost’ of the Bible.

It is inseparable from God. That is the real meaning of the opening sentences of John’s Gospel: ‘In the beginning was the word; the word was with God; and the word was God’. In Hinduism it is called the Divine Shakthi or the inseparable consort of Lord Nataraja, Sivakami. Again in the New Testament, we find that Jesus is called ‘The word made flesh’, meaning the Holy Spirit clothed itself with the human form. Therefore whatever Jesus Christ uttered was the word of God. ‘I and my father in heaven are one’. Only a Jesus, a fully God-realized being, could say that. A Saint like Ramalinga Vallalar, of recent history, a God-realized being could say that. He uttered: ‘All the words I proclaim are the words of God’.

\[Naan \text{ uraikkum vaarthai ellam} \quad \text{Nayagan thun vaarthai}\]

- (Thiru Arutpa)

So a being who has contact with this Divine Breath and is blessed with the power of handling it – the only qualification being total abolition of individual ego-consciousness and attaining the absolute consciousness – by God’s grace gives humanity a new Revelation, a new Veda, a new Aagama, a new Bible, a new Scripture.

Any single human being has the qualification to aspire toward it. It is his birthright given by God. No person or authority can take away this right from him. Human history is a record of fights for this right also as with all the fundamental rights. This right was declared as reserved only for some chosen beings called prophets by authoritarian religions and all human beings were debared from this right. It is recorded in the annals of Sufi literature that a female Sufi saint was killed for declaring that she had become God. It was made the sole privilege and power of churches of all religions. Only the priestly class could have access to the real import and meaning of such revealed scriptures. Kabala was supposed to be such secret, esoteric interpretation of Old Testament. These esoteric interpretations were kept secret by the priestly class. The power it gave and the privileges that it ensured were solely enjoyed by them. Such a class of power was born from this way of the word. When this power tried to compete and engulf the power of kings, wars erupted between kingly powers and the priestly powers. When democracy prevailed upon the world, mankind heard the war cry of an Emerson in America: ‘Let us write our own Bibles’.

It was echoed in India by Swami Vivekananda he thundered: ‘Let us write our own Vedas’. Revelations (Arutpa) arose in all dialects and vernaculars. For example, in Tamil the 12 scriptures of Nayanmars and ‘4000 sacred songs’ of Alwars were born.

Once the revelation Veda became a centre of power, all sorts of corruptions entered into it and through it, into society. The powerful class or the privileged class wanted to subdue and enslave other classes permanently by wielding this ultimate weapon of the word of God. In the name of God and His word, in the name of the very Truth, it was declared that only a few were chosen people of God and others were to obey them and serve them. In India, the caste system was inserted into the text of the Rig Veda and the Bhagavad Gita. According to the Hebrew Bible, only the Jews are declared as the chosen race. What followed is known history with all its ugliness and indescribable sufferings. Innumerable human lives were legally slaughtered by slavery and the caste hierarchy.
In order to fight this evil that masked itself as the revelation of God, the way of consciousness, the psychological method, or the way of yoga was born in ancient India.

The system of yoga covers the entire spectrum of consciousness, from the level of consciousness of a stone to the absolute consciousness of God. The purpose of yoga is to refine and expand one’s consciousness to the subtle and broad levels of the consciousness of God. In short, to purify and expand or empty human consciousness to attain the pure, absolute, divine consciousness is the way of yoga.

This psychological method was refined and perfected by the Buddha. Even before the Buddha, during the period of Indus Valley civilization, yoga was known and practiced in India. The idols of Lord Siva, the inventor of yoga technology, were discovered in Harappa and Mohenjadaro. Lord Siva is seen in advanced postures of kundalini yoga in these idols. All the meditation techniques of the Buddha and the modern New Age gurus are only modifications of the ancient yogic system of Siva and Saivism.

The Saivite Agama literature had millions of verses written upon yoga and gnana. In fact, the Agama literature was much vaster in quantity as well as quality than the four Vedas. There were 28 major Saivite Agamas and 207 minor Agamas. They were divided into four sections called, Sariya, Kriya, Yoga, and Gnana. Every Agama contained all the four sections and many thousands of verses in each section. In Tamil wisdom teachings, we have the exact equivalents for these four stages of yoga, namely, purapuram or the outermost level of man– the five outer organs or senses, the human body and the outer world; puram or the outer– inner equipments comprising mind; akapuram or the inner– individual soul or psyche with its hereditary and eternal blemishes of ‘I and Mine’ consciousness; and finally akam’ the innermost - the Self, the Atman representing God, the pure consciousness shorn of all stains of individuality.

Sariya means service done to God and humanity with the body. Kriya means puja or worship to God done with the mind. Yoga means the yearning of the individual psyche for the union with the absolute. Gnana means clarity of consciousness, the pure state of all-consciousness. With Gnana, one has reached one’s destination. Life is a struggle against vegetable, animal, and human levels of consciousness with their limitations, the target being the absolute consciousness. Life is a journey from limited consciousness with all its representative sufferings and sorrows born of its interaction with nature or prakriti to the liberated state beyond nature, and control over it. Science conquers outer nature by first understanding its laws and then conquering them by manipulation. Yoga conquers nature in the human body and mind and learns to control it from the inside. It is in a way, better and more durable. Men need not depend upon gadgets such as microscope or telescope but develop and refine one’s own consciousness to their levels and efficiency. This is greater science, the next logical development of science. When religion loses its grip upon mankind, when the scientific community is no longer afraid of religion and its oppressive powers and superstitious beliefs, when most of mankind has turned away from religions and become secular, this step will be taken by the scientists. Until then, science will be very cautious and adopt its objective stance, a stance born of fear arising out of the haunting image of burning stakes and the flames that consumed innumerable rational thinkers and scientists such as Giordano Bruno.

Saiva Agama literature is available now in the Indological society in Pondicherry. Thriumantram, the Tamil scripture contains most of Agamic lore on yoga in an exhaustive and encyclopedic manner. This was translated into English by the noted Indian economist Dr. Natarajan. Now it is published by Sri Ramakrishna Mission and by Marshal Govindan of Kriya Baba Siddha Tradition of Bangalore.

Now in the so called ‘New Age’, this second way of consciousness or the psychological method is adopted and practiced all over the world. This way has been ruling mankind for the past thirty centuries or so. Secular spiritualists such as the Buddha, Jain Mahavir Varthamana,
LaoTse, Confucious, and Thiruvalluvar; the rational philosophers such as Socrates, Plato, Aristotle, Russell, Emerson, and Gandhi; all the psychologists such as Freud and C.G. Jung; all the new age gurus such as Gurdjieff, J. Krishnamurti, Sri Aurobindo, and so on are following and refining it. This is the age of psychological method.

Instead of starting at the apex with God’s breath or word this psychological method starts with the intermediate level of consciousness—thought— and tries to ascend to no mind and to the pure and absolute truth-consciousness. The gradations between the two have been variously calibrated according to the times and gurus. Thiruvalluvar divides it into ten stages. Sri Aurobindo and Ken Wilber of late have been very keen on mapping out the spectrum of consciousness and labeling it in very minute details.

The third way, the way of the body was adopted by the Siddhas of Tamilnadu, the Taoists of China and the alchemists all over the world. It is not that they were not aware of the former two ways of the word and consciousness. They had known the significances as well as the limitations and evils of both the ways. Then why did they choose the third way, a different, more difficult way? Because, first they were evolutionists and considered themselves the instruments, vehicles, carriers and servants of the evolutionary force based on body and organic evolution. Second, they had discovered the secrets of the human body and matter. Human body is a microcosm, a miniature universe. Man can see God only inside the body. And ‘matter shall reveal the spirit’s face’, as Sri Aurobindo, the latter-day evolutionary philosopher said. They wanted not release from nature and its hold but conquest and control over nature like scientists. They wanted a more endurable, more permanent victory. They not only wanted to realize their selves and God, but also wanted to become like God with his five powers of creation, sustenance, destruction, veiling, and grace. They wanted to transform the physical matter, the physical, phenomenal reality of this world into a divine, spiritual reality. They did not want to go to Heaven after death. They wanted to conquer death and live forever in this world of matter but wanted to transform this material world into a spiritual world or Heaven. For, like Sri Aurobindo, they wanted to bring down the supramental consciousness or truth consciousness of God into this world. Sri Ramalinga had very clearly formulated this ideal of ‘greater life of Deathlessness’ and transforming this world into a spiritual Heaven by making all humans attain the level of compassionate consciousness. For only compassion toward all beings can attract the power of God’s grace toward this world and nothing else can do that. No power over other beings could transform a human into a superman as Nietzsche and Hitler wrongly supposed.

1. GLOBALIZATION AND EVOLUTION

Until evolution came on the world scene in 1859, the physical body of science lay like the inert clay-body of Adam on the mud. Then like God, Sir Charles Darwin breathed the spirit and life of evolution into its nostrils and Adam came into life. After that there was no turning back at all. Now we know that the theory of evolution was not an act of infamy against God but through the person of Darwin, it was God who instigated into the minds of humans his true religion, the religion of pure science and pure knowledge, shorn of all dogmas, rituals, the privileged priest-craft and worn-out institutions who came in between Him and His children.

In His eyes, there was no division among His children, no chosen people or the slave races. He belonged and belongs to all, even to animals and plants equally. This fact, he revealed to the world through the advent of the evolutionary theory. When all the religions partitioned mankind it was science, the science of evolution that brought it together into one fold, into one family – even the inorganic and inert nature was not left out. Science voices the true humanism, the real religion. If some scientists sell their souls for thirty silver coins or thirty million dollars to create weapons of destructions, we cannot blame science itself, the loving mother of
mankind, who wants to give her milk of comfort to every son and daughter of hers.

2. BERGSON AND EVOLUTION

Bergson was perhaps the first philosopher of the west to understand the dimensional difference between thought and intuition. He rightly compared life to a running river. Thought is like a map of that river showing us only its landmark static points on its course. By looking at the map one cannot understand what a river is. On the contrary if one is immersed in the river and is taken along the course of it by its drift, then he could understand the full meaning of it by directly experiencing it. This direct experiencing of it, Bergson calls duration. The exact amount of experiences and their full implications cannot be measured or shown by the clock, only heart or intuition by being a part of the experience can know it.

Bergson was right in his argument but only partially right. There are two differences between his point of view and that of Vedanta. First, intuition can be of two centres, of thought as well as pure intelligence. For one true intuition of truth there are millions of false intuitions given by thought. Following these false leads, thousands of lives of scientists have been wasted; all minor poets and minor philosophers have followed these false leads to their graves.

Even with true intuition there is a danger. A lot of energy is consumed by a single flash of intuition and man cannot withstand too many. The human body is too fine a filament of copper not to be fused and go burst against such a torrent of current.

As long as the subject, the ego, the experiencer is there, this defect and danger will be there. Vedanta says, “Become the river Experience without the experiencer”. This is the state of Samadhi and sahaja Samadhi.

Then what happens? You become not only the river but you also go beyond it. You are at the same time the river and the witnessing consciousness as though from above with an aerial view. For you become the absolute consciousness.

The river is a part of cosmos. You become the cosmos. You stay forever in the state of Krishna, the consciousness of Vishwa rupa dharshan. Arjuna got frightened of that state and wanted to come back to his everyday consciousness because, the experiencer, the subject, was not extinguished in him. To attain the level of Krishna is meant by the absolute consciousness. Then there is only the self always witnessing as well as taking part in the functioning of the cosmos.

Reality is a perpetual flow; Bergson understood rightly. Unless you are a participant in it, you can never understand it. This is experiencing of duration. This is also okay. However there is something more which Bergson and all the other western philosophers were not able to understand. The participant at the same time can also be a witnessing consciousness or self beyond reality. For man is both prakriti and atman. Reality is only the prakriti. Upanishad says, there are two birds on the tree. One is always eating the fruits. The other is always witnessing. The first is prakriti. The second is the witnessing consciousness. Both together constitute man.

Life (élan vital of Bergson) is also in the flow changeable, having birth and death. Only spirit is unchanging, eternal. Bergson was right in stating that life is motion in time that can be understood only by intuition. On the other hand spirit is beyond time and intuition. Intuition acts only as a flash, a lightning and then it is gone. Perhaps one can say that the highest level of thought or its purity is intuition. However spirit is beyond intuition. It is a changeless condition. It has nothing to do with factors of change, with instruments of change like body and time, for both are of prakriti. Self is pure consciousness untainted by any changing, decaying factor of prakriti.

Every experience or level of experience can be understood only by its corresponding centre of consciousness. Intuition is only one centre like thought of a divided consciousness. Self
is total consciousness, pervading not only the physical body but also the whole of cosmos, the Brahman-consciousness. This centre in us must be activated. For that to happen, all centres of analysis and fragmentation, like thought, body, and individual sense of ego must go. Then total being with its whole energy can come into operation. Self is total energy, total consciousness. Anything that divides it even by an iota will deter us from attaining the state of advaita, the oneness with creation.

Evolution

When Nataraja Guru told Narayana Guru about the evolutionary theory Guru asked him: What is it that evolves, matter or spirit? At that time there was no answer for that question from the west. Later, in the 1920s two philosophers, Teilhard de Chardin from France and Sri Aurobindo from India have tried to answer it.

With the advent of the thinking man evolution has taken a new turn. It has become spiritual. It has become ‘conscious’. It is no longer in the hands of nature. It is in the hands of individual men. By their own conscious effort they have to evolve themselves. When a certain number of the world’s population or the critical mass reaches a stage, mutation might occur.

Who was right, Darwin or Bergson? Both, I would say. Darwin emphasized the role played by nature. Bergson pointed out the importance of the inner urge or élan vital of beings, the individual effort of the species. Both are true. Both are needed. Nature is the raw material, stone. The evolutionary force is the artist, the sculptor, who creates whatever he desires to create. One thing must not be forgotten. Nature is not only the outside world but also the very body of the being.

The whole of the western culture, including all their greats, have been making a mistake here. This error is the cause of the rift between Darwin and Bergson. This error would never arise in India. What is this error? Body is nature in miniature form. Body is microcosm. Body is world. Body is the outside here. That is why it is called ‘the outermost’ (Purap puram) here.

Western science says nature can be conquered only outside with advanced instruments devised by technology. Yoga says nature is your body-mind machine. Nature is you, a part of you; prakriti is a part of you, your own body. Conquer nature here. It is as good as conquering it outside. It will give the same results. You will have telepathy instead of telephone or television. You will travel to the stars with a refined consciousness like a rishi, instead of in a rocket. For your consciousness is not only the maker of all your gadgets and instruments but also the ultimate instrument, both a microscope and a telescope. It can see atman, the substle of the subtle as well as the cosmos the biggest of the big like Arjuna.

This fact of the omnipotent power of consciousness was fully realized by the Indians like Christ. Therefore, development took place in the inner technology of consciousness, instead of the outer technology of material science.

Nevertheless, this is obviously a more difficult job. Everyone must work very hard for himself. With science and technology, one need not work and can lazily ride on the back of others. One can exploit the efforts of others especially the brain of the scientists and technocrats. A Marconi will give one the pleasure of a radio for a price, an Edison the enjoyment of a movie for a sum. Therefore, if one can make money somehow, by hook or crook, one can barter that for any convenience or comfort of life. Money became the all-powerful weapon of mankind, the literal ruler. Economics and its ally politics occupied the seats of wisdom.

The basic flaw is in the westerner’s mind–his sense of exploitation of others born out of laziness and a desire for comfort. Unless these two asuras–the laziness and craving for comfort without working for it–are eradicated from every single individual of mankind, no reform, economical or political can bring about any good. This is the one Truth not to be evaded or ignored. This tendency in man erected the tradition of ‘hereditary kings’ in all societies having power and comforts without working for it. Today, in our kingless society, it has produced the two deadliest evils - the lottery and the stock market.
Just pay ten rupees and buy a ticket. You can get a million. You can have all the comforts of a king without working. The whole population is corrupted by this mental pollution. The raffle ticket is a modern evil, deadlier than the atom bomb. The atom bomb kills only your body, in an instant. This goes deeper and kills your very effort, will and with it your whole life. This is mass character assassination.

Another poison gas is the stock market, the pinnacle of greed. One Mr.X is the number one richest man of India. He reached that position overnight, through the bullish trend of the stock market. This is just manipulation, meaningless manipulation of some forces. It doesn’t need any hard work, physical or mental, on your part.

`I read a dialogue from a western drama: “what is business? It is OPM and OPW”. What is it? Other people’s money and other people’s work’

Billions of people are labouring arduously just for winning their daily bread. Industrial houses that have been giving jobs for millions of people for centuries are pushed backward. Suddenly overnight you find one man rich beyond anyone’s imagination. They say, he is worth about 27,000 crores of rupees. The government recommends this trend and upholds it with all its laws. This is madness, sheer madness. There is something terribly wrong with our civilization and its education. Greed, cunning, corruption, and manipulation-these are the only virtues extolled by government, press, and the intelligentsia. Is there any hope for man? I doubt very much.

In order to pluck out these two thorns, eternal thorns from the flesh of man, the Indian rishi devised renunciation and tapas-renunciation of comforts and extraordinary effort to counter and destroy sloth. Every renunciate is a scientist literally, a scientist of the inner technology of consciousness, a conqueror of nature in his own body and mind.

**Instinct**

What is an instinct? How does it arise? These questions were not answered by Darwin or Bergson, convincingly. However Indian spirituality gives the right answer. It says; instincts are the invisible laws of nature. Only through these subtle chains, nature rules over the slaves of men. At the same time, if you are wise enough, you can make use of these same instincts for your own developments.

The same instincts are also the channels, the riverbeds flowing with cosmic energy. Every instinct is a river of enormous amounts of energy. Dam it and canalize it upward. You can reach the spiritual domains. When you know how to understand it and master it, every instinct is a boon to you; an unruly bull turned into a Kamadhenu the legendary cow of ‘give-all’. The task is really difficult but not impossible. People such as Buddha, Christ, and Narayana Guru and Vallalar have already done it in their lives.

For example when the sexual energy is sublimated, it opens the faculties of intuition-highly recommended by Bergson as an alternative for thought-insight, inspiration, and revelation.

3. **SRI AUROBINDO AND THE TAMIL TRADITION**

Sri Aurobindo started his life as a yogi and a vedantin well versed in the foundations of Sanskrit tradition. Unfortunately, like everyone, he too was blissfully unaware of the most ancient but fully developed Siddha tradition in Tamil which was in most ways antagonistic to the goals and methods of Sanskrit tradition and in some ways complemented them. That was why when he wrote about, ‘The foundations of Indian Culture’, he wrongly identified it only with the Sanskrit and north Indian tradition. History of India from the advent of Aryans has always been a dialectical conflict between the Sanskrit tradition and the Tamil, Dravidian, Siddha tradition. For example, The Tamil tradition does not accept the three negations of the north Indian traditions of Vedanta, Buddhism, and Jainism, namely, the negation of the body, world, and life.
The Siddhas being basically Alchemists based and started their theories upon matter and fully explored its science in the outer world as well as in the human body. Atomic science was known to them. The evolutionary concept of Darwin that only matter (when purified) is converted into life in the right atmosphere of water, heat and gases was known to them. The right process of such purification was also known to them. This process when completed in the outer world, in the laboratory, was called as Ema Siddhi (the power of converting any form of matter into live, philosophical gold), when completed next in the human body was known as Saagak Kalvi (the science of physical immortality). Sri Aurobindo called these two processes as ‘the transformation of the physical’ and ‘the transformation of the vital’. Even then in his system, the way or process of transformation is given only in yogic and philosophical terminology and methods. However the Siddhas were real scientists, competent in the advanced physical, chemical, biological, and cosmological sciences. They gave the process in scientific details starting from matter, first converting them into gold and diamond, then into physical light and finally into light of consciousness or life and spirit and divine substance.

Sri Aurobindo’s concept of ‘supramental consciousness’ or ‘mind of light’ was known to Thiruvalluvar some two thousand years ago. He had named it as Vaal arivu. ‘Vaal’ in Tamil means light. ‘Arivu’ means knowledge. Swami Ramalinga in the nineteenth century called it, Suddha Siva Turiyathetham. In the Vedas, Sri Aurobindo says, one finds that the Vedic rishis had reached only up to the level of Guru Turiyam. The same thought was expressed in the same words by Swami Ramalinga before Sri Aurobindo.

The aim of Sri Aurobindo’s integral yoga is not individual salvation but the transformation of this material, phenomenal world into a Heavenly, divine world. Again this was uttered by Saint Ramalinga in similar words in Tamil. He called it, Ikathai param aakkuthal (To transform this world into the other or kingdom of God). To make this transformation possible, Sri Aurobindo asserts, we humans must pray and work yogically ‘to bring down the Supramental consciousness into this physical world from above or beyond the universe. The method of the Siddhas differs with his. God or supramental consciousness is already here in the world in plenty. In fact, every human being is born with it. Every human’s being or spirit is the real temple of Chidambaram, inside which the Lord, with his supramental consciousness or truth consciousness, is eternally dancing. To consciously enter into this living temple in one’s own head, through the pathway of the third eye or sacred square inch of immortality in the words of the Chinese Taoists, and see the Lord of divine light and consciousness, was the entire yogic science of the Siddhas and Saivites of Tamilnadu. This yogic education was called, ‘the education of Thiruchitrambalam’ ‘the education of God-knowledge or supramental consciousness’.

The place of the third eye in the human forehead is called Thiruchitramabalam, meaning ‘Eternal Small (as well as chit, the divine power) Temple of God’. This complete system of education of Siva-Vidya that takes place only inside the human head was the unique and ultimate discovery of the Siddhas. In order to explain this doctrine of immortality and eternity they built the Siva temple at Chidambaram more than two thousand years ago. The yogic knowledge was given to the common masses in the understandable form of architecture as well as in puranic stories. ‘The Dance of Siva’ represents the complete yogic and wisdom knowledge of the Tamil Siddhas. It is a scientific formula containing in itself the whole system of the Siddhas rendered in more than five thousand manuscripts, most of them still remaining unprinted, in palm leaves.

The fourth concept of ‘not bifurcating and fragmenting life into two as life and yoga’, which is beautifully explained in all its aspects by Sri Aurobindo in the first chapter of his immortal classic, ‘The synthesis of yoga’ was also known to the Tamils. Sri Aurobindo condemns the Vedantic and Buddhist concept of emphasizing only the other world at the cost of this worldly life.
In the Tamil tradition, the very word ‘I’ (Naan) means four extending into four divisions of man, namely i) Akam, the Innermost self, ii) Akappuram the inner or individual psyche, iii) Puram the outer, the mind in all its four divisions of manas, chittam, buddhi and ahankara and iv) Purapuram, the outermost or the five senses and the body along with the outer world, meaning simply all things of inert matter, made up of five elements.

So man’s life is one lived simultaneously in all the four levels and dimensions. That is the whole, integral life. Swami Ramalinga in his book on ‘ every day regimen’ called Nithya Ozhukkam, gives us four disciplines and prescriptions of behaviour for each level called i) Indriya Ozhukkam, ii) Karana Ozhukkam, iii) Jeeva Ozhukkam, iv) Aanma Ozhukkam. The ‘Indriya Ozhukkam’ pertains to the ordering of behaviour of the body and the five senses or sensory living at the spiritual or divine level. That is why he condemns even shedding tears which act is meant only for expressing the anguish of a bhakta for not seeing the Lord. In ‘Karana Ozhukkam’, he elaborates on the various techniques of disciplining the mind, the most important being admonishing everyone to always keep his attention inside the forehead, in the third eye waiting at the gate of the Lord’s temple for its opening. All the senses should be focused only on this spot. All activities, physical, mental, vital, and spiritual must be done only centered at this spot. One’s consciousness should never leave this place.

‘Jeeva Ozhukkam’ aims mainly to cleanse away the ancient, hereditary stain of karma or aanava malaa or individuality. It admonishes us to love and sympathize with all human beings irrespective of caste, creed, colour, and all divisions in mankind. In short, ‘Love thy neighbour as thyself’. It covers almost all aspects of eradicating the disease of ‘I and Mine’- consciousness. All acts of compassion or jeeva karunya like poor-feeding are stressed emphatically. Not even yoga, meditation, tapas, or austerity is given as much emphasis as acts of compassion to other beings.

‘Aanma Ozhukkam’ is something unique about the Tamil tradition, Sudda Sanmaarga in particular. It goes beyond ‘humanistic tendencies’ of the western humanist tradition as well as most of the world’s religions. It says, ‘Love thy neighbor as thyself. But don’t stop there. Love all beings as thyself, not only humans but also all sentient beings, vegetable, animal etc’. There is one more dimension to it. Love all beings not only as thyself but as the Lord himself. Every being is the temple of the God. Inside every being the Lord is dancing eternally. Therefore when you see and approach any being, approach it with the reverence, worship, and prayer you would normally give to the Lord in a temple, church, or mosque. For the being is the real dwelling house of the Lord, not the structure of brick, mortar, or stone. Moreover life means only the interaction between two live beings, not between man and inert matter. That is a dead and inert relationship. Every moment, have a relationship of love and compassion with any being animal, vegetable, or human. Your body, mind, soul, and psyche should be stripped of all thoughts, feelings, emotions, and actions. All that remains should be compassion for all beings in a reverential and worshipful manner. Thus every being is God. Every moment you are in prayer. Every act is an act of meditation upon and interaction with God himself. What are the consequences of such a doctrine of compassion toward all beings? Killing any human, animal, or tree for any reason whatsoever is prohibited. Eating flesh is totally forbidden. Not only war, but also all sorts of violence like fishing, whaling and the like - are condemned as sin. The first article of Truth or test of it is non-killing.

Onraaga nalladhu kollaamai athan pin saara Poyyaamai nanru
- (Kural)
(The number one value in morality is non-killing. Even truth or non-lying comes second—Kural) says Thiruvalluvar whose spiritual commentary and interpretation was the teaching of Sudda sanmaarga of Ramalinga Vallalar.

Sri Aurobindo was born a poet. A poet by nature cannot remain a renunciate either of Vedanta or Buddhism. His temperament is after beauty that is sensual, intellectual, spiritual, and divine. So by compulsion of his temperament, every poet transcends Vedanta and enters into Neo-Vedanta and starts enjoying the aesthetic
splendour of this world, this life, and this body also. This was the story of the birth of Neo-Vedanta first in Bengal. This new stream of Vedanta had its source in the poetic genius and temperament of Rabindranath Tagore, the world renowned Bengali poet. This new school of Vedanta was further developed by Swami Vivekananda who wanted to mix science with religion and found a universal religion.

Swami Vivekananda was also well versed in the scientific literature of his time. He was constantly updating his knowledge both scientific and spiritual. He also understood the vital fact of his day that without accepting the theory of evolution one cannot get admitted into the scientific community. Without being known as a scientist or at least as a man with a scientific point of view of life, one cannot get recognition in the western world. Moreover he was a master yogi. Yoga is the scientific way of transforming the raw materials of nature into pure artistic, whole products of beauty either of body, mind, or spirit. Science condenses, compresses, and miniaturizes all natural products and processes in the world, say for example, the billion years-long process of trees being transformed first into carbon and finally into diamonds, is being done in the laboratories in a few minutes by artificially applying the same amount of enormous heat and pressure. Similarly yoga compresses and miniaturizes the 400 million year-long past evolution and the unknown future evolution of man into a short span of a man’s lifetime or even in a few years or as Swami Vivekananda emphatically asserts, in six months. He was also in correspondence with the English evolutionary thinker, Herbert Spencer. All these western influences forced him to go beyond academic or pure Vedanta and update it to include scientific theories like evolution into forming Neo-Vedanta.

In my humble opinion, Sri Aurobindo was an extension of Swami Vivekananda and his teachings in all its aspects and more. Sri Aurobindo was a greater personality, more gifted in faculties, training, preparation, and achievements. He was also blessed by God with a longer and more fuller life. His attainments and achievements as a yogi, seer, philosopher, poet, religious thinker and so on were far greater than and superior not only to Swami Vivekananda but also to any man in the nineteenth century, except perhaps Swami Ramalinga. These two were the greatest synthesizers of all knowledge both human and divine. They were not only spiritualists but they had also understood the truth of science as the only way to Truth.

The only snag or limitation in the case of Sri Aurobindo was the fact that he had to labour very hard to discover the laws of the transformation of the physical, the vital, and the psychic into the Divine substance by bringing down the light mind of supramental consciousness. He arrived at his conclusions originally and ingeniously, by his own effort and in his own way and expressed them in noble and beautiful English, philosophically in his ‘Life Divine’ and in practical yogic terminology in his ‘Synthesis of Yoga’, and in his ‘Letters on yoga’. It was unfortunate that he was not able to tap the enormous knowledge of the Siddha tradition fully available as a complete science in Tamil. Perhaps he came to know about the basic and rudimentary principles of it through his Tamil friends such as Subramania Bharathi, V.V. Subramania Iyer, Chidambaranar and so on. He also started learning the Tamil language and translated some of the sacred poems of Nammalvar from Tamil into English. He also mentions later in one place in his vast literature that some of the Vaishnava saints of the Tamil land had attained the level of supramental consciousness.

For an English reader it would be a better plan to first get acquainted with the teachings of Sri Aurobindo in English and later to compliment and complete it with the teachings of the Tamil Siddhas and of Swami Ramalinga in particular; (Some of them are available in English but mostly still in Tamil untranslated into English, which laudable task is being done by a modern day Siddha, Marshall Govindan of Canada.

Not only the Tamil world but also the whole of humanity are indebted to him for making these vital, scientific, spiritual ideas available to the whole world whose impact, I believe, will manifest in future as a third Renaissance of the
world. Most of the questions posed by the so-called pure vedantins as well as scientists such as ‘can matter become life?’ and so on are already answered by Sri Aurobindo, the Divine Master, beautifully and convincingly. The Tamil people should also thank him for rendering their tradition and its major principles into beautiful philosophical and yogic masterpieces in chaste and grand English, and made known to the whole world.

In short, if one wants to know about all the vital knowledge about human evolution and its next mutation and advance, he is advised to go to the writings of Sri Aurobindo and the Mother and then to the teachings of Siddhas and finally to the culminating and crowning achievements of Swami Ramalinga both in his writings as well as in his life-events, his gospel of deed and word.

4. Teilhard de Chardin, Swami Ramalinga, and Human Evolution

Teilhard de Chardin (1881-1955), the French scientist and Christian theologian occupies a unique place among thinkers on human evolution such as Sir Charles Darwin, Wallace, Samuel Butler, Nietzsche, Bernard Shaw, Henri Bergson, Sri Aurobindo, Tholkappiar, and Swami Ramalinga of Tamilnadu. The west may not be aware of the last two names; but as usual, the hidden traditions like the Tamil have also produced some of the intellectual and spiritual giants. By forgetting or ignoring them, it is humankind that stands to lose by way of essential knowledge or experience.

To be precise, Tholkappiar was the first grammarian of the Tamil language who had discovered and announced to the world in his immortal classic Tholkappiam, the law of evolution by sensory organs. The first sense to develop was touch (e.g., plants), the second, the tongue or taste (e.g. mollusks such as conch), the third, the nose or smell (e.g. ants), the fourth, the eye or sight (e.g. insects), the fifth, the ear or hearing (e.g., animals), and the sixth, the mind or the reflective consciousness (e.g. man alone). Without the reflective or self-consciousness, most men still remain animalistic with five senses (maakkal). Exactly when did this turning point in human evolution with the reflective consciousness happen? It was Teilhard who gave the exact time. He says that this ‘frightening power suddenly emerged in a Pliocene primate, to change the whole face of the earth in the course of a million years’. It was Tholkappiar who showed the world the only difference between man and the animal - self-consciousness. Man is called by him “the higher species, ‘Uyar Thinai’, meaning the species whose consciousness keeps on developing and enlarge till it reaches the Absolute consciousness of Godhead. All other beings are called by him as “The lower species, Akrinai” because their consciousness keeps narrowing down.

Man’s consciousness is not bound by his body whereas the consciousness of lower species is bound by their bodies. Man alone is conscious of his own consciousness. This point was well understood and elaborated by Teilhard throughout his book, ‘The Phenomenon of Man’.

The further implication of the discovery shows mankind the direction in which his strength lies, - in the inner consciousness. The culmination of the development of consciousness is ‘love energy’ which alone can lead man to the Omega point or Christ-consciousness. The great Thiruvalluvar equates life energy with love and also declares that the immortality of man is possible only with the development of love. In short, Christ-consciousness was nothing but total compassion.

The nature of life is love, 
The immortality of life is love. 
(Anbin Vazhiathu Uyir nilai)

Spiritual intelligence is born only of love, says Swami Ramalinga.

Intelligence is the light emanating from love 
(Anbenum Uyir Olir arive)

Saint Thiruvalluvar and Swami Ramalinga go further and equate love with God himself, the power that created God, the power that created and sustains the universe.
Only fools say love and Siva are two
Only love becomes Siva, nobody knows this
-Thirumular.

The form of Sivam is love
-Swami Ramalinga.

This, in short, is the summing up of Teilhard’s unique discovery in the theory of evolution – that of bringing into its scientific fold, the role of ‘love energy’ and defining supermanhood as Christ-consciousness unlike Nietsche’s superman of mental power. Both these points he might have taken from the tenets of Christianity or he might have come into contact with the Tamil wisdom either through his reading of Sri Aurobindo’s works on evolution in French or he might have got this information directly during his travels in India between 1928-1938. However, the similarities between the evolutionary philosophy of Teilhard and the ‘spiritual evolution of the Tamil Siddhas particularly Swami Ramalinga of the nineteenth century (1821-1974 the year of transformation of his body into a wisdom-light-body) must be kept in mind.

Cosmogenesis must precede human genesis, says Teilhard. The creation of matter is the background for the evolution of man. The purpose of matter is to give a push to life as well as negative restriction. Life comes out of matter. That was why he called matter ‘pre-life’. Matter itself contains the seed or tendency toward life. That was why Sri Aurobindo declared, ‘Matter shall reveal the face of the spirit’, and the Mother said, ‘salvation is physical’. And these ideas of Cosmogenesis and life-properties of matter were well documented by Tholkappiar and the Siddhas of the Tamil land. Perhaps Sri Aurobindo and the Mother were influenced by them or by Darwin and Henri Bergson’s ‘Matter and Memory’.

The Siddhas, like the Alchemists of the west had known about the secret of matter, about the first matter or universal matter, or universal solvent that could dissolve any object in the world. Again they dreamt of and talked about creating ‘Homunculus’ or artificial human beings in the test tube from matter. From matter to life to mind to spirit to divinity – the formula of evolution was well known to them and it is amply documented in their innumerable books. The westerner could sample their knowledge by reading a few pages from ‘Poets of Power’ by Mr. Kamil Zvelabil, the Tamil scholar from Czechoslovakia.

For them physics of matter entered into biology of life, then into thought of metaphysics and finally into religion of spirit, there is no division in knowledge. And this total knowledge is available in the human body – from matter to God. Here is what Claude Sumner says of Teilhard:

Already he was conceiving a generalized physics, which would not be metaphysics, and which, without rejecting the transcendental principles of classical metaphysics, would satisfy the craving for totality which, underneath all the compartmentalizing and all the difference in techniques, is the hidden impulse of the scientific spirit. “I should be happy to see you do what I am trying to do, that is penetrate still further into spiritual and human questions by the use of the methods of science, substituting for the metaphysics of which we are dying an ultraphysics (the real phusike of the Greeks I imagine, where matter and spirit would be embraced in one single coherent and homogeneous explanation of the world.”

[pp 192. volume II “The Philosophy of Man”]
Outline of his philosophy: integral evolution. “Teilhard’s great discovery was the recognition of a cosmic focus in evolution, with all the consequences implied in the notion of cosmic convergence; the law of complexity-consciousness; the confluence of human branches, the existence at the summit of noogenesis of an Omega point, the rebound of evolution through the energy released by the conjunction of cosmic and Christic. These conclusions are derived from Teilhard’s attempt to build a total science of the planet Earth, or, in the terms of Julian Huxley, from his essential achievement of linking science and religion across the bridge of evolution.”

Teilhard’s endeavour was to sketch a unified science of the globe. Whereas physics is ordinarily accounted one thing, and biology another, Teilhard was struggling to create a generalized physics, one which would embrace...
such forces as are found in life-consciousness, spontaneity, even improbability. For he saw life as part of a universal process, terrestrial life being a function of the sidereal evolution of the globe (a function in its turn of total cosmic evolution). It is true that one of the branches of biology is called anthropology; but this latter, as Teilhard knew it, was the study of the flesh and bones of man, excluding, as not relevant to positive science, man’s incredible power to think, so that man, precisely in his most human aspect, remains a kind of embarrassing leftover. Teilhard, in contrast, envisaged a generalized biology, insisting on the totality of human phenomena as an integral part of nature, of Earth, and of cosmic evolution. Thus Teilhard not only created a generalized biology, in which the noosphere, the thinking envelope of the earth, is the natural crowning of the biosphere, but also integrated such a biology with a generalized physics, in which the biosphere, as the legitimate issue of the hydrosphere, is the normal consequence (given favourable conditions) of cosmic evolution.

The consequences of this realization of the wealth of the cosmos as concentrated in the single phenomenon of man are tremendous. In the first place, matter – “Sacred Matter” – is conceived as the medium of spiritualization; spirit is born in the heart of matter, and as a function of matter”. [Op. cit., pp.196 – 197]

Teilhard’s phenomenology is total. He sees man as a total; comprising of nature, beings and God. According to the Siddhas, man is four in one; nature, life, spirit and God. Their division of man is four fold:

i) (Aham) inner = spirit and God
ii) (Ahappuram) inner outer = soul
iii) (Puram) outer = mind
iv) (Purappuram) outer outer = five senses and the world.

The inseparable character of man with the world is emphasized by them. Whatever happens in the outer world, pollution and the likes, is bound to reflect in the body-mind machine of man and vice versa. Thus ecology is not a separate something belonging to outside nature as the westerner thinks. Man is not the boss to lord over or rule over nature.

He is nature incarnate. His body and mind are built up by materials from nature. Ecology as far as the ancient Tamils were concerned was not physical but spiritual. That was why Tholkappiar when he designed his psychology of man’s mind he called it ‘the inner landscape’ reflecting five types of land.

The Tamil word Thinai means ‘classification’. The world is classified as i) lower nature (Akrinai) comprising of all nature, mineral, vegetable and animal and ii) higher nature of man endowed with self-consciousness (Uyarthinai).

The physical land as well as the inner space of mind is classified into five lands reflecting five types of moods:

i) Mountains - kurinchi
ii) Forest - mullai
iii) Farmland - marudam
iv) Seashore - neithal
v) Desert - palai

The poets were asked to sing their songs according to this classification. A mood of depression can have only a desert as the right background. Ecology was for them poetic and spiritual. The ancient Tamil community had developed their sensitivity to a highly advanced stage. This material world itself had been transformed into a world of spiritual experience. The whole Sangam literature is an evidence for the fact. How they declined to the present pitiable material condition of lethargy and inertia is a million dollar question before sociologists and anthropologists.

Teilhard had somehow captured their vision of life’s totality and man as a total phenomenon.

To quote from the same book:

“Phenomenology – In the most general and the deepest sense of the term, his philosophy is a phenomenology. The word itself is used only in The Phenomenon of man, as a synonym of generalized physics. Referring to the quarrel between materialists and the upholders of
a spiritual interpretation, he writes: “I am convinced that the two points of view require to be brought into union, and that they soon will unite in a kind of phenomenology or generalized physics in which the internal aspect of things as well as the external aspect of the world will be taken into account.

The phenomenology of Hegel had attempted to constitute a total logic of reality, a rational dialectical development of history and of the categories of spirit.

In agreement with Hegel on the inseparable character of man and the world, it is on several points in opposition to him.

Like Husserl and Merleau-Ponty and against the abstract separation of materialism and spiritualism, Teilhard renounces the dualism of matter – spirit, body-soul. But he objects to their type of phenomenology because it does not include conscience on the objective reality of the universal movement of reality”. [pp 193]

**Integral evolution**

The science Teilhard has in mind will present man in a fully integrated way.

First integration: within man himself. The radical dualism of matter and spirit, of body and soul, dissolved before his eyes, like fog before rising sun. Matter and spirit seemed no longer two things, the latter reducible to the former, but two states, two aspects of one and the same cosmic ‘stuff.’ Spirit, which slowly emerges from matter, takes precedence over the physical and the chemical, and it is in spirit, in the highly complex, that all substantiality all ‘consistence’ resides, so that we must not ‘look backward, to matter’ but ‘forward, to spirit. [pp 200]

How is a spiritual dimension born in man? Listen to Teilhard, “it is in spirit, in the highly complex, that all ‘substantiality’, all ‘consistence’ resides.”

Substantiality, consistence – these two words are the key words in the transformation process – from matter to life, from life to mind, from mind to spirit. Density is the way. Carbon of the body or mind or life must be turned into ‘diamond’ under enormous artificial and yogic pressure and heat generated by penance and acts of love and compassion. Consciousness solidifies, becomes dense and a ‘magnetic centre’ and objective consciousness of man number 7 – in the words of Gurdjieff - are born. Love is the magnet that draws towards it all consciousness and gets larger and denser, and finally with compassion arrives at Christ consciousness or Omega point. Thought-energy or noosphere is transformed into spiritual energy or Omega point. Saint Thirumoolar saw this process and declared it to the world in the following verse:

If the body goes, life goes.
One cannot get solidified consciousness of enlightenment
I knew the secret of longevity
I lived long by developing my spirit (love energy),

-Thirumoolar

Let us continue with the summing up by Claude Sumner of Teilhard’s philosophy.

Second Integration - Teilhard had a strong sense of Earth, a sense which although congenital, was developed by his experience as a research scholar working with international scientific teams and societies. His idea of human convergence, his hope that mankind would find through socialization, the self-realization which it seeks, increased his distrust of the “litterateurs.” By “litterateurs” he meant those who see man as a kingdom within a kingdom, and are blind to his roots in the cosmos and to the fact the socialization is by nature biological since its roots go back to animal socialization. “For a long time, like everybody else, I nearly choked in the old habit of considering Man in Nature as an anomaly. […] But now that my eyes are open […], now can I say that, in the justified awareness of being one with the whole world, I have found myself anew, and that I breathe at ease.”

As far back as 1926, he contemplated a kind of ‘Book of Earth, wherein he says:

“I should let myself speak not as a Frenchman’ or as belonging to any separate category, but as Man, or simply as ‘Planetarian’ I should
undertake to express the confidence, the ambitions, the fruition, and the disappointments too, the insecurities, and the feeling of dizziness, of one who has realized what destiny awaits the Earth (mankind) as one complete whole.

I should not be concerned to reach agreement with any of the accepted currents of thought, only with expressing what I myself experience; I should try to communicate my faith in human endeavour and in human unity, and my impatience with all the petty barriers that divide and isolate minds whose true future lies in coming together; I should like, too, to picture the frustration we feel at finding ourselves imprisoned on one little sphere which will soon have nothing more to offer us, and our desolation when we realize that we are, all of us, equally, alone in starry space.” [pp 200 -201]

‘Socialization is the way of salvation’, says Teilhard, echoing Christ’s, ‘Faith without works (service) is useless’, and ‘Love thy neighbor as thyself’ and ‘Love thy enemy’.

‘Wisdom is the key to the house of moksha (freedom),’ says an ancient Indian proverb. This, unfortunately made people renounce society and go to lonely mountain spots to do penance and attain gnana or wisdom. Society was ditched by these ‘greats’. Teilhard, the Christian and Saint Ramalinga, the compassionate do not agree. The saint declares:

Compassion is the key to the house of freedom. Integration, not separation is the way. More and more of expansion of consciousness is the way of Zen and yoga, leading finally to ‘cosmic consciousnesses of Viswarupa of Krishna.’

Third Integration: with the Christic. – In a letter of October 8, 1947 to G. Barbour, he writes: “I devoted myself more and more to the study of what I am calling The Phenomenon of man, i.e. the study of “humanization” in its present phase, something which naturally leads me to search deeper for the relationship and necessary connection between ‘Christianization’ and ‘humanization.”

How was this connection and integration achieved? The notion of the Universal Christ achieves the synthesis between the cosmic and the Christic, and so, by a stroke of genius, what might have been pantheist becomes a pan-Christianism that preserves human personality while drawing all to converge upon a Universal “Person”-Christ-Omega. This synthesis between the “God above” (the classical transcendent God) and the “God of the future” (the immanent God whose face has been revealed in evolution) is not simply a synthesis on paper. It became clear to him by studying evolution as a phenomenologist, and in particular by disclosing the Christic function of the universe. Thus the Human is the necessary unit between the cosmic and the Christic, for the noosphere is an essential stage between the biosphere and the ultra-human. And so cosmogenesis, proceeding through anthropogenesis, culminates in a Christogenesis.”

The first integration takes place in man. Divisions in the mind and body go. C.G. Jung’s ‘individuation process’ stops here. Swami Ramalinga calls this ‘Discipline of senses and mind’.

The second integration takes place between man and humanity. Religions speak about this ‘brotherhood of man’. Even agnostics like Marx accept this level. Swami Ramalinga calls this level of discipline as ‘the discipline of the individual life force of Jiva’. Treat all men irrespective of caste or creed, race or religion as yourself.

The third integration is the most difficult. It is the integration of man with all beings as well as all matter in cosmos. This is the ultimate stage in the evolution of compassion. When Buddha offered to sacrifice his body in order to save a lamb, when Christ died on the cross for the sins of humanity, when Swami Ramalinga wept at the breakdown of a piece of mud clot under his foot, they were demonstrating this. To see all beings and even matter as your spirit this is the final integration.

**Human Energetics**

At a time when science was already progressing towards a synthesis of the laws of matter and of life, Teilhard was going still further. He envisaged a unification of the laws of physical chemistry
with the laws of physical psychology; as a part of the latter he was elaborating a human energetics; and spiritualized energy seemed to him the flowering of cosmic energy. This human energetics is one of the most original points in Teilhard’s thought and gives further testimony to his inclination for synthesis – synthesis of matter, life, and reflective intelligence, and synthesis (leading to a panenergetics) of physical energy and psychic energy.

The discovery of the noosphere as the last of the scientific series (barysphere, pyrosphere, lithosphere, hydrosphere, biosphere) to which he was to add the Christosphere – was a step towards the integration of man with the cosmos, entailing as well a cosmic view of man’s situation.

The revolution introduced by Teilhard into the thought of his day through the definitive substitution of cosmogenesis for the notion of a static cosmos, may therefore be outlined in two successive and complementary syntheses: first, the noosphere as synthesis of the cosmic and the human; second, the Christosphere as synthesis of the cosmological and the Christological. pp65”

Human energetics is the new branch of science that can transform man’s body and mind into those of a spiritual Christ. Gurdjieff and Ouspensky talk of an elaborate system of hydrogens and how to produce and store them in the human body. Perhaps they got the system from Madam Blavatsky’s ‘The Secret Doctrine’. She might have got it from the Indian rishi who wrote Taitriya Upanishad or from a Siddha.

Swami Ramalinga was an adept in this science. He says; “There are four things which lead man to death: Food, sex, sleep and fear”. All these four must be gradually eliminated. Alternative sources of energy like inner breathing, transforming and sublimating sexual energy into ambrosia and love, bhakthi, and compassion must be developed. His very life was an example of what could be accomplished with the science of bioenergetics about which Teilhard touched only the lid.

5. MIND AND NO-MIND

Mind is represented by the westerner’s psyche. The typical example was Socrates, Man-Thinking, as Emerson used to say. The poet, the scholar, the scientist, the technocrat - all are only variations of the thinking man. The basic unit of mind is image. And its various denominations are the sign, symbol, word, sound, thought, ambition, imagination, intuition, and so on. The thinking man is a stage in evolution. This stage has to be consciously transcended. This learning to think is essential before remaining thoughtless. Man must first learn to think through any subject and correctly. This habit is fully represented by a scientist and technologist. It must precede before learning yoga, the art of stopping thinking like an Indian. In this aspect the westerner is going on the right path perhaps and the Indian, by avoiding thinking totally, is mistaken. The root cause of all the miseries of the Indians is that they don’t know how to think properly. This is unfortunately not taught in the schools or colleges. That is why the average Indian relies upon any cheap, selfish politician who promises to think for the public. One fact is forgotten in India that democracy needs two qualities for its survival, tolerance and individual, discriminative thinking. Only the former is kept to some extent in India, but cannot go on for long. The cause of ills occurring from politicians, bureaucrats, goondas, robbers, and barons of industry is this neglect of thinking on the part of the voting public. This was not so in ancient India when philosophical systems flourished everywhere, and philosophical debate and discussion in the market place was an everyday, common sight. This fact is ignored by modern Indian mystics and seers. They want their illiterate public to leap into mystical states without going through the right channels. All the textbooks of Vedanta advocate argumentative thinking as the initial way for the student before going to the final stage of experiencing non-dual silence. Sankara’s books are ample proof of this fact.

Self-consciousness is an essential stage in the evolution of consciousness. From herd-instinct, through self-consciousness to cosmic-consciousness, from man to a Buddha–this is the right form of conscious evolution. A Buddhist
or a Vedantin must be a scientist first and the scientist must learn silence. Only then will the world have complete men and be free from the dangers of fragmented minds.

In the western intellectual tradition, this process can be seen in the lives and literatures of Jung, Goethe, Dante, and Homer. Jung and Goethe represent fully the second stage of self-conscious humans. The first, the animal stage, is, unfortunately represented by the common consumer of the west. This reversing of the natural, original evolutionary process is the dangerous aspect of consumerism. It is a threat to man’s survival. If this consumerism continues and succeeds all over the world and man turned into an animal again he shall be left behind by the Elan Vital as it has done in the past with Dinosaurs and other innumerable species. It is the foremost duty of the leaders of the western intellectual tradition to warn the public and stop them from the second ‘Fall’ of man. With this second fall, perhaps there would be no redeemer. The species could be extinguished once for all from the face of the earth.

The IT revolution and computer education are the right signals given by the evolutionary process. They are making even people from the rural areas of India to think. For the first time, man is becoming man, a self-conscious animal in the process of thinking. Learning mathematics is the right way to become a thinker - an objective, scientific thinker free from prejudices and idiosyncrasies. When more than 50 percent of the world population achieve computer literacy, mankind will enter into its next phase of evolution, that is, the spiritual phase. Not before. A Buddha, a Christ, a Sankara, and a Thiruvalluvar - these few individuals are not the whole of mankind however great and illumined they were. All the cells in the body go to make a human body. The loss of one cell is also the loss of the body. Which cell in the body is me? Every cell. Thus every cell is important and must become fully conscious, fully alive to make the body totally awake. The meditative technique of vipassana discovered by Buddha teaches only this wisdom. The east must learn the art of thinking and computer literacy from the west, not its base consumerism. The west must learn the yoga of silence from the east. Only then the human species has a chance for survival.

In 1924 Jung traveled to America. There he met Ochwiay Biano (Mountain Lake), the chief of Taos Pueblo Indians. He revealed a truth about the white man’s psyche to Jung and Jung agreed with him. Jung writes: He struck a vulnerable spot and unveiled a truth to which I was blind. “See”, Ochwiay Biano said, “How cruel the whites look. Their lips are thin, their noses sharp, their faces furrowed and distorted by folds. Their eyes have a staring expression; they are always seeking something. What are they seeking? The whites always want something; they are always uneasy and restless. We do not know what they want. We do not understand them. We think that they are mad. They say they think with their heads not with their hearts as we do. (Head - thinking is an act of self-consciousness, a fragmented consciousness and heart thinking here is nothing but herd instinct of animals, man - animal one can say not compassion of a Buddha.)

Jung reflects: I fell into a long meditation. For the first time in my life, so it seemed to me, someone had drawn for me a picture of the real white man”.

Here started the mid-life crisis of Jung and he discovered the remedy in his own brand of yoga, ‘the process of individuation’. Every white man must follow the footsteps of this sage of Switzerland, not the voice of the advertising media which will take him and his culture to the grave and not to any real substance or immortality.

Even this sage was mistaken in one aspect. He said that it was dangerous for a white man to learn yoga from the east. Perhaps it was mere professional jealousy. Millions of white people have learnt yoga and have proved him wrong. His predecessor Goethe was right when he said:

*East and West*

*Can no longer be kept apart*

*For the human species is one.*

Goethe’s creation of Faust was the exact portrayal of modern man of the west. Goethe, the
true poet was the right voice of the evolutionary force. In 1826, he writes about Faust:

He is a man who feels himself impatient and ill at ease in the limitations of earthly existence, regarding even the possession of the highest wisdom, the enjoyment of the best that life can offer, as incapable of satisfying his aspirations in the least, so that he comes back from any experience he essays unhappy than before.

This ‘monster without aim or peace’ he calls himself in the Urfaust. Faust and Goethe long for the fullest experience of life, even though he is convinced that nothing will satisfy him.

Now, contrast this ‘longing for the fullest experience of life on this earth’ with a Buddha’s, a Sankara’s, a Christ’s, a Vallalar’s longing for total renunciation of this life and entry into the other world.

Faust and Goethe will feel satisfied only with this spiritual culture of the east, not with his professed self-culture of the physical, of the artistic, the intellectual, and the emotional centre. For total integrity one more centre of consciousness has to be tapped and experienced: the spirit.

The level of consciousness of a Faust or the modern man of the west is well illustrated with a parable in Vedanta. A dog bites into a bone. The blood oozes. It sucks the blood and enjoys the taste. But the truth is there is no blood in the food, in the bone. The bone pierced the upper roof of its mouth and blood comes out of the wound. The dog is sucking and tasting only its own blood, mistaking it to coming from the food. No, the taste comes from within, from the spirit. Bone or food or the external object is only a switch, an instrument that brings on the light of the taste. When all the taste, the bliss, is inside, in one’s own spirit, one’s own consciousness, why rely, unnecessarily on the outside world? asks Vedanta.

Again this exclusiveness on the experience of the spiritual, at the cost of the physical is one sided. The right answer perhaps was provided by Homer’s Ulysses. The tradition was followed later by Virgil’s Aeneus and Dante in his Divine Comedy. It is to learn and master the secrets of both the physical world and the spiritual world and enjoy both from this station, the earth. Ulysses learns to enter into Hades and comes back, Aeneus does the same. Ulysses is not deceived by the worlds and wants only one thing, to go back to his wife Penelope and to his homeland. Dante went one step further. In his reverie or meditation he travels like Ulysses and Aeneus not only into hell, but he also goes to purgatory and the very Heaven, the spiritual world where God lives and comes back to this world. Now the development of consciousness is almost complete. I say almost because he has not mastered ‘death’ and conquered nature - both physical and spiritual. This was done and the cycle completed in the Tamil Siddhas, particularly in the life of Saint Ramalinga (1823- ) of Vadalur in Tamilnadu. A Siddha is one who sees the spiritual world from his seat here on earth.

**Siddhar sivayogam ingeye tharisithor**

Saint – Thirumoolar

Saint Ramalinga consciously converted his body of flesh into a body of wisdom-light, which he claims, can never be destroyed. With this body of spiritual light given to him by God he could travel in an instant to all the galaxies. The Siddha becomes a complete astronaut capable of traveling in both physical and spiritual worlds like God. His space ship is his own immortal, fully conscious, spiritual body of light. The first man of light body was Saint Ramalinga of Tamilnadu, the pioneer of the next phase in human evolution.

The scientific process is detailed step by step in his elaborate works. His message was: The conquest of physical death and the life of immortality for everybody.

The right model for the west to follow now is the middle path of the ancient Tamil tradition, particularly, the way of Thiruvalluvar, a thoroughly practical saint. He says emphatically, “For one who has no money, this world is not. Therefore make money first. Make money out of efficiency and also ethics. Money is made out of creating ideas (iyattral) a very modern concept.

He writes about 780 couplets on living in this world and 250 couplets on sexual life, a total of 1030 out of 1330 couplets.
6. **CQ - CONSCIOUSNESS QUOTIENT OF A PERSON**

IQ (Intelligence Quotient) and EQ (Emotional Quotient) are only half-measures. The real measure of a man or a people or a nation is the CQ (Consciousness Quotient). CQ is the numerical point or degree of awakening of a man or people.

Total awakening of pure consciousness is the absolute consciousness as manifested in a Buddha or Christ or a Saint Ramalinga. Pragnanam Brahmam. Lesser degrees of awakening of consciousness are manifested in great poets, scholars, scientists, and all creative people. The common man or woman is only partially awake. He or she does not awake fully in life ever. As the Koran says, man is born in sleep, lives in sleep, and dies in sleep. Our wakeful state is only partial sleep. Total and permanent conquest of this inertia, this spiritual sloth, accidie, laziness, and perennial sleep is called awakening or enlightenment. Even a great scientist like Einstein wakes up perhaps for a few moments and receives a flash of intuition about the Theory of Relativity and falls back into normal sleep once again.

Man is by nature a somnambulist; all of us are, to some extent sleep-walkers. Creativity is a peep into the outside, real, sleepless reality for some time. Thus, the more there are the creative people in a society, there is renaissance, renewal of life, upsurge, prosperity, and success. All problems are seen in new perspectives and solved in new ways. Nationwide movements are indications of such mass upheavals in consciousness. War is the natural but negative mechanism of this phenomenon. Cultural renaissance born out of cross-pollination of minds and ideas is the greatest thing that could happen to a society. It is something like falling in love in the life of a man or woman. Both are invigorated. Life becomes meaningful once again. Every sight, smell, and sense is new. Life is joy once again. The only snag is one of the two could become the culprit and want to exploit the other for material purposes. Then the whole experience for both could turn into a hell. Everything newly gained will be lost once again. Scientists say that normal man uses only 3 percent of his brain and a creative man may use 5 percent. What about the remaining 95 percent of the unused brainpower? How to bring out this slumbering potential? No Human Potential Movement has given the right answer so far.

Before the answer must come the right analysis. The right analysis is the right picture of consciousness.

A creative life was rightly defined by Emerson as ‘soul in action’. The Hasidic Masters defined it as “souls on fire”. Both mean the same thing. But now the soul is asleep in the normal condition of man. Only his body is in action. Only his thought or emotion is in action. Both thought and emotion are parts of mind, the lower, material level of consciousness. Therefore it is useless to talk about or learn only IQ and EQ. Awaken the sleeping soul, that is, the sleeping giant within. When he wakes up, unlimited power is unleashed. Man becomes a God in power. Just to reach the inner cave beyond mind where this giant sleeps for ages needs a lot of concentration and energy. A normal individual has no such energy or training. However in a mass upheaval initiated by an awakened Master such as Christ, Gandhi, a Vallalar or a group of creative people, he gets a glimpse of it by joining them and working with them. Only in such movements, the C.Q. of a people goes up. Something concrete could be accomplished only then. Cultural renaissance is such a creative period. Now we are witnessing such a world renaissance for the first time, some people say. No, it is only a fiction created by the media, say the opponents of globalization.

Both groups offer convincing evidences. But gaining in the degree of consciousness, the increase in the CQ of a movement is usually translated into its material and financial equivalents and stolen by a small class of cunning, scheming exploiters. The tremendous energy unleashed by the Gandhian Movement was absorbed by the capitalists of India after independence. The masses never tasted the fruits of their labors. The same result was witnessed after the French Revolution. Not the whole society but a small enclave is the beneficiary of this rise in CQ. Will history repeat itself once again and only the cunning privileged classes
will become richer or will the whole of mankind get the benefits of globalization? This is the crux of the problem. Will man ever learn the lesson of history? In the fairy tale, the hero, innocent and valiant will be forced to undergo all sorts of risks, risking even his life, to go to a far-off region and seek the Golden Fleece. Once the prize is got, the evil magician will capture it by his designs and schemes. This is what has happened all through history. Justice has never been restored in real life as in the fairy tale. Even now justice remains only a faulty tale as far as the common man of the world is concerned. Let us hope for the best, this time.

Can CQ be measured as in the case of IQ? Yes. Roughly a unit of thinking is worth about 30,000 units of physical labor. A unit of emotion is worth about 30,000 units of thinking. A unit of intuition is worth about 30,000 units of emotion. A unit of insight, the operation of the whole consciousness is worth the whole world. A Buddha or a Vallalar is born then. Mankind is shown the next step in its evolution.

This psychological fact of hierarchy of CQ was known in the ancient past in India and exploited fully in the system of the caste by the past masters. A man’s swadharma or level of CQ can be discerned from his temperament. A man with low CQ naturally opts for physical labor. But by accident or by the company of a great man he might want to break out of his shell and try to develop his CQ. This freedom must be given to him by the society. When this free atmosphere is not there, the system becomes a closed one: Kant in his essay on ‘What is enlightenment?’ stresses only this point. By subjugating a man to physical labor for life you deny him the opportunity to develop his CQ. He is doomed forever. Spirituality is only a dream in a fiction for him, not a real thing. How many millions of lives and their potentialities were lost in the name of tradition? The English man was a godsend indeed with his English education and science and technology, the true liberator from the prison house of caste system. When the Vedas were denied to the masses, the Bible and the Koran came to their aid.

The purpose of history is to make available for the last man the word of God, in one form or another. If the Hindu Vedas cannot reach him, God will see to it that the Christian Bible or the Islamic Koran reaches him. The means may even be invasion. Invasion is only the outer shell, the mask of God. The truth behind the invasion is the spreading of God’s word to every human being. It is a natural phenomenon like the cyclone. Where the vacuum is created the cyclone is bound to follow. This is the real interpretation of history. Real scientific knowledge is God’s word. Real science is the modern religion of God.

Now even if we consider globalization as a form of the westerner’s invasion upon the East, let us find out the inner meaning of it. What is the word of God here? What does He intend us to learn? It may be the latest scientific and technological knowledge and the global wisdom offered by the Internet for the last citizen of the world in a remote village. The access opened to him for the first time in world history to all the inherited knowledge of mankind, knowledge accumulated by every culture, and race of all periods. This is the real Aladdin’s lamp by rubbing which the genie of technology might offer him the long dreamt for but ever denied freedom and knowledge and comfort. Globalization is a real boon from God or a curse from the wizards of western capitalism. At present, the common man or woman of the east is not able to judge.

7. Discovery as a way of life

Only an inventor or a discoverer is a man, in the true sense of the word. He alone has fully blossomed. Other people are only vegetating, mere consumers, and parasites upon the tree of the world. One man invents television, millions enjoy its benefits. One man discovers a sea route to India and America and millions enjoy the benefits.

Billions of people have lived on this earth, but only a few thousand of such inventors and discoverers were the real contributors to man’s culture and civilization. All the other lives were a waste, an enormous, meaningless waste. The trees have not borne fruits or flowers. Not that
they are to blame but our educational systems and political systems are definitely to blame. They don’t create an agreeable atmosphere in which every human tree could blossom forth fully and produce fruits.

To increase the number of discoverers and inventors must be the aim of educational systems. To provide the right ambience for young minds to grow into scientists must be the aim of governments. To honor such inventors and discoverers with money, fame, and positions must be the highest value of a society. The society must also see to it that these inventors do their work only in fields that benefit mankind and not in those that could destroy it.

Why very few people opt for careers in discovery? First, it is an art of concentrated thinking on a single object for a prolonged period of time, which may or may not give the desired result. Our educational systems are not teaching the students the art of thinking correctly. This course on thinking must be made the basic requirement in any curriculum.

Second, the act of bread winning takes away most of the energy – physical, mental, and emotional – required for the act of discovery. An act of discovery can be compared with an act of weight lifting. To create a record in weight lifting and become a world champion is the right analogy. Since the art of thinking or problem solving is intangible and invisible it becomes all the more difficult to understand. But it is exactly something like lifting, say 200 kilograms. In order to accumulate so much of energy in mind, one has to concentrate it only on thinking. Dissipating his energy in physical activity or bread winning will not allow a man to collect or accumulate his mental energy for the task. The governments of the world should see to it that at least for the first twenty-five years of life, a man or woman gets a full and complete education, the best in the world and then provides them an atmosphere where they have no work or worry except to concentrate on their chosen theme of discovery. To allow only a few students for higher education and subsequently to doctoral studies is like prohibiting most of the trees from blossoming or from giving fruits. Give everyone an equal opportunity for discovering things or ideas.

What about the cost? One may ask. This is not cost but investment, the best form of investment in the world that would repay the society a hundred fold. Dr. Amartya Sen’s books will prove me right with all the evidence one needs to believe in it. Sheer numbers employed in discovery will provide a qualitative change in the science of discovery.

Everybody has got a brain, physically the equivalent of one inside the skull of an Einstein or Newton. The IQ theory is all nonsense that has not paid any dividends. If a common man uses 3 percent of his brain, an Einstein uses only 2 percent more. To teach the common man how to use more of his brain is the job. The public is not to blame. If an animal or bird can be taught to do complicated things in a circus, why not man be taught to think creatively? Any man or woman could be taught, except the born idiots. To be fair, to be really democratic, not only in theory, but also in reality, everybody must be given a chance. If someone doesn’t make use of his or her opportunity, then it is not the responsibility of all governments. But providing an opportunity to everyone to become a scientist or inventor is the responsibility of all governments. Our educational and budgetary systems must be modified to suit this ideal and for carrying it out. Some people are early bloomers and some people are late bloomers. One cannot decide too early in one’s life. For example, Nirad C. Chaudhury was 54 when he got his first book published. By the age of 54, Shakespeare had already published all his dramas and poetry and had died. So not to judge too early is the moral we have to keep in mind.

8. THEORY OF TOP GEAR OR THE HUMAN POTENTIAL MOVEMENT

Half a century ago, Oswald Spangler wrote his monumental ‘Decline of the West’. Later Arnold Toynbee published ‘A study of History’, a great work both in volume, breadth, and
depth. Berdayev, Sorokin and other historians of civilizations followed suit. Though they differed in the analysis of the western civilization, almost all of them were unanimous in voicing the decline of the west. They attributed as the major cause of the decline, of any culture or civilization only one thing - the loss of creativity in its people.

By augmenting the forces of creativity the life of a civilization can sustain its life and extend its longevity. This is the main reason for the survival of Indian civilization. Right from the Pre-Vedic times, the Indian had identified his destiny and mission in life-to offer to the world the ideal of spirituality as the topmost priority in man’s life. The Indian psyche, never known for its individualistic character sacrificed its other dimensions for the development of the science of Atma Vidhya and Brahma Vidhya. The unique characteristic was the total development of this spiritual science in all its steps—from the first step of Idol-worship to the ultimate step of merging with Brahman or Nirvana. All the intermediary steps could be seen in the literatures of yoga, Tantra, Upasana, Agamas, temple worship, and Yagna. In fact, the Agamas gave a four-step formula to spiritual attainment.

i) Chariya (service) ii) Kriya (rituals and worship) iii) Yoga (Physical and mental exercises), and iv) Gnana (Understanding of and realizing of spiritual truths.)

Every tree by instinct knows its purpose, and destiny in life – why it was born on earth. It finds its joy and pleasure only in fulfilling that destiny. Even a tamarind tree knows its genus. It finds its joy in bringing out tamarind fruits. It does not want to produce apples. There may be difference of values in the human imagination but no such difference exists in nature. The tamarind tree and the apple tree are equally joyous in producing their respective creative works. And the tree is supposed to be endowed with only one sense.

Unfortunately, man with his six senses, does not know by instinct what his purpose in life is or why he is born on earth. He has to find it out for himself from the outside world. He needs somebody such as the Buddha, Christ, or a book like the Bible to tell him his mission in life. The Bible says that he is in fact the Tree of Light.

It says God has given him free will instead of the unconscious instinct and he must learn to use it properly with discrimination. There is only one tree in him, the Tree of Light or Life. But, he may by his perverted sense see the shadow of this tree of being which is called the tree of knowledge and identify himself as that tree producing only shadows, never touching the real reality of his being. Shadow, the counterfeit, the copy is mistaken for the original. Matter and the apparent physical world are the shadows. All knowledge born of sciences, arts, humanities is only superficial shadow fruit by eating which man’s real hunger of being cannot be pacified.

The Upanishad says there are two birds in the tree of man. One is mind. It wants to enjoy the physical world of dreams. Its enjoyment or suffering is nothing but the enjoyment and suffering in a dream, only more illusory. The other bird is the being. It merely watches the play or the dream. It doesn’t want to participate. By participating it might lose its identity of the absolute character and identify itself with the changing roles offered by the manager of the troupe, that is the conditioning of the society.

The Koran says, Man is born in sleep, lives in sleep and dies in sleep. Even wakefulness of man is only partial sleep. Man must first understand this fact and then try to wake up by constantly remembering his true nature of being. George Ianovich Gurdjieff, the Russian mage made this war against sleep his central teaching. He says he got this message from both Buddhism and Sufism. For this reason the Buddha was called, ‘The Awakened One’. The permanently awakened one, never to fall back into sleep. Sleep was eradicated from his consciousness once and for all. Even during sleep he retained his consciousness. The consciousness of such an enlightened one becomes like one unbroken waterfall of oil (Thaila Tharai) through ages and aeons, through eternity. There is no sleep or death for this consciousness. There is no time, place, or limitations for it. It is, ‘I am that I am’—it reaches that level of Godhead.
This concept of sleep, we are able to understand and follow today. But it is only a psychological name. Its philosophical name was ‘illusion’ in Buddhism, ‘Maya’ in Vedanta. Its scientific term is matter or the constantly changing aspect of reality.

Every age and every place combine together to produce in man a certain temperament. Vedanta catered to the argumentative temperament. Ours is the age of psychology and our temperament is a psychological one. We cannot understand otherwise. Therefore all the terms and concepts of reality must be reinterpreted and given in psychological terms. ‘Sleep’ is the word or concept understandable for man. Perhaps the psychological age of man started with the Buddha. His very title ‘The Awakened One’ bears ample evidence of that. Long before Gurdjieff, the great Thiruvalluvar equates sleep with death. He says,

The sleepy are the dead.
(Thunjinar Cethairin Verallar)
In another couplet, he says,
Uranguvathu Polu makkadu urangi vizhippathu polu pirappu.
Sleep is like death; Awakening is like birth.

Thiruvalluvar offers a better system than that of Gurdjieff and Ouspensky. The latter go only half-way. It doesn’t touch the root-cause of sleep. Unless the root cause is discovered and rooted out, there is no permanent remedy.

Find out the disease. Find out the root cause of the disease. Find out the remedy. Apply the remedy according to the needs, time, constitution and other conditions of the patient.

Noey naadi noey mudal naadi adhu thanikkum Vai naadi volippa ceyal.

This one couplet contains in it the whole methodology of Buddhism. It also points out where Buddhism went wrong: in offering, say, one remedy for all, like surgery for all types of patients.

The degree or intensity of the disease, the condition of the patient, the climate and other factors were not taken into account. It offered only one remedy for all: renunciation. The whole country was turned into a vast monastery after Ashoka. Maybe the ideal was right. Maybe the attitude of compromise or gradation may not work out in the field of spirituality. Only total concentration of all of one’s forces on a single point could do the job, as Napoleon used to say in the art of war in vanquishing the enemy. The enemy within is the most powerful one in creation. Perhaps that was why Jesus said, ‘Seek ye first the kingdom of God’ and J.Krishnamurti said, ‘There is only one step and the first step is the last step’.

Maybe Gurdjieff did not want to frighten away the westerner with his penchant for material enjoyment. He pushed the westerner first into the esoteric field and then he made sure that one qualified as an initiate, that is, who had developed a magnetic centre, who had come to the conviction that to attain the spirit was the top priority in life. He did not, perhaps, want to waste his energies on the merely curious. Therefore, he offered good food, even great dinners and wine. He even allowed normal sex for his disciples. He stressed only one thing, constant self-remembering of one’s imprisonment in the lazy, sleepy, normal consciousness. His only purpose in life was to wake up permanently from this spiritual sloth and accidie.

But, this is to evade the real issue. This is to ignore the root cause of the malady. Food only causes sleep. Wine makes man more sleepy. By taking food into the body, man takes into his system the habit of unconsciousness and sleep and the instinct of death of the plants and animals. By eating three meals a day, right from his birth man goes on keeping sleep, death, and habits of inert matter into his body. This is like spending ten rupees in order to earn one rupee. This tends to constant pauperism. Man lives like a pauper and dies a pauper. It was the poet Milton who rightly said, Food only causes sleep. Unfortunately Milton was not known as an enlightened master by his own people. Even the scholarly Samuel Johnson could not understand the heights in consciousness Milton had touched in his masterpiece, the Paradise
Lost. Milton to my knowledge was one of a rare handful of master poets who had touched the real reality through the medium of real imagination, not through fancy.

There are three steps offered by the Tamil Siddhas, including Thiruvalluvar, for attaining total awakening, which is possible only with a pure body. That does not produce any waste matter whatsoever. This stage of the physical body is known as ‘pure body’ (Sutha Deham). The instinct of hunger for food will be totally extinguished in a ‘pure body’, says Thirumoolar.

“Akkuzhi Thoorum Azhukku Atrapothae”

Vallalar rightly pointed out four factors causing death: food, sleep, sex and fear.

9. THE METHODOLOGY OF CONVERTING SPIRITUALITY INTO SCIENCE

Science is the understanding of the laws of outer nature, and technology is the conquest of it. Spirituality is the understanding the laws of inner nature, and Siddhis are the fruits of the conquest of it. Both are sciences. Both are based on understanding the basic laws of nature. The purpose of both is to go beyond nature and control it. The very word ‘man’ (Aal) in Tamil means only this - to rule over nature: to rule over both the outer and the inner. The laws of the outer nature may differ from those of the inner as we find in physics and quantum physics. Spirituality is like quantum physics of consciousness. The task of the scientist today is to discover the exact laws of the quantum consciousness. The ancient scientists of consciousness or seers sharpened, developed, and intensified their consciousness in order to increase the powers of their only instrument – consciousness. The future scientists of consciousness may even invent instruments and gadgets to measure exactly the units of consciousness. Already we have a taste of such instruments in the biofeedback machines.

How to survive without food, water, and air for breathing without losing energy? What is the alternative source of bio-energy? Can information replace food, water, and air as the source of energy? These are some of the questions before man at the juncture of his next mutation in evolution. The food for the astronauts in the form of pills, direct oxygen breathing for patients in critical conditions are some of the indications of the ways in which the future scientists must pay their attention.

Gurdjieff was only partly right when he said that man needs only three types of food namely, solid food and water, air, and impressions. Perhaps he got this idea from the Taitriya Upanishad where it is said that man has got five bodies, the food body, the air body, the thought body, the intelligence body, and the bliss body. Beyond the five bodies lies the Atman. Thus, there are two types of food and two denominations of it are missing in Gurdjieff’s system. Intelligence (Vignana) and Bliss (Ananda) are also the needed foods of the body of man. How to get them? Intelligence can be had by four ways namely, earnestness, truth, yoga, and greatness (Mahas). Bliss or Ananda can be had by love.

The Taitriya Upanishad also lays out the truth behind the five bodies. These bodies are, as it were, one behind the other. The food-body is influenced and controlled by the air-body. The air-body is influenced and controlled by the thought-body. The thought-body or mind is controlled by the intelligence-body. The intelligence-body is influenced and controlled by the bliss-body or love-body. That is why the bhaktas and saints start with the last body, that
is, the love-body. Love is the last or highest denomination of energy in the body. Not only in the man-body but also in the God-body or world-body. A well-developed love-body will start producing energy necessary for the assumption behind the injunction of saints such as Christ ‘to love even thy neighbor as thyself.’ When a man is always in love, he is constantly producing the positive and the highest kind of food in the world. Even true knowledge or intelligence is only a lower denomination of energy, say the rishis.

Intelligence-body is the aim of a yogi. Earnestness, Discrimination, Alertness, and Watchfulness, Light in the mind are some of the qualities of this body. A modern scientist such as Einstein with his unprejudiced and objective knowledge is a good example of a well-developed intelligence-body. Nevertheless without a well-developed love-body or bliss-body, a scientist-body or intelligence-body can become dangerous. He can become a veritable Asura. Thus starting at the highest level, with the love-body is not only the most profitable economy of mankind but also the safest. Love is the only savior of mankind, the only truth both of physical body as well as the spiritual body. The science of love alone can liberate mankind but also the safest. Love is the only savior of mankind, the only truth both of physical body as well as the spiritual body. The science of love alone can liberate mankind, no other religion or technology. What are the various gradations of love? What are the exact relationships between various denominations of love? These questions must be answered by future scientists in mathematical formula.

Roughly speaking, physical light emanates from physical heat or impure heat. Spiritual light emanates from love, empathy and sympathy or pure heat. Finally Divine Light emanates from total compassion for all sentient begins without acknowledging any discrimination or sense of difference or hierarchy. With this light of compassion, one can win the Divine Grace Light of God, says Vallalar.

10. CONSCIOUS EVOLUTION

In the light of evolutionary biology man can now see himself as the sole agent of further evolutionary advance on this planet. He finds himself in the unexpected position of business manager for the cosmic process of evolution. He no longer ought to feel separated from the rest of nature, for he is part of it – that part which has become conscious, capable of love, understanding, and aspiration. He need no longer regard himself as insignificant in relation to the cosmos. – (‘Evolution in action’, Julian Huxley, 1953, p. 132)

Birth and death are automatic natural processes. They are not under the control of man. Except a few yogis and saints, no one knows what happens in between death and rebirth. Books such as ‘The Tibetan Book of the Dead (Bardo Thodol) and ‘Garuda Purana’ have been written by ancient seers about this intermediary life; but one is unable to brush aside the doubt of their veracity since they give different versions. Anyway, the point of conscious evolution is, man should learn to have control over both the processes of birth and death. The key word here is ‘control’. Who or what controls your life? Destiny, nature or you? You must control your destiny.

The control should change hands. Now it is in the hands of nature. Man should take it in his own hands. Then he becomes immortal. He retains his consciousness forever. That is the aim of conscious evolution. At least you should be always alert and conscious, even at the time of birth and death and in between. In short, one must be fully conscious, conscious of all that go on in the outer world as well as the inner. Buddha and J. Krishnamurti want one to be totally conscious at every moment of one’s life and death. Every moment life takes place. You are being born every moment. Every moment you are dying. A part of your body cells and a portion of your mind and life force are dying. Be ever alert and watchful and see all this change every moment of your living, here and hereafter. See how death terminates every second of your life. Learn to live with death. Die to every second. Be born every moment afresh. This is the way of conquering the processes of life and death. Life and death are there only for vital, pranic, life force. When you awaken your intelligence fully and develop it consciously all through the 24 hours of a day, never letting it
sleep even for a moment, the life force gets consolidated and a new magnetic centre is born in you. This is called, ‘The birth of Being or spirit’. Once this spirit is born, there is no break of sleep or death in your consciousness. Then you become an immortal like a God.

Vallalar goes one step further and declares that one can consciously halt the process of the death of the cells in the body and he shows how in his immortal scripture Thiru Arutpa.

Gods are beings of subtle light. Gods have bodies of mental and spiritual light. They are believed to grow younger as they accumulate the love-energy in their bodies. However even with them, the process of death is unconscious. According to tradition and the law of Karma, if one does extraordinarily good and charitable deeds, he would be born as an angel in the land of the angels though it is not decided by him. One fine morning he finds himself in devaloka and then start living as a god or angel.

The aim of a Siddha is entirely different. With full awareness and total consciousness, he wants to transform his physical body into a body of light like that of an angel and wants to live here upon earth, taking care of his human brethren and sisters and all sentient beings and not to live in a far-off land of Heaven however blissful it might be. He wants to wrench the control of his life from the hands of nature and to keep it for himself.

The former may be a myth or religious dogma. It may even be a fiction of the human mind. It cannot be verified scientifically, nor proved. There is no such problem with the latter process. It is quite scientific. Every stage of the process happens here before the eyes of people as evidenced at the time of resurrection of the body of Jesus Christ and by the transformation of the physical body first into a pure-body, next into a sound-body and finally into a spiritual and divine-body of light of compassion in the case of Swami Ramalinga of Vadalur in Tamilnadu.

The basic process of this transformation according to both Christ and the Swami is two fold: Non-eating and love. Food corrupts the body and finally this corruption leads to its death. Therefore reduce the quantity of intake of food slowly and gradually and finally stop it absolutely. Even this minimum quantity of food should consist only of foods that don’t change their character or physical properties even after their digestion by the body such as honey, raw sugar, calcined iron and copper and minerals and so on. This emphasis on food is given great importance in the teachings and life of the Swami whereas Jesus only touches upon them when he says in one place, ‘I have another kind of food which you don’t know’. What it is exactly, no one knows. (Only scientists of the future should discover these secrets of biology and reveal to the world) And in another place, he says, ‘I will give you living waters which will stay in your body and be a fountain giving eternal life’. It is not clear what he means by this. Swami Ramalinga also talks about ‘amrita’, the Indian version of ‘manna’ and also about ‘water that does not run’. Both were Master Siddhas. They are adepts in the art of transforming matter into divine matter. In my humble opinion Jesus must have come to Tamilnadu during his life between the age of twelve and thirty which period is not documented in any of the synoptic gospels. Some people agree to a theory that he came to Tibet, stayed there in a lamasery and learnt the secrets of love-energy and the science of resurrection from Tibetan Buddhist Lamas. They may be right as far as their theory on love-energy is concerned; but they are wrong about the theory of his learning the secret science of resurrection. This science of immortality is available intact only in the literature of Tamil Siddhas such as Thirumoolar and Thriuvalluvar.

Thriuvalluvar talks in detail about both the aspects of non-eating and the development of love-energy into compassion. Both are needed for attaining immortality.

Avoidance of food helps the process in a negative sort of way by stopping the poisoning of the life-energy. For all food is poison. How to convert this poison into nectar or manna is a secret process known only to Siddhas. They had learnt to live on pure water, calcined metals, and pure air by practicing Vaasi Yoga, the advanced form of pranayama as taught by Paramahamsa Yogananda in recent times. He says Lord Krishna teaches it in the Gita.
Man’s life principle is residing in his body, in the region of the third eye like an atom. Its power is felt like that of a magnet all over the body. The very nature of life is love, according to Thiruvalluvar. He says,

‘Anbin vazhi athu uyirnilai
Love is the nature of life.
Love is also the way to immortality.

The word ‘uyirnilai’ means both the ‘nature of love’ as well as immortality.

This atom-like life energy or love-energy must be developed by feeding it with more and more love. Slowly it starts growing. It should be developed to such a stage that one day it covers the whole physical body and even goes beyond like a field. Life is the protector of body from decaying and dying. This is evidenced in the fact that the moment life force leaves the body at the time of death, the body starts decaying. Therefore develop your life force through love-energy and encompass your physical body. This will protect the body from disease and decay.

Now life is inside the body. You should place your body inside life. You should develop your field of life-energy to such a high level. They say Buddha’s life-field covered some two hundred miles. All the sentient beings, even inorganic things within that field felt the bliss with Buddha being nearby, it is reported.

Non - eating stops the poison from food being accumulated in the atom of life force and the former effects of Karma are cleansed from it. The atom of life-energy is made as pure as possible. That is why Thiruvalluvar says,

Unnamai ullathu uyirnilai
Non-eating leads to immortality.

Like the physical sun, such a Siddha-body does not need energy or food from outside. It creates its own food and even donates it to others. That is why Swami Ramalinga says in one of his prose works, ‘I asked of God to give me a self-luminous body like that of the sun and He immediately granted my wish.’

Thiruvalluvar classifies people into three categories: 1) Those who eat meat will go to hell’s perpetual darkness. Hell will not allow them to get out easily; 2) Those who eat vegetarian food will enter into the cycle of birth and death; and 3) Those who take no food will become immortals and escape the wheel of samsara of life and death. Therefore purity of food is all-important for the Siddhas.

Here is Thiruvalluvar’s immortal couplet:

Unnamai ullathu uyirnilai oon unna
Annathal ceyyathu alaru
Non-eating leads to immortality
Meat eaters cannot get out of hell.

Here a question of common sense arises. Does not one die without food? Yes, absolutely. If you don’t take food, you will die perhaps in thirty or forty days of starvation. If you eat food, again you will die perhaps after fifty or a hundred years. Food only postpones your death but makes it certain. Though it sounds like a paradox, the solution has been found by the Siddhas and Chinese Taoists who were also Siddhas. They had communication between them. The great Tamil Siddha, Bhogar is reported to have come from China.

The economy of energy of the body is reduced to a minimum. Don’t move your body around too much. Stop all activities and sit in meditation. Save all your physical and mental energies. Save your semen. Save your breath. Stop thinking and save your thought. Fast and save your gastric juices. This saving of all energies will enable you to take less of food. Eventually you would have accumulated so much of your energy in your body you would not need energy from outside through food. When the body becomes pure, a spoonful of honey and a cup of water will be enough for you for a whole day. Unlike now, the whole matter of food will be totally transformed into energy. Now more than 99.99 % of what we eat is turned into waste matter and excreted out of the body. Now the process of digestion is a
mechanical and chemical one. Then it will be an atomic one. Later when the body is turned into a pure body, it will, like a plant, start producing its own food. Nectar would be secreted from the brain.

The process is two fold: first understand how food conditions your body and second, release yourself from that conditioning. Attain freedom from food.

To attain immortality man needs to obtain freedom from four things that lead him to death: Food, sex, sleep, and fear. This is a dictum of Swami Ramalinga. According to Thiruvalluvar man willingly boards four ships that take him to the land of death: Procrastination, Forgetfulness, Laziness, and Sleep. Free yourself from these four and you will be free from the clutches of death.

11. THE EVOLUTIONARY THEORY OF THE SIDDHAS

With the advent of man the species called Homo sapiens, the evolutionary force reached its penultimate stage. There is only one more step to reach the ultimate stage of man, that of supermanhood or godliness. So far the evolution has been a movement of unconsciousness conducted by nature through instincts. All sentient beings of plant kingdom, animal kingdom etc have been only sleepwalkers, automatons activated by nature. They were born in sleep lived in sleep and died in sleep. With the advent of man evolution has come to a halt. It has given the reins into man’s hands. It has given him free will. Now it is man’s destiny to continue the evolutionary movement consciously or to retrograde and regress into unconscious animal living.

The guna system of Indian philosophy classifies the created universe and all sentient beings into three categories: Tamas or sleep, whose various gradations being procrastination, forgetfulness, sloth and sleep leading into death; Rajas or all forms of aggression, like ambition, dominance, violence, anger, manifesting in all gradations of hyper activity and excessive energy motivated by egoism or self-interest; and finally Satva or goodness, seen in cooperation, sympathy, empathy, love and compassion emanating from peace of the soul and motivated by altruism.

The mineral kingdom and the vegetable kingdom represent tamas or sleep or darkness. The animal kingdom reveals the rajas. Man acting with the character of self-consciousness and love for other beings alone represents satva guna. But most of the time, most of the human beings are still at the animal level only. For man still carries the course of the past, the aggressive animalistic tendencies of the animal kingdom as well as the sleep and sloth of the mineral and vegetable kingdoms. Every human being should always, every moment be aware of his/her inheritance of this dark past in his/her consciousness and act accordingly.

That was why religious teachers like J.Krishnamurti repeatedly stressed that man should empty his/her consciousness.Vallalar in his Mahopadesa says: ‘Now, God has made me ascend the greatest heights. Because I had emptied my consciousness of all differences of caste, creed, race and religion etc. If you can do the same you too can reach the same heights’. Yoga systems want man to consciously stop the mechanical reaction of man in both tamas and rajas gunas. It wants man to be always in satva guna with peace in soul and the ability to act not react.

But so far these religious philosophical teachings and the technology of consciousness called yoga have not given desired ample results. Most of the humans remain as animals only. They are not able to conquer egoism once for all, and their own aggressive animalistic egoistic tendencies of self interest. Religion, philosophy and yoga have failed though we cannot refuse to give them the credit for laying the foundation stones for building the structure of the species of Homo Sapiens proper i.e with self consciousness, love, compassion and moral living. But these ways of illumination were not enough for man to combat the downward pull of instruments inherited from the mineral, vegetable and animal kingdoms, not because
these instincts are based in and arise from mind or consciousness only but mostly from another source, the human body which is made up of food. This was the discovery of the Siddhas and Alchemists of the world, for they were the first evolutionists of the world.

First, let us define who is an evolutionist and who is a religious thinker. An evolutionist believes in the truth and hidden potential of matter in the true scientific manner. He/she believes that only through matter life evolves, from life mind, and from mind spirit and from spirit or soul, the Oversoul or God consciousness. It is only one unbroken ray of creation from the inert inorganic stone to the absolute omniscient God. There are only different gradations and levels of one reality. Man stands in the center, exactly at about the middle point between the unconscious stone and all-knowing, omniscient Absolute Consciousness of Godhead. In the ladder of evolution, man is the only conscious climber as well as the unconscious rung. All the other species remained only as rungs of the ladder. Nature or evolutionary force was the only mover, the only climber. Now nature or evolutionary force has climbed on to the back of man and has taken rest from her long arduous ascent from stone to Homo Sapiens and has started enjoying her ride on her vehicle the man. It is now man’s duty to climb to the summit of consciousness called God.

Here the aim and ideal is the same for the religious thinker as well as for the Siddha and the Alchemist. A Siddha, in his aim goes far above and beyond the alchemist. He not only wants to find out the secrets of transformation of base metal into faultless Gold. It is only the first step in his agenda. The second step is to test this proven exercise on his body the physical corruptible metallic organic body and then with the secrets of transformations of Alchemy like the philosopher stone, water of life etc into a golden organic body. Thirdly it is transformed into a body of diamond organic body of light. This light body is converted into a body of resurrection like that of Christ and Taoists and finally into the divine wisdom - light body of total compassion like that of Saint Vallalar Ramalinga of Tamil Nadu into a body of divine light. This body of divine light is incorruptible, everlasting, and also possesses the properties of sustaining itself everlastingly by secreting nectar in its own body, not dependent upon any outside source for its sustenance. For it is similar to the body of God itself having Absolute, eternal, supramental consciousness. But the religious thinker does not accept the truth of matter and its divine potential or evolution or its enfoldment. He negates matter totally and absolutely.

Matter is only an illusion, an error of the mind of man to be removed permanently by true knowledge; the mistake is only in identifying wrongly the rope for the snake. The snake was never there. Only the rope exists. Man’s illusory mind is the only culprit. Once this truth is known and understood man will come to the light of liberation; it is only a liberation from the illusory nature of matter once and for all. There exists only the spirit. No matter ever existed. There may be variations and gradations and degrees in various theories and philosophies of religions and idealistic philosophies but the basic assertion assumption and premise remains the same.

Along with matter most of these religious and idealistic philosophers negate the truth and potential qualities of the human body. Vedanta, Buddhism, Jainism and Christianity and all ascetic training systems blame the human body as the culprit not allowing man to attain salvation or release from suffering. It is only through the body the tempter, Mara operates. It is only a lavatory constantly producing shit. It is the embodiment of ugliness, decay and death in one word of negativity. “Shun the life of the body and take to the life of the spirit”- is their declared way of life.

Is the human body a lavatory or a temple of God? Along with most of the Indian philosophies like Buddhism, Jainism, Vedanta and Vaishnavism the interpreters and commentators of the Old Testament as well as the New, negate the body as defecation causing death only- death not only to the physical body but the death of consciousness also. But the true teaching of the Bible in the Old and the New Testament only reiterate the Siddha’s point of view about the human body, i.e. the human body is the temple
of God. Not in its present condition of course. Now it is functioning like a shit-producing factory only. But its true nature when it was created by God was not like that. It was meant to produce nectar and bliss. This material-spiritual body could once again be transformed into a bliss body. The present ugly lavatory is to be demolished slowly and gradually, the place purified totally of its present contamination and in its place reconstructed a beautiful sacred temple of God where God itself would be willing to live forever.

In fact, they claim God can live only in such a conscious human temple, not in structures of brick and cement, nor of stone, granite or marble however vast and artistic the architectural design.

Moses says the spirit-dwelling in man is a spark of God. Christ exhorts: Destroy this temple. I will rebuild it in three days.

How could he fulfill his claim? He could and he did, says the New Testament, but with an added conditional clause. Only he could do it being the only Son of God. None other. Here the Taoist of China and their counterparts the Siddhas of India along with some true realized Christians like Joel S. Goldsmith differ.

They say Christ is not a person but a stage in spiritual evolution of man, something like the Supermind of Sri Aurobindo or Guru-Thuria consciousness of Saiva Siddantha a stage to be crossed over before attaining the Absolute Consciousness of Godhead. They claim it is the birthright of every being, human or otherwise to reach the Ultimate Consciousness which is only the top rung in the ladder of consciousness. Now in this present stage of evolution or in a distant future every being is destined to pass through that stage and attain Divinity.

Then why this mortal body with all its decay, disease and death?

What is the reason? The Semitic religions put the blame on one mythical pair of Adam and Eve and their transgression of God’s command resulting in “original sin” carried over by all humans descending from them. No scientist today would accept this myth, whatever hidden truth one may ascribe to it. Science accepts only facts, not myths.

All the other answers provided by other religions teachers and philosophies can be broadly categorized, classified and abstracted into three ways of salvation namely,

1) The way of Pure speech or Pure Vak or Revelation or the word of God,
2) The way of Pure Consciousness, or pure mind
3) The way of pure body

The first way, the way of the word of God is the way offered by the most ancient teachers.

It is offered by the Bible, both in Judaist Old Testament and in Christian New Testament.

They build their theory on the fact that man alone of all beings of creation is blessed with speech.

And they consider speech not only as an instrument of communication, as it is thought today in the secular society of scientific temperament, as God’s word or God’s Breath, blown into Adam’s body of clay to give it eternal life.

Various religions call it by various names but all of them have understood its ultimate significance as the penultimate rung in the ladder of creation next only to God, the Absolute Consciousness. The Koran calls it Rhua, the Upanishads call it the Mukya Prana or Essential Universal prana whose embodiment is worshipped in Hinduism as Hanuman the monkey God. “Hanuman can enter into even those places where air cannot enter”, is a proverb of Hindu People, implying Hanuman represents the Cosmic Prana embedded and hidden in oxygen or air.

Man does not live by air or oxygen but by Cosmic Prana Energy which is all pervading unlike air, whose pervasion is limited to the atmosphere or ionosphere measuring up to about five miles above the earth. Oxygen is only a lorry, a goods-carrier, the real good being the Cosmic Prana. This Cosmic breath pervading the whole universe is the real sustainer, the
real food of all beings, “the Manna” of Old Testament, the “Vāk” of the Hindu Vedas, the “chi” of the siddhas, the “psi” of the Taoists, the “Rama’s arrow” of the Ramayana.

This is what is meant by the Bible teaching, when it says: Man does not live by bread alone but by the word of God. I mean this “word of God” that really sustains man. If man could live on bread alone he/she should not die. So if he/she learned to take in the word of God or Manna or Cosmic Prana he/she won’t die. This is the real meaning of “God’s word” and some other teaching of the Bible like: “In the beginning was the Word, the word was with God; and God was the word”- and word made flesh was Jesus Christ.

The word of God, Christ, the Holy Spirit- all these words mean the same thing: Breath or spirit of God, God’s power of creation and sustenance, the first illimitable infinite power that created spirit, life, mind, matter and what not. This is the real source of all power, animal and material in the whole creation. Once a being knows this source and identifies with it and learns to apply it, becomes Christ or a Siddha or an immortal. This science of Vak or pure speech or revelation is almost lost except in the writing of the Siddhas where one finds almost the whole of it, in fact in all its details, theory as well as practical application.

The real theory of evolution of the Siddhas is based on this science of Chi or Cosmic Prana or the word of God.

According to the scientific evolutionary theory, from the fish, the amphibians evolved and from the amphibians, the mammal, from the mammals the Homo Sapiens. It is an evolution by the variation in organs. But the Siddha’s theory of Evolution centers not only in the variations of organs of organisms but mainly on breath or the respiratory system of them.

But the basic premise is this: All sentient beings are sustained only by Cosmic prana (in the last century one evolutionist believed that even stones breathe in their own subtle way and develop. Later this theory was discarded not by disproving it but by the latest prejudice or in the name of scientific temperament).

Anyhow for our purpose this is not necessary. All sentient beings breathe and through their breath they take in the Cosmic prana in anyone of its manifestations, gross or subtle or pure.

The plants take in the cosmic prana from the carbon dioxide of the atmosphere. This is almost a course way. In the case of fish, the water is gulped, the oxygen in the water is separated and then from oxygen the cosmic prana is separated and taken in. This process is twice removed from the source of original pure cosmic prana. The apparatus suitable for this is the gills of the fish. Then arises in the evolutionary sequence, the amphibian like a frog or a crocodile. It can live both in water and on land. They develop a different system of respiratory apparatus with which they can take in oxygen from water as well as from the atmosphere. The next development occurred in man who can take in oxygen only from the atmosphere. So evolution, according to Siddhas is a process of arriving at the source of pure cosmic prana and taking it directly instead of taking it through oxygen or through air or carbon dioxide.

Here once again man faces a transition, the stage of an amphibian like that of a frog. Now the future amphibian is expected to live both on oxygen and without oxygen directly inbibing the cosmic prana without any sort of adulteration. So man has to develop another organ for breathing directly the cosmic prana apart from his nostrils and lungs with which he is enabled to breathe.

Some yogis like Yogi Rama of the Himalayan Institute of India have already reached this state of the next amphibian.

In 1970 in the Green Foundation in America Swami Rama demonstrated in the presence of a large audience of doctors and scientists that he can sustain himself and live on Cosmic Prana alone. He proved to the audience that he could live without oxygen far beyond the time limit of say three minutes after which a normal human being would die for lack of oxygen supplied to the brain.

Swami Rama was seated in a glass cage with the desirable medical apparatus like ECG and EEG attached to his body. There were two colored
bulbs red and green placed with the switches inside the cage. With a red signal from the yogi, oxygen from the cell would be sucked out and a vacuum created. Yogui should live without oxygen and only on the Subtle Cosmic Prana which cannot be known by any recording from the present apparatus. And the yogi entered into his trance without oxygen. Later after more than five minutes he came back to his normal consciousness and switched on the green light. After the green signal normal air was pumped in. Swami Rama once for all proved that man with proper yogic training could live only on Cosmic Prana as well as on oxygen like a future amphibian.

Only after this experiment, the western people flocked to India to know the secret of Yoga. They were not satisfied to the point of conversion even by the great teaching of Swami Vivekananda, Paramahansa Yogananda, and other Indian Saints and Yogis.

Later, another yogi from North India, Brahmamanda Saraswati once more proved to the American audience that he could play tabla the Indian drums for half an hour in a vacuum.

The next and final stage beyond the amphibian is to do away with oxygen completely and live only on Cosmic Prana alone. Then there won’t be any use for a respiratory apparatus for men like nostrils and lungs. He/she will directly breathe the cosmic prana by some other organ in the brain. The Siddhas say it is the Pineal Gland which is inactive now in man.

This fact is also mentioned in the Bible “Trust not the man who breathes through his nostrils” for according to Siddha Teaching the breath through nostrils creates the mind and its ups and downs, dualities and polarities. Its very nature is to corrupt the mind and the body. The Ida Kala that is breath through the left nostril causes one type of temperament in the mind; Pingala that is breath through the right nostril causes a different type of mental makeup and these two are constantly changing.

Moreover both these types of breath according to the Siddhas are breaths of death or causing death (“Saagum Kalai”). There is yet another breath that comes directly from above through the aperture on the crown called Deathless Breath (sagakkalai). One who has learned to breathe it like Jacob of the Old Testament will become a Siddha. According to the chapter Jacob’s ladder in the old Testament, “the place where Jacob saw God and wrestled with him for his blessing is called Pineal”. It is not the name of a geographical place on earth but the place inside the brain where Jacob saw God and wrestled with Him.

Kabala is the name of the Esoteric School of Judaism which explains the inner, esoteric meaning of the old testament. Kabalah, in Tamil and Sanskrit the ancient languages of India means the human head. There are many similarities in the teachings of the Siddhas and Kabalah. Kavna is the Jewish word for meditation and contemplation. “Kavna” in Tamil also means the same thing. In the first century before Christ there was trading and shipping transportation between South India and Israel. In the annals of Israel we find mention of the feathers of peacock and pearls of great price to have been imported from South India. One left hand branch in Saivism was known as “Kapalikas” who mistakenly wore garlands of human skulls. They also ate and drank in skulls like Lord Byron the English romantic poet. For Kabalists, Kapalikas and the right handed Saivites and Siddhas the key to human salvation lies in the human skull. For them God can be seen only inside the brain and never outside. The famous Saivite Temple of Chidambaram near Pondicherry in South India is the architectural portrait of the same idea.

Jesus said “ The Kingdom of God is within you.” But where exactly? It is not mentioned in the Bible.

The exact location is pointed out by the Siddhas and Swami Ramalinga. The kingdom of God or the Temple of God is none other than one’s soul which is located in the center of one’s head. Inside the pineal gland there is a vacuum, an empty space called “Chid Akash or divine space”.

Inside this divine Space God is dancing in the form of divine light of total compassion or Arut Perum Jothi.
Thiruvalluvar in the first chapter of his book Thirukkural has taught the art and science of deathlessness. Learn it from a Guru.

- Swami Ramalinga Vallalar

1. mfu K j y Vo j n j y y K; M j p gft d; K j w N w c y F .
   Akara mutala ezhuttellam Ati pakavan mutatre ulaku.

“A” is the source of all the letters in the alphabet; God is the source for all the worlds.

As the first letter ‘A’ creates and inheres in all the letters, God the first cause creates and is immanent in all the worlds.

Like all the major scriptures of the world, Thiruvalluvar’s Tamil scripture also begins with the process of creation of the world.

The anonymous author of the scholia to the “Tractatus aureus”, writes, “A is the inside, as it were, the origin and source from which the other letters flow back, as rivers flow into the ocean or into the great sea.”

(volume 9 – “The collected works of C.G.Jung” – Page no. 378)

The eminent Tamil scholar and great commentator Mahavidwan Sri Dhandapaani Desigar once asked me “My son, in the seventh couplet of the same chapter the author describes God as one with no comparison (Thanakku Uvamai Illaathan). Then how can we say that the first couplet gives a comparison or a simile? In that case, they will be contradicting each other. Isn’t that so?”

I replied, “My dear Sir- with due respects to all the commentators, I humbly beg to differ with them. The first couplet cannot be a comparison or a simile. It denotes only the process of creation of the universe according to esoteric traditions all over the world. Creation is the same everywhere and at all levels from chaos to matter, from matter to life, from life to mind, from mind to spirit, from spirit to divinity. The law of creation is always the same. This law is summed up in this couplet.” He embraced me with joy and tears in his eyes.

I continued: according to Saivagama tradition, creation began with the beatings of the drum in the hands of Lord Nataraja starting from A. Fourteen sounds came out of the drum. Permutations and Combinations of the fourteen sounds manifested themselves as the innumerable worlds and the objects and beings contained in them.

The theory of creation propounded here is one of emanations, like that of Plotinus in the west and that of Taoists in China.

The Taoists say: In the beginning was Void. The void became One. One became two, Yin and Yang, the negative and positive principles, the
dialectics of nature. Two became three: Ching (cosmic Bindu or light), chi (cosmic vitality or Para nadha or Immortal breath), shien (Spirit). From these three all the beings and things are born, right from inert matter. Man is made up of these three treasures: ching (semen), chi (breath), and shien (spirit). He must climb back to the One by going up the same rungs of the same ladder. Creation occurred by the process of emanation. Man’s evolution must reverse the process and go back to the source. This is known as Taoist Yoga.

According to Plotinus, the Ray of Creation was a ray of emanation from Godhead, the transcendent one beyond the stars. Then came stars; after that the world of suns; finally the planets like earth, the most recent one being moon which is still developing. This is the order of creation. This was the accepted tradition in the medieval ages. Gurdjieff and Ouspensky borrowed their theory of ‘octaves’ and ‘ray of creation’, it seems, only from Plotinus. Now it is man’s duty to transform his earth-consciousness step by step upwards into the Absolute consciousness. (For more details refer to Ken Wilber’s book, “Sex, Ecology and Spirituality” - Shambala)

St.John’s gospel begins like this: “In the beginning was the Word, and the Word was with God and the Word was God”.

This passage talks about the process of creation of the universe.

The most popular hymn of the Rig Veda prays to the Lord,

“Lead me from matter to life”

(“Asato ma sat Gamaya”)

“Lead me from Darkness to Light”

(“Tamasor ma Jothir Gamaya”)

“Lead me from Death to Deathlessness”

(“Mrithyor ma Amritham Gamaya”)

On the one side we have total darkness, ignorance and death. On the other side the ideals to be attained are given as Life, light and immortality and eternity. Man is in between the two. He is on the way. Manhood is a bridge to be crossed over by the evolutionary consciousness to reach the absolute consciousness of God or Brahman or a pure state denoted by the letter ‘A’.

Saint Ramalingha Vallalar gave a similar interpretation to the first couplet. He split the last two words of the couplet,

(“Muthadrae Ulagu”)’ K jWw c y F’ like this: (“Muthal + te + Ulagu”) K j y;+ N j + c y F .

‘Te’ means deities or gods whose bodies are made up of fire consciousness. ‘Ulagu’ means a separate reality or separate universe. The gods or deities have only bodies of sound or mantra - bodies. That is why in the Rig Veda, you don’t find any form or rupa for the gods, but they are known only by their respective mantras. Mantras are made up of letters; so every reality is a dimension of a universe, is represented by one letter and the first letter ‘A’ denotes the supreme Godhead.

There are three types of bodies: Physical bodies, Sound bodies or Pranava bodies and Causal bodies or wisdom bodies. Man is endowed with the physical body. Gods are blessed with sound bodies or letter - bodies. The self realized souls go beyond this stage of gods and attain wisdom bodies or Gnana Deham. Swami Ramalinga Vallalar attained a body of light born of total compassion called Arut Perun Jothi in 1874 at Mettukkuppam near Vadalur.

**THEORY OF CREATION**

Every religious scripture begins with a theory of creation. Greek mythology has ‘logos’ at the beginning. ‘In the beginning was the word’ says ST.Jhon’s Gospel.

Thirukkural begins with ‘mf u K j y vO j n j y y t k ; M j g f t d ; K j W w c y F ’.

Thiruvalluvar refers here to the theory of creation of Saiva Siddhanta. It has 6 adhvas and two orders of creation. First order is ‘Vak Prapancha’ or Universe of the Word’ which contains 3 adhvas, namely ( t d d k ; gj k ; kej pk ) vannam, padam, mantram. Vannam
meaning letter, padam meaning word and mantra meaning phrase. Letters are 51 as in Grantha, words are 81, and mantras 11.

In the second order which is the result of the first is the material universe or ‘artha prapancha’. It has 3 more adhvas or paths, namely, kalai, tattwas and bhuvanas. Kalas are 5; tattwas are 36; and bhuvanas or universes are 224. These are types and in every type or grade there are billions of worlds.

Adhwans (Athwa) are paths or ways, or rungs of ladder through which the power of God descends and men or souls must ascend back to reach God in their evolution. Here, ascendance means detaching oneself from the bondage of the material world first and then from the bondage of language and sound – from earth to Nada principle (eโปรแกรม Cadamak; <whf $Jjd$) and finally entering into the eternal, silent region of God. All these are mentioned cryptically, in sutra form by Thiruvalluvar when he says ‘V Oj j ’ letter and c y F (Ulagu) meaning vak prapancha and artha prapancha. God first manifests himself as word- or sound universe and then as material universe. This is the ray of creation and also the order of ascension of the soul according to Saiva Siddhanta and Thiruvalluvar.

The opening of a text is always considered sacred and all-important, the first word in particular. Look at the way “Sekkizhar” got his first word “Ulagu-elaam” (cynfyhk; = Akaram). Why? What is the significance of Akaram? “A” is equated with God Himself. This is a million dollar question, a Zen koan to be meditated upon for a lifetime. Kambar and Sekkizhar began their epics with the word ‘World’ – (Ulagam), but Valluvar starts his with the letter “A”. According to Tamil grammar and esotericism, “A” not only stands alone but also pervades into all the sounds possible. In the same way, nothing in the world can exist without God. God can stand alone and He is also the innermost core and being of all.

Thiruvalluvar, like saint Ramalinga was a Master not only in the spiritual world but also a Master of the Tamil and Vedic Sanskrit who had digested and assimilated as his own the intricacies and nuances of the linguistics and literatures of both the languages.

“Akaram” (mfuk; is the shortened form of “Akkaram” (mffuk;) – meaning ‘letter’ in general, “Ezhuthu”(vOj j ;). “Ezhuthu” in Tamil means that which makes man stand up on two legs against the resisting forces of gravitation and death. This could also mean a biological fact. During the course of evolution the four-legged animal evolved into a two-legged man.

The horizontal vertebrate became vertical. What caused this miraculous transformation? An answer is suggested here by the word “Ezhuthu”. The formation of the sounds of the letters in the “moolathara” the base of the spine and the vertical traveling of the sound throughout the spine upwards to the brain made it vertical and man stood up. This suggestion is to be verified only by the evolutionary biologists. In the days of yore, all knowledge was one. Science was not differentiated from literature. “Anjakkaram” (mQ;rf;fuk;) means five letters denoting “Na, ma, si, va, ya” (e> k> rp> t> a> ).

“Akkaram” or “Akaram” means literally letter, the doorman that leads you into all worlds, all dimensions of creation. When one knows the meaning of the letter “A”, he knows all. That is why Lord Krishna says in the Gita, “In letters, I am A”.

‘Saram’ (ruk;) means that which is liable to decay and death. It also means breath. Man at once lives by breath and dies slowly by breath. The opposite of ‘Saram’ is Asaram (m+ ruk; = mr;ruk; = ml;ruk;) meaning that which is immortal, deathless, eternal. Asaram is also known as ‘akkaram’ (mffuk;).

Both are treated as equivalents by great poets like Avvai- e.g. gQ;rf;fuh d (pancakkaravanai).

‘Saram’ means breath. ‘Karam’ also means hand. But they are interchangeable in yogic
parlance. See, for example, the following verse by Tirumoolar in his immortal Tirumantram:

Idakkai valakkai irandaiyum matri
Jjpf;ifahy; cz;z ty;yhh;f;Fr; NrhuTk;
Ntz;lhk; Thudhikkaiyal unna vallaarku coravum vendam
cwf;fj;ij ePf;fp czu ty;yhHf;F
Urakkthai neekki unara vallaarku
, wffTk;Nt z J Hk; , UffYk; M Nk.
Erakkavum vendam irukkalum aame.

Instead of eating with the left or right hand
Eat with the central hand,
you will not feel sleepy
If you can experience life without sleep
You need not die, you can live forever.

Here the left hand (, lff f or , lff uk)
means the left nostril or Idakalai, the right hand
(t yff f or t yff uk) means the right nostril or Pingalai. Thudhikkai, the proboscis means
the central or sushumna breathing.

Acaram could also mean the Immortal Breath or cosmic breath, the ‘Sutra atman’
of Brihadaranyaka Upanished. So acaram
(ml ruk),akkaram (mff uk), akaram (mf uk),
all mean the same cosmic-Breath or spirit of
God or letter. For both emanate from the same
source: prana. Either one breathes or speaks.

One cannot do both at once. Only prana
becomes breath or speech.i.e.letter. When a man
or godman like Jesus Christ speaks, his words
are made up of immortal and cosmic prana or
acaram or akaram, which are indestructible.
That is why he is able to declare:

“This world may perish but not a single syllable
of my speech”.

Since such words of scriptures emanate from
from cosmic prana or God’s Inspiration, they are
literally ambrosia or nectar, food for the spirit.
That is why the great Thiruvalluvar says and
points out the scientific fact of this cosmic prana
energy:

Cevikkunavu illaatha pozhthu cirithu
Vayitrukkum ieyap padum

Ceviyn curaiynaraa vayunavin maakkal
Aviyinum vaalinum en.

Take to the ear-food instead of to the oral food.
Otherwise you will remain an animal and die.
Learn to eat by ears, scriptural words coming
from cosmic prana. You will not die.

The Bible says: Man does not live by bread
alone; he also lives by the words of God.

According to the Vedic lore, there are three
types or dimensions of universes: The physical
universe, the vak prapancha or sound universe,
and bhava prapancha. During the creation of
the universe Lord Brahma only duplicates the
vak prapancha or the universe of sound into the
world of things. The world of sound is contained
in the letter “A”. So, in a way, the universe is
only an elaboration or growing out like a tree
from the seed of the sound “A”. This process
of creation is a literal one. In this couplet the
author uses not only a simile but denotes the
real process of creation, something analogous
to the “Big Bang Theory” from a single point of
utmost density.

Lord Bhrama or the power of creation fashions
the world from a design of a world of sounds.
This blue print of the Universe is called the
Vedas. All Vedas are contained in the Pranava
or Aum. Aum is contained in turn in the first
letter “A”. So literally, God is “A”.

Thiruvalluvar offers a similar theory of creation
in the first couplet. Being a poet-seer, he says,
the creation starts with the letter or pure
state known as A, the One. One becomes 12
vowels, 18 consonants, and one Ak, (/ ), and
216 compounds of vowels and consonants
called ‘uyir mei’. The Taoists say three are only
two ultimate things in creation; cosmic nature
and immortal Life. The Tamil Siddhas called
the cosmic nature as Mei and Immortal Life as
Uyir.
The Tamil grammar is not only the grammar of the language. It is a separate but complete system of spiritual knowledge aimed at perfecting man’s limited consciousness. It is a separate fund of knowledge, a discipline like mathematics. Its laws not only tell you about the laws of conjunction of letters and other grammatical rules, they tell you about spiritual laws. Even if all the books written in that language were lost in floods and fire, still it would contain all the spiritual knowledge needed by man for his spiritual advancement and enlightenment. For the wisdom is inbuilt in the very structure of the language, for example in calling the vowel, (caḥ) uyir –life and consonants (nka) mei-immortal body and so on.

Another law states:

“caḥ j dpj;jpaq;Fk;
Uyir thahithu iyangum;
“nka;j dpj , aqf hj”
Mei thanithu iyangaathu.

Consciousness can exist by itself, when perfected, as in the case of a realized soul or God. Body cannot exist by itself. This is not grammar but spirituality.

Thiruvalluvar does not talk about the transcendent, unmanifest, Pure Intelligence of Silence. He starts with the manifested one and goes on to the inert world of objects.

The ray of creation according to Valluvar, starts from A, (m) and ends within (d) the inorganic world of objects. Every letter stands for, or represents one reality, one dimension, one world. By knowing the right letter and its corresponding reality or world or vice versa, real knowledge can be obtained by man.

In the process of creation or involution God represented by the letter A descends first into angels represented by other letters; then into souls represented by vowels, then into pure matter represented by consonants and finally into gross, impure matter represented by the last letter of the Tamil language ‘n’ ‘d’. This couplet begins with A and ends with the word ulagu meaning the world. But the book Thirukkural begins with A and ends in the 1330th couplet with the letter ‘n’ signifying the world of matter.

Now in evolution, man has to ascend the same ladder in which God descended into matter during involution. First he has to transform his body of impure matter into a pure body of pure matter. This body is called ‘mei’ which is indestructible and without producing any waste matter. This is called as ‘Suddha Dekam’. Next he has to transform this pure body into a letter body or omkara body or pranava body. This is the body of the angels. This is the sound body. This transformation takes place in the third eye or AK because now the body (consonant) is in union with the soul (vowel) only there. Finally this letter body is to be transformed into the meaning – body or knowledge body of light. This is the divine body of God.

What is the yoga or spiritual discipline implied in this couplet? By attuning one’s mind correctly, one can arrive at the exact sound or letter of a given reality. From that letter or sound and degree of corruption he can discriminate the steps and distance and degree of corruption away from the pure source of A.

From the object, to the sound of its essence, from the sound to the unique sound of A- this is the path, one’s consciousness has to take.

IV

Sankya says, the origin of world is through Prakriti with its three gunas. The manifestation is only the permutations and combinations of these three gunas. These gunas only develop later into the world. From the subtle to the gross, this is the way of creation.

Dante goes to hell, purgatory, and heaven and sees God. This hierarchy is shown through images. A poet’s world is always the world of images.

Plato conceives the pure forms as the origin of those forms in this corrupt condition. So Plato, the philosopher sees the origin as idea, abstract idea.

Valluvar sees the origin of the world neither as matter, nor as guna nor as an image, nor as an
idea, but as a letter. A letter in Tamil contains within it the meaning, the sound (name), and form (as matter).

Matter is contained in its essence or meaning, meaning is contained in words, words are contained in letters and all letters are contained in the first letter ‘A’ (mf; Akaram). So by learning A, one knows everything. By meditating on A, one can learn everything about the world, man and God. Without meaning the world exists not; without letters, meaning is not. Without mathematics, exact meaning is not. ‘A’ stands both for the letter and number 8. Without a man to perceive, the world is not, according to Quantum Physics. So everything points to one thing – knowledge, exact knowledge. So Valluvar reflects, the origin of the world must be the letter ‘A’.

By going back in the mind through meditation, one reaches the origin of creation very easily by this method. So man’s destiny, is in knowledge according to Valluvar. After 2000 years, Carl Sagan, the astronomer said the same thing.

V

The first couplet, as in any world scripture, denotes the process of creation. Creation is the same, always, in any dimension, in any reality. For example, in the Tamil language, we have the positive principle ‘c a ph’ ‘uyir’ (vowel), as against the negative principle ‘nka’ ‘Mei’ (consonant). Both are fused together in or with a neutral principle ‘M a j k; ‘m / f; ‘AK’ which contains both ‘m’ ‘A’ a vowel and ‘f; ‘K’ a consonant in the sonic form. In geometric form, it is totally and radically transformed. It is denoted by just three dots, one for positive, one for negative and the third one for neutral above the two. The conjunction and combination of the two in the third make for life of a language or being. This is marked by the word ‘j ph’, meaning ‘alive’ or ‘immortal’. Both the forms ‘/’ ‘AK’ and ‘j ph’ ‘Thiru’ or life specifically denotes only one place in the human body – the sacred square inch in between and behind the eyes, the Agnj a chakra or the Pineal Gland or Inner Mango. Man’s life, the positive principle is joined together with the negative principle body in the neutral place (‘j ph e p y j; d m t s p r n t s p’) – in short, in the third eye.

Vallalar, the Master-Siddha begins his master piece ‘Arut Perum Jothi Agaval’ with ‘m’ and goes on writing the poem in an alphabetical manner = m>M >, ><>c etc. Every letter is given a special meaning. When he reaches the ‘Aai tha letter’, he calls it ‘j ph e p y’. Some scholars wrongly assume it to be ‘j p e p y’ meaning three, according to Sanskrit interpretation. Vallalar specially points out the AK as the thirteenth letter in the language or stage in consciousness: Thiraiyothasam which means number 13. The scientific truth is openly declared by Vallalar: ‘/’ or the space between the eyes is the place of immortality: ‘Thiru’ means life ‘e p y’ ‘Nilai’ means forever – immortal life.

In the cosmic projection, / or ‘j ph e p y’ ‘Thiru Nilai’ is referred to the Chidambaram Temple where the Lord of the cosmos is dancing. This fact is referred to by the great dramatic poet, Manonmaniam Sundaram Pillai in his popular hymn on the ‘Goddess Tamil’ eBhU q f l Y L j ‘Neerarunkad udutha’. Dravidian land is refered to as ‘j f k; ‘Thilakam’ meaning the sacred dot on the forehead. The poet had imbibed the true significance of the letter /.

In the cosmic creation, God is the positive, the world negative and they fuse in man the neutral. According to Saiva Siddhanta, God is sat, world of matter is asat, man is both – sat asat. If he turns towards God, he becomes total sat, if towards matter, total asat. The laws of creation are the same in all dimensions. The author illustrates it with the creation of language.

Meditation: Meditate upon the sound and meaning of “A”

(to be continued...)

1. Praise of God or the science of becoming Man – God

1.(a) As the first letter ‘A’ creates and inheres in all the letters, God the first cause creates and is immanent in all the worlds; (b) God the letter ‘A’ creates and inheres in all the letters that are the worlds of Angels and sentient beings.

2. What profit is there in bookish learning, unless one learns directly by revelation from the God of Wisdom-Light by becoming His Divine Feet?

3. They who are united to and attain the Cosmic Feet or divine breath of God who abides in the flower of spirit of beings shall attain immortality and live long upon earth.

4. To those who attain the divine feet of Him or the Holy Breath of God who is impartial and has no desire or aversion, evil or death shall never come in any world.

5. The two-fold deeds that spring from and produce darkness shall not adhere to those who achieve immortal fame by creating like God the Divine Matter of Light out of the other three kinds of matter of darkness, namely the inorganic, the organic, and the spiritual by total compassion towards all beings.

6. Those shall attain immortality and eternity who have sublimated the human senses into Divine ones and have permanently transformed their physical seeds into divine seedless seeds of light, and are born of God.

7. Anxiety of mind cannot be removed except from those who abstain from worshipping lesser deities and worship only the holy breath of Him who is the only Supreme Godhead without comparison.

8. None can swim the sea of vice, but those who attain the holy breath of that gracious Being who is a sea of virtue and absolute compassion.

9. The head that worships not and become the Holy Breath(vegakal) of Him who is possessed of eight Divine attributes, in total compassion, can evolve into the deathless Godhead by transforming its human aspiration, senses and attributes into those of the divine.

10. None can swim the vast sea of births and deaths and attain salvation, but those who attain the divine breath of the subtlest of the subtle ONE.

The Excellence of Inner Heaven

1. Because the world is preserved in existence by the heaven, the heaven is known as ambrosia.

2. For the immortals, the rain produces salt as well as food.

3. Without rain from the inner heaven, hunger will give distress to the living beings in the world surrounded by seas.

4. If the tempestuous rain-clouds fail, the farmers cannot plough.

5. Destruction as well as restoration, both are the doings of rain, implying inner rain or amrita from chid akash giving only resurrection and resurrection.

6. If no drop falls from the heaven, the head of a blade of grass will not be seen.

7. If the rain-clouds do not fall, even the vast seas will lose their water content.

8. If the heaven dries up neither the outer offerings by the common people nor the inner-ambrosia offerings by the Siddhas will take place upon the earth.

9. If inner rain fall not, penance and alms-deed cannot be fulfilled in the spacious world.

10. If it be said that the world cannot survive without water so without the water of life from the inner heaven, morality of the immortals cannot be completed.

(to be continued....)
REQUEST TO ALL SANMARGA ASSOCIATIONS

The works of Thiru. Arutprakasa Vallalar viz., Thriu Arutpa (all poems) and Upadesam are available in the following websites. All are requested to visit the websites and if needed download the Thiru Arutpa songs as well as Upadesam etc., freely.

www.vallarspace.com
www.vallalar.org

VallalarSpace website propagates the principles of Thiru Arutprakasa Vallalar in 25 languages which includes Indian languages and foreign languages.

In the website www.vallalarspace.com the following Associations have registered their names with their activities etc.,

1. Arutperunjothi Trust, Tanjore.
2. Dhayavoli Iyakkam, Coimbatore
3. Gnana Deepam, Dindigal
4. Daeiou, Madurai
5. Swami Saravanaananda, Dindigul
6. Arutperunjothi Nilayam, Sungai Petani, Malaysia
8. Nellai Arutprakasar Arutpani Mandram, Thirunelveli
9. Ramalingar Mission, Coimbatore
10. Sanmarga Sangam, Ramanathapuram
11. Sudhha Sanmarga Sangam, Salem
15. Thiru Arutpa Isai Amutham Project, Singapore.
18. Vallalar Groups, Bangalore.
20. Vallalar Trust, Thiruvanamalai.
22. Swami Ramalinga, Russia (will join shortly)
23. Thiru Venkatraman, America.
The Associations who want to include their names in the vallalar space directory, are requested to specify the Sanmarga activities carried out by them and apply in writing. Their Associations will be allotted space in the directory freely. After getting the allotment of space in this website, they can themselves post the articles, photos, videos and audios. A training program will be conducted after registration of the Associations about how to post these articles etc. They can also post the discourses, speeches already recorded, audio and VCDs taken and upload them in this website so as to spread the sanmarga news to the world. Really involved personalities who can deliver Vallalar’s message as good speeches are welcomed to enable us to prepare. C.Ds. and put them in this website.

The contents of this pamphlet may be brought to the notice of the Sanmarga Associations in their area and they may be asked to register their names with this website.

For Further details the following addresses may be contacted:

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The innumerable divisions among mankind are slowly disappearing due to the development of technology and science. The economic interdependence of nations indicates that no single group or nation can survive in this world without others. There is a growing awareness among individuals that they no longer belong to a particular race or religion or nation and that in a rapidly shrinking world they belong to a whole single family, a family of mankind-an international society. The help extended by the world community irrespective of caste, creed, race or religion to the suffering millions of hungry Somalians is an example of this awareness translated into practice.

It is disturbing to find that despite the international cooperation, there is a growing tendency towards violence and bloodshed often disturbing peace. The weapons of mass destruction have made the world an unsafe place. Three main reasons can be identified for this state of affairs.

The first reason is the short sighted policies of the rulers of nations with interests confined to narrow areas.

The world have witnessed over the ages the rule of the monarchs-benevolent and malevolent, the warriors-bold and cruel, the tyrants – sadistic and sinful, the councils-of elders and the wise and the assemblies of elected and nominated representatives and most of the rulers could not raise above the considerations of narrow divisions of land. There has been a lack of continuity and absence of long term policies aimed at the all-round development of the mankind. Obviously only persons who consider human beings as members of international family and seek the grace of the Almighty for the welfare of the living beings of this world can have a clear vision. Let them rule the world.

The first guideline proposed by Vallalar is: ‘May persons of universal vision in search of God’s Grace Reign over this earthly Kingdom’.

The power of the elevated has often been used to suppress the lowly and the downtrodden. Their legitimate aspirations have been ignored and practices inimical to their interests have been followed. The affected sections have responded by blindly refusing to coordinate or by openly defying civil norms. What is more, each of the three-the elevated, the equals and the down trodden-is known to have followed measures to isolate the other from different spheres of activity. This has resulted in the failure of different political and economical measures designed to improve the welfare of the needy. The dominance of the rich, the dictatorship of the laboring classes, the state ownership and control, a blend of select features of all the three and endless experiments by different nations-all have miserably failed in narrowing the gap between different sections of the society.

The need of the hour is a system that prevents the widening of the gap and the resultant damage to the delicate social fabric. Such a system shall be one that accommodates in a just manner the interest of each of the sections without prejudice to others and coordinates the efforts of all towards the achievements of common goals. The system shall be administered by the united efforts of the equals, the elevated, and the downtrodden.
The second guideline proposed by Vallalar is: ‘May the equals, the elevated and the downtrodden, all conduct in unison the affairs of the world.’

The third reason is the total disregard of the suffering of the fellow beings in day to day life.

A person has many needs and constantly strives to satisfy the needs. Once the needs are taken care of that person strives for the satisfaction of wants. Human wants are unlimited and the means to satisfy the wants are limited. Many fail to realize this and in the blind search for instant gratifications of wants try to earn by any means more and more money. The surplus money so earned is often used for conspicuous consumption. The accumulation of wealth by unethical means hurts the life of those deprived of their legitimate earnings. The vulgar display of ill-gotten wealth hurts the sentiments of fellow beings leading a modest life out of ethical earnings. An individual who indulges in such practices is blind to the sufferings of other fellow beings.

The soul of a person melts when that person sees or hears or learns about the suffering of other persons. This is called compassion and is a natural characteristic of human beings. A hard-hearted person does not show compassion as he fails to realize that the suffering person is also one of the intelligent beings—a species to which he belongs. Where there is no compassion there is no knowledge and love. There is no unity and helping tendency. So the worldly discipline is absent. Gradually rule of the jungle creeps in. A happy life in this beautiful world is assured when persons show compassion to all living beings.

The third guideline proposed by Vallalar is: ‘May individuals live with compassion to all living beings’

The three guidelines proposed by Vadalar Vallalar govern two spheres of human life—interpersonal and personal. The interpersonal sphere covers two aspects—the political and economic administration and the conduct of the affairs of the community. The first two guidelines govern the interpersonal sphere. The personal sphere is governed by the third guideline.

All the three guidelines are interlinked. A society of individuals with compassion to all living beings will have due consideration for fellow beings and actively participate in redeeming the grievances of others. Such a society guided by persons of universal vision enjoys everlasting peace, prosperity and happiness.

‘May all the beings live with happiness’

-Vadalur Vallalar

‘அன்றாட அமிச்சலாம் ஆற்றங்கு வருவாய்’

- வடாலர் வாலாலார்
Preamble:

Every age gives birth to its own scripture, its own Veda. The scientific age produced its scripture in the nineteenth century in the form of Thiru Arutpa. It was revealed to the world through Saint Ramalinga Vallalar, the Divine Siddha. It contains 5818 glorious verses. The central position of this modern revelation is occupied by the Arut Perum Jothi Agaval poem, the longest of its kind in 1596 lines. It was revealed to Swami Ramalinga Vallalar by the Lord Arut Perum Jothi in a single night.

It contains the quintessence of the wisdom tradition of Sanskrit such as the four Vedas, 108 Upanishads, Brahmasutras, the Bhagavat Gita, the Yoga Sutras of Patanjali, six systems of philosophy, that of the Tamil wisdom tradition such as Tholkappiam, Thirukkural, Thiruvasagam, Thirumandiram, 4000 divine verses of Alwars, Saiva Siddhanta Literature, 7000 Thevaram verses, Arunagirinathar, Thayumanavar and the 18 Siddhas along with the scientific spirit and modern scientific knowledge.

In the scientific fields of biology, evolution, quantum physics, chemistry, new materials science, botany, medicine, cosmology, cosmogony, and computer science as well as in the fields of transpersonal psychology, linguistics, and what not, Swami Ramalinga can teach a lot to the experts. He has really gone beyond modern science and the limits of modern knowledge with his divine wisdom he learnt directly from God. The Agaval poem deals with these departments of knowledge in an elaborate and scientific manner. Also, unlike other mystics, Swami Ramalinga was a scientist. He called himself a scientist, said his chief disciple Velayutha Mudaliar in his declaration to the Theosophical Society in 1885. He treated spirituality for the first time in the history of human thought scientifically with scientific terminology.

In dealing with pure and applied science this modern veda differs from all the other scriptures of the world. The dichotomy and antagonism between science and spirituality is resolved and dissolved forever.

Veda means God’s Breath, and God’s Word. Both breath and word are the same like two sides of a coin. Revelation or God’s Word is born only of God’s Breath. It is called variously as Mukya Prana, Holy Spirit, Rhua, Amuda Kala etc. Swami calls it ‘Vegakkal’. Unless this real, divine inspiration is attained by an enlightened master he cannot receive God’s Word. Swami says in many places in his Thiru Arutpa, it was God’s word.”All the words I utter are my Father’s words.”

With my limited, relative knowledge, I try to understand and write commentaries on the incomparable Veda of modern man. I evoke the Lord ArutPerum Jothi and I pray to Arutprakasa Vallalar to enlighten my dark consciousness when I write them. I implore the wise to forgive me for my childish venture and shortcomings. My intention is to arouse interest in the minds of English-knowing people in this unique fund of Divine Knowledge which I believe will take
mankind to its next stage in evolution and beyond.

Peace and plenty, knowledge and wisdom will prevail in this world. This very earth will be transformed into heaven. This is my conviction.

* * *

**Text and Commentary**

In the first six couplets the Swami describes the divine attributes of the Supreme Godhead, the infinite Grace Light.

The Lord of Arut Perum Jothi is praised and invoked four times. Why? What is the significance and implication?

God is redefined by Vallalar as light of Grace Infinite. The act of creation or involution takes place in four stages:

i) **Akam** or the Universal Soul

ii) **Akapuram** or the individual Soul with the taint of Aanava Malaa or ‘I and mine’- consciousness

iii) **Puram** or mind

iv) **Purappuram** or the world and the human body with its five senses with which it is perceived, all made of five elements.

Creation is the descent of God into matter. It is called involution. The ascent or evolution should also occur in the same way. Man, the self-conscious being must ascend the same ladder in which God descended. Matter should evolve into life, life into mind, mind into individual soul, soul into Universal Spirit and finally spirit into Godhead. To denote these two acts of creation and evolution, Arut Perun Jothi is invoked four times at the beginning as well as at the end of the Agaval Poem.

Traditionally, every great poet while contemplating to write an epic poem, would invoke for the blessings and protection of four Gods for its successful completion:

i) Lord Vinayaka

ii) A personal deity or ishtadevata

iii) The Goddess of learning Saraswati and

iv) The ultimate Godhead Param

For a Sanmargi, all the four gods or all the four levels of deities are occupied by Arut Perum Jothi only. Hence it is invoked four times.

The yoga in Sanmarga is to transform all the four stages of creation namely, matter, mind soul and spirit into ArutperumJothi, the infinite Light of Compassion.

According to tradition the ends of human life are four:

i) righteousness

ii) prosperity

iii) Happiness

iv) Salvation.

Vallalar replaces these with yet another set of four ends, namely

i) **Yema Siddhi** or the transformation of the gross, physical into pure philosophical gold

ii) **Saagaakkalvi** or the Art and science of Deathlessness

iii) **Tattwa nigragam** or the sublimation and destruction and transformation into Arutperum Jothi of all the 36 elements and lastly

iv) To understand the science of Godhead and realize it. The transformation of the physical into the Divine and its four stages are the aims and ends of a Sanmaargi’s life; body, mind, soul and spirit are to be translated and transformed into total compassion. Hence the Lord of Arut Perum Jothi is invoked four times.

(...to be continued...)
Preamble

From the time immemorial, the world has seen many Saints of Great Souls who helped to uplift the mankind in their time of living and after. Their place of birth was different, the language they preached was different, and the names of the philosophy and sects of religion were different. Each one showed his own path of reaching God. But, the nucleus of their thinking was one and the same.

In India too, many great souls and philosophers worked for the same cause in the thousands of years of past history. Their teachings were centered towards liberating the soul from the vicious cycle of numerous births. Keeping ‘Birthlessness’ as the goal for attainment of salvation (“Mukthi”), various forms of worships, reciting of different stanzas of Vedas, enforcing stress and strain to the body (Thapas and Vridhas) were proclaimed as the means of achieving the goal of Birthlessness.

Here came one saint Vallalar in 1823 from a tiny village in Tamil Nadu of India to think uniquely and demonstrate scientifically whatever he spoke and wrote.

Uniqueness of Vallalar:

- Vallalar’s predecessors spoke on ‘Birthlessness’ as the salvation to be near God. Whereas, Vallalar chose ‘Deathlessness’ as the means of salvation.
- Others took the ‘soul’ in the test tube to experiment the philosophy of salvation (Mukthi). Whereas, Vallalar took the human body in the test tube as the “matter” for chemical reaction to attain the salvation called “Siddhi”.
- Others proclaimed ‘soul’ as immortal whereas Vallalar reiterated and demonstrated that “human body” could be transformed to a state of immortality.
- Others believed that prayers, rituals like reciting of slogans of Vedas, performance of Homams (sacrifice in fire), painful postures of body and mind etc. could only bring forth Godship. Contrary to this, Vallalar showed to the world that only mercy in
mind, kindness in heart and compassion to all living beings could transform one’s body into a state of deathlessness which is the visible proof for breaking the vicious cycle of birth and death. He demonstrated to the world that the perishable body of any human being is eligible for this transformation into a deathless body of Light.

**Stages of attainment:**

He clearly departed from the so called beliefs and myths and depicted himself as a pure scientist speaking on composition of matter in the ever expanding universe and composition of human body starting from sperm to logical transformations of body to Eternal Light. He disbelieved in the statement that Wisdom (Mei Gnanam) is different from Science (Vig Gnanam). He merged the both stating that Wisdom and Science are inseparable.

He classifies the transformation of human body into these stages:

- Impure Body
- Pure Body
- Body of Sound
- Body of Light of compassion

It is a scientific evaluation of human body, configuring metaphysical changes with the onset of Chemical, Bio chemical and Theo chemical changes in one’s body. The starting point of this change is very minute and subtle, that is, budding of kindness in one’s heart towards all living being on the basis of the fact that souls of all living being are as same as our own. Hence there is no distinction of race, creed, sex, caste or color. Though starting point is simple and subtle, the benefit of resultant process is ultimate state of Light, vibrant everywhere as Omnipresent and Omnipotent as God Himself.

**Process of attainment:**

Vallalar made a universal appeal to all of us to follow his path of compassionate universal brotherhood (AIM of the mission) and scientific stages of bodily transformations (FRUIT of efforts) in his invaluable Works called “Thiru Arutpa” in the form of poems and prose. To understand his scientific teachings, we need to start our learning process through theory and practice his proclamation on our own body and its tools, as the pre KG course.

Let us start our learning process, taking Vallalar as our Divine Teacher in the days to come.

*
Ray Kurzweil, the scientific advisor to Bill Gates has recently published a book. In it he says that man is going to conquer physical death in just 20 years with the help of science with nano-technology, genetic engineering and robotics, etc.

According to Ray Kurzweil, the future man is going to be a combination of natural man and machine or a scientifically altered bionic man. (For further details see the Indian magazine “The Sunday Indian” May 1, 2010.)

In the nineteen sixties the then President of UNESCO Dr. Julian Huxley a great biologist published a theory called “Neohumanism”. In it he said, mankind is at the critical stage. Some kind of mutation is taking place in man’s consciousness and body. He is evolving into a superman. Before him there were many scientists and philosophers who advocated this theory of Superman like Charles Darwin, Henri Bergson, Samuel Butler, George Bernard Shaw, Wallace, Teilhard deChardin, Sri Aurobindo, and The Mother.

When Charles Darwin was asked by an American professor Chancey Wright, what would be the change in man’s body in future, Darwin replied that he did not know. But there was a contemporary of Darwin living in a small village called Vadalur near Pondicherry in South India. His name was Swami Ramalinga Vallalar. He also advocated this scientific and evolutionary theory of man with a difference. He knew what would be the Body of future man like. He said this impure body with all its excretions through the nine apertures in the body would be transformed into a pure body with no waste matter at all. Instead the pure body will be producing its own food called nectar. It will not rely upon external food or atmospheric air for its breath or on books for its knowledge. This pure body can last for hundreds of thousands of years in an uncorrupt manner. This pure body belongs to a Siddha. But this is not the final body.

This pure body has to be transformed into a letter body. It is also called Space Body or Pranava Body or Omkara Body. This body belongs to the Gods and Goddessess. It is also called a Mantric Body or a Sound Body. It can be seen and heard but not touched, for it has no physical substance. It can be sensed and perceived only by the mind’s eye. This Omkara body can last for millions of years but even this is not the final body. This too could meet with death. The deathless body belongs to God alone. It is the purest of the Pure Body. It is made up of pure light – not a physical light but a light emanating from total compassion or grace towards all beings in creation.

This body is indestructible. The aim of Suddha Sanmarga of Vallalar is to attain this everlasting body of compassion.
How is one to attain these three pure bodies? Swami says “not by practicing any yoga or meditation or penance; these can take you only to the door of God’s house, but you cannot enter into God’s House. Because the door of God’s house is the smallest of the small in the entire creation. It is called Sabha Dwara. Sabha means the dancing hall of God. Dwara means opening. This Sabha and its door are made up of subtle divine matter. Atom is supposed to be the smallest particle of matter. Life is, say, one billionth in size of atom. Soul is one billionth in size of life. Spirit is one billionth of the soul. And God particle or Divine Matter is, one billionth of spiritual matter. So the subtlest of the subtle matter is the divine matter and God’s House is made up of such a subtle matter. When compared with such subtle matter, thought or mental matter, is as big as a camel, and desire is as big as a whale. They cannot enter into this small doorway to God’s House. So unless a man or a woman sharpens his or her consciousness to the subtle level of divine matter he or she cannot enter into the house of God and see him in the form of Arut Perum Jothi or Vast Grace Light. And unless one sees God in the form of Arut Perum Jothi one cannot have the deathless body or an everlasting life.

How is one to sharpen one’s consciousness to the subtlest level and transform it into Divine Matter?

Swami says there is only one sharpener to do this- Compassion. Except compassion there is no agent which can transform your consciousness into divine matter.

So the only qualification one needs to enter into God’s House and see him is to attain the state of total compassion. And the only sadhana prescribed by Swami is Jeevakarunya or compassionate service to all the beings in the world. The moment you are compassionate to other beings two changes occur in your consciousness. One is that you bypass your mind or ego consciousness. You don’t have to struggle with your mind and conquer it by any Yoga for it is very difficult. You simply bypass it by thinking of the other and doing the service. The stone of your mind is dissolved in the water of compassion and love.

The next thing that happens when you are in love is that nectar is produced in your body. All the other thoughts excepting love and compassion only produce poison in your body. When the poison gets accumulated one falls sick, grows old, and finally dies. But when one is always practicing consciously Jeeva Karunya and accumulates nectar or amrita in his body, his immune system is boosted, he never falls sick, he postpones old age and death and finally attains immortality.

We are living in an historical moment. A momentous change is taking place in our consciousness. In scientific evolutionary terminology it is called a mutation. This was indicated by Julian Huxley and Sri Aurobindo and finally now by the scientist Ray Kurzweil.

About two million years ago one ape was transformed into a man. A four legged animal was transformed into a bipedal man. Today we find on the face of the earth about 8 billion such bipedal beings.

Now after two million years, such an evolutionary change is about to happen in our genes, consciousness and body. While other scientists and speculative philosophers and yogis warn us of the impending change Swami Ramalinga Vallalar was one unique scientist who gave us the blueprint for attaining the level of divine matter in our bodies. He tells us in his Spiritual Classic ThiruArutpa that God revealed this fact to him. “Oh my son! Go to the world and inform the human beings that a new species is being formed; all of the humans irrespective of caste and creed, religion and race, nationality and gender can become the new species except those who kill other beings. This race, this new species is going to be my own family, my own species and you are its first born.”

Kolai purivar thavira matra anaivarum un kula makkalae . Nee Yen Kulattu Mudhal vanae

This is the ultimate message revealed by God through Swami Ramalinga Vallalar to humanity.

So far, saints and prophets all over the world have taught humanity only two ways of salva-
tion. The first one is called Mukthi or liberation or freedom from the natural cycle of birth and death. At the time of death these Mukthas retain their consciousness with themselves and let go of the body. Their bodies are either burnt or buried. There is a higher form of salvation than mukthi. It is called Gnana Siddhi. This is attained by the Siddhas at the time of death. The Siddhas not only retain their consciousness but postpone their death. They also retain their bodies as long as they wish. They can live for hundreds of thousands of years but one day or other they also have to face death.

As long as one has flesh in his body it tends to corrupt and the body has to go. That is why Swami Ramalinga says this flesh has to be transformed and transmuted into a Body of compassionate light or God’s knowledge. God’s Intelligence is born only of compassion. So the only qualification needed by man to become Godlike is to have total compassion like God. All the other methods of yoga, meditation and penance are only secondary. They can help you postpone death, they can also give you some Siddhis or miracle making powers but one cannot go beyond nature and become Godlike.

According to Swami Ramalinga the final end of man’s life is to know the nature of Godhead and become Godlike and live an eternal and everlasting life. God’s nature is total compassion so when one attains total compassion he also attains absolute consciousness of God and lives a divine life in a divine body. This is the ultimate message for mankind revealed by God Arut Perum Jothis through Vallalar and his universal scripture Thiru Arutpa.
In a cold windy night, millions of years ago, the highest of all Gods, the brightest of all lights: Arut Perum Jothi, laid his eyes on a round virgin seashore. Under the loving moonlight he gave birth to three beautiful princesses. He made them sisters and named them Sariya, Kiriya and Yogam.

The next morning, soft sun-rays revealed to this universe the beauty of their unique bodies.

On the top of a high cliff where only adventurous birds could reach, sitting in Padmasana (lotus pose), Yogam, the eldest, came to life. Her whole body was made of the purest, brightest salt and inside her eyeballs, the stars could read the silence of the depths of the sea. Her hands rested peacefully on her legs with divine Yoga Mudra and her stillness and beauty thrilled all the restless animals as the immense sun reflected on her small structure radiant white light. She sat still in total trust and love for her Father, and waited.

Under the shade of the palm trees, a shining yellow body of sand came into life. Her name was Kiriya. Since early morning, Kiriya would pray and dance joyfully in devotion to her Father. With soft movements she bowed to the sun, to the moon, to each and every one of the stars finding her Father in every atom of her universe. Her dynamic skin would allow her to shape her structure into many splendorous forms to inspire her eldest sister to continue her meditation.

But none of them could exist but for the youngest sister, Sariya, the princess of water. Her infinite love and compassion allowed her to climb all the way up to the cliffs to refresh Yogam’s dry salty skin as many times as needed. With her tender touch, she caressed Yogam’s head with her cool sacred tiny hands. Every morning she would also bathe Kiriya, her sandy sister, so that her prostrations and prayers could honor in supreme beauty the love for their Father and his Kingdom.

One cloudy morning Yogam called her sisters for a meeting. The time has come.

Finally their penance and compassion had reached the heights to encounter their fourth sister; Gnanam.

- “It’s not only three of us sisters.” Yogam announced.
- “We have a fourth sister and she has been waiting for us under the ocean for centuries, her name is Gnanam. We should have united with her, long time ago, but this beautiful ocean of maya has been keeping us too busy. Under the infinite sea she awaits for our final liberation.”

- “But how can she breathe? What does she look like? Who is feeding her?” Sariya asked.
- “Listen carefully.” Yogam replied. “Under the caves of the deep ocean, sitting inside a sealed round shell, in a round spacious divine chamber, Gnanam awaits. No water or sand can enter that holy space. Her body is a mixture of the purest and subtlest
light and the purest and subtletest space.

She was born of a rare sacred pearl called Pineal. Inside the shell the most beautiful sound whispers beyond time and space to the ego-less creatures of the universe the highest secrets of our Father. Arut Perum Jothi.. Arut Perum Jothi...Taniperunkarunai... Arut Perum Jothi...”

- “In dreams, I came to hear this mantra suddenly..” Yogam explained. “And I knew my soul was waiting for this sacred sound for many many centuries”.

- “But beloved sister, how can she exist without a body? “Does she breathe?” How could you hear her call?” Kiriya asked.

- “Her triggering features are a divine mystery. Her breath is nothing but the cosmic prana of our Father. I can see her now” Yogam said closing her eyes softly. “I can see her. She is also floating in the depths of my soul as a vast light, a vast vibrant space as she is limitless, timeless, spaceless...she is one with our Father...and we shouldn’t wait any more. We must meet her soon.”

- “But how can we go? Leave our penance? Our prayer? If she is in the depths of the ocean you are telling us that to reach her we must let ourselves die ?!” asked Kiriya.

- “Yes, beloved sisters, There is only one way..Giving yourself up totally in love, to your sisters, to your Father, melting your body deeper and deeper into love, trust, surrender...”

- “But we are doing that!” said Sariya impatiently.

- “But not yet are we compassionate enough beloved sisters to find our Father in the love for each and every atom of this existence.” replied Yogam with a smile.

One bright morning. Sariya woke up in tears. But these tears were not salty. They were as sweet as sugar cane juice. Finally her own watery body started dripping from her eyes...She went and bathed her sisters one last time, but this time it was her sweet tears that refreshed their body in total love and compassion.

She bowed to the bright rising sun,dived into the ocean and vanished.

Overwhelmed by Sariya’s absence, Kiriya raised her body of sand and slowly walked into the sea. As she put her legs into the water immediately, her body disintegrated and was carried away by the waves.

Yogam watched with gratitude as her younger sisters surrendered to their Father’s will.

That same night, a heavy storm struck the seashore. Rain, winds, waves and sand, all became one...until with the last raindrop, finally the patient structure of salt Yogam, disappeared.

None of the sisters ever came back to this seashore to reveal the secrets of Gnanam. But this story of this final encounter of the four sisters with One infinite vast ocean, One infinite vast space, One infinite vast light, and One infinite vast love gave birth for the first time, only for a few seconds, to the supreme Arut Perum Jothi in the corners of my eyes.

With all my love and devotion to my inspiration .. Swami Ramalingam Vallalar.

Thank you Kuppusamy for bringing knowledge deep inside my heart.