

BROCHURE ON THE LIFE AND TEACHINGS OF SAINT RAMALINGAM - BY B.KAMALAKKANNAN

Consequent on the publication in the website, the translation of 28 poems sung by Saint Ramalingam under the title 'DEATHLESS GREAT LIFE' into English, Spanish, Chinese, Bulgarian and Bahasa Melayu languages, readers from some countries represented to issue a brief note on the life and teachings of Saint Ramalingam. Hence this brochure:

1. A CELESTIAL BEING BORN AS A HUMAN BEING.

Saint Ramalingam widely known as VALLALAR laid down in unambiguous terms in a number of poems that he was a celestial being sent to the world by GOD (Thiruarutpa 6C/28:9)

2. EARLY PART OF LIFE.

Ramalingam was born in a small village called MARUDHUR in Cuddalore District of Tamil Nadu as the fifth child to his parents Ramiah Pillai and Chinnammal on 5-10-1823 Sunday. His father was in Government Service as Village accountant at Marudhur village and he passed away while Ramalingam was a child of six months. So, Chinnammal moved to her mother's house at Chinnakavanam village near Chennai along with her five children and stayed there from 1824 to 1826. Subsequently she shifted the family to Door No. 39, at Veerasamy Pillai Street, Sevenwells, Chennai, where Ramalingam lived from 1826 to 1858.

Ramalingam was taught primary education by his elder brother Sabapathy Pillai up to his age of nine. Thereafter Ramalingam used to go to the temple of Lord Muruga at Kandakottam, at a distance of about 1km from his residence and prayed to the lord to teach him the art of doing meditation. Ramalingam recorded in Thiruarutpa chapter 5B/40:4 that he had the vision of Lord MURUGA and that He taught him Vedas

3. RECOGNISED AS A DISCIPLE AT HIS AGE OF 12 BY LORD SIVA.

On one evening, Ramalingam as a boy of 12 years (1835) was playing with his friends at Veerasamy Pillai Street, Chennai. At that time, Lord Siva appeared before him in the guise of a saint and put around the neck of Ramalingam a garland of RUDRAKSHAM having a pendant in the shape of SIVA LINGAM with a flame at the centre called SIVAMAALAI in token of recognition as His disciple. (Thiruarutpa 6D/IV-9-92)

4. THREE FORMS OF UNIQUE GOD.

Apropos of the teachings of Lord SIVA, Ramalingam spelled out the secret of three forms of unique God as follows:

**Oh people of the world!
Try to understand by experience
That God is one having three forms:
Formless divine light
Form of a human body
Form of JEEVAN (SOUL)
Don't confuse that there are 2 or 3 or five Gods.
Can you say that there are 2 or 3 souls
for a human body?**

- Thiruarutpa 6A/24:45

The SIDDHAS further defined the three forms as detailed below:

1. Formless Divine Light=PARABRAHMAM=SUPREME FATHER=ALLAH.
2. Form of human body = LORD SIVA = GABRIAL = JIBRIL (Alai)
3. Form of the SOUL = A moral wheel with a flame at the centre (SIVALINGAM) = HOLY SPIRIT = ROOH.

Ramalingam's SANMARGAM or the movement of universal brotherhood intended to focus on these three divine truths among the people of the world so as to enable them to attain eternal life.

5. MEDITATION TO ATTAIN ETERNAL LIFE.

It is a well settled fact that meditation in the path of wisdom is the only source of action to attain eternal life.

As a man doing meditation in the path of wisdom for about fifty long years under the guidance of a real preceptor, I narrate below some important features of meditation:

1. Meditation in the path of wisdom under the guidance of a genuine preceptor only will enable to attain eternal life.

2. Meditation should be done before sunrise and after sunset at the time and place as fixed by the preceptor so that his subtle body can go and watch the disciple.

3. The preceptor will teach the disciple how to change the breathing into SUZHUMUNAI and how to do meditation.

4. In course of time, the SUZHUMUNAI breathing will enter into the narrow path connecting the uvula and fontanelle.

5. When SUZHUMUNAI breathing reaches DURİYAM where the subtle body is seated, it will come out and appear before the man doing meditation and also speak with him.

6. The SUZHUMUNAI breathing will further raise upto DURIYATHEETHAM where the HOLY SPIRIT is seated. In course of time, the HOLY SPIRIT also may appear in a magnified form for a few seconds.

7. After passing through DURIYAM and DURIYATHEETHAM, Celestial Beings and Saints buried under the ground will appear before the disciple and bless him.

8. As the climax of meditation, the SUZHUMUNAI breathing will lift the subtle body and make it amalgamate with the Holy Spirit for a few seconds, which is called the stage of eternal life. At that moment the disciple will feel divine power springing up from the forehead to fontanelle and that the fontanelle get flexible when touched by hand. Then the subtle body will get down to its original place.

9. Even after attaining the stage of MUKTHI (Deathless life), the man should continue to do the meditation till his last breath.

10. At the time of last breath, the SUZHUMUNAI breathing will make the subtle body amalgamated with the Holy Spirit permanently without getting down as was done previously. This is called SIDDHI. The human body which has attained this stage will not decompose and the limbs will be flexible. If the body is buried in the ground, the subtle body will appear when called for by a man doing meditation in the path of wisdom.

The following are the five conditions for doing meditation:

1. Don't do murder
2. Don't do theft
3. Don't get intoxicated with drinks
4. Don't say falsehood
5. Don't do adultery

6. STRANGE EXPERIENCES DURING MEDITATION

The man doing meditation shall have some strange experiences as defined below by Saint Ramalingam:

**Eyes without having divine vision,
Tongue without tasting the nectar,
Nose without smelling the divine smell,
Ears without hearing the ten divine sounds,
Are of no use.**

- Thiruarutpa 1/14:27

The interpretation of the Poem is given below:

1. DIVINE VISION

It is a fact that heavenly beings and also the saints buried under the ground in various parts of the world may appear before the man doing meditation.

2. DIVINE SMILE

It is also a fact that natural fragrance (musk, bensoingum etc) can be smelt when heavenly beings and saints appear. Consequent on the nectar springing out in the narrow path, natural smell shall come out through each hair point of the man doing meditation.

3. TASTING OF NECTAR

Persons who are doing meditation in the path of wisdom would have tasted nectar which comes out of the narrow path between the uvula and the fontanelle.

4. HEARING DIVINE SOUNDS

Some of the following sounds will be heard by the persons doing meditation:

1. Bell
2. Wave in the Seashore
3. Trumpet of an elephant
4. Sound from a conch shell
5. Sound from a flute.
6. Thunder
7. Fury noise of a snake
8. Sound from a honey bee
9. Sound from a beetle
10. Sound from a drum.

7. FAMILY LIFE

According to the principles of the SIDDHAS, family life with wife is considered to be necessary for doing meditation as otherwise the SATAN may allure the disciple in the form of a lady and prevent him from reaching deathless life. In fact, almost all the Siddhas lived with their wives. Ramalingam also lived with his wife for some years at Chennai. After the demise of his wife and mother, Ramalingam felt to be free from family worries. At that time, his second elder brother, Parasuram Pillai, requested Ramalingam to help him to visit the Nataraja Temple at Chidambaram which is at a distance of about 200kms from Chennai. Accordingly, Ramalingam proceeded from Chennai to Chidambaram with his elder brother and some followers on 24-03-1858, wednesday.

8. STAY AT KARUNGULI VILLAGE

One philanthropic man by name Venkata Reddiar met Saint Ramalingam at Chidambaram and invited him to stay in his house at Karunguli Village. Accepting the request, Saint Ramalingam and his brother went to Karunguli and stayed. Within a short period, Parasuram Pillai passed away and hence Saint Ramalingam alone stayed there from 1858 to 1867.

9. SHIFTING OF RESIDENCE TO VADALUR

On 2-2-1867, Some residents of the nearby village, Vadalur, donated 106 acres of land to Saint Ramalingam with absolute ownership. In a portion of the land, a home for feeding poor people was constructed and Saint Ramalingam shifted his residence from karunguli to Vadalur and lived there from 1867 to 1870. He also constructed a common prayer hall so as to worship the Holy Spirit.

10. CAUSE OF ENMITY AND AGITATION

On one day, when Saint Ramalingam went to Nataraja Temple at Chidambaram for worshipping Lord SIVA, he had the occasion to listen to the lecture delivered by Kodaganallur Sundara Swamigal on the basis of the book "Fundamental Principles Of Saiva Siddhantam" written by Arumuga Navalar of Srilanka. Saint Ramalingam pointed out that the speech was contrary to the sayings of Saints Thirugnanasambandar and Thirumoolar of SAIVA religion. When this occurrence was taken to the notice of Arumuga Navalar who was then staying at Chennai, he was not prepared to accept the error in his book. On the contrary, he induced his followers to agitate against Ramalingam; otherwise he may cause the downfall of SAIVA religion. This is the root cause, to agitate against Ramalingam. Some miscreants went up to the extent of giving poison to Ramalingam to put an end to his life. So, some prominent persons of Mettukuppam village rescued Saint Ramalingam and accommodated him in a house named SITHI VALAGAM in their village, where he lived from 1870 to 1874. Thus, the action of Arumuga Navalar of Sri Lanka and his followers blocked the people from following the path of wisdom enunciated by Saint Ramalingam to attain eternal life.

11. APPEAL BEFORE CLOSING THE DOOR

Since all his efforts to preach universal brotherhood proved futile, Saint Ramalingam decided to disappear from this world. Hence, on one evening in the month of December 1873, Saint Ramalingam brought out a lamp from his room at Mettukuppam, placed it before the followers and informed them to do meditation in the presence of the flame of the lamp keeping in mind what he had stated in the 28 poems under "DEATHLESS GREAT LIFE". It is a pity that his followers did not give importance to those words also.

The readers are now studying the translation for those 28 poems in English, Spanish, Chinese, Bulgarian and Bahasa Melayu languages.

12. PROPHECY OF SAINT RAMALINGAM

According to the statement of Thozhuvur Velayudha Mudaliyar, Saint Ramalingam stated as follows on the last day:

"You do not listen to me. You do not follow the principles of my teachings. You seem to be determined not to be convinced by me. Yet the time is not far off when persons from Russia and America and other foreign lands will come to India and preach you this same doctrine of universal brotherhood"

"He left us with a promise to reappear some day, but would give us no intimation as to the time, place or circumstances".

Another eyewitness Karanapattu Kandasamy Pillai recorded that Saint Ramalingam told as follows on 30-01-1874 before closing the door:

1. I will not be visible for 21/2 Kadigai (the esoteric meaning is $60+60+30 = 150$ years = $1874+150 = 2024$ AD)

2. I will be in this world as well as in the universe. Afterwards when the Lord of GREAT GRACIOUS LIGHT comes, I will do miracle with this form of human body.

13. HAPPENINGS ON 30-01-1874

Thozhuvur Velayudha Mudaliyar described the happenings on 30-01-1874 as follows:

" On the 30th of the month (January 1874) at Mettukuppam we saw master for the last time. Selecting a small building, he entered its solitary room after taking an affectionate farewell of his followers, stretched himself on the carpet, and then by his orders, the door was locked and the only opening walled up. But when a year later, the place was opened and examined, there was nothing to be seen but a vacant room."

14. HOW DISAPPEARED FROM THE LOCKED ROOM?

In many poems of Thiruarutpa, Saint Ramalingam stated that Lord SIVA endowed him with the supreme powers of creation, protection, destruction, concealment and gracefulness (eg., 6C/39:9). It is learnt from my preceptor that Saint Ramalingam had disappeared from the locked room by using the mystic power ANIMA(making the human body into an atom) which is one of the eight great mystic powers possessed by the SIDDHAS.

15. PERSONAL APPEARANCE AND HABITS

The following wordings about the appearance and habits of Saint Ramalingam are depicted from the statement given by Thozhuvur Velayudha Mudaliar before the Vice President of Theosophical Society, Chennai:

"In personal appearance, Ramalingam was a moderately tall, spare man... yet withal a strong man, erect in stature and walking very rapidly; with a face of a clear brown complexion, a straight thin nose, very large fiery eyes, and WITH A LOOK OF CONSTANT SORROW ON HIS FACE. Towards the end, he let his hair grow long, and what is rather unusual with yogis, he wore shoes. His garments consisted but of two pieces of white cloth. A strict vegetarian, he ate but once in two or three days, and was then satisfied with a few mouthfuls of rice. But when fasting for a period of two or three months at a time, he literally ate nothing, living merely on warm water with a little sugar dissolved in it."

Karanapattu S.M. Kandasamy Pillai who was another contemporary of Saint Ramalingam recorded that a famous Photographer by name Masilamani Mudaliar was brought from Chennai to Karunguli to get photos of Saint Ramalingam. Even though the photographer tried eight times through his camera, he found only the white cloth without face, hands and legs were recorded.

As a part of my research in the Poems of Thiru Arutpa, I perambulated the places said to have been visited by Saint Ramalingam and made enquiries. During the course of my enquiries, I was able to collect some pictures of Saint Ramalingam in Cuddalore, Vishupuram and Thanjavur Districts of which three pictures were found to be identical indicating a wooden gate between two round pillars with umbrella like head abutting a temple. Further enquiries revealed that the location indicated the palace of Zamindar of Vettavalam near Thiruvannamalai. I inspected the place on 3-4-2012 and found the Manonmani Amman Temple and one of two round pillars were in existence as found in the pictures.

Karanapattu Kandasamy Pillai who was a contemporary of Saint Ramalingam stated that Ramalingam went to the palace of the Zamindar in 1864 and cured the diseases of his two wives by giving sacred ash. There are also evidences to prove that Appasamy Pandariar, the then Zamindar became a follower of Saint Ramalingam subsequently.

It is learnt that from reliable sources that Appasamy Pandariar arranged for a famous Artist to draw the picture of Saint Ramalingam when he entered into the gate of the palace and that he worshipped the picture for a long time. It is further learnt that when the picture had grown dim, it was given to an Artist and repainted. It is visible in the picture traced out at Rettanai that it was painted by 'GOLD MEDALIST, C.Chengalvarajoo, Artist &

Photographer, Villupuram on Oct 12th 1928 and got printed at Glasgow Printing Co., Howra (Colcutta - India), WE FIND HIS FACE TO BE IN CONSTANT SORROW as stated by the eye witness Thozhuvur velayudha mudaliar. In these circumstances, it is evident that this is the only hand drawn real picture of Saint Ramalingam.

The great gracious light! The great gracious light!
The great solitary mercy! The great gracious light!

