

VALLALAR AND JEEVAKARUNYAM (VEGAN)

Guide
Dr. Kasibhatta Satyamurthy,
Professor,
Department of Yoga for Human excellence,
WCSC Vision, SKY Reach
center,
Temple of Consciousness, Aliyar

P.Padma, Ph.D Scholar,
Assistant Professor,
Department of Human Excellence,
NallamuthuGounder Mahalingam
College,Pollachi - 642001

Abstract

This article discuss about the concept of jeevakarunyam and vegan diet. It is higher aspect of every religion to which they find gives prominence. He holds compassion as the basis of higher spiritual experience. The saint half used the term jeevakarunyam to denote profound compassion. It is said giving importance to this subject. Compassion and vegan food is the fundamental right of the character of the saint. This factor is friendship poetic appeals to the Almighty.A vegan diet contains only plant based (such as vegetables, grains, nuts and fruits) Vegans do not eat foods that come from animals, including dairy products and eggs. The concept of VallalarJeevakarunyam denotes the food style for the human in vegan.

Keywords: Jeevakarunyam, vegan, Compassion, Food, Plants, Discipline.

Introduction

Vallalar belonged to the Hindu religion founded a non-religious culture .His concepts were of the kind that would enhance love ,compassion ,unity ,clarity in the concept of God and to eradicate the discriminations on the basis of caste ,creed and religion .On Sunday dated 05.10.1823 Vallalar was born to Chinnammal and Ramayyapillai .He belonged to Maruthur near Chidambaram. He was capable of giving devotional discourses even when he was young.

AgathiarSanmarkaSangam is a symbol of universal fraternity and the relationship between the Preceptor and His disciples are exceptionally parental. The disciples go to villages and disseminate the message of Compassion, Love, Affection and Non –Killing. An important aspect of Vallalar’s philosophy is “JivakarunyaOzhukkam”, which means having a compassionate outlook towards all lives. It refers to one’s attitude towards fellow beings on the one hand and towards all other creatures like animals, birds etc.

Define Jeevakarunyam :

It is the act of Non-killing and not taking flesh.

Meaning of Jeevakarunyam:

[1] Doing well to fellow beings, when they suffer from hunger, Thirst, disease, ignorance, poverty and fear;

[2] Refraining from killing and taking flesh. As regards the first, he puts more stress on relieving hungry from hunger.

Jeevakarunyam

It is this higher aspect of every religion which holds compassion as the basis of higher spiritual experiences. Jeevakarunyam (culture of being kind to beings) is very important to hold it on every mind to visualise the god. Vallalar had imparted the importance of Jeevakarunyam in his Thiruvartpa prose. He had given 3 parts of writing on principles of Jeevakarunyam to us.

Vegan

A vegan diet contains only plants (such as vegetables, grains, nuts and fruits) and foods made from plants. Vegans do not eat foods that come from animals, including dairy products and eggs.

SELF –REALIZATION –INTROSPECTION

Vedhantham (philosophy) stresses importantly the ‘self realization. Only the one, who had realized himself, would attain consummation. ‘Self realization’ happens by self analysis “only upon self-realization, love would develop among the people of the world and peace and amity would sustain” –so says Vallalar.

Vallalar tells that in order to attain the Divine State one has adopted four disciplines. They are:

1. Indriya Discipline: It is a discipline that is to be adopted to safeguard the seminal stock which is the base of life force.

2. Karana Discipline: This is indulging the mind in meditation and adaptation of morals.

3. Jeeva Discipline: Moving with all others considering all of them equitably without discrimination on the basis of caste, care or religion.

4. Athma Discipline: Listening to the praise of God. Preventing bad words entering our ears. Avoiding looks of harshness and wickedness. Abstaining from touching evil things.

Abstaining from gluttony etc. This is indulging in doing well upon consideration of all beings as his self. Divine nature would enhance when these four disciplines are observed.

ARUTPERUMJOTHI IN EVERYTHING:

Vallalar had realized god as jyothi(light). The final stage of deity worship is arutperumjyothi, literally meaning - magnificent benevolent light and actually meaning wisdom light. It is one that could develop the sense of seeing everything singularly. Atom is there in every being. Every atom is filled with luminescence or light. That light remains as the being in every being. That divine light alone makes the being to grow. Hence Vallalar mentions it as “Being is luminescent consciousness”.

Vallalar considered the light which is the being of the beings as God and named it as Arutperumjyothi. Compassion and Grace are of the same nature. Arutperumjyothi inherently has compassion. Arutperumjyothi is the benevolent, graceful and compassionate truthful divine power filling the mind and the body enriches the life. The God who is the Arutperumjyothi is compassionate towards all living being. So Vallalar named it as “ThanipperumKarunai” meaning singular magnificent and compassionate being. The ‘ThanipperumKarunai is the one which had transformed one to the level of making a prayer towards the Lord, for a better life for even those who had harmed him and wishing them the grace of the Divinity’.

THE VIRTUE OF MERCY

The Divine state itself had taken the shapes of panchabhoothas in living species. So all the human beings are of the same kind .when a living beings is suffering the human nature is to liberate it from its misery .Hunger, Diseases and killing bring in suffering to the living species .Liberating it from that misery is the virtue of mercy . It points to feel the compassion towards beings. The Sanmarg is the adaptation of the Virtue of mercy. Vallalar tells that the state of a humanitarian is to remain not hurting any being and helping those who suffer.

COMPASSION OF VALLALAR

Regretting for ones wrongful and inflicting deeds is a means of purifying oneself. Those who wish to purify themselves by regretting for their wrongful deeds and abstaining themselves from doing them again are the path of self realization. Vallalar thinks of the wrongful deeds committed by the human being, who is special among all the other beings and prays that the millions of Athmas may be liberated by taking up all the wrongs done by all the living beings by graceful consideration. An utterance of ArutprakashaRamalingavallalar is that he had spread

out the commodities and there is nobody to take it. Vallalar states that if one wants to reach the imperceptible divine status surpassing deity worship he has to liberate himself from the three blemishes ego, imprints and illusion by the magnificent grace of Divine and it is the duty and right of the human kind. According to Vallalr Spirituality is not the study of the divine offerings and alms and the remedies that can be suppressed within the temple. Vallalar had lived in a moral way and guide us the Justice of human life. Vallalar had mentioned many ways to attend the state of God in his "Thiruvarutpa". We can follow the footsteps of Vallalr to develop our spiritual qualities. "Compassion for Living Beings" is protecting the light intellect of the poor, by the poisonous wind, hungry by providing food.

Animal Imprints:

Darwin's "Theory of Evolution" states that early human being originated from animals. From then till date, the developments witnessed are products of multiple series of genetic transformation process. Some animal imprints from early ancestors, are still being carried forward to modern day humans, as genetic inheritance. The bond from those early day humans have developed as a chain, as a result of the continuity of the hereditary imprints. The plants alone are capable of preparing the food from materials available in nature. All the animals with sensory perceptions from two to five survive by feeding on the other living creatures on account of which they commit four types of crimes. According to vethathiri maharishi, living being is committed to four types of crime activities to fulfill their appetite such as:

1. Harming the living beings
2. Ending others freedom to live
3. Misappropriating the body of a living being
4. Dipping of its freedom to exist.

Animal imprints, are the sources of primitive's un-socialized behavior, such as harming fellow humans of the earth for egoistic self gains. This can destroy the freedom of others, thereby terming it as a crime by nature. These are characterized by the basic animal imprints inherited by mankind. If man wants to be superior to animals, he should transform his animal characters into humanistic characters. Character refinements should be imbibed in the human brain with the help of spiritual and human excellence education

Compassionate Activities leading to ‘Happiness of this world

(AbaraJeevakaruniyam) Apart from the acts of kindness relating to the alleviation of sufferings caused by Hunger and the pain when getting killed, relieving of human beings 34 Arutpa from all other kinds of sufferings is AbaraJeevaKaruniyam. It will, therefore, lead only to a little amount of worldly happiness. Compassionate Activities Leading to ‘Both Temporal Happiness and Eternal Bliss’ (Para Jeevakaruniyam) The compassionate activities performed in the case of alleviating the sufferings of human beings who suffer due to hunger and the agony of getting killed by someone are known as Para JeevaKaruniyam. Hence, by the Grace of God, the practitioners of compassion of this kind, will gain this worldly pleasures and illimitable Bliss arising out of their divine power to perform miracles (Siththis) and also the never ending Bliss of obtaining liberation (MukthiInbum) from the cycles of birth and death. Those human beings who in spite of having enough knowledge and privilege to save other human beings from the danger(s) which they might be facing because of role of destiny and their carelessness have not done so but betrayed them will not obtain the Grace of God to enjoy the happiness of this world and the Eternal Bliss of gaining Mukthi.

Moreover, they will also lose whatever worldly luxuries and liberties they enjoy in their present lives as dictated by God in the Jeevakarunyaazhukkam scriptures (Vedas). In the case of human beings who do not have sufficient knowledge and freedom to safeguard themselves against the dangers caused by Hunger and the pain while they are getting killed due to their fate or carelessness, the human beings who are in a position to redress those grievances should alleviate the sufferings of those human beings out of compassion without betraying them. It is, therefore, to be learnt that this is the important objective of practising compassion. Having true faith in this concept, the act of performing compassionate activities of feeding the human beings who starve and preventing the human beings from getting killed in order to enable them to experience happiness is the supreme form of Benefit. 19. As per the divine law, the dangers caused by Hunger, Getting Killed, Thirst, Disease, Desire, Poverty, and Fear are to be averted; But, only the acts of averting the dangers caused by Hunger and Getting Killed are quoted significantly; Why? There are two kinds of compassionate activities, one is AbaraJeevaKaruniyam and the other one is Para JeevaKaruniyam. As the acts of averting Hunger and preventing somebody from getting killed are the activities that fall under the category Arutpa of Para JeevaKaruniyam, the same are mentioned significantly.

The food provided to them by the Gracious act of God

God has ordered that the human beings by intake of food made available by the Gracious act of 44 Arutpa God (PrarathaAahaaram) according to their destiny should overcome the experience resulting out of their deeds of the past (Karmas) and by intake of food earned by their own efforts (AahamiyaAahaaram) should strengthen their body, the sense organs and the subtle mental faculties (Karana Indiriyam) and by adopting the righteous path of practising compassion (Sanmaarkkam) should enjoy the Bliss of gaining supernatural powers (Siththis) and liberation (Mukthi). Hence, it is to be learnt that both the food provided according to their destiny and the food earned by their own efforts are necessary to the human beings. The bodies of the living beings like Animals, Birds, Reptiles and Plants are the bodies created as punishment bodies. It should, therefore, be understood that the food according to their destiny would be provided to them without any break by the power of Grace of God and they do not require to earn their own food by their efforts

Conclusion:

The study concluded that every one of the living being and human being should be respected in the society. They have a right to live in the society with peace and long life. According to vallalar killing the animal for food is a sin. It is an animal character that considering the body parts of the animal is a food. The prime aim of vallalar concept is visualizing all the living being and human being as the manifestation of the God. The part Of the almighty is existing in the body as a soul and that has to be respected and showed our love and compassion with them. Therefore, the method of food that Vegan are being followed in their life is the highly recommended one by all the rishis and enlighten person. Most of the research studies pointed out that taking excessive meat will lead to heart attack and more health issues. Health food is important for all human being for long life and healthy life and to make sure that in this study Vegan food methods are highly recommended to realize the self and god hood. Vegan diets tend to include plenty of **fruits, vegetables, beans, nuts, and seeds**. Eating a variety of these foods will provide a wide range of important vitamins, minerals, healthful fats, and protein.

Reference :

1. Title:ThiruvarutprahaasaVallalaar His Biography And Preachings,3 rd Edition 2017,Published by The Team of Sanmaarkkam, Vadalur – 607 303.
2. <http://ramalingaswami.blogspot.com/2009/04/jeevakarunyam.html?m=1>
3. Title-JIVAKARUNYA OZHUKKAM CANONS OF COMPASSION FOR LIVING BEINGS - St. RAMALINGA SWAMIGAL,Translator - R.G.RajaramPublisher - Sri AgathiarSanmarkaSangam, Ongarakudil 113, Extension, Thuraiyur - 621 010. Trichy District, Tamilnadu, India. 04327 255184 www.agathiar.org 10.08.2014 (Fullmoon day)
4. <http://ramalingaswami.blogspot.com/2009/04/jeevakarunyam.html?m=1>
5. Title : Personal Values,3 rd Edition : 2019, Human Excellence Education, NallamuthuGounderMhalingamCollege,Pollachi – 642001
6. SWAMI SARAVANANANDA, 'SAINT RAMALINGAM' (HIS LIFE AND TEACHINGS AS EXPERIENCED FROM THE INNER DIVINE LIGHT) 'DHARMA SALAI' Dhayavu Nool Veliyeettu Arakkattalai, April 1998.
7. Web: www.vallalardheivanilayam.org
8. Rao DN, Ganesh B & Desai PB (1994) Role of reproductive factors in breast cancer in a low-risk area: a case-control study.British Journal of Cancer 70, 129–132
9. Reddy S, Sanders TA, Owen RW & Thompson MH (1998) Faecal pH, bile acid and sterol concentrations in premenopausal Indian and white vegetarians compared with white omnivores. British Journal of Nutrition 79, 495–500.
- 10.Key T, Appleby P, Barnes I & Reeves G (2002) Endogenous sex hormones and breast cancer in postmenopausal women: reanalysis of nine prospective studies. Journal of the National Cancer Institute 94, 606–616.