CHAPTER VI

ECONOMIC IDEAS

St Ramalingar had a strong aspiration for liberating the creations of God (mankind) from its present state of slough and slumber to one of ecstatic exaltation. A supreme touch of sympathy is found in his poems for the entire humanity i.e from dumb crops to those of conscious and liberated men. He was struck with wonder and remorse at the suffering of humanity, divided into compartments of caste, colour and the scant courtesy shown by man to man. He had the feelings of oneness at the sight of a suffering plant, the suppliant and distressed beggar and the man with incurable tantalizing diseases, wandering in the street supplicating for succours. He treated all the lives of the world as the parts of the body of God. He treated the dangers caused to them as dangers done to God. The happy integration of Bhakti, Karma and Gnana (devotion, service, spirituality) was the very essence of Vallalar’s practical Philosophy of life.

With this prophetic vision he not only heralded democratic socialism enthusiastically but also considered the equality of all for leading a happy life in this materialistic world. Vallalar appealed to humanity to establish a new social order with broad social outlook and without poverty.

He was an embodiment of compassion and treated divinity as ‘perfect consummation of humanity. He expressed his sentiments about the society as given below.

‘I languished whenever I saw crops
Wither for want of care
I felt miserable for the poor, whose
Hunger was unappeased despite begging
I shuddered at the sight of persons
Afflicted with chronic diseases
I got depressed to meet men of
Honour wallowing in poverty’

4. Pillai Peru Vinnappam, 62.

“Vadiya Payiraikkanda podellam Vadinen Pasiyinal ilaytte
Vidu torirandum pasiyar dayarnta verrarai kandu ullam padaythan
Nidya piniyal varundukinror en ner urakkandu ullam tuditten
Idin manigalay elaigalai nenjilaithavar tamaikkande ileyyten”.
In the same way he felt that there must be better understanding and harmony among men who were equal for to achieve equal social status. He had given this as

‘Middle class, poor, rich, everyone
Should through harmony ensure social happiness\(^5\).

He felt happy by treating every soul equally\(^6\). By such things it was worth to note that St. Ramalingar was unhappy about the existence of a class structure in the Indian society as upper class, middle class and lower class\(^7\). Such a horrible division hindered the establishment of an egalitarian society. Vallalar lamented for the bars imposed on poor.

He insisted that there must be love, harmony and equal status among all in all possible ways and that alone would be **Sanmarga and Anmaneya orumaippadu** (oneness of Souls of all beings) and **Jivakarunya** (Deep compassion for all living beings)\(^8\).

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5. *Suddha Sanmarga Vendukol*, 4

   "Ottarum talntarum uyartarum everum

   Orumayular agi ulagiyal natatha vendum"


The abject poverty, which prevailed in the society of his age compelled him to form economic ideas on that line. The Tamil society was suffering because of poverty and 'the condition of the poor people was afflicted with economic irregularities and disparities'. This should have been either due to the oddities of nature such as the frequent visitation of famines or due to the draining of the wealth by the alien trade concern, which told upon the life of the Tamils.

Though it was a period, which attached greater value and much significance to money, Vallalar was not attracted by money even as a child. At that time he used to throw the money at them or threw it at elevated places. As he had an aversion towards money, he never cared for the wealth of the others and had already the arutperum wealth. Since he had no liking for money even to the minimam level, the money gained by him was thrown into the wells, tanks, and the Keni⁹.

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⁹. Pillai ciru vinnappam, 10

“Cerivathil manathen Kasile asai ceydlem inda nal anri
Arivathillata ciru paruvathum adhavar kodutta kasu avar mel
Erivatham, methile eritadum enakkul Irukkinra ni arintaduve
Privatilla nin arutperum porulai perrannan persuvatenne”
But the money, which he obtained from God, was not thrown like that but was rendered to others\textsuperscript{10}. Though it was an age which was mad after money Vallalar was not for it. He believed that the materialistic wealth of this world could never be a true one and the wealth of God alone would be a real one.

Even though he was dead against money, he was aware of the need for money. Hence in the very first song of \textit{Deivamanimalai} of first \textit{Tirumurai} he demanded Murugan of \textit{Kandakottam} to offer all things along with wealth\textsuperscript{11}.

He was not desirous of asking for anything from others but at the same time he had stressed that he should be prepared to offer when it was demanded by anybody\textsuperscript{12}. One should never earn to eat though agriculture and other occupations and that was a waste\textsuperscript{13}.

\begin{enumerate}
\item \textit{ibid.}, 11.
\item 'Panathile cirithum asai onrilai non padaitha appanangalai palakal
\item Kinarrile erinthen kulanthilum erithen keniyl erinthanan entail Kunathule nitan kodukkinra porulai erigalen kodukkinren pirarkke.
\item \textit{Deivamani malai}. 1.
\item \textit{ibid.}, 9.
\item \textit{ibid.}, 20.
\end{enumerate}
It meant that wealth should be distributed and should never be concentrated on a few hands. He had also divulged that God should keep him from visiting others for achieving certain personal benefits\textsuperscript{14}. He treated it as his vow and maintained his personal dignity and was never interested in begging from those who were never willing to help others\textsuperscript{15}. He was unwilling to gaze at those who avoided eating on the ground that it would reduce their wealth\textsuperscript{16}. The greedy men were all disliked by God \textsuperscript{17}. He never agreed to go and beg from those who treated wealth as a dear and rare commodity\textsuperscript{18}. He was hesitant to go and stand before those who never sang in praise of Murugan of Tiruttani\textsuperscript{19}. He treated himself as a Poor Man and by degrading himself he elevated his prestige in the minds of his devotees\textsuperscript{20}.

\begin{enumerate}
\item \textit{ibid.}, 31..
\item \textit{Tiruttanigai Padigangal}, 6.
\item \textit{Selchudar Malai}, 7.
\item \textit{Arramai}, 4.
\item \textit{Murayittapathu}, 1.
\item \textit{Anbil Pedural}, 9.
\item \textit{Nal Enni Varundal}, 3.
\end{enumerate}
Anyhow, he felt elated for having been prevented by God from standing in front of the rich and beg for money\textsuperscript{21}. People should never lose heart when they heard the harsh words of the rich\textsuperscript{22}. St. Ramalingar was keen on expressing his economic ideas by taking his life and condition as an example. Such facts testify the prevalence of economic disparities and the qualities of the haves and have-nots. He treated even family life as a miserable one and everyone toiled mainly to fill up their stomach\textsuperscript{23}. Vallalar had hinted that economic consideration as a hurdle for the attainment of the devotion of God and spiritualism. He suggested that those who had no piety over God would suffer for gruel and dress\textsuperscript{24}. He had blended individualism, faith towards God and economy as elements depending upon one another. He requested even God to negate the ‘no’ He never cared for things, which were not available.

Owing to the non-availability of a shirt or dress or money or house he avoided even attending marriages. The people were interested in inviting those who wore silk clothes and never cared for those who wore dirty clothes\textsuperscript{25}.

\begin{itemize}
\item 22. \textit{Sevi Arivuruthal}, 6.
\item 23. \textit{Tirupalli Tanam Tangal}, 2-3.
\item 24. \textit{Thanitiru Thodai}, 16-17.
\item 25. \textit{Nenjodu Kilathal}, 3.
\end{itemize}
Such was the sorrowful economic bent of mind of the people of the then society, The cheat was accepted and the poor was opposed and this was applicable even to prostitutes\(^26\). The economic strength offered a status in the society and Vallalar was well aware of it. He was never willing to go to the places where people wore embroidered silk clothes\(^27\). Such outward appearance was a basis for estimating the economy of the people during the days of Vallalar. Possession of grace of the Lord was the treasure and Vallalar was keen on procuring that without recognizing material wealth\(^28\).

Since feast was an expression of wealth and extravagance he never approved of it. He was pleased to carry out all the works entrusted to him by divinity and was unwilling either to fix or to accept a particular wage\(^30\). Simplicity and devotional services were associated with godhead. As it was a period, which recognized the wealth earned by trade and commerce, a prime economic activity, he attacked one who tried to start a business without capital as a fool\(^31\).

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26. ibid., 5.
27. ibid., 7.
32. Kalipagarkirangal, 7.
The involvement in various occupations alone would never be his end in the life of the world. Materialism was immaterial for this world and that should be occupied by devotion and faith and belief in the divine being. In this world money was the major requirement for lay men. But the pious and devoted people avoided unwanted mean things in this earth. He repented the vagueness of the ignorant and the illiterate. It was shameful to go to the greedy for getting food and dress. Those who had no mind to offer alms must at least show mercy to them. As a pragmatist Vallalar had reiterated that a devotee, if approached God, could get food, dress and other-things. God had no poverty or the happiness of wealth. No distinction was noticed between piety and politics. The unlawful activities like theft and begging were common mainly due to economic distresses and problems.

As kings were suffering a lot at that time due to the pressures of varied nature by the alien rule he tried to keep away from such a life led by them.

33. Vadivudai Manikkamalai, 61.
34. ibid., 81.
35. ibid., 85.
36. ibid., 95.
37. Thanitiru Malai, 6.
38. Inbappuhalchchi, 6.
39. Ingithamalai, 105, 106.
40. Ramanamapathigam, 3.
Since God had given him a healthy life, wealth, education etc, he further requested Renugai, the goddess to offer all the things needed to invite guests and to express gratitude to those who invited him. He had even requested Renugai to keep him away from visiting the shops of those who never extended monetary help.

It was a society, known for varieties of reputations. People executed their duties effectively mainly for getting money to lead a life. Vallalar had expressed that all such activities went on smoothly due to the grace of God. Sculptors too gained prominence as professionals. God would be generous in offering things required even though he was abused and criticized by mean ways and means. The treatment of God as flawless and stainless gold would exhibit the correlation undertaken between God and economic activities. He condemned the faith in gold for that world keep away from the worldly care. Ironically, the collection and protection of gold caused problems to those who possessed it. He had mentioned that the accumulated wealth would be a weapon to kill the owner. One should also give up the desire for wealth.

41. Renugai Thothiram.
42. ibid., 2.
43. Nenjarivuruthal, 37.
44. ibid., 75.
45. ibid., 168.
46. ibid., 288.
It was felt that the faith over land would even take the rulers to dust. Under such circumstances Vallalar had insisted that by avoiding such desires one could lead a joyous life. The economic set up which was prevalent then was treated as a transitory one and that would never yield any constant happiness.\textsuperscript{47}

Since nothing would accompany an individual after death Vallalar vehemently criticized the materialistic way of life which survived then. Only by citing the horrors of death he had endeavoured to give up the value given to materialism and economic standards. As man is mortal he did not attach any value to the materials of this world\textsuperscript{48}. One’s attachment to anything would lead to sufferings and distresses.\textsuperscript{49}

Since the materialistic life is a short lived one like bubbles in water one would try to be with God who could lock the room of gold.\textsuperscript{50} By his practical and pragmatic approaches Vallalar had condemned the Western system of economy which had permeated into the society of the then Indian subcontinent.

\begin{flushleft}
\textsuperscript{47} \textit{ibid.}, 397-430. \\
\textsuperscript{48} \textit{ibid.}, 575-595. \\
\textsuperscript{49} \textit{ibid.}, 623-626. \\
\textsuperscript{50} \textit{ibid.}, 646.
\end{flushleft}
Such facts compelled him to reiterate that all the things such as the desire for earth, wealth and women should be avoided for achieving the real purpose of life\(^{51}\). He had gone even to the extent of condemning those who approached the wealthy for getting money even though they sent them back empty-handed. Thus the common man should never be cheated by the rich\(^{52}\). Instead of wasting time on such things which were of no earthly use it would be apt and appropriate to concentrate on the devotion towards the eternal being.

As he considered this world as untrue and false he insisted that one need not devote on the materialistic way of life\(^{53}\). Slavery too was an outcome of economic pursuits. Hence he had pointed out it as a defect in the society\(^{54}\). One should avoid going to the wealthy and should keep away from them without pretending to hail them\(^{55}\). The economy, of his period, had no attraction for him. As they misled people to hell even in this world he opposed it as an obstruction from entering into the eternal bliss or heaven.

\(^{51}\) Sivanesa Venba, 13.
\(^{52}\) ibid., 21, 22.
\(^{53}\) Mahadeva Malai, 75.
\(^{54}\) ibid., 82.
\(^{55}\) ibid., 90.
It would be absolutely wrong to direct anyone to the wealthy for the redress of their grievances because they would pay no heed to the poor and needy. The wealthy would never tolerate the poor people to come up and they would carefully avoid them\textsuperscript{57}. Offering alms or becoming a philanthropist at the old age would not do anything because as the unseasonal rain that would spoil the agricultural yields\textsuperscript{58}. Begging food from other houses and eating it was not acceptable to him. The sorrowful and miserable mind of the poor and poverty stricken people would never rest in peace. Like a top in the hands of young boys or a piece of cotton which floated in the minds of the poor would never be at ease or in peace\textsuperscript{59}.

He demanded a life like the one of a ruler, which would never be a submissive one\textsuperscript{60}. It was customary among the poor to lead a submissive life without opposing anything and those who could not bear the burden of the family would be of the same nature of the former\textsuperscript{61}.

\textsuperscript{56} Thiruvarunmuraiyidu. 19.
\textsuperscript{57} ibid., 27.
\textsuperscript{58} ibid., 97.
\textsuperscript{59} ibid., 101.
\textsuperscript{60} ibid., 178.
\textsuperscript{61} ibid., 214 and 215.
Vallalar was much inclined to change the attitude and outlook of the poor as well as the wealthy because both of them suffered for their karma in this world by avoiding the ways of the future life in the next world. Searching for wealth was a common Practice\textsuperscript{62}. God, who was Guru and deity, would render wealth and education\textsuperscript{63} because God himself was treated as a treasure and wealth\textsuperscript{64}. God alone was the reliever of poverty\textsuperscript{65}. He requested God to offer gold and wealth\textsuperscript{66}. He was unwilling to hail those who devoted on enriching them by wealth\textsuperscript{67}.

He was never interested to be in the company of those who avoided financial assistance to the needy\textsuperscript{68}. While there were people who were always in dire need of money he was never in need\textsuperscript{69}. He criticized those who wandered in this world with repeated chantings for getting things from God and he felt distressed to be with them\textsuperscript{70}.

\begin{itemize}
\item \textsuperscript{62} Tiruvannamalai Padigam, 6.
\item \textsuperscript{63} Ganesa Tiruvarul Malai, 1.
\item \textsuperscript{64} Ganesa Tani Tirumalai 2.
\item \textsuperscript{65} Kunchithapatha padigam, 6.
\item \textsuperscript{66} Puramolikkirangal, 6.
\item \textsuperscript{67} Tirupppugal padigam, 3.
\item \textsuperscript{68} Cintai Padigam, 1.
\item \textsuperscript{69} Adimai Padigam, 3.
\item \textsuperscript{70} Podu Tani Tiruvenba, 8 and 10 and Tani Tiruivriddam, 22.
\end{itemize}
Even though he had no dress, food or mat, he was hesitant to go and beg from those who were always philanthropic\textsuperscript{71}. It was the quality of this world to promote the wealthy Further and to suppress the needy more and more\textsuperscript{72}. As it was a common to estimate the material value of everything Vallalar considered the human body as a priceless one\textsuperscript{73}. It was an age in which people were much fascinated towards the possession of landed properties and money\textsuperscript{74} and therefore everybody pretended as if they had money\textsuperscript{75}. He considered the economic considerations to be an individual trait and it was a dominating factor in the life of individual human beings. The statements regarding interest too captivate our attention because it was a period in which business was a thriving one.

People used to borrow to adjust the capital or to make it up. As the money lending class had already emerged due to the introduction of the \textit{Zamindari} system in the field of agriculture, the concept of collecting interest too had gained momentum.

\begin{itemize}
\item \textsuperscript{71} \textit{ibid.}, 51.
\item \textsuperscript{72} \textit{Dendenitten}, 4.
\item \textsuperscript{73} \textit{Prasadamalai}, 4.
\item \textsuperscript{74} \textit{Arramai}, 4.
\item \textsuperscript{75} \textit{Pirappavam Peradu Pedural}, 7.
\end{itemize}
Vattiye Perukki kottiye elai manaikavar karuthinen, ottai

Chattiye enimum pirar kola tariyen, tayavilen sudellam

Adaida pettiye nigartha manathinen ulagil peviyavar manam

Verukkachchi ettiye mannan kattiye ennum kattarul

Enniye-(Anna Visara talunga (9))

By paying abnormal rate of interest, people were put into troubles and they were placed at the disposal of their own house for settling the debt. They were unwilling even to part with the vessel which had holes. His mind was merciless like a box having all the qualities of cheats. All such unacceptable acts created aversion in the minds of the elderly people. Even though such people were like the bitter etti tree and mud ball he demanded the grace of God. It was an age which was mad after the acquisition of wealth either by hook or crook and the tradition of collection of interest too was an evil and a curse to the wealthy way of life.

Uduttilen ciridum undilen ena vantodiya varigararukedum koduttilen kodukkum kuerippilen ulagil kuman periduday a nallarai aduttilen aduttarkasayum illen avanimel allavan enapper eduttilen eninum deivame tunai enrirukkiren kattarul enaye76.

76. Annai Visara Talungal, 10.
St. Ramalingar repented for those who came without dress or food. He had not even mind to quench their thirst. He was not interested to be at the patronage of men of mean qualities. He was never interested in acquiring or possessing the wealth of others. His economic ideas did not earn a good name in the society. Hence, he requested protection from God. By expressing himself as an example he had depicted the deplorable economic condition of his age. This analysis suggests the consequences of the economy which was controlled and crippled by foreigners.

Owing to the aversion at the sight of the sorrows and miseries of others he lost all desires of every material in this world and was unwilling to take even food. If at all he ate he did it with great difficulty and he consumed only a little quantity of food\(^77\). Such was his reflections towards the economic standard which prevailed then. At the same time he was willing to give up anything in this world\(^78\). He had no attachment towards the extravagant feast arranged by friends. He rejected the invitation extended to him and avoided it. He ate mainly to satisfy his mother and the associates who compelled him\(^79\). As he was aware of the hunger of the majority in the society, he was keen on avoiding food and he also believed that an abnormal food would affect health.

\(^77\) Pillai Ciru Vinnappam, 12.
\(^78\) ibid., 15.
\(^79\) ibid., 28-31.
This substantiates the view that his economic ideas were life centered and practical minded. At the age of materialistic wealth, he felt unhappy to carry the money given to him because he knew that it would put him in untold miseries. He was well aware of the fact that this world centered around on wealth. Everyone was keen on obtaining and procuring wealth and concentrated on safeguarding it. So he showed no interest to approach those people. When he was able to witness the animosities and enmities emerged on the grounds of wealth he was afraid largely. The outward extravagant life of a city was never congenial and conducive for him. He preferred to be in the gardens located at the outskirts of the city. Both during days and nights he adhered to such practice. The unhappy economic distresses, which he witnessed, compelled him to keep away from them. By adopting the way of negation it was obvious that Vallalar, who was at a higher level, had depicted the unhappy economic way of life which was prevalent and jeopardizing the then society. The horrible and constant regard and affinity associated with economy created many ups and downs in the society. He was afraid to wear the silk cloth presented to him.

80 ibid., 45-48.
He was unwilling to witness the miseries happening around him. When the strong and brawny people attacked and suppressed the weak and frail it was an intolerable sight for him. He could not be happy even to see those who were joyous and happy due to extravagance. During nights when the thieves indulged in unlawful activities and engaged in highway robbery he felt as if he had fallen into fire. When those who were economically distressed and suffered approached him and knocked at his doors he shed tears. The city Madras was known for its wealth and as it spoiled his mind he hid himself in the forest located in the suburb and such light could never be brought out as a pen picture\textsuperscript{81}. The following lines could disclose his concept very clearly.

\begin{flushleft}
Thettile migunda Chennayil Irundal ciluguram enrulam \\
Payabde nattile cirya urupurngalile nanninen urppuram \\
Adutta kattile parukkaiaikkallile pusai kalattile thirinturra \\
Ilaippai ettile eluta mudiyumo. \ldots \ldots \ldots \\
\end{flushleft}

Pillai Peruvinnappam, 58,

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\textsuperscript{81}ibid., 52-58.
The life in this materialistic world caused him miseries, which in turn troubled him, a lot. He could not tolerate the worldly life enjoyed by others due to their prosperity and aim for achieving joy and happiness. He was keen on giving up of all the economic dependencies for leading a flawless life\(^\text{82}\). In spite of the economic pursuits of his age he had unshakable faith over God who would maintain his rights and privileges\(^\text{83}\). In this regard, it is worth to note that he considered himself a slave of God instead of being slave in this world\(^\text{84}\). Simultaneously, he was able to withstand all the worldly economic and materialistic challenges by the graces and benefactions of lord\(^\text{85}\). Anyhow he repented that his mind moved only with others for money even though he pretended that he was unattached to money\(^\text{86}\). His statement about the seizure of the good yielding land of the poor\(^\text{87}\) suggested that there were people who were keen on capturing the wealth of others. There were people who pretended as if they had no desire for wealth but captured the wealth in an unlawful way and dumped it without offering it to others, but they rendered the wealth to those people who were not just and honest\(^\text{88}\).

\(^{82}\) ibid., 77.
\(^{83}\) ibid., 77-78.
\(^{84}\) ibid., 79.
\(^{85}\) ibid., 131.
\(^{86}\) Abaya tiran, 21, 22.
\(^{87}\) ibid., 24.
\(^{88}\) ibid., 20.
Anyhow people were shrewd like flies and ants and moved from place to place to earn their livelihood for leading a joyous and happy life\textsuperscript{89}. Thus the society of his age was money-minded and the people were avaricious as well as selfish without minding either the joy or sorrow of others.

Hence it could be acknowledged that due to its disrupted nature the economy of that age was not compromising or convincing for Vallalar. He had pointed out that he could not deviate from the routine life, which centred on economic consideration\textsuperscript{90}. Since India was a country known for its agricultural activities Vallalar too had appreciated it as an occupation of veneration.

\textit{“Vegatha kalathi kandu kondu epporulum

Vilaya Vilaivitha Tolile

Meitholilagum. . . . . . . . . . . . . . .\textsuperscript{91}”}

\textsuperscript{89. Ibid.,26.}

\textsuperscript{90. Natarajapathimalai,19.}

\textsuperscript{91. Ibid.,28.}
Such views enable one to have an estimate of the many sided and far-sighted vision of Vallalar. Agriculturists borrowed loans from money lenders. Vallalar too had mentioned that God had bestowed on him everything heartily instead of a debt\textsuperscript{92}. Getting and offering of money was a constant practice prevalent then. The statement,

"...Verudamai Vilainteno"\textsuperscript{93}

argues that he never had the quality to captivate the wealth of others. For achieving things such as food, cloth and other things he had never approached anybody except God\textsuperscript{94}. It could be inferred that the people of his period had the habit of approaching others for satisfying their wants. He exposed that God had offered a box full of wealth along with its key even though he never knew about the value of wealth. Anyhow he felt that it did not help him to have the benefit of the wealth he would demand a huge sum as interest for that\textsuperscript{95}.

\textsuperscript{92.} Tiruvul Vilaidal,3.
\textsuperscript{93.} Thiruvadi Puhalchi,4.
\textsuperscript{94.} Cirsabai Vilakkam,1.
\textsuperscript{95.} Pelti idil ulavada perumporul undity ni
- Perunga ena adu tirakkum peruntiravukkolum
- Ettirandam Teriyaden en keyil koduttir
- Idu tarunam tirantadanai edukka muyailkndren
- Atti ceyya ningadir araikkkanum tariyan
- Araikanathukkayariran ayiram kodi aga
- Vatti ittu nummidattu vanaguvan.............
- ....................................."-Thiruvarutperu,2.
All the wealth attained was mainly for eating for taste\textsuperscript{96}. He felt that there should not be any disparity among those who were interested in relieving others from hunger.

\begin{quote}
Iru nilatte pasithavaruku pasi nikka vallar
Yar periyavar yar ciriyar ennal valakka lave\textsuperscript{97}.
\end{quote}

Vallalar had stressed also on the removal of the hunger of others.

\begin{quote}
pattini urror pasittanar kalayal
Paradavikkinranar enre
Ottiya pirarai ketta podellam
Ulam pagir ena nadukkuren
Itta livvugil pasi enil entail
Ennulam nadunguvadu iyalbe\textsuperscript{98}
\end{quote}

It was obvious that hunger would put everybody in great distress and as it was a constant factor in human life, Vallalar got trembled to hear the hunger of others for that would even kill the lives\textsuperscript{99}. Hence he took steps in 1867 and 40 individuals of that area donated 80 kani land to construct the Dharmasalai\textsuperscript{100}. On 23 May 1867 (Prabhava, 11, Vaikasi, Thursday) it was inaugurated mainly to redress the hunger of others on the basis of Jivakarunya or compassion\textsuperscript{101}.

\begin{flushright}
\textsuperscript{96}Thiruvarutperu,3.
\textsuperscript{97}Ibid.,4.
\textsuperscript{98}Pillaiperu Vinnappam, 22.
\textsuperscript{99}Uran Adigal, Ramalinga Adigal Varalaru, Samarasa Sanmarga Araichi Nilayam, Vadalur, 2006, p358.
\textsuperscript{100}The transfer deed available ai the Samarasa Sanmarga Sangam Vadalur.
\textsuperscript{101}Uran Adigal, op.cit., p373.
\end{flushright}
Vallalar was a realist and was with the belief that only by removing the hunger one could instill the philosophy of religion and spiritualism in the body and was mind of men. He was able to link an economic concept of hunger and poverty with the practical way of removal of those two horrors of life. This *Samarasa Veda Dharma Salai* was constructed to prevent the danger caused by hunger.

`It was a unique annasalai and the fire in the oven was inaugurated on 23, May 1867 and it is still burning uninterruptedly and ceaselessly and it is fulfilling the objective of that immortal saint102. Being a selfless soul he never cared for money and rule of a territory103. He stood for the dignity of labour and had hailed the labour as the gift of God104. His treatment of the physical body as the hut and calling his abode as a hut105 exhibits the existence of economic ups and downs.

The society consisted of many professionals and people engaged in various occupations. There were large and small scale business firms for achieving materialistic benefits106 and he insisted that the wealth earned should be a permanent one107.

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102. Vide: Appendix the even at Vadalur Dharmasalai, personel visit to Vadalur on 10, April 2007.
103. Unmaikural, 5.
104. Sivadharisanam, 5.
105. Ulam puhunda diram Vyatal 1.
106. Varamlie vyappu, 1and 2.
107. Arul vilakkamalai, 34.
Since that was an age which attached greater significance for the maintenance of proper account Vallalar had pointed out that God was above all such things\textsuperscript{108}. To be a philanthropist and to offer things to others would not reduce or minimize one's wealth one should always be prepared to assist others\textsuperscript{109}. The getting of wage\textsuperscript{110} indicates that drastic economic changes had crept into the Tamil society and a separate class called wage earning class had emerged. He was of the opinion that extravagance and earning money by visiting various places were immoral deeds. As he was keen on offering food to the poor he believed that he could not be shaken on any ground\textsuperscript{111}. Thus indirectly encouraged one to do \textit{annadhanam} at different places including temples.

Owing to economic reasons when one stood with tied hands and closed mouths the others laughed at him for his downtroddenness by clapping their hands\textsuperscript{112}. Such sarcastic attitude on the basis of economic background was not acceptable to Vallalar. He condemned the agriculturists who cleaned the land after deforestation and applied proper manures for growing mustard instead of making arrangements for cultivating sugarcane\textsuperscript{113}. As he was a practical man he viewed the wastage of labour for mean things as an act unaware of utility value. He insisted that such unwanted acts should be avoided for leading an appropriate life.

\begin{footnotes}
\item{108. ibid., 98.}
\item{109. \textit{Narrai kural}, 6.}
\item{110. \textit{Peraperu}, 3, \textit{Peradaivu}, 4.}
\item{111. \textit{Tanitiru Alagal}, 81.}
\item{112. \textit{Ulagarku Uvahai Ceydal}, 9.}
\item{113. \textit{Punitha Kulam Perumaru Puhalai}, 2.}
\end{footnotes}
Owing to such an aspect he stressed that there should be a dam earlier to avoid the tragedies of floods in future\textsuperscript{114}. The far-sighted nature and cautious approach to economic activities testify to his estimate of things on economic grounds. He cautioned people that such transitory and ever changing acts should be replaced by the real estimate of life which was temporal and short\textsuperscript{115}. The wealth and possessions of an individual too would never be permanent companions\textsuperscript{116}.

He was not in favour of materialistic philosophy. Only on that line he issued directives to people to give up the desire for food and love for wealth, which was the prime instrument for having servants\textsuperscript{117}.

The above economic ideas were incorporated in the song included in his prose work called \textit{Manumurai Kanda Vasagam}, In 43 lines Vallalar had mentioned the facts as statements of the Manunidhi Chola. In it, he had referred to his individual traits and qualities. Among them there were references to wages, hunger, offering alms philanthropic activities etc\textsuperscript{118}. He had pointed out that people would tolerate the non-availability of cloth, place, earth, woman and wealth but they could not root out hunger\textsuperscript{119}.

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{114} ibid., 3.
\item \textsuperscript{115} ibid., 8 and 9.
\item \textsuperscript{116} \textit{Maranamillapperuvalvu}, 2.
\item \textsuperscript{117} \textit{Sanmarga Ulagin Orumainilai}, 3 and 4.
\item \textsuperscript{118} Vallalar urainadainul, \textit{Vardhamanan Pathippagam}, Chennai, 2006, ppp 110-111.
\item \textsuperscript{119} ibid., p 164.
\end{enumerate}
\end{footnotesize}
Vallalar was an economist of pragmatic nature and he called it as a part of *Jivakarunya* or compassion. Vallalar had given importance to the combined co-operative efforts of people of all professions for the success of their respective professions. In this regard he had pointed out that for the successful functioning of Brahmins, *Vanigar* (merchants) etc, the deity of Velankudi should assist them in all possible ways\(^{120}\).

Vallalar, as a saint had the responsibility of taking the entire humanity with him and for that he never hesitated to adopt all possible ways in the right and appropriate ways. As people were not ready to raise themselves to his level, he stooped to their position. In many places he had pointed out that all should realize his sayings and statements in the right spirit. The sayings of Ramalingar are the outcomes of the Directives of the supreme power through his mouth. Even after his repeated warnings, people never cared for his words. He endeavoured to achieve his mission in all practical and practicable ways. But he could not succeed. Since people were more materialistic they could not cut the tie of worldly bondage, which Vallalar had already crossed. Vallalar could do nothing but repenting for the miserable state of affairs of his period. Even though his institutions were for removing the sorrows and sufferings they had no solid supporters.

\(^{120}\) *ibid.*, p 248.
The materialistic economy of this world won the race and the spiritual path shown by Vallalar for avoiding the flaws did not gain grounds. Money alone was treated as the primary object for success. Vallalar’s principles such as Jivakarunyam, Anmaneya orumaippadu, Samarasa Suddha Sanmargam, were needed for the elevation of mankind. But, the contemporary society without paying due recognition and importance to them did not allow him to achieve his objective of Maranamillapperuvalvu.