

Spiritual Landscape

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Abstract: The main purpose of this article is to examine the principle and philosophy of the great spiritual and social reformer Sri Arutprakasa Ramalinga Vallalar, and how that could be applied to landscape design. The sacred values of the landscape and their meaning depend on the cultural contexts of reference that over time have consolidated or modified traditions, rituals and beliefs. **Result:** converting vallalar principle and philosophy into landscape, which will even increase the value of the space. **Conclusion:** Bring communities together, teach the community about a culture through the use of events and festivals. A great way to understand others within our community compassionate nature and his benevolent teachings. Strengthen our society by promoting the arts, history, religion, and traditions of other cultures.

Keywords: Landscape, quality of life, religious, spirituality, spiritual landscape, values.

1. Introduction

Spirituality enables us to acknowledge the reality of a universal spiritual force that transcends all people (John Clarke). Consciousness is a subject of study in the field of spirituality. Each and every person have this tremendous natural ability aptitude. It demonstrates how to communicate with oneself in order to finally reach a “higher power” or “God”. A person is in good spiritual health when they are happy, successful, at peace, and pleased. The word “spirituality” derives from the Latin word “Spiritus”, which stands for a life force that is courageous and tenacious (Hill, Pargament, Hood, McCullough, Swyers, Larson and Zinnbauer 2000). Cook (2000) “explained spirituality as an inner, personal existence that resided in one's heart”. Another way to describe it is as a person's “internal sentiments and well-being” (Legere). Also, there seems to be an issue with “internal sentiments and well-being” (Legere 1984). Spirituality is defined as “one's potential to access the deepest resources inside oneself and embrace the unseen and mysterious richness of the entire cosmos.” Spiritual intelligence is described as “a capacity to purposefully seek the divine knowledge, aware of every moment, and consciously navigate one's resources to the maximum” (Negi, Khanna and Aggarwal 2019).

2. Spirituality

There are several ways to define spirituality: The development of values and the direction of a person's existence in the world are two aspects of spirituality (Fulton & Moore,

1995; Goddard, 1995; Paton, 1996). Over time, the definitions and connotations of the word “spiritual” have expanded to encompass a variety of concepts. It had a long history of being associated with faith, spirituality, and the Holy Spirit. But, the word's more current, secular, and all-encompassing sense today speaks of an odd sensation. It has evolved into a phrase that is widely used to refer to mysterious things that beyond straightforward understanding. The origin of the word “spirituality” is spirit. It's common to think of spirit as the antithesis of matter. According to Casaldaliga (1994), “spirits” are unseen, dead beings. If there is evidence of a discernible spirit activity within someone, they may be considered really spiritual. After experiencing countless animal and human lifetimes, the soul has the capacity to reach altered levels of awareness. Spiritual practise is the process of purging the mind of all imprints, incorrect education, and bad habits. The latter gives the person the opportunity to live forever as a spirit. If one lives in accordance with the rules of nature, they can attain this condition (Swami Paramananda, 2005). According to Sri Aurobindo, “Man does not instantaneously reach the utmost inner height, and if it were expected of him immediately, he would never reach it. He demands some stream of thought, dogma, worship, image, sign, and symbols, as well as some indulgence and permission of mixed half-natural purpose, in order to stand while he constructs the temple of spirit inside him. At first, he needs lesser supports and stages of elevation. Man has always been on the prowl for reality, truth, and tranquilly. He was so overwhelmed by the boundless nature that he imputed the grandeur of nature to whatever he was unable to understand. Everything that is unknowable, invisible, and without a set shape or form is inadmissible to the intellect of man. Thus, the man, in order to quench his intellectual curiosity. Thus, to satisfy his intellectual curiosity man gave physical form to the divine being.

A. Spirituality in Landscape

Foley (2010) noted that the interplay of meanings for specific places, spiritual landscapes is going beyond religion in order to “open out locales that may be inhabited, or resided in diverse registers” (696). Sacred places and spiritual landscapes are rather different, according to Dewsbury and Cloke.

According to the definition, spiritual landscapes “co-form sets of linkages between physical present, sensory practice, and trust

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in things that are immanent but not yet obvious” (Dewsbury and Cloke 2009, 696). In other words, spiritual landscapes are the result of the interaction of ritual, belief, and existential life in the universe.

Since it permits religious and secular activities, such as mass celebrations, beer-brewing, and meditation, to coexist, the spiritual environment was chosen (Dewsbury and Cloke 2009). Ambivalence arises in spiritual landscapes as a result of religious traditions being “internally numerous, flexible, and dynamic” (Appleby 2000, 281). Spiritual landscapes have served as the focal point of conflicts between ideals and reality in addition to highlighting the complex links between these conflicts and ambiguity (Lekai, 1977). Spiritual landscapes that provide a sense of belonging and community in line with contemplative ideals (Fracchia 1979).

The phrase “spiritual landscapes” is used in this essay to refer to a broad panorama where doubt and confusion coexist with historical and contemporary practices and more expansive expressions of what it means to be spiritual. Holy places are a component of the spiritual environment.

3. Areas of Study

A. Consciousness

Being aware of something, whether it is internal to the mind or external to the physical or sensory environment, is the state of consciousness. What we mean by this is the particular consciousness of one's own ideas, feelings, sensory experiences, and environment. The patient's capacity to respond logically to their environment is one of the key components of the medical definition of losing consciousness. There is the concept of awareness, which is the act of paying attention. The development of one's spiritual or psychic capacities is the definition of awareness. According to all this, awareness, which comprises being cognizant of and empathetic towards other lives that could be at risk due to specific events, can also be called consciousness, they all ultimately touch on aspects of life as a person, despite the fact that they are all intriguing subjects. The most basic and comprehensive definition of consciousness is: Everything that is even marginally conscious is conscious. Every sensation, perception, notable quality, etc. is all aspects of consciousness. 2017 (Yogapedia)

B. Chakras

Chakra is a Sanskrit word that can be translated as either a wheel or a circle. This expression relates to the energy wheels that are believed to flow throughout the body in ayurveda, yoga, and meditation.

Seven main chakras that extend from the base of the spine to the top of the skull align the spine. Picture a chakra in the body as a spinning wheel of energy where matter and consciousness combine. This ethereal energy known as prana is the basic life force that maintains us vibrant, healthy, and alive.

First Chakra: The chakra representing security, stability, and the fundamental needs is the Muladhara.

Second Chakra: All creativity resides in the Svadhisthana chakra.

Third Chakra: The Manipura chakra, which meaning lustrous gem, is where one derives their own strength.

Fourth Chakra: The spiritual chakra known as the anahata connects our body, mind, emotions, and spirit.

Fifth Chakra: The fifth chakra, known as Vishuddha, is where vocal expression and the capacity to proclaim our ultimate truth originate.

Sixth Chakra: The “third eye” chakra is also known as the Ajna chakra. The center of intuition is Ajna.

Seventh Chakra: The Sahaswara chakra or the “thousand petal lotus” is the chakra of enlightenment and spiritual connection to our higher selves, others, and ultimately, to the divine. (Michelle Fondin, 2018).

C. Altered States of Consciousness

Alternate states of consciousness, commonly referred to as non-ordinary states, are a category of mental states in which the mind is capable of awareness but is not typically awake. Hypnosis, meditation, hallucination, trance, and the dream stage are some examples of these mental states. They provide us the ability to see things more broadly and from other viewpoints than we normally would. A person is in an altered state of consciousness to the extent that these supervising and controlling processes have been interfered with or distorted.

Observations include displaying objects and events in ways that are drastically at odds with objective reality, being unable to exercise normal levels of voluntary control over one's attention and behaviour, and being unaware of recent or past events that are still having an impact on one's experience, thought, and action. Nonetheless, a person in an altered state of consciousness may be more cognizant of events than usual or may have more control over them than usual. Altered states of consciousness are used in this strategy to improve human performance (Christa Smith, Ph.D., 2015), (Farthing, 1992, Kihlstrom, 1984).

D. Enlightenment

It is believed that enlightenment is the ultimate of spirituality. Enlightenment is the ultimate goal of every spiritual seeker. Although it is most often linked with Buddhism and Hinduism, the idea of spiritual enlightenment has unrecognised roots in the majority of other religions. Enlightenment is the state of having a profound comprehension of both life and the cosmos. It is frequently accompanied with a detachment from everything that is fleeting and a full awareness of everything that is, exactly as it is.

A spiritual idea holds that a life without enlightenment is marked by intense grief brought on by desire and other emotions that bind the mind to worldly possessions. Pain results from attachment to these inescapably transient things. Enlightenment happens when someone is present in the world yet no longer identified with it. No matter how many lives a being has lived, the achievement of enlightenment is viewed as the climax of their spiritual path (Shri Bagawath, 2007).

E. Vastu Shastra

Vastu, an ancient Indian discipline of construction and design, makes use of the benefits offered by nature, its

elements, and energy fields to promote prosperity, health, success, and enjoyment. It makes it easier to create a warm atmosphere or a place to live and work. The ancient mystic science of Vastu shastra, which integrates astrology, astronomy, science, and art, is used to plan and construct buildings. Vastu Shastra gives us the tools we need to live happily while safeguarding us from unfavourable circumstances.

The five elements of nature are integrated and balanced with man and the physical world via the practise of vastu, the science of directions. Vastu Shastra develops a welcoming atmosphere or location to live or work, opening the way for increased health, wealth, success, and happiness in an enlightened setting by making the most scientific use of the advantages offered by the five elements of nature, known as “Paanchbhootas.”

F. Music

Music can be created by instruments, human voices, animals, insects, or anything else that vibrates to form a group of coordinated sounds. Genuine music stirs up powerful emotional reactions in the listener. These emotions might be pleasing or unpleasant. The act of composing music involves arranging sounds and tones into a composition, sometimes by fusing them together. The ability of music to foster social connections and act as an enjoyable stimulant without the associated hangover is astounding.

The power of music to inspire people. Humanity is at its root a music of the soul. Regardless of group membership, ethnicity, or religious affiliation, music has a universal spiritual value. Despite this, it nevertheless promotes spiritual expression since music shapes and reflects morals and ideas. The actual lyrics and music won't be as important as beliefs and impressions. Also, it promotes a sense of community since sound encourages harmony and dialogue (Justin St. Vincent (2009-2012).

G. Elements of Nature

According to Hindu mythology, the five elements of Earth (Bhumi), Water (Jala), Fire (Agni), Air (Vayu), and Space make up the majority of the human body (Aakash). According to Hindu belief, each of these five components of the human body dissolves into its corresponding natural element at death in order to preserve the equilibrium of the natural cycle.

Each of these five elements has distinct qualities and roles.

Earth (Bhumi): “earth” or “bhumi” is interpreted as the first element of the panchamahabhuta in sanskrit. Five senses-hearing, smell, taste, touch, and sight-perceive this element. Earth is the physical body with muscles and bones.

Water (Jala): Water, known in sanskrit as jala, is the second-most significant component. It can be heard, touched, seen, and tasted but lacks an odour (smell). Blood and other bodily fluids, including water, make up the human body.

Fire (Agni): The word “fire,” or agni in sanskrit, is the next higher element in a human body. Jatharagni, which alludes to fire, is the temperature of the human body. It is audible, palpable, and visible.

Air (Pavan): In the Panchmahabhuta, “air,” or pavan in Sanskrit, is the fourth element. Air can only be heard and felt;

it cannot be seen. The oxygen and carbon dioxide in the human body are known as air. It is regarded as one of the most crucial elements of pranayama.

Sky (Aakash): The word “space,” which is translated as aakash in Sanskrit, is the fifth and final component of the panchmahabhuta. Sound travels across space, which is unavailable to all other senses. The Athma (Spirit), much as in the human body, alludes to space. (2015) Abhay Dhar

H. Sacred Geometry

Sacred universal patterns, which are most frequently found in sacred architecture and sacred art, are used to build everything in our universe. The underlying idea is that cosmology, music, and light can all be explained by geometrical ratios, harmonics, and proportions. This set of values is believed to have existed as a cultural universal in the primordial human state. The term “sacred geometry” refers to a complex system of geometrical structures and symbols used in religion. One may compare it to a worldview based on pattern recognition. This concept holds that the fundamental patterns of existence are sacrosanct. These are connected to the Big Mysteries and the Great Plan by a believer. We can learn more about the rules and mythology of the Universe by looking at the nature of these patterns, structures, interactions, and linkages.

4. Vallalar

Thiruvartuprakasa Vallalar Chidambaram Ramalingam (5 October 1823-30 January 1874), also known as Vallalar, Ramalinga Swamikal, and Ramalinga Adigal, was a well-known Tamil saint and one of the best Tamil poets of the 19th century. He belongs to the “Gnana Siddhars,” a tradition of Tamil saints (Gnana Means Higher Wisdom).

Ramalingam once believed it was a deeply spiritual experience when his parents brought their five-month-old infant to the Chidambaram Natarajar Temple and the baby smiled as the priest performed Deepa aradhana (adoration by a lit candle being taken close to the Vighrams).



Fig. 1. Vadalur Ramalinga Swamikal (Vallalar)

Source: <https://tamilandvedas.com/2017/03/07/wonderful-divine-saint-vadalur-vallalar-and-some-of-his-miracles-post-no-3699/>

A. Samarsa Sanmarka Sangam

There was a huge variety of literature in the sacred land. Only Sanadhana Dharma and Sanmarga are covered in the literature. Our home country of India is not a Hindu one. The Sanadhana

Table 1
Gardens

Gardens	Color	Flower/trees
Consciousness the supramental knowledge	Multi color	In this garden flowers and trees of other 6 garden will be used.
Primordial energy	White	In this garden white flowering plants and trees.
Power of wisdom	Yellow	In this garden yellow flowering plants and trees.
Divine desire or will	Red	In this garden shades of red flowering plants and trees.
Supreme energy	Green	In this garden green plants and trees.
Creative or executive force of divine	Blue	In this garden shades of blue flowering plants and trees.
Ignorance	Black	In this garden dark (night flowering) flowering plants and trees.

dharmas was transmitted by this sacred country, which also has the best culture in the world and taught people how to live like people rather than animals.

There are no caste-based, religious-based, racial-based, or linguistic-based distinctions made here.

Sanadhana Dharma-Sanmarga is the tradition that conferred perfection and divinity on all of humanity. Everyone is treated equally in our culture. Our culture conveys the idea that there is only one humanity and one God.

Everyone is a part of our family, and everywhere is our home. The culture of India is as follows.

Vallalar has made it abundantly clear that Paramatma is the ultimate lord and that he is everywhere as the supreme divine light known as Arutperum Jyothi (Supreme Infinite divine light).



Fig. 2. Sathya Gna Sabha

Source: https://www.vikatan.com/spiritual/temples/_27220408f33f47059a04a007d1d20a43_7922-vadalar-vallalar-koi

B. Ramalinga Adigal's Disappearance

Adigal entered on January 30, 1874, locked himself inside, and told his followers not to unlock it. He said that even if they opened it, they wouldn't find anything since, as he claimed in his poem "Gnana Sariyai," he was one with nature and in charge of everyone's actions. His imprisonment gave rise to numerous rumours, and in May the government finally forcibly unlocked the doors. The bare room was devoid of any indications. The Madras District Gazetteer, published by the South Arcot District in 1906, makes mention of his disappearance.

C. Principle

- Universal brotherhood,
- Treating all souls equally,
- Creating awareness for self-discipline,
- Worshipping the almighty as Arutperunjothi or the idea of divine light,
- No killing of animals for any purpose, Vegetarianism

and Jeeva Karunaya which means mercy for hungry and feeding them.

Seven veils (or) screens hiding the soul light (Aanma Prakaasam):

- 1) Black - Ignorance (or) Maya Shakthi.
- 2) Blue - Creative (or) Executive Force of Divine, Kriya Shakthi.
- 3) Green - Supreme Energy (or) Paraa Shakthi.
- 4) Red - Divine Desire (or) Will, Ichaa Shakthi.
- 5) Yellow - Power of Wisdom (or) Gnana Shakthi.
- 6) White - Primordial Energy (or) Aadi Shakthi.
- 7) Multi Color - Consciousness, The Supramental Knowledge (or) Chir Shakthi.

D. Converting Vallalar Philosophy to Landscape Design

From the inferences from case study auroville matrimandir and literature studies swaminarayan akshardham temple and OSHA international commune, it's been concluded that.

From the vallalar philosophy and his principle's and can be converted into design.

Taking the seven evils screen colours and its property into design and implementing it in the design of landscape, as that was done in the matrimandir as the 12 gardens, are the 12 conciseness of mother and moving from one garden to another garden is moving from one conciseness to another conciseness and in akshardham temple the yantra design and lotus the symbol of purity is used in the design of landscape design of the akshardham temple.

As we move in clock direction in temple and garden can be started in that way, from the first black screen to the Jothi the temple. Each colour representing each quality and based on its plantings are given to each gardens.

5. Conclusion

This paper presented a study on the spiritual landscape.

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