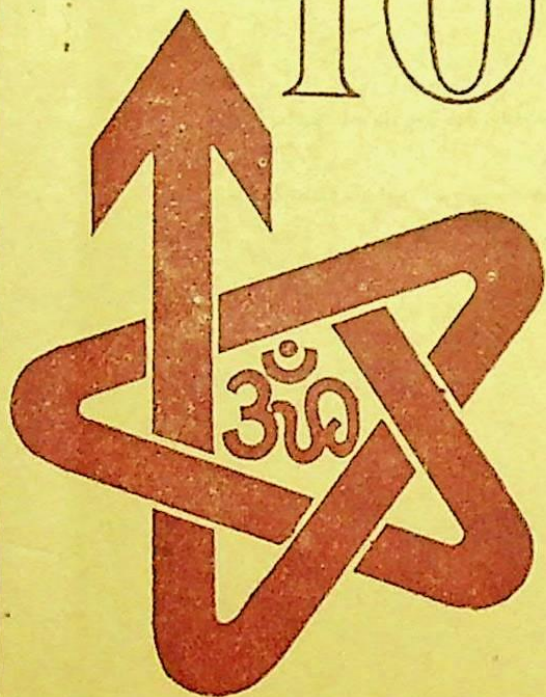


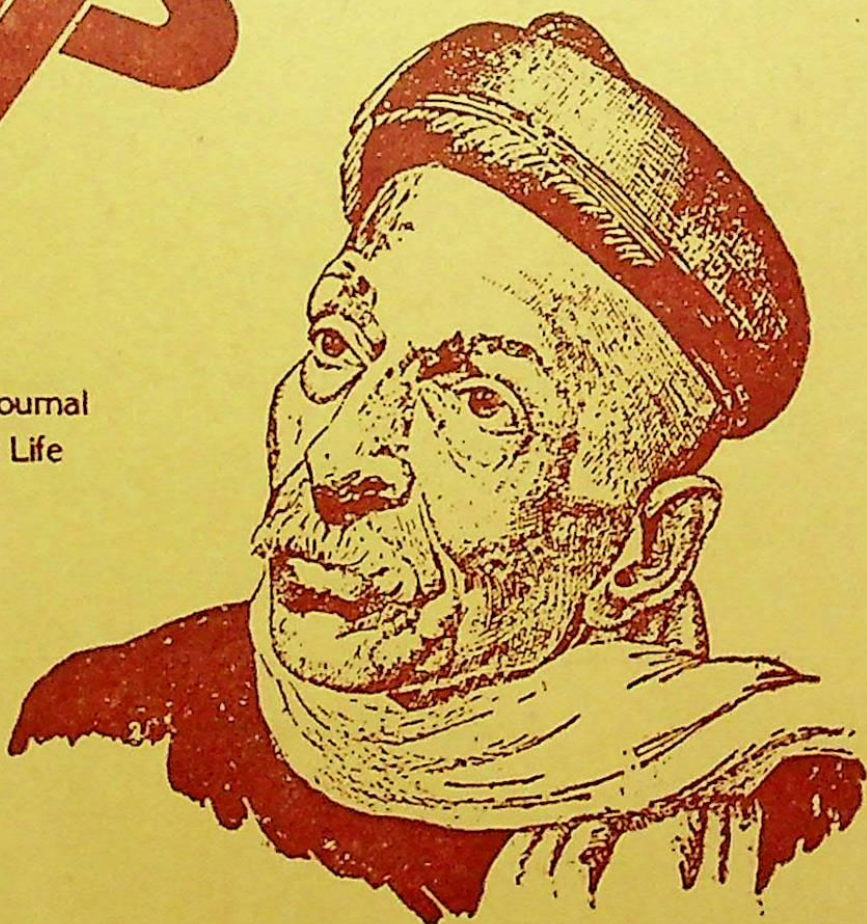
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PATHWAY TO GOD ✓



आत्मा वा अरे द्रष्टव्यः

A Quarterly Journal
of Spiritual Life



ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

“ One God One World, One Humanity ”

Editor : Prof. P. K. Bhagoji

Vol XX

Oct. 1985

No. 1

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PRAYER

यं शैवा समुपासते शिव इति ब्रह्मेति वेदान्तिनो
बौद्धा बुद्ध इति प्रमाणपटवः कर्तेति नैय्यायिकाः
अर्हन्नित्यथ जैसशासनरताः कर्मेति मीमांसकाः
सोऽयं वो विदधातु वाञ्छितफलं श्रीकेशवेशसदा

The Lord, Whom Saivas Worship as Siva,
Vedantins as Brahman,
Bouddhas as Buddha,
Followers of Jaina Faith as Arhan,
Mimamsakas as Karma,
That Lord Keshav
Bestow on us the desired fruit (Moksha)

—Belur Inscription.

Academy of Comparative Philosophy & Religion, Belgaum.

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Editorial

Emotional Integration is the dire need of the country today. Time and again the Govt' of India and the leaders are appealing to the people about Emotional Integration. Philosophers and poets have been stressing its importance. But disruptive forces are dividing the people in the name of religion, cast, community and region. Even after thirtyeight years of independence, cases still arise in different parts of the country where people fight and shed blood in the name of religion, caste. community and region. The reactionary forces always use and exploit the toiling masses and the angry, demoralised, frustrated unemployed youth as the tools to serve their narrow interests.

Luckily Prime-Minister Shri. Rajeev Gandhi, the symbol of youth has been giving top priority to National Integration. National Unity has to be preserved at all costs. The real basis of national integration is the widely shared goals, values and commitment to "Indianness", without sacrificing the identity of sub-cultures.

This is quite keeping with the glorious heritage of india. For thousands of years, India has remained culturally and socially one united entity. This, the country owes to the Rishis, sages and saints of the past. The seers of the past have all the time visualised one God and kept uppermost in their minds the human values. Guidance to the seekers has always been to follow the right path and seek salvation. People followed various paths, but it is believed that all of them lead to the same destiny, the same God. 'Ekam Sat Vipra Bahudha Vadanti' has been the guiding principle.

With all the variety of faiths in the country, there has always been the underlying unity. Tolerance along with the other values like Truth, Beauty, Goodness and others has been taught by all religious faiths. How could a great Acharya like Sankara from the far south Kerala, move up to the lofty Himalayas in the north and propagate the Advaita philosophy among the scholars and common people there? This speaks volumes about the greatness of the Acharya and also of the Tolerance of the people.

Every religion having its birth in this sacred soil has propagated the concept of one Supreme God and has the solid foundation of human values. So naturally the peace in the country was never disturbed, the cultural unity never disrupted.

This should be the guiding principle for our present generation, spread over in various regions, speaking various languages and following various faiths. This alone can combat the disruptive forces, and bring amity among the people and maintain cultural unity.

"Ekam Sat Vipra Bahudha Vadanti"

Shri. Gurudev Ranade Birth Centenary :

The year 1986 would be the Birth Centenary year of Shri. Gurudev Ranade. The Academy of comparative Philosophy and Religion would be celebrating the Centenary in fitting manner to pay respects to the great Philosopher and seer of the twentieth century. 'Pathway to God' invites articles from scholars and followers of Gurudev. Reminiscences of the devotees about their acquaintance and experiences with Gurudev and articles on the Philosophy of Gurudev Ranade will be highly appreciated and will be printed in the numbers to be published in 1986.



Shri Gurudeo Dr. R. D. Ranade



Born :
JAMKHANDI
3-7-1886

Samadhi :
NIMBAL
6-6-1957

Purandaradasa and Tyagaraja

—Dr (Mrs) T. Seetharamalakshmi,
Ph. D., Bangalore.

Purandaradasa and Tyagaraja are the two great savants in the field of Music. They raised the status of Music in the academic curriculum with their significant contributions. These composers although are distanced by three centuries, still they have many resemblances in thought and philosophy.

Purandaradasa is acclaimed as the grandsire of Sangita ('sangita pitamaha') while Tyagaraja as the chief upholder of 'sangita sampradaya'. Tyagaraja is a 'mahanubhava' in the sense he meant in the kriti 'enduromahanubhavalu' of Gauraraga. Purandaradasa, hailing from Karnataka, enriched Music and set traditions in Music and Bhakti movement which is the chief tenet of Dasa Movement of Karnataka. Tyagaraja on the other hand, hailing from Andhra, similarly substantiated the cause and enriched 'sangita', to become a regular 'sastra' and 'Kala' virtually, therefore, a combination of these two composers is an entirety of the beauty of carnatic music itself. In every Music programme, the inclusion of rendering of the songs of these composers has become a must and ornament to the concert itself. The Music tradition is so styled in later times that the Padas of Purandaradasa are invariably sung at the conclusion stage of a Music Programme. This denotes the immense sense of respect and homage shown to these great musicians. Tyagaraja is influenced by Purandaradasa. Tyagaraja acknowledges Purandaradasa as one among great composers of Music.

These two composers have contributed in view of their

composition not only to the world of Music, but also to the several aspects of knowledge. A fine admixture of 'sangita and 'sahitya' is found in the compositions of these vaggeyakaras. Purandaradasa and Tyagaraja have shown proficiency in the Kannada and Telugu languages respectively. These vernaculars are spoken by a large number of people and hence the songs of these poet-singers have become greatly popular.

Purandaradasa described Lord Narayana in the form of Panduranga Vitthala. Tyagaraja also depicted Lord Vishnu but in the Ramavatar aspect of that Supreme God. They eulogised the glory of other deities like Vinayaka, Siva and goddesses etc. The praise of God is the main theme of the songs of these composers. Despite this, they have imparted knowledge and a sense of spiritual awakening necessary in the minds of people at large. They pointed out the uncertainties of life on earth and cautioned that right behaviour alone fetches full utility of human life and prosperity. Both are path-finders emphasising the article of Bhakti to God in the life of beings on earth. Bhakti is a 'Parmartha' preached by these masters of music. The humility with which they sung Bhakti's way unto Lord Narayana makes them immortal in the minds of all musicians and music lovers.

Purandaradasa and Tyagaraja pleaded for vairagya as a basic step for realising God. The supremacy in Vairagya is denoted in several compositions of Purandaradasa and Tyagaraja. Both rejected fascination for materialistic comforts and conveniences. It is said Purandaradasa toured various places on a pilgrimage by foot. He says: pancasatkoti visteerna bhumiya vancana illade tiruge bande nanu and advises: 'padadindali tirthyatragala ni madu', Tygaraja too toured places of pilgrim interest but not as extensive as purandaradasa. Both have a great appreciation to the Lord Varadaraja of Kanci since there are songs by them in praise of that deity of Kanci. In practical life, it is said, this 'dasamukhya' has relinquished his riches for the sake of developing bhakti unto Lord Narayana. Tygaraja, on the other hand, rejected the riches offered to him by the king Sarabhoji. He rather sent a message to the king with the song in Kalyani 'Nidhi cala Sukhama.....'

These doyens of Music conducted their lives by going about for alms. Purandaradasa went by 'Madhukara vritti', while, Tyagaraja by 'unchanvritti'. They have praised such a way of life as seen in the Kirtana: 'madhukaravritti yannadu' of Purandaradasa and in the expression uppu Kappuramu varaku... unchavritti cenarginci .." of Tyagaraja. Attachment to this world and the objects of sensual pleasures would not help for Bhakti upon God. This is a feeling that is felt in common by the composers. This though finds emphasis many times in their compositions.

There are several aspects of knowledge touched by these composers in their compositions. Hereunder, let me point out a few points in respect of sangita and sangita sastra. Purandaradasa introduced Music at basic level viz., useful to the beginners of the study of Music. Tyagaraja, on the other hand at the advanced level of Music learning. These composers have many Kirtanas which have direct and indirect bearing to Music. Kritis like 'kelano hari talano' and several other indicate Purandaradasa's effort to streamline the discipline of Music. He classified Music chiefly into Hina and 'uttama Sangita'. When the Supreme God is praised, that variety is Uttama sangita as held by Purandaradasa. He promotes the employment of Vadyas like 'tamburi', 'Kolalu' etc. to enhance the effect of singing. He generalised that indeed he is not worth the existence who does not play tambura as drone for singing and praise Lord Hari. Several examples can be drawn from the padas of Purandaradasa to illustrate his bias towards Music and its sastric discipline in a singer. He is known for introducing saral svaras, alamkaras etc. in the curriculum of Music. He pointed out thirtytwo ragas (battis raga) and provided a keynote that the glory of the name of God should be sung in the compositions.

Like Purandaradasa, Tyagaraja also gave us significant Kirtanas bearing reference to Music both in its theory and practical. He designated sangitavidya to be 'nadavidya' and a devotion to the same as Nadopasana. He points out that Nadopasana 'cese sankara narayanulu velesiri,' implying the importance of nadopasana even to the celestial beings. Further he identified the body of Nada as such to be Lord Sankara himself. Statements

of fact of this order by Tyagaraja raises the status of Music truly. Like Purandaradasa, Tyagaraja pointed out sangita as a pathway for 'Mukti'. He called sangita marga to be a 'sanmarga' and the knowledge of which coupled with Music become an aid for Moksha. He pleaded Music containing 'Ramabhaja' to be real Music. The knowledge of Music without Bhakti is not 'sanmarga' leading for emancipation.

The pancaratnakirtanas of Tyagaraja are of invaluable merit. There cannot be second of that kind in the world of Karnatic Music. Like Purandaradasa, Tyagaraja also imparted a few instructions to make a Good Musician and a Musicologist. Tyagaraja points out: 'mudduga manassute tambura patti suddhamaina manassute susvaramuto.....etc. indicating the importance of 'tambura' and svara (voice-culture). He showed importance of 'vina' as a full instrument able to replace human voice, whereas Purandaradasa assigned such fullness to 'Kolalu'. Purandaradasa explicitly said 'garala suddhavirabeku' for good singing. Likewise severally Tyagaraja explained such a need.

All said and eulogised Tyagaraja is of the opinion that God's grace is a must in this birth for knowledge and prosperity in Music. He who has 'ragajnana' would truly be a fortunate soul. ('Dhara ragajnana sahitudu danyudura'.) He also added that creator must write the luck of knowledge of Music in one's forehead. He suggests thereby that Music is a God-given gift.

Purandaradasa and Tyagaraja undoubtedly, had the fortune of visualising Lord Hari and this is attested in their compositions very much. Purandaradasa followed the dictum : 'padi-darennodayana paduve' while Tyagaraja 'bhaktiyandu sri rama bhakti melu'. The world of Music is highly indebted to these two great sangita acaryaas. (Music teachers).

“Vivekananda-Dynamics For Youths”

—V. G. Andurkar.

Jan 12, 1863, Calcutta at 6:49, Monday few minutes later to Sunrise Narendra globally known as VIVEKANANDA was born, a day of great Hindu festival 'Makar-Sankranti'—mark of revolution ! An occasion when millions of devotees were offering their special prayers and worships to the holy river Ganges. Vivekananda's first breath effected from the Ganges air reverberating with religious music, chanting of mantras by thousands of Hindu men and women.

Bhuvaneshwari Devi - pious mother of Vivekananda-when carrying him in her womb had requested her Banaras based relative to offer special worship to Lord Vireshwara Shiva and named him Vireshwara on his birth. He was also known as Narendra. Bhuvaneshwari being regal in appearance, gracious in conduct and deeply religious was blessed with the virtuest son.

Vishwanath Datta - the father an attorney - at - law of High Court, Calcutta, had mastered English and Persian literature. Datta family was financially sound, respected, renowned for charity and strong spirit of 'Independence'.

Narendra in childhood was given to fun and frolic but at the same time had a great attraction towards spiritualism. At 5, he was experiencing a strange phenomenon viz. while sleeping could see a ball of light with changing colours.

He was unaware of this vision of a great past and inborn habit of meditation.

The stories of 'Ramayana' and 'Mahabharata' narrated by his mother inspired in him courage, sympathy for poor and respect towards wandering monks. These qualities of head and heart grew him into a vigorous youth.

Young Narendra possessed Leonine features, courage, athlete built, brilliant intellect and resonant voice as well. These exceptional qualities kept him an undisputed leader among the friends.

He was a voracious reader which made him perfect while self - confidence accurate. When 16, Narendra graduated himself in first division. In 1879 he entered Presidency College, Calcutta for higher studies and after a year joined Institute of General Assembly. There this agile, muscular and handsome youth enjoyed the depth of knowledge.

Vivekananda's inherent tendency for spiritualism and great respect for ancient Hindu traditions on one side and his argumentative nature coupled with sharp intellect on the other were at war. He tried to find comfort through 'Bramho-Samaj' - the popular socio - religious movement of the time.

He remains unanswered to his question about the existence of God, inspite of meeting famous social - reformers, making him spiritually restless. At this critical juncture, he remembered the words of Prof. Hastie who referred to Shri Ramkrishna Paramhansa as a great Saint living in Dakshineshwar.

The historic meeting of these two great souls came about 1871. The first question asked by Naren was, "Sir, have you seen God?". The reply was given, "Yes, I have seen God, I can see him as I see you, even more clearer". His doubts were dispelled and thus disciple's study begun. It was a remarkable time as the intense spirit imbibed in Vivekananda. One day he asked Ramkrishna that he could be blessed with 'Nirvikara Samadhi'.

Obviously master's disinclination indicated the real purpose of not going to 'Nirvikara Samadhi'. Ramkrishna inducted what is normally called as 'Shakti-Pat' in Swami Vivekananda with a paramount pleasure and hoped of his contribution to the world. With the Master's passing away in 1886, Vivekananda's life got altogether a different turn. He travelled throughout India and gained vast experience.

Maharaja of Khetri helped Vivekananda in every possible way for the voyage of America to attend the "Parliament of Religions" in 1893. He was welcomed in USA with the news about the post-ponement of said Parliament. Meanwhile he went to Boston, Boston being less expensive and stayed there for few days waiting for the opportunity. Prof. Wright of Harvard University gave him an introductory letter to the Chairman of Parliament of Religions. The said letter alas !!, was lost unfortunately creating not only money problems but also many problems and deprived him of the desired goal. Ultimately Mrs. Hale's help gave him an entry in the Parliament

It was 11th September 1893, the memorable day for human race, when the world knew Swami Vivekananda's true religious thinking covering all religions of the globe. The Chicago Art Institute was packed exceeding 7000 people. When Vivekananda's turn came he mentally bowed to Sarswati, the Goddess of learning and began with his fluent voice and noble personality with words "My Sisters and Brothers of America". Immediately there was a thunderous applause from the vast audience which lasted for more than two complete minutes. His speech was short and distinct pleading the universal tolerance and stressing the common basis of Religions.

To choose best amongst the best is interesting, particularly Vivekananda's teaching. His teachings on Education, Duty, Man, God speak of the eminent role played by him for human welfare. He says Education is the manifestation of perfection which is already present in the man. The real education according to him is one which enables to stand on one's own legs. His impressions about duty are, "Our first duty is not to hate ourselves and

one who has not faith in oneself can never have faith in God. Duty is an action that takes us Godwards. Every duty is holy and devotion to duty is the highest worship of God". Swamiji Says "Man is an infinite circle whose centre is located at one point and God is an infinite circle whose centre is located anywhere". Further he says, "A hundred thousand men and women, fired with the zeal of holiness, fortified with the eternal faith in the Lord and nerved to the lion's courage, by their sympathy for the poor and down-trodden will go over the length and breadth of the earth, preaching the gospel of salvation, the gospel of help, the gospel of social rising, the gospel of equality".

The above teachings of Vivekananda are extremely useful in the present context of individuals, society, nations and world. The greater gap between the developed and underdeveloped countries can be narrowed down by means of implementation of his teachings. This will help for upliftment of human race. The teachings of Vivekananda have been appreciated by Shri Gurudeo Ranade in nutshell under the title-Moral life- "Good is that which contributes to realisation of infinite and that which does not so contribute is evil".

In recognition of this spirit alone Shri Sarvapally Radhakrishnan appeared keen for founding the 'Academy of Comparative Philosophy and Religion'.

Above mentioned teachings of Vivekananda are to be borne in mind by the neo-youths with complete spirit of the call given by him —

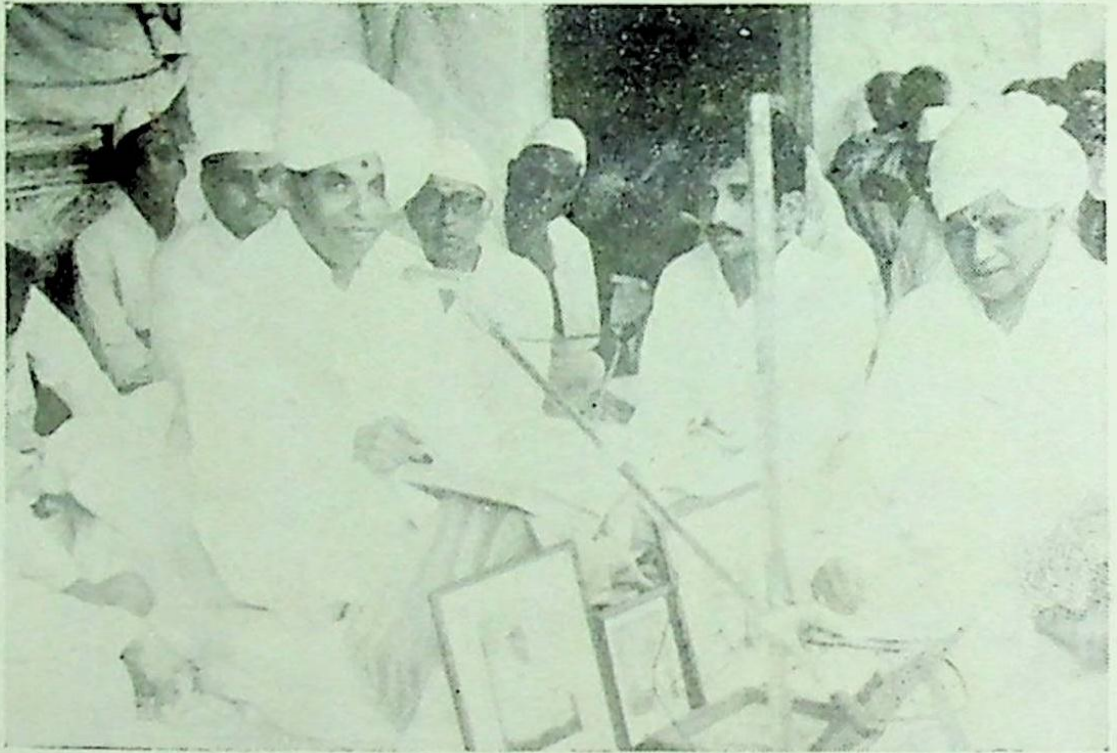
"Arise, Awake and Stop not till the goal is reached". Hence according to me the spirit and teachings of Vivekananda will keep the modern society stable, spiritually and ethically enabling to avail the advantages of modern science by way of achieving the excellence of spiritualism to attain overall PROSPERITY.

Visit of Swami Ranganathanand of Ramkrishna Mission, Hyderabad to Gurudeo Mandir. (14.8.1985) ✓



1. N. V. Ambardekar
2. D. B. Parulekar,
3. N. S. Metrani
4. Swami Ranganathanand
5. Vasantrao Deshpande

Publication of the book-Changadev Pasahti at
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Maharaj Satarkar at Bhardi Shegava



On the Comparability of Dhyana (Meditation) and Avatara (Incarnation)

—Arvind Sharma

I

Hinduism admits of many pathways to the ultimate Reality;¹ but among these numerous pathways to God "three main types are distinguished".² These are *Karma yoga*, *bhakti yoga* and *jnanayoga*.

Among these three yogas, two have often been compared and contrasted, as also the philosophies which undergird them and the philosophers who systematized them. Thus Jnana and Bhakti Yoga, *advaita* and *visistadvaita* Vedanta and Sankara and Ramanuja have often been compared.

This paper carries the comparison between Jnana and Bhakti further, treating them not so much as philosophies as disciplines.

1 Sarvepalli Radhakrishnan, *The Hindu View of Life* (London: George Allen and Unwin, 1927) *passim*.

2 T.M.P. Mahadevan, *Outlines Of Hinduism* (Bombay: Chetana Ltd., 1956)
P. 83

II

One may begin by recognizing that two words, Jnana and Bhakti refer both to the state of salvation gained in the end and the means by which it is gained. Thus *jnana* represents the state of gnosis and a *jnanin*¹ is one who has achieved that state. At the same time that state is achieved thru a supramental insight which is also called *jnana*.² Similarly *Bhakti* represents the state of devotion to God on the part of the devotee even *after* he has been saved. 'When their bodies fall, they go to the Highlands of the blest...Vaikuntha... and there enjoy constantly the presence of God'.³ And this salvation is also achieved thru *bhakti*—thru loving devotion.⁴ Thus both Jnana and Bhakti are, in a sense, *Upeya* as well as *Upaya*, means as well as ends. This may be called the first order of comparison between the two.

III

Next, one may move to the second order of comparison which consists of a closer examination of Jnana and Bhakti as means rather than as ends. This greater degree of particularization is achieved if the spiritual techniques underlying Jnana and Bhakti qua means are identified. Thus Dhyana or meditation can be seen as underlying Jnana for it is in perfected meditation that the final insight is achieved. Similarly, Avatara or incarnation can be seen as underlying Bhakti because it is the various incarnations of God which provide the concrete forms towards which devotion is directed. There is thus a correspondence between Dhyana or Meditation and Avatara or Incarnation.

1 T.M.P. Mahadevan, *The Philosophy of Advaita* (London: Luzac & Co., 1938) p. 259

2 *Ibid.*, p. 247

3 See John Braisted Carman, *The Theology of Ramanuja* (Yale University Press, 1974) p. 218

4 Krishna Datta Bharadwaj, *The Philosophy of Ramanuja* (New Delhi : Sir Shankar Lall Charitable Trust Society, 1985) Chapter VIII.

IV

As the terms stand now, however, they seem to stand in a state of arbitrary, or at least awkward, apposition. The rest of this paper tries to demonstrate that this apposition is not formal but also logical and that it represents a two-way highway with the traffic moving in opposite directions.

First, let us take a closer look at the notion of Incarnation. As the concept is developed in the theology of Ramanuja's school, "five forms of God" are spoken of, namely (1) the transcendent (*para*) ; (2) the grouped (*vyuha*) ; (3) the incarnated (*vibhava*) ; (4) the immanent (*antaryamin*) ; and (5) the idol (*arca*).¹ It should be noted that each form makes God successively more accessible. This emerges clearly from the comparisons made by Sri Pillailokacarya:

the attempt to comprehend the transcendent form is like getting water from the other world for quenching thirst; the *Vyuha* is like the legendary ocean of milk which is also not easy of access ; the incarnated forms are like the floods that inundate the country for a while but do not last long; and the *arca* is like the stagnant pool from which anyone anytime could slake his thirst.²

The underlying vision is one of the Transcendent God coming down to the devotee—descending to the devotee. Such is the descending dynamic of Incarnation or Avatara.

Now let the technique of meditation be examined. In Advaita Vedanta it is essentially borrowed from the *Yogasutra* of

1 T.M.P. Mahadevan, *Outlines of Hinduism*, p. 193

2 *Ibid.*, p. 195 with change of order between third and fourth lines.

Patanjali¹ with the metaphysical switch from Yogic Dualism to Advaitic Non-Dualism at the very end.² Now the

“ three main stages of meditation mentioned by Patanjali are:

- (1) Meditation on the *grahya* (the sensible objects).
- (2) Meditation on the *grahana* (the sense-organs and the mind, the instruments of knowledge).
- (3) Meditation on the *grahita* (the knowing self, the experiences),

Through the practice of concentration on any single object of the triad, when all other thoughts are eliminated, the mind-stuff becomes absorbed in it and imbued with it like a pure crystal that assumes the colour of whatever object it is set on. Thus the Yogi enters into different states of ‘samprajnata samadhi’ in which the object of meditation is definitely known, free from doubts and misconceptions”.³

This corresponds generally⁴ to *Savikalpa Samadhi* in Advaita Vedanta, which is followed by *Nirvikalpa Samadhi* in which *Nirguna Brahma* is experienced.

It will be noted that the underlying vision is of the seeker rising thru successive stages of Meditation to the Transcendent.

V

The underlying visions of the two modes of establishing contact with the Transcendent can now be compared. In *Jnana*, the seeker ascends to the Transcendent; in *Bhakti*, the Transcendent descends to the seeker to establish salvific contact.

Thus not only are there points of comparison to be identified between the philosophies underlying *Jnana* and *Bhakti*, they can also be identified at the level of spiritual discipline or *Sadhana* as pursued through *Dhyana* and *Avatara*. Meditation involves an ascent to the Transcendent just as Incarnation involves the descent of the Transcendent. Both render the Transcendent accessible to the seeker but in different, even opposite ways.

1 See Swami Satprakashananda, *Methods of Knowledge According to Advaita Vedanta* (London : George Allen and Unwin, 1965) p. 302

2 *Ibid.*, Appendix C.

3 *Ibid.*, p. 337

4 For a detailed comparison see Swami Satprakashananda, *op. cit.*, pp.-301-2

Saiva Siddhanta

—Motilal Pandit

The Saiva Siddhanta, as a monotheistic religious system of thought, is fundamentally, as an archetypical religious expression, prevalent among the people of the Tamil country, that is, in South India. It is difficult to say whether its origin can be traced to the pre-historic religion of the Indus Civilisation or to its own independent origin. But one fact is certain: the Saiva Siddhanta, as a form of religious expression, has found a genial soil for its fertilisation and development among the Tamil people. Being basically the religion of the Tamil people, Siddhanta Saivism is, therefore, also spoken of as the Tamil Saivism. In other words, it means that, that Tamil Saivism or Saiva Siddhanta, as a fully developed religio-philosophical system of thought, found its sustenance and nourishment among Tamil people. It is, therefore, not appropriate to make bifurcation, as Farquhar does, between Tamil Saivism and Saiva Siddhanta on the basis of caste.¹

The earliest reference to Tamil Saivism is to be found in the grammatical work—*Tolkappiyam*— of Tolkappiar (3rd century B. C.).² In its earliest phase we have very little evidence about the nature and structure of Saivism in the south. It is from the 6th century A.D. onward that a definite picture emerges about the development of Saivism. It seems that Saivism was quite prevalent in the South during the early centuries of Christian era. It is at this juncture of history that we find historical faiths, like Jainism, Buddhism and Materialism, making inroads in South India. To fight the spread of these religions, Tamil Saivism gave rise to the *Nayanars* (that is, Saivite poet-saints) who sang, through their hymns and devotional songs, the praises of Siva, and thereby tried to counteract the influence of these hostile

faiths. The songs and hymns of these *Nayanars* express their sectarianism and hostility towards non-Saivite religions. Therefore, in "the literature of the later sixth and seventh centuries a student of Tamil literature lives in a new world, a world quite different from that of the Sangam. The toleration which is the keynote of the Sangam monarchs and people, has given way to sectarianism. Religious sects, religious debates and religious persecution become the order of the day. The same transformation is distinctly discernible in the language and style of composition of this period. The period of five centuries commencing with 500 A.D. may be generally characterised as an age of revival."³ This period, then, is characterised by "an intense emotional *bhakti* to Siva or Visnu and ... of an unspoken hatred of Buddhists and Jains."⁴

As it is very difficult to ascertain the historical origin of Tamil Saivism, it is, within the context of tradition however, believed that, in terms of its own literature, its first historical expression is to be found in the *Nanmari* texts (that is, four canonical texts), which are no longer available. Their disappearance is ascribed to the great flood which is said to have overtaken the entire Tamil country.⁵ These texts are the *Taittiriam*, *Powdhiyam*, *Talavakaram* and *Samam*. These texts are said to have belonged to the pre-Paninian (4th century B.C.) period. This thesis is put forward on the basis that Tolkappiar, the author of the great grammatical work *Tolkappiam*, refers to these texts; and if Panini had preceded him, Tolkappiar would have definitely referred to him in his work. This argument is further supported by saying that Tolkappiar knew earlier Sanskrit works, and he would definitely have referred to Panini's grammar had it been written. From this argument it is concluded that these texts must have been in existence by 500 B.C. Further, it is maintained that brahmanism does not seem to have been very effective during this period, as no indication of it is to be traced in the Tamil region. Besides, Saktism, which is very closely related to Saivism in the North, does not seem to play any significant part in Tamil Saivism.⁶ From these suggestions it is concluded that Tamil Saivism has an independent source of origin, which is specifically Tamil, and whatever external influences it received

from Northern Saivism, are of late period, a period when the total Sanskritisation of the Tamil people had taken place.

It is during the period of Sanskritisation that Tamil Saivism came in contact with the Northern schools of Saivism. This contact resulted in the composition of the twenty-eight *Agamas*. These *Agamas*, in course of time, would receive canonical status, and thereby would be regarded as revelatory literature. Even after coming in contact with other schools of Saivism, it remained Tamil in its basic orientation and purpose. It is in this context that Dr. Pope writes: "The Saiva Siddhanta is the most elaborate, influential and undoubtedly the most valuable of all the religions of India. It is peculiarly the Southern Indian and Tamil religion and must be studied by everyone who hopes to understand the great South Indian people."⁷

Whatever the historical origins of the Saiva Siddhanta may be, it derives its source of sustenance from a literature which is mainly the creation of Tamil people. As a distinct religion, it mainly accepts such canonical literature as sprang from among Tamil people. Although it accepts the *Vedas* as a source of revelation, it is not given the same importance as the *Agamas* and other allied literature is given.⁸ This gives an indication that Tamil Saivism might have had an independent origin. Its earliest literature, as pointed out, are the *Nanmarai* texts, which belong probably to 500 B.C. After their disappearance, due to the flood, we have the devotional literature of the *Nayanars* from 500 A.D. onwards. These poems of the *Nayanars* are collectively referred to as the *Tirumurai*. However, during this period, that is, from 500 to 1000 A.D., no philosophical works were written. It is for this reason that Badarayana, the author of the *Brahmasutra*, and Samkara do not refer to Tamil Saivism in their discussion. It is from 1000 A.D. that the philosophical works of the Siddhanta Saivism begin to appear. Almost all the Siddhanta philosophical works follow the methodology of the Nyaaya-Visesika school. The entire philosophical literature is known by the name of the *Meykanda Sastras*.

The Saiva Siddhanta, in its present form and shape, is a

mixture of two streams of thought, namely, Aryan and non-Aryan. The Aryan perspective of Siddhanta Saivism is represented by the *Vedic* literature, whereas the non-Aryan dimension is expressed by the *Agamic* literature. The Aryan penetration in the Tamil region seems to have taken place around 600 B.C. or 500 B.C. This Aryan penetration, in one way or the other, must have left some implicit influences upon the local religion of the people.⁹ With the spread of brahmanism and new religious trends, in the form of Buddhism, Jainism and Materialism, were proving to be antagonistic to both Saivism and Vaisnavism.¹⁰ The crystallisation of Saiva Siddhanta as a religious system of thought seems to have taken place in the midst of a hostile attitude towards these new faiths.¹¹

Tamil people during the process of Sanskritisation, by and large, seem to have been the worshippers of either Siva or Visnu. These two sectarian gods would later on become rivals to each other. It is in the milieu of sectarianism and hostility towards Jainism and Buddhism that both the sects would champion their own religious causes. It was the *Nayanars*, the Saivite bards, and *Alvars*, the Visnuite poets, who would try, through songs, hymns, and poems, to combat the heretical views of Buddhists, Jains and Materialists, and thereby would give an apologetic of their respective sectarian faiths. While engaged in this apologetic battle, the *Nayanars* gave birth to the basic doctrines and tenets of the Siddhanta Saivism.¹²

Even after suppressing the opposite views of Buddhists and Jains, the Saivites and Visnuites continued their apologetic debate and battle against each other. Although Samkara, himself a Saivite, is said to have tried to bring reconciliation between the two warring sects, he seems not to have succeeded in his mission, as the Siddhantins could not accept his monistic doctrine of reality. It is in opposition to the doctrines of Samkara that we find a revival issuing forth from the Saivite monasteries (*adhinas*) in the form of the doctrine of *tripadartha*, that is, the doctrine of three principles. It is a doctrine which maintains the reality of God (*pati*), of soul (*pasu*) and of the world (*pasa*). Thus we find the men of learning in these monasteries engaging themsel-

ves in giving a logical coherence to the ideas as expressed in the songs of the *Nayanars*. It is in the eleventh century that the canonical literature of these poets was, for the first time, compiled by *Nambi-andar-nambi* into a collection of books; called the *Twelve Tirumurai* or *Pouri-nul*.¹³ After the compilation of these songs into twelve books, there appeared canonical literature of a different kind and genre between A. D. 1000 and 1400. This literature is of a philosophical nature, and is called as *The Fourteen Meykanda Sastras* or *The Fourteen Books which Teach the Divine Truth*.

The Saiva Siddhanta, both as a religious system of belief and philosophical expression of thought, indicates its relation to, and distinction from, the other schools of Saivism. As a Pure Saivite system of religious belief, it shares the belief that the *Agamas* are the basic revelatory scriptures of Saivism. As a philosophical system of thought, it differs from them that the Siddhantins believe that the Siddhanta philosophy is the final conclusion (*siddhanta*) of truth, whereas the other Saivite sects, though true and authentic, do not possess the final *depositum* of truth. In so far as the other Hindu religious sects are concerned they are considered to be *purva-paksa* (*prima facie*) which has to be transcended by a proved conclusion. It is in this context that the term *siddhanta* is interpreted as "an accomplished end."¹⁴

The Saiva Siddhanta, being non-brahmanical in its basic orientation, considers the *Agamas* to be its primary canonical texts. It seems that the Siddhantins, under the influence of brahmanism, accepted the *Vedas* as revelatory texts, but did not give them the importance which the *Agamas* were accorded.¹⁵ The primary *Agamas* are believed to be twenty-eight in number, whereas the secondary ones (*upagamas*) are said to be two hundred and seven. As far as the relationship between the *Agamas* and the *Vedas* is concerned, it is well expressed by Tirumular, one of the earliest Saivite saints, in these words-

Both the *Vedas* and the *Agamas* were given by God. The *Vedas* are general; the *Agamas* particular or special. Some who read the *Vedas* and the *Agamas*.

claim they differ. This difference, however, does not appear to *jnanis*, or those who are the recipients of Divine Wisdom.¹⁶

It is clear from the above lines that a process of deep Sanskritisation is at work in terms of which a reconciliation is being affected between brahmanism and Saivism. Even under the brahmanical influence Saivism somehow whether in its Tamil or non-Tamil form, maintains its aboriginal identity. In the case of the Saiva Siddhanta this identity is clearly reflected by its literature, which is, by and large, in Tamil. Moreover, the Saiva Siddhanta, after assuming a clear and distinct shape and identity depends more on Tamil literature and less on the *Agamas*. However, there is controversy as to whether these Agamic texts were written in Sanskrit or Tamil. As far as Tamil scholars are concerned they maintain that these Agamic texts were originally written in Tamil, and once Sanskrit was considered to be the divine language, they were translated into Sanskrit.¹⁷ This controversy actually stems from the fact that it is believed that Meykanda Deva inserted the twelve couplets in his *Siva-jnana-bodha* from the *Rauravagama*, which is in Sanskrit. The debate revolves round the question as to whether Meykanda Deva was an original writer or simply a translator. Those who do not believe in mythical Tamil patriotism maintain that

Meykanda-deva, while translating *Siva-jnana-bodha* into twelve Tamil Sutras, taught it to his first disciple Arul-nandi. This has been handed from Arul-nandi to Nari-jnana Sambandhar and from him to Umapati-sivacarya.

The other view is that

...in the dark days of the Middle Ages, when Tamil came to be looked upon as a vernacular or language of slaves and when the theory of the divine origin of Sanskrit came to be developed, nothing had any value except the Sanskrit works. *Siva-jnana-bodha*, for its existence, had to pass for a translation.¹⁸

The main sources of the Saiva Siddhanta consist of the following collective works:

1. *The Nanmarai*
2. *The Twelve Tirumurai*
3. *The Saivagama*
4. *The Vedas.*
5. *The Meykanda Sastras*

As far as the literature of the first category, that is, *Nanmarai* texts, is concerned it consists of four scriptures (*nanmarai*), namely, *Taittiriam*, *Powdhiam*, *Talavakaram* and *Samam*. It is believed that these texts, due to some massive flood, got lost, and therefore are no more available. It is further believed that the subject matter of these texts was imparted orally from one generation to another. It is said that these texts were mainly concerned with such topics as, for example, virtue, wealth, pleasure, etc. These texts are also said to have contained the hymns of praise in honour of Siva.¹⁹ When comparing them with the Vedic texts, it is said that the latter mainly concern themselves with the various gods and with the different kinds of rituals and sacrifices, whereas the former postulated one God as the basis of all realities, and thereby engaged in propounding and developing such ways and techniques as would result in a virtuous life.

As far as the literature of the second category, that is, *Tirumurai* texts,²⁰ is concerned, it is given canonical status. This literature is said to be full of devotional hymns and songs, myths and theological insights. Before the composition of philosophical works of the Siddhanta Saivism, we have the early *Nayanars*, or the Saiva poets, who wrote the devotional hymns in praise of Siva. These *Nayanars* are said to have been sixty-three in number, and they are described in the *periyapurana*. It is commonly believed that Nambi-andar-nambi, who was a contemporary of a Cola king Rajaraja (985-1018), collected, for the first time, these hymns of devotion together.²¹ This compilation of Nambi-andar-nambi came later to be known by the name of

Tevaram or *Devaram* and *Tirumurai*.²² These *Tevarams* consist of the first seven books of *Tirumurai*. These texts were not only canonised, but were raised, in due course of time, to the status of divinity itself. The composers of these devotional songs have been considered as the divine manifestations of Siva. The earliest saints, that is, Appar, Sambandhar and Sundarar,²³ gave expression to *bhakti* or devotion at a deeper philosophical as well as at religious levels.

The twelve *Tirumurai* books have been compiled in this order:

The first seven books consist of *Tevarams* of Appar, Sambandhar and Sundarar. The *Tevarams* are also known as the *adangam-murai*, and also as the *Tamil Veda*. The eighth book is comprised of the *Tiruvacakam* and *Tirukovaiar* of Manikkavasagar, who is said to have lived during the ninth century.²⁴ This book is given the same status as the first seven books of *Tevarams*, and therefore is spoken of as the *Tamil Veda*. The ninth book consists of *Tiruvicaippa* and *Tirupallandu*. The former work is believed to have been composed by the nine Saivite saints, whereas the later one is a poem in praise of Siva the composition of which is ascribed to Cetanar. The tenth book, called the *Tirumantiarm*, is said to have been composed by Tirumular of the fifth or sixth century of our era.²⁵ This book concerns itself with the exposition of basic Siddhanta doctrines and tenets. The eleventh book is called the *Patinoram-tirumurai*, which actually means *The Eleventh Sacred Book*. It is a book of poems whose composition is said to belong to twelve Saivite saints, and the last one being Nambi-andar-nambi. The last book, namely, the *Periya-purana*, belongs to Cekkilar. It is a poem in which the list of sixty-three *Nayanars* is given. It is a hagiographical poem.

Saivism, being antithetical to brahmanism and aboriginal in orientation, is basically a religion in which *bhakti* predominates and which does not accept the brahmanical cast-system or ritualism. However, due to the deep penetration of brahmanism, the caste-system could not be avoided. "Whosoever these devotees lived, it is certain that was a period when ordinary

conceptions of caste did not weigh very much with those who were *Siva-bhaktas*, who regarded a life of devotion to Siva as more important than sticking to the duties prescribed for the various castes. We see that the *Siva-bhaktas* of the higher castes had no objection to eat with the *bhaktas* of other castes; for example, the *adi-siva* brahmana Sundaramurti ate with Seraman Perumal Nayanar. Sundarar also married a dancing girl paravai Nacciyar. The hunter Kannapa and Nanda the pulaiya were as entitled to sanctity as the greatest of the brahmana Nayanars.²⁶

The literature of the third category, that is, the *Vedas*, is accepted to be canonical, but is not given the same importance or significance which the *Agamas* are accorded. The *Agamas* are the backbone of Tamil Saivism. However, Tirumular, the early Saiva *Nayanar*, while differentiating the *Agamas* from the *Vedas*, says: "The *Vedas* and the *Agamas* are true, revealed by the highest. Know that the one (that is, the *Veda*) is general, and the other (that is, the *Agama*) is special. Both are revelations of God. When one says that a difference exists, know that for the great no difference exists."²⁷ In other words, it means, in the light of the Siddhanta though, that the *Vedas*, being of general import, do not enable a person to reach the final destination, that is, salvation. The *Agamas*, on the other hand, being the special and unique revelation of God, lead to the final fulfillment, which is characterised by liberation from the fetters of bondage. It also means, according to the Siddhanta viewpoint, that the numberless souls are in different stages of spiritual development, and therefore are in need of different types of scriptures. The *Vedas*, while concerning themselves with concrete and human religious situations or problems, are for a person who is at a very primary stage of spiritual development, whereas the *Agamas* are needed by those who have reached the higher stage of spiritual development. In this context the Vedic view is considered as *purva-paksa* (that is, *prima facie*) which has to be transcended by the Agamic viewpoint, which is the final conclusion (*siddhanta*). It all amounts to saying that the *Vedas* are not as important for human salvation as the *Agamas*.

The literature of the fourth category, that is, the *Saivaṅga-*

mas,²⁸ is considered not only canonical in terms of its importance, but as divine revelation. The Tamil Saivas believe that there are twenty-eight primary *Agamas* and two hundred and seven secondary ones, that is, the *upagamas*. The primary twenty-eight *Agamas* are said to be of two kinds, namely, those *Agamas* which have been revealed by Siva and those ones whose authorship belongs to persons of God-realisation. The first category of *Agamas* are ten in number, whereas eighteen *Agamas* belong to the second category.

The divinely revealed *Agamas* :

- | | |
|------------------|---------------------|
| 1. <i>Kamika</i> | 6. <i>Dipta</i> |
| 2. <i>Yogaja</i> | 7. <i>Suksma</i> |
| 3. <i>Cintya</i> | 8. <i>Sahasraka</i> |
| 4. <i>Karana</i> | 9. <i>Anusuman</i> |
| 5. <i>Ajita</i> | 10. <i>Suprabha</i> |

The humanly composed *Agamas* :

- | | |
|-----------------------|--------------------------|
| 1- <i>Vijaya</i> | 10. <i>Mukhayugbimba</i> |
| 2. <i>Nisvasa</i> | 11. <i>Udgita</i> |
| 3. <i>Svayambhuva</i> | 12. <i>Lalita</i> |
| 4. <i>Agneyaka</i> | 13. <i>Siddha</i> |
| 5. <i>Bhadra</i> | 14. <i>Santana</i> |
| 6. <i>Raurava</i> | 15. <i>Narasimha</i> |
| 7. <i>Makuta</i> | 16. <i>Parmesvara</i> |
| 8. <i>Vimala</i> | 17. <i>Kirana</i> |
| 9. <i>Candrasasa</i> | 18. <i>Para</i> |

The first ten *Agamas*, being considered as the revelation of God, are given status of importance in the order of scriptural value. The other eighteen *Agamas*, although having God as their subject matter, are given a secondary position on account of their human authorship. From an historical viewpoint, it is not known who wrote the Agamic texts. Traditionally, it is believed that the *Agamas* were revealed by Siva in the form of Srikantharudra, to Nandiperuman on the Mehendra Prabhat in some pre-historic past. Due to the great flood some parts of these *Agamas* were lost. However, this mythical origin cannot be accepted as an historical fact.

Whatever their origin may be, they are mainly the product of the Tamil people.

The Agamic literature is very extensive, and it deals with practically everything: ritual, astrology, philosophy, yoga, magic, etc. As far as the meaning of the term is concerned, its literal meaning is "that which has come to us through tradition." But there are two esoteric and fanciful interpretations of the term. One of the interpretations maintains that the letter *a* = *pasa*, *ga* = *pasu* and *ma* = *pati*. If this interpretation is accepted then the term *agama* would mean a body of texts which deal with God, soul and matter. These three principles or realities, in the light of the Siddhanta viewpoint, are the three cardinal factors which constitute Reality. As far as the other esoteric interpretation of the term *agama* is concerned, it consists of maintaining that the letter *a* signifies the knowledge of *Siva* (*siva-jnana*), *ga* denotes liberation (*moksa*) from the chain of bondage, whereas *ma* indicates the removal of impurities (*malas*). In other words, it means that the Agamic texts tell us as to how the *malas* or impurities are to be removed through the knowledge of *Siva*, and thereby liberation or *moksa* to be realised.²⁹ The *Agamas*, therefore, would mean a body of sacred literature which deal with the transcendental topics, such as, God, soul and salvation³⁰.

Each *Agama* has been divided into four sections (*khandas*).³¹ They are the *jnana khanda* (that is, the section which deals with the knowledge of God, and therefore is philosophical in nature), *yoga-khanda* (that is, the section which concerns itself with such techniques and methods of meditation as are believed to result in the experience of God), *kriya-khanda* (that is, the section which deals with such issues as the construction of temples, installation of a *linga* in the temple, etc.), and *carya-khanda* (that is, a section which specifically concerns itself with the rules and regulations of rituals).³²

The fundamental thought-pattern of the *Agamas* is characterised by an orientation in which an effort is made to show that it is *Siva* who is the instrumental cause of the world and that it

is his nature to create, preserve and dissolve the universe. It is in the very beginning that God is said to determine creation, preservation and dissolution of the universe. Although all these aspects are determined in the beginning, yet things unfold in natural course of events. As far as the human bondage (*pasa*) is concerned, it is caused by the *Mahesvari-sakti*, and thereby is responsible for allowing people to develop themselves according to their respective propensities and dispositions. The individual soul is all-powerful due to the power of God. The soul is unable to recognise this fact due to the coverings of impurities (*malas*). Once the impurities have been removed, the soul is enabled to reach the final end of all search: freedom from bondage.

In the last category we have *The Fourteen Meykanda Sastras*. These texts are mainly philosophical compilations, and deal with the main philosophical issues, from the Siddhanta point of view, of the day. The texts of the *Meykanda Sastras* are the following:

1. *Tiruvuntiar* of Uyyavanda Deva of Tiruviyalur
2. *Tirukkalirrupadiar* of Uyyavanda Deva of Tirukkadavur
3. *Siva-Jnana-bodha* of Meykanda Deva
4. *Siva-Jnana-siddhiar* of Arul-nandi
5. *Irpavirupatu* of Arul-nandi
6. *Unmai-vilakkam* of Manavasakam-kandanta Deva
7. *Siva-prakasam* of Umapati
8. *Tiruvarul-payan*
9. *Vina-venba*
10. *Porripakrodai*
11. *Kodikkavi*
12. *Nenju-vidu-tutu*
13. *Sankarpanirakaranam* of Umapati
14. *Unmai-neri-vilakkam*: author unknown

Before the advent of the *Meykanda Sastras*, the Siddhanata religious thought consisted mainly of devotional songs of the

Nayanars. The real beginning of the Siddhanta philosophy may be said to be the *Siva-Jnana-bodha* of Meykanda Deva.³³ Before the composition of the *Siva-Jnana-bodha*, we have two small works, *Tiruvuntiar* and *Tirukkalirrupatiar*, written respectively in A. D. 1147 and 1177.³⁴ The first text - *Tiruvuntiar* - deals practically with all those problems which will later be dealt with in the second part of the *Siva-Jnana-bodha*. It deals with the problem of grace, With the techniques and methods of yoga, with the nature of ultimate bliss, etc. The other work, namely, *Tirukkalirrupatiar*, is a sort of commentary on the first book. It finds the essence of religion to be in the worship of *linga* in the heart. The third text, called the *Siva -jnana-bodha* of Meykanda Deva, belongs to the thirteenth century.³⁵ This book consists of forty lines of Tamil poetry in which an effort is made to give a logical presentation of the Siddhanta philosophy. In this book an effort is made by Meykanda to synthesise the vedic and the Agamic viewpoints, This text sets the tone for Siddhanta philosophy. After this comes the *Siva-jnana-bodha* of Arul-nandi, which is said to have been written between 1200 and 1250. This text is comprised of two parts: *Parapaksa* and *svapaksa*. The former section concerns itself with a critical examination of the existent fourteen systems of thought, which were prevalent at that time in the South. The section aims at refuting the viewpoints of these schools by showing the legitimacy of the Siddhanta outlook. The latter section engages itself in presenting the Siddhanta philosophy, and this is done by following the methodology of the *Siva-jnana-bodha*. The fifth book also belongs to Arul-nandi, and it is called *Irupavirupatu*. This book, while consisting of twenty verses, is written with the aim of eulogising Meykanda Deva, the guru of Arul-nandi. The sixth book in this series is called the *Unmai-neri-vilakkam*, and was written by Manavasakam-kandanta of Tiruvadi.³⁶ This book makes an analysis of the thirty-six elements (*tattvas*) of *maya*, describes the nature of God, soul and the five-lettered (*pancaksara*) *mantra*. The rest of the eight books in this series were written by Umapatisivacarya. He was a very famous priest of Cidambara temple. These eight books of Umapati are also collectively known as the *Siddhanta-astaka*, that is eight Siddhanta texts. These eight works are *Siva-Prakasa*, *Tiruvarul-payan*, *Vijna-venpa*,

Porripakrotai, Kotikkavi, Nenjuvitutu, Unmai-neri-vilakkam and *Sankalpanirakaranam*.

The most important text among these eight books is the *siva-prakasa*. It is a text in which the whole Siddhanta Philosophy is summarised in one hundred stanzas. The first fifty stanzas concern themselves in defining the nature of *pati* (God), *pasu* (soul), and *pasa* (world). In these fifty stanzas attention is also given to the analysis of the three states of the soul. The next fifty stanzas describe the special nature of God and soul, and give an explanation of methods and ways reaching God with the purpose of enjoying the supreme bliss. The conclusion of the book is that God cannot be known through human wisdom or knowledge (*pasa* or *pasu-jnana*); he can be known through divine knowledge or wisdom (*pati-jnana*).

After the *siva-prakasa* come the *Tiruvarul-payan*, which is comprised of one hundred couplets. The book is divided into ten parts. It is a supplement of the *Tirukural* of Tiruvaluvur, and its subject matter mainly concentrates itself in explaining the divine wisdom, that is, *Siva jnana*. Then we have the *Vina-venpa*, and it consists of thirteen stanzas of four lines each. It summarises the teaching of the *Siva-prakasa*. It is written in a dialogue style in which problems and questions have been addressed to guru for solutions. The other text, called the *Porripakrotai*, is a long poem of a hundred lines in which the nature of the bondage of the soul, how to be released from this bondage, and the nature of grace are explained and discussed. As far as the *Kotikkavi* is concerned, it is a brief treatise of four stanzas. In this text attention is given to the importance of flag-hoisting and to the significance of a five-lettered *mantra*, that is, the *mantra* of *sivaya namah*. The meaning of this *mantra* is said to be that the flag of God flies over the head of a person who repeats this *mantra*. The *Nenjuvitutu* is a book of poems in which the importance of God, the meaning of *malas* and the significance of the ten insignia of God as King are explained. The last but one text is called the *Unmai-neri-vilakkam*. This book is a poem of six stanzas in which it is explained that the soul must abandon its self-importance and experience his utter dependence on God. It

is only then that one realises the bliss of God. The last book is called *Sankalpanirakaranam*, and it engages itself in refuting the views of *mayavada*³⁷ and also of those saiva sects which differ from the Siddhanata Saivism.³⁸

The most important texts, from the philosophical perspective, are the *Siva-jnana-bodha*, *Siva jnana-siddhi* and *Siva-prakasa*. All of them have important commentaries. The most important commentary on the *Siva jnana-bodha* is the *Siva jnana-bhasya* of Siva-jnana Svamigal, who died in 1785. This commentary is also known by the name of *Dravida-maha-bhasya*. This commentary is given the same importance by the Siddhantins which the Advaitins accord to the *bhasya* of Samkara on the *Brahmasutra*. As far as the relationship between these various canonical texts is concerned, it is well described in one of the Siddhanta verses in these words:

The *Veda* is the cow; its milk the true *Agamas*; the Tamil sung by the four (that is, the poets who composed the *Tirumurai*) is the ghee extracted from it; and the virtue of the Tamil work, full of wisdom, of Meykandar of the celebrated (city of) Vennai is the fine taste of the ghee.³⁹

As Tamil Saivism was, in its earliest phase, fundamentally a religion of *bhakti*, and thereby gave rise to beautiful Tamil poetry, it is but natural that we should give a brief summary of the teachings of some of the main poet-saints. The most important poets as we have already pointed out, were Sambandhar, Appar and Sundarar. It is these poets who gave a definite shape to the Siddhanta religion through their poetic outpourings. Before the arrival of these poets, we have very little knowledge of what constituted Tamil Saivism.

Sambandhar, whose real name is Tiru-jnana-sambandha-murti-swami, belonged to a brahmana family from the Tanjore district. There is a dispute among scholars about the period in which he lived. It appears from the *periya-purana* that he was a contemporary of Appar, who lived in the 7th century. From this

evidence it is concluded that Sambandhar must have lived during the middle of the seventh century.⁴⁰

In almost all Tamil Saivite temples Sambandhar's image is to be found. Many legends and myths developed around him. It is said that at the age of three he was "fed by Siva's spouse with milk from her divine breast, mingled with divine wisdom, whence he is called in his full name, 'the man connected with wisdom divine,' Tiru-Jnana-Sambandhar."⁴¹ In another place we are informed that once he was invited by the queen of Pandya to Madura, where he engaged himself in a disputation with the Jains. Sambandhar describes this encounter in these words :

O fair one with the deer's glance meek,
 Pandya's great queen, think not of me
 As of some sucking infant weak,
 Because such wicked foes there be.
 If only Hara by me stand,
 Stronger am I than all their band.

The legend is that Sambandhar, after defeating the Jains, set fire to the king's palace and prayed that the fire might be transformed into a fever, and thereby the Pandya king, who was a Jain, be attacked by it. The king was seized by the fever, and the result was that he was converted to Saivism. Therefore:

O Thou whose form is fiery red,
 In holy Alavay, our Sire.
 In grace deliver me from dread.
 False Jains have lit me a fire;
 O, let it to the Pandyan ruler go,
 That he the torture of slow flame may know.⁴²

Sambandhar did not write any philosophical commentary. He set his simple views in his poems. Most of his pomes are concerned with the description of Siva's greatness. He travelled, along with Appar, to different Saivite shrines in the South, and sang devotional songs and hymns in the temples. He is responsible for popularising the Saivite faith among the masses of the

South. He is, therefore, considered to be one of the incarnations of Siva's sons.⁴³

The next important and great poet-saint is Appar, whose full name is Tirunavukkarasu Swami. He was born in a village called Tiruvamur. As a young man, he was attracted by the Jain faith and became a recluse in one of the Jain monasteries. It is said that once he became very ill, and Appar ascribed this illness to the devotion of his sister, who was a Saivite, to Siva. This made him realise that he should come back to Saivism, which he did in due course. Appar alludes to this event in one of his songs:

Thou takest not my deadly pain away,
My torments, Nandi-rider, never cease;
At Thy feet would I Worship night and day,
But since my bowels writhe, and never find peace,
I can no more ! O Sire, to Thee I cry,
Who dwell'st by Kedila, in Athihai.⁴⁴

The legends abound in describing the persecution Appar had to suffer at the hands of the Jains. He overcame all of them because of Siva's grace. Appar, in one of his hymns, speaks about one such event in these words:

O Lord of Scriptures, whom the word doth help,
Celestial light of heaven, so I but praise,
with hands meekly upraised, Thy golden feet,
Then though men tie on me two weighty stones,
And sink me in the Ocean's depth, e'en then
Thy cry 'Hail Siva' would salvation be ⁴⁵

As far as his date is concerned, there is dispute among scholars. It is believed that Appar was an older contemporary of Sambndhar, who spoke of him as *appar*, meaning 'father'. Therefore it is assumed that Appar must have flourished during the first half of the seventh century. Appar was the much more learned about the tenets of Saiva Siddhanta than his young contemporary Sambandhar.

"His hymns show truly a religious nature, with a deep-rooted sense of sin and need and an exalted joy in God. There is real critical acumen in the old epigram which represents Siva as appraising the three great writers of *Devaram*, or the Saivite hymn-book: 'Sambandhar praised himself, Sundarar praised me for self; My Appar praised Me Myself.'"⁴⁶

The third great poet-saint was Sundaramurti Swami; alias Sundarar. He belonged to Tirunnavalur village in the Arcot district. He is said to have lived during the first half of the ninth century. It is said that Siva appeared to him during his marriage ceremony in the shape of an old brahmana. He claimed Sundarar as his slave, and villagers consented to it. While taking Sundarar into a temple, the old brahmana is said to have disappeared, thereby proving himself to be Siva. It is further stated that he fell in love with two girls: one of them was a dancing girl in a Siva temple, whereas the other belonged to a Sudra caste. As a *bhakta* of Siva, he composed many devotional songs and hymns, which reflect his intense devotion to, and dependence upon, Siva. Many of his devotional songs have been included in the seventh book of *Tirumuraj*. Being intensely attached to Siva, he asks the poet-saints "to sing the praises of Siva rather than the praises of men because they seldom reward the poets. Siva rewards them here and hereafter." Therefore :

Though ye fawn on men of lies,
They to saints will nothing give;
Sing not them, O poets wise,
But if ye would wealth receive
Sing the Sire of Puhalur;
Here your wants will be supplied,
Pain will flee; there evermore
Ye will kings in heav'n abide.⁴⁷

Sundarar's devotion to Siva is characterised by an orientation and outlook in which intimate friendship with Siva is reflected; and it is for this purpose that he is spoken of as *Tambira n-tolam*, that is, 'Friend of God.' As his devotion to Siva was characterised by an outlook of intimate friendship, he

could therefore take any kind of liberty in his expressions of friendship to Siva. It is for this reason that the 'Saivite philosophers speak of Sundarar having followed and demonstrated to the world that path known as *sakha-marga*.'⁴⁸ The beauty and charm of his poems is reflected in the nature of his moods : sometimes they abound in joy and ecstasy and sometimes there is deep and penetrating sadness to be found in them. For example :

Linked to naught else in life, my mind thinks only of
Thy holy feet.

I'm born anew, from this time forth I pass the way of
birth no more.

In Kodumudi, lord austere, where wise men Thee with
praises greet,

Should I forget Thee, my own tongue 'Hail Siva !'
crying, would adore.

When will the end draw nigh, sense fade, life close,
and I the bier ascend ?

This, naught but this, is all my thought. But lord of
speech, Thou light on high,

Where the bright streams of Kaviri or Kodumudi
coolness lend,

Should I forget Thee, my own tongue to Thee would lo : d
'Hail Siva' cry.

As a religious system of thought, Tamil Saivism originally was a religion of devotion. This devotional aspect was expressed by the early Nayanars in their emotion-charged poems. These poems reflect the simplicity of faith, utter dependence of man on the grace of God, and the urgent need for man to be in the closeness and intimacy of God. Therefore, the early Tamil Saivism may be said to be a religion of the masses in which the element of preaching is dominant. The Saiva Siddhanta is not an intellectualistic religion; it is a religion of the heart. It being the religion of the poets, it is but natural that emotion will play a large part in the formation of the Saiva Siddhanta. It is for this reason that we do not get a systematic interpretation of the

doctrines of the Siddhanta. It is only from A.D. 1000 onwards that a systematic effort is made in giving a philosophical interpretation of the Siddhanta faith in the light of various other religious philosophies which were prevalent at that time in South India. This clearly reflected in the *Meykanda Sastras* in which concrete efforts are made at reducing the Siddhanta faith to logical propositions.

Tamil Saivism, for its philosophical outlook, mainly depends on the *Agamas*. The first mention of the *Agamas* is made by Sundarar; and the first theological interpretation of the *Agamas* is to be found in the *Tirumantiram* of Tirumular. However, it was Meykanda Deva who, for the first time, tried, in his *Siva-Jnana-bodha*, to formulate the Siddhanta philosophy. Tamil Saivism, based on the *Agamas*, is referred to by Madhavacharya in his *Sarva-darsana-samgraha* as *Saiva-darsana*.⁴⁹ Tamil Saivism, as taught in the inscription Rajasimhesvara temple at Kanci, seems, according to R. G. Bhandarkar, "to be the same or similar to the Saiva-darsana."⁵⁰

Saiva Siddhanta, as a system of philosophical thought, is both realistic and pluralistic in its approach to the fundamental philosophical problems. Having *Agamas* as the source for its philosophical reflection, the Saiva Siddhanta accepts the reality of a triad, namely, God (*pati*), soul (*pasu*), and world (*pasa*). Although some of the Siddhanta thinkers use the term *advaita*, it has not to be interpreted in the same sense as Samkara makes use of it. The Siddhantins use it in the sense of *inseparability* in terms of which all the three entities or realities are said to exist independently in relation to their mutual dependence or inseparability. It is because of their mutual dependence and relatedness that all the three entities own their distinct natures in terms of which they are what they are. God is precisely God in relation to the soul and the world. The soul (*pasu*) depends for its very nature on the world (*pasa*). In other words, it means that the soul determines the world, and the world determines the soul. It is their mutual interdependence which is responsible for determining the nature and existence of these entities. Both of them, that is, *pasu* and *pasa*, mutually depend on *pati*. The souls are

said to be infinite in number, whereas the world is said to be characterised by the mind, the senses, matter, etc.

The whole Siddhanta outlook is dependent on four *padas* (feet), which are (i) *vidya* (learning), (ii) *kriya* (ceremonial actions), (iii) *yoga* (meditational techniques), and (iv) *carya* (rules and regulations with regard to daily conduct). The souls, being tethered to the fetters of bondage, are not independent. As far as the fetters themselves are concerned, they are unintelligent (*jada*). God, being the Lord of the Universe,⁵¹ is different from both *pasu* and *pasa*. Even the liberated souls are not identical with God; they depend on him. Although the liberated souls have the privilege of enjoying the intimacy with Siva they cannot be said to be God. The orderly arrangement of the world presupposes that it must be caused by an intelligent cause, and therefore we are able to infer the existence of God. God, who is said to be almighty, is therefore, like the Upanisadic Brahman, *sat-cid-ananda* (truth-consciousness-bliss). Although God is spoken of as Siva, yet he is beyond the power of comprehension beyond description and speech. Although beyond the comprehension of intellect, he is meditated upon in his two aspects, namely, *jnana* (knowledge) and *kriya* (action), and therefore is referred to as Siva and Sakti respectively.

God, who is the universal agent, knows the actions of various beings and also the fruit thereof in accordance with the laws of various individual actions. Since he is in the knowledge of everything, God therefore may be said to be omniscient; and in this context the *Mrgendra Agama* says: "He is omniscient from his being the maker of all things." God, being in no way related to the bondage of the world, cannot be said to have a material body. God's body can be said to be only of pure energy, as, according to the scriptures, it is said that five hymns compose God's body which represent the five forms of energy (*sakti*). Therefore, we are told that "the supreme has Isana as his head, the Tatpuruṣa as his mouth, the Aghora as his heart, the Vamadeva as his secret parts, and the Sadyojata as his feet."⁵² God's body is the creation of his own will, and therefore is unlike our

bodies. The body of God therefore, is said to be the cause of five divine actions, namely, creation, preservation, dissolution, obscuration and revelation or grace.

God, who is the instrumental cause (*nimitta-karana*) of world, creates the world out of *maya*, which is the material cause (*upadana-karana*).⁵³ Siva, being merciful, creates the world with intention that the bonded souls may have a substratum to proceed towards liberation. The bonded souls, through the continuous circle of births and deaths, ultimately arrive at the right type of knowledge by the passing through the chain of trial and error. This trial and error ultimately allows them to reach the point whereby they are able to discover the correct nature of God, soul and matter. It is this right knowledge which results in their freedom from bondage.

God is not only the creator of the world; he is also its preserver. He preserves the world in accordance with the law of determination (*karman*). God dissolves the world the moment he sees souls suffering from the extreme form of misery due to the endless cycle of re-births. It is in this context that the creation, preservation and dissolution of the world has to be seen and viewed. God, therefore, cannot, says the Siddhantin, be blamed for the misery in the world. Souls suffer because of their past deeds. It means that the creative activity of God functions in accordance with the past deeds of the souls. Further, God is said to be conducting the affairs of the world through five powers or *mantras*, and they are Isana, Tatpuruṣa, Vamadeva, Aghora and Sadyojata. These five powers are spoken of as the body of God; and therefore Siva is referred to as the *panca-mantra-tanah*. The five divine creative powers of Siva are said to be characterised by consciousness (*cit*), bliss (*ananda*), will (*iccha*); *kriya* (activity) and knowledge (*jnana*). Siva manifests these five powers through his five *mantras*.

Maya or Sakti is said to be identical with Siva. Sakti is that aspect of Siva through which he manifests his supreme powers. It is through Sakti that Siva expresses his five cosmic activities of creation, preservation, dissolution, obscuration and revelation.

Therefore, Maya is spoken of in terms of *manosakti*, *kriya-sakti*, *jnana-sakti*, etc.

Pasu or soul is said to be eternal, whose nature is characterised by pure consciousness (*cinmatra*),⁵⁴ The soul in itself is pure, but, due to the *malas* or impurities, is involved in the endless cycle of metempsychosis. These *malas* keep the soul under the influence of ignorance; and the result of this is that the soul identifies itself with such elements as the mind, the sense organs, matter, etc.⁵⁵ Due to this ignorance, the soul's power of knowing becomes restricted in its scope and horizon. It is because of this that the soul is spoken of as *anu*, that is, a being who takes finite elements to be the very stuff of the self. The soul, when in bondage, is involved in three kinds of impurities, namely, *anava-mala*, *mayiya-mala*, and *karma-mala*. These three kinds of impurities are responsible in putting the soul in the fetters of bondage. The *anava-mala* is the basic impurity, and it is responsible in limiting the soul's capacity for knowledge and action. The consequence of this limitation is that the soul identifies itself with those elements which are finite in nature. The impurity, being basic, is said to be beginningless.⁵⁶ The second type of impurity is spoken of as the *mayiya-mala*. It is maintained that the senses and their organs are fundamentally the modifications of *prakrti-maya*. The third impurity is the impurity of *karma*. Whatever the deeds a soul does, they are all determined by the *karma-mala*. It is the *rodha-sakti* (supreme power) of Siva which is responsible for causing the numberless of the soul. This happens precisely because the soul must reap the consequence of the actions done in the past. Some souls, through their meritorious deeds and by following the path of the Siddhanta, get rid of the first two *malas*. However, the soul continues its involvement in the *karma-malas*. This impurity cannot even be eradicated by the grace of God. The soul has to exhaust the fruit of his past deeds. The souls who are free from the first two impurities belong to the category of *vijnana-kala*, that is, to the realm of knowledge. As far as the nature of their bondage is concerned, it is very thin. The souls, on the other hand, who are involved in the first two impurities, belong to the realm of *pralaya-kala*, that is, the realm of dissol-

ution. They, however, obtain temporary freedom from these impurities at the time of creational dissolution. But at the time of the re-creation of the world, the souls again get involved in the process of *malas*. A soul who is involved in all the three impurities has no scope for freedom from bondage. Such a soul is spoken of as *sakala*. A soul which has transcended the objective realm of cognition and action is said to be liberated from the bondage, and therefore is spoken of as *mukta-siva*. In other words, "the liberated souls are themselves Sivas, but these are liberated by his favour; he is to be known as the one eternally liberated, whose body is the five *mantras*."⁵⁷

The Saiva Siddhanta does not make use of the term *maya* as the Advaita Vedanta does. *Maya* is not understood in terms of primordial illusion. It is understood as an eternal substance or energy out of which God creates the universe and into which it is dissolved.⁵⁸ *Maya* has been classified into three categories, namely, *sudha*, *asudha*, and *prakrti*. The *Maya* of the first category is not regarded as being the source of bondage (*pasa*). It gives rise to pure elements (*tattvas*), called *cid-tattvas*. These elements are *nada*, *bindu*, *sadkaya*, *mahesvari* and *sudha-vidya*. This type of *maya* is considered to be the pure energy of Siva. The *maya* of the second category, that is, *asuddha-maya*, is said to be the material cause (*upadana-karana*) for *cit-acit-tattvas*, that is, for both organic and inorganic elements. These elements are *kala*, *niyati*, *raga*, *vidya* and *kriya*. The *kala-tattva* is that which moves anybody;⁵⁹ *niyati* signifies the law of restriction and limitation; *raga* means a limited interest of the soul in the knowledge of God; *vidya* denotes a limited capacity for knowledge, and *kriya* means a limited field for action. The third category of *maya* - *prakrti* - *maya* is that aspect of divine energy which is directed by God towards self-transformation into twenty-three objective elements. God, by putting the soul and *prakrti-maya* into their respective fields of action and mutual reaction, sees to it that the world revolves according to its own law.

The souls who engage in religious action, in course of time, reach a point whereby their impurities become ripe for eradica-

tion. This process of ripening is called the *mala-paka*. This process of ripening is characterised by those forces in which the antithetical forces become complementary, and thereby restrict the fructification of each other's fruits. This results in the neutralisation of action. This situation is called *karmasamyā*, that is, equilibrium of action. The grace of Siva is said to descend upon the soul the moment *rodha-sakti* ceases to be a power of consequence. This happens because of the *karmasamyā*. This situation is referred to as *saktipata*, that is, it is a situation in which the grace of Siva is bestowed upon the soul. The grace of Siva ultimately leads the soul to liberation, which is spoken of as *siva-bhoga*, that is, communion with Siva. Therefore, as Dasgupta observes, "there are many who think that the innate corruption of the soul can be removed, and this may lead to a permanent release from all bonds (*pasa*). The Saiva Siddhanta, however, insists that even in this liberated state the potentiality of corruption remains, though it may not be operative. It remains there in the soul as a permanent dark spot. So the personal identity and the imperfections cling together in all finite beings, and they are never destroyed even in liberation. Other sectarian Saivas, however, think that by the grace of Siva the innate corruption of the soul may be removed, from which it necessarily follows that there may be permanent release from all bonds. There are other Saivas who think that in liberation the soul acquires miraculous powers, and that the liberated persons are of divine nature and attributes, and are able to gain possession of, and exercise of, miraculous powers called *siddhi*. There are others who think that in emancipation the soul becomes as insensible as a stone. The apathetic existence is the refuge of the soul from the suffering and struggle of the cycle of births and rebirths... But according to Manikkavacakar the soul is finally set free from the influence of three-fold defilement through the grace of Siva and obtains divine wisdom, and so raises to live eternally in the conscious, full enjoyment of Siva's presence and eternal bliss."⁶⁰

As far as the approach of the Saiva Siddhanta to the practical aspects of life is concerned, it is very austere. However, it is philosophical school of thought as well as a religious system of faith which is characterised by an orientation in which brah-

manism and Agamic Saivism have been synthesised. Although based on the Agamas, it hardly gives any consideration to Sakti as conceived of in the *tantric vama* or *kaula* schools. In other words, a Siddhantin is at ease in his Vedism while following the basic tenets of the *Agamas*. He does not find any conflict between the two streams of thought: Vedic and Agamic. Although recognising the *Vedas* as revelation, he gives a prominent place, in his religious beliefs, to the *Agamas*. The Siddhantin's religious life, although austere, is not tortuous like the Jain monks. The Siddhanta religious life is full of emotions, which express themselves in intense devotion to Siva. The aim and purpose of this devotion is to reach to that point of experience whereby the *samsaric* misery and pain cease.

Bondage (*pasa*), according to the *Siva-jnana-bodha*, is said to be of three kinds' namely, *sahaja*, *agantuka*, and *samsargika*. The *sahaja* bondage, being mainly under the influence of *anava-mala*, is such in which consciousness experiences the limitations in terms of cognition and action. This limitation of the soul is beginningless. The second kind of bondage is called *agantuka*, and it is caused by *maya* at the time of creation. It clings to man in the form of mind senses and their organs, etc. The third kind of bondage is called *samsargika*. This type of bondage mainly consists of experiences, impressions, dispositions, etc. which are mainly caused by *anava* and *maya* impurities *Karman*, being unintelligent in itself, cannot cause by itself any kind of bondage. It is *rodha-sakti* which is responsible for causing *Karman* to create fruits for the actions of the individual souls. Being caught up in this vicious circle, the souls remain in bondage.

How to get rid of this miserable condition ? The Siddhanta Saivism has formulated methods and techniques, besides the devotional life, for the realisation of freedom from the fetters of bondage. It maintains that religious practices lead the soul to a point whereby he experiences disinterest in worldly activity. God remains his sole concern. It is through constant religious practices that the impurities reach the state of final ripening whereby the fruits of impurities are neutralised. In this state the hold of these impurities upon the soul becomes loose, and

thereby the grace of Siva descends upon the soul, which results in liberation.

Some of the main practices of the Siddhnata are the following:

(a) *Carya-marga*: it is a path of service, in consciousness is characterised by the idea that the soul is but the slave of God. It is for this reason also called *dasa-marga*, that is, the way of a servant. This religious practice consists in participating in all the religious events, and thereby offering oneself as an assistant in the congregational service in temple. A Person who trudges this path is expected to collect flowers from the garden for the worship of *linga*, to clean the temple, etc. An aspirant, who adopts this path as his religious way of life, attends the *linga*-worship. The process of initiation of this path is called *samaya-diksa*, that is, it is a formal initiation in the Siddhanta discipline. This practice is believed to lead to a type of liberation in which the soul reaches the abode of Siva.

(b) *Kriya-marga*: it is a path in which rituals play the main part. The adept performs rituals either in a temple or at home. This path is also called the path of a devoted son, that is, *satputra-marga*. Rituals in front of a *linga* characterise this path. This practice loosens the grip of ego (*ahamkara*). Through the practice of this path the *samipya* (that is, of close proximity) type of liberation results, that is, the soul remain in close proximity with Siva.

(c) *Yoga-marga* : it is a path which is said to lead to the union of the soul with Siva. It is said to be the path of friendship. The most important aspects of this path are : *pranayama*, *kundalini-yoga* and *samadhi-yoga*. Those who practice this path are said to realise *sarupya* type of liberation in which the adept, after death, attains a form similar to Siva.

(d) *Jnana-marga* : this path is said to be the highest path to liberation. Liberation which results from following this path is called *para-mukta*, that is transcendental liberation. The

adept, while concentrating on the *atma-linga* (*linga* in the heart) forgets himself and the world and sees nothing but Siva. The practice of this path results in the *sayuja* type of liberation in which eternal union with Siva is realised.

An adept who practises the Siddhanta way of life has, in his quest, to pass through many stages such as (i) the *manasa-japa*, that is, it is a mental repetition of a *mantra*, such as, *sivaya namah*: (ii) In the next stage the adept has to forget himself completely, and this forgetfulness is called the *pasu-jnana*. Through self-forgetfulness, the soul remains conscious only of Siva, and this is called *pati-jnana* (iii) After passing through these stages, the soul reaches a point whereby the love of God overwhelms the heart. This state of the soul is called *siva-nistha*. It is a stage of a *jivan-mukta*. (iv) In this stage the soul loves all the creatures of creation, as he sees nothing in them but Siva. (v) Having reached the state of mind where he sees Siva everywhere, the soul remains in a constant ecstasy, and thereby experiences co-existence with Siva. Although liberated in this very life, the soul does not discard the Siddhanta discipline and way of life. In the final stage of experience the soul enjoys peace and tranquility. After death, the adept is said to have a blissful co-existence with Siva. The soul realises the divine power of omniscience. Although he retains his individual existence, the soul does not experience individuality. To reach this state of transcendental existence is the main aim and purpose of Siddhanta Saivism.

CHAPTER III

1. J. N. Farquhar, An Outline of the Religious Literature of India, p. 255: "This school and the teaching of the Tamil Saivas as contained in the Tamil Saiva Siddhanta are usually treated as one, but it seems quite clear that they are distinct. The Sanskrit school has in the main a following of Brahmanas, many of them being temple-ministrants, its Vedantic standpoint is Visistadvaita, and its literature is in Sanskrit; while the following of the Tamil school is almost entirely non-Brahman; its Vedantic standpoint is Advaita or, according to other writers, Bhedabheda, and all its literature is in Tamil."

2. N. Subrahmanian, *An Introduction to Tamil Literature*, p.7.
3. Cf. *Indian Historical Quarterly*, xvii, p. 3.
4. V. R. R. Dikshitar. *A History of South India*, p. 412.
5. Pillai, S. K. *The Ancient Tamils*, pp. iii-iv.
6. Cf. R. Chanda, *Indo-Aryan Races*, p. 156.
7. G. U. Pope, *Tiruvagasam*, p. lxxiv.
8. K. A. Nilakantha Sastri, *The Cholas*, ii, p. 18; of. Mannicol, *Indian Theism*, p. 161.
9. D. A. Pai, *Monograph on the Religious Sects in India among the Hindus*, p. 58 : "The worship of Siva is one of the oldest and most widely spread in India. In very early times his worshippers were divided into two main divisions : (i) those who practised their rites according to the Vedas and (ii) those whose practices were opposed to them. In the dreadful and destructive phenomena of nature, and the epidemics that carry away hundreds of men, the ancient Aryans saw the power of the Omnipotent which they named Rudra. The same power when appealed and appeased by prayers and offerings was turned into a benignant being and they named it Siva, meaning the Auspicious."
10. K. A. Nilakantha Sastri, "Historical Sketch of Saivism," in *The Cultural Heritage of India*. ii, p. 18.
11. C. V. Narayana Ayyar, *Origin and Early History of Saivism in South India*.
12. F. Kingsbury & G. Phillips, *Hymns of the Tamil Saivite Saints*, pp. 4, II.
13. K. A. Nilakantha Sastri, *op. cit*, ii, p. 31.
14. P. Muthiah Pillai, *Saiva Siddhanta Paribhasa*, p. II.
15. Cf. Max Hunter Harrison, *Hindu Monism and Pluralism*, pp. 56-57.
16. Quoted in S. S. Mudaliar, *The Essentials of Hinduism in the light of the Saiva Siddhanta*, p. 9.
17. S. N. Dasgupta, *A History of Indian Philosophy*, v. p. 18 : "But this claim (that the Agamas were written in Tamil) cannot be substantiated in any way. The references to the Agamas is found in the Vayaviya Samhita of the Siva-maha-purana and the Sutta-samhita. The references show that the Kamika and other Agamas were written in Sanskrit, as they formed a cognate literature with the Vedas.... We are, therefore forced to think that the assertion that these Agamas were originally written in Dravidian and then translated into Sanskrit, seems nly to be a mythical patriotic belief of the Tamil people"

18. See J. H. Piet, *A Logical Presentation of the Saiva Siddhanta*, pp 8-9.
19. Cf. M. S. Purnalingam Pillai, *Tamil Literature*, p. 169.
20. Tirumurai means a "holy" or "sacred texts or scriptures."
21. K. A. Nilakantha Sastri, *op. cit.*
22. Tirumurai, as pointed above, means a text which is considered to be sacred. The first seven books of the Tirumurai are a collection of hymns and of devotional songs of Appar, Sambandhar and Sundarar. These composers, also called the Nayanars, have been given very prominent position in the Siddhanta hagiography. These saints, particularly Appar, Sambandhar and Sundarar, are spoken of as *muvar mutalikal*, that is, "the great lord of Saivism." Moreover, these Tirumurai texts are also spoken of as the Tamil Veda.
23. Appar is said to have lived during the early part of the seventh century, whereas Sambandhar, being a young contemporary of Appar, must have lived during the middle of the seventh century. Sundarar, who has been canonised as the *adi-siva*, lived during the last part of the eighth century. See C. V. Narayana Ayyar, *op. cit.*, pp. 285, 367 and 463.
24. C. V. Narayana Ayyar, *ibid.*, pp. 398 ff.
25. *Ibid* , pp. 204 ff.
27. *Tirumantiarm*, vii, 276.
28. S. N. Dasgupta, *op. cit.*, p. 18 : "The Saivagamas or Siddhantas are supposed to have been originally written by Mahesvara, probably in Sanskrit. But it is said in *Siva-dharmottara* that these written in Sanskrit, Prakrit and the local dialects. This explains the fact the Agamas are available both in Sanskrit and some Dravidian languages such as Tamil, Telgu, and Kanarese. It also explains the controversy as to whether the Agamas or Siddhantas were originally written in Sanskrit or in Dravidian tongue." As far as the date of composition of the Agamas is concerned, Dasgupta states : "It is difficult to ascertain the respective dates of the Agamas. We only feel that most of the Agamas ... were completed by the ninth century A. D. Some of them were current in the time of Samkaracarya, who lived sometimes in the eighth or ninth century. *Ibid.*, pp, 16-17.
29. Schomerus, *Der Caiva Siddhanta*, pp. 22-23.
30. S. N. Dasgupta, *op. cit.*, p. 20 ; "The Agama literature is petty extensive, but its philosophical achievements is rather poor. The Agamas contain some elements of philosophical thought, but their interest is on religious details of the cult of Saivism. We find, therefore, a good deal of ritualism, discussion of the architectural techniques for the foundation of temples, and mantras and details of worship connected with the setting up phallic symbol of Siva."

Concept Of Trikayas In Buddhism

—Dr. (Mrs.) S. V. Limaye

Buddhism is one of the three main nastika Darshanas in India. It is divided into Hinayana and Mahayana schools according to their concept of Nirvana. Mahayana is again divided into Madhyamika and Vijnanavadin schools. The concept of trikaya is very peculiar to Mahayana school as its conception of personality of Buddha is very docetic. Hinayanists conceive in Sakhyamuni, Gautama Buddha, the only historic person while Mahayanists do not regard him as the only historic person. Buddha, for them, is the ultimate principle, a totality of things or the cosmic principle. This highest principle has three aspects. These three aspects are shown as three kayas of Buddha.

The Mahayana doctrine of 'Suchness' Tathata is a very speculative and abstract doctrine and does not have any immediate bearing on the religious mind. So it underwent some practical modifications in order to satisfy spiritual needs of the people. Buddhism, particularly Mahayana as such, acknowledges a reality which transcends the boundaries of phenomenon, at the same time this reality is immanent and is manifest everywhere. It is in this reality that we have our Being. The word 'God', 'Ishwara' in christian sense, seems rather offensive to most of the mahayana sect, yet we can see that it does play an important part in the kaya theory.

The three kayas are (1) Dharma kaya, (2) Sambhogya kaya and (3) Nirmana kaya.

Dharma kaya : The word 'Dharma' translated by Western Scholars as "the body of law" is incorrect, as it is used in Mahayana texts in a sense of "entity" and hence Dharma-kaya means the "thatness" (Tathata) of all entities. Dharmakaya is the essence or the Prime-Ordial element underlying all things. It is the ultimate nature; hence dharmakaya is called Svabhava kaya in vajrayana. It is the absolute reality. A Buddha realises his identity with the full void (absolute sunyata) and has perfect balance (samata) with all beings. It is this absolute merging in the Sunyata that makes a Buddha intuit the reality; which makes it imperative for him to reveal it to the ignorant beings.

The Dharmakaya is described as possessing innumerable and limitless qualities but is devoid of all characters, it is neither mind nor matter nor something different from both. It is an inexhaustible fountainhead of love and compassion. It has a religious significance as an object of religious consciousness. It is a willing and knowing Being, thought and action, will and intelligence. It is a living spirit that is seen in nature as well as in thought. It is one, the raison d'etre of all beings. Though free of ignorance, passion and desire, it is revealed in the finite beings. It is the body of all beings. We get a comprehensive statement showing the nature of Dharmakaya in Avatamsaka Sutra.

"The Dharmakaya, though manifesting itself in the triple world, is free from impurities and desires. It unfolds itself here, there, and everywhere, responding to the call of karma. It is not an individual reality, It is not a false existence, but is universal and pure. It comes from nowhere, it goes to nowhere; it does not assert itself, nor is it subject to annihilation. It is forever serene and eternal. It is one, devoid of all determinations. This body of Dharma has no boundary, no quarters, but is embodied in all bodies. Its freedom or spontaneity is incomprehensible, its spiritual presence in things corporeal is incomprehensible. All forms of corporeality are involved there-in, it is able to create all things. Assuming any concrete material body as required by the nature and condi-

tion of karma, it illuminates all creations. Though it is the treasure of intelligence, it is void of particularity. There is no place in the universe where this body does not prevail. The universe becomes, but this Body forever remains. It is free from all opposites and contraries, yet it is working in all things to lead them to Nirvana."¹

Asāṅga enumerates five activities of Dharmakaya. They are (1) It is shown in his power of removing evils which may befall us in the course of life, though the Buddha is unable to cure any physical defects which we may have such as blindness, deafness, mental aberration, etc. (2) It is shown in his irresistible spiritual domination over all evil doers, who, base as they are cannot help doing some good if they ever come in the presence of the Buddha. (3) It is shown in his power of destroying various unnatural and irrational methods of salvation which are practised by followers of asceticism, hedonism, or ishvarism. (4) It is shown in his power of curing those diseased minds that believe in the reality, permanency, and indivisibility of the ego-soul, that is, in the pudgalaveda. (5) It is shown in his inspiring influence over those Bodhisattvas who have not yet attained to the stage of immovability as well as ever those charvakas whose faith and character are still in a state of vacillation.²

Dharmakaya, therefore, is not an abstract principle of 'thatness', but is a living soul, a person with limitless merits, powers and compassion etc. ascribed to him. Yet it is the essence, the reality.

Sambhogyakaya or the body of bliss. It is the refulgent body of the Buddha. It is called sambhogyakaya as it is existence characterised by the full enjoyment of the Truth. It is the reflection of the Dharmakaya in this empirical world in a corporeal form. It is a very subtle body. It manifests itself in super beings preaching Truths. It arouses in the minds of Shravakas, pratyeka Buddhas and Bodhisattvas joy, peace and love for sadharma. Buddha appears as a Supreme God who has all the thirty two principles and eighty secondary marks of beauty and joy. This kaya is described in sata-sahasrika prajnaparamita in

pages on end. Sambhogyakaya can be described as vibhuti (glory) of the Lord.

Nirmanakaya : Usually translated as the 'body of transformation'. It is the apparitional body assumed by the Buddha to save beings from misery. The incarnation of the eternal (Tathagata) in this empirical world as Gautama (Sakyamuni), the historical Buddha. It is the manifestation of the Dharmakaya in Condensation. The other Tathagatas, previous or future, are also Nirmanakayas. It is said to be a deliberate descent of divinity in a form of humanbeing to liberate them. This descent is not a chance, but is a person who happens to attain illumination. This act of passing from birth to death are make-believe; so that there is a bond which is created with humanbeings. Generally the human Buddhas (manushi Buddha) like Gautama, Maitreya etc. represent the Nirmanakaya. Vairochana Akshobhya etc. in their body of supreme happiness represent Sambhogyakaya and Dhyanī Buddha in Nirvana represents the Dharmakaya.

T. R. V. Murti informs us that "the particulars with regards to the kaya conception cannot be logically demonstrated; they are to be taken as revealed to the elect and communicated by them to others."³

Once the Trikaya theory took on an ontological and cosmological meaning, Dharmakaya came to mean a void. Dharma or permanent reality underlying things or one could call it pure consciousness (vijnapti matra) Sambhogyakaya came to mean Dharmakaya which has condescended, evolving as a Being, or an intellect individualised as the Bodhisattva. Nirmanakaya is also consciousness individualised but it is defiled as 'common people'.

Mahayana generally distinguished between three kinds of Truths. The object of classification is to ascertain which kind of knowledge is most reliable and to annihilate the ignorance which prevents one from enlightenment. Yogachara school of Mahayana, specially Asanga and Vasubandhu deal with it in

details. The three truths clasified by Yogachara are (1) Parikalpita (illusion) (2) Paratantra (or. Relative) (3) Parinishpanna (or Absolute)

Parikalpita (Illusion) : This kind of Truth or knowledge is a purely subjective elaboration which is not varified with objective reality. It could be called sense—perception not co-ordinated with understanding. It does not present any danger. This Kind of perception or illusion is a fact and as such it is justified. It is a correct interpretation of the impression but it is not confirmed by other impressions which are imperative for co-ordination of establishing the objective reality. Enlightened subjectivity is a product of this knowledge. The doctrine tells us that egoism, world conception etc. which are based on subjective illusion are classified under parikalpita-lakshana. The priakalpita lakshana is the most primitive of knowledge. The material existēce which is the be-all and the end-all of the masses is the illusion and yet the masses are so ensnarled in it that to throw of its yoke is not even thought of. With all this, the parikalpita knowledge is not unreal, it is illusion and it depends on parinishpanna knowledge, it is just a fundamental error.

Paratantra truth : It can be called 'empiricism in its spirit' the conception of the World based on this view is all-right as far as our perception is concerned, but it does not take into account the spiritual need. This does contain to a certain extent the meaning of existence and that of the universe but it does not give us the true meaning underlying the existence and universe. It is just a step further from parikalpita lakshna. It has existence of its own variety, yet it is not pure existence.

Parinishpana lakshna is the bases for the other two forms of truths or knowledges. It is not based on intellect or one cannot obtain it through intellect; it can be obtained through intuition only. It is Moksha. It is vijnaptimatra. It is just pure consciousness. Shankaracharya also uses the word parinishpanna for Brahma⁴ or highest knowledge. It comes directly from the intelligence of dharmakaya. It is a world conception which naturally follows from this subjective ideal enlightenment.

Madhyamikas also believe in the two kinds of Truths, the Samvritti satya and Parmartha satya i. e. conditional truth and Transcendental truth. Sankaracharya also classifies the pratibhasika satta explaining it with the example of Rajju Sarpa, Vyavahrika satta can be equated with 'Artha Kriya Karitva' e.g. Pata or ghata, and the only real Satta or Brahma as Parmarthika satta. The pratitya (conditional) Truth includes the illusory and the relative of Yogachara and transcendental corresponds to the Absolute knowledge. Asanga uses words like 'Tathata', or 'dharmadhatu,' 'Tatva' 'Bodhisattva' yathabhuta etc. to describe this Absolute reality or knowledge or Truth. Since this 'Tathata' is Absolute Reality, it is impersonal and indescribable. It is identified with Buddhahood, it is called the Soul of Buddhas by Asanga. Pure 'Tathata' is obtained by destruction of jneyavarna and kleshavarna. But since all types of absolutism leads to distinction between Absolute and phenomenon, there is a need to know the mediator between these two. And since Absolute impersonal reality cannot by itself manifest as Truth, in order to reveal itself, it requires an appropriate medium. This medium according to Mahayana Buddhists, is the 'Tathagata. Advaita Vedantins who are also absolutistic recognise Ishwara so also Mahayanist recognise 'Tathagata' or 'God-head'. So at the - 'Tathagata' level the Buddha who has achieved all the parinishpanna lakshna becomes a 'God', a personal God, who is perfection and free from all obstructions. Mahayanists believe that this personalised aspect of 'Tathagata' is a person, who is free from all bondage. He assumes this form to free ignorant human beings from misery and suffering. Yet he is of both Absolute and phenomenon. He is every being that. Is According to Asanga. "all beings are womb of Tathagata." And since he has a human form he is temporal. He has paratantra lakshana. He has Sambhogya kaya. And has his bases in parinishpanna lakshana and Dharmakaya. That is, 'Tathagata' is the personalised form of Conditional Reality. He is the empirical reality. The function of this body, according to Asanga is : to teach parikalpita and paratantra nature of things. Sambhogya kaya is seen only by those who have reached the 10th bhumi. It is a very subtle and expansive kaya and has all the lakshanas of Mahapurusha. It is Nishyanda

kaya. The chitta here possess all the four jnanas, adrasa jnana, samata jnana, pratyaveksha jnana, and Krtyanusutha najnana. It is like the 'Ishwara' of the Advaita Vedanta behind the phenomenon. Real yet not Real, Paratantra based on Dharmakaya which is parinishpanna lakshana.

Nirmanakaya : This is also an assumed body. It is the visible kaya of Buddha. It is not the Real kaya of Buddha and depends on Dharmakaya, This is the human form that a Buddha takes in order to show human being the path of liberation. He practices the ascetic path to set on example for others hence we can call him the historic body. It is Sakhyamuni who took birth amongst us. Nirmanakaya is for Bodhisattvas who are not in one of the 10 Bhumies. The Chitta is unreal. This body has all the parikalpita lakshana as it is unreal and has its bases on the Dharmakaya which has all the paramarthika lakshana i. e. parinishpanna lakshana.

Dharmakaya : Dharmakaya is the 'Tathagata' kaya. It is the essence, it is the reality. It is also the base of sambhogyakaya and Nirmanakaya. It is absolutely pure and free from all duality. It is an abstract metaphysical conception. It is the essential nature of Buddha. It is identified with the Absolute. It is to be realised within one's self. It is the ultimate impersonal principle. It is the substratum and unity. It is called Ashraya paravrtti, i. e. withdrawing of the alaya is its essential quality. A state of pure consciousness. It is dharmata, essence of all things beyond thought. It is one and same for all. It is also the Sunya. It is the parinishpanna lakshana. When this is reached one achieved nirvana.

La vallee Pousin^r explains that before the Mahayanaists developed the cosmological and ontological meaning, in the course of its evolution, this theory could be explained in the following way :

Buddha is one who has bodhi (pure enlightenment) or prajna paramita (perfect wisdom) or Dharma (absolute knowledge). Therefore by attainment of knowledge, Nirvana is also attained. So Dharmakaya of Buddha is Nirvana.

He has Nirvana, he obtains and enjoys and shares the fruit of charitable behavior for his own and other peoples welfare, as a Bodhisattva, this is the sambhogya kaya of Beatific body. The Buddhas (human beings) who are created by magic are the Nirmana kaya (created body).

All these three kayas, and the three truths seem to run parallel in thought and are two sides of the same coin. They also develop with the states of Chitta. When Parikalpita lakshanas are known, its unreality is known and as such we could say, one becomes a Bodhisattva who has seen or acquired Nirmana kaya for preaching and leading the ignorant towards moksha. It is the perishable body acquired for this specific purpose. The chitta which obtained paratantra lakshana and understands that it is as unreal as the parikalpita lakshana becomes a Buddha in the tenth bhumi and sees or obtains the Sambhogyakaya in which he acquires bliss and enjoyment in his knowledge. When the chitta becomes one with the universe and Sunya understanding the unreality of everything and Reality of Sunya Only, has the ultimate Nirvana, that is Dharmakaya.

Thus it could be said that from religious point of view vijnanavadins and specially Asanga, perfected the theory of kaya to escape the dependency on any historical person as a founder of the religion. Together with the three Truths, a chance is given to each and every person who is caught in the unending cycle of birth and death, for deliverance. The perishable body is parikalpita, nirmanakaya. The higher state of chitta is the paratantra, with Sambhogyakaya and the highest state of chitta of one who has realised Sunyata, the parinishpanna, is the Dharmakaya.

It appears that Hinayana with Nirvana as complete annihilation or blowing off was not very much appealing to the people at large. Hence a forward looking philosophy and religion with a reality which is benign and yields grace and frees the devotees from their mundane miseries and suffering was their need of the day. The Hindus had a concept of 'Ishvara' as a

person and devotion to 'Ishvara' and his grace were important considerations. Early Buddhism lacked this warmth and the doctrine of 'trikaya' appears to be an attempt at filling this gap.

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4. Shankarabhashya ; Tasmāt Parinishpanna Brahma or Tasmāt Parinishpanna Brahmini
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Can We Communicate With God?

—Prof. M. P. Lakhani.

The word 'GOD' in the question, "Can We Communicate With God" includes God, Gods, goddesses, rishis, munis and the advanced souls who are beyond the physical plane. We can speak to God and He responds. Not only that, but He watches over us and guides and helps us without our asking.

Man has a limited vision. He can see light within a limited range. He sees light coming from the sun, from red to violet. But there is light beyond the red and beyond the violet - infra-red, ultra - violet, x-rays and many more. The range of vision of all living beings is not the same. For example man cannot see at night clearly while animals of the forest see clearly at night. Their range of vision is different from that of man. The existence of light beyond the visible range can be known by scientific instruments. Infra-red, ultra-violet, x-rays etc. can be caught by appropriate photographic plates. Man cannot see atoms, electrons and protons but they can be caught by photographic films and their existence seen by the effects they produce. Light of different kinds varies in its frequency and wave-length. Frequency of red light is less than that of the violet; wave-length of red light is longer than that of the violet light.

Human ear also has limited audition. The range of audition for human ear is vibrations between 33-33,000 per second. Frequency below 33 and above 33,000 cannot be heard by human ear. Frequency higher than 33,000 i. e., above the upper limit of human audition is called supersonic.

Every body that is vibrating produces sound, every sounding body is vibrating. There are birds who utter notes which are supersonic i. e., of frequency more than 33,000 but their notes can be recorded by instruments. The earth is whirling through space and produces sound but human ear cannot record it.

Sound produced while talking involves the use of vocal cords, palate, tongue, lips but let us say sound is produced by mouth. While speaking, vibrations produced by mouth are carried to the listener's ear, vibrates the tympanum and these vibrations are conveyed to the brain and converted by the brain into sound. We talk in the mouth of a telephone the vibrations are carried by electricity in the wire to the diaphragm in the receiver and vibrates it. The receiver conveys its vibrations to the tympanum and these vibrations are converted into sound.

Existence is on physical plane, astral plane and other higher planes. Each higher plane is subtler than its lower plane. Each plane has its own range of vision and audition. Higher the plane, greater the frequency obtaining there, with the result that there is no inter-communication between these planes and, therefore, man cannot see or hear what exists on other planes. If, however, the frequencies of one plane can be lowered or raised to other planes, inter-communication would be possible. Just as electric power issuing from the generator in the central power station is of a higher voltage, is, by means of a transformer, lowered to the voltage suitable to the electric appliances used. If this is not done, the appliances will burn out.

Scientists and medical people who were exercised over this problem of inter-communication between the physical and the higher planes and have died are endeavouring to find ways and means of transforming their frequencies obtaining there to those obtaining on the earth and scientists and medical people living on earth who want to establish contact with the higher planes are experimenting to catch those transformed vibrations. Quite a good amount of work in this direction is being conducted in America and Russia and some other European countries.

Communications, though not satisfactory, have been received by the earth scientists from the higher planes and it would not be surprising if in the next 30 or 40 years, a good communication may be established.

In the transmitting radio station, programmes are transmitted on different frequencies and each one goes out without interfering with others. At the radio receiving set, a programme is obtained by tuning to a particular frequency. If we want different programme, we have to change the tuning to that frequency. Tuning to one frequency will not get programmes of other frequencies. God is omni-present, omni-scient and omni-potent and He can communicate on any frequency suitable to the occasion. Man, in order to receive his communication, should be able to tune himself to different frequencies, but, as it is, man's capacity is limited. His sense of hearing and vision is limited. Then, how can he receive communication from God on frequencies different from what he is capable of? Happily, man has latent power to develop and can, by training, develop to respond to different frequencies. This training comes by spiritual discipline under the guidance of a competent Guru. It does not mean that he who cannot or does not undergo the spiritual discipline cannot communicate with God. Man can be illiterate uneducated or educated, intellectual with different IQs, God will respond to everyone of them when called upon. Therefore, He responds by different ways suitable to the person concerned.

When communication is done by word or mouth, the vibration of the speaker's lips reaches the listener's tympanum and is carried to the brain where it is converted into knowledge or consciousness. Language is a series of symbols and the knowledge or consciousness of the brain is produced by this symbol. For example, apple, seb, suf, mean the same object but it has different symbol in different languages. A person used to the symbol "apple" will not understand the symbols "seb" or, "suf". Similarly, a person used to the symbol "seb" will not understand the symbols "apple" or "suf". Communication can be established by vision. Eyes can show anger, appreciation, love etc. Touch also can communicate anger, love, appreciation (pat on the back), as also the knowledge of cold and hot.

Similarly, knowledge of good and bad comes through smell. Animals, when given something to eat first smell it and find out if it is good for them or not and then eat or discard it. Taste also conveys knowledge. Thus, knowledge accrues not only by word of mouth but the exercise of all our senses. Knowledge is conveyed by facial expression, signs and symbols and by touch between man and man. Facial expression of pleasure or displeasure conveys its meaning to the viewer. Intonation in the tone of one's voice carries the speaker's mind to the listener. Touch, by its difference in pressure, hardness, softness, by a pat conveys knowledge, but facial expression or voice or touch are again dependent on the basic senses of vision, audition and touch. Hence, all methods of communication can be put down to the knowledge comprehended by senses.

God responds to the supplication in the language or in the form which the supplicant can understand. He may appear in a physical form or communicate by inner voice, akashwani dream, signs, symbols, auguries and so forth. While man can communicate with God by prayer, God can communicate in a variety of ways. God, not only responds to our call but may, on his own, give man warning or guidance.

A few cases may illustrate how God's guidance comes.

1. God appeared as Narasingh Awatara, Gaj Awatara instantly in reply to the supplications.
2. I came across a book "Idyl of the White Lotus" by Mebel Collins. It was an occult story. I was much impressed. I finished the book the same day. I was so taken up that every day I would borrow a book and complete it. This went on for a month, I was caught up with the idea how to know the "absolute truth" which means God. Then I had a dream:

"My father, my younger brother and I went out for an after-dinner stroll. A little distance away from our house on a hill side, we saw a shamiana and in the centre of that shamiana was a smaller shamiana from which seven brilliant lights could be seen. On enquiry, we found that seven masters had come down and anybody could meet them. There was a ticket of Rs. 3/- for the outer shamiana and

Rs. 5/- for the inner shamiana where the Masters were. I was very much excited to know this because here was a chance to meet the Master K.H. (His full name is Koot Hoomi) and enquire from him how to know the absolute truth. I asked my father and brother to go in first, meet the Master, enquire from Him how to know the absolute truth and then I will go and meet Him after they return. My father and brother went in and when they came out, I caught hold of my father by both arms and enquired what did the Master say how to know the absolute truth. I was so mach excited that I woke up and as I was waking up, came voice from the void 'Akashwani' saying, "by self-sacrifice". I felt sorry for waking up and missing the chance to meet the Master."

But I was happy that I got a reply to my query. Evidently, I was not yet considered fit enough to have the Master's darshan. This was reply by Akashwani to my query. The word "self-sacrifice" is loaded with so vast deep meaning that since 1923, I am still discovering its meaning.

3. I was a Professor in Karachi College and often used to be appointed as an examiner to the University of Bombay. Once, I received a telegram asking me to proceed immediately to Bombay to conduct the B.Sc. practical examination 2 days later. In those days, to reach Bombay from Karachi meant change of four trains. From Karachi to Hyderabad (Sind), from Hyderabad (Sind) to Marwar, from Marwar to Ahmedabad and from Ahmedabad to Bombay. I had a first class ticket and there was no problem in finding a berth from Karachi to Ahmedabad. But Ahmedabad to Bombay was a difficult problem. The train went over-crowded. I had no resevation and I knew it would not be easy to find a seat in Ahmedabad-Bombay train. A few minutes before reaching Ahmedabad I prayed for help to get a seat in the train so that I could reach Bombay the next morning and conduct the examination. If I did not reach in time, there would naturally be trouble. I was assured thus: "I was shown that

Ahmedabad-Bombay train was standing at Ahmedabad platform. In front of a compartment stood a man in white dress. A few steps away was standing a vendor." This meant that I shall find a seat in that compartment.

Arriving at Ahmedabad station, I hurried to the waiting train. In the hurry and anxiety, I forgot all about the scene I had seen. I moved along the waiting train to find a seat. First classes were full and the passengers inside would not open the door. Similar was the condition with second class. I tried to get into a third class but third-class compartments were also overcrowded and even to enter was impossible. I was worried and moved along the length of the train in search of a seat. I came to a four-berth third class coupe and looking in found that only two berths were occupied. In those days, a four-berth third class coupe was attached to the first class compartment for the attendants of first class passengers. This was such a coupe. Standing at the door was an attendant in white dress. I asked him if I could get in. He said, "Oh yes, come in" and grabbed the luggage from the coolie, spread my bed on the upper berth and asked me to go to sleep and that he will wake me up in the morning at Bombay. I changed into my casuals and as I was lying down, I remembered the scene and realised that this is what I was shown.

4. Sitting in meditation, an old mendicant appeared, bent, leaning on a staff, naked except for a lion cloth. He said "trouble is coming to you." "What shall I do to prevent it?" "Give Rs.3/- in charity". "Why shall I give it to you?" He smiled and said do not give it to me, give it into Guru langar. Later, I found that Guru Nanak's birthday was three days ahead and langar is organised on that day.

5. My father was posted at Quetta. His family was not with him, he was alone. He used to get up early morning at 5 a.m., heat water for his bath and attend to his usual routine before going to office. One day, he felt reluctant to get up from his bed. Then he saw the door of his room open and a boy servant appearing there said, "Babuji, water for bath is ready". Father

got up with a start wondering what it was. He had no servant. This was his Master helping him.

6. I did not want to marry. I had planned my life. I had a large circle of friends. Several girls had proposed marriage to me, but I made them understand that I was not marrying at all. There was a little schooling girl 10-11 yrs. old, of whom I was very fond. As time went on, she also got very much attached to me and our love grew. Our whole circle knew of our love for each other. She had no mother and no sister. I was her friend, philosopher and guide. She grew up, took a Master's degree and became Principal of a school. I was a Professor of Physics and was going to Bombay to do some more research work. I went to see this friend and say good-bye to her. I told her now that she had grown up, had a fine job, it was time she got married. She replied, "Marry! how can I marry anybody after having known you". I was spell-bound. How did ever thought of marrying me entered her? During the fifteen years of our friendship, I had not so much as even embraced her. My love for her was entirely fraternal. I soon left and was very greatly disturbed. What was I to do? On the one side was my planned bachelor life, on the other side was the question that if I did not marry her, she might feel frustrated and her life might become miserable. I went home and from 12 noon to 6 p.m., I was pacing my room debating this question. When my servant announced lunch, I brushed him aside. Six hours of intense thinking and arguing brought me no solution. Mentally and physically exhausted, I laid down on the carpet on the floor and saw: "I was standing on a sea-shore; there were high winds and high waves. From my left, I saw a white launch approaching. I wondered who these fool - hardy people were to venture out on the sea in such a rough weather. Launch approached, turned towards left, went to an island and came and stopped in front of me. Sea-shore is not like a bank of a river. So the launch was about 20 metres away from me. On one side of the launch was sitting my master and sitting on the benches of the launch were a number of girls. I could not distinguish face of anyone. A girl, in a white saree, stood up in the centre. I could not see her face. Her face was blanked out. Though I was not

shown her face but her figure was not that of my friend. The meaning was clear, namely, if I have to marry, I will marry this girl. My mind got settled and I left for Bombay, the next day.

A few years later, sitting with my Guru, he asked me what I was doing. I replied that I was wasting my time, my father was dead and my brothers and sisters were all well-placed. Nobody needed my help. He said, "Then, why not renounce the world". "Right now, Sir." I said. He thought for a few moments and said, "We shall see tomorrow morning". When I met him next morning, he looked into my eyes and said, "Go and get married." I was stunned. He knew that I did not want to marry, he knew all about me. He noticed my face going pale and bewilderment in my eyes. He shook his head and said, "Karmic responsibility has to be paid." I folded my hands and said, "one request, Sir". "Yes?" "No children". "Accepted." I took up a postcard from his table and wrote to my mother that I was prepared to marry and that she should accept the first offer.

A week later, when I went home mother told me that I was betrothed. My elder sister said that I should see the girl. I said, "Didi, where is the point in seeing the girl now? I should have seen her before betrothal". But she insisted. Word was sent to the girl's parents. They replied that three girls will pass by my house at 6 p.m. In the middle will be the betrothed girl in white saree. On her two sides will be her sister and sister-in-law in coloured sarees. I watched them from the window of my house. My betrothed did not look my way; so I could not see her face. But the white saree and her figure recalled the girl of the white launch that had been shown to me some years back. She was exactly that girl. I married her. I have had a very happy married life.

Many more authentic examples can be given which will fill a volume. Readers also will have had such experiences or known authentic experiences their relatives or friends. Conversation with God is not such a rare phenomenon. In fact, it is common experience of man. God is great—great in His mercy, great in His love. ○○

Individuation and Education

—*Dr. N. V. Joshi, M. A., D. Litt.*

In the chart appended to this article, Education and Fine Arts are found at the third moment of the axiological aspect of the highest individuation, viz. the rational Mind. Equally important to note is that Philosophy of Morality and Religion constitutes its counterpart in the theoretical aspect. What is meant is that Education is the supreme art concerned with the objective representation of the highest individuation at its highest degree of intensity.

In order to furnish a proper explanation of this it is necessary to study Individuation from the two points of view : (1) ontological and (2) logical.

I

Let us first consider Individuation from the ontological point of view, in so far as it has a bearing on the art of Education. The basis of education is Individuation which is the process that leads us from the lowest objective stage to the highest subjectivity. These stages represent the degree of intensity of one and the same ontological potentiality. If the potentiality is less intense then its individuation is objective in the sense that it is indistinct and undifferentiated. At its higher degree it is not only more distinct and differentiated but it is also internally more systematic and well-organized. The individuation at the highest degree of intensity will naturally show the predominance of subjectivity in it and the consciousness of purposive end.

The subject-object distinction is not absolute but only relative. As a matter of fact, an individuation is the product of the synthesis between the subject and object. At the lower stage, the individuation is predominantly objective not because there is no subjectivity but because it is muffled and indistinct. As we pass on from the lower to the higher stage, what is subjective at the lower stage becomes objective for the higher, the subjectivity of individuation thus goes on gradually unfolding itself till it reaches the highest degree which can never be surpassed

If this is properly understood then it is quite evident that the process of individuation is nothing but the process of gradual unfoldment of its inward ontological potentiality. There is no break anywhere in the continuity of the process provided an individual goes on making a persistent and vigorous effort to bring himself into an intimate communion with the ontological potentiality.

The proviso is important. Individuation is not a mechanical process which works automatically. It is required to be willed consciously and deliberately. The highest subject is not imposed on the lower *ab extra*. It is the same process which has now become more active and conscious by discarding its dormancy.

It is here that the educational activity assumes importance. Education means bringing out personality. Personality is the product of the process of development in which the implications of the lower stage are revealed and unfolded by establishing the relation of potentiality between the objectivity and subjectivity. That is to say, if an individuation has to effectuate the best synthesis between the subject and object, then it has to begin at the lower stage where the subjectivity is not actively operative. By bringing oneself in communion with the ontological potentiality it can augment its inherent force. As a result the entire individuation evinces a more vital character in the synthesis between its subject and object.

From the chart of individuation we can make out that the supreme individuation can be reached only at the stage of

rational Mind. It would, however, be wrong to think that such an individuation is celestial or ethereal and has nothing to do with the individuations at the lower stages. On the contrary, every higher individuation needs the lower to constitute its basis and support. But for it, it will either topple down or will have no *raison d'être*. This applies equally to the highest individuation. It is just like a magnificent temple, the gold summit of which might scrape the sky. But without its solid foundation which consists of stones and mortar where would the summit be! The subjectivity and objectivity are correlatives of each other. To invest an ontological character into them would undermine the possibility of individuation.

When this simple truth is ignored, it creates formidable difficulties, particularly, in the sphere of religion and education. For nearly two millenia in the past, that is right from Plato down to Hegel, the highest subjectivity and the lowest objectivity have been treated as hostile to each other. The soul is spiritual and the body is material. There is an abysmal chasm yawning between the two. This has given an entirely wrong twist to the religiosity as it was practised in the East and the West. It was believed that the soul was encaged in the body and it was polluted by remaining in its closer contact. Under such a situation it was bound to be swayed and overpowered by carnal passions, such as anger, lust, greed, etc. The soul is so much infatuated with them that it totally forgets its own identity. It is then subjected to several miseries and tribulations. How is this suffering to be mitigated? The only remedy is to liberate the soul from the vicious association with the body. Those who were desirous of blessedness were admonished to turn their back upon the mundane existence, to shun wealth, fortune, power, to renounce the pleasures of family life. By practising rigorous austerities and severe penances the flesh and body must be completely mortified. It is only when the passions are thoroughly restrained that the soul could be completely liberated from the meshes of the body.

The dualistic belief in the existence of spiritual and material substances was the principal motivating force underlying the rigorous austerities practised by the saints and monks in the

West and by the *yogins* and *munis* in the East. The main purpose of this was to lead the soul to attain the state of liberation (*moksha*) or absoluteness (*kaivalya*).

Religion is the theoretical counterpart of Education. Hence the dualism between the body and soul which had an adverse effect on the religiosity had a similar repercussion in the sphere of education. Two systems were advocated in Education : (1) Liberal education and (2) Vocational education. In India the first was called the *para vidya* and the second was called the *apara vidya*. The liberal education aimed at leading the soul to attain the *moksha*. It was mainly concerned with imparting instruction in the Scriptures and the various accessories which facilitate it, such as grammar, rhetorics, classical literature, astrology, history, etc. Such an education was sponsored mainly by the religious organizations in order to inculcate their religious doctrine on the minds of the educands.

The sole purpose of Vocational education was to help the educand to earn one's livelihood by getting trained in some useful art. The Church did not lend its support to it. On the contrary, it was condemned because it catered to the needs of body and hence helped in the indulgence of passions. For a long time, particularly in India, the artisans, carpenters, iron-smiths, masons, manual laborours in agriculture were denied the liberal education and they were treated contemptuously. This had an extremely adverse effect on the life of people. If the liberation of the soul is regarded as the highest objective of human life then we have nothing to do with the mundane existence and its values. Such an attitude developed an apathy in the mass regarding civic and political rights and duties. People hardly took any cognisance of the ruling power and submitted to it meekly even if it exploited them to the utmost. People's mind was oriented to the otherworldliness at the cost of mundane well-being. More importance was attached to renunciation. Pleasures and enjoyments were spurned. This was mainly responsible for the uttery miserable and poverty-stricken condition of the general masses. They fell an easy victim to the religious dogmatism. They fought shy of scientific researches and made no deliberate efforts to eradicate their ignorance.

This naturally leads us to the conclusion that the dualistic philosophy which snaps the relation between the subject and object is extremely detrimental to the sound and all-sided development of human life. Such a predicament is the result of investing the ontological status into the subject and object which can have only a logical character. As we have already seen, the subject and object are nothing but the two poles of the intensive gradation of individuation. They do not differ from each other ontologically, because they are the modifications of one and the same ontological potentiality. The only difference between them lies in the degree of intensity with which the potentiality is manifested in an individuation.

II

It is quite evident from what has been said so far that neither religion nor education can raise themselves to their full stature unless and until the ontological implications are clearly grasped. The individuation at the lower level is not supposed to be thrown overboard. It has to be given its due importance to serve as the support for the higher stages. The highest is not merely ethereal. It is the cumulative product of the unfoldment of the entire potentiality operating at the lower stages. There is thus a vital and organic relation between the subject and object in any individuation. The soul severed from the body is merely a spectre. A sound mind requires a sound body. Otherwise the onerous responsibilities of the higher life which demand a heavy sacrifice can hardly be properly discharged. Indeed, the realization of any value requires the involvement of our total personality. In order to be a good father it is necessary to devote heart and soul to realize the welfare of one's family. Similarly, a patriot is called upon to develop the national welfare by leaving no stone unturned for it. In order to have a flower bloom in all its glorious beauty we have to feed and nourish the roots of the plant. Similarly to develop the noble mind our body and the biological impulses will have to be fully attuned to it.

In the sphere of education these ontological implications assume perhaps a greater importance. Education, according to us, is essentially an art by means of which the rational Mind

can be represented through the human beings who constitute its principal medium. As an art education is particularly concerned with presenting an artifact which would be in conformity with its ideal, viz. the rational Mind. The nature of such an ideal is determined by the Philosophy of Morality and Religion, which is the epistemological counterpart of Education. The educationist has simply to keep it fully in view. Having done so he has to proceed to implement it through his medium. He has to handle the various human beings, particularly, children and to ascertain to what extent a certain child shows an inclination to be moulded in accordance with the ideal of rational Mind. This is an extremely delicate task. This is as difficult as making gold out of dust. Each child is the reservoir of ontological potentiality which requires to be rightly canalized. This requires, in the first place, to develop the capacity in the educand to bring himself in communion with the ontological potentiality. No amount of instruction by itself can ever lead us to attain this. There is only one way to put the educand into it and that is to inspire him to do so, by setting one's own example before him. To illustrate, if a certain difficult gymnastic feat is to be taught then the master has to perform it first fairly and neatly and to get the educand interested in performing it himself. Setting one's own example is the very key to open the treasures of the ontological potentiality pent up in the educand.

Such a procedure will have to be followed not only at a particular stage but at all the stages of individuation right from the lowest to the highest one. Education does not admit of any dichotomy of our personality into the body and mind. On the contrary it demands that they should put in a continuous hierarchical gradation in which the body is to be assigned the lowest position and the rational Mind should be accorded the highest status. And if the higher means the unfoldment of the ontological potentiality operating in the lower individuation then the question of any break or discontinuity in the transition from the lowest to the highest does not arise at all. Education governs the entire personality. The main concern of the educationist is to develop the capacity or faculty to the fullest possible extent.

In order to facilitate the process of education the educationist might divide it into three different stages in accordance with the three stages of individuation, such as (1) education of the Body, (2) education of Life and (3) education of the rational Mind. In all these stages the main purpose is to develop the communion of the individual with Nature, Life and Mind respectively. In what way this task can be best performed should be left to the discretion of the educationist.

III

We now pass on to the logical point of view from which the individuation can be looked at. It has already been shown in the chart that there is a perfect correspondence between the epistemological and axiological aspects of individuation. In order to practise and develop any art it is necessary to receive a proper instruction in the theoretical aspect appropriate to it. For example, in order to be a good engineer one must know physics, chemistry, mathematics. For a medico, knowledge of biology, anatomy, physiology, chemistry, materia medica is absolutely essential.

Now, both epistemology and axiology are entirely governed by the principles of logical analysis. In order to facilitate such an analysis we have to be conversant with those methods which are appropriate for its three moments, namely, (1) perception, (2) science and (3) philosophy. In order to give instruction in those subjects which form part of the theoretical aspect we have to follow the method which is most appropriate to its own moment. An educationist has to take cognisance of this.

It is, however, important to note that the imparting of instruction is not the sole or primary concern of the educationist. It is an accessory to his major task of drawing out the personality of the educand. How best the instruction is to be organized for such a purpose can be determined by actually putting it into practice and producing the right artifact. For example, the knowledge of Nature, which can be obtained from the natural sciences, will have its utility if the educationist has to teach how to build the body beautiful. Similarly, the biological science along

with the Social and Political Philosophy will be found to be of great help to develop citizenship. Similarly, psychology and the Philosophy of Morality and Religion will help the educationist to motivate the educand towards the ideal of Universal Brotherhood.

What is necessary for us to understand here is that the instruction constitutes the theoretical part of education. Although it helps in giving the right direction to the educational activity it nevertheless cannot by itself be a substitute for education. Education is the art through which the spiritual ideal is sought to be concretely realized in and through the human personality. This requires the instruction to be imparted and instilled into the mind of the educand deliberately and consciously so that the rational goal can be properly realized.

If so then the present educational system which equates education almost with the instruction will have to be set aside. The schools and colleges emphasize the course of instruction in order to gear education to the examination which one has to pass. The greed for employment and the high-salaried posts forces the educands to equip their mind with that information which alone will help them to win the coveted prize. The entire sphere of education is the battlefield for the keen competitions in this regard, The entire energy of the educand is diverted towards the development of intellectual capacity, for passing a certain examination. After winning the cherished prize such an educand hardly shows any sense of duty, but mostly exploits his office to grab and knock out money from the public by hook or by crook. He is interested in his personal gratification and aggrandizement. This is the root cause of the morbid and monstrous corruption and moral degeneration which is corroding the very soul of humanity like a malignant cancer. The only way out of this difficulty is to educate humanity in the right sense. Education is not meant to oppress humanity but to put the noble idealism of Universal Brotherhood into practice.

IV

This poses a great problem : What could be done to

educate humanity? We do not want to enter here into a critical analysis of the educational system which is prevalent and which is the cumulative product of the system of exploitation practised in the past by the feudal lords and the imperialist regime. We, however, propose to make certain suggestions which follow logically from our view that education is meant to realize the rational Mind through the human personality.

1. The educational activity should encompass the total personality. In order to attain the higher stage it is necessary to conserve the essential characteristics of the lower stages in it.

2. There can be three and only three stages of education corresponding to the three stages of individuation: (1) Education of Body, i.e. Physical Culture, (2) Education of Life, i. e. Socio-Political Culture and (3) Education of the rational Mind, i. e. Spiritual Culture.

3. Although the education of human personality is a lifelong process as is implied by the *Ashrama Dharma* it can nevertheless be complete in its essential form with some advantage during the first twenty five years of one's age. This period should be divided into three parts. Upto the age of twelve Physical Culture should figure prominently in order to build up a strong physique with its proper balance and poise, to teach good manners and discipline and to become sensitive to the aesthetic features of the world around.

The initial stage should be followed by the education of Life, i.e, Socio-Political Culture This requires the educand to become conscious of the rights and duties as well, as of their reciprocation in the actual co-operation with one's fellowbeings. Such a stage might persist upto the age of eighteen.

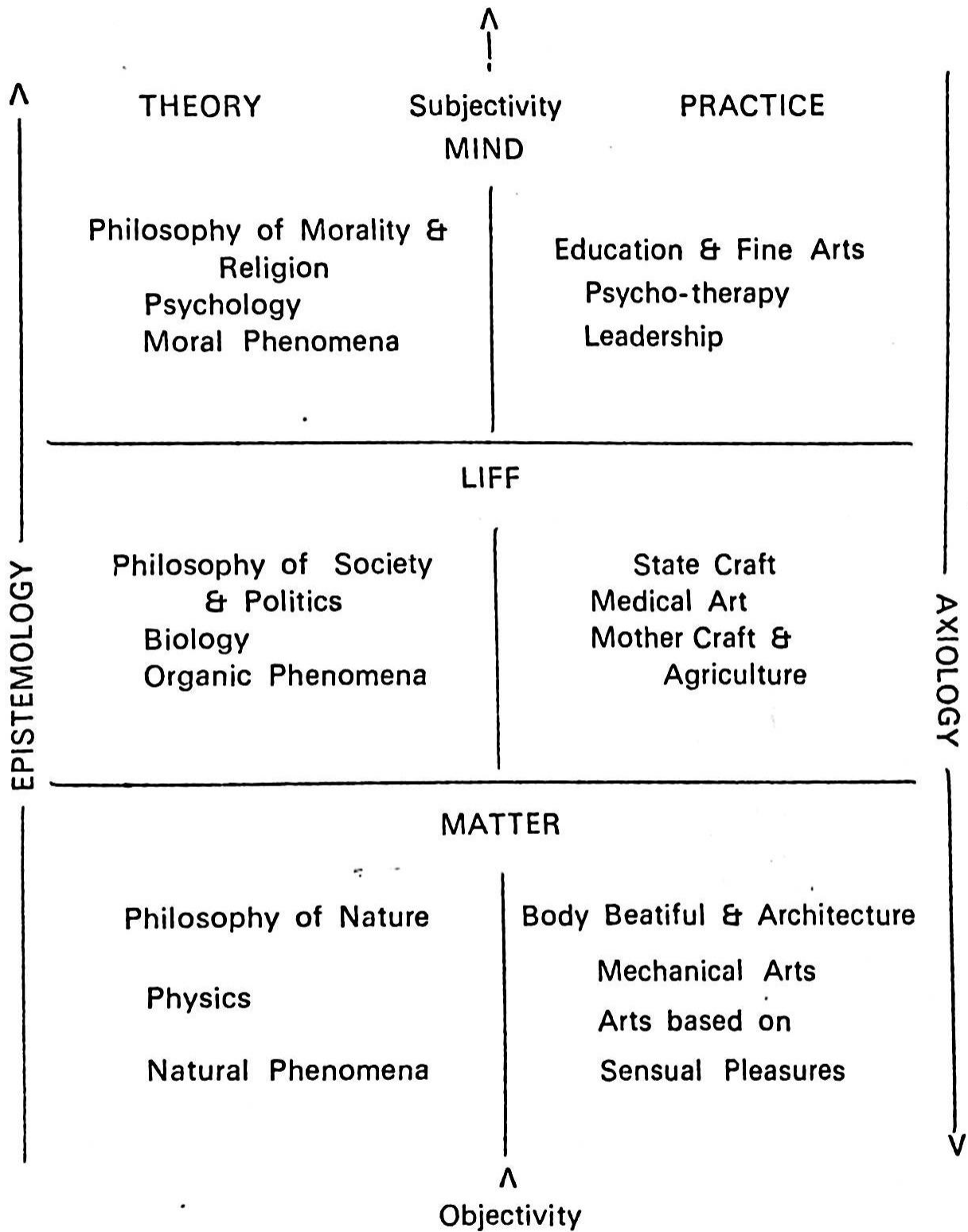
The last stage aims at orienting the mind to the spiritual culture. The norms and values of the rational Mind should become the supreme concern of the educationist at the stage of Spiritual Culture.

4. It is necessary to keep the educational activity perfectly free in the sense that it should not be made subservient to the interests of any community or dogmatic religious sect or even to the interests of any political party. Education should be conducted strictly in accordance with the requirements of rational norms.

5. The present gradation of education into primary, secondary and university education is based purely on the logical analysis. These stages correspond to the three moments of logical analysis, viz. perception, intellect and rational understanding. Since education is an art the logical aspect should be subordinated to the ontological gradation of education as mentioned above.

6. The educational activity must not be made to depend on any stringed aid. Any kind of parochialism is a taboo for education. It makes it swerve from the right path. There is no such thing as restrictive education. It is purely a rational activity catering to the best spiritual aspirations of the entire humanity. The main sponsors of such an education are the teachers themselves. It is they who are supposed to have an insight into the ideal of Universal Brotherhood. The pioneers of such an ideal will have to work in the spirit of a missionary. They must be prepared to stake anything for it. A genuine teacher will never be daunted at such a prospect. Teachers may form a co-operative body for themselves in order to have right facilities. But in no case can such a co-operative body be converted into a trade unionism to subserve purely the economic needs of the so-called teachers. If the rational humanity is the only panacea for the human misery then the teachers have the supreme privilege to lead the laity towards it. If the teachers could ever realize the true dignity of their profession then all glory to them !

CHART SHOWING THE ENTIRE SPAN OF INDIVIDUATION



The Academy of Comparative Philosophy and Religion, Belgaum.

Report for the quarter ending 30-9-1985

Swami Ranganathanand of Shree Ramkrishna Mission, Hyderabad paid a visit to Gurudeo Mandir on 14-8-1985.

Publication of the Marathi book- 'Changadev Pasashti' by shri B.R. Tilak was done by Poojya Baba Maharaj Satarkar in Pandharpur. The book is now available for sale at a price of Rs. 2/-only.

Prof: K.D. Tangod, Philosophy Department, Rani Parvatidevi College, Belgaum passed away suddenly on 10.9.1985. He was the Editor of our spiritual journal-Pathway to God for many years and took active part in all the functions conducted in Gurudeo Mandir by the Academy. His passing away is a great loss to the Academy. A condolence resolution has been passed by the Board of Trustees and sent to the bereaved family.

Donations are received from —

- | | | |
|---------------------------------|------------------|-----------|
| 1) Shri. K. R. Rao, | Khar Bombay... | Rs. 515/- |
| 2) Dr. B. C. Yeddur, | Belgaum... | 25/- |
| 3) Smt. Chhayatai V. Parulekar, | Hindwadi-Belgaum | ... 101/- |

Shri Vinod Narsimha Deshpande, Hindwadi-Belgaum paid Rs. 101/- and enrolled himself as life-subscriber of Pathway to God.

3.7.1986 is the Birth Centenary date of Gurudeo R. D. Ranade. The Academy will celebrate the Year on this date. Donors, Life-members and subscribers are requested to send their articles on Gurudeo's Philosophy and his reminiscences for publication in Pathway to God to be published on 3-7-1986 and subsequent Numbers.

The Vaikunthachaturdashi Nam-Saptah will as usual be held in Gurudeo Mandir from 21st November next and end on the 25th. Sadhakas are requested to attend this Saptah in large number for intensive meditation. Those residing outside Belgaum should kindly write to the Secretary in advance, as to when they may reach Belgaum for taking part in the Saptah.

आमची कांही अध्यात्मिक प्रकाशने

MARATHI

1. श्रीगुरुदेव रानडे प्रा. भा. र. मोडक व सौ. वसुधा मोडक 3-00
2. श्रीज्ञानेश्वर चरित्र रामचंद्र नारायण सराफ 8-00
3. गुरुदेव रानडे व त्यांची पारमार्थिक शिकवण ग. वि. तथा काकासाहेब तुळपुळे 15-00
4. ज्ञानेश्वरांचे तत्त्वज्ञान सी. पद्मा कुलकर्णी 18-00
5. श्री ज्ञानेश्वरांचे आत्मदर्शन अर्थात कार्य आणि तत्त्वज्ञान रा. ना. सराफ 40-00
6. समर्थ रामदास जीवन व तत्त्वज्ञान 30-00
7. चांगदेव पासळी भा र. टिळक 2-00

KANNADA

1. ಶಿವಶರಣೆ ಶಿವಲಿಂಗವ್ವಾ ಆರ್. ಪಿ. ಕುಲಕರ್ಣಿ 12-00
2. ಗುರುದೇವರ ಸಮನ್ವಯ ದರ್ಶನ ಎಮ್. ಎಸ್. ದೇಶಪಾಂಡೆ 20-00

ENGLISH

1. God Realisation; Sadhana & Effects (Seminar Proceedings 1971) 7-00
2. Critical & Constructive Aspects of Dr. R. D. Ranade's Philosophy Prof. B. R. Kulkarni 12-00
3. Silver Jubilee Souvenir, Vol. I Pillars of Sri Gurudeva's Sampradaya & Heart-Homagea to Sri Gurudev. Ed. K. D. Sangoram, M. S. Deshpande 32-00
4. Silver Jubilee Souvenir Vol. II (Gurudeva's Philosophy of God Realisation) Ed : K. D. Sangoram, M. S. Deshpande 15-00
5. Gurudeo Ranade : Biography and Mysticism S. N. Deshpande 24-00

पुस्तक विक्रेते व शिक्षणिक संस्था यांना भरपूर कमिशन.
चौकशी करा :- अकॅडमी ऑफ कंपॅरेटिव्ह फिलासॉफी अँड रिलीजन
गुरुदेव मंदिर हिंदवाडी-बेळगांव-५९००११