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## “THE SOME ATTRIBUTES OF SHAKTIVISHISHTAADVAITA DARSANA AND THEIR RELEVANCE IN EDUCATION ”

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### ABSTRACT

**T**he every human being can able to get higher consciousness by sadhana. EDUCATION as a transforming process through sadhana provide the opportunity to human in order to overcome the limitations of self, caste, color, region, and gender etc .So Education is the process of attainment of higher consciousness by experiencing the worldly things of feeling ,knowing, and doing and converting them into higher forms in terms of Bhakti ,Gnana, and Kriya. The Shaktivi shishtaadvaita darsana promises this achievement through developing higher consciousness which is already there in human being. Human being should realized this potential and translate into action of fullest possible in an humane way is Shaktivishi shtaadvaita Educational Development.

**KEYWORDS:**Shaktivishisht aadvaita – Energy qualified Monoisum. Consciousness – Arevu/ Inner Knowledge. Stala – Space/Stage



### INTRODUCTION :

As our education system was influenced majorly by Western philosophies of education, the native philosophy and darsanas are neglected in application in the field of education. In the present situation the application of native knowledge, culture, thoughts, etc are realized on education. In this context the Indian philosophical thoughts and darsanas have eternal values embedded in them. So there is a need of all these philosophy, darsanas, ideas, traditions, cultures, customs, principles, values etc are put into a thorough enquiry in order to apply in our system of education. Hence there is a serious need of Indian knowledge, which should be remembered and reviewed and apply properly especially in

this field of education is much stressed. Hence the present paper try to discuss on the Shaktivi shishtaadvaita as a darsana with educational relevance.

Indian traditions called philosophy as Darsana, means to see the truth as it is ,without aberrations. SHAKTIVISHISHTAADVAITA darsana tries to see the truth in its own way by considering the truth as Brahman, Parashiva, Stala, Mahalinga, Shaktivishishta etc. As a dharma it is called by name Veerasaiva or Lingayata. This darsana can be established as Vedanta, Agamanta, Vachananta by different sources of their argument and perspectives. But the kernel of this siddhanta is of practical or applicable value even in this century. The elements of this darsana are found from Harappan civilization

to present century through tradition by accepting ,giving and rejecting many ideas of Shaiva and other systems.

Today this tradition is living and also said that, this was propagated in yugas by Pancha Peetacharyas (Five Heads- Renukara- dhya, Marularadhya, Panditaaradhya, Ekoramaradhya, and Viswaradhya.) in India. The impetus was given to this tradition in twelfth century by various spiritual persons of this darsana are called Anubhaavigalu in Southern region of India especially in Karnataka . This tradition is revolutionalied under the leadership of Sri Basavanna, Sri Allama Prabhu and others by opening the door of Lingangasamarasya (Union of Anga into Linga) to all common people irrespective of caste, region, and gender. Their experiences are shared in Anubhaava Mantapa (Experience Parliament), and constructed their unique knowledge is in Vachana literature. This common man's cosmic literature in Kannada, gives importance to, Lingangasamarasya (Get Shatstala) , Kayaka (Right Work), and Dasooha (Sharing the

earnings by Kayaka).

The main identification of this traditions is wearing Istalinga (Miniature Personal Linga) always on the body of a person without separation. It indicates that, the person is started the journey of attaining the highest Consciousness (Maha Linga) called by name Anga (A starter of Consciousness). This tradition followed the well defined path of Shatstala (Six fold path-Bhakta, Maaheasha, Prasadi, Pranalingi, Sharana, Iyakhya) which is unique in Indian philosophy, and followed by Panchachara (Conduct rules-Lingaachara, Sadaachara, Shivaachara, and Ganaachara) and Astaavaranas (Eight protective sheets-Guru, Linga, Jangama, Vibhuti, Rudrashi, Mantra, Padoodaka, Prasada).

The highest Consciousness referred as ParaShiva, MahaLinga, Parabramha, Stala divided into Anga Stala and Linga Stala due to Leela or sport of the Mahalinga. The Anga and Linga both are Shaktivishishta i.e. energy qualified in nature. Anga is also called Jeeva has limited conscious followed the Shatstala and aimed at Lingaangasamarasya through the energy of Bhakti. In the due process, Linga is came down with respect to their energy and attain the respective stala in Shatstala by Yoga called Shivayoga. Hence Shivayoga is the method of attaining the different Stalas in this tradition. Finally Jeeva merge with Shiva (MahaLinga) i.e. attaining the highest Consciousness.

This darsana is represented by Kumara swamijee of Navkalyana math (1960) as, "Pure existence (Shiva) is pure consciousness (Shakti), consciousness is the dynamic aspect of Shiva that is conceived and described as his Shakti. This Shakti is not conceived as any distinct attribute or quality or any special feature of Shiva. Shiva's Shakti is no other than Shiva himself. In this transcendent nature Shiva appears as if without Shakti, since she has no outer expression in that state. But in reality Shakti is not then altogether absent. The dynamic aspect of Shiva is then perfectly identified with and is distinguishable from his transcendent aspect. In his phenomenal self-expression the dynamic aspect is more predominant; Shiva then reveals himself as Shakti. The manifold self-expressions of Shakti in the spatio-temporal order are also essentially non-different from Shakti and hence from Shiva. The world process is conceived by Veerashaivism as Shiva-Shakti vilasa or sidvilasa; the spirit in playful garbs and the tidal wave of bliss and beauty." Hence this World is true for this Darsana.

#### RELEVANCE IN EDUCATION:

Modern education knows knowledge with behaviors and constructions to achieve the pragmatic and ideological aims without changing the innate crude of the Human being. Hence this world is true for this Darsana, the desires, expectations and imaginations of this world can transformed into right emotions, conditions etc., without rejecting the reality of this present world. Convert the lower aims into highest one, and achieve the greatest is the primordial aim of this Darsana. Worldly or outward powers are, whatever they may be, are limited and bounded. But inner potential has the capacity to grow and develop up to Super Consciousness. The promise of this Darsana is, highest consciousness attainment is possible to human being in his/her present life.

According to this darsana the Consciousness is the combination of three aspects of energies as BHAAVA, GNANA and KRIYA. These energies are absolute in MAHALINGA. The same are limited in animal state man called BHAVI i.e. in lower consciousness. The cause of this lower state is due to MALAS (Limitations). The transformation of the lower consciousness into higher one, with right intellect with right action is possible through right Bhaava (Intention). On other way the right consciousness as bhaava directs both right intellect as well as action. Here comes the importance of EDUCATION that how to get rid of these impurities (MALAS) and grow to the level of the highest one i.e. MAHALINGA or primordial consciousness.

Indian aim of life is not just attain the worldly things but achieve fullest possible potential, what he already has in him/her. Learning in terms of this darsana is the developing the Consciousness consciously without neglecting the present world. The limited experiences are transformed or sublimed into higher one through the process of synthesis of linga i.e. Shivayoga. Here the experience with worldly are transform them into higher one is not just a theory or the out wordy experience but possibilities of this world. Individual differences are allowed and encourage to unveil of the potentials one can has.

Human being has the DIMOND in him in terms of EMOTIOS, INTELLIGENCE and ACTION. These in terms of permutation and combination pave the infinite possible combination of Consciousness to both highest and lowest order of behaviors or constructions. Always the highest state of Conscious leads to BHAAVA the freedom the lower one to BHAVA i.e. to bondage in worldly. BHAK TA with BHAKTI the energy of fearlessness and firmness leads to force of upward Consciousness. This consciousness of HUMANANE rejects caste, region, and gender.

Also translated into individual as well as social transformation of this present world as KAILASA (HEAVEN) through AREVE GURU (consciousness is guru).

Shaktivishishtaadvaita advocates the heroism, one who goes to achieve this higher consciousness called him VEERA. The fearless is the first and for most thing in EDUCATION whatever may be the hurdles in the process. The experience, dialogue and discussions are the main means of knowledge construction. Not just the mere construction

but the results of the knowledge is shared and give to the society through KAYAKA AND ADSOHA. These two are major contributions by the Sharana movement both to individual and collective Education process. The special concepts Dasoha represents the distribution of the earned through Kayaka. Kayaka means earnings from ones own efforts, it is the combination of right intellect, emotion, and action of the individual.

The TEACHER assures this to all her students that Kayaka and Dasoha are indicators of our formation and process of our Conscious attainment. The work is worship culture and earnings (mentally and material) are distributed through Dasoha is considered as highest values in the Education. So there is a need of teachers who are themselves as fearless and should have highest consciousness is need have today. This is a time now to develop such teachers and teacher plus (Teacher Educators).

The another important aspect from this darsana is the concept of Bhakti, today it is completely neglected in the present education. The transformations of emotions or feelings are possible from lower level into higher level is represented significantly through Bhakti in this Drasana. Bhakti (The right Bhaava) has the component of the proper intelligence and right action.

It is rightly said as "Bhakti is not to keep the eyes closed and hands folded. Though it is said that Bhakti is a path way to God and for liberation from circles of births and deaths one should go deep into the fathoms of its philosophy which lays stress on the necessity of leading a good and meaningful present life. This is not only in India, but also in almost all parts of the world where Bhakti like revolutions have taken place only to express the real concern for human life is tormented. In reality, the meaning of Bhakti is to fill in self confidence in the person" (Go.Ru.Channabasappa, 1998).

This darshana is rightly addressed the human development in terms of emotions or feelings which are sublimed and attained in terms of consciousness that helps to get the right attitude of intelligence and right action.

#### CONCLUSIONS:

- Shaktivishishtaadvaita Darsana more emphasis on both individual and society through Kayaka and Dasoha education. The individual spiritual development is very significantly benefited to society.
- Education is the transformation process of the limited emotions or feelings, intelligence, and actions of human into the highest forms (possible up to Mahalinga). Human being should realized this positional and translate into action of fullest possible in an humane way is Shaktivishishtaadvaita Human Development.
- The world is true one; one can achieve the good, without fear of anything even to the death.
- The Shaktivishishtaadvaita Education advocates Heroism, Humanism, Positivism, Idealism, Pragmatism, Spiritualism and all good in this world.
- It is promised the SUPER CONSCIOUSNESS of human being that can achieve here and in this life only.

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