

TRINITY

IN INDIAN THOUGHT



Prof. Dr. J.D. Baskara Doss

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FOREWORD

This is yet another masterpiece of Dr.J.D. Baskara Doss with his scholarly approach on Triune God in Indian religions and philosophy. In his conclusion he gives the following evidences authoritatively that Trinitarian doctrine is not traceable in the four Vedas whereas this is the basic one found in the Dravidian Religion and Dravidian Philosophy. Pre-Christ era did not show any Trinitarian worship. But animal sacrifice by way of blood - shed was mandatory. The author of this book Dr.J.D.Baskara Doss says, "It is clearly earmarked in the Indian religio - philosophic history that the triune God and the Trinitarian dogmatics were evolved and developed only in the post-Christ era. The triple nature of our God (which is the basic theology of Christianity) has paved the way for the different denominations in Hindu Religion and in Indian philosophy".

Upanishads, Brahma Sutras and Bhagavat Gita called as Prasthanathriya' are the three primary Vedantic Scriptures in the Hindu Religion. The trinitarian concept is the fundamental theology accepted in the Vedanta.

The highest bliss for the Christian is to be ever living with God in the sense of entering into the inner dialogue and communion with the Trinity.

If man is made in the image of God, it is the Triune God in whose image he is made, and that means in the image of an interpersonal relationship which has love at its heart. The Father and the Son love one another with a mutual love, and the Spirit is himself the bond of love, as Augustine said, The highest Christian conception of God is not of an impersonal absolute, a *nirguna Brahman*, but of a unity of three Persons, united to one another in what Martin Buber has called on 'I-Thou' relationship.

For many people the doctrine of the Trinity is one of the most obscure and difficult beliefs of the Christian faith. Because of it, the Jews and the Muslims have accused the Christians of worshipping three Gods instead of one, and many Christians find it an embarrassment - hard to explain and ever harder to defend.

The doctrine of the Trinity is the climax of Christian theology, for in it is summed up all we have been saying about God and man, about past, present

and future, about the purpose of our life on earth, and about the way in which that purpose is fulfilled when we come into communion with God through Christ in the power of the Holy Spirit.

The goal of life is to share in -

the grace of the Lord Jesus Christ,
the love of God,
and the fellowship of the Holy Spirit.

(2 Cor. 13:13)

The Author proves how Trinitarianism of Christianity in the post - Christ period had influenced Buddhism, Thirukkural, Saivism, Vaishnavism, Six fold Religion, Agamas, Upanishads, Vedanta Sutras and Gita.

The approach of the author on trinity aspect of God is commendable and laudable. May God bless him in his future writings. Once again the trustee Thiru.R. Soundar Rajan and the Board members Dr. M. Vijayakanth, Mrs. Asha Sridhar, Mr. RM. Palaniappan, Mrs.Evangeline Sumitha and Mr. Eugene Joseph join hands with me in publishing this wonderful piece of work through our organization. We thank God for our oneness in His ministry.

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PREFACE

'Trinity in Indian Thought' is a small book, an outline in nature, tries to bring out how the Trinitarian dogma is common to the Indian Religions, Philosophy and Christianity that originated in Asia. History proves the trade links between these two extreme points, Palestine and Tamil Nadu (India) and naturally there were transmigration of ideologies. The historical evidences also reveal the advent of St. Thomas, an Apostle of Jesus Christ in India during the period of Gondapharus, king of Taxila, in 49 AD or little earlier, to spread the Good News. The Syrian Christians, Mar Thoma Christians and the Malabar Christians hold that Thomas had established seven churches in Kerala and an half church in Thiruvithankodu near Nagercoil. He landed in Kodungalur (Cranganur) in 52 A.D., came to Mylapore and preached the gospel and was martyred in St. Thomas Mount. Hence it is not a surprise to find out the common and fundamental postulates in the above religions viz. Christianity and Hindu Religion.

Tamil Bhakti Movement had given birth to Saivism and Vaishnavism in the 7c AD. The propelling force behind this religious development is now recognized as the apostolic mission of St. Thomas. When he was in India he never had the privilege of carrying the Bible with him because the biblical books were canonized at a later date.

The seed sown by Apostle Thomas had absorbed and assimilated the worship and other elements of the Tamils prevalent in the pre-Christ era and started growing into Tamil Bhakti Movement and the end result was the emergence of Tamil religion. At present there are two different major denominations namely Saivism and Vaishnavism. The early devotional songs of the Nayanmars and Azhwars reveal that Lord Siva and Lord Vishnu are one and the same person.

Poikai Ashwar and Pei Azhwar meticulously sing in praise of the two forms (Siva and Vishnu) of the same God (Naalaayiram, 2179, 2344). But much importance was accorded to the Triune God by almost all the Azhwars.

Thirumangai Azhwar sings :

'Moovaraahiya Oruvanai' (Naalaayiram 1157)

Nammaazhwar sings :

"Muthalaam Thiru uruvam moonrenbar onrae
Muthalaahum moonrukkum enbar" (3758)

"Moovaraahiya moorthiyai muthal
Moovarkkum muthalvan thannai" (2953)

In a few of the poems in Naalayiram it goes like the following :

'Muthalaavaar Moovarae' (3198)

'Moovarai nirkkum mudhu punarppum' (3537)

The above lines magnify the glory of the Triune God, emphatically asserting One Supreme God manifests in three forms, therefore the three forms signify only One God later on the tendency changes to praise Vishnu and the Azhwars go to the extend of placing Vishnu on top of the other two. Though the Naayanmaars and Azhwars sing in praise of the Trinity, the names Siva and Vishnu alone had survived to be regarded as two Supreme names and hence we have two major denominations. No separate denomination in the name of Brahma was founded in India. One of the reasons for these divisions could be attributed to the mythological stories fabricated in course of time.

An archaeological monument of 'Thaanu maalayan' temple at Suseenthiram in Tamil Nadu is one of the living evidences of the Triune God. The Siva Linga consecrated in the temples' sanctum testifies that Brahma, Vishnu and Siva are not different Supreme Gods but they are different names of One Supreme God.

The recent researches undertaken in the later half of 20th century and through have achieved a breakthrough in the field of Indian Religions and Indian Philosophy to show that they had originated and developed from the same source by assimilating the Indian culture and heritage. Keeping this in mind, I do trust that this book shall throw much light and this shall inspire the scholars to probe further in this area.

I thank God for having made this work possible and my sincere thanks are due to the Board of Trustees and the members of National Institute of Leadership Training (NILT) who are instrumental in publishing this book.

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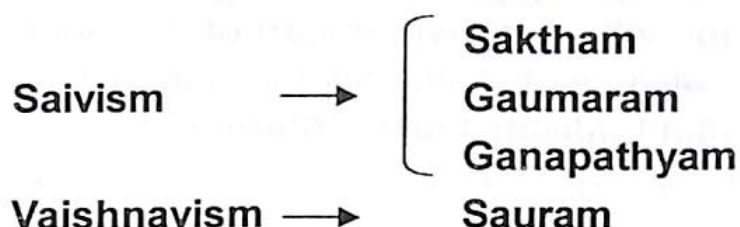
TRINITY IN INDIAN THOUGHT

Indian Religions

India is a land of spirituality. She has carved out a niche by her outstanding contributions of the major religions such as Buddhism, Jainism, Six - fold Religion and Sikhism to the world society and also of the philosophical schools viz., Samkhya, Yoga, Vaisesika, Nyaya and Uttara Mimamsa.

Though Indian Religion is popularly Known as 'Hinduism', strictly speaking, Hinduism has been built on the foundation of 'Chathur Varna', an Aryan way of living which has corrupted the real theological and philosophical heritage of Indian Religion or Hindu Religion. Hindu Religion differs from 'Hinduism' or Hindutva in every aspect.

The present Hindu Religion, as is popularly known, enfolds the Six-fold Religion. viz., Saivism, Vaishnavism, Saktham, Gaumaram, Ganapathyam and Sauram. Although these religions are enumerated as six, they, in fact, may be clubbed into two major religious denominations as Saivism and Vaishnavism.



The above denominations are the conglomerations of the members of Siva family. In fact, Siva is the pivot around whom the other names of God revolve and project as though every name of God varies in its character, and the mythological stories fabricated have played a major role in this respect. Moreover the philosophical and theological tenets that were developed in the land of India over a long gestation of period are of immense value.

Buddhism and Jainism, the pre-Christ Indian religions have been widely known as atheistic religions and they too had undergone radical changes and modifications in their philosophical perspectives after the dawn of Christ era. Buddhism was split into Hinayana and Mahayana in the post Christ era, wherein the doctrinal aspects of Mahayana underwent a radical change amounting to a great tilt

towards Vaishnavism and had adapted very many factors pertaining to the salvation of humanity similar to Christianity. Hence it would be appropriate that Mahayana Buddhistic doctrinal aspects have to be taken into account for a comparative analysis of Trinitarian doctrine.

Indian Religions and Vedas

Many a historian haphazardly make a reference that Vedism was supposed to be the source of all Indian religions. i.e., Hindu religion. For them,

“Sanathana Dharma, the eternal religion is but a loose compound of many different ways in the Ultimate and theoretically by tradition of Vedic authority and practically by a set of common beliefs”.¹

A careful scrutiny would shed more light to elicit the fact that Vedas are a collection of hymns and songs sung during the social gatherings of the ‘so called Aryans’ invoking the benevolent forces and a pantheon of gods of henotheism, polytheism, spiritism etc. and the Vedas do not reveal any doctrinal or philosophical proximity to the Hindu Religion. Whereas the popular Hindu Religion is founded on the basic doctrines of monotheism, avatarhood of the Supreme God, the suffering God of salvation, the doctrinal unison of Trimurti, the immutable aspect of soul, ‘Jivan mukti’, eternal life etc. are unknown to Vedas.

Vedas compiled by the Dravidian sage Vyasa

Yet it has often been mentioned that the occurrence of the names of God, Prajapathi, Hiranyagarba and Visvakarma in the oldest Veda would suffice to establish that the Triune God of Hindu Religion had their origination in the Vedas. This does not hold good because we have sufficient records in the history to show that the Vedas were originally collected and compiled by the Dravidians. Moreover the above names are Vedantic and not Vedic. Turiyadikari Acharya observes:

“It is historically accepted that originally, the Vedic Yajus of the pre Veda Age were of non - Indian origin, and the Rig Veda was “compiled” into its present form within India itself by non - Vedic (Agama) Indian”,²

Scholars also have pointed out that there were some Dravidians who had authored certain portions of the Vedas. The Dravidian sage Vyasa had compiled the hymns/songs of the Aryans and had assigned the nomenclature Vedas and hence the name Veda Vyasa.

Purusha Sukta not a part of Vedas

The X Mandala, Purusha Sukta of the Rig Veda is disputed by the scholars and they hold it to be of a later rendering of the non - Aryan sects for its monotheistic, avataristic approach of a Triune God. It is observed,

“On the whole, the language of the nine Mandalas must be regarded homogeneous in spite of previous dialectical differences, particularly in the treatment of r and l, and of faint suggestions of particular mannerisms of different composer families. With the tenth Mandala it is a different story. The language has here completely changed. The difference in language between the earlier Mandalas and the tenth would have appeared in its true proportions if the texts concerned had been written down at the time they were composed and handed down to us in that written form ... in short the text of Rig Veda as handed down to us is, in various details not only different from what it actually was, but to some extent also screens the differences that mark of languages of the earlier Mandalas from that of the tenth”.³

Hence the dogmatic aspects of the X Mandala also differ from that of the earlier Mandalas.

This X Mandala of the Rig Veda has parallels with the Upanishads and later Vedantic texts and theological principles. The recent writings of the researches have dispelled that Vedanta is not the later portion of the Vedas. The Vedic tradition is built upon the sacrificial worship but in contrast to this tradition, the Upanishads or the Vedantic doctrines are fundamentally built upon the fulfilment of sacrificial religion, and therefore, the tenets of Vedanta, especially the Upanishads criticize the Vedic sacrificial rites, thus putting an end to the Vedic ritualistic worship and hence the name Vedanta. The Vedanta Religion is opposed to Vedic worship. Thus one should understand in terms of logic that Vedanta is not the end of the Vedas but that which had put an end to the Vedas.

Dravidic Prasthan Thraya

The 'Prasthan Thraya' (The three prime authoritative works) - the Upanishads, Brahma Sutras and the Bhagavad Gita are the source materials for the Vedantic doctrines. Apart from these we have the Indian theological propositions such as Advaita, Visistadvaita, Dvaita etc. that could be admitted to the realms of Indian theologies. But the above mentioned schools are not the independent writings and they are nothing but the commentaries for the 'Prasthan Thraya' and hence they cannot be taken into account neither as Vedic nor as independent. There are evidences of distortions, twisting, mutilations, ministerpretations in the commentaies for the original texts.

Saiva Siddhanta and Vaishnava Siddhanta are the outcome of the Bhakti movement originated, nurtured and developed in Tamil Nadu. Therefore it may be concluded that Vedism had never given birth to the Indian Religions. So we would end up in vain if we attempt to search for Trinity in the Vedas. Yet the X Mandala could be taken up separately for this purpose since it is not Vedic. Apart from Vedanta, Buddhism had also undergone redical changes after the Christ era. Buddhism underwent two major divisions known as Hinayana Buddhism and Mahayana Buddhism.

TRIKAYA AND BUDDHISM

In Mahayana Buddhism which was developed in the post Christ era, its predominant similarities with Christianity are observed by means of a comparative study. A.L. Basham observes that the Bodhisatva doctrine that teaches about the immense love of Bodhisatva who offers his life so as to redeem the mankind from their sins, should have been taken from Christianity.

Trinitarianism in Buddhism has also been critically examined by the scholars. Paul Carus writes:

"The doctrine of Trikaya, of the three bodies, teaches us that Buddha has three personalities; the first one is the Dharma Kaya; or the body of the law; it corresponds to the Holy Ghost in the Christian dogmatology. The second personality is the Nirmana Kaya or the body of transformations; it is transient in its various forms, and its

most important and latest appearance has been Gautama Siddhartha. This corresponds to the second person of the Christian Trinity, to God the Son or Christ The third personality of Buddha is called Sambhoga Kaya, or the body of bliss. It is Christian idea of God the Father. Buddha in his capacity as Sambhoga - Kaya is described as eternal. Omnipresent and Omnipotent.⁴

But a few scholars have observed that Dharma Kaya could be equated with God the Father, and Sambhoga Kaya with the Holy Spirit. A.L. Basham's observation falls in this line. Therefore, Trikaya may be classified in the following manner as shown below:-

Trikaya of Buddhism⁵

Trikaya of Buddhism	Trinity of Christianity
Dharma Kaya	God The Father
Nirmana Kaya	God the Son
Sambhoga Kaya	God the Holy Spirit

Trikaya of Buddhism is note worthy for it has accommodated Trinitarianism in Mahayana Buddhism during the post - Christ period.

Hinayana Buddhism speaks nothing about God and therefore it is regarded as agnostic religion or philosophy. Whereas in Mahayana Buddhism, the Buddha plays a central role of worship. Scholars like S. Radhakrishnan observe that 'there is practically nothing to differentiate Vaishnavism and Buddhism.' Hence the Trikaya is of post-Christ development. The onset of the salvific message of Jesus during the 1st. c.A.D. through St. Thomas and through trade relations of Tamil Nadu with the other countries, had given rise to Bhakti movement. It is held that Thirukkural had played a major role in the development of Bhakti movement. Recent studies reveal that Thiruvalluvar invokes a Triune God.

THIRUKKURAL AND TRINITY 5a

Thirukkural is popularly known as the common Scripture of the Universal Religion (Ulagap Pothu Marai). No personal name of God of any particular religion is mentioned in this book. This has paved the way for many to claim that Thirukkural was the ethical literature of their religion. In this line scholars of Jainism and Saivism were tirelessly contesting to prove that Thirukkural belonged to their religious faith.

Usually the Tamil literary works invoke, before commencing their work, God or deity to which the author is attached. The Tamil grammarians call this as 'Paayiram'. 'Paayiram' normally consists of the invocation of God and a brief mention of the fundamental theme of the work. The poetic grammar of Paayiram is mentioned in the following lines.

"Deiva Vankkamum Seyappadu Porulum
Eitha Uraippathu Tharchirap paahum" ⁶

The first three chapters of Thirukkural deal with invocation (Deiva Vanakkam) and the fourth Chapter deals with the main theme of the book (Seyappadu Porul).

The History of Thirukkural Research during the close of the 20th c.A.D. reveals that 'Paayiraviyal' of Thirukkural was vehemently contested by very many scholars since they could not arrive at a conclusion why the second chapter 'Vaan Sirappu' (வான் சிறப்பு) and the third chapter 'Neeththar Perumai' (நீத்தார் பெருமை) were to be the part of invocation. The eloquent commentator Parimelazhagar has recorded in the very beginning of his commentary that 'Thiruvalluvar was invoking a Triune God'.

"Be it known that this invocation is about God. How? Since the Triune Godhead has connection with the `triple nature consisting of three gunas namely satva etc. The author who ventures to deal with those `triple aspects', thought it fit to sing commonly in praise of the Triad"⁷.

Thiruvalluvar employs nine epithets for God in 'Kadavul Vaazhthu'.

'Aadhi Bagavan'⁸
'Vaalarivan'⁹
'Malar misai Eahinaan'¹⁰
'Venduthal vendaamai I laan'¹¹
'Iraivan'¹²
'Ainthaviththaan'¹³
'Thanakkuvamai Illaa thaan'¹⁴
'Anthanan'¹⁵
'Engunaththaan'¹⁶

The above names employed for God by Thiruvalluvar have explicitly paved the way for the theology of Savisim, Vaisnavism etc. The ten couplets of the first-Chapter-'Kadavul Vaazhthu' are not merely the invocations but more than that. A Scholar has observed,

"In fact there is no 'Invocation' at all! A study of the ideas proposed therein will show that the author is speaking of God in that Chapter as the very basis of all that he was going to say as the indispensable foundation of the 'morality' he was going to expose. At the same time he speaks of him as one who alone can free man from his misery, and give him lasting happiness"¹⁷.

In the very first couplet, Thiruvalluvar invokes the Supreme God by addressing Him as 'Bagavan'. It is a divisible word in which 'Bagu' is the root word and 'Avan' meaning 'he', is suffixed with the root. The Supreme God is endowed with the qualities of transcending (Param), enfleshing i.e. incarnating (Aparam) and indwelling (Paraparam). The above triune qualities are conveyed through the name Aadhi Bagavan. So the first couplet conveys that the Supreme God is endowed with the triple nature from the beginning.

The other names of God in the first Chapter are employed by Thiruvalluvar in such a way that they naturally fit into the trintarian aspect. The very first name 'Aadhi Bagavan' (1) conveys that God is the beginning and He is the creator. The name 'Vaalarivan' (2) means Omniscient 'malar misai yaehinaan' (3) here shall mean the immanent form of God who abides in the heart. Malar (flower) is a simile for the heart. In the fourth couplet God is termed as 'Venduthal Vendaamai ilaan' which means He is righteous. The poet employs the word 'Iraivan'

for God in two couplets - 5 and 10, Thiruvalluvar is the first poet to refer to God as Iraivan. Hither to it was used to refer to the king in the Sangam literature and it is surprising that Thiruvalluvar addresses God as the King. It goes with the convention of Biblical tradition of the one who is anointed. The Greek Word 'Christos' got transliterated into English as Christ which means King. The name 'Ainthaviththan' (6) which occurs in the first chapter of invocation here refers to Jesus because he is the historical person who offered himself as the Supreme sacrifice on an instrument (cross) for the atonement of sins of the humanity as a whole. God is matchless 'Thanakku Uvamai Illaathan' (7). In the eighth couplet God is described as 'Aravaazhi Anthanan', the sea of virtue and in the ninth one. He is termed as 'Engunath than', the one who is in possession of eight attributes.

The nine names for God in the first chapter could be categorized in the following table to explain that the invocation shall attribute to the Triune God.

Param (God the Father)	Aparam (God the Son)	Paraparam (God the Holy Spirit)
Aadhi Bagavan (1) Vaalarivan (2) Venduthal Vendaamai Ilaan (4) Thanakku Uvamai Ilaa than (7) Ara Vaazhi Anthanan (8) En gunaththan (9)	Iraivan (5, 10) Ain thavith than (6)	Malar misai Yaehinaan (3)

Apart from 'kadavul Vaazhththu', Thiruvalluvar invokes God the Holy Spirit in Vaan Sivappu (Second Chapter) and God the Son (Neeththaar Perumai) - Third Chapter) separately.

'Ainthaviththan'

The word 'Ainthaviththan' (ஐந்தவித்தான்) referring to God has propelled the research scholars to have extensive argumentations as to what or to whom exactly Thiruvalluvar was referring to. Towards the close of the last century a good amount of writings in the form of

analytical research were published on this subject and the intriguing obscurity had been dispelled.

According to these writings, 'Ainthaviththaan' refers to the God Incarnate who had offered Himself as sacrifice on an instrument. 'Ainthu' in Tamil refers to five sensory organs which implies the whole body consisting of five sensory organs.

'Avi' in Tamil means sacrifice hence the sixth couplet in Thirukkural means, "He who observes the way of morality free of error or lie given by the God, who had offered Himself as sacrifice on an instrument shall have eternal life".

The same word occurs in the third chapter.

"Ainthaviththaan Aatral Ahalvisumbu laarkomaan
Indirane saalum kari"¹⁸

This couplet reveals about the power of God, the 'Ainthaviththaan'. It has been pointed out that the word does not mean god Indra, who is described as an embodiment of immorality. 'Indiran' here, means the leader' that is, the leader of the heavenly beings (Ahal Visumbulaar). (Indiran in general means the leader. For example, leader of the kings (Rajas) is Rajendran, leader of Mirugam's (animals) Mirugendran; leader of Naragas is Naragendran and in the same way the leader of the Devas is Devendran). So the archangel (Ahal Visumbular Koman) was the witness for the valour of Ainthaviththaan. What is it that this couplet speaks about the greatness of power of God? The new study reveals that the power of God here refers to the power of resurrection - victory over death. Hence it means. "To the power of the one who sacrificed his body. the Chief of heavenly beings is the witness"¹⁹.

Another word 'Iraivan' (இறைவன்) (Kural 5,10) is used to refer to God. This Tamil word 'Iraivan' hitherto, right from Sangam literature to the other Tamil works prior to Thirukkural was referring only to the king. It was Thiruvalluvar who happened to be the first poet to, specifically, employ this word to refer to God. It may be mentioned in this context that it was Jesus who was given the title king. (Messiah, which means the anointed one, i-e; the priest, the king or the teacher). The equivalent word for king in Greek is 'Christos' and Christ in English. Hence The name Jesus Christ.

The Second Chapter of Thirukkural is “**Vaan Sirappu**” - the Splendour of the Sky. The conventional way of commenting on this chapter by the commentators is to describe about rain etc. which serves as the source of life for the earthly organisms and the living beings. But many scholars have disputed these commentaries since it is not customary with the Tamil literary tradition to invoke rain or sky in the opening of a literary work.

Towards the close of the Twentieth Century, a few scholars have brought out new commentaries for Thirukkural on the line of theistic ethical thought in general and on the Trinitarian exposition for the first three chapters in particular.

Accordingly, ‘Vaan Sirappu’ is an allegory which personifies ‘Vaan’ (sky) as the Spirit. ‘Vaan’²⁰, ‘Mazhai’²¹ ‘Vinn’²² ‘Puyal’²³ ‘Visumbu’²⁴ ‘Ezhili’²⁵ ‘Vaanam’²⁶ - are the words lucidly employed by Thiruvalluvar to express God. The arguments put forward by the scholars uphold that ‘Vaan sirappu was with reference to the Holy Spirit.’²⁷

The Third chapter is ‘**Neeththaar Perumai**’. An erudite scholar, has brought out a book with the title “Neeththaar Yaar?” in Tamil, which critically examines who this Neeththaar is that Thiruvalluvar speaks about. Based on the above book, a few scholarly works, in the form of separate books, research papers, short discourses etc. have been published in support of the scholastic arguments which coincide with the theological aspects of God that Thiruvalluvar has spoken of throughout his *magnum opus*.

According to the new school of thought the third chapter of Thirukkural is an invocation to God (Neeththaar) who sacrificed His body. Thiruvalluvar is using the same name ‘Ainthaviththaan’ in this chapter (25) also, which he had employed to refer to God in the first chapter. This school concludes the fact that the name ‘Neeththaar’, invariably does not refer to the one who had renounced the world but it refers to the Incarnate God who had descended from heavenly abode and thus the name Neeththaar

“Valluvar holds God and ‘Neeththaar’ to be the same person since he uses the same name ‘Ainthaviththaan’ in the first and third chapters viz. Kadavul Vaazhthu and Neeththar Perumai since, God is spoken of as the one who possesses different personalities of having form, having no form and the combination of both. Valluvar sings the

unique formless God in 'Kadvul Vaazhththu', and he sings in praise of the God incarnate who had manifested Himself in the form of man possessing five sensory organs in 'Neeththaar -Perumai' and he sings in praise of the power of His Grace personified as 'Vaan' which is at work, in addition to the formless God and God with form"²⁸

Another terminology of Thiruvalluvar, '**Iyalpudaiya Moovar**' (இயல்புடைய மூவர்) (41) is the central point of dispute among the scholars as to whom this phrase refers to. 'According to the above scholar, this phrase refers to the Triune God as it sums up the many faceted nature of God described by Thiruvalluvar in the first three chapters.'²⁹

The table given below reveals the Trinitarian doctrine in Thirukkural.

Trinity in Thirukkural

Kadvul Vaazhththu	God the Father
Vaan Sirapu	God the Holy Spirit
Neeththaar Perumai	God the Son

As far as South India is concerned Thirukkural has played a vital role for the development of Bhakti Movement wherein Thirunavukkarasar, had taken the lead in spreading a new religion of love throughout the length and breadth of TamilNadu and it was from the South, Saivism and Vaishnavism had their branches spread over to the North.

TRINITY IN SAIVISM (SIVA LINGA)

Lord Siva is the God - head of Saivite Religion. This is considered to be an ancient theocratic religion of the Tamils. The Saivites trace the antiquity of their worship right from Indus Valley worship wherein a large number of Lingas were excavated. We do not come across the name 'Saivam' or 'Sivam' in Tamil Sangam literature. In history, Saivism as a religion had developed after Karaikkaal Ammaiyaar and Thirunavukkarasar in the post Christ era. The Linga worship is the continuation of the pillar worship that was widely prevalent during the Old Testament period of the Bible. This Linga was later on christened as Siva Linga. Linga in Sanskrit means a symbol; 'Sivam' in Tamil means 'Love', hence Siva Linga is the symbolic representation of the Supreme God, an embodiment of love.

According to the 'Silpa Sastra', Siva Linga has three segments- Brahma Bagam, Vishnu Bagam and Siva Bagam. Though the Sivalinga has three segments it is a single bloc, moreover Brahma, Vishnu and Siva are three names of God - and they together are called as 'Trimurti' in India. It clearly discloses the mystery of Trinity in an iconic representation. The devotee who worships Siva Linga would never segregate one from the other but he would worship Siva Linga as a single unit. That is, three in one and one in three.

The *sanctum sanctorum* of the Siva temple is adorned by the Siva Linga; the Nataraja idol is kept outside the 'Garbha Grahnam'. The Siva temple at Chidambaram is known for its transcending form of 'Akasa Lingam', which is said to be of a known secret,

Siva Linga represents 'Semi-form', (Though the Linga has a form it does not possess the external organs). 'Nataraja' idol represents the God in human form and finally the Akasa or the ether represents God without form. These three are the theological Trinitarian expositions of Lord Siva.

Saiva Siddhanta and Trinity

The Saiva Siddhanta delves deeper, into the theological aspects of God in an elaborate manner in the fourteen 'Sastras'.

"Aravam Ruparupam Aanatho Andri nindra,
Uruvam Uraikkum Karthaa Vadivenak Kunarthingennin
Aravam Ruparupam Aanathum Andri Nindra,
Uruvam Moondrum Sonna Oruvanuk Kulla Vaamea"³⁰.

The, above poetic lines spell out very explicitly the triple nature of God. 'Oruvan' is God, whose triplicity is 'Aravam', 'Ruparupam' and Rupam, i.e.,

Aravam	-	Formless
Rupam	-	With form, and
Ruparupam	-	Semiform.

In Sivajnana Siddiyar, Godhead is represented by two names - 'Karthaa' and 'Oruvan'. 'Karthaa' is the maker, the Creator and 'Oruvan' is the terminology which does not point out to a human

being but it refers to the Supreme One. 'Karthaa Vadivu' means, the form of the Creator. The last two lines mention about the three forms of God.

In the same way, different terms are used in Tamil and Sanskrit to refer to the Trinity of Saivism. This trinity has close affinity with the Christianity, because Christian theology had given rise to Saivite theology.

The attributes mentioned below are exclusively assigned to the Supreme God, that elucidate the triune character of the divine nature.

The eight 'gunas' are invariably the reflections of the Triune nature

Trinity in Saivism

Form less	Aruvam	Arupam	Nishkalam	Param	Akasa
With form	Uruvam	Rupam	Sakalam	Aparam	Nataraja
Semi form	Aru-uruvam	Ruparupam	Nishkala sakalam	Paraparam	Sivalingam

Trinity in Christianity

God the Father
God the Son
God the Holy Spirit

Eight kinds of 'guanas' are mentioned for God in Saivism. They are;

Tamil	Sanskrit	English
1. Than vayaththanaathal (தன் வயத்தனாதல்)	Swathanthrathvam	Absolute control over everything
2. Thooya Udambinan Aathal (தூய உடம்பினன் ஆதல்)	Visuddha Dheham	Absolute purity (sinless body)
3. Iyarkai Unarvinan Aathal (இயற்கை உணர்வினன் ஆதல்)	Anaadhi Bhodham	Absolute Intuition
4. Iyalbagave paasan galilirunthu Neengutal (இயல்பாகவே பாசங்களிலிருந்து நீங்குதல்)	Niramayam	Absolute freedom from sin
5. Perarul Udaimai (பேரருள் உடைமை)	Aptha sakthi	Boundless Grace
6. Varampil Inbam Udaimai (வரம்பில் இன்பம் உடைமை)	Nithyathriphithvam	Boundless Happiness
7. Mutrum Unarthal (முற்றும் உணர்தல்)	Sarvakjnathvam	Omniscience
8. Mudivil Aatral Udaimai (முடிவில் ஆற்றலுடைமை)	Ananda Sakthi	Omnipotence

of God. Though the attributes are eight in number, the triplicity viz. Param, Aparam and Paraparam are basically spoken of here. The following presentation would clarify this point further.

TRINITY

Divine Gunas' (Engunam)

Thanvayaththanaathal (Absolute Control over every thing)	}	Param
Iyarkai Unarvinan Aathal (Absolute Intuition)		
Mutrum Unarthal (Ommiscience)		
Mudivil Aatral udaimai (Omnipotence)		
Thooya Udampinan Aathal (God Incarnate - Sinless Body with Absolute Purity)	}	Aparam
Iyalbagave Paasangalilirunthu Neenguthal (Absolute freedom from sin by nature)		
Perarul Udaimai (Bounless Grace)	}	Paraparam
Varambil Inbamudaimai (Boundless Happiness)		

Having embedded with eight fold gunas, He is named after 'Engunaththaan' and in support of this principle it is often quoted from Thirukkural;

"Kolil Poriyil Gunamilave Engunaththaan

Thaalai Vanangaa Thalai"³¹

Wherein, Thiruvalluvar in his Sacred kural chapter 1, (Kadavul Vaazhthu) invokes God with the name 'Engunaththaan', One who is in possession of eight attributes.

'Thooya Udampinan Aathal' is one of the attributes enlisted above and this reflects the 'Avatarhood' or incarnation of God, since it speaks about the corporeality of God. This phrasial expression connotes the holy enfleshment of God-He who is absolutely free from sin and hence another 'guna' is termed as 'Iyalpagave paasangalilirunthu Neenguthal'. The bondage of sin is possible only for the human-beings. The above attributes of God clearly prove that

God had incarnated Himself as a human being and yet His birth was supernaturally a divine one, that is, free from sin.

The temple at Suseenthiram in Kanyakumari district, is consecrated to the Triune God 'Thaanu Malayan'. The Stala Purana explains that Indira had gone to this place to worship Lord Siva, Lord Vishnu and Lord Brahma all three shall appear to him at the same time on a particular point of time so as to have expiation from the curse of the sage Gautama, the husband of Ahalya. On that particular night the Three Murtis appeared to Indira in a 'sigle Linga' and that Linga is there in the sanctum of the above temple at suseenthiram. This single linga is worshipped to this day as 'Thaanu malayan' - this is Trinity of Siva Linga. It clearly exemplifies that the names of Siva, Vishnu and Brahma are the different names for one God.

Since 'avatarhood' happens to be the centre of trinity, the other 'guans' can also be classified under the multi - faceted inherent qualities of God. Normally, the qualities like Absolute Control, Absolute Intuition, Omnipotence and Omnipresence are the qualities of the 'para' stage of the Supreme God. 'Perarul Udaimai' - 'Arul' is Saivism is 'Sakti' or Spirit, the boundless grace of God which is the outcome of love for the human beings. The mythological presentation of God Siva with his consort 'Sakthi' is the form of Boundless Happiness can also be equated with the Indwelling Spirit of God.

The Divine Eight Gunas (Engunam) can be tabulated under neath to have an easy understanding of Trinity.

Param (Transcending)	Aparam (Incarnate)	Paraparam (Immanent)
1. Than vayath thanaathal (Absolute control)	5. Thooya Udampinan Aathal (Sinless body with absolute purity)	7. Perarul Udaimai (Boundless Grace)
2. Iyarkai Unaruinanaathael (Absolute intuition)	6. Iyalpaagavae Paavan galilirunthu neenguthal (Absolute freedom from sin by nature)	8. Varambil inbam udaimai (Bounless happiness)
3. Mutrum Unarthal (Omniscience)		
4. Mudivil aattral udaimai (Omnipotence)		

VAISHNAVISM AND TRINITY

The Upanishads, the Puranas, the Agamas of Pancharatra and Vaikhanasa and the hymns of Alwars are held to be the sources of Vaishnavism. In fact, Thirukkural and Naalayira Dhivya Prbhandam (The Hymns of Alwars) should be taken into account as the primary sources of Vaishnavism.

Vaishnavism is a religion which devotes rich prominence to the doctrine of incarnation. Although the incarnation of God is a single event, the Puranas only record a voluminous account of avatar stories which is a different subject of interest. The transcending Supreme God losing Himself into a human form is the avatar and the same God lives in the hearts of His devotees in the form of Indwelling Spirit. Nammazhwar's hymn elucidates the purpose of the avatar of Vishnu in a lucid form in the following verse.

Poinindra Jnanamum Pollaa Ozhukkum Azhukkudambum

Inninra Neermai Iniyaam Uraamai Uyir alippaan

Ennindra yoniyumaaip piranthaai Imaiya Thalavai

Meinnindru Kettarulaai adiyeanseyum Vinnappame.³²

'Hear my prayer O Lord of angels! You were born to bestow upon us the everlasting life so that we shall not be endowed with false knowledge, misconduct, sinful body and all kinds of nature associated with the above in future'.³³

So the main purpose of avatar is to deliver the human kinds from their state of sinful nature and restore them to the original state and to grant unto them the eternal life or bliss. That is why the above hymn of Nammaazhwar elucidates in its terminology 'Uyiralippaan' - that is, to bestow life - a new life - imperishable life or eternal life. All the Puranic stories that are intertwined in the 'Dasavataras' (Ten Avatars) bring out this fundamental aspect of delivering the world from the clutches of the Devil and restore it to a state of eternal bliss.

The emancipation of God in the form of an 'avatar' being the core of the mission of deliverance doesn't end here. It goes on and on in the hearts of the devotees as a work of sanctification so that

the very heart of the devotee becomes the real dwelling place of God. The temples constructed with the help of brick, mortar, stones etc. are outmoded to be His abode as He is much pleased to reside in the living temples. Bhagavad-Gita has used the terminologies of 'Kshetram'³⁴ for the heart of the devotee and 'Kshetrajna'³⁵ for the Lord. Later on Kshetrajnan is categorically mentioned as the Indwelling Spirit or 'Antaryamin'³⁶ The Upanishadic doctrine of Antaryamin emphasizes the above-mentioned Ideology³⁷.

MurthiBhedas

(Different forms of God)

Vaishnavism expounds the trinitarian dogma though its theology of 'Murti Bhedas' or Thiruk-Kolangal (திருக்கோலங்கள்).

Para Swarupa
(Transcending form)

Vyuha Swarupa
(Emancipated Form)

Vibhava Swarupa
(Incarnated form)

Arcavatara Swarupa
(Adorable form)

Antaryami Swarupa
(Immanent form)

Para Swarupa signifies the Almighty of Omnipotence, and Omnipresence - the form of Creator which surpasses everything. Vibhava is the incarnate form of God and Arca is the Adorable form, the iconic representation, which signifies the Lord who came into this world embodied Himself as a human being for the salvation of the world. 'Vyuha' concept was introduced during the Puranic Age for the purpose of deifying the mythical heroes. The members of the Vrishni family were thus deified in North India. So, Vyuha, Vibhava and Arca are to be clubbed as one which invariably expounds the doctrine of incarnation only.

Therefore, it is evidently clear that Vaishnavism is a religion of Triune God which does not deviate from Saivism and Christianity. The following table brings out the harmony of the above religions.

Trinity	Saivism	Vaishnavism	Christianity
Formless	Param	Para Swarupam	God the Father
With Form	Aparam	Vibhava Swarupam Vyuha Swarupam Arcavatara Swarupam	God the Son
SemiForm	Para param	Antaryami	God the Holy Spirit

Vaishnavism had assimilated several forms of cult worship, which were prevalent in the local regions where it had its penetration especially in North India. The worship of Varaha was very popular during Gupta period. Rig Veda records that Varaha the enemy of Aryans was killed by Indra³⁸. D.A.G. Rao points out that Varaha Avatara of Vishnu consists of three forms viz. Bhuvaraha or Adhi Varaha, Yajna Varaha and Pralaya Varaha³⁹ because this type of development in Varaha Avatar needs to be investigated because the triplicity of God is closely correlated with every theological development in India during the Christ era. It is to be noted that the 'Adhi Varaha resembles God the Father, the 'Yajna Varaha resembles God the Son (Jesus) for the son of God was offered as sacrifice (yajna) and 'Pralaya Varaha resembles, God the Holy spirit according to Christianity.⁴⁰

SIX FOLD RELIGION AND TRINITY

Lord Siva is the centre of the Hindu Religion. Various Purana's narrate a chain of mythological accounts about Siva's family. The left half of the body of Siva is Sakthi, later on it was regarded as his consort Uma or Parvathi. If sakthi is regarded as a male form, it is Vishnú. Siva and Sakthi have Kumaran (Murugan) and Pillaiyar (Ganapathi) as their sons and Siva and Vishnu have Brahman and Ayyappan as their sons. These seven persons constitute the family of Lord Siva.

The four persons Kumaran, Pillaiyar, Brahman and Ayyappan, though they are the sons of God they refer to explain about certain

doctrinal aspects of Sonship. Primarily, their births are super natural, Kumaran was emerged from the eye on the forehead of Siva, Pillaiyar was moulded by Sakthi out of the dirty particles deposited on her body. Brahman was issued forth from the naval of Lord Vishnu and Ayyappan was born out of the union of Lord Siva and Lord Vishnu, having transformed into a female. These Puranic stories elicit the fundamental doctrinal aspects of the incarnation of God. Incarnation of God was a single event but it had given room for multifarious mythic accounts from where we have to arrive at a rational conclusion.

Rationale behind Puranas

The story of Lord Kumaran explains how he had conquered the evil, The story of Lord Pillaiyar depicts how he was victorious over death, The story of Brahman explains how he created the world and Lord Ayyappan explains how the Lord is the light of the world. All the four names of God are the dogmatics conferred on the Incarnate God (The son of God).

The seven names enumerated above have emerged from Lord Siva only. In other words, the other names are condensed to a single Supreme God Siva since the other 'Gods' have emanated from His body only. Hence it is monotheistic. The spirit of God is personified either as Sakthi or as Vishnu i.e., female or male forms. Hence there comes into being a dual aspect of the single God. The children of Siva and Sakthi have a different form altogether, the enfleshment or incarnated form. Hence a third state of divine nature. This is how the Triune God of Hindu Religion is interwoven which is analogous with Christian Trinity. A clear picture can be had from the following table^{40a}:

God the Father	God the Holy Spirit	God the Son
Siva	Sakthi	Kumaran (The one who had conquered the Evil)
		Pillaiyar (The one who is victorious over death)
Siva	Vishnu	Brahman (The one who creates)
		Ayyappan (The one who is as radiant as the sun)

But a popular way of presenting the trinue God of Hindu religion also is in vogue for centuries. The other name to represent the Triad of the Hindu Religion is 'Trimurti' - Brahma the creator; Vishnu the Preserver and Siva the Detroyer. It is held that Brahma is the God of Creation, Vishnu the God of preservation and Siva the God of destruction. It looks as though separate Gods are at work to perform different functions. The Indian iconography gives a suitable answer to this point. There is a statue of Siva in Elephanta caves. Though Siva has three faces it can not be construed as three different gods but he is a God of Triple nature. The body is one but the faces are three. It reflects that the same God is imbided with triple nature. The three - faced Siva in one of the five rathas (Dharmaraja ratha) at Mamallapuram also elucidates this.

THE AGAMAS AND TRINITY

The rituals, icons, construction of the temples, worship etc, are the outcome of the Agama school. The Agama school is opposed to the Vedas. P.T. Srinivasa Iyengar has pointed out,

"The Agama is technically the name of the Tantras, the books dealing with the worship of Siva, Vishnu and Sakthi and in this sense, the Agama Cult is opposed to the Vedas."⁴¹

As is pointed out that the Agama school is opposed to the Vedas and the fire rites, the Agamika school is that of the Dravidian method of worship. The Vaitika rites are fire rites and nowadays these rites only are prevalent in the Hindu temples and the ceremonies of the Hindus are also mostly based on fire worship. It goes without saying that the Dravidic worship and Dravidian religion were subjugated by the Vedic rites presided over by the Vedic prohibits who were later on known as the Vedic Brahmins.

The temple worship of the Dravidian Religion is so important that the '*sanctum sanctorum*' of the temple of Siva is adorned with Linga, and the icon of Nataraja is kept in the 'Artha Mandapam' and Ether is obviously termed as 'Para veli Ambalam' (Akasa). The Linga, Nataraja and Akasa reveal the mysterious aspects of Trinity.

Moreover the worship of the Agama school is associated with the worship of Trimurti, Siva. Vishnu and Sakthi. The coincidence of

Agama rites with theological aspects of Dravidian Religion is fundamentally a Trinitarian principle. This harmony has to be extended to the Upanishads also since Upanishadic thoughts also belong to the Agama school. Again to quote P.T. Srinivasa Iyengar,

“Agamas are primarily the scriptures of the Bhakti marga, as the Upanishads are the scriptures of Jnana Marga”.⁴²

Hence it is apparent that Vedanta and the Six-fold Religion fall in line with Agama school and the fundamental worship and theology are basically Trinitarian.

The Agamikas are built on the doctrine of the fulfilment of sacrifice. The cessation of sacrifice in the Indian religions are harmoniously recorded in the Dravidian schools of philosophy as well as in the religions. Bhagavad-Gita also is regarded as a scripture of Akamikas. P.T. Srinivasa Iyengar observes:

“The Bhagavad Gita was primarily a scripture of the subdivision of the Akamikas, called, Bhagavatas ... Bhagavad Gita retains enough of its original Akamika characteristic in that it denounces in very violent terms the Veda, i-e., the Karma Kanda”.⁴³

Bhagavad Gita's basic principle is avatar doctrine which accepts the worship of previous offering of sacrifice but denounces sacrifice in future which is similar to that of Christianity. It is because God had descended into the world as a human being, a second dimension in divinity, avatar or incarnation which was regarded as another aspect of trinity.

UPANISHADS

Upanishads are the 'secret teachings' of the Dravidian seers imparted in solitude of the forests and therefore they are also known as '**jungle texts**'. The secret teachings were imparted to the disciples in the secret sessions. It could be understood that the Upanishadic texts are in the forms of discourses of interaction between the student and the teacher. Normally no particular author is mentioned for each Upanishad. "These are 'sruti' inspired words 'heard' by the ancient seers, and distinguished from the later 'smritis', 'remembered' texts".⁴⁴

Quite contrary to the conventional idea, the Upanishads speak much of a philosophy that are not to be found in the so-called exuberant Vedas, and in fact, the Upanishads apparently oppose the Vedic worship, teachings and ideologies.

Many renowned scholars hold that the teachings of the Upanishads, Brahma Sutras and the Bhagavad Gita belong to the same school of religio-philosophic thought and hence these three are termed as 'Prathana Thraya', meaning the three basic authoritative texts.

Moreover, it is observed by great philosophers like S. Radhakrishnan that there is hardly any difference between Indian religions and Indian philosophies. Geoffery Parrinder notes,

"Indian philosophy is nearly always religious, and while it is not usually biographical it deals with problems that are fundamental to religion. It treats of 'human being, eternity and God'. The immortality of the soul which, it is said, has not been considered by the dominant Oxford schools of philosophy these thirty years, is believed in by all religions and is axiomatic to the Upanishads. Moreover, differently from much Greek and later European philosophy, Indian thought is based on experience, and this will appear in the conceptions of God and particularly in its approach to mysticism".⁴⁵

The Upanishads present varied and diversified views which are, in the strict sense, not systematic. Yet the Vedantic doctrines, in spite of their confusion, have a tendency closer towards systematisation and a harmony of ideologies could be gleaned out from Brahma Sutras and Bhagavad Gita for they elicit a bird's eye view of Dravidian philosophic conceptualisation.

Cessation of Sacrifice

The Upanishads are otherwise known as Vedanta. The term 'Vedanta' occurs in Svetasvatara Upanishad.⁴⁶ The same is also being employed by Badarayana in Brahma Sutras⁴⁷ also. The Upanishadic thoughts deviate from the age old practice of offering animal sacrifices to God. This type of worship was recorded in the Old Testament of the Bible but the New Testament enjoins a new

system of dogma which spells out the fulfilment of sacrifice. The Vedic worship was basically the offering of bloody sacrifices whereas the Vedantic system does not approve of this worship. Therefore, Vedas could be compared with the Old Testament and the Vedanta with the New Testament. Paul Deussen in his book 'The System of Vedanta', brings out this analogy in the following lines:

"For the Veda falls (as Cankara on Brih. p4ff. shows), according to the concept of Vedanta, into two parts which show a far reaching analogy with the Old and New Testaments, a Part of works (Karma Kanda), which includes the Mantras and Brahmanas in general, a part of knowledge (Jnana Kanda) which includes Upanishads and what belongs to them"⁴⁸.

The Vedic worship was sacrificial worship whereas Vedantic worship is the worship of the fulfilment of sacrifice. It is a new system which falls in line with the New Testament doctrine.

VEDANTA SUTRAS

The other name by which Brahma Sutras is known is Vedanta Sutras. Vedanta Sutras bring out the fundamentals of Christian theological aspects. Paul Deussen observes:

"The work of Badarayana stands to the Upanishads in the same relation as to the Christian Dogmatics to the New Testament, it investigates the teaching about God, the world, the soul, its conditions of wandering and deliverance, removes apparent contradictions of doctrines, binds them systematically together and is especially concerned to defend them against the attacks of opponents".⁴⁹

Among the Vedantic literature Brahma Sutras of Badarayana exceptionally deal with the theological aspects of Brahman and the qualities of Brahman which are in the nature of visionary revelation of the Triune God in a subtle and precise manner in the form of aphorism texts in classical Sanskrit.

The Bhasyakaras of Brahma Sutras have evinced keen interest in writing elaborate and in-depth commentaries for the opening 'sutra' wherein they have tried to establish that Uttara Mimasa eloquently

seem to be a far superior system of philosophy over the rest of the five. Raimundo Panikkar has indicated that the very first sutra of Brahma Sutras has introduced the Trinitarian aspect as a preliminary remark. He writes.

"This same text offers us a valuable complementary insight into a 'Western' problem namely the cosmological argument for the existence of God. Finally it will provide an introduction to one aspect of the Christian thematic of the Trinity, for this sutra and the doctrine of trinity touch a common problem about which fruitful dialogue can take place."⁵⁰

Many a scholar have indicated while commenting upon Brahma Sutras, that the aphorism texts of Badarayana are not intelligible, nor are they clear. It is true, in the sense, that these texts are very short, precise and they appear to be in the form of notes. Since the Vedanta dogmatics were imparted to the students during secret sessions, one could assume that the Brahma Sutras texts were presented in the form of short notes to those who had already attended those sessions.

The opinion of the above scholars also beg for an answer because they seem to hold that Vedantic thematics are separate from the Six - Fold Religion originated in Tamil Nadu, and Christianity which had its origin in Palestine. Many have failed to think that the above religions were evolved from the same continent, Asia and from the same race Dravidian. So, if Vedanta is systematically analysed as a comparative study along with the above religions it may not be difficult to decipher the harmony of ideologies, and they may not appear as far fetched ones. A careful analysis of Vedanta texts reveal that Brahman is a Triune God. It is further discussed in the following passages.

God of Creation

'Prasthan Thraya' texts speak vividly about the creation of the universe in a lucid form which is not contrary to the creation story depicted in the book of Genesis. God is held Supreme because He is the primary source of creation, preservation and dissolution of the universe.

Taittiriya Upanishad defines who Brahman is.

"Yatho va Imani Bhudhani Jayanthe
Yena Jaadhani Jeevanthi
Yat prayanthypisam visanthi"⁵¹

The above text is translated thus:

"That from which truly all beings are born, by which when born they live and into which they all return that seek to understand".

According to Vedanta, and, as our text tells us, Brahman is that from which the whole beings of the world proceeds.

Bhagavad-Gita holds that God is the Father of all creations.

'Pijam mam sarva Bhuthanam'⁵²

'Sarva Bhuthanam Pijam'⁵³

'Pitha hum asya Jagatho'⁵⁴

(pijam = seed; Pitha = Father)

A scholar explains why Brahman may be called as the father of the universe :

"The Relation of Isvara to Brahman is called the womb in which the Lord plants His seed, hence he becomes the father of all beings".⁵⁵

In the same way Brahma Sutras also characterizes Brahman to be the Creator.

'Janmath yasya Yatha:'⁵⁶

(From where the universe proceeds is Brahman).

The multifarious nature of Brahman is scattered throughout Brahma Sutras and one cannot fail to ascertain that they are analogous with the Triune nature of God according to Christian theology.

Brahman is called the origin - **Yoni**.⁵⁷

'He is the Creator or the source of creation' - '**Nirmadharam**'.⁵⁸

'He is self-He is without origin-**Sva**'.⁵⁹

'He is Transcendent'-**Para**.⁶⁰

'He is the Lord'-**Pathi**.⁶¹

'He is the Supreme'-**Mahat**.⁶²

'He is the material cause'-**Prakriti**.⁶³

'He is the material cause of the world because he created by undergoing modification'-**Parinamath**.⁶⁴

'He is endowed with all powers' -**Sarva Bedha**.⁶⁵

'He is formless' -**Arupi**.⁶⁶

'He is eternal'- **Sat**.⁶⁷

'He is all pervading' -**Sarvagatham**.⁶⁸

'The universe dissolves in Him'- **Aththa**.⁶⁹

Just as the 'Para' nature of God is described as Akasa (Ether) Brahma Sutras also describes Brahman as Akasa Linga.⁷⁰ The above epithets employed by Vyasa in Brahma Sutras are thus synonymous with God the Father of Christianity. God is Supreme because He is the Creator and nothing in this universe is out of His bounds and He is all - pervading and omnipotent. The sutras enumerated above have ascertained the transcendence of God the Father. Vedanta, also describes Brahman as an Avatarin, i.e., God came into this world as a human being.

The Corporeality of God

God's quality of invisibility was discussed in the previous heading. It is equally true that God is in possession of the human body. Brahma Sutras refers to this as '**Rupa Upanyasath**.'⁷¹

The Brahma Sutras of Badarayana is also named as '**Sariraka Minamsa**' since it deals with the qualities of Brahman who was born and manifested in the human form. The doctrine of Christianity is basically avatarhood or incarnation and this manifestation is interwoven around the doctrine of Son of God who was born in this world as an earthly baby and had shown the way of salvation to the human kind. The avatarhood of God is termed as '**Divyam janma**' in Vaishnavism (Gita) and virgin birth or immaculate birth in Christianity.

It has been pointed out earlier that God is '**Arupi**' according to Brahma Sutras 3.2.14 and the same text reveals the corporeality of God who possesses a body. This is similar to the theological treatment

of Saivism where 'Para' and 'Apara' are the two stages of Trinity. In the Old Testament of the Bible, God 'Yeweh' is depicted as Omnipotent, Omnipresent and Ommscient who does not possess a human body but the New Testament brings out a second dimension - the Son of God, the God incarnate. It was through Jesus, God is considered as the Father.

The Vedantins give two kinds of epithets to Brahman, Saguna Brahman and Nirguna Brahman. S. Radhakrishnan writes that

"Saguna Brahman in other words refers to God with the body (form). Both Saguna and corporeality are suitable for Brahman. Isvara or Saguna Brahman refers to the living God."⁷²

Para Brahman and Apara Brahman are also commonly referred by the Vedantins in which Apara Brahman is identical with Saguna Brahman. Saguna-Sa + Guna; one who is embodied with gunas. It is appropriate to quote Fredrick.L. Kumar in this context:

"Two Upanishads indicate two aspects of Brahman. They are Brahman with qualities and Brahman without qualities, i.e. Cosmic and acosmic views of Brahman. Badarayana who is the reputed commentator of the Upanishads, also recognizes these two aspects."⁷³

Isvara

The name Purusha of Sankhya is referred to God Incarnate in Bhagavad-Gita. Saguna Brahman also refers to Isvara of Vedanta Philosophy. Isvara is the personal aspect of Brahman. The Vedanta philosophy explicitly declares that Isvara is the cause of the Universe. 'Jagath Karana' is another name given to Isvara.⁷⁴ Moreover Isvara is said to be the beginning of the creation of the world.⁷⁵ Panikkar points out Isvara is non-Vedic.

"The term Isvara does not occur in the Rig-Veda (except for the participle 'isana; powerful, mighty')."⁷⁶

A complementing view is expressed in the ensuing lines:

"Brahman as such cannot be creator of two world again because of its absolute transcendence, Isvara, therefore, is

that 'aspect' of Brahman responsible for the creation of the world".⁷⁷

The 'aspect' of Brahman responsible for the creation of the world is identical with Jesus as depicted in the Gospels. The Gospel of John reveals this in its opening verses.

"All things were made through him, and without him nothing was made that was made".⁷⁸

The dogmatic principle of Isvara has a close similarity with Jesus who is said to be the cause of the creation of the universe. In the Epistle to Hebrews it is written,

"- in these last days spoken to us by his Son, who he has appointed heir of all these things, through whom also He made the worlds".⁷⁹

St. Paul also writes in his letter to the Colossians,

"For by him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through him and for him".⁸⁰

The above passages clearly elucidate that Jesus is the cause of creation and hence Jesus is identical with Isvara of Vedanta.

Trinity in other words is 'one in Three - Three in one'. One God is divergent in multiplicity and the multiplicity is convergent in 'Eka-deva', that is, monotheism. Raimundo Panikkar's observation is worth mentioning here:

"One of the oldest Upanishads starts with the very word 'Isa' all things whatever there is, is enveloped by the Lord'. At this stage there is no clear distinction between the cosmic and the personal aspect becomes more prominent and the Lord is called one God (Eka Deva)".⁸¹

S. Radhakrishnan also opines thus:

"When we look at the created world Brahman is viewed as Isvara. Brahman associated with the principle of maya or creative power is Isvara who is engaged in creating and maintaining the world".

Brahman is at once the material cause (Upadana - Karana) as well as the efficient cause (Nimitta - Karana) of the world, There is no difference between cause and effect. Clay is cause and jugs and jars are the effects. Those transformations are appearances of name and shape, nama-rupa."⁸²

Purusha Sukdam vividly explains how the universe was created through Purusha. Purusha is described as the sacrificial cow. Rig Veda further explains that "Purusha came into this world and offered himself as sacrifice." ⁸³

"Man is Truly the sacrifice." ⁸⁴

Purusha is referred by another name 'Prajapati' in Purusha Sukdam.

Satapata Brahmana says:

"Prajapati Yajna". ⁸⁵

The Sanskrit term Prajapati means the king. This terminology is equivalent to Messiah in Hebrew and this was translated as 'Christos' in Greek. The Greek term 'Christos' was transliterated to English as 'Christ' which means the king. The Tamil Sangam literature widely used the Tamil term 'Iraivan' for the king. But it was Thiruvalluvar, the saint poet, who was the first to employ this terminology for God in the first chapter of his work Thirukkural as an invocation to God.

"Iruiser Iruvinaiyum sera Iraivan

Porulser Pughazh purinthaar Maattu", ⁸⁶

"Piravip Perunkadal Neenthuvvar Neethaar

Iraivan Adiseraa Thaar". ⁸⁷

The connotation of this terminology 'Iraivan' for God in Tamil literature is very significant because a chain of continuity is seen in the history of Indian religion and Indian philosophy.

Purusha who is in manifestation as a human being, endowed with human body has offered Himself as sacrifice. It is pointed out,

"The act of Purusha who had offered himself as sacrifice and the creation are significantly parallel with Jesus who is said to be cause of creation and himself is the Sacrifice."⁸⁸

Purusha, Prajapati, Isvara are associated with sacrifice (yajna). Sacrifice is possible only when God is in possession of a body. Whenever the sacrifice of God is mentioned it goes without saying that God had incarnated as a human being. Sacrifice would be meaningless if God was not born as a human being.

The 'Pranava mantra' 'OM' in Indian thought implies the incarnate God. In Indian mythology, 'OM' is always conjoined with Lord, Muruga and Lord Pillaiyar (Vinayaka) that signifies the Sons of Lord Siva.

Chandogya Upanishad tells 'OM' as 'Udgita' and one has to meditate on this syllable.⁸⁹ In this connection the Bhagavad-Gita refers this mystic syllable 'OM', as *Akshara Purusha*.⁹⁰ The etymology of the word 'OM' is from the Tamil word 'Aam' the same is used in English as Amen. Jesus Christ also is called by the name Amen in the New Testament.

"These things says the Amen, The faithful and True Witness, The Beginning of the creation of God."⁹¹

"For the Son of God, Jesus Christ whom we preached among you, `Silvanus and Timothy and I, was not Yes and No, but in Him it is always yes."⁹²

Brahma Sutras also refers this Akshara as Brahman.

"The Akshara is Brahman because it supports upto Akasha".⁹³

It is evident from the above lines that "OM' or "Aam" or `Amen' symbolically represents God the incarnate. So it is not the syllable that counts but the `person with which it represents becomes the centre of meditation,

Vaishnavism makes a mention about 'Arca', the icon of God is the object of worship. This object is mentioned as Arca Avatara Swarupa. It would be meaningless to introduce icons as the object of worship or meditation unless God was born as a human being. So 'Arca' is the iconic representation of the 'doctrine of avatar'. But we vehemently discourage idolatry for it cannot be a substitute for the God incarnate.

Satya Brahman

Brahma Sutras describes Brahman as, "Chaiva hi Satyadaya."

⁹⁴ In Brhadaranyaka Upanishad we read:

"He who knows this great,
Adorable, first born (being) as the
Sathya Brahman, conquers these worlds".⁹⁵

According to this Upanishad 'that which is Satya is first born'.
Chandogya Upanishad says,

"Satyasya Satyamithi".⁹⁶

The Gospel according to John, Jesus is represented by the name
'Truth'. In this gospel Jesus says,

"I am the way, the Truth and the life".⁹⁷

Truth is very much equivalent to 'Satya' in Sanskrit. Truth is not
an ordinary term but a nomenclature given to Jesus. In another context
the words of Jesus to Pilate exemplifies the purpose of his incarnation:

"For this cause I was born, and for this cause I have come
into the world that I should bear witness to the truth.
Everyone who is of the truth hears my voice."⁹⁸

While commenting upon the above passage of Brhadaranyaka
Upanishad, Sankara brings out a deeper meaning for Satya Brahman.

"But it may be said that the result of these too meditation is
different, as is seen from the texts. In the first it is said that
such a person conquers these worlds and in the second,
that he destroys evil."⁹⁹

In spiritual warfare, it is he who meditates on Satya Brahman,
acquiring the qualities of Him alone could conquer the worldly affairs
and the evils associated with them. Satya Brahman Jesus has
declared,

"I have overcome the world."¹⁰⁰

It is because of this reason St. Paul speaks about putting on the
whole armor of God to wage a war against evil and conquer this
world.¹⁰¹

According to Sankara two secret names are given to Satya Brahman, 'Ahar' and 'Aham'.

"There fore both the names 'Ahar' and 'Aham' have to be combined with respect to Satya Brahman" ¹⁰².

"Monier Monier Williams points out that

the word 'Ahar' refers to the one associated with sacrifice, and 'Aham' refers to the one, which is above everything (according to Sankya); it is the beginning of creation.' ¹⁰³

"Therefore, it may be concluded that the names that are assigned to the incarnate Brahman by Brahma Sutras are analogous to Jesus Christ and hence it is appropriate to conclude that the Brahman endowed with the human body according to Brahma Sutras refers only to Jesus Christ". ¹⁰⁴

The Immanent God

The third dimension of God in Vedanta is the immanent form. The God of Creation, having created the universe manifested Himself as a human being and He had offered Himself as a sacrifice. But death had no power over Him and the body of the Brahman did not perish just like the other human beings. He conquered the world, evil and death. His victory over death is depicted in Rig Veda in the following line:

'That Yama had released His body'. ¹⁰⁵

The above line signifies a doctrinal aspect of overcoming death or victory over death. In Sanskrit it is often been used as '**Mrityam Jaya**'. The antonym for this is '**Amrutatvam**' (Sanskrit) which is a corrupt form of the Tamil word '**Amizhtham**' (அமிழ்தம்).

Yama in Indian thought is the god of death. This implies that although God had died as a sacrifice he rose again from the dead, it means, the resurrection of God. In history, Jesus alone is described as the God of Resurrection and His body did not perish.

God is spirit and He is present everywhere and hence the name Omnipresent. God rules the whole universe and nothing is out of His control for He is '**sarva beda**', '**sarva gatham**' etc. Further to this,

Brahman is also the Inner Ruler, the In-dwelling Spirit that rules the individual soul.

Brahma Sutras elucidates thus:

‘Antaryami yahitai vatisu’. ¹⁰⁶

‘Antara Upapathe’. ¹⁰⁷

Objection may be raised as to how the all pervading Brahman could be confined to a limited space like the heart. But the scriptures declare that His abode is the heart of the devotee.

Just like pervading Brahman is described as ‘Akasa Linga’ His abode is noted by the name ‘**Takarakasa**’. This refers to the heart which is also described as the lotus.

“In this Brahmapuram (body) there is a small place which is similar to lotus. It is the miniature form of temple. Seek the one who dwells in it”. ¹⁰⁸

The above lines of Chandogya Upanishad reflect the idea that the Brahman is desirous of living in the heart of an individual devotee and hence it is imperative to keep this dwelling place of God (heart) as very pure.

Since the heart is very small the Indwelling person also is described as atomic. The ‘sukma’ form of God is allegorically described as the one whose form is thumb size. ¹⁰⁹

In chandogya Upanishad it is said,

“the Indwelling soul in my heart is smaller than the grain of paddy, smaller than a mustard seed”. ¹¹⁰

The same ioleology is found in Bhagavat Gita also. ¹¹¹

In addition to this the Brhama Sutras assigns another name to the Brahman.

“Anandamaya Anyasat”. ¹¹²

‘The Brahman consisting of bliss’

According to Taittiriya Upanishad,

“Satyam Jnanam Anandam Brahma”. ¹¹³

It is used here to denote the abundance of bliss.

Thiruvallur in his Sacred Kural brings out the Immanent nature of God whose abode is the lotus heart of an individual.

“Malar misai Yehinaan Maanadi Sernthaar
Nilamisai Needuvaazh vaar”.¹¹⁴

The metaphorical expression ‘Malar’ (flower) refers to the heart. It is conventional for the Tamil poets to refer the heart as lotus flower.

Tirumandiram expresses,
“Ullam perumkoil”¹¹⁵
(Heart is the big temple).

Thiruvasagam express that God lives in the heart:

“Manaththidai Manniya Mannae”¹¹⁶

Thayumanavar glorifies the heart to be the temple of God.

“Nenchagamae koil”.¹¹⁴

Tamil poems are numerous which were sung in this line.

Gita employs two words, ‘**Kshetra**’ and ‘**Kshetrajna**’- the former refers to the temple and the latter to God.

“This the body, O Son of Kunti, is called Ksetra; him who knows it, they who know of them call Ksetrajna”¹¹⁸

In fact Ksetrajna is the Indwelling God and not the individual who knows God.

Christianity’s doctrine of the Holy Spirit is analogous with ‘Antaryami’ of the Vedanta. The Old Testament’s concept of temple is a structure built with mortar, brick, stone, wood, metals, etc., a place where the people shall gather together for worship. The initial state of worship in the Old Testament was a pillar worship. The place where Jacob installed the stone, anointed it with oil and wine was called Bethel which means the temple of God; whereas the concept of temple is invariably transformed into an individual’s heart. In New Testament’s doctrine, God loves to have His abode in the hearts of human beings and not in the the constructed structure. St. Paul writes:

"God, who made the world and everything in it, since He is Lord of heaven and earths, does not dwell in temples made with hands".¹¹⁹

He further writes in his epistles,

"Do you not know that you are the temple of God and the Spirit of God dwells in you".¹²⁰

"Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own" ¹²¹

"For you are the temple of the living God". ¹²²

The In-dwelling Spirit is referred to as '**Antaratma**' in the Upanishads. In Brahma Sutras and in Upanishads it is termed as '**Vaisvanara**'.

"Vaisvanara Sadharana Sabda Vishesad".¹²³

The ordinary meaning of 'Vaisvanara' is fire. Satapata Brahmana states,

"He who knows this 'Vaisvanara' abiding within man.

This Agni Vaisvanara is a person".¹²⁴

Hence 'Vaisvanara' here refers to Brahman which is all-pervading and can also be conceived as a person. The similarity that is spoken of for the Holy Spirit is note worthy in this context. The anointing of with the Holy spirit in Christianity is often termed as the anointment with 'Fire'. This Fire is the Holy Spirit. The events happened on the Pentecostal day shall reveal much light on this aspect.

"Then there appeared to them divided tongues, as of fire, and one sat upon each of them".¹²⁵

In Christian theology, The Holy Spirit is considered as a person, co-equal to God the Father and God the Son.

The theological tenets enumerated above in Vedanta can be tabulated as follows:

Trinity in Brahma Sutras ¹²⁶

Para	Apara	Parapara
Janmathi Janmatharam Pati Yoni Sat Arupi Param Akasalingam	Rupam Aparam Jyothi Isvara Om-Akshara (Word) Satya Brahman Prana	Antaryami Takarakasa Vaisvanara Ananta maya.

The adjuncts in each tabular column refer to God could be reduced to the Triune God as explained by Christian doctrine in the following manner:

God the Father	God the Son	God the Holy Spirit
Para Brahman	Apara Brahman	Takara Brahman (Antaryami)

GITA AND TRINITY

As the name indicates Bhagavad Gita is primarily the 'Song of the Lord' incarnate. Bhagavad Gita is one of the primary authentic scriptural books of Vedanta in which the concept of Avatar plays the pivotal role and the other two concepts Transcendence and Immanence are complementary concepts.

Transcendence

The Lord in Bhagavad Gita says that there is no one superior or beyond him : "Mattah parataram na nyat kimcid astic".¹²⁷

This statement is made in the context of "transcendent and non-transcendent natures" (para and apara). ¹²⁸

It is explained that,

"Transcendent is a term derived from Latin (trans + cendere = to climb or move beyond or across) indicating the aspect of superabundance, surpassingness, going-beyondness. The Latin prefix 'trans' is equivalent to the Sanskrit 'para', 'param' etc.,

*as when used in 'paratpara', 'paramatman', etc. Immanence also is derived from (in + manere = (immanere) signifying the meaning of staying within. The Latin prefix 'in' is equivalent to the Sanskrit one 'antar' as used in 'antaryamin', 'antaratma' etc."*¹²⁹

The Lord of Gita is rightly called 'parameswara' (11.3) or 'deva-devesa' (11.37). The aspect of 'Uttamapurusha' (Supreme Person) connotes that He is said to be beyond the 'ksara' and the 'aksara' and he is beyond the 'avyakta' (unmanifest). Ishanand Vempenny says;

"In a sense, the description of the Cosmic Form Kṛṣṇa in the theophany of chapter 11 is a sort of mystical, poetic and symbolic expression of the divine transcendence." The 'Paraswarupa' of Vaishnavism is one of the aspects of the theological Trinitarian doctrine.

The transcendence of the Lord is expressed in Gita as the Lord says:

"All beings in me but I do not abide in them".¹³⁰

The Lord is the upholder of all beings and yet He is not in them. The meaning of this portion, writes Ramanuja, is that 'He is the supporter of all beings and yet He derives no help for Himself whatever from them, His will alone protects, sustains and controls all beings'.

Krishna declares himself as 'bijam avyayam' (imperishable seed) of the world which means that He is the source of this universe and from Him only had emerged all living and non-living beings. In chapter 14:3 & 4 it is said that Brahman is the womb in which He deposits the seeds (garbham) and so He is called 'bijapradah pita', the seed giving father. He is the seed-giving father and the same time He is the mother (garbham) thereby transcending duality. The concept 'seed' is the material and final causes.

There are other statements also in Bhagavad Gita which elucidates God as the 'Prabhava' (origin of everything).

"Aham sarvasya prabhavo matha"¹³¹

"Pita hum asya jagato thatha pitamaha"¹³²

(I am the father, mother, creator and grand father of the universe).

The total causality is described in Gita in different places. He is

the goal (gati); the Lord (Prabhuh); the sustainer (bharta); refuge (saranam); the ground (sthanam), eternal seed (bijam avyayam) and dissolution (pralayah). All these attributive terminologies exemplify the 'Para' aspect of Trinity which is equivalent to God the Father of Christian doctrine because God is the Father of all beings in this universe and Jesus is the 'only begotten son' (John 3:16) of the Father.

Avatarhood (Incarnation)

The central aspect of Tri-une God is the avatarhood, the incarnation, literally means enfleshment. The Johanne gospel puts the incarnation of Jesus as: "the word became flesh and dwelt among us" (John 1:14).

It is a compound word consisting of the prefix 'ava' which mean down or away and the verbal root 'tr' which means to carry across, beyond or to save. Hence the term 'avatar' is the process of coming down. God incarnate is normally understood as God in human form. However, today it is widely used in a loose sense. In a secondary sense this term is used to refer to those persons in whom divinity is made manifest due to some spiritual endowments or those who were highly regarded as the heroes, kings, authors, mythical personalities etc.

In Gita Krishna declares not himself as the 'avatarin', we do not come across this word (avatar) in the Gita, yet Krishna is regarded as God-incarnate. There is hardly any record to show that Krishna was a historical person. But profound mythological stories have been interwoven, especially in the North and thus he was deified and Krishna-worship had penetrated into every part of India and he is considered as the avatar of Lord Vishnu. In the words of Krishna the concept of 'avatar', is expressed through the terms 'sambhavami' (4:68) and 'srujamyaham' (4:7). Avatar is always explained with a dual phenomenon of divinity and humanity. Arabindo says:

"The Avatar therefore is a direct manifestation in humanity by Krishna". ¹³³

Immanence

It is the New Testament which gives a new dimension of God as the One who lives in the hearts of the human beings. He lives in the hearts as an 'Indwelling Spirit' and thus the very heart is the real abode of God and He longs to dwell there rather than in the temple which is built by the human hands. St. Paul writes:

"God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands".¹³⁴

Rather God longs to live in the hearts according to 1Corinthians 3:16, and 2Corinthians 6:16.

The same doctrine is expressed in the Gita

"Jnanam jneyam jnangamyam hrđi sarvasya vistitam".¹³⁵

("He is seated in the hearts of all").

The Supreme Person who transcends the 'ksara' and 'aksara', He is ruling the three worlds from within (Gita 15:17).

The Vedanta texts call this indwelling spirit as 'Vaisvanara':

"Aham Vaisvanara".¹³⁶

As has been pointed out earlier it refers not to the 'digestive fire' or the element fire in the ordinary sense but figuratively it refers to the Indwelling Spirit, the Holy Spirit.

"Sarvasya jaham hrđi"¹³⁷

The idea of the indwellingness of God is a new concept which was contributed by the New Testament.

The doctrinal aspects of Brahma Sutras go in line with Christianity. The scholars have pointed out that Trinitarian Theology was the outcome of Christian doctrine. An eminent scholar points out,

"The outstanding contribution of Christianity to this world is the doctrine of Triune God. The Invisible God in the 'Arupa' state was born in this world as a man with five sensory organs and showed the path of righteousness to the human

beings. It was due to the Spirit of God, who is the embodiment of grace, God came into this world as an earthly babe and it was due to this Spirit the humanity could be united with God who came into this world as Guru".¹³⁸

The unity in the trinitarian tenets of Indian thought down the ages is very prominent and it is not in variance with Christianity. It is yet another proof to show that these religions have originated from the same root.

CONCLUSION

As a matter of fact the origin and development of the dogmatics of Trinity in the Indian Thought are traceable not in the Vedas but only in the Dravidian Religion and Dravidian Philosophy. Indian Thought in the pre-Christ period was devoid of a Triune God. The Vedic as well as the early Dravidic worships were dominated by the sacrificial offerings. Therefore, shedding of animal blood was mandatory. Buddhism and Jainism were atheistic and the question of sacrifice didn't arise at all in these religions.

It is clearly earmarked in the Indian religio-philosophic history that the Triune God and the Trinitarian dogmatics were evolved and developed only in the post-Christ era.

Manikkavasagar in his *Tiruvacagam* hails Siva as:
"Eahan Aneahan".¹³⁹

That is, He is one yet He is many; likewise, in Sankrit, it is often told:
"Eham Sat Vipra Bhahutata Vatanti".

It means, 'God is one but the wise call him as many'. The significance of the above sayings have in-depth meaning when we analyse the Dravidian scriptures and philosophy.

A bird's eye view of the Indian iconography throws much light on the development of Trimurti concept. Kailasanathar Temple at Kancheepuram is famous for the 'Somaskanta Murti' - Sa + Uma + Skanta. The Trimurti Mandapam at Mamallapuram, three - faced God in Dharmaraja Ratham (Mamallapuram) and Ellora caves are a few early places that depict the Trinitarian development in Indian sculptures.

The shore-temple at Mamallapuram is a typical monument for the development of Trinity. The eastern portion is adorned with the Siva Linga, the middle one has the reclined form of Vishnu and the Western portion has the Somaskanta Murti.

The Triple Nature of one God (Which is the basic theology of Christianity) has paved the way for the different denominations in Hindu Religion (not Hinduism). The Siva family is the pivot around which they revolve. The Six - fold Religion is the outcome of one God, Siva which in turn has given birth to six religions; it doesn't mean six different gods. The multiple natures were imbedded in one God. For example, the name **Sachidananda**, a religious terminology reveals the Trinity-Sat, Chit and Ananda.

The Upanishads are the sources of Dravidian (Indian) Philosophy. We witness the growth of religion and philosophy in Indian history side-by-side. To be precise, one is complementing the other. The Upanishads are the early writings of the Dravidian seers and mendicants, which have their elaborations in Saiva Siddhanta and Vaishnava scriptures and the Bible. Spiritualism breaks all barriers, it surpasses all religious barricades, and that One God is the God of every one, whom we cannot confine into water-tight compartments. The harmony of Trinitarian dogma in Indian thought is something unique and the Dravidian scriptures, literature, philosophy, religion etc. speak volumes about it which is universal in nature whether Hindu Religion or Christianity.

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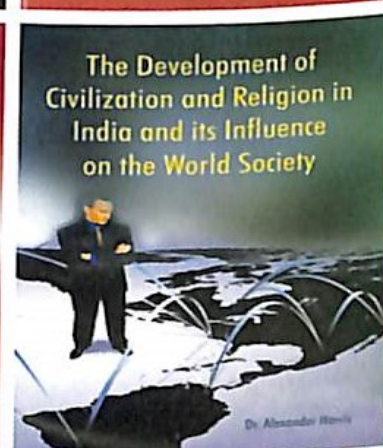
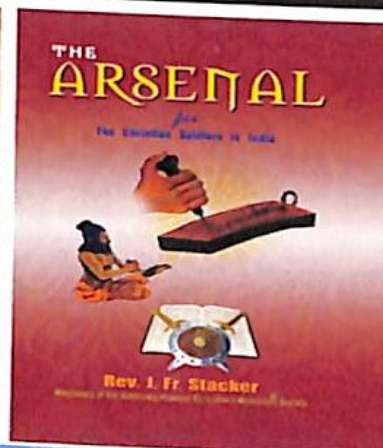
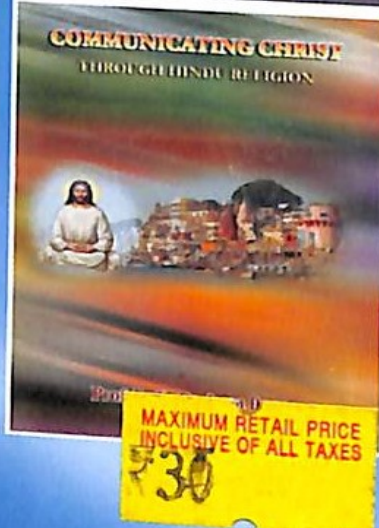
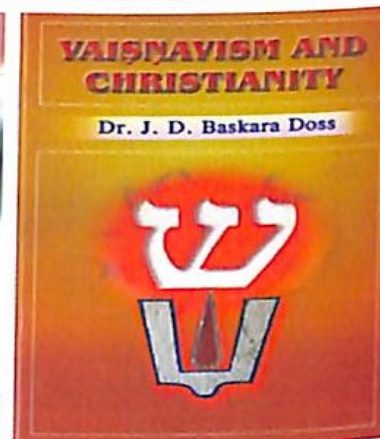
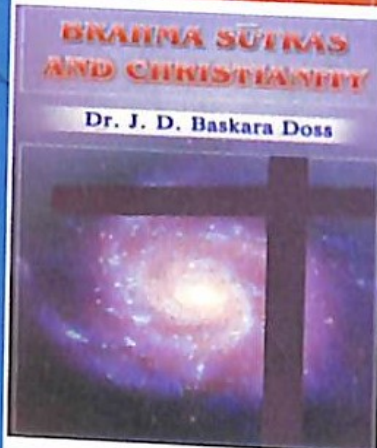
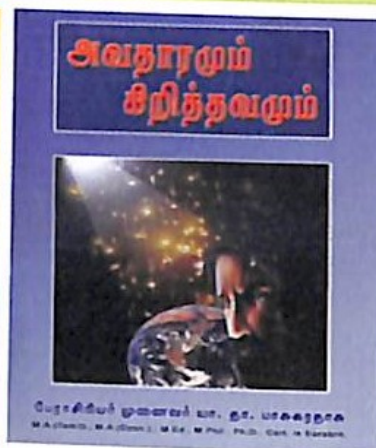
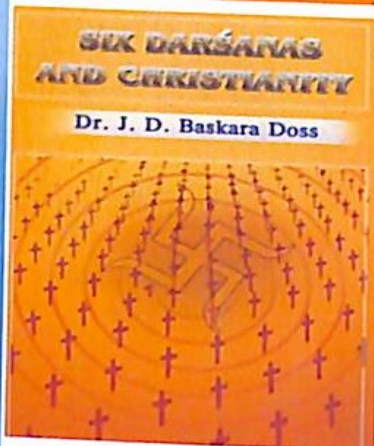
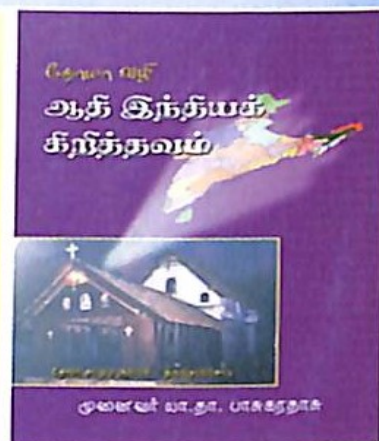
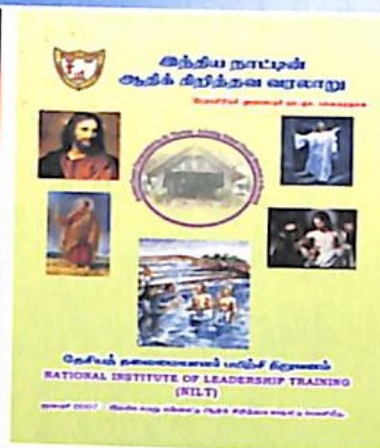
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