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SHAKTIVISHISHTAADVAITA : A PATH WAY TO RATIONAL AND SPIRITUAL EDUCATION.

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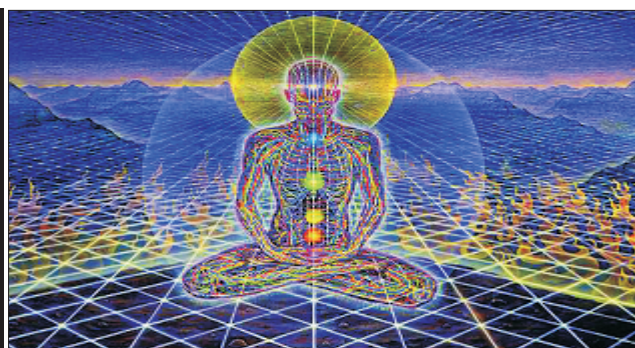
ABSTRACT

Shaktivishishtadvaita darsana has been imbibing the core good elements of Rationality from heterodox systems and Bhakti from the orthodox systems. And it is emerged as both Scientific as well as Spiritual darsana. These features are amalgamated and achieved at a time and in one stroke. Hence present education system has much relevance in this perspective of developing Curriculum, Aims, methods of teaching, learning and evaluation system. This leads to path way to Rational and Spiritual Education of Human being and Divine being.

KEYWORDS: Rational-Scientific, Arevu-Consciousness, Sharanas- Mystics saints

INTRODUCTION –

The discussions of direct and indirect experience



of this world by a human being constitute the Indian Darsanas. Though Darsanas are differentiate with the Western concept of Philosophy as intellectual pursuit much stressed on liberation from limitations of human being. But address the all human aspects of experience directly into two divisions as outward experience which leads Worldly knowledge and inner experience which leads Spiritual knowledge. Both should follow the Purushatras of Dharma, Artha, Kama and Moksha. Dharma is the righteous plane from which all others should gets activated, without this ground whatever achievement in this

Universe is just futile only.

In Indian tradition there are mainly two traditions of Darsanas. One is Heterodox and another is Orthodox. As one concept of differentiating this division allows by accepting Vedic authority as orthodox and rejects as heterodox. Heterodox systems are Lokayata, Bhwodda and Jaina and Orthodox systems there are Six darsanas are Sankya and Yoga, Naya and Vishe shika, Purva mimamsa and Uttara mimamsa. Based on Uttaramimamsa i.e. Vedanta, based on this the different schools of thoughts (also called darsanas) are emerged. These are Shaktivishi

shtaavita, Vishishhtaavita, Advita, Dwita.

SHAKTIVISHISHTAADVAITA CONCEPT:

The Shaktivishishtadvaita darsana also referred as Veseshadvita, Visishtadvita, Shivadvita, Dwitadvita, Bhedhabhed, Shivayoga, and Shats-tala etc. By etymological definition in Sanskrit is defined as “Shaktishca Shaktiee , tabhyam vishistaa jeeveshao tayoradvayam”. Here one Shaktishca refers to Shiva, another one to Jeeva, empowered by energies of unlimited and limited respectively. Shiva is expressed by enormous energy but Jeeva is compressed by this same energy. Hence Jeeva can gain the unlimited energy through Shasttala. It is possible in this present world, and transform into unlimited energy as Shiva is called Shivadvita. This union of no difference is called Shaktivishishtadvaita. It is also called

Siddanta means established truth. Hence this darsana is not just Vedanta; it is also Agamanta—a practical Science i.e. Tantra. Veda and Agamas are inhale and exhalation of Shiva himself as Veda is theoretical and Agama is practical in nature. Also the aim of Vachanas in medieval period connote to attain this highest possible through Shatstala. Hence this darsana is Vedanta, Agamanta and Vachananta also. As religion it is called Veerasaiva or Lingayata.

SHAKTIVISHISHTAADVAITA EDUCATIONAL PROCESS AND DEVELOPMENT:

This darsana considers this world as true one. And this world is leela (Sport) of the highest consciousness i.e. Mahalinga. The whole Universe is transformation of the Mahalinga due to energy of inseparable in nature. Sharans of medieval period rightly said that void i.e. formless is taken form due to energy of downwards, the same energy upwards force as Bhakti leads formless. This bhakti and Shakti constitute the Stala which is Consciousness also. Hence this world is not for rejection but accepted as plane for consciousness development of Jeeva in which the Shiva's energy is compressed. As human being can attain highest possible by changing drusti about strusti through developing arevu (Consciousness) by Shiva yoga, i.e. achieve Shatstala Stages as Bhakta, Mahesha, Prasadi, Pranalingi, Sharana and Ikya. This process is supported by Astavarna (Eight protective equipments) and Panchachara (Five code of Conducts).

Hence developing animal and human consciousness of human being into divine consciousness by proper harmonious development of drusti (Vision) about strusti (Nature) without rejecting the world. And also converting inner aspects into outer things and outer things into inner things and combine both into one (Kumaraswamy, 1960) establishes **Shaktivishistaadvita educational process and development**.

In this process of development of becoming highest consciousness of human being even though expedited through Shatstala, one can impede to Bhakta Stala and serve the fellow beings in order help to gain the highest consciousness. Hence human being who attained Shatstala is not just for himself but for his fellow beings. Hence this darsana advocates developing the highest consciousness to all human beings irrespective of caste, color, gender, age, under the process of Shatstala initiation. This is achieved and practiced since from time immemorial period, especially in the medieval period of Karnataka history by Sharanas, and even till now.

These consciousnesses (AREVU) lead by rationality, Dayavee Dharma as compassion and pure love as Bhakti are the unifying forces of both outward and inward of this Universal human being and create heaven in this world. This addresses all round development of the individual as well as society in harmony with Universe. This is attested by Sharans through Kayaka and Dasoha, in harmonious combination of reality of the present world of Lokayata and nirguna bramha of Vedanta's (Basavaraju, 1988) called a unique Darsana, it is not required even Moksha also.

So this darsana has been imbibing the core good elements of rationality from heterodox systems and Bhakti from the Orthodox systems and emerged as both Scientific as well as Spiritual aspects are achieved at a time and in one stroke. Hence present education system has much relevance in this perspective of developing Curriculum, Aims, methods of teaching, learning and evaluation systems. This leads to path way to Rational and Spiritual Education of Human being and Divine being.

CONCLUSIONS:

Hence Shaktivishistaadvita darsana defines education as developing the consciousness by accomplishes the inward and outward into one and able to transform the human being into superhuman being i.e. highest consciousness. The present World experiences as Loka bhava transformed into Shiva Bhaava i.e. Anubhaava as Sharanas experienced should gets importance in education.

The some aspects of educational relevance also listed as follows.

- It reveals that, Shaktivishistadvita Darsana advocates development of human being through consciousness development.
- It is analyzed that Shaktivishistadvita Darsana is a lifelong process of education in spiritual way.
- Since human being is Shaktivishista can transform up to higher consciousness through Body, Prana and Bhaava.
- This darsana accepts 36 principles as realities which are evolution and involution of this universe constitutes

the Metaphysical aspects, and accepts all subjects as matter of study.

- The Epistemology of this darsana is direct experience through senses and sublimate them through yoga i.e. Shiva Yoga (Shatstala Yoga).
- This consciousness called Arevu, this wisdom can transformation of Loka Bhaava into Shiva Bhaava i.e. Anubhaava.
- Values are realized as one can progresses in the process attaining the higher consciousness. There are natural characteristics of each stages of Shatstala. All human values are the practical aspects of this darsana/dharma. As human being develops the higher consciousness automatically the values are emerged out as natural phenomenon.

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