

Outlines

OF

Indian Philosophy.

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Schools is their intimate association with abnormal manifestations of the sexual instinct. The emotional nature of man is the common root of devotion to a superhuman being as well as to human beings and the habit of self-abandonment to a divine being which grows with devotion easily degenerates into self-abandonment of different kinds. Hence there exists in India to-day debased forms of Śakti-worship, Śiva-worship, and Viṣṇu-worship much too revolting to be described.

This devotional movement has, as in another countries, given a great stimulus to Art; Temple architecture, especially in Southern India, and Lyric (devotional) Poetry, especially Sanskrit, Tamil and Hindī have reached a high order of perfection; only for want of cultivation of the powers of observation, this poetry is not noted for any wealth of poetic images, but is oppressed, as other departments of life in India are, by a load of soul-suffocating convention. Music, Dancing (Nāṭya) and gesticulation (abhinaya) have also been evolved under the influence of religious devotion; but the last art has degenerated into gross sensuality as its modern expounders are the women euphemistically called 'slaves of the Gods (devadāsīs) attached to the Southern Temples.

The following notes regarding the early references to Śiva and Viṣṇu temples in inscriptions so far discovered and deciphered have been drawn up by my friend, Mr. T. A.

Gopinatha Row, of Srirangam and are extremely useful.

References to Vishṇu-cult.

1. Udayagiri cave inscription of.....ḍhala, son of Vishṇudāsa, grandson of Chhagala and vassal of the Gupta King, Chandra Gupta II, dated the Gupta era 82(401-2 A. D.) Sanskrit dedication of a rock-cut shrine to Vishṇu.

2. Bhitari stone pillar inscription of Skandagupta, undated, recording the intallation of the image of the God Śārṅgi and the allotment of a village to it.

3. Junāgaḍh inscription of Skandagupta, dated G. E. 138 (457-8 A. D.) Repairs to the lake Sudarṣana by the governor Parṇadatta's agent, Chakrapālita. Chakrapālita caused to be built a temple to Charabhrīta.

4. Gangdhār inscription of Viṣvakarmā. dated 423-4 A. D. The inscription belongs partly to the Vaishṇava and partly to the Śākta (?) form of religion. It records that a person built a temple for Vishṇu, the Sapta Māt-ṛikas and a well of drinking water.

5. Êraq stone pillar inscription of Budhagupta, G. E. 165(484-5 A. D.) Erection of a dhvajastambha to Janārdhana by a Mahārājā Matrīvishṇu and his younger brother Dhanyavishṇu.

6. Khôh copper plates of Mahārājā Samkshobha. G. E. 209(528-9 A. D. [begins with the famous "twelve-lettered mantra" (Om namobhagavate Vāsudevāya), of the Bhāgavatas].

7. Khôh copper plate of Mahārājā Jaganātha G. E.

177 (496-7 A. D.) Grant of the village of Dhavashāṇḍika to a number of Brāhmanas for the purpose of a temple of Bhagavān.

8. Khôh copperplates of Mahārājā Śarvanātha G. E. 192 (512-3 A. D.)

9. Gaḍhwa stone inscription of G. E. 148 (467-8) found in the Daśavatāra temple.

References to Siva-cult.

1. Udayagiri cave inscription of Chandragupta II. undated. Records the excavation of a shrine of Śambhu.

2. Bilsaḍ stone inscription of Kumāragupta of G. E. 96 (415-6 A. D.) Records the building of a number of minor buildings in the temple of Swāmi Mahāsena.

3. Bihâr pillar of Skandagupta.

4. Mandasôr pillar of Yaşôdharma.

5. Kôsam (Kauşāmbi) inscription on the stone image. of the time of Bhīmavarma G. E. 139 (458-9 A. D.)

These facts show how much these two cults were advanced in the Fifth century A. D. and that they must have had behind them many centuries of development.

We shall now discuss the fundamental tenets of the Ā g a m a schools.

i. The Ś ā k t a or D e v ī Ā g a m a

(The 77 Ā gamas of this School are subdivided into three, (1) 5 Ś u b h ā g a m a s, also called S a m a y a, which teach practices leading to knowledge and liberation (2) 64 K a u l ā-