

IMPACT OF TRINITY IN HINDU RELIGION

INTRODUCTION

This modern computerized world with dynamic advancement in so many fields have also got involvement in staunch religious faith too. People have indulged in many types of worships, conduct different ceremonial Poojas and rites to many god, named as they wish.

The major religion of the world have originated only in Asia. They are of two classifications. One is religion outside India (Israelites, Hinduism, Christianity Islam) the other is religion in Indian(Jainism, Buddhism, Six fold religions and Sikkism)

India is a peninsular of orthodox spirituality in nature with deep belief in god with a respectable and lovable faith with full of rites and worships.

In ancient days the multifarious people who scattered throughout the country worship the five benevolent forces of the nature (பஞ்ச பூதங்கள் - நிலம், நீர் , வான், காற்று) land, sky, water, fire, and wind with fear only.

After the development of civilization among the people, they began to worship the unknown power and named them differently, as they please. Likewise many new minor gods came into existence apart from the major gods.

Especially in India, which is a land of spirituality, has carved at a niche by her outstanding contribution of the major religion.

Time Cycle in civilization

The faith among all the people irrespective of the country they belongs is that each and every creation is in the hands of God.

The creation, the protection and the destruction is in His hands. In one way it can be explained that all times and seasons are in His hands. Then who is that particular word, "He" known as? is the question?

The origin, the race, the language, the colour of that word "He" is a questionable one. If the word 'He' stands for a man then also all the above doubts will come and beyond that another question may arise, from which religion he is related?

The answer by the researcher is that the word "He" stands for an unknown power and not a man. Hence such power is God, the Almighty.

In archeological findings before the period of sangam, the civilization of Indus area was in existence during 3250 BC and 2750 BC. The evidence in Purananuru (புறநானூறு) and pathitru pathu (பதிற்று பத்து) and also stone inscriptions proved the development of a society, government and method of worship.

The inscriptions written on the walls of the temples explained a detailed form of a kingdom, its boundaries, government, society, religions rites and formalities and in total the reflection of the civilization.

The time cycle and its changes showed the growth in civilization stage by stage, which is explained in following stages.

1. Archaean era (ie) 1500 million years before. The sample stones of that time taken from Orissa, Mysore and Tamilnadu proved its period of time.
2. Ordovician era (ie) many land sides were swallowed by the sea and new lands risen.
3. Cambrian era – 700 millions years before. Evidences for such period were seen from Aravalli, Kadappa and karnool areas.
4. Ganduvana Era is in between 350-380 million year earlier. It proved that South Africa, South America, Malaysia and Australia were in one land mass.
5. Cretaceous era during this period the major part of Ganduvana was drowned. South – India and Africa were in one land mass during that period.

After 70 million years, the Ganduvana region were splitted into various parts due to Earth Quakes and Volcanie eruptions. A sea called Terthys has disappeared from the North side of India and the North part of India and Mount Himalayas were appeared afresh.

Like this so many Geographical changes were happened both in the land side as well as in the sea side too during all the time cycle.

The north side of India was only a recent development when compared to South India which was much older. Researcher found that there was a vast area of land beyond Tamilnadu called Kumari Kandam or Lemoria Continent. People said that there were 2 big rivers named Pugnuli and Kumari at that time. Apart from this a big mountain guard viz kumari kodu was said to be in existence, The author Elangovadigal in his book Sillappathikaram, mentioned that

“ப.ருளியாற்றுடன் பன்மலை அடுக்கத்துக்
குமரிக் கோடும் கொடுங்கடல் கொள்ள ”

Kumari Kandam or Lemoria consists of 49 nations as revealed in ancient sangam literature. People lived in this region were called Thenpulathar (தென்புலத்தார்). They were the pinoneers of the Tamils.

New stone Age (Time B.C. 10,000 – 5000)

Dr. Kanagasabai Pillai in his book states that mangolian merchants who migrated from the Bengal area were the pioneers of Tamils. In the new stone age the people lived in South India were only Tamils.

Kalidass Nag in his book writes that the Tamilian belongs to Lemoria region only but deccan was their native land.

During 3000 BC the civilization at Mohanjodaro was at the highly developed stage. It belongs to Tamils only, this is what India and Pacific world (Page 279) has explained.

P.T. Sreenivasa Iyyanger in his book states that south India belongs only to Tamilians.

Prof. Konod Haebler's article in Harms Worth's History of the world (P-5675) stated that the people lived in America and South America some 7000 year before were only the people migrated from Tamilnadu.

People lived in "Kumari continent were migrated and reached the north Inida area through land and sea ways and settled at Indus area.

Changes in the history and geography showed that the people lived in India were only Tamilians who were named as Dravidians as shown in the Sanskrit dictionary.

Moreover the Holy Bible states that Abraham stood as the Bridge for three types of civilization (viz) Egyptian civilization, Sumarian civilization and Indus civilization. Scholars have proved that Sumarian civilization was one and the same when compared with Indus valley civilizations. So the basements for Sumarian civilization was Indus valley civilization.

So the Dravidian people said to be settled in Indus valley were only Tamils and their civilization was the oldest among all other civilization.

During such period Dravidians were the Kings, Dravidians were Ministers, Dravidians were Merchants, Dravidians were soldiers, Dravidians were priest and totally Dravidians were all.

Different form of worship

The Race of the Dravidians was 7000 BC older says the archeological researcher Iravatham Mahadevan and the Dravidians civilization were the evidences for the Indus civilization with an Historical evidence. It was found that the people lived in the old Continents Ganduvana and Lemoria were only Tamils and that was ture.

Moreover the word Dravidians is a mutilated form of Tamil.

Tamizhan – Tramilan – Dramidan
Dravidan – Draavidan.

The word Tamil does not occur in the Sanskrit dictionary where, the word Dravidian has secured a in place in it. That means, the

Sanskrit dictionary has the record of only the mutilated form of Tamizh.

Next is to look into the Dravidian way of worship and the method followed by them and the rites for worship people under gone.

These people who worshipped the nature first were started worshipping the memorial stone and this kind of worship might be the bridge for all other religions in the world. Apart from this, they worshipped god in feminine form and masculine form and immixed form and evidences were found.

At that time evidence shows that the custom of sacrifice to God was there. The system of memorial stone worship was also in vogue in Buddhism and Jainism but the origin of this worship came into existence only from the Jacob's memorial stone from the Bible. In Jainism the memorial stone was named as 'stupa' (Ref Jothiprasad Jain – Religion and culture of the Jain P-14)

God as a common good cause and man who sacrificed for god cause were remembered and memorial stone were installed and worshipped.

Following were the different names in which the worship of memorial stone were held.

In Jainism and Buddhism	-	Stupa
Hero Stones	-	Nadukal
Stone for god	-	Kanndu
Vedic worship	-	Pillar
Bible	-	Stone of Pillar

These were established to worships God in the form of formless. Samples were found in the area of Thirunelveli, Kanniya Kumari and Athichanallur.

People worshipped God in the form of stone felt that God's dwelling place was mountain hence they clean those mountain to worship God.

For example Kailayam was the dwelling place for Lord Siva, small hills were the dwelling places for Lord Muruga and Mountain of Carnel and Mountain of Dhabore were holy places for Lord the almighty as the Bible revealed.

Next stage of worship was God in Feminine form. Samples found in the Indus Valley showed that people worshipped God in female form. In his book mother Goddesses, of P.K. Agarwal in ancient India', it was explained.

Such Goddesses were worshipped as mother of the world and mother of earth by giving human sacrifice during this period. In the same manner Asherah a mother Goddess was worshipped by cananites the Bible states. Example Deut 20:16-21. Judges 6:25 I King 16:3 II king 13:6 of the old Testament. The same images were seen in the worship of Indus valley and Isrealite.

In 5th century BC in the place of Elebanitin in Egypt 'yave' was worshipped as minor Goddess. Apart from this minor Goddesses Isham Bethel', Anath Bethel' and Anath yave were also seen. Asherah Goddess was worshipped as wife of Baal. Animal Sacrifices were held and it was worshipped as creation.

(Ref. Rev. Gnana Robinson P.76-77)

In Indus Valley in continuation with this worship of Goddess they worship another Goddess of desert called "Korravai".

Korram means victory. This Goddess was worshipped as 'Amman' who give victory. In Silappathikaram this same Goddess was worshipped in different names viz. Kavari, Samari, Sooli and Neeli. This kind of Korravai worship became worship of 'Sakthi' in later

period. (Ref M.Rajamanickanar Saiva Samaya Valarchi and Silambu, Kathai 11 and 12) மு. ப. டிசம்பர் 1958 பக்கம் 19(Dec 1958 Page 19)

In Buddhism virtue and Education were worshiped as Goddess of wisdom named as Manjusri and Saraswathi known for education. Goddess Pranjaparamitha took known as saraswathi and became popular famous. (Ref R.S. Gupta - Iconography of the Hindu Buddhists and Jainus – D.B. Taraporevala sons and Co. Pvt Ltd. Bombay I F P Page 118)

In the same manner wealth was worshipped as Goddess of fertile named as 'Lakshmi' The image of 'Lakkumi' was seen only in Buddhism with foreign dress which showed the impact of foreign country style. Dr. Varadharajan Iyyer stated that the temple of Tara Devi, wife of Pothisathuvar was later developed as the temple of Drowpathi (திரௌபதி). There Goddesses Saraswathi and Lakkumi were incorporated with Saivam and Vainavam later on and worshipped.

In Jainism the Goddess Gajalakshmi with two elephants on both sides with foreign dress was appeared and hence the image of these Goddesses were common for both Jainism and Buddhism which represents wealth. Saraswathi with a book on her left hand showed the importance that Jains gave for education in 2nd century.

There was another goddess, Ambika equalant to Goddess Korravai. During the time A.D.300-600 (A.Ghosh op- cit- Volume I Plate 6 & B)

Researchers found that during A.D 60-1000 a Goddess called Chakreswari and during 1000-1300 a Goddess called Vac Devi and in 9th century a image with 5 snake heads with 4 hands below with a name Manasa exist. During 9th and 10th century a Goddess with lion's head, like Durgai sat on a white lion with a name Manjusri was seen.

One more Goddess named Marichi of 3 heads, one face like Pig, in center human face and then the face of Amithapa Buddha was seen.

Such Goddesses during the period of Indus civilization and in the period of Jainism, Buddhism, Saivism and Vaishnavism were later on formed as "Sakthi" and worshipped.

A new school of thought is of the view that this Sakthi is the power of Holy Spirit. The power of the Holy Spirit that come into a man made him a new born with enormous power and with a new brightness.

In all religions from the beginning and up to this time, the Tree worship of the Dravidans was an important factor to be noted. In old literature (Sangam Period) the Tree Worship was very famous.

A tree named 'Kadambu' was very popular during the period beginning from Sangam age. In the same manner flower were also given importance and respected.

Few Trees were worshipped as God's Tree and were given due respects and prayers were offered in front of it. Trees were respected and worshipped in Jainism as well as in Buddhism.

Tamilan in ancient period had the customs of worshipped God in masculine nature.

As per the Tolkappiam's the male Gods were worshipped in different name according to the five types of lands detailed below.

மாயோன் மேய காடுறை உலகமும்
சேயாள் மேய மைவனா உலகமும்
வேந்தன் மேய தீம்புனல் உலகமும்
வருணன் மேய பெருமணல் உலகமும்
முல்லை, குறிஞ்சி, மருதம் நெய்தலென
சொல்லிய முறையால் செய்யவும் படுமே

Male Gods were also found prominence in the worship of the Israelite people. 'Yale', Jehovah, Baal, Ammon, Horus, Desoph and so

on. Horns, animals and snake were also been worshipped both Dravidans and Israelite in an ancient worship.

Indian Religions and Vedas

The outstanding Contributions of the major religions in India were Buddhism, Jainism, Six-fold religion and Sikkism. The philosophical school Viz. Samkhya, Yoga Vaisesika, Nyaya and Uttara Mimamsa had also played different important role in the contribution of religio philosophic tenets to the world society.

Though Indian Religion is popularly known as 'Hinduism' strictly speaking, Hinduism has been based on the foundation of 'Chatur Varna and 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.

Presently the Hindu Religion is known as 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.

Saivism	-	Saktham
		Gaumaram
		Ganapathyam
Vaishnavism	-	Sauram

The above denominations are the conglomeration of the members of Siva family. Siva is the pivot around whom the other

names of God revolve and project as though every name of God varies in characters 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.

After the dawn of Christ era, Buddhism and Jainism had undergone radical changes and modification in their philosophical perspectives even though they have been widely known as atheistic religions. Buddhism was split into Hinayana and Mahayana in the post Christ era., where in the doctrinal aspects of Mahayana underwent a radical change leads to a great tilt towards Vaishnavism and had adopted so many factors pertaining to the salvation of humanity similar to Christianity. Hence it would be an appropriate factor that Mahayana Buddhist doctrinal aspects had to be taken impel structure for a comparative analysis of Trinitarian doctrine.

Certain Scholars and Historian haphazardly make a reference that Vedism was supposed to be the source of all Indian religions (ie) 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.”

A detailed and careful investigation would shed more light to elicit the fact that Vedas are a collection of hymns and songs sung

during the social gathering 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. Wherever the popular Hindu Religion is founded on the basic doctrines of monotheism, avathar hood 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.

A very important fact that everybody knew that a Dravidians Sage Vyasa was the one who compiled the Vedas yet it had often been mentioned that the occurrence of the names of God, Prajapati, Hiranyagarbha, and Visvakarma in the oldest veda would suffice to establish that the Triune God of Hindu Religions had their origination not to be found in the Vedas. There are sufficient historical records to show that the Vedas were originally collected and compiled by the Dravidians. Moreover the above names are vedantic and not vedic.

Scholars also have pointed out that there were some Dravidians who had authored certain portions of the Vedas. The Dravidians Sage Vyasa has compiled the hymn/songs of the Aryans and had assigned the nomenclature Vedas and hence the name veda vyasa.

Ancient Vedas viz Rig, Yajur, Sama and Atharvanam compiled by veda vyasa were taken by Aryans as their own and made the Dravidians as their slaves by introducing a formula called 'Varunasirama Dharma'. They also formed some awkward and false stories against God that revealed in vedas and destroy the solidarity of the Dravidian race.

Trinity in Sangam Literature

Prof. L.P.K. Ramanathan Chettiar in his book of Tholkappia Selvam states that historical evidences showed that during 6 century B C Buddha himself had stated sangams. He had started sangams to spread the religion. The sangams were formed in different areas. Hence the formalities of sangams were to spread their religion only.

Jains were also followed sangam formalities. Vachiranandhi a Jain, had formed a sangam called 'Thigambaga Jain' sangam during 470 A.D in Madurai. This was called a 'Dravida Sangam'.

The Pandia Kings started sangam in Madurai to name a Tamil Peravai following the method of Buddha and Jains sangam were formed in their places in India to spread and develop religion. But in Madurai sangam was started to develop literature alone.

The word sangam was introduced first in Tamil books named 'Manimegalai"

During 8th century A.D Thirumangai Alwar and Kothai sung "sangamuga Tamil and Sanga thamil respectively.

The cult of worship of secured objects has been a common human trait from very remote times. A fairly vivid picture of life and organized worship in the ancient Tamil country can be gleaned from the sangam literature, which mention the erection and ritualistic worship of 'nadukal' (or stone cenotaphs raised in human of the dead) with an offering of toddy, large quantities of boiled rice to the accompaniment of animal sacrifice and lighted lamps.

The sangam literature also provides a glimpse of the animistic or totemic worships of spirits dwelling in trees, rivers and hills and of the guardian deities of villages and cross roads. They also worship

'kandu' (a stump) installed on a platform. Among the trees, the al (Banyan) the arasu (patal) and the kadambu were worshipped.

The sangam literature also speaks, about kandudaippodiyil or a podiyil (the common hall) containing a kandu.

The sangam and post sangams works mention about temples variously designated as nagar, kottam, kovil and palli, during the period of pallava kings Narasimma Varman I and Mahendra Varman II.

Sangam literature period was a very wider one. Irayanar Kalaviyal revealed that there were three sangam period viz., Muthal sangam at south Madurai, Idai Sangam at Kabadapuram which made research on so many factors related to Tamil language. Last sangam period as per the scholar's statement was in between I and II century A.D.

Thiru M.Sreenivasa Iyyengar, Kanagasabai Pillai. P.T.Srinivasa Iyengar have written the history of Tamilnadu on this basis alone with regard to Gods they worshipped during those period as per sangam literature were Sivan, Thirumal, Murugan, Indiran, Varunan and Durgai. They were the Gods of the soil concerned. Reachers revealed that in Sangam Literature Period how this God Murugan's nomenclature was changed to Chevvel Subramanian and Karthikeyan in Northern side and Thiru. V.K.N. Book Murugan or Azhagu had explained about it.

The same book also explained how God 'Thirumal' was changed as Vishnu and incorporated in the book 'Paripadal'. In the same manner it reveals the formation of God 'Varuna' in modern language from the king of Marudam to the formation of Indran and with the changes of Durgai's appear ness in due course of time. But during all these periods the name of 'Lord Siva' had no change at all.

When Buddhism and Jainism had some difference of opinions in their growth the oldest that stood as saivism and vaishnavism and vaithega samayam were not sleeping, is the truth. Ref Tamil History by A.M. Paramasivanandam P.185/151

On the whole as a summary of Trinity in the period of Sangam Literature, people worshipped Siva, Thirumal and Indiran, Durgai and few more duties as they introduced and invented. These names were found in the Sangam Literary works only after the period of Christ. To be precise, the words 'Sivan' or 'Vishnu' are not be found in the Sangam poetry. 'Paripadal' and 'kalitogai' are considered by the scholars as the latest works in which more mythological stories have interwoven. It is for sure that the Trinitarian expression is development only in the post_Christ era

W.T. Elmore writes about Dravidian God in Modern Literature state that Dravidian – non Aryan population in the peninsular of India. Dravidians considered to be aboriginal inhabitants of the land.

In South India Aariyaas are now represented almost exclusively by the Bhramins.

Siva worship is a marked illustration of the adoption of aboriginal Gods. Siva is a God of Puranas and in connection with his worship than is much that is opposed to Brahmanism. He appears to be a deified chief. His wife Parvathi, is more strikingly aboriginal than Siva himself. She appears in may different forms. As kali she is bloodthirsty Goddess, weary neck less of Skulls. Another name is durga. The Goddesses of the Dravidians are commonly said to be incarnations of kali or Durga and so the wife of Siva.

Ganasha and anuman are the sons of Siva.

Siva worship was so popular once than at present. On every hand fallen temples of Siva find far away from villages and appear to have been destroyed long back.

Prominent temples in towns and villages are Vishnu and siva or some of their incarnations or avatars. In their temple Brahmin priests officiate. The worship has something more of dignity and mystery than that of Dravidan Gods but cannot be a popular worship.

Bhramin Gods

1. Gods have some kind of Divine History

Dravidian Gods

1. Local in their origin. History of Gods begins on earth

Sakti - kate Aukamma, Donga Sakti, Nadividhi
Sakti

Sakti - So terrible in Lambadi Sakti appearance in Kali's name

Impact of Trinity in Saivism

After Christ the Siva linga worship was famous and the memorial stone called 'kandhu' was held with the image of God 'siva'. In Saivite Religion Lord Siva is the God. This religion was considered to be an ancient theocratic religion of the Tamils

The Saivite trace the antiquity of their worship right from Indus Valley worships where in a large number of Lingas were excavated. There was no such name called Saivam or Sivam found in all the four Vedas. The Linga worship is the continuation of the pillar or stone worships that was widely prevalent during the old Testament period of the Holy Bible. The same linga was later on christened as Siva Linga Pooja. It is known as a symbol in Sanskrit. Sivam in Tamil means

'Love'. So it is a symbolic representation of the supreme God an embodiment of love.

In Tamil language the word 'siv' denotes red colours and siv+an is equal to sivam but the same word didn't appear in Vedas. Mahavidvan Arunai Vadivelu Mudaliar been in his Ezhamthirumuvai stated that

திரு என்பதற்கு இன்றும் என்றும்
அன்னிலை பெற்று நின்றதாகிய
செம்மையே உண்மை செம்மை
அத்தகைய செம்மையை உடைய
செம் பொருளானவன் சிவனே

The word Siva appears first in Thiru manthiram(Poem 1626). The God worshipped in such a way has got different names in different places. The state that God does not have image is called aruvan in Tamil. Due to the introduction of new stories in his name, the names given to him also increased as many.

Lingam means a symbol. Lingam is also known as fire. According to sivapurana lingams are of many kinds, and they are specified for a specific groups

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|----|---------------|---|-----------|
| 1. | Rasalingam | - | Bhramins |
| 2. | Panalingam | - | Chatrias |
| 3. | Swarna lingam | - | Vaisiyas |
| 4. | Siva Lingam | - | Soothiras |

(Ref. Siva priva vidyeswara Sungeeswai Chapter 10)

According to the Varnasrama Dharma what such kinds of Lingams were introduced, The oldest worship in the world as per the research is Sivalinga worship which represent memorial stone worship

which is mention in the Bible in the worships of both Israelites and Ismailites.

Such God didn't have any place to dwell and hence a place named 'kovil' was enshrined and worship came into being. The Temple can structured, was the replica of the 'Taber' Nackle mentioned in the Bibble.

In the old Dravindran worship both male God worship and God worships were followed in 3 types of relationship.

1. Father of Mother stage
2. Brothers Stage
3. Parent and children stage

During first A.D. Period, Korravai and Kali worship were joined together and was called as sakthi later. God appears in two portions, one side as male and the other side as female. The same sakthi as Lakshmi with Vishnu and Parvathi with Siva, and Saraswathi with Braman, she appear. Sakthi in later stage was considered as wives of the Triune God respectively.

Al. Basham in his book has stated the same and the similar factors of Triune God are seen both in Hindu religion and Christianity. (Ref. Page 426)

In Christianity the Triune God, Father , Son and the Holy spirit were mentioned as Triune God in Hindu Religion also.

Christianity	Hindu Religion
1. Father God	Appan – Sivan
2. God the Son	Kumaran - Murugan
3. God the Holy Spirit	Sakthi - Ammai

In Christianity, Father, Son and Holy Spirit in three status but as on God. The Holy spirit in beyond imagination Whether a male or female form. Later the people construed the Holy spirit as a male was developed as Vaishnavam and Female was developed as Saivism.

The Triune God in Saivism is Father, Mother, and son and in Vaishnavam, Sivan, Vishnu and Bramman.

The Holy Spirit as female in saivism known as 'Sakthi' and Vaishnavam is Vishnu.

The word 'Siva' is found only after Christ. Sivam stands for love (ie) God is Love. In Christianity God the father loves all. Hence God as father in Christianity and Appan in Saivism in Hindu religion has got similar meaning.

Thirumoolar states,

“அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்
அன்பே சிவமாவது ஆரும் அழிந்திலர்
அன்பே சிவமாவது ஆரம் அழிந்தபின்
அன்பே சிவமாய் அமர்ந்திருப்பரே ”

So it is one and the same that God is Love and Love is God both in Saivism and Christianity.

Three in one

Even though God is of three nature. He acts as one in Divine status. Hans Staffner is his bood, significance of Jesus Christ in India, Gujarat Sahithya Prakash – Anand 19855 PP. P-8-49 Writes,

“மூவொருமை என்பது மூன்று பேர்களாயில்லாமல்
ஒரே ஒருவரின் மூன்று செயல்களாயுள்ளன. ”

David Baskavadass in his book has defined the Trinitarian concept in Saivism as follows:

- | | | | | |
|----|-------------|---------|-----------------|-----------|
| 1. | Aaruban | Aru | Nishkalam | Param |
| 2. | Roopam | Uru | Sagalam | Abaram |
| 3. | RoopaRoobam | Aruvuru | Nishkalasagalam | Paraparam |

He states, according to the 'Silpa Sastra' Sivalinga has three segments – Brahma Bagam, Vishnu Bagam and Siva Bagam. Though Siva Linga has 3 Segments it is only a single blok. More over Brahma, Vishnu and Siva are the three names of God and they together called as 'Trimurthi' in India. It clearly discloses the mystery of Trinity is an iconic representation. The devotee who worship Sivalinga would never segregate one from the other but worship Siva linga as a single unit. That is three in one and one in three.

The sanctum Sanctorum of the Siva Temple is adored by siva linga, the Nataraja idol is kept outside the Karpas Grahnam. Siva Temple at Chidambaram is known for its, transcending form of Akasa Lingam' which is said to be of a known secret.

Siva linga represent semi-form (Though the linga has a form it doesn't possess the external organs.) Nataraja idol represent 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.

Baskaradass had further explained that 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 has given rise to Saivite – Theology,

Formless	Aruvam	Arupam	Niskalam	Param	Akasa	God the Father
With form	Uruvam	Rupam	Sakalam	Aparam	Nataraja	God the son
Semi form	Aru – Uruvam	Ruparupam	Nishkala Sagalam	Paraparam	Siva – Lingam	God the Holy Spirit

Analyzed above are the detailed description of the impact of Trinity God in Triune nature that exposed in Saivism.

b) Impact of Trinity in Vaishnavism

The question of the Gender of the Holy spirit ought to have given rise to the dual religious denomination in the religion of the Tamils as Saivism and Vishnavism. The 12 Alwars of Vaishnavism who composed the Pasurams of nalayira Divyaprabandam is called as Dravida Veda.

Vinn means sky in Tamil and the Aryans included a Sanskrit sabhda as Vishnu which represents son and not the Supreme God who is one among Trinity.

Vaishnavism is a religion which denotes rich prominence to the doctrines of Incarnation. Although incarnation of God was a single event, the Puranas only record a voluminous account of avater stories which is a different subject of interest. The transcending Supreme God losing himself into a human form is avater and the same God lives in the hearts of His devotees in the form of indwelling spirit

The main purpose of Avater is to deliver human from sin and restore them in their original status and to grant them eternal life or bliss.

Truine God in Vaishnavism

Para swarubam	-	Aravam
Vyuha swarubam		
Vibha swarubam	-	Uruvam
Archavathara swarubam		
Antharyami swarubam	-	Aruvuruvam

Incarnation in Vaishnavism

God himself is coming down to the earth is called avatar.

Ava + Tar
கீழே + இறங்கி வருதல்

The theory of avatar has come into existence, only after Christ. There was no such word or concept as avatar in four Vedas. The hero is Vishnu. The puranas differ in enumerating the number of Avatar of Vishnu. Preciously there were 39 Avatars in Puranas but was reduced to 10 later and its purpose is to rescue man kind from sin.

Kind worship and Vaishnavism

Nalayira Thivyaprabandam states that

திருவுடை மன்னாகி காணில்
திருமாலைக் கண்டேன்

Christianity is also considers Christ as the king.

Christ = King

Like family worship in Saivism, Vaishnavism had also its family (ie) children are Braman and Ayyappan and parents are Vishnu Lord Siva.

Baskaradass states that the emancipation of God in the form of an avatar being the core object of the mission of deliverance. Bhagavad – Gita has used the terminology as “Kshetram” for the heart of the devotee and “Kshetranja” for the Lord. Later on Kshetranjan is categorically mentioned as the indwelling spirit of Antaryamin.

Vaishnavism expounds the Trinitarian dogma though its theology of Murti Bhedas or Thiru- Kolangal

Para Swarupa	-	Transcending form
Vyuha Swarupa	-	Emancipated form
Vibhava Swarupa	-	incarnated form
Arcavatara Swarupa	-	Adorable form
Antoryami 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 for the salvation of the world. Vyubha concept was introduced during the puranic age for the purpose

of deifying the mythical heroes. So Vibhava, Vyuba and Arca are to be clubbed as one which invariably expounds the doctrine of incarnation only.

Further states that therefore it is evidently clear that Vaishnavism is a religion of Triune God which does not deviate from saivism and Christianity.

Harmony of the 3 Religion

<u>Trinity</u>	<u>Saivism</u>	<u>Vaishnavism</u>	<u>Christianity</u>
Formless	param	param Swarupam	God the father
With form	Aparam	Vibhava Swarupam Vyuba Swarupam Arcanatare Swarupam	God the son
Semi Form	paraparam	Antaryami	God the Holy Spirit

7. Holy Bible and Trinity

As everybody known that the 'Holy Bible' is a book of Holiness for the followers of Christ.

According to the Holy Bible, decision was taken at the Parliament of Triune God in Heaven that Father God has created the world with the consent of God the son and God the Holy Spirit. For creation, for protection and for destruction, God the Father, God the son and God the Holy spirit unitedly involved in every three nature of work. In human life the Triune God perform the entire work as one.

Baskaradas states that it was mentioned that the vedic worship was sacrificial whereas vedantic is the worship of the fulfillment of

sacrifice. In human life it is a new system that falls in the line of New Testament Doctrine.

God in the immanent form, the God of creation having created the universe manifested Himself as a human and He had offered Himself as sacrifice. He conquered the world, evil and death. His victory over death in the Rig Veda is as follows:

“That yama had released His Body.”

This line signifies a doctrinal aspect of overcoming death or victory over death. It also 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 all pervading and hence the name omnipresent. God rules the whole universe and nothing is out of His sight.

Christianity's doctrine of the Holy spirit is analogous with “Antaryami” of the Vedanta. The old testament concept of Temple is a structure built with mortar, brick, stone, wood, metals etc., a place where the people shall gather to-gather for worship. The initial state of worship in old Testament was pillar worship. The place where Jacob installed the stone anointed it with oil and wine was called Bethel (ie) the Temple of God whereas the concept of temple is invariably transformed into an individual heart.

In the new testament Doctrine, God loves to have His abode in the hearts of a human and not in the constructed structure.

St. Paul writes,

**"God who made the world
and everything in it, since
He is the Lord of Heaven
And earth, doesn't dwell
In temples made with hands"**

In his Epistles he states,

**"Do you not know that you
are the temple of God
and the spirit of God
dwells in you"**

**"Or do you know that your
body is the temple of the
Holy spirit who is in you
Whom you have form God
And you are not your own"**

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

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

The central aspect of Triune God is the avatarhood, the incarnation, literally means enfleshment. The Johanine 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 means down or away and the verbal root 'tr' 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.

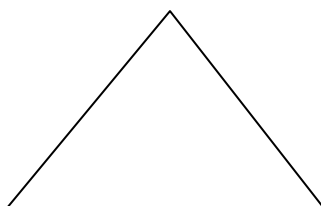
It is the new testament which gives a new dimension for God as the one who lives in the hearts of a human. He lives in the hearts as an indwelling spirit and thus the very heart is the real abode of God and He longs to dwell there rather than in the hand made temples of human.

Deep study of the Bible reveals that in heaven God the father sitting in the middle, son on His right and God the Holy spirit on His left. Bible divine mathematics give importance to the number. Three which represent for the Divine perfect number and to be more acceptable apt world for Trinity (ie) God is of Trinity nature with divine power with perfection.

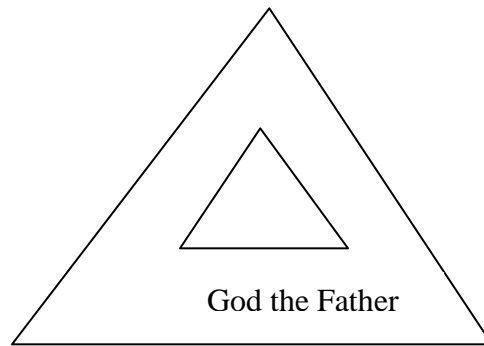
Thus the impact of Trinity God in Bible was shown in Saivism and in Vaishnavism and in Vaishnavism and also even in the six-fold religion in different forms with different names indulge in various of worship but the impact of Triune God has visibly seen in all the religions.

Triune God created the mankind also in three (viz) body, soul and spirit, In the same manner satan has also formed himself into three serpent against God the father (ie) against the body, Anti Christ against God the son (ie) against the soul of a person and finally false prophet against the Holy spirit (ie) against the spirit of a human.

Bible tells that God the Father was given importance in the old testament and God the son in the gospels and God the Holy spirit after



Jesus Christ, but the fact is all the three were in form from the beginning.



Body

Serpant

Conclusion

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

The unity in the Trinitarian tenets of Indian Thought down the ages is very prominent and it is not in variance with Christianity.

The origin and the development of the dogmatic of Trinity in Indian thought are traceable not in Vedas but only forms Dravidian Religion and its Philosophy. Indian thought in the pre-Christ period was devoid of a Triune God that Baskaradass explains.

The domination of sacrificial offering were followed in the Dravidic worship in early times. So shedding of an animal blood was mandatory. No sacrifice is followed in Buddhism and Jainism as they

were atheistic. It is clearly ear marked in the Indian religio-philosophic history that the Triune God and the Trinitarian dogmation were evolved and developed only in the post Christ era.

The basic theology of Christianity is Triple nature of one God has paved the way for the different denomination in Hindu Religious. In Saivism, siva family is the pivot around which they revolve. The six fold religion is the outcome of one God. The multiple nature were imbedded in one God. 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.

Really it is an attempt only to find out how far the people, especially Tamils, so called Dravidians would deeply find the impact of Triune God in Hindu Religion.

The doctrine of Trinity is a Contribution of Christianity and it needs to be probed further and it is the suitable and exact time for it.

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