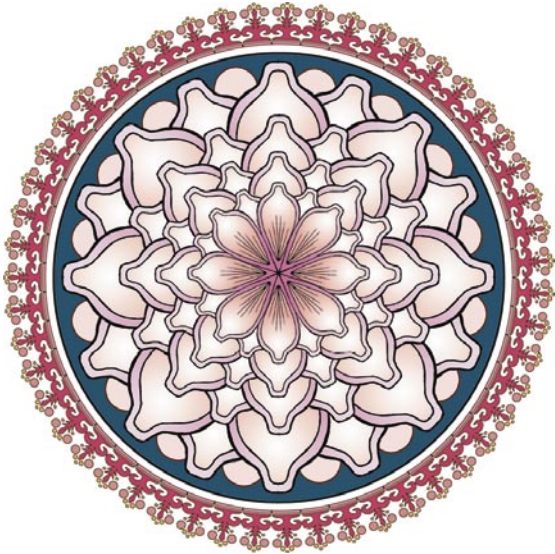


Monism and Dualism



What Are the Many Hindu Philosophies?

Sloka 141: From ancient times, India's sages and philosophers have thought about the nature of reality. Out of their search have blossomed hundreds of schools of thought, all evolving from the rich soil of village Hinduism.



How Do Monism and Dualism Differ?

Sloka 142: To most monists, God is present in the world and part of time and evolution. He is creation itself, but not its creator. To most dualists, God is beyond the world and is timeless. He creates the cosmos but is not part of it.



What View Combines Monism and Dualism?

Sloka 143: Monists, from their mountain-top perspective, perceive a one reality in all things. Dualists, from the foothills, see God, souls and world as eternally separate. Monistic theism is the perfect combination of these two views.



What Is the View of Monistic Theism?

Sloka 144: Monistic theism is the union of monism and dualism. It says God is transcendent and immanent, eternal and temporal, Being and becoming, Creator and created, Absolute and relative, efficient and material cause.



Is Monistic Theism Found in the Vedas?

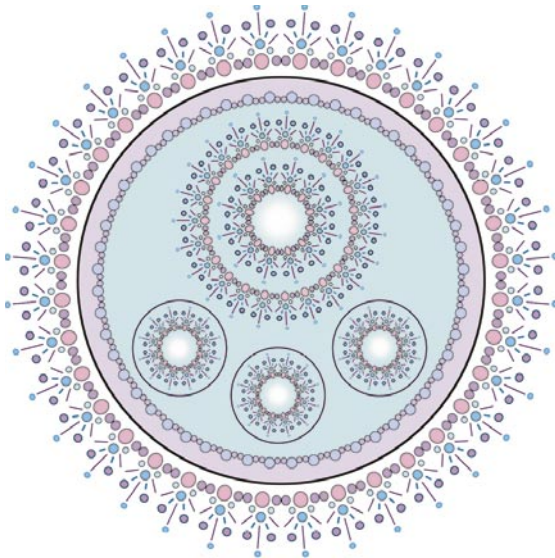
Sloka 145: Again and again in the *Vedas* and from *satgurus* we hear “Aham Brahmasmi,” “I am God,” and that God is both present in the world and beyond it. Taken together, these are clear statements of monistic theism.

Views of Reality



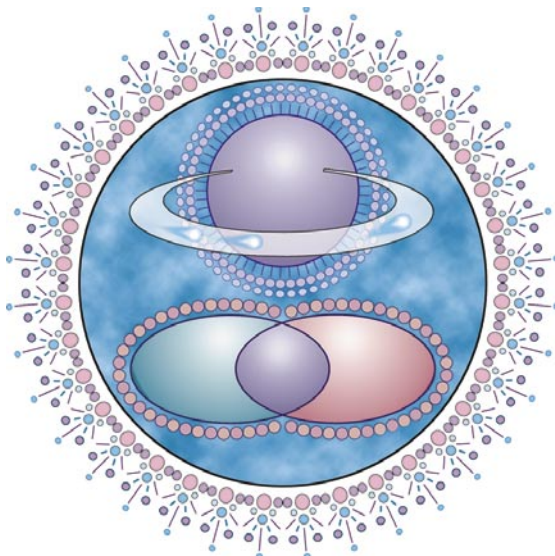
What Are Saiva Siddhanta's Two Schools?

Sloka 146: There are two Saiva Siddhanta schools: pluralistic theism, whose teachers were Aghorasiva and Meykandar, and monistic theism, taught by Tirumular. While differing slightly, they share a religious heritage of belief, culture and practice.



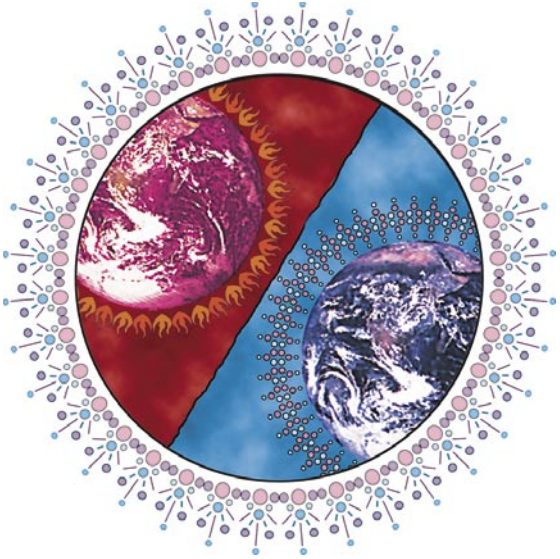
What Are the Two Views on Creation?

Sloka 147: Monistic theists believe that Siva creates the cosmos as an emanation of Himself. He is His creation. Pluralistic theists say that Siva molds eternally existing matter to fashion the cosmos and thus remains apart from His creation.



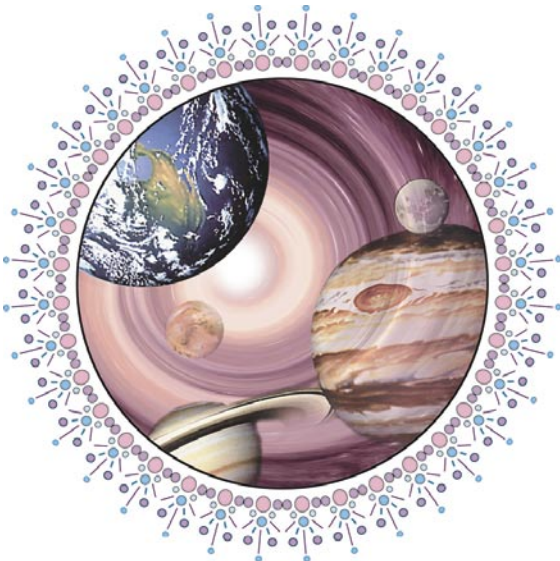
What Are the Views on God and Soul?

Sloka 148: For the monistic theist, the soul is created out of God Siva and will merge back in Him as a river to the sea. For pluralists, God pervades the soul but did not create it; thus, in their view God and soul remain separate forever.



What Are the Differing Views on Evil?

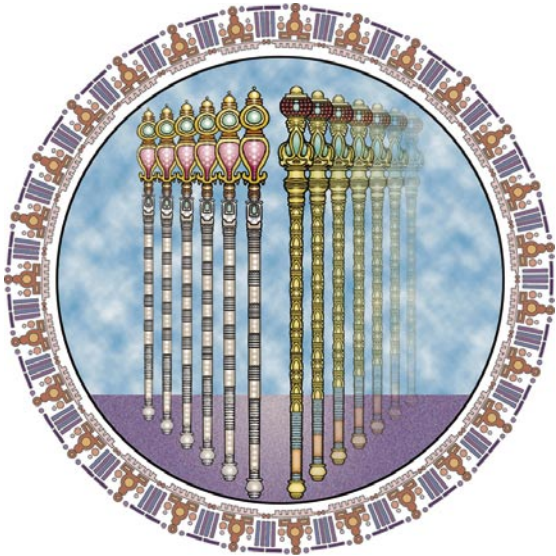
Sloka 149: For monistic theists, the world is Siva's perfect creation, containing each thing and its opposite. For pluralistic theists, the world is tarnished with evil; thus, they say, it could not be the creation of a perfect God.



What Are the Views on the End of the Universe?

Sloka 150: Monistic theists say that when the universe ends, all creation is withdrawn into Siva, and He alone exists. Pluralistic theists state that the world and souls persist in subtle form beyond the great dissolution and will later reemerge.

Himalayan Lineage



What Is Hinduism's Natha Sampradaya?

Sloka 151: The Natha Sampradaya, “the masters’ way,” is the mystical source of Saivism. The divine message of the eternal truths and how to succeed on the path to enlightenment are preserved within the Natha tradition.



What Is the Holy Kailasa Guru Lineage?

Sloka 152: The Kailasa Parampara is a *guru* lineage that is thousands of years old. It is part of the Nandinatha Sampradaya. In the 20th century it was headed by Sage Yogaswami, who ordained me in Sri Lanka in 1949 to carry on the great tradition.



Who Were the Early Kailasa Gurus?

Sloka 153: Among its ancient *gurus*, the Kailasa Parampara honors the great yogi known as Rishi Tirumular and his generations of successors. In recent history we especially revere the silent sage called “Rishi from the Himalayas.”



Who Were Kadaitswami and Chellappan?

Sloka 154: Kadaitswami was a dynamic *satguru* who revived Saivism in Catholic-dominated Jaffna, Sri Lanka, in the 1800s. Chellappaswami was a powerful sage, full of God consciousness, who repeated mystical truths to himself and God.



Who Are the Most Recent Kailasa Gurus?

Sloka 155: Sage Yogaswami, source of the songs called *Natchintanai*, protector of dharma, was *satguru* of Sri Lanka for half a century. He ordained me with a slap on the back, commanding, “Go round the world and roar like a lion!”