

William Madtha
Karnataka University, Dharwad

Virasaivism and Christianity : A Dialogue on Doctrines

In the technological world of today man has been overwhelmed by the tremendous progress of positive sciences, which have enabled him to release his hitherto dormant powers. Thanks to them, he has not only created machine after his own image but even succeeded in fluttering in space and even landing on the moon on the other hand, as a consequence of this scientific progress, he has many things to dabble in and therefore finds no leisure to spend serious thought on non-scientific aspects of life. One of the greatest failures of modern man is his apathy towards things spiritual. He fails miserably when it comes to giving thought to the very meaning of his own existence or of his society. This neglect constitutes a real threat to his progress. The consequences of this threat, which is not only radical but also evil, are numerous. They can be, however, grouped under two main evils of the day: the dehumanization of man,¹ and the desacralization of religion.²

The failure of science to make this earth a heaven to man has, on the other hand, created anxiety and distress not only in the deeper recesses of man's personality but even in his day-to-day existence. Hence, there is now a movement specially among modern humanists, who are fundamentally positivists, to seek the help of religious experience, to find the meaning of scientific progress in general and their own lives in particular.³

1. John XXIII, "*Mater et Magistra*" (Mother and Teacher), May 15, 1961 *AAS*, Vol. 53, 1961, pp. 401-464 and "*Pacem in Terris*" (Peace on Earth) April 11, 1963 : *AAS*, Vol. 55, 1963 pp. 257-304 as well as Paul VI, "*Ecclesiam Suam*", Aug. 6, 1964 : *Ibid.*, Vol. 54, 1964, pp. 609-659.
2. Walter M. Abbott (Ed.), *The Documents of Vatican—II* (London : Doublin Geoffrey Chapman, 1966), p. 215ff.
3. Ninian Smart, *The Religious Experience of Mankind.* (Collins, The Fontana Library, 1969), p. 693 ff.

If the so-called living religions of our time do not take note of this significant sign of the times⁴ and act with authentic concern and whole-hearted involvement, they *ipso facto* declare themselves either moribund or meaningless to a society which is in anguish. Fortunately, many religious bodies of diverse faiths are trying to come together, first of all to make a sincere examination of conscience and thereby evaluate their role in this direction so far, and then to plan strategies to make religion meaningful to man in the future.⁵

The world religions today feel that it is not sufficient to deal with the modern problems, chiefly of agnosticism, atheism and syncretism, single-handed, but to discuss them ecumenically by establishing dialogues in a fraternal spirit with other faiths. In order to make such dialogues fruitful, a great deal of spade-work must be done by way of comparative studies of various aspects of religion such as doctrine, mysticism, ritual, myth, ethics,⁶ etc.

The present attempt, however, is quite modest. It tries to give only an outline-comparison of doctrines of Viraśaivism and Christianity centred around God, the world and their relationship.

I

VĪRAŚAIVISM ⁷

In this section, mainly the dogmas related to *liṅga*, *aṅga* and their mutual relationship are dealt with. While doing so, the author has interpreted them in the light of comparative religious studies. It is felt that such interpretations are not only inevitable but also useful in interfaith dialogues.

-
4. "Signs of the times" was a phrase frequently used by Pope John XXIII. It is employed several times in "Peace on Earth" as well as in Vatican Council-II. Its source is ultimately biblical.
 5. The Ecumenical Councils of the christian church are the best examples of such attempts. So far there have been 21 Councils including the recent Vatican II, opened by John XXIII on Oct. 11, 1962 and closed by Paul VI on Dec. 8, 1965. The first was that of Nicea I (May to June, 325, A.D.) during the reign of Pope Sylvester I.
 6. Ninian Smart, *The Yogi and the Devotee* (The Interplay between the Upanishads and Catholic Theology) (London : Allom and Unwin 1968), p. 52.
 7. Viraśaivism is also known as *Liṅgāyat* religion.

The religious experience of *Vīraśaivism* is called *Śaktiviśiṣṭādvaita*,⁸ as it conceives the Supreme one as self-consciousness, which is power, or self-conscious power.⁹

Paraśiva : Niṣkala-Sakala Sthala

According to *Śaktiviśiṣṭādvaita*, the Ultimate Reality is termed *Paraśiva*, to which *śakti*—self-consciousness—is said to be intrinsic.¹⁰ In spite of defining *Paraśiva* as self-conscious intrinsically by nature, *Śaktiviśiṣṭādvaita* maintains him to be *Niṣkala Sthala* or *Sarvaśūnya Nirālamba Sthala*, which is equivalent to the Silent Absolute. This concept implies an unexpressed form of the Being which, I feel, is only logically prior to *Sakala* or *Śaktiviśiṣṭa Paraśiva*. Hence I conclude that, substantially, they are not two. In fact when the pure Existence communicates with itself, that is become a total self-expression, love is generated. This total dynamism, which is triune in nature is called *Sakala Śiva* who may also be called *Saccidānanda*, or the Triune God of Christian Theology.¹¹

Sakala Śiva : One Transcendent God

As explained above, *Śiva* is one Substance, a reality of its own kind. Hence polytheism has no place in *Vīśiṣṭādvaita*. Monotheism, which is suggested the *Upanishads*¹² and found clearly in the *Bhagavadgīta*,¹³ becomes one of the radical doctrines of *Vīraśaivism*.

8. *Śaktiśca Śaktiśca Śaktitābhyam Viśiṣṭāu jīvēśau tayōh advaitam śaktiviśiṣṭādvaitam* of M.B.Kotrashetti, *Siddarāma Śivayōgī* (in Kannada) (Dharmar: Karnatak University, 1975), p. 199.
9. Shree Kumāraswāmiji, "Vīraśaivism", *The Cultural Heritage of India*. Haridas Bhattacharya (ed), Vol. IV, Reprint (Calcutta: The Ramakrishna Mission Institute of Culture, 1969), p. 104.
10. The relation between *Śiva* and *Śakti* is that of identity in substance. Hence *Śaktiviśiṣṭa Śiva* - self-conscious *Śiva* - is not *dvaita in se*.
11. This triune dynamism is described as *asmiti*, *prakāṣe*, *nandāmi* i.e., an infinite self-presence, self-expression and self-communication. Fortunately, the term persons for this dynamism of *sui generis* is not used in *Vīraśaiva* theology. As regards the christian theological usage of it, Cf. Karl Rahner "Trinity in Theology" and also his "Trinity Divine" especially No. 4: "The difficulties of the notion of person as applied to the Trinity". Karl Rahner (ed.) *Encyclopedia of Theology*, (London: Burns and Oates, 1976), pp. 1755-1771.
12. *Māṇḍūkya Upanishad*: 2.12.20. also see: *Muṇḍaka Upanishad*: 2.1. 1-2; 3.1.3; 1.10.6; 5-11.
13. *Bhagavadgīta* 14:27.

*Vacana*¹⁴ literature elucidates this dogma of monotheism. Take, for instance, the following *vacana* of Allama Prabhu :

Tell me, O brothers mine
 What makes the union of Śiva and Śakti :
 Śiva is moving spirit,
 Śakti is consciousness ; and so
 If one can know
 The moving spirit is embodiment.¹⁵

Basavēśvara, too, is quite vocal as regards monotheism. One of his numerous *vacanas* boldly illustrates this deep-rooted idea : "God is but one. Many his names."¹⁶

Paraśiva is not an impersonal absolute but truly a Supreme Person. In order to indicate this, the masculine suffix *an* is suffixed to the stem and thus the linguistic form *Paraśivan* (u)¹⁷ is derived and used in the theology of Vīraśaivism. As Vīraśaivism is a faith characterized by *bhakti* it would become meaningless without a personal God as differing from the metaphysical one :

The object of the *Bhakta's* devotion is not any god but a God, the highest he can imagine or conceive. He is the Supreme Person; and if this God of the *Bhakta* is not God Himself, then his devotion becomes idolatrous.¹⁸

The Supreme Person, who is self-luminous,¹⁹ is both father and mother to the *Bhakta*. Hence, without him the devotee considers

-
14. *Vacanas* are 'sayings' in terse, pithy poetic prose in Kannaḍa, giving expression to the mysticism of the Śaraṇas or saints of the *Vīraśaiva* faith. They are similar to the Psalms of the Old Testament or the Upanishadic sayings of our ancestors.
15. *Vac.* 589. The English rendering is by A. Menezes and S. M. Aṅgaḍi.
16. A. Menezes and S. M. Aṅgaḍi (trans.), *Vacanas of Basavaṅṅa*, 1967 *Vac.* 613. Cf. also S. R. Guṅjāl, *Basavaṅṅanavara Vacana Padaprayōga Kōśa*, 1973. *Vacaṅṅa* : 544, 616 and M. B. Koṭrashetti, *op. cit.*, p. 179.
17. *Paraśivā* + *an* = *Paraśivan*. In Modern Kannaḍa the suffix - *an* is optional and when it is used an euphonic - *u* is suffixed to it.
18. A. S. Theodore and D. Hakāri, *Thus Spake Basava*, (Bangalore : Basava Samiti 1965), p. 8.
19. S. R. Gunjal, *op. cit.*, *Vac.* 955.

himself an orphan.²⁰ In fact, the Śaraṇa clings to this personal God while he takes faltering steps along his spiritual journey.²¹

Paraśiva is not only one, but transcendental in nature. He is not limited to the world. He is above it. He is prior to it as a cause. The transcendence of God is succinctly expressed Siddarāma.²² "Śiva", says he, "is a Void at the beginning and at the consummation of the world. Of course, here the Void signifies not negation, but fulness of being".²³

According to Viraśaivism, God is not only transcendent but also immanent. He exists everywhere in a subtle form :

It's like the secret fire
Hidden in water;
Like the flower of the sap
In the tender plant;
Like the perfume
Within the bud;
Like a maiden's love,
O Lord kūḍala Sangama!²⁴

This immanence is, in truth, God's omnipresence, which does not negate the presence of the creature. He being invisible, is everywhere in and through the visible world. This idea of the omnipresence of God is also found in the literature of the Tamil Śaiva Saints²⁵ to whom Viraśaivism is indebted to a great extent :

As fire in wood,
As ghee in milk,
The Luminous one lies hid within.

(*Appar*)

20. Gurjal, 480.

21. *Ibid.*, 59.

22. *Vacana* 663. See M. B. Kotrashetti, *op. cit.*, p. 179.

23. S. S. Bhāṣṇarmath, *Śūnya Sampādaneya Parāmarśe* (in Kannada) p. 71 and H. Tippērudraswamy "*Śaraṇara Śūnya Tatva*", *Citprabhe* (in Kannada), 1972, p. 350-358.

24. A. Menezes and S. M. Angadi, *op. cit.*, *Vac.* 1.

25. A. S. Theodore and D. Hakari, *op. cit.*, p. 14.

Place had no power to imprison His presence
 No one can say, He is here, He is there.
 Not in this place, not in that is the God-head,
 Unbounded by places, He abides everywhere.

(*Psalms of Śaiva Saints*)

As we go back to the Indian antiquity of mysticism, the Svētāśvatra Upanishad²⁶ described *Rudra-Śiva* as present in the universe as ghee in milk. The development of this idea can be seen in the Bhagavadgita.²⁷ In the mysticism of Śivaśaranas, however, it is deep-rooted.

The experience of the Śaraṇas is that this world is an expression of the divine will. Hence God is immanent in it. Basava gives expression to this experience in the following *Vacana* :

Whichever way I look
 Thou only art, O Lord
 The form of all the circumbient space
 Thou only art, O Lord
 Thou art the universal eye. ²⁸

Siddarāma Śivayōgi expresses the same idea more picturesquely :

Liṅga is all-pervasive, with eyes all round ;
 Liṅga is all-faced, with arms all over ;
 Liṅga has feet on every side, a universal soul ;
 Liṅga is where the world was born, Yōginātha.²⁹

Similar bhakti-filled *vacanas* are found in great number.

Creation : The sport of the Creator

According to *Śaktiviśiṣṭādvaita*, creation is the sport of the creator ; that is to say, God is not conditioned extrinsically to create. He does so freely : “The Parabrahma’s sport is but His will.”³⁰

-
26. 4.1 ; 6.8, Cf. Mariasusai Dhavamony, *Love of God According to Saiva Siddhanta* (Oxford : Clarendon Press, 1971). p. 341.
 27. 10.20 ; 15.15 ; 7.8 ff, 7-10 ; 9.18 Cf. *Ibid.*, pp. 341-342.
 28. A. Menezes and S. M. Angadi (Trans.), *Vacanas of Basavaṃṃa*, 1967, p. 172. *Vac.* 532.
 29. A. Menezes and S. M. Angadi (Trans.), *Vacanas of Siddarāma*, *Vac.* 52
 30. *Ibid.*, *Vac.* 10.

As the Ground of Being (*Niṣkala Paraśiva*) became aware of itself, it became not only a person³¹ (*Sakala Paraśiva*) but also a Creator (*Mahāliṅga*). This self-existent Creator (*Svayambhu Mahāliṅga Sthala*) is the source, support as well as the goal of all beings.

In the souls created by *Śiva* there is divine life (*Śivaśakti*). It, however, is polluted by the three-fold impurity of knowledge (*ānavama*), perception (*māyāmala*) and action (*karma mala*).³² This finite, individual soul, or person, is known as *aṅga*, or *jīvātma*.

The divine life that is within man is known as *Śivabhakti*³³. Only through self-surrender³⁴ to this intrinsic *Śivabhakti* can we attain our *mukti* (salvation), that is complete and permanent union with the Divine.

God-world Relationship : Dvaitādvaita

According to Virāśaivism the Ground of Being by becoming self-conscious, becomes not only a person but also a Creator through His own unnecessitated creative will.³⁵ This implies no duality in God, as His will is His own power. Yet, when freely wills something, it becomes His creation, which is therefore not an illusion (*māya*) but a reality. Truly, the Creator (*Liṅga*) is the source (*Sthala*)³⁶ of the individual (*aṅga*) and the converse is not true. The admission and profession of this truth implies an existential duality between God and creature. Because of this doctrine, Virāśaivism differs substantially

-
31. Here, 'Person' is used, not in the Greco-Roman, but in the modern sense, which implies self-consciousness.
32. The underlying theme of this expression, as I feel, is that though the soul is divine in its origin and destiny, it is not all-perfect or infinite here and now and, therefore, is limited in knowledge, perception and action. The christian equivalent expression is that man's state of being is that of fall. My personal conviction is that this impurity or fall is man's self-awareness of his own finiteness in spite of the intentionality of his being to be somehow infinite or divine.
33. Probably, *śivabhakti* is an equivalent of the christian concept of divine love.
34. The self-surrendering to the divine love is true worship (*upāsana*).
35. This free creative will of God is expressed through the imagery of sport (*Līla*) in the *Vedānta* in general and Virāśaivism in particular.
36. *Stha + la > Sthala* = Support (Source) + goal > God. Cf. Kumara-swamiji, *op. cit.*, p. 104, f. n. 12.

from Saṅkara's well-known monism. Once Vīraśaivism admits this duality, it points out the way to union with God. In fact, for this purpose *Śivabhakti* indwells the creature and through His grace (*Prasāda*) God always attracts the individual (*aṅga*) to Himself.

Through this interaction of man's surrendering to the divine love and accepting the help of divine grace, the individual soul can become divine, that is, be united with the Supreme Soul.³⁷

II

THE CHRISTIAN PARALLELS

In the present section the Christian doctrine as regards God, the world and their inter-relationship is dealt with. In doing so, generally the Catholic theologians of international repute are closely followed, though not at the expense of personal interpretation. If there is any divergence from the official doctrines of the Church, it may be treated as the present author's personal view.

The Triune God is Love

In Christian theology, God is an incomprehensible Mystery.³⁸ He is Infinity,³⁹ Truth⁴⁰ and Love.⁴¹ The finite mind of man can neither adequately comprehend this infinite Truth nor directly fathom the depth of this infinite Love. God, however, can be known indirectly, specially through created things. From the good things which are seen, we can discover Him-who-is, says the Book of Wisdom,⁴² though by His very nature God cannot be seen directly.⁴³

-
37. This union, however, is not an identity in being though it is popularly understood to be so. Dr S. C. Nandimath, in fact, clearly points out that the union of *Liṅga* and *aṅga* "is not an inseparable union" (*A Handbook of Vīraśaivism*, Dharwar : L. E. Association, 1942,) p. 93. Hence the *Liṅgāṅga Sāmarasya* is in knowledge and love and *not* in being.
38. Karl Rahner, "Mystery", *Encyclopaedia of Theology*, 1975, pp. 1000-4, Leo Scheffczyk, "God" *Ibid.*, p. 555.
39. Gerard Haeffner, "Infinity" *Ibid.*, pp. 717-9.
40. Joseph Möller, "Truth", *Ibid.*, pp. 1771-6.
41. I Jn 4 : 8d, 16. All the biblical quotations are from the *Jerusalem Bible*.
42. Ws 13 : 1-9. See also Rm 1 : 18-21.
43. Leo Scheffczyk, *op. cit.*, p. 555. Ex 33 : 20; Jn 1 : 18, 6:46; 20:29, Rm 1 : 20, 2 Co 5 : 7; Col 1 : 15, 1 Tm 1 : 17; 6 : 16; I Jn 4 : 12.

God is triune. He is the father, the Son and the Holy Spirit.⁴⁴ The Son is the faithful expression⁴⁵ (*Logos*, Truth) of the Father (Being). The Spirit is the radical self-communication (Love) of the same Father. Hence, these "Three Persons"⁴⁶ are substantially⁴⁷ one. God is *Saccidānanda* (Being-Truth Bliss) in nature. These "three" are one in Him through identity. God is only one.⁴⁸ The "three persons" in God are only "three ways in which the one God subsists".⁴⁹ St John the Apostle identifies this God with Love.⁵⁰

God as Transcendent

The transcendency of God is a Jewish gift to Christianity.⁵¹ The term 'transcendence', however, is not found in Bible though it is signified. God created the heavens and the earth⁵², but is not circumscribed by them.⁵³ Thanks to this transcendence, "God's being is essentially distinct and different—not separate—from all that is in the world".⁵⁴ In this sense, God is the "Wholly Other" or "the Beyond". He is ungraspable, inexpressible and unobjectifiable *per se* and therefore above man and the world. Though God self-communicates through creation and grace, he is not merely a Being-in-the-other. He, at the same time, exists as Being-in-Himself, i.e., as Father.⁵⁵

-
44. Mt 10: 19 - 20; Jn 14: 26; 15: 26; Rm 9: 5; Heb 1: 3c; 1 Jn 2: 1.
45. Karl Rahner, (ed.) *op. cit.*, p. 767c; Rv 1: 5; Jn 1: 1, 14.
46. The number "three" here is a transcendental one implying no multitude.
47. Karl Rahner, "Trinity in Theology", *op. cit.*, pp. 1764 - 71. Read especially section E and also Raymond Panikkar. *The Trinity in World Religions*. 1970, p. 67.
48. Gn 1a; Ex 20: b; Dt 3:24, 4:35, 39; 6: 4b; 32: 12, 39, 2S 7: 22; Ps 46: 10; 83: 18; 86: 8; Is 40: 25; 41: 4, 14 R 42: 8 f; 43: 1; 43: 10 - 13; 44: 6; 45: 5; 46: 5; 48: 12; 49: 7, 26; 63: 16; Jr 10: 6; Ezk 12: 16; 38: 23; Dn 3: 45; Ho 13: 4; Jl 2: 27; 4: 17; Mk 12: 32; Jn 8: 24 g; Rv. 1: 8, 17; 2: 8; 21: 6; 22: 13.
49. Karl Rahner (ed.) *op. cit.*, p. 767c.
50. Jn 4: 16; 1 Jn 4: 8d.
51. Ninian Smart. *op. cit.*, 1968, p. 68.
52. Gn 1: 1a; 2: 2-25; ps 148.
53. *Summa Theologica* I Q 8. a, 3; 1 Tm 6: 16 cf. also the biblical quotations under the f. n. No. 43.
54. Karl Lehmann, "Transcendence", *Encyclopedia of Theology* p. 1737.
55. Leo Scheffczyk, "God - The divine", *Ibid.*, p. 564.

God as Immanent

Christianity, which accepts the transcendence of God, does not fail to affirm, in the same breath, His immanence. As the creation is the effect of His free will, he is in the universe as its cause. Hence, the universe is analogically true and divine.

God is not only the centre but also the Alpha and the Omega of the universe.⁵⁶ He manifests Himself to men and dwells in them.⁵⁷ In the words of St Paul, "He is not only over all but also through all and within all of us".⁵⁸

Creation : An Expression of Divine Love

The fundamental characteristic of love is spontaneous self-expression. Creation is the self-exteriorization of the Divine Love, implying no external necessity but a purely internal, spontaneous urge.⁵⁹ Hence, creation is a free and loving act of God.⁶⁰ He is its source,⁶¹ support⁶² and goal.⁶³

In short, God's loving self-communication is the creation, which is evolutionary in character as it is a process of "going beyond" itself. The free gift of divine grace⁶⁴ is the internal dynamism of this evolution. Hence, evolution is not a blind but a God-directed process. The Omega-point of this process is the God-man, that is the word-in-flesh,

56. Cf. Pierre Teilhard de Chardin, *The Phenomenon of man*, 1967 (first published in 1955).

57. Jn 14: 21 n.

58. Ep 4: 6.

59. The theological expression '*creatio ex nihilo*' is tantamount to this same spontaneity expressed through the Indian imagery of *Brahma Lila*. As regards the Christian position, read pieter smulders, "Creation", *Encyclopaedia of Theology*. p. 318 No. 3 a.

60. *Ibid.*, p. 319, F.

61. Gn 1: 31; 2: 1-25; 5: 1,3; 9: 6; Ex 20: 11; No 16: 22; Jdt 16: 14; Jb 12: 7-8d; 33: 4; Ps 8: 19: 1; 33: 6, 9; 78: 13; 104: 24, 29f, 148; Ws 2: 23m; Si 16: 30, 39: 16; 42: 15; Is 40: 26; 43: 1; 44: 2, 24, 48; 13; Jr 31: 35; Lm 3: 37, Ba 3: 33-5; 3 Jn 1:1, 3; Ac 4: 24; Rm 1: 20; Col 1: 15-16; Heb 1: 3; Rv 3: 14; 4: 11; 10: 6; 14: 7.

62. Rv 4: 11.

63. P. Smulders, *op. cit.*, p. 318, No. 3a; Rm 11: 36; 1 Co 8: 6; Col. 1: 16; Heb 2: 10.

64. Karl Rahner, "Evolution", *Encyclopaedia of Theology*, p. 481, iii.

who is identified with Jesus of Nazareth.⁶⁵ Hence, God's complete and perfect self-expression is the Logos, or the Son, whose externalization in history, is Jesus Christ.⁶⁶

God-World Relation: Dvaitādvaita

Creation, as we have seen, is God's spontaneous and loving act of self-expression. This "otherness" of God is progressive in time and self-transcending in quality. In this process, the stage of humanization clearly manifests the relationship of God with man to be very intimate and participative in nature.⁶⁷ Modern theology calls it a living, fellowship of love, or inter-subjectivity. Because of this participative nature, man becomes God's image.

God's image is not God. The creation is not the creator. Hence, God and the world are dual in being. The former is the cause and the latter the effect. The effect is from the supreme cause: God; in fact, is the "otherness" of God. In the words of Walter Kern:

God, the "Self-determining subsistent" (Schillebeeckx) determines Himself to becoming man and to creating the world and is a creator and man: he himself, in the otherness of Himself, bringing this other continually to be, through himself, the subsistent freedom which is His being.⁶⁸

As the world is "the otherness" of God himself, the relationship between God and the world is not purely dual, but something more intimate. This *relatio sui generis* may be described as *dvaitādvaita*. The experience of this intimacy will find its zenith only when the world—the "otherness" of God—is in com-union with God in truth and love. This harmony in love is life eternal and the salvation of the individual as well as his society.

Conclusion

The cultural heritage of the Viraśaiva and Christian faiths not being common, the expression of religious experience that is the

65. As Karl Rahner puts it: God's self-Utterance (as content) is the man Jesus. See "Jesus Christ", *op. cit.*, p. 770 (c) cf. also *ibid.*, p. 481, iii.

66. Jn 8: 19; 12: 45; 14: 7-9; Rm 8: 29; 2 Co 4: 4,6 Col 1: 15, Heb 1: 3c.

67. Walter Kern "God-World Relationship", *Encyclopaedia of Theology*, p. 579.

68. *Ibid.*, p. 580

mutual communication between God and man cannot find totally identical expression in all details. But if we go beyond the surface level of expression and plunge into the core of doctrine, we find much that is common to them.

The present outline shows that both Vīraśaivism and Christianity have the experience of God as a reality beyond doubt, transcendent in Himself and immanent in His creation. The world, therefore, is not purely nothing and profane but analogically true and divine. Hence, it is related to Him. The perfect realization of this relation is in the total com-union with Him in love. In this embrace, God, remaining as self-determining subsistence unites with His own "otherness"—creation—which is truly the *Lingānga-Sāmarasya* the com-union of the Creator and the world.

the review of

metaphysics

a philosophical quarterly

DECEMBER 1983 | VOL. XXXVII, No. 2 | ISSUE No. 146 | \$7-50

articles

KENNETH L. SCHMITZ

Community: The Elusive Unity

SERGIO COTTA

Positive Law and Natural Law

BARRY MILLER

Why Should Any Existing Individual Exist?

JAMES HADEN

Friendship in Plato's Lysis

MARY J. GREGOR

Baumgarten's Aesthetica

DAVID PLATT

Summaries and Comments

and Staff

philosophical abstracts

announcements

Individual Subscriptions \$20.00

Institutional Subscription \$30.00

Student Subscription \$10.00

Jude P. Dougherty, Editor

The Catholic University of America, Washington, D.C. 20064