



**Perennial Philosophy, a Touch-Stone of India; Dr. Ananda
Coomaraswamy's Influence of Indian Languages.**

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Dr. Ananda Coomaraswamy was born in Ceylon in 1877 to his Parent Muthu Coomaraswamy and Elizabeth Clay Beeby. Early years, his father was died so his mother brought up him in England. He studied science subjects and he received the degree in Doctor of Geology from the University of London. He became an expertist in the subject of Geology, Botony and Minerology. He began his career as a scientist of survaying minerology in Ceylon. When he was survaying minerology, unexpectedly, he discovered the strange figures of our ancient arts and crafts of India and Ceylon. He understood it's root-causes from India. Hence, he would like to visit India frequently, on the way he met our Rabindranath Tagore and his related scholars. If he was so interest in the art-works, he soonly turned scientific job into the Indian art-history and art-philosophy from his earlier minerological job. He suddently involved into the Indian arts, crafts, culture and heritage. Meanwhile he was involving into the Indian ancient-heritage, he was appointed as an Art-Director at Boston Muesium, USA. He utalized the great opportunity and he used the Muesium as his major plot-form to keeping and publishing his book serials. He wrote nearly a fourty-six

books with enlarged volumes . His each books is exposing our Indian traditional asserts of antiquity.

In this connection, he often visited India and he deeply involved to searching art works and also he thoroughly red out our Indian scriptures of Hinduism and Buddhism . For that he visited ancient Temples , Vihars , Monuments , Churches and Masques etc. He collected its sources , evidences and materials with detailed accounts wherever he went to the places. Every thing was compiled by him for the upcoming days. At first, it was viewed for his personal account and then the whole-thing was displayed to the humanity.

As a Cycle -rider , he was circling from England to Ceylon , Ceylon to India and India to America. Purposely, he spent over a three decales for our Indian welfare. Many people says, it is his welfarely service for our India for which he dedicated his whole life through his writings In this way, he has contributed our nature of worth to the world. He amazed at our ancient works and he felt that once miracles were made by our ancestors. Though he was born in Ceylon and he was working in USA, his total conciousness was running over on India. He wondered that India was a place of art-curriculum or shcool of arts and aesthetics. So, he wrote the detailed account on the peculier character of India and he rediscovered the nature of Indian religions, Philosophy, art, culture as the timeless -validity . These are still alive and exposed by countless an ancient creativity . Either Indian philosophy or art or culture, it is a literal light which reflects all times with Indian society. This ideas insisted him to write about our India and exposed to the world. So his mind was stormed by the Indian Metaphysics or Art-philosophy or Perennial philosophy.

Hence, he became devoted himself as a full-time Indian Perennial philosopher . The perennial -philosophy of Indian asserts defines as; the ever-green, endless, limitless or blooming in all time. For instance, how a tree is growing with flower of fruits for all days and all years. In the same way, Dr. Coomaraswamy considers Indian 's Religions , Philosophy , Art and Culture are having in depth sources of enlightenment. This is believed as an ethicks and civilized way of life. Due to realize the truth and nature of Perennial Philosophy, of "Buddhims" and "Hinduism", explain the principles of creation, nature and our way of life. Dr.Coomaraswamy has identified it through the Vedic-Religion or Hindu Religion and later from the Religion of Buddhism". In our Hindu Religion, Perennial

Philosophy reflects as the “Prusharthas”. The Prusharthas is the most precious doctrine in the entire Hindu Religion. Having the prefix of “Prusha”, it means husband or family leader or a king for ruling any nation. It’s suffix the “Artha” refers, family leader or leader have to run their life with a true meaning of life. So, the Prushartha deals or shows our true way of life. As a family leader or a leader or a rules who have to come across the path of the “Purusharthas” which explains four kinds of sub-roots to showing the way of an Individual. It is one of the main concept which under lies the Hindu attitudes to life and daily conduct. The four ends of man is Prusharthas. They are Dharma, Artha, Kama and Moksha.

The first of our Purusharthas, Dharma is the moral and ideal needs of man. It is characterised by consideration of righteousness duty and virtue. During one’s life, a person should always gradually accumulate Dharma for his well being for which dharma as his companion he will traverse the groom. Dharma conduct the man who is devoted to it by eradicating his sin by a life of disciplined activities to the next world. So, Dharma become as a compenion it only comes along with a man even after his death. Therefore a person who never change his mind at “Adharma” even though he faces so many sufferings due to believe his dharma. There will be a quick destruction awaiting those who does not follow Dharma. In case, they follow “Adharma” or practised it is the sinful life. It may not produce its fruits soonly like seeds down in the earth, but it generally accumulates and destroys the man. One should therefore find satisfaction only through the dharma. Even if he may abandon the Kama and Artha due to gaining the “Dharma”. “Artha” is another human way of life, it defines, leading a meaningful life in the earth. This concept suggests, that we try to do hard work and earn enough wealth from which we have to run our pleasant life. It also refers to all our necessary needs of worldly property such as wealth and power. In other words, it refers to the problem and activities connected with the finding, making, gathering, conserving and organising of the material necessities of life. Artha concludes that one who gain wealth and leads life with pleasantly, but he has to contributes a small amounts to others or any simples or any down trodden people.

Thirdly, the concept of “Kama” refers our biological needs of the human beings. The kama is an equivalent term in English the sexual desire. This innate instinctive desire lies dormant it human being and as one grows up to be a young man or woman. According to this concept, as a human

one who should be satisfied in his sexual desire and then he should try to escape from the earthly pleasure to divine-pleasure. For this purpose, he should be come acrossed his “dharma”, and take effort to enter into the final goal of the life or moksha. Moksha is the final liberation. According to Hindu view of life one’s life in this world has no meaning as such, but it has meaning only as a link with his past and the future. What he is due to his past Karma and what he is going to be in the future is on the basis of his present deeds. So one must perform dharma and accumulate enough of it which would teach him liberation from his endless cycle of birth’s and deaths.

One’s present life is thus an opportunity for one to obtain the final liberation. So, attaining Moksha is the final or ultimate aim of Hindu Life. From the above said the three principles, the Dharma, Artha and Kama are the harmonious administration of humanity. These three stages determine to enter into the stage of Moksha.

Similarly, Buddhism appeared as the reformation of Hinduism. Lord Buddha was born as another avator, it was seemed to be made reformation on the Vedic-Religion. Due to this, Gaudhama Buddha took more than a six years who was meditating in the forest. His deep study of Hindu principles are totally gained his power of magnetic and gradious personality so his doctrines became made a grant record in the whole world. The Buddhism or Dhammam teaches about the character of morality and showing our love to the whole living beings. It insists us to get wisdom or understanding with each individual. So, Buddha has discovered the truth of life in which moral- ity brings still pleasure and peace. According to his wisdom, he discovered the two chief problems. The first, there is mourning in the world, and secondly he wanted to awake the people from their suffering and make them in pleasing.

Once, Lord Buddha reached into the “Nirvana” or “Mukthi”. Then he freed from his total bondage and he wanted to established an honourable kingdom in the earth. His first precious concept says that our mind is frontier than objects which is constituted by our mind and its action is the chief for everything. The second concept is that our mind is the internal and external root causes of good and bad. The third concept is the most precious one, we should try to avoid evil action.

The Lord Buddha continued for seven weeks within the circle of the tree of awakening, enjoying the gladness of release. He broke down the hesitation to taught about our birth the

“wheel of the law”. When he understood that the way only to avoid suffering was to free oneself from all desires. At the moment he realized and discovered this, ‘Noble Eight fold Path’ to enlightenment; Right view, Right intention, Right speech, Right action, Right livelihood, Right effort, Right mindfulness and Right concentration. Through this conception, he wanted to free the world from the life of suffering and enlighten the total humanity.

In addition to it he discovered another five types of our regular conducts. He suggests that we have to refuse these five to overcome our endless sufferings. He says that our ambition is the root causes of sufferings. Due to reach the enlightenment of life, one who ready to dedicate his ambitions life and try to perish his ‘self’. Hence, Edward Conze writes about it from his “Dhammam” as; He discovered the five conducts which undertake his rule to uphold of life as: To kill any living- being, stolen or cheating one’s property, bad behaviour (Unlawful physical action), False speech (one who cheat others by words), Don’t forsake sin. It is suggested by him to avoid that is associated with our whole thoughts. Finally, he gained to teach wisdom and virtue as his precious doctrine to the world. Hence, he suggests, that one who may want to gain his life who should keep the two as their paths. When he journey along the two paths he can be relieved from his all kind of torments and he can run his life with peace and pleasure. Lord Buddha confirmed that it is the final purpose of life.

The philosopher Nietzsche has given a special doctrine about the Lord Buddha he says the super man whose virtue stands beyond “good and evil” and who is at once the follower and leader and savior of men. This is being put forward again and again in the work of our whole history or life. By this way, some names of ideal-ships come in our India Literature. For there more, he says, he is the Arhat (arhat), Buddha (enlightened), Jina (Conferor), Tirthakara (finder of the Lord), the Bodhisattva (incarnation of the bestowing virtue) and above all, he was a Jeevan-Mukta (free in this life) whose actions are proceeded from his free nature. And his style of incarnation and the Jivan-Mukta are considered to the Hindu way of life, because Buddhism was divided by two ways of classical schools as: Hinayana and Mahayana. For instance, Buddha was worshiped in the Mahayana. But the Hinayana does not worship Buddha as God, there followed his doctrine only.

Some Hindu scholars says, Buddhism, is close relationship with Hinduism because, the later Buddhist Mahayana has later developed under the basis of Hinduism.

The views of Dr. Ananda Coomaraswamy's Perennial Philosophy of Hinduism and Buddhism, both are interpreted the human way of life and it also explains that, how Indian life- style is lied down on culture and aesthetics. Hence, Indian temples, monuments, vihars and pillars reflect our ancient living-arts. These were constructed before many years, their internal and external appearances deliver so many legends through its art-history, art-philosophy, ritualism, naturalism and symbolism etc., Though he knew many languages, he exposed his ideas and concepts that extracted from the Indian Literature and delivered through the English Language. Dr. Ananda Coomaraswamy therefore rediscovered the time-less principles and time-less arts of Perennialism from our spritual tradition.

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