THE METAPHYSICS AND THE MYSTICISM OF SHRI NIJAGUNA SHIVAYOGI

DR. BASAVA RAJ P. SIDDHASHRAMA
Shri Nijagūṇa Shivayōgi was a great thinker and an exponent of Advaita Philosophy from Karnataka. He was a unique personality who contributed to many fields. He was a distinguished poet, a pioneer encyclopaedist, a gifted musicologist, a great music composer, a rare mystic and philosopher-saint. He is compared with Upanishadic sages for his vision and originality in his philosophical exposition.

This book details as a synthesis both the Metaphysical and Mystical views of Shri Nijagūna Shivayōgi in a scholarly manner. A comprehensive review of his major works have been offered along with life and times of Shri Nijaguna Shivayōgi. The book offers an insight into the Metaphysical expositions of the Advaita of Shri Nijagūna Shivayōgi by covering such concepts as Brahman, Īśwara, Ātman, Māyā, World, Jīva, Jīvanmukti etc. besides comparatively evaluating Shri Nijagūna’s Advaita with Shri Śaṅkara. The book also throws light on the Social Concern of a Jīvanmukta. As an outstanding philosopher of mysticism Shri Nijagūna’s distinct and original contributions to the Indian Mysticism has been elucidated in the context of mystical traditions of both East and West.
The Metaphysics
And
The Mysticism
Of
Shri Nijaguna Shivayogi

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Dedicated To:

- The spiritual memory of Shri Nijaguṇa Shivayōgi for his espousal of Advaita Vedanta as universal vision for the first time in Kannada.

- The sage Shri Siddhārūḍha Swamy, the Secular Spirit of Siddharudha Mutt, for his immortal acts of resurrecting and offering his commentaries on Shri Nijaguṇa Shivayōgi's scripts and propagating to the mankind through his disciple Shri Shivaputra swamy and.

- To my revered brother Śri Shanthamuni swamy, the seer of Siddhaśhrāma at Hullambi and the disciple of Siddhārūḍha Swamy through the lineage of Shri Shivaputraswamy for inspiring and teaching me the Philosophy of Shri Nijaguṇa Shivayōgi.
By the Same Author

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FOREWORD

Professor Dr. K. Satchidananda Murty
Patna Bhushan Vachaspati, Kalaprapum, Vidyasagar
Ph D, Hon D Litt, Dr Phil h c, Hon D Sc
Honorary Professor: Jawaharlal Nehru University
New Delhi, Banaras Hindu University, Varanasi
University of Hyderabad, Andhra University
People's University of China, Beijing
Chairman: Indian Philosophical Congress
Central Institute of Higher Tibetan Studies, Saranath

Śri Nijaguṇa Shivayōgi, who flourished sometime between 1250-1655 A.D., is a well-known scholar and mystic of Karnataka, who authored eight works. R.D. Ranade considered him to be a "great philosopher mystic."

In this work Dr. B.P. Siddhashrama has given a clear and quite detailed exposition of Nijaguṇa Shivayōgi's thinking. In fixing this Yōgi's time and giving an account of his life, he has been critical and objective, while in presenting his ideas he has been analytical. Moreover, he has tried to highlight what he believes to be the Yōgi's "contributions" to "traditional Advaita."

Dr. Siddhashrama points out that Nijaguṇa Shivayōgi (i) elaborated the Svarūpalakshaṇa of Ultimate Reality, (ii) classified Iswara's functions in a five fold manner, (iii) asserted Sarvatmavada to be superior to Vivarta- and Driśtisriṣṭi - vadas, (iv)
synthesised the Avacchēda - , Pratibimba - and Ābhāsa -vādas, and (v) postulated an avasthā even beyond Turīya. We learn that this Yōgi thought Shambhulinga (as he calls the Absolute) was beyond even this avasthā, analysed śravana and ni-didhyāsana in his own peculiar way, and conceived jīvanmukti in a way which, according to this author, showed greater social concern. There may be no unanimity that all this refined Advaita into a more impregnable system than before.

I appreciate Dr. Siddhashrama's efforts for critically introducing Shri Nijaguṇa Shivayōgi to the Philosophical fraternity. I hope this book will make Shri Nijaguṇa Shivayōgi's views more wellknown.

* * * * * * *
PROLOGUE

Professor Dr. R. C. Hiremath,
Former Vice-Chancellor,
Karnataka University
Dharwad

The name of Shri Nijaguña Shivayōgi rings like a conch in the field of Advaita Philosophy in particular and Indian Philosophy in general. This great philosopher can be compared only with the Upaniṣadic sages as he was also a great mystic. His mystic philosophy is expressed in cryptic utterances in Kannada like Upaniṣadic *summa* in Sanskrit or *vacanās* in Kannada. I congratulate Dr. Basavaraj P. Siddhashrama for his pioneering efforts in introducing this great Philosopher-Saint of Karnataka. Shri Nijaguña Shivayōgi’s works are in Kannada and hidden in these great lyrical writings of Shri Nijaguña is his Universal Philosophical Vision. It is extremely difficult for any student of literature to grasp the philosophical fragrance of Shri Nijaguña Shivayōgi. A student of philosophy will also find it difficult to sieve through the vast literary encyclopaedic ocean of Shri Nijaguña for his philosophical seed. Indeed it is a great task to synthesise the philosophy of Shri Nijaguña Shivayōgi in which Dr. Siddhashrama has done a commendable service
to the field of philosophy by explicating Shri Nijaguṇa’s grand vision from his literature for the scrutiny of the world philosophers for the first time. It is worth recalling that two great Saint-philosophers like Ramana Maharshi and Prof. R.D. Ranade were also influenced by the magnificence of Shri Nijaguṇa Shivyāgī in their treatises. However, a thorough and full length philosophical discourse of Shri Nijaguṇa was not available. Dr. Siddhashrama has ventured to present a comprehensive philosophical treatise on Shri Nijaguṇa Shivyāgī through the present work.

Dr. B.P. Siddhashrama has successfully brought out all the aspects of Shri Nijaguṇa Shivyāgī. This is because Dr. Siddhashrama, apart from being an academic Philosopher, has also been brought up in the tradition of Nijaguṇa Shivyāgī by the disciples of this great Saint, Poet-Laureate of Karnataka. Infact Siddhāshrama is a name given to the family as it has a band of saints dedicated to the philosophy of Nijaguṇa Shivyāgī. It is indeed, rightly an Ashrama of Siddhās or Souls Realised. I learnt that Dr. Siddhashrama himself was in the fold and order of Shri Nijaguṇa Shivyāgī in his early days. It is in this background and atmosphere Dr. Siddhashrama has been able to comprehend the philosophy of Shri Nijaguṇa which has been built independent of Shri Śankarāchārya. Dr.
Siddhashrama while comparing Advaita philosophy as conceived by Śaṅkara and that of Śrī Nījaguṇa has clearly brought out the fact that Śrī Nījaguṇa Shivayogi has further expanded and advanced the Advaita system of philosophy in the true Upanisadic tradition and added a new dimension to the Indian philosophy and Mysticism.

I am happy to record that Dr. Siddhashrama has done a great service to Nījaguṇa Shivayōgi and the Indian Philosophy by culling the philosophical thought of Śrī Nījaguṇa from the vast writings. Dr. Siddhashrama has built a scholarly edifice of the Metaphysics and Mysticism of Śrī Nījaguṇa based on sound philosophical and comparative methodologies. This writing is a testimony for his remarkable scholarship, Research precision, logical outlook and clarity of thoughts. There is not a single word more than what is necessary and a word less. the scholarly edifice may collapse. With such dedication, accuracy and precision the book has been written. The talent of the author is best reflected in his meticulous analysis, logical and scholarly expositions. His command over both Kannada and Sanskrit language, Scholarship, Vēdāntic -Vision and Philosophic views are best reflected throughout the book. This book is in my candid opinion is a unique work and is an invaluable contribution to the Advaita Vēdānta and Mysticism.

* * * * *
INTRODUCTION

Professor Dr T.S. Devadoss
Director,
Radhakrishnan Institute For Advanced study in
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A galaxy of philosophers have contributed for the enrichment of Advaita Philosophy in India, more so by South Indian philosophers. The philosophical heritage of Karnataka can take pride in one of its all time great philosopher-mystic's intellectual strides-i.e. Shri Nijaguna Shivayōgi. He was a great thinker who has not only enriched the tradition of Advaita Philosophy, but also has exhibited a rare originality and fulfillment. He is unique in the sense that he is also a distinguished, pioneering Encyclopaedist, a great Kannada Poet, a gifted Musicologist, Music Composer, above all a Spiritual Soul.

Shri Nijaguna Shivayōgi unfortunately has not been very well exposed to the outside world although he is a shining star in Kannada literary and philosophical horizons. The present work of Dr. B.P. Siddhashrama on Shri Nijaguna Shivayōgi entitled "The Metaphysics and the Mysticism of Shri Nijaguna Shivayōgi" is an outstanding effort in unveiling the mask on Shri Nijaguna's Philosophical Wisdom and Mystical Encounters. Scholars are familiar with the literary greatness of Shri Nijaguna but unfortunately his philosophical greatness is completely eclipsed by his literary genius. Dr. B.P. Siddhashrama has made a pioneering effort to bring to light and evaluate the philosophical and Mystical greatness of
this great Kannada Philosopher-Saint. Scholars who are well acquainted with the basic works of Shri Nijaguṇa Shivayōgi have expressed their difficulty in analysing the cryptic rhetoric of Nijaguṇa. Added to this, it is all the more impossible a task for any one to systematically arrange the thought process of Shri Nijaguṇa. His Complex, Poetic, Metaphysical and Mystical experiences are a challenge for our comprehension.

Although there are some references to Shri Nijaguṇa Shivayōgi as part of Veeraśaiva literature in Kannada, so far there is not a single work on Nijaguṇa which merits philosophical attention in the entire range of Indian philosophical literature. It is surprising to note that there is not a single work even in Kannada about Nijaguṇa's philosophical and mystical contributions. Dr. B.P. Siddhashrama has done a very commendable and invaluable contribution to the Indian Philosophical literature by analysing the philosophical vision of this great Kannada Philosopher and by offering an insight into the great mystical depth of Shri Nijaguṇa Shivayōgi.

The synthesis of Shri Nijaguṇa's Advaitic arguments in respect of Ultimate Reality, the World, Māyā, Jīva, Jivanmukti, and Avasthās bear the stamp of a very high level philosophical mind not found in many established Advaitic philosophers. Dr. Siddhashrama has demonstrated brilliantly and logically Nijaguṇa's Advaitic advancements over Śankara.

The complex personality of Shri Nijaguṇa Shivayōgi finds its ultimate fruition in Mystical domain. It is not unusual for great philosophers of India to be involved with the mystical expe-
riences. However, very few mystics from South India have been properly, philosophically explored. Shri Nijaguṇa is considered to be a very great mystic whose mystical experiences could be rated as the profound contribution to the philosophy of mysticism itself not only in India but in the whole world. His innumerable works indicate more mystical insights than the conventional mystical moorings enlisted by Philosophers.

Shri Nijaguṇa Shivayōgi goes even beyond the four major forms of mysticism as enlisted by the Mystics the world over. Nijaguṇa's uniqueness is best brought out in the fact that he is the first Indian Mystic to have identified as many as 22 Yōgas in his different philosophical works for the attainment of Mystical trance or Samadhi. And his adoption of the Pātañjala Astāṅgayōga to the Advaitic mystical practices is a path breaking innovation not only in the Yōga but also in the entire spectrum of Advaitic mystical lore. The traditional Indian mystics have recognised only two forms of Samadhi whereas Nijaguṇa has expounded Six forms of Samadhi as part of the final state of Mystical Ascent which is a distinct and unique contribution.

The merit of Dr. Siddhashravana's work lies in that he has chosen to appropriately analyse the Philosophico - Mystical thought of Sri Nijaguṇa Shivayōgi in the general Advaitic context for the first time. In this process he has also demonstrated the fact that the conception of Philosophy in Indian tradition is broad enough to justify the unity of philosophy and religion. Hindu Philosophy is in search of the ultimate, the principle of principles, on the basis of Axiological preference and Ontological priority.
Philosophical Truth is not determined by the consistency of some system with an accepted body of scripture, instead one must look for consistency between Philosophical system and human experience as well as self-consistency within the system itself. Given the profound Metaphysical, Epistemological and Mystical insights found in his thought, few today, will doubt Shri Nijaguna’s unique and seminal contribution to the world’s philosophical enquiry. The task of referring to the original works of Shri Nijaguna Shivayogi and systematically building a philosophical and mystical exposition is not an ordinary task given the complex poetical idiom of Shri Nijaguna. Dr. Siddhashrama deserves full appreciation for his painstaking, arduous, intellectual efforts and perceptible-research with precision. This work is highly readable as it is written in a jargon free style clarifying the fundamental concepts with philosophical precision. Dr. Siddhaashrama has evaluated the Philosophico-Mystical tradition of this renowned philosopher to the expectations of rigorous philosophical scholarship. This book fills the long felt gap in mystical thought and the religious history not only of Karnataka but also of Indian philosophical tradition in general. It is a highly reliable study about a very great Mystic-Saint of Karnataka and a distinguished Indian philosopher who heralded a new age of philosophical renaissance and regeneration.

I recommend this book which merits the attention of scholars and students and this will prove to be an indispensable tool for every worker in the vineyard of philosophy.

* * * * *
PREFACE

The present volume is the outcome of my research and study for over two decades. Shri Nijaguṇa Shivayōgi is a great Philosopher, Mystic and Saint from Karnataka who is well known but Philosophically unexplored. My work, hence, attempts to introduce this great Saint of India to the philosophic community of the world. I have divided this book into two major parts, namely, in Part one I have offered (i) a comprehensive discussion of all aspects of the Philosophy of Shri Nijaguṇa Shivayōgi and (ii) a comprehensive analysis and evaluation of the Advaita of Shri Nijaguṇa Shivayōgi in comparison with Śaṅkarāchārya and the Second Part comprises a detailed discussion of Shri Nijaguṇa Shivayōgi's multi-faceted mystical ideas in the context of comparative mystical traditions of the world. That apart, I have also discussed the problems put forth by the contemporary philosophers along with the solutions offered by Shri Nijaguṇa with regard to the concept of Jīvanmukti and Social Concern. I have made a sincere effort for the first time to analyse meticulously the contributions made by Shri Nijaguṇa Shivayōgi to the universal philosophical literature of mysticism in general and to the Advaita philosophy in particular.
In reality, the philosophical language of Shri Nijaguna Shivayogi is complex and poetic. Shri Nijaguna Shivayogi's mastery over Sanskrit texts and his philosophical lineage and encounters are difficult for analysis and interpretation as expounded in his works. I was highly helped by my elder brother and Guru Shri Shanthamuni Swamy, a devout Scholar of Nijaguna Shivayogi. I am highly indebted to him for his constant guidance, inspiration and encouragement throughout my study. I wish to acknowledge our beloved Vice Chancellor Prof. Dr. K. Hanumanthappa for his Philosophical interest in my research and encouragement. I am also equally indebted to my senior colleague Dr. G.A. Jalihal for his whole hearted support, guidance and encouragement. I am highly obliged to the esteemed scholars - Prof. Dr. K. Satchidananda Murthy, Prof. Dr. R.C. Hiremath and Prof. Dr. T.S. Devadoss for having blessed me with their profound Foreward, Prologue and Introduction respectively. I am also grateful to Dr. B.D. Jatti, Prof. Dr. C. Ramaiah, Prof. Dr. J.P. Shukla and Prof. Dr. G. Srinivasan for their invaluable reflections on my work and encouragement.

I wish to record the hearty support extended to me by my friend and former Ph.D. Student Dr. K. Puttaraju, Chairman and Dean, Faculty of Com-
munication, Bangalore University, in the publication of this book. I also wish to record my thanks to my other Ph.D. Research students Ms. Tabassum Hameed, Kiran R.N., Murthy T.H., P. Ramanna, my friends Prof. B.P. Mahesh Chandra Guru, Kalmesh Malligwad and M.N. Katti for their assistance in proof-reading. I express my sincere gratitude to Sri S.G. Mysoremath and Sri Krishna Reddy, former Syndicate members, Prof. Dr. M. Shivakumara Swamy, the former Dean, Faculty of Arts and Prof. Dr. V.B. Coutinho, the former Controller, Bangalore university for their kind help in the course of my Research and Study. I remember with gratitude my parents Sri Parasappa and Smt. Nagamma, my brothers Sri Mahadeva Swamy and Dr. C.P. Siddhashramama, my Sanskrit Teacher Sri Prabhananda Pandit, my father-in-law Sri. J.M. Sunagar, my friends R.V. Viswesh and T. Eswara for their timely help. My special thanks to my beloved wife Smt. Sumitra Siddhashramama for her constant support.

I thank Sri Basavaraj Jigalur of Anubhava Printers and Sri Raghuram Shenoy of ‘akshar graphics’ for their excellent printing work. I also thank Sri R. Suri for his artistic cover page.

B.P. Siddhashramama
SECTION : ONE

INTRODUCTION
CHAPTER : I

Shri Nijaguṇa Shivayōgi's Life and Times

Introduction

Shri Nijaguṇa Shivayōgi is a shining star in the firmament of Philosophical Literature of Karnataka in particular, and of South India in general. He was a philosopher, a poet, a composer of music, a musicologist and a mystic of great spiritual originality. Many are the praises showered on him. If the late Reverend E.P. Rice says: "He was a great scholar and a prolific writer", the late Professor R.D. Ranade, who himself was one of the greatest Philosphic-Scholar-Mystics of this century, has recognised the high position occupied by Sri Nijaguṇa Shivayōgi among the mystics of the world and has called him "the Great Philosopher-Mystic". Prof. R.S. Mugali in his monumental work, entitled Kannada Sahitya Charitre (A History of Kannada Literature) says: "Nijaguṇa Shivayōgi is one of the

1. A History of Kanarese Literature, 1921, P.71
marvellous personalities of Karnataka. With his immensely vast scholarship and with his long and deep penance and meditation Śri Nijaguṇa Shivayōgi rose to the highest peak of philosophic knowledge and realization and then descended from his high philosophical and spiritual plane to the earth below and bestowed to the people of Kannada language the benefit of his philosophic knowledge and realization in a variety of works in Kannada prose and poetry".¹ And the late Śri A.N. Krishna Rao, a renowned writer in Kannada, says of Śri Nijaguṇa Shivayōgi: "the way in which he has rendered into Kannada language the traditional Sanskritic Indian Philosophy indicates his immense scholarship. his deep spiritual experience and his broad outlook. He was not only a great scholar in the Vedās, the Āgamās, the Upanishads and the Smritis but was also an expert in the Purānās. the Itihāsas. the Science of Music. Grammer. Logic. Astrology and the Yōgās. It will not be an exaggeration if we say that the titles - Adhika vidya sampanna, Suñāna Chakravarthi. Anupamānandābdhi - etc.. borne by Śri Nijaguṇa, were really honoured by entitling him!"² Śri Nijaguṇa Shivayōgi’s place in the history of Vedāntic literature of Kannada is peerlessly

¹ Published by Usha Sahitya Male, Mysore, Fifth Edition, 1971, Pp. 301-302 (Trans. by Author)
² Vecrasārvā Sāhitya muddu Samskriti, 1959, P. 41 (Trans. by Author)
unique. For he was the pioneer-writer of the Vedāntic literature in Kannada language and it was only after him that Śrī Mahalingaranga, Śrī Chidānanda, Śrī Sarpabhushana Shivayōgi, Śrī Muppina Śadakshari and others have written Vedāntic literature in Kannada.

There are, in all, three Nijaguṇās in Kannada Literature:

1. Śrī Nijaguṇadēva or Nijaguṇa Yōgi
2. Śrī Nijaguṇārya
3. Śrī Nijaguṇa Shivayōgi

1. Śrī Nijaguṇadēva or Nijaguṇayōgi belongs to the 12th Century A.D.¹ He composed vacanās (the philosophical and mystical verses in the rhythm of speech) under the ankitams (the poetic seal) of Nijaguṇayōga and Nijaguṇayōgi

2. Śrī Nijaguṇārya is the author of the Advaita Rāmayaṇa, in Kannada, who flourished about the middle of the 17th Century.²

3. Sri Nijaguṇa Shivayōgi is the Mystical Philosopher with whom we are concerned in this book. His ankitam is Shambhulinga. Although our Nijaguṇa Shivayōgi, whose

1. R. Narasimachār: Karnataka Kawicharite (Lives of Kannada Poets), Vol.3, 1929, P.335
2. Ibid, P.245
*ankitam* is *Shambhulinga* and who has authored eight works, namely: (i) *Paramānubhava Bōdhē*. (ii) *Anubhava Sāra*. (iii) *Paramārtha Gīte*. (iv) *Kaivalya Paddhati*. (v) *Vivēka Chintāmaṇi*. (vi) *Pāramārtha Prakāśike*. (vii) *Purāthanara Thrividhi* and (viii) *Swarūpa Siddhi*. is different from the above Nījaguṇadēva and Nījaguṇārya. the Scribers of the works of Śrī Nījaguṇa Shivayōgi. however have addressed him by different names such as: Nījaguṇadēva. Nījaguṇayōgi. Nījaguṇa Shivayōgi. Nījaguṇārya.¹ Nījaguṇārādhya. Nījaguṇesha. and Nījaguṇaswāmy². This however does not mean that there are as many Nījaguṇas as the scribers have addressed the one and the same Śrī Nījaguṇa Shivayōgi by all these different epithets out of sheer respect for the great Philosopher-Saint of Karnataka. As a matter of fact Śrī Nījaguṇa Shivayōgi himself has referred to his own self in his different works in different modifications of his name ‘Nījaguṇa Shivayōgi’ such as: Nījaguṇayōgi. Nījaguṇayōgindra. Nījaguṇa Shivayōgindra etcetera.

**Life and Times of Śrī Nījaguṇa Shivayōgi:**

As it is customary among many Indian

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1. *A Descriptive Catalogue of Manuscripts* in the Kannada Research Institute, Karnataka University, Dharwad, Vol vi. No.50, P. 96
2. Ibid, Vol iv., N.68, P.157
ascetic poets and philosophers. Śri Nijaguṇa Shivayōgi also has not mentioned anything about his Life or Time anywhere in his works. However, there are several versions about his Life and Time current among the folks residing in the region surrounding the Shambhulinga Hill in Kollegal Tāluk of Mysore District of Karnataka State. But one thing is accepted quite unanimously by almost all scholars of the History of Kannada Literature and that is the fact that Śri Nijaguṇa Shivayōgi was in his early life the ruler of the country around the Shambhulinga Hill (this hill is also called Chilakawādi Betta) in Kollegal Taluk of Mysore District of Karnataka State and that later on in his life he became an ascetic and retired to that Hill and lived there as a Shivayōgi. As Śri Nijaguṇa Shivayōgi himself, as stated above, has not mentioned about his Time anywhere in his works, different scholars have drawn different conclusions about the Time of Śri Nijaguṇa Shivayōgi along different lines of evidence. About the Time of Śri


(ii) E.P. Rice: A History of Kannarese Literature, 1921. P 71

(iii) R. Narasimhaachar: Karnataka Kavīcharite, Vol.2, 1919, P.153

Nijaguṇa Shivayōgi there are mainly four views represented by four different scholars. I shall briefly present, discuss and critically evaluate the essential aspects of all the four views here:

1. The late Śri Gangādhara Madivalēswara Turamari (From 1827 to 1877 A.D.) has fixed the Time of Śri Nijaguṇa Shivayōgi before 12th Century A.D.¹ on the grounds (i) that Basavēswara (or Basava, who was one of the greatest mystical saints of Veeraśaiva Religion and who belonged to the 12th Century A.D.) has mentioned about Nijaguṇa in his vaçaṇas and (ii) that Śri Nijaguṇa Shivayōgi has not mentioned Basava's name anywhere in his works. But this view of Śri G.M. Turamari is not tenable: because (i) he has mistaken Śri Nijaguṇa Shivayōgi for Śri Nijaguṇadēva or Nijaguṇayōgi of the 12th Century A.D. who was a vacanakāra and whom Basava has mentioned in his vaçaṇas² and (ii) he has not taken into his account the fact that Śri Nijaguṇa Shivayōgi has at one place³ in his works mentioned the names both of Harshamishra and of his famous work Khandana Khanda Khādyā belonging to the 12th Century A.D.⁴

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1. Kaivalya Paddhuti Tike, 1873, Preface, P.5
3. Ibid, P. 49
2. The late R. Narasimhachār, the author of the famous *Karnātaka Kavicharite* (lives of Kannada Poets) has estimated the Time of Śri Nijaguṇa Shivayōgi around 1500 A.D.¹ on the grounds (i) that Śri Nijaguṇa Shivayōgi has mentioned about Kalpataru, authored by Amalānanda who lived around 1250 A.D. in the sub-section Sūtravichāra of Chapter I of *Vivēkachintāmaṇi* ² and (ii) that Śri Nijaguṇa Shivayōgi has been adored by Śri Shaḍaksharadēva (in his Rājashekhara vilāsa) who lived in 1655 A.D³. But on the grounds mentioned by R. Narasimhachār it can only be said that Śri Nijaguṇa Shivayōgi flourished in the period between 1250 A.D. and 1655 A.D. and nothing more than that. Therefore the approximate period conjectured by R. Narasimhachār, namely the 1500 A.D. does not get established for the reasons stated earlier.

3. Prof. G.M. Umāpathishāstri, who is generally acknowledged as one of the authorities on the Time of Śri Nijaguṇa Shivayōgi, also has fixed the Time of Śri Nijaguṇa Shivayōgi, as 1500

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1. Karnataka Kavicharite, 1919, P.153
2. *Vivēku Chintāmuni* of Śri Nijaguṇa Shivayōgi Publ. in 1895 by Karnātaka Book Depot, Bellary
A.D. But his grounds for this estimation are different from the grounds advanced by R. Narasimhachār. Prof. G.M. Umāpathi Śāstri argues broadly as follows: "In the Philosophical thinking to be found in the works of Śrī Jugunī Maruḷadēva. of Śrī Nijaguṇa Shivayōgi and of Śrī Gubbī Mallāṇārya we clearly find a uniform and gradually evolving philosophical tradition and this is due to the fact that all these three philosophers have come in the direct philosophical lineage of Guru Śrī Tōṇṭada Siddhalinga Shivayōgi."¹ From this statement of Prof. G.M. Umāpathi Śāstri it is clear that he regards Śrī Nijaguṇa Shivayōgi as belonging to the Tradition of Pupils and / or Grand Pupils of the Guru² Śrī Tōṇṭada Siddhalinga Shivayōgi. Now the time of Śrī Tōṇṭada Siddhalinga Shivayōgi, which is fixed between

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2. As regards the Guru of Śrī Nijaguṇa Shivayōgi we have got definite and unambiguous internal evidence to be found in four different works, viz., in Paramānubhuvu Bōdhe (1.1.5), Viveku Chintāmaṇi (P.1), Karvalya Paddhati (4.1.3) and in Anubhava Sāra (8.1) of Śrī Nijaguṇa Shivayōgi himself to the effect that his Guru was Śrī Nirābhā Desikendra. But the identity and the time of Sri Nirābhāri Desikendra have not so far been definitively established by anybody.
1400 and 1480 A.D. by Dr. R.C. Hiremath¹, is however fixed at 1500 A.D. by Prof. G.M. Umāpathi Shāstri following the fixing to that effect by the late Sri M.R.Srinivasamurthy². "Therefore", concludes Prof. G.M. Umāpathi Shāstri, "the time of Śri Nijaguṇā Śivayōgi can, without any shadow of doubt, be taken to be 1500 A.D."³!

Apart from the blatant overlapping contradiction involved here in the fixing of the one and the same 1500 A.D. as the date both of the Guru Śri Tōntada Siddhalinga Śivayōgi and of the Sishya or Prasishya Śri Nijaguṇa Śivayōgi by Prof. G.M. Umāpathi Shāstri there is also a further, more fundamental, difficulty of establishing the identity of philosophical tradition in the works of Śri Juguṇi Maruḷadēva, Śri Nijaguṇa Śivayōgi and of Śri Gubbi Mallanārya as it is confidently sought to be established by Prof.G.M. Umāpathi Shāstri. For, Prof.G.M. Umāpathi shāstri seeks to establish the identity both of


the general philosophical approach and of the specific nature of mystical experience between Śrī Juguni Maruḷadēva and Śrī Nijagūṇa Shivayōgi by comparing some sample-stanzas drawn from Juguni Maruḷadēva and from Nijagūṇa Shivayōgi, viz., by comparing two stanzas of the Swaravachanās of Śrī Juguni Maruḷadēva, at pages No. 202, 203 and 204 of his (i.e. Prof. G.M. Umāpathi Shāstri’s) Preface to his edition of Vivēka-Chintāmani, with two stanzas of the Kaivalya-Paddhati of Śrī Nijagūṇa Shivayōgi at Pages No. 203 and 204 of the same Preface of his same edition of the same work. But a close, objective, impartial and correct study of these two sets of stanzas of Śrī Juguni Maruḷadēva and of Śrī Nijagūṇa Shivayōgi, respectively, will establish not the identity (as thought by Prof. Umāpathishāstri) but a considerable difference both in the general philosophical approach and in the nature and the mode of expression of the mystical experience of these two Saints. For instance, we do not find the predominantly, beautifully and beatitudinally present Rathī-Bhāva of Śrī Nijagūṇa’s stanzas in the Swaravachanās of Śrī Juguṇi Maruḷadēva. This essential and fundamental
difference in the nature and mode of mystical experiences of Śri Nijaguṇa Shivayōgi and Śri Juguṇi Maruladēva has been totally unnoticed by Prof. G.M. Umāpathishāstri while comparing the mystical stanzas of two saints. Secondly, even in the general philosophical and mystical approach adopted by the two saints we find conspicuous difference which also has escaped the attention of Prof. G.M. Umāpathishāstri. For instance, in the above referred stanzas of the Swara-vachanās of Śri Juguṇi Maruladēva we find the Saint Juguṇi Maruladēva performing the Lingapūja first through his body, secondly, by singing the glory of Linga through his speech and thirdly, by meditating on the Linga in his mind whereas in the above referred stanzas of Śri Nijaguṇa Shivayōgi we find Saint Nijiguna performing the Linga Pūja first through his Mind or Antharanga, secondly, perceiving the Linga inwardly and, thirdly, Loving the Linga through pleasing means. All these clearly indicate a very considerable difference both in the general philosophical approach and in the nature and mode of mystical experience adopted by Śri Nijaguṇa Shivayōgi and Śri
Maruḷadēva. Another point which Prof. G.M. Umāpathi Shāstri mentions to establish the identity of philosophical tradition and lineage between the Guru Śri Tōṇṭada Siddhalinga Shivayōgi and his Sishyas and Prasishyas, like Śri Juguṇi Maruḷadēva, Śri Nijaguṇa Shivayōgi and Gubbimallaṇārya is the similarity which Prof. G.M. Umāpathishāstri finds and mentions in the philosophical teachings of (i) the Vachanōpanishad of Śri Tōṇṭada Siddhalinga Shivayōgi, (ii) the Swaravachanās of Śri Juguṇi Maruḷadēva and (iii) the Veerasaivambrtamatmahāpurāṇa of Śri Gubbimallaṇārya. But while showing this philosophical similarity and lineage Prof. G.M. Umāpathishāstri does not at all mention any work of Śri Nijaguṇa Shivayōgi in which this philosophical similarity, according to Prof. G.M. Umāpathishāstri himself, can be said to be found! From all this we cannot but conclude that Prof. G.M. Umāpathishāstri has failed to establish the identity and/or lineage of philosophical tradition between Śri Tōṇṭada Siddhalinga Shivayōgi and Śri Juguṇi Maruḷadēva on the one hand, and Śri Nijiguṇa shivayōgi on the other. Hence Prof.

1 Ibid, Pp 204-205
G.M. Umāpathishāstri's fixing the Time of Śrī Nijīgūṇa Shivāyōgī as 1500 A.D. cannot be said to have been established for the above reasons.

4. Vidwān Śrī M.S. Basavarājaiah has fixed the Time of Śrī Nijaguṇa Shivayōgī finally between 1742 and 1744 A.D. on the basis of a mention of time, as per the traditional Indian calendar, to that effect in Page No.2 (or on the reverse of Page No.1, as Śrī M.S. Basavarājaiah puts it) of Manuscript No.K.175 of the Institute of Kannada Studies, University of Mysore. In which there is a mention that one Shivalingaiaih, the son of Siddhananjaiah of Wadeyara Pāllya or Satyāgāla, has submitted at the feet of Śrī Nijaguṇaswāmy (whom he describes as younger brother of Śrī Channaveeradēvaru and Smt. Basavarājamma of Kallukuni Village and who belonged to the tradition of Revaṇārādhya among the Four Achāryas) a number of Shāstra-works, having written them in his own handwriting on 17-12-1742, 19-3-1743, 8-5-1743 and 1-3-1744 (the Christian Calendar equivalents

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of the original traditional Indian calendar-dates mentioned in the manuscripts). However, the same Vidwān has, while maintaining the view that Śrī Nijaguṇa Shivayōgi at whose lotus-feet Shaḍaksharadēva, the author of Rājashēkhara Vīlās in Kannada (whose date has been fixed by karnataka Kavīcharitekāra R.Narasimhachār approximately at 1655 A.D. which date is generally accepted by all including Vidwān M.S. Basavarājaiah) has offered his salutations in the preface of his above work, was a contemporary (but whether a senior contemporary or a junior one the Vidwān is not very sure)1 of Shaḍaksharadēva, the author of Rājaśekhara vīlās, has also maintained another view of his own to the effect that Śrī Nijaguṇa Shivayōgi was a companion of Virakta Shaḍaksharayya of Yaragamballi who, he says-following the view of R. Narasimhachār-belonged approximately to 1750 A.D. Thus Vidwan Shri M.S. Basavarājaiah seems to accept all the following different dates of Śrī Nijaguṇa Shivayōgi simultaneuously: (i) Between 1742 to 1744 A.D., (ii) 1655 A.D., and (iii) 1750 A.D!

Thus from my above detailed, objective.

1. Ibid, Preface, P. xxiv.
comparative, critical and, above all, logical consideration of the four main views, expressed by four different scholars, concerning the time of Śri Nijaguṇa Shivayōgi it can be presumed that Śri Nijaguṇa Shivayōgi existed sometime between 1250 A.D., i.e. the time when Amalānanda, the author of Kalpataru which work has been mentioned by Śri Nijaguṇa Shivayōgi, lived and 1655 AD., the time when Shaḍaksharadēva, the author of Rājaśēkharavilāsa in the preface of which the author has saluted the lotus feet of Śri Nijajunu Śrivayōgi and earlier than whom no other author has either saluted or even mentioned Śri Nijajuṇa Shivayōgi and nothing more precise than that.
CHAPTER : II

The works of Śrī Nijagunāa Shivayōgi: A Perspective

Śrī Nijagunāa Shivayōgi has authored eight Philosophical works in Kannada. They are:

1. Paramānubhava Bōdhhe
2. Anubhava Sāra
3. Paramārtha Gīte
4. Kaivalya Paddhathi
5. Vivēka Chintāmani
6. Pāramārtha Prakāśike
7. Purātanara Thrividhi
8. Swarūpa Siddhi.

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1. It was traditionally believed, until 1974, that Śrī Nijagunāa Shivayōgi has authored only seven Philosophical works in Kannada. But after the publication, in 1974, of Swarūpa Siddhi, which is a commentary on “Anubhava-Mukura” of Parañiyōtiyati, which Vidvān Śrī M.S. Rassavariyai, has edited, published and has attributed this book to Śrī Nijagunāa Shivayōgi, now eight philosophical works in Kannada are generally attributed to the authorship of Śrī Nijagunāa Shivayōgi.
Two Philosophical works in Sanskrit, viz., Ātmatarka-chintāmaṇi and Darsanasāra, also are believed to have been authored by him, but they are not available.

In all his works Śrī Nijaguṇa extols the glory of God Shambulinga who, according to him stands for the Absolute Reality.¹ Śrī Nijaguṇa wrote his philosophical works mainly in verse. However he did not write, like many other poets of his time, in Ṣatpadi-form but employed other verse-forms like Tripadi, Sāṅgatya and Ragāle and he wrote three of his works, namely Vivēka Chintāmaṇi, Pāramārtha Prakāśike and Swarūpa Siddhi in prose-form. The chronological order of the composition of the works of Śrī Nijaguṇa Shivayōgi has not been established beyond doubt so far. Hence it is not proper to discuss here his works in the chronological order only.

1. Paramāṇubhava Bōdhe

This is considered to be a Śravaṇa text (because it comprises a dialogue between a Guru and a Disciple, viz., between Yājñavalkya and Maitrei) of Śrī Nijiguṇa Shivayōgi.

This is a *prakarana* text\(^1\) since its germs are in the *Bṛhadāraṇyaka Upaniṣad* (II Chapter of the IV *Brāhmaṇa*) and since it has also been developed in such a fashion that it appears like an independant work by itself. In other words, this is a discussion of the Philosophy of Yājñavalkya as found in the Fourth *Brāhmaṇa* of II Chapter of *Bṛhadāraṇyaka Upaniṣad*.

This book contains six chapters:

i. In the First chapter Śrī Nījīgūṇa has discussed the Adhyārūpa, i.e. the nature and origin of the Jīva and the world. Hence it is called Pravarthakakarma.

ii. In the Second chapter he analyses the *Apavāda* or Sublation along the following lines: Ātman is pure-cit who is untouched by any anatmas. The anatmas arise out of Avidyā or Māyā. *Prānas. Karmendriyas. Jñānendriyas. anthaḥ karana. Saḍūrmis* etc., and their dharmas are imposed on Ātman and as a result we think that Ātman is moving, drinking, eating, suffering etcetera. But Ātman, who is Pure-Cit, is ever changeless and is the *Sākṣi* of this whole Vyaḥāra. That is to say, Ātman is neither subject nor object, neither *drk* nor *dṛṣya* but *Dṛsi* and in Him not only originates but also ceases the whole universe. Hence this chapter is called Nivarthaka Karma.

\(^1\) See, *Paramānubhiava Būdha*, 1.2.6 and 1.2.9
iii. The Third chapter deals with the removal of Bhrānthi, which is addressed by different names such as adhyāsa, avidyā, viparītajñāna etc. and out of which the dualities of Name and Form, Caste and Creed, Varnāśrama, Kartrutva and Bhoktrtva and bondage and liberation etc. have emerged or are created. In reality these dualities never exist at all. These dualities, verily are due to Bhrānthi. Ātman, who is non-dual (since he is Akhaṇḍa and Changeless), Self-proved, Self-existent and who is beyond the reach of any pramāṇas, is one without a second.

iv. The Fourth chapter deals with Nirguṇayōga i.e. Aparākṣānubhava or the Direct-Immediate-Intuitive Way to the Realization of the Non-dual Ātman. This Nirguṇa-yōga, which is the means for the realization of one's own true nature, is the only means for liberation and neither Karma, nor the blend of Karma and Jñāna (Karmajñāna Samucchaya). The moment this intuitive knowledge dawns upon the person he becomes Liberated here and now, even though he may continue to be embodied due to Prārabdha Karma. He is called a Jīvanmukta, the one who is free from or beyond any type of Karma including vidhi and niṣedha.

v. In the Fifth chapter Nījaguna has deliberated on Sagunayōga - the Eight Steps of Aṣṭangayōga for the sake of mandādhikāri. However, this mandādhikāri has to rise-up gradually and
reach Nirguṇayoga which is the only means for Advaitic Realization or the realisation of the *sumnum bonum* of life.

vi. The Sixth chapter introspects the different aspects and stages of spiritual discipline. the character or sign of a guru, of a disciple, of a *Mumukṣu*, of an *Abhyāsi*, of an *Anubhavi* and of an *Ārūḍha* (who, according to Nījaguṇa, represents the Highest stage of Mystical Realization).

2. **Anubhava Sāra**

*Anubhava Sāra* is a *Manana* text (since it consists of *śruti-yukti-anumāna*, which leads to intellectual conviction of what has been heard) of Śrī Nījaguṇa Shivayōgi.

This is also a *Prakaraṇa* text (as Nījaguṇa Shivayōgi himself describes it¹) since Nījaguṇa has developed in it the Advaita Philosophy on the basis of *Prasthāna-traya* and presented it (the Advaita Philosophy) quite uniquely in the form of an independent book.

There are eight chapters in this book:

1. **Cidvivartha Swarūpa**: This deals with the nature of *Cit* and its *vivartha*. *Cit* is *akhaṇḍa* and changeless. The world is appearing due to *Vivartha* (unreal transformation of Brahman). Although the *Cit* or Brahman appears as the world: (due to Māyā) it does not get affected by this world just as a rope, which appears like a snake in an optical illusion.

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¹. See, *Anubhava Sāra*, 1.2.
does not get affected by the snakeness.

Hence the Irrelative or Absolute Brahman or Pure Cit is the only Reality and the whole world is nothing but a mere appearance.

**ii. Jīvēśwara Swarūpa:** This articulates the nature of Iśwara and Jīva. Iśwara and Jīva are but the different phases of the one and the same Brahman. In essence they are Brahman itself, but due to the different upādhis they seem to be different from each other. Iśwara is the result of Māyōpādhi and Jīva is the result of ahamkārōpādhi (which is the modification of māyā). Therefore Iśwara is Sṛrvajña and the Jīva is Alpajña. But both Iśwara and Jīva are at their bottom Brahman or pure-Cit itself. Hence from the Pāramārthika point of view there is no essential difference between them at all.

**iii. Bhēda Nirākarana:** This describes the rejection of Bhēda or difference. Due to the upādhis there seem to be many ātmas, but in essence there is only one Ātman. Just as the sun, due to the upādhis of the various kinds of vessels and different kinds of water, appears to be many the one and the same Ātman, due to various kinds of anthahkarnas, appears as many.

**iv. Anātma Nirākarana:** This deals with the rejection of the anatmas. Atman (or Brahman) is
the only Reality and all else is mithyā. When once it is said that there is no difference as such it invariably means that the Names and Forms are Mithyā. Hence the body, the antahkarana, the senses, the ahamkāra etc. are anātmas and are therefore mithyās. Just as the snake, in the Rope-Snake-Illusion, will not get the reality of rope, in the same way this super-imposed world is not real - although its adhiṣṭāna or ground which is the Brahman is real and hence is mithyā or an illusion.

v. Cidaciddivēka: This delineates with the discriminative knowledge of Cīt and acīt. Ātman is Sat, Cīt, Ānanda, Nitya, Paripūrṇa and Swyamjōtirūpa. Knowledge is not the accidental quality of Ātman, as it is said by the Naiyayikas. but it is the Swarūpa of Ātman. In the deep sleep knowledge is really not absent. It appears to be absent due to the abhāva of the Karaṇas (senses) and antahkarana. Therefore there are two kinds of knowledge : one is Vṛttiṁjñāna and the other is Swarūpa-jñāna. Vṛttiṁjñāna works only in Jagrat and Swapna states but Swarūpa-jñāna is of the very nature of Ātman itself. Vṛttiṁjñāna is relative and depends on Karaṇas where as Swarūpa-jñāna is Non-Relative and it exists in all states of human experience.

vi. Bondage and Liberation: Bondage is due to Adhyāsa or ignorance due to which we have
forgotten our true nature. This ignorance is having two aspects: one is the covering aspect and the other is the projecting one. Thus ignorance has covered our true nature as Ātman or Brahman and has projected this Samsāra or this bondage of birth and death. If we remove this ignorance through knowledge, then this bondage ceases to exist. Ātman is of the nature of Mukti, for it is ever liberated. Therefore, according to Nījagūṇa there is no ultimate significance for either bondage or liberation, since they are only relative notions.

vii. The Character of a Jīvanmukta: A Jīvanmukta is one who is liberated while still alive in the mortal body. When once ignorance is removed through Jñāna, i.e. through aparākṣa-jñāna. a Jīva will achieve this state in which all his Karmas would have been destroyed. This is Kamadhāhana and not Dēhadahana. Although a Jīvanmukta is having a body like others, it is only due to Prārabdha-karma, and Āgāmi-karma. happen to have been destroyed in him as soon as the Aparākṣānubhava has dawned upon him. A Jīvanmukta is not bound by any vidhi or niṣēdha. He has identified everything in him and sees himself in everything. For him there is no duality at all. Brahman and Brahman alone exists. In other words, he alone exists as the all-pervading principle.

viii. Ānandāvirbhāva: The state of Jīvanmukti is the State of Ānanda or Absolute Bliss. This is irrelative and hence mystical. This is the result of
the identity between Brahman and Ātman. This ānanda is entirely unique and is not comparable to any other type of ānanda in worldly life which are all relative. This Ānanda is not emerging afresh but is the very nature of Ātman and came to be experienced by the Āīvanmukta.

3. Paramārtha Gīte:

Paramārtha Gīte is a Nididhyāsana text - (since it deals mainly with the meditation upon the restitution of Ātmākāravṛtti and upon the removal of anātmākāravṛtti) of Śrī Nījaguṇa Shivayōgi.

This too is a Prakaraṇa text¹. since it is based on the philosophy of Yōgavāsiśta². Although it is based on the philosophy of Yōgavāsiśta, Nījaguṇa Shivayōgi has, out of his unique spiritual experience, developed it as an independent philosophical work. Paramārtha-Gīte contains 11 chapters.

i. In the first chapter Śrī Nījaguṇa has narrated about the Sādhana-Catuṣṭaya, the Nature of Ātman, the Identity between Brahman and Ātman, and the world of diversity which has arisen out of Māyā, which is neither sat nor asat.

ii. The second chapter presents Śrī Nījaguṇa's views about Panchikaraṇa, three states of human

¹. See, concluding Prose of Paramārtha Gīte of Śrī Nījaguṇa Shivayōgi
². See, Paramārtha Gīte, 1.1.1.
experience, and Ātman who is the adhiṣṭāna of this whole universe.

**iii.** In this chapter Nijaguṇa delineates on creation of the Phenomenal world, which appears like the Sāṅkhya evolution, but which, ultimately, is nothing but the super-imposition on Brahman and Brahman is the Ground (the only Reality) for this world-appearance.

**iv.** Here Nijaguṇa has discussed about the creation of four different types of Jīvas (i.e. Udbija-Jīvas which are emerged out of earth, Anḍaja-Jīvas which are born out of egg, Svēdaja-Jīvas, which are born out of sweat, and Jarāyuja-Jīvas the human beings): nature of human body, Pañchakōśa. Pancha klēsha. and finally he has analysed the fictitious character of the creation.

**v.** The fifth chapter offers an insight into the Mahabhūtas which have appeared in the form of indriyas, Anthakaraṇa, etc., Drīṣṭi sriṣṭivāda - (i.e. the view that whole universe appears due to the manas), destruction of mind, the rejection of the theory of many souls, and the affirmation of the theory of one-soul.

**vi.** In this chapter Nijaguṇa has peeped into the nature and causes of bondage and Liberation. Ignorance is the cause for bondage and knowledge - calculated to kill this ignorance - is the cause
for liberation. Further, these two concepts apply to empirical soul and not to the Transcendental one since it is beyond the notion of bondage and liberation, for it is ever-free.

In the succeeding chapters Nijaguṇa has discussed Saptabhūmikas or the seven stages in the Pilgrims progress of liberation, viz., in the Seventh chapter he has discussed (1) Sukhēccha (the first stage or bhūmika); in the Eighth chapter (2) Suvichāra (the second stage); in the Nineth chapter (3) Asarīga (the third stage); and in the Tenth chapter he has discussed the remaining four stages viz., (4) Sattvāpatti, (5) Ānandini or Asamsakī, (6) Turīya or Padārthābhāvīna and (7) Turīyātīta or Turyagāmini. And in the Eleventh chapter he has discussed about the concept of Jīvanmukti and the characteristics of a Jīvanmukta.

4. Kaivalya Paddhati

This is a methodological work of Shri Nijaguṇa Shivayōgi which shows the way towards Kaivalya or Mokṣa. The word Kaivalya means :Mokṣa and Paddhati means the way. This book contains five chapters (sthala), namely, (i) Shiva-kārūnyasthala, (ii) Jīva-sambodhanasthala (iii) Nītikṛtyācharya sthala, (iv) Yōga-Pratipādanasthala and (v) Jñānapratipādanasthala. These sthalas aim at (i) the getting of the compassion (Karunā) of Shiva,
(ii) the giving up of the cravings for the \textit{viṣayās} (iii) the following of the way of ethical life, (iv) the doing of the study of yōga, and (v) the knowing of one's own True-Self, respectively.

\textbf{i. Shivakārunyasthala:} In this \textit{sthala}, Nijagūṇa discusses \textit{Jñānapūrva bhakti}, i.e. Bhakti before the attainment of philosophic knowledge\(^1\) where a \textit{bhakta} through \textit{bhakti} tries to purify his heart, and thereby gets Shiva's compassion. Repentance of the Jīva over its impurities is the heart of this \textit{sthala} or stage.

\textbf{ii. Jīvasambōdhanasthala:} Here Nijagūṇa Shivayōgi has directly advised Jīva to give up attachment towards \textit{viṣayās} such as body, women, money etc., by showing their futility and momentariness, and to cultivate detachment. \textit{Vairāgya} is the key-point in this \textit{sthala} which leads to real happiness as contrasted with the so-called happiness arising out of \textit{viṣayās}. which is really full of misery at its bottom.

\textbf{iii. NītiKriyacharyasthala:} Nijagūṇa has discussed here the general principles of Ethics and has advised Jīva to give up bad qualities and adopt good character. Elimination of bad character

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\(^1\) There are mainly two types of \textit{bhaktis}, one is \textit{Jñānapūrva bhakti}-where there is the difference between a Bhakta and God and \textit{Jñānottarabhakti}, \textit{bhakti} after the attainment of Philosophic knowledge, where there is a total identity between a Bhakta and God.
(Nīti), adoption and assimilation of good character (Kriya) and practice of such qualities in life (Charya) are the core of this sthala.

iv. Yōgpratipādanasthala: Here Nījaguṇa has discussed five types of yōgas. They are: (1) Mantrayoga, (2) Layayōga, (3) Haṭhayōga, (4) Rājayōga and (5) Shivayōga. All these yōgas are aiming at restraining the mind-stuff from taking various forms. These yōgas are the different approaches to mysticism.

v. Jñānapratipādanasthala: This is the culmination of Kaivalya Paddhati, in which Nījaguṇa has elaborately discussed the fundamental doctrines of Advaita Philosophy, such as spiritual discipline, Ātman (or Brahman) and the five swarūpa-lakṣāṇās, (i.e. Sat, Cit, Ānanda, Nitya & Paripurṇa) Māyā-Avidyā and the concept of Jīvanamukti etcetera.

In the first three chapters of the above listed five chapters Nījaguṇa has discussed about the elimination of Maladōsa, a product of Tamōguṇa, in the fourth chapter viz., Yōgpratipādana sthala, he has discussed about the elimination of Vikṣepadōsa, a product of Rajas; and, finally, in Jñānapratipādanasthala, he has discussed about the elimination of Āvaraṇadōsa, a product of Satvaguṇa. Since these dōsas are the hurdles to get oneself released, Nījaguṇa Shivayōgi has
advocated their elimination step by step and ultimately he has shown a way towards Kaivalya or Liberatioin in this text.

5. Vivēka Chintāmaṇi:

This work of Śrī Nijaguṇa Shivayōgi has been acknowledged to be the first Encyclopaedia in Kannada literature by many scholars¹ and it has been translated into Tamil, Marāṭhi and Sanskrit languages.

This book contains Ten chapters. They are:

i. **Vedānta Prakaraṇa**: In this chapter Śrī Nijaguṇa has discussed all the six Āsthika-darsānas (or the Vedic Schools of Philisopy) and the Three Nāsthika-darsānas ( or the Non-Vedic Schools of Philosophy) in brief and the Advaita Vedānta School in detail. All the main concepts of Advatia, viz., Brahman, Ātman, Īswara, Jīva, Māyā, Avidyā, Jīvanmukti etc., have been discussed. Apart from these Śrī Nijaguṇa has also given here a list of all the sources of Indian Philosophy.

ii. **Shivasiddānta Paddhati**: Śrī Nijaguṇa has devoted this chapter to the exposition of Shivasiddhānta and Veerasaivism. He has discussed elaborately all the metaphysical and religious aspects of Saivism.

iii. **Brahmāṇḍa Prakaraṇa:** Śrī Nījaguna has devoted this chapter to the discussion of Brahmagūḍa-its origin, its character, its elements, varieties of Naraka, Pātāla etcetara.

iv. **Jambudveepa Sthitivarṇana:** Here Śrī Nījaguna has discussed about the Jambudveepa or the Indian sub-continent in its Social, Cultural and Geographical aspects.

v. **Martyaloka Sthitivarṇana:** Here Śrī Nījaguna has narrated the seven Dvīpepas such as (1) Sāka, (2) Kuśā, (3) Krouncha, (4) Shalmali, (5) Gōmēdhika, (6) Pushkara and (7) Lōkālōkama-hāgiridweepas.

In the Sixth chapter, there is a description of Dēvalōka, in the Seventh of Ěrdhvalōka, in the Eighth of Suddha Bhuvana, in Nineth of the Bhuvanāntaraprāptiprakāra and in the Tenth of the Kālakrama.

6. **Pāramārtha Prakāśike:**

This is the first comprehensive Treatise on Yōga in Kannada literature. Although this work is based on a Sanskrit Treatise, Shivayōga Pradīpika of Śrī Channasadāśhivayōgi, it has been developed as an independent work in itself due to Śrī Nījaguna's highly original and intuitive scholarship and spiritual experience. That is why Nījaguna
himself has called it a Prakarana Text.\(^1\)

There are Five chapters in this text:

i. In the First chapter Śrī Nījaguṇa has outlined Mantra, Haṭa, Rāja and Shivayōgas and has given a brief explanation regarding the nature of Saguṇa and Nirguṇa Brahman.

ii. In the Second chapter Śrī Nījaguṇa has attempted to define Yama. Niyama. Āsana, Prānāyāma (the first four steps in the Aṣṭāṅgayōga) in detail.

iii. In the Third chapter he has sketched the remaining four steps of the Aṣṭāṅgayōga, i.e. Pratyāhāra, Dhāraṇa, Dhyāna and Samādhi and has then assimilated the different steps or the Āṅgas of the Aṣṭāṅgayōga into the different sthalas or stages of the Satsthalā-doctrine of Veerasāivism.

iv. The Fourth chapter deals with such topics as the nature and characteristics of the spiritual Teacher, a spiritual Disciple, the Advaitic interpretation of Aṣṭāṅgayōga, Panchikaraṇa, the three kinds of Bodies, the Eight Prakritis, the Tārakayōga and the nature and characteristics of a Philosopher.

v. The Fifth chapter deals with some further types of yōgas such as Lambikayōga, Tārakayōga, Amanaska yōga, Shivayōga etc., and Five Avasthās or States of Experience, and with the union between Jīvatma and Paramātma and Jīvanmukti.

7. Purātanara Thrividhi:

This is a devotional song composed by Śrī Nijaguṇa Shivayōgi in praise of the 63 Purātanas or the 63 Ancient Tamil Saints. This work of Śrī Nijaguṇa Shivayōgi appears to have been inspired by the Peria Purāṇa of Tamil or the Bhaktivilāsa of Sanskrit or the Raghaṭa Kāvyā of Harihara.

This work contains the life of 63 ancient Tamil Mystics. Thrividhi means poetry in three lines. The poetical and the abbreviative genius of Śrī Nijaguṇa Shivayōgi consists in the fact that he has summarised the life of each of these 63 mystics just in three lines. Hence it is called Aravattumūru Purātanara Thrividhi.

The sixty three ancient Mystics covered in this work are:


8. Swarūpa Siddhi

This is a commentary on the Third part of Paraṇjyōti Yatīśwara's *Anubhava Mukura*. *Anubhava-mukura* contains three parts, namely, (i) *Sādhana-viveka* (ii) *Anubhava-viveka* and
(iii) Anubhava-mukura. But Śrī Nījaguṇa Shivyōgi has commented only on the third part of this work, namely on Anubhava Mukura, which treats the Advaita Philosphy in the form of a dialogue between a Teacher and a Student.
SECTION : TWO

THE METAPHYSICS OF ŚRI NIJAGUṆA SHIVAYŌGI
CHAPTER:III

Conception of Ultimate Reality

1. The Nature of Ultimate Reality

Ultimate Reality, according to Nijaguna Shivayog, is non-dual\(^1\). It is an undivided indivisible unity of Existence, the infinite principle of Consciousness and Bliss. This non-dual Reality or the Absolute is termed Shambhulinga\(^2\) Nijaguna Shivayog has used several synonymous terms to refer to the one and the same Reality, they are; Parabrahma, Paratattva, Paramatma, Sarvadiśṭāna, Visuddhacittu, Tatpadalaxyārtha,\(^3\) Nija\(^4\), Nijatattva,\(^5\) Paripūrṇa,\(^6\) Cīnmatra,\(^7\) Arivu,\(^8\) and Ātman.\(^9\)

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1. Jñānapratipādana Sthala 22.5
4. Paramārtha Gīte, 1.2, 6.9, 10.11.
5. Paramānubhava Bōdhe 4.3.8.
6. Ibid, 4.8.7, 4.8.8, 4.8.9.
8. Jñānapratipādana Sthala, 15.1.2 and 3.
This Reality is of the nature of Sat, Cit, Ānanda, Paripūrṇa, Nitya, Nija, Niratīṣṭaya, Nirvikalpa and Nirupādhi. These are the Swarūpa lakṣaṇas (indicatory marks or essential description or definition with reference to the essence) of Shambhulinga. All these Nine Swarūpalakṣaṇas have been mentioned in order to avoid the atīvyāptidōsa or the fallacy of too vide a definition. If, for instance either only one Swarūpalakṣaṇa or only some (and not all) Swarūpalakṣaṇas of Shambhulinga, such as either only Ānanda (Bliss) or only Sat (Being), Nitya (Eternal) and Niratīṣṭaya (Infinite) are mentioned those lakṣaṇas would be seen equally applicable to things other than Shambhulinga or Brahman. For instance Ānanda or Bliss or Happiness is a characteristic which can be said to be applicable by some to the worldly pleasures (Viṣayānanda) also. Similarly a mention of only some characteristics like Sat (Being) Nitya (Eternal) Niratīṣṭaya (Infinite) can be said to be applicable to a thing other than Shambhulinga or Brahman. Such as Prakṛti or Nature. Hence the Ultimate Reality is defined in terms of all the nine of its Swarūpalakṣaṇas namely, Sat, Cit, Ānanda, Paripūrṇa, Nitya, Nija, Niratīṣṭaya, Nirvikalpa and Nirupādhi. All these characteristics stand for the pure non-relational situation. Shambhulinga is Pure-Sat, Pure-cit,

1. Anubhava Sāra, 1.4.3. (Varasacchidānanda paripūrṇa nityanija niratīṣṭaya nirvikalpa nirupādhiyāgirutiripudondu Parabrahma)

2. Vedānta Paribhāṣa, University of Calcutta, 1930. P. 278 (Svarūpamēvalakṣaṇam Svarūpalakṣaṇam.)
Pure-Bliss etc., all in one. However, this does not mean that Shambhulinga is either a mere sum total of them or even a synthesis of them. For, each one of these swarūpalakṣānas of Shambhulinga is really speaking all the others also, each Swarūpalakṣāna being united intrinsically and organically with all the others in a relation of unspeakable impartite identity. Therefore one of them is really speaking all of them and all of them are really speaking any one of them.

This Reality is Akhanda (distinctionless and divisionless). It is devoid of all distinctions, external as well as internal (Sajñātiyā. Vijñātiyā and Swagata bhēdas). Reality does not have any of the above types of differences because it is Niravayava or partless like Ākāśa (space).¹

Reality according to Śrī Nijaguṇa Shivayōgi is ‘Jananamaraṇaparahaṭa’² i.e. without birth and death, Nishkriya (actionless), Nirvikalpa (undifferentiated), Ādwaya (non-dual) and Achalita (motionless) Principle.³ It is self-luminous and which transcends the subject object duality and the trinity of knower, known and knowledge and all the categories of intellect.⁴ It is the unqualified Absolute.⁵ It is the only Reality.

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1. Jñānapratipādana Sthala, 10.1 (Swagatādikēdāvatmano līlavovente gaganadantire niravayavanāgī)
2. Paramāṇubhava Bōdhe 3.11.4
4. Ibid, 4.8.7
5. Ibid, 4.8.8
Shambhulinga is everything and everything is Shambhulinga\(^1\) and is verily yourself\(^2\) (i.e. Ātman) says Nījaguṇa. This is beyond proof and disproof. This can never be denied, for the very idea of denial presupposes it. It cannot be doubted, for all doubts rest on it. All assertions, all doubts, all denials, presupposes it. It is not adventitious or derived. It is self-proved. This Absolute cannot be referred to either as I or as other than that. There is neither Drk (seer), nor Drṣya (the seen). This cannot be known either through direct or through indirect way (Ajñeya).

This Shabhdulinga is without beginning and end, is beyond bondage and liberation (Tādebiḍugadeilla) and there is nothing which is equal to it or which can replace it: there is neither vāk (speech) nor manas (mind) nor any aid to know it.\(^3\) This Shambhulinga is beyond the three qualities of Sattva, Rajas and Tamas, beyond any symbols and beyond Māyā and its āvaraṇa and vāsana and know that this is Pure-cit.\(^4\) This Pure-cit is the Parabrahma or Shambulinga which is Sat. Cit. Ānanda, Nitya, Nirmāla and Swayamjyūti Swarūpa.\(^5\) In this Absolute situation there is neither

1. Anubhava Sāra, 1.6.2
2. Paramāṇubhava Bōdhī, 3.14.7 (....Ninekēlpur amātma)
3. Paramāṇubhava Bōdhī, 4.8.8
4. Ibid, 4.8.9
5. Jñānapratipādūnu Sthala, 15.1, 2.
Dvaita nor Advaita, there is neither Sat nor Asat, neither Cit, nor Acit for it is beyond any expression which remains Ānandada Paripūrṇa.  

In another place Nijaguṇa Shivayōgi sings: “Nija Ūhisabāradu Sampanna, adu vachanake gōcharamallendu, adu manasake viṣayamallendu. . . .”. Oh, accomplished one, we should not merely speculate regarding Reality, which cannot be reached by words and by mind. That is the nature of Ultimate Reality. It is not knowable by words, nor is it an object of mind. He has further mentioned about the nature of that Reality as Sattya, Sukhātmaka, Nityaparipūrṇa and Dṛṣyavilakṣanā. Reality is Pure-existence (Sattya), perfect in knowledge (Jñāna), ever blissful (Sukhātmaka) and unique in appearance (Dṛṣyavilakṣanā). On these points the late Prof. R.D. Ranade has compared Nijaguṇa Shivayōgi’s description of Ultimate Reality with Badarāyaṇa’s as contained in 2, 1, 4 of his Vedānta Sūtras.

1. i) Paramārtha Gīte, 10.10 (Kudadvaitamadvaitamōti ēnuměröade bari bayalōti ānandada pūrṇavetānōti...)  
ii) Ibid, 10.11 (Sattenalillavasattenalilla, Cittenalillava cittenalilla adu keśbhubake gōcharamalla....)  
2. Ibid, 1.2.  
3. Paramārtha Gīte, 1.2, lines 6.7. 8 and 9.
Mentioning this Sūtra of Bādarāyaṇa while explicating the above\textsuperscript{1} verse of Nijaguṇa in his Pathway to God in Kannada literature the late Prof. R.D. Ranade says:\textsuperscript{2} “The second point is also a very important one, namely, nityajñānaparipūrṇa, drṣyavilakṣaṇa, eternal, perfect in knowledge, unique in appearance.’ Reality is infinite in both ways, in space as well as in time and drṣyavilakṣaṇa, it is entirely unique, i.e., different from what can be either seen or heard or sensed. Now look at the word Vilakṣaṇa ‘unique’. That is the word upon which Bādarāyaṇa has laid so much stress. Reality is absolutely vilakṣaṇa: Vilakṣaṇatvadasya tathātvamācaśabdāḥ, (Brahman is) not (the cause of the world) because this (world) is of a contrary nature (from Brahman) and its being so (is known) from the scriptures.” Explicating further the nature of Reality as satyajñāna sukhātmaka, as characterized by Nijaguṇa in the above verse, Prof. Ranade says: “It has got nothing to do with what we know as the phenomenal world: Nitya (eternal), Jñānaparipūrṇa (perfect in knowledge) and Sukhātmaka (ever blissful) mean exactly what the Sanskrit expression, Saccidānanda does. Sat is Nitya: Cit is Jñānaparipūrṇa and Ananda is Sukhātmaka. So Reality is infinite both in time and space, the very perfection of knowledge, and is blissful or beatific.

\begin{itemize}
\item[1.] Pathway to God in Kannada Literature, Op. Cit. P.214
\item[2.] Ibid, P. 214.
\end{itemize}
saccidānandasvarūpa. What does it mean? It means what the European Philosophy tells us, i.e., Reality is truth, it is consciousness, and it is bliss; that is exactly what the expression saccidānanda means. Thus, we find that Reality is Drṣyavilakṣaṇa and Saccidānanda."

This Reality - although it is beyond the reach of mind and words - is not regarded by Nijaguṇa as being one which entirely escapes us. For he declares with his supreme mystical confidence that it is Vasya or the one that can be conquered or attained and possessed. This attainment or realization, he says, is possible through intense spiritual concentration or lakṣya as he puts it. That such an ultimate spiritual realization is possible is also, he says, the contemplated declaration of the entire corpus of the sruti texts (Vasyamidendene lakṣisikottu manasige-gōcharamendenisutta jānisi pēlitu šrutigaḷa motta). That besides the consensus of the Sruti-texts Nijaguṇa also marshalls the evidence of his own immense and unique spiritual intuition in support of the view that the Ultimate Reality, though non-cognisable by mind and intellect, is nevertheless intuitively attainable. We shall be seing in sufficient measure in our subsequent chapters.

2. Two conceptions of Ultimate Reality:

Saguṇa and Nirguṇa-preference for the Nirguṇa conception of Brahman.

Two conceptions of Ultimate Reality that are traditionally discussed in Advaita are taken up for consideration by Nījaguṇa Shivayōgi. In the Advaita tradition the nature of Ultimate Reality is considered from two different angles or standpoints, namely, from the Vyāvahārika or the ordinary Empirical standpoint and from the Pāramārthika or the Transcendental standpoint. Viewed from the ordinary empirical standpoint the Ultimate Reality or Brahman is characterised as Saguṇa Brahman or Brahman with qualities and viewed from the transcendental standpoint it is characterised as Nirguṇa Brahman or Brahman without qualities. The Saguṇa Brahman or Brahman with qualities—who is also called Īśwara in the Advaita tradition—is the creator, the sustainer, and the destroyer of the whole universe. In addition to these three functions of Īśwara Nījaguṇa adds two more, namely, Niyāmana or controlling and Anupravēsha or entering into the world.¹ The Saguṇa Brahman has also been called Īśwara or

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Mahēśwara or Shiva by Nijaguṇa Shivayōgi,\(^1\) who, he says, is Sarvajña (omniscient), Sarvasakta (omnipotent), Sarvantaryāmi (omnipresent), Sarvēśwara (the Lord of all), Sarvanīyāntru (all-controller) and Sarvātmaka (the soul of all).\(^2\)

Pure-Cit or Shambhulinga says Nijaguṇa, (which, as we know, is Nijaguṇa's name for it at many places), has appeared both as Īśwara and as Jīva due to upādhi\(^3\) (delimiting adjunct). Īśwara is due to Māyā\(^4\) and Jīva is due to the ahamkāra which is the modification (avastāntara) of Māyā\(^5\), Īśwara is both material and efficient cause for the whole creation — (Nimittavumupādāna Vahanāgī).\(^6\) Like the spider, which is both material and efficient cause for its web, and like Dēvadatta, who is both material and efficient cause for the nails and hair and like Jīva who is both material and efficient cause for his nine qualities (i.e. buddhi, pleasure and pain etc.), Īśwara is both material and efficient cause for this creation.\(^7\) Īśwara as per the above account, may appear to be undergoing change or transformation. But Nijaguṇa Shivayōgi has made

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1. Anubhava Sāra, 2.2.1, 2.2.7, 2.5.2 and see also Paramārtha Gīte, 1.4 (last line).
3. Anubhava Sāra, 2.2 (see Sūtra)
4. Ibid, 2.2.1
5. Ibid, 2.2.3.
6. Ibid, 2.5.6
7. Ibid, 2.5.8-210
it amply clear in his writings, that Īśwara is not Vikāri or the one who undergoes change or distortion. Īśwara, says Nījagūṇa, is not Vikāri. He, says he, is avikāri (changeless). Nījagūṇa compares the avikāratva or the changelessness of Īśwara to the changelessness of the Sun when his rays cause fire by passing through the sun-crystal. In the above mentioned example, says Nījagūṇa, neither the Sun has yatna (effort) nor the sun-crystal has icche (wish) to create fire. In the same way, Says Nījagūṇa, Īśwara like the Sun has no yatna or effort and māyā like the sun-crystal has no icche or wish to produce the akhila-tattvās or the elements of the entire phenomenal world which, he says, have emerged like the flames of the fire in the above example.\(^1\) Again, a question may be asked: “How can this world or akhila-tattvas emerge only out of the Pure-Cit which is one without a second?”\(^2\) For, in the above mentioned example there are two things, the Sun and the sun-crystal, and out of them the fire emerges. Nījagūṇa answers the above question with another illustration. Just as the Sun who is the cause for raining and who reflects himself in the rain water is neither putting any effort nor is changing his nature, so also Īśwara, although he causes or creates the whole world through māyā (which is having avinabhūta-sambandha with Īśwara) and enters

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1. Ibid, 2.5.14
2. Ibid, 2.5.15
into the Jīvas there through, remains avikāri or changeless.¹ Nījaguṇa takes the help of a statement from the Tāttāriya Upaniṣat in suport of the above contention of his and in the next stanza of his poem says as follows: Tāne Puttisutali tanaiduvam tadēvānu Prāvīṣatenute Vēdavidhūdāgi ² [Having created (the world) He Himself enters into it - as the Vēda states; 'He entered into it']. Thus Nījaguṇa has accepted the Sanndidhāna Kartrutva (causing by mere presence) of Iśwara and he has neither accepted the Saṅkalpa Kartrutva of the Natyāyika's according to which Iśwara, who is having eternal will, knowledge and effort to create the world-which fact leads to eternal creation and eternal bondage and suffering etc., nor the general Karana Kartrutva according to which Iśwara who, like the pot-maker (Kulāla), creates the world is subject to birth and death like Kulāla and to other defects like suffering the quality of creating and destroying his own self or of getting created and destroyed by another Iśwara etcetera (anyōnyāśraya, chakrikāpatti and anavasthādi).³ Therefore, declares Nījaguṇa, the whole world, with its multiplicity, is emerging (Udisu) out of the anirvachaniyā māyā in the presence of Iśwara.⁴

1. Anubhava Sāra 2.5. 16-17
2. Ibid, 2.5.18 (the original Tāttariya Up. statement runs as follows: 'Yadidam Kinchsṛṣṭvā tadevānupraṇīṣat'—2.6)
4. Anubhava Sāra, 2.6.5 (Adukāraṇadim jagattidu tananirvāchayapadavāda māyeyindīsha sanndhi-yolūdisuvadanēkavidhavāgi).
I śwara no doubt creates, sustains and destroyes the whole world. But the world, says Nijaguṇa, is absolutely non-existent from the stand-point of Shambhulinga,¹ that is to say this world rests on our ignorance. Description of I śwara as the creator, sustainer and destroyer of the world is true only from the practical point of view, that is to say so long as the world-appearance is regarded as real. Creatorship (sustainorship etc.) of the world do not constitute Shambhulinga's essence or real nature (Swarūpa-lakṣaṇa). That is the description of what are merely accidental attributes (taṭasthā-lakṣaṇa) of Shambhulinga which do not touch his essence. The world, so long as it appears, is in Shambhulinga, for he is the only Reality. For example, the snake conjured out of the rope is nowhere else except in the rope. Shambhulinga, however, is not, really, touched by the imperfections of the world just as the rope is not affected by any illusory characters of the snake.² Hence, says Nijaguṇa, Shambhulinga or Brahman from the transcendental point of view (Pāramārthikadriṣṭi) cannot be described by the qualities which relate to the world. Shambhulinga in himself is devoid of all distinctions, external as well as internal (Sajātiya, Vijātiya and Swagatha bhēdas).³ Shambhulinga, in this absolutely

1. Paramānubhava Bōdhhe, 3.11
2. Anubhava Sāra, 1.6.5
3. Jñānapratipādana Sthala, 10.1
transcendent-aspect, says Nījaguṇa, cannot be described at all and is therefore called indeterminate or Nirguṇa. From this it follows Sat, Cit and Ānanda etc. are not qualities of Shambhalinga as he is nirguṇa. These only indicate that Shambhalinga is not non-existence (asat), not unconsciousness (jaḍa) and not of the nature of misery (duḥkha) etcetera.\(^1\)

Thus, Shambhalinga cannot be defined in terms of any categories, for there is no category and no reality beside Shambhalinga. Explanations and descriptions, strictly speaking, do not apply to Shambhalinga as they presuppose something other than Shambhalinga in terms of which Shambhalinga may be explained or described.\(^2\)

There is nothing other than Shambhalinga which is non-relational\(^3\) according to Nījaguṇa. The relational-Brahman or Saguṇa-Brahman or Īśwara is due to the limiting adjuncts which are superimposed on Shambhalinga. Shambhalinga is non-conceptual Reality. It cannot be described as one in relation to many, nor as a whole in relation to parts, nor as a cause in relation to effects; nor is it a substance in relation to qualities. It cannot be said that it is this or that, that it is here and there.

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1. Paramānubhava Bodhe, 1.5.1
2. Jñānapratipādana Sthala, 32.1
3. Paramārtha Gīṭe, 6.8 (lines 11 and 12)
now and then.\(^1\) Gauḍapāda treats this as \textit{asparśa} only.

This Reality or \textit{Shambhulinga} is independent, pure, eternal and devoid of all determinations. It is pure as it is immaterial, bodyless and free from pain and bondage.\(^2\) It is eternal as it has no cause of destruction. It is immutable as it is devoid of modifications of properties of characteristics and of all five States.\(^3\) Whatever is experienced is limited, impure, non-intelligent and destructible. Being the nature of pure and absolute eternality, intelligence etc., the nature of \textit{Shambhulinga} cannot be defined by a mere relational knowledge of these. No expression of it can be affirmed. It can rather inadequately be described, not in positive terms but only in terms of what it is not. Only a negative definition of it as 'not this', 'not this', (\textit{nēti}, \textit{nēti}), which again is inadequate, may be attempted. Yet \textit{Shambhulinga} should not on that account be simply taken to be merely negative, as it is the positive ground of all negations. Nijaguṇa says: 'Though \textit{Shambhulinga}, is beyond \textit{arivu} (i.e. \textit{Vṛttijñāna}) and has not been covered by \textit{mareivu} (i.e. ignorance) it is not \textit{barīdu} (\textit{Sūnya} or empty nothing) but is \textit{meredekarasa} i.e. it is the positive

\begin{enumerate}
\item \textit{Jñāna pratipādana Sthala}, 32. 4-5.
\item Ibid, 8.1 and 33. 1-2.
\item the five States are: \textit{Jāgrata}, \textit{Swapna}, \textit{Sushupti}, \textit{Turiya} and \textit{Turiyātīta}. (See \textit{Jñānapratipādana Sthala}, 19)
\end{enumerate}
ground of all these expressions as it is a self-proved (Swayam — siddha) and self-shining (Swayamprakāśha) principle."¹ Shambhulinga, who is Ēkamēvādvitiya (the one without a second), is the Non-relational Nirguṇa Brahman. He is acosmic or nisprapañcha. "The non-relative is the acosmic and is truly above the positive and negative, above the usual pairs of contraries and contradictories in any scheme of dichotomy or dialectics."²

This non-relational-Nirguṇa Brahman is beyond the reach of mind and speech (Vāṅgmanāsatīta). Our mind, which works only within the frame-work of categories of understanding, cannot understand the thing-in-itself which transcends all categories of understanding. Our speech also cannot convey it because it is anaksara and beyond symbol. But it is nevertheless Nityabōdha or ever-apprehended. It is Suddha-anubhūti or pure-experience which ever manifests itself and which is that by which everything else ever gets manifested. In this sense it is nirviṣayakā (non-epistemic) because it itself is not presented to any thing else, though everything else is presented to it. In it there is no difference between the knower and the known as ontologically the knower and the

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¹ Jñānapratipādana Sīhala, 33.3
² Advaita: As Philosophy and Religion - Dr. K.B. Ramakrishna Rao, Publ. Prasaranga, University of Mysore; 1969, P. 79
known are blended together in it.¹

All this may be summed up in the following discriminating and illuminating words of Prof Eliot Deutsch

"....., human logic is based upon phenomenal experience and thus is incapable of 'determining', without at the same time 'negating', its subject. This condition, which the mind finds itself, .... ....... leads to the necessity to distinguish two forms, as it were, of Brahman: Brahman as it is in itself, nirguṇa Brahman, or Brahman without quality: and Brahman as it is conceived by man from his limited phenomenal standpoint. Saguṇa Brahman, or Brahman with qualities. The affirmation of Saguṇa Brahman, however, is not merely an acknowledgement of human limitations; it is also the name for that spiritual experience that harmonizes rather than obliterates distinctions. Saguṇa Brahman is the 'content' of a loving experience of unity; nirguṇa Brahman is the 'content' of an intuitive experience of identity. Saguṇa Brahman is not the highest possible form of experience; nevertheless, it is an extremely valuable experience in that it enables the Advaitin to affirm on one level of being the essential

¹ Paramānubhava Bōdhe, 4.6 (Śūtra), see also Jñānapratipādana Sthāla 32 opening line and 29.3 last line.
spirituality of everything that has being.”¹ Then explaining the ultimate *Nirguṇa* character of Brahman Prof. Deutsch says: “Brahman, .... is a name for that fullness of being which is the ‘content’ of non-dualistic spiritual experience: an experience in which all distinctions between subject and object are shattered and in which remains only a pure, unqualified ‘oneness’. The characterization of Brahman as Saccidānanda- as infinite Being (*Sat*). Consciousness (*Cit*), and Bliss (*Ānanda*)- is intended not so much to ascribe attributes to Brahman as it is to describe the primary moments or features of the non-dualistic experience itself.”² And it is in this sense of describing ‘the primary moments or features of the non-dualistic experience itself’, and not in the sense of ascribing attributes to Brahman, that we have to take the following unparalled encyclopaedic description of the essential nature of Brahman given by Sri Nijaguṇa Shivayōgi, namely that Brahman or *Shambhulinga* is *Nitya* (Eternal), *Nirmala* (Pure), *Nirāvarana* (Non-covered), *Nirmāyā* (Non-illusory), *Nirguṇa* (Non-qualified), *Niśkarma* (Non-acting), *Niśkāla* (Not having any visible marks), *Niśprapañcha* (Acosmic), *Niragha* (Non-guiltful), *Nirlēpa* (Non-attached), *Nirāmayā* (not subject to


2. Ibid, Pp. 13-14
ailments), Niravadya (Non-blamable), Nissanga (Non-attached), Nirdwandwa (Non-duelling), Nirākuṇa (Plenary), Nirantarā (Non-cessant), Niśkampa (Non-tremulous), Niṣṭattva (Non-categorical), Nirāśraya (Non-supported), Niravasēṣa (Non-residuous), Niravadhi (Non-dural), Nirupama (Incomparable), Niratisāya (Non-exceeded), Nityānanda¹ (Ever-Blissful), Nirupādhika (Non-delimited), Nirālamba (Non-dependent), Niraijana (Spotless), Nirūpa² (Formless), Paraṇājyōti Swarūpa (of the Nature of Ultimate Light), Anagha (Guiltness), Adwaya (Non-dual), Nityamukta (Ever-Liberated), Satyānanda³ (Truly Blissful), Anupama (Non-similar), Avirāta⁴ (Compact), Anavadhi⁵ (Un-expiring), Aganita⁶ (Non-countable), Pūrna⁷ (Complete), Aja⁸ (Unborn), Amṛta (Undying), Akṣara (Indestructible), Achala (Unmoving), Aparināmi (Non-transformable), Asparsa (Untouched), Asanga (Un-attached), Abhaya (Fearless), Akartru (Non-doer), Abhoktru (Non-enjoyer), Ajñātru (Non-knower) and Anantha (Infinite).

2. Jñānapratipādana Sthala 15. 1-2; 36.4; Paramāṇubha Bōdhe 3.14.7; and 16.10
3. Jñānapratipādansā Sthala 13. 2-3
4. Ibid, 32.1
5. Ibid, 32.3
6. Ibid, 32.4
7. Ibid, 32.5
8. The adjectives of Brahman mentioned hereafter are found scattered in different places in the works of Sri Nījaguṇa Shīvayōgi.
CHAPTER : IV

Conception Of Māyā

1. Nature of Māyā

Nijaguṇa Shivayōgi has, like the traditional Advaitins, discussed the place of māyā in the scheme of Reality. Advaita works out its metaphysics, epistemology and ethical discipline only through its basic concept of māyā or avidyā. As Dr. R.Balasubramanian explains in his work on the Advaita, "the distinction between Brahman as nirguṇa and Brahman as saguṇa, the apparent difference between Brahman and the individual soul, which are important issues in the metaphysics of Advaita presuppose the concept of avidyā. In the same way, the subject-object epistemology involving the distinctions of the knower, the known, and the resulting knowledge, and the theory of Vivartha in terms of which the problem of error is explained, presupposes the concept of avidyā. If Advaita insists that knowledge, and knowledge alone, is the direct means to release, it is because of the fact that avidyā, which is the root cause of bondage of the individual soul, can be removed only by knowledge. The ethical discipline which Advaita formulates for attaining release is meaningful only when it is viewed in the context of avidyā. It is,
therefore, no wonder that avidyā has been characterized as the corner-stone of Advaita."¹

Njaguna uses the terms māyā and avidyā synonymously. This māyā, which is responsible for the appearance of the world of multiplicity and of finite individuals, says Njaguna is having avinābhūta-sambandha with Brahman or Shambhulinga, like the burning power of fire with the fire. The burning power of the fire cannot be said to be either swarūpa of that fire, as it (the burning power) can be controlled by the exercise of the Maṇi-mantra magic etc., (Maṇi-mantrādi Prayōga) or other than fire, as it participates in the exploding process of fire (spōtakādi kāryagamyamāgiripudu)² etcetera. In the same way, says Njaguna, māyā is neither the swarūpa of Brahman, as māyā or avidyā can be removed by right knowledge, nor different from Brahman for Brahman is the only Reality.³ Māyā is not real for the only reality is Brahman or Shambhulinga and maya gets sublated by the onset of Brahman-intuition. But neither is māyā totally unreal like the son-of-a-barren-woman. For it projects the

¹ Advaita Vedanta - Dr. R. Balasubramanian, Publ. Centre for Advanced Study in Philosophy, University of Madras, 1976, P. 194
² See, Anubhava Sūra 1.4.4-5
world of appearance. Nor is it a blend of the real and the unreal. For, if it is so, it violates the law of contradiction. But māyā is \textit{‘anirvacani	exttiya’} or unspeakable. It is beginningless and is the seed or cause for the appearance of the whole universe.\footnote{Anubava Sāra, 1.4.4}

Nijaguṇa has offered a unique explanation about the \textit{‘anirvacani	exttiya’} (the unspeakability) of māyā. According to him māyā is \textit{anirvacani	exttiya} because it cannot be described through any of the nine ways,\footnote{Vedānta Granthiṃvalī of Nijaguṇa Shivayōgi, Op. Cit., Sect. 91, P.312} that is to say, māyā cannot be described, either as \textit{bhinna} (different) from Brahman, for there is no other reality other than Brahman, or as \textit{abhinna} (identical) with Brahman, for māyā is \textit{jaḍa} and it cannot be identified with Pure-Cit or Brahman, or even as both \textit{bhinnabhinna} (identity-in-difference, or both identical with and different from) in its relation to Brahman, for this conception is self-discrepant. Further, māyā cannot be described either as \textit{Sat} (real, for Brahman is the only reality, or as \textit{asat} (unreal) like hare’s horn, for it projects the world of appearance, or as \textit{Sadasat} (real-cum-unreal), for this leads to self-contradiction. Further more, māyā cannot be described either as \textit{Sāvayava} (the one which is having organs or parts), for \textit{Sāvayavatv}a indicates
a beginning and māyā is beginningless, or niravayava (the one which is organless or partless), for that feature indicates causelessness and māyā is the germinal cause for the whole universe, or even as both Sāvayava and Niravayava, for its being so violates the law of contradiction. Thus māyā is unthinkable (acintya), for all thought is subject to it and it is antirvacaniya or indescribable, for all language and descriptions result from it. This māyā or avidyā is called mithya i.e., something other than sat and asat (Sadasatvilakṣanā). Mithya does not, however, mean absolute non-existence like that of a sky-flower. Rather it appears like a dream-elephant and disappears or gets sublated through Brahman-knowledge. ¹

Brahman is the ādhāra (locus or āśraya) for māyā and māyā is the ādhēya (that which is seated or located) and this ādhēya māyā is neither totally in nor totally out of Brahman as the marking-nut is in relation to its fruit. ² Nijaguṇa Shivayōgi takes the support of a statement from the Svetāswatara Upaniṣat to explain the relation of māyā to Brahman and says: "Māyā is the indistinguishable power or sakti of Brahman". ³

This māyā, the indistinguishable power or sakti of Brahman or Shambhulinga, persists as

2. Anubhava Sāra 1:4.5, and Paramānubhava Bōdhe, 1.7.1
3. Anubhava Sāra, 1:4.6. (Devatma sakti Swagunairnīghālam, 1.3)
creative power until one realizes the truth of the sole reality of Brahman. It is having Aghaṭīth-a-ghatāna-sāmarthya or the power of creating that which is unreal as real. Ontologically, māyā deludes us into taking the empirical world as reality. Epistemologically, māyā is ignorance or avidyā.

2. Powers of Māyā

Māyā has two powers: one is the power of covering or concealing the Reality (āvarana-sāktī); and the other is the power of projecting the unreality or appearance (vikṣepa-sāktī). That is the reason why we not only fail to perceive the Shambhulinga but we also substitute something else, which is not real, i.e., the world of multiplicity in its place.

3. Forms of Māyā

Māyā has three Vrittis (or forms) they are: Visuddha sattvarūpamāyā, Malinasattva-rūpāvidyā and Tamapradhāna-rūpaprakriti. Shambhulinga or Brahman, who is the ground of the appearance of the whole universe (like the rope in the rope-snake illusion), is the adhiṣṭāna or ādhāra of māyā. Brahman reflecting himself in the Vritti of Visuddhasattva-rūpamāyā, appears

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2. Paramārtha Gite, 1.3, lines 6-10
as Īśwara. Īśwara is qualified by all-pervading qualities like Sarvajñatva etcetera. For His basic nature, unlike the basic nature of the Jīva, is not covered by māyā and hence the covering and delimiting power (āvaranaśakti) of māyā is not operative in His case. Next, the same Brahman, reflecting himself in the Vṛitti of Malinasattvarūpāvidyā, appears as Jīva. Jīva, however, unlike Īśwara possesses only delimited qualities like Kinchijñatva (limited knowing power) etcetera. For in the case of Jīva (unlike in the case of Īśwara) Māyā covers its basic nature also and delimits its powers. The same Brahman, further reflecting himself in the Vṛitti of Tamapradhāna-rūpaprakṛiti appears as the whole sentient universe.¹ Thus the Īśwara, the Jīva and the Jagat have all appeared through māyā in the one and the same adhiśṭāna or ground namely Brahman.²

4. Māyā is Positive

This māyā or avidyā is not merely negative or a mere absence of knowledge but something positive (bhāva-rūpa). It is not only non-apprehension, but also misapprehension, for it makes the infinite appear as finite, and produces the manifold phenomena when in fact there is only the non-dual Shambhulinga. It makes the unlimited

¹. Viveka Chintamani, Op. Cit, p.31  
². AnubhavaSāra, 1.4.8
Shambhulinga appear as limited Jīvas. It produces the false notions of plurality and difference. Even in our ordinary experience it is known to exist, for our experience of it is positive and immediate in the forms: 'I did not know rope; but now I know.' 'I was under wrong impression' etcetera. Further it is positive as we do have actual experiences both of ignorance and of its removal by knowledge. Thus Māyā or Avidyā is positive or bhāva-rūpa. Here the expression bhāva-rūpa does not convey the sense that avidyā is real (Sat): rather it conveys the sense that avidya is something positive or existent to be distinguished from what is negative or non-existent. Though avidyā is not real, it is nevertheless existent accounting for the appearance of the world, until it is sublated by the immediate knowledge of the ultimate reality." ¹

5. Locus of Māyā

At one place in his works² Śri Nijagūṇa Says: Jīva is the locus of māyā but at another place³ he says: 'Brahman is the locus of māyā. Thus it may at the outset appear that there is a contradiction in the position adopted by Nijagūṇa on the question of the locus of māyā. But really speaking it is not so. For although māyā, to begin with, appear to be located in the Jīva who perceives the objective

1. Dr. R. Balasubramanian, Op. Cit, P.207
2. Paramārtha Cīte, 1.3. Line 11
3. Anubhavā Śāra, 1.4.5
manifold it must ultimately be said to be located in the Brahman himself as the Ā́vā is ultimately Brahman himself. Moreover Nījāguṇa is of the opinion that this māyā or avidyā is from the stand point of the Brahman or Shambhulinga unreal and as such it cannot and need not have any real locus. He says we discuss the locus of māyā only from the ordinary empirical stand point, as in the rope-snake illusion where the rope is the locus of the illusory snake. As regards the viśaya or the object of māyā Nījāguṇa says that it cannot be anything else but Brahman himself.¹ For Brahman alone is the sole reality from the ultimate ontological stand point.

6. Adhyāsa or Super-Imposition

In describing the process of māyā or avidyā, which leads to Samsāra, Nījāguṇa introduces adhyāsa or super-imposition. Adhyāsa is the notion of that in something which is not that, like the notion of silver coming in place of the notion of shell in a shell-silver-illusion.² It is due to such adhyāsa or super-imposition (which is also termed adhyārāpa) that the whole world with its multiplicity appears.³ The primary application of

². Adamu tattalladiruparalli taddudhi yudaya vendarivudele Sukti-rajatamembudara drisṭānta-mukhadinda - AnubhavaSāra, 6.2.8
adhyāsa is made, by Nijagūṇa, with respect to the individual self. Nijagūṇa has discussed four kinds of adhyāsas in this context.\(^1\) They are: (i) Mithyādhyāsa, which consists in identifying the Ātman with the body, (ii) Sattadhyāsa, which consists in identifying the Ātman with ahaṁkāra, (iii) Itarādhyāsa, which consists in identifying Ātman with the indriyas, and (iv) Itarētarādhyāsa, which consists in identifying Ātman with the antahkaraṇa and its dharma. This is also called by Nijagūṇa anyonyādhyāsa, which is mutual superimposition where we find the mixing up of the qualities of Ātman and antahkaraṇa and as a result we take that antahkaraṇa knows, this and that, although it is jāda and Ātman is real kartha and bhōkta etc., although He is neither of them.

7. Different names of Māyā

Māyā has been called, by Nijagūṇa, by six names. They are: (i) Tamas - this has covered the Jīva-chaitanya, (ii) Māyā - this is the cause for the world of appearance, (iii) Mōha - this is the cause for the identification of self with the not-self and consequently the cause for our craving for the things of the world which it identifies with the self, (iv) Avidyā - which has become the obstacle for knowing one’s own true self and which is destructible.

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1. Paramānubhava Bōdhе, 3.10, 4-6, (See also Paramārtha Gīte, 5.5.7 and AnubhavaŚāra, 6.2)
by *Vidyā* or Knowledge, and (v) *Anṛta*- that which does not exist ultimately or that which, although it appears to exist now, ceases to exist after the Brahman-knowledge.¹ This *māyā* has also been called by Nijaguṇa (vi) *Prakriti* which has the three elements of *sattva, rajas* and *tamas.*² But this should not be mistaken to be the *Prakriti* of Sāmkhya which is an independent reality. This *Prakriti* of Nijaguṇa is indistinguishable power of Brahman and it is absolutely dependent on Him. Although this *Prakriti* or *māyā* is anādi (beginningless), it is sāntha (i.e. that which is having an end) as it ceases to exist with the onset of Brahman-intuition.

8. **Laksṇaṇas of Māyā**

*Māyā*, according to Nijaguṇa, is having five *laksṇaṇas* or *characteristics.*³ It is: (i) *Asat* (Unreal-like a hare's horn), (ii) *Jaḍa* (Inert-like a rock), (iii) *Dūhkha-rūpa* (of the Nature of Sorrow-like the sorrow resulting from the illusory perception of shell as silver and from the consequent non-availability of silver therein), (iv) *Anithyā* (Uneternal-like the body which appears and disappears) and (v) *Khaṇḍita* (Divisible-like time).

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1. Paramānubhava Bōdhe, 1.7.6-11., Seel also Vedānta Granthitvali, Op. Cit, Sect 93, P.312
2. Ibid, 1.8.1
9. Dharmas of Māyā

Māyā is having two dharmas or natures: One is Contraction and the other is Expansion. Māyā is expanding itself and showing the whole universe and through its contraction it hides everything-like the Citrapaṭa (canvas) through its expansion shows all pictures and while through its contraction hides all the pictures.

10. Gunas of Māyā

Māyā according to Nijaguṇa is having two gunas or qualities: (i) Māyā is Aswatantra or not-independent since māyā, which is mithya, will never appear without Shambhulinga or Pure-Cit on whom it always depends. (ii) Māyā, says Nijaguṇa, is also Swatantra or independent. This, on the face of it will appear as self-contradictory as he has already said that it is not independent. But Nijaguṇa says māyā is independent when viewed in its relation to the world though not when viewed in its relation to the Brahman. Māyā projects the whole universe, both sentient and insentient, out of Brahman. Thus the whole universe is dependent on māyā but māyā cannot be said to be dependent on the universe which it projects. It is in this sense and only in this sense that māyā is

1. Ibid, P.31
2. Ibid,
said to be independent by Nijagūṇa.

Conclusion

The concept of māyā thus described may appear to be riddled with some contradictory features. For example māyā, says Nijagūṇa at some places, is Tucchā or unreal. But at some other places he says māya is Sathya or real. And at still some other places he says māyā is Anirvacanīya or indescribable. Nijagūṇa is well aware of this fact and he proceeds to explain these seemingly contradictory features of māyā with the help of three distinct spheres of knowledge as follows: Māyā, says Nijagūṇa, is Tucchā or unreal like a sky-flower from the point of view of Śruti-sambandhijñāna or the śruti-related-knowledge i.e. from the point of view of the śruti-sphere of knowledge. Māyā, he says, can be regarded as Sathya or real from the point of view of Lōka-sambandhijñāna or the world-related-knowledge i.e. from the point of view of the world or phenomenal-sphere of knowledge. Māyā, he further elaborates, is Anirvacanīya or indescribable like the silver in a shell-silver-illusion due to the Yuktisambandhijñāna or the intellect or logic-related knowledge i.e. due to the logic-sphere of knowledge.

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1.Ibid, P.30
CHAPTER : V

Conception of the World

Introduction

According to Śri Nijaguṇa Shivayōgli, from the point of view of Shambhulinga or Ultimate Reality, the world does not exist. But this Nijaguṇa has not stated squarely in an unqualified manner in view of the adhikāri-bhēda or the hierarchy of philosophical and spiritual fitness which he recognises. As such Nijaguṇa has adopted a unique method of explaining the status of the world. He has propounded three theories about the status of the world depending upon the adhikārabhēda of the knowers of Reality, viz. (i) Vivarthavāda for the mandādhikāri (the least fit), (ii) Driṣṭi-sriṣṭi-vāda for the madhyamādhikāri (the moderately fit) and (iii) Sarvātmavāda for the Uttamādhikāri (the most fit).¹

1. Vivarthavāda

This is the theory which maintains that the world of manifold phenomena is a mere distorted projection or appearance (vivartā) of Brahman.²

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1. Anubhava Sāra, 2.8. 3-5
2. Ibid, 1.4.14
What is real is Brahman alone and this world is not a real transformation of Brahman but is a mere illusory modification or appearance of Brahman. Brahman is the basis of the illusory appearance of the manifold universe, like the rope which is the basis for the appearance of snake in the rope-snake-illusion.¹ The rope is not undergoing any real change but due to the ignorance of the viewer it appears like a snake in an optical illusion i.e., the rope—although it is regarded as the cause for the appearance of the snake in-as-much-as it is the basis of the illusory snake does not transform itself into snake. On the other hand, it only appears as a snake due to ignorance.² In the same way Brahman—although is regarded as the cause for the appearance of the world—does not transform itself into the manifold universe. Brahman, who is changeless, appears as the world due to the anirvacchanīyānāyā. While following Sāktyayāda Nījaguṇa, like the Advaitins, has departed from the parināmavāda and has admitted the viyurthavāda. For an effect there should no doubt be a cause or ground but the cause or ground itself is not really changing into the effect. Nījaguṇa says: though Brahman or pure-Cit is the Upādānakāraṇa (material cause) of the world one need not for that reason expect a like-

¹. Ibid
². Ibid, 1.4.15
nature in the effect or the world, which is not of the nature of Cit but is acit or jāda.¹ Nijaguṇa has cited various examples to justify this argument of his. He says: milk, which is the material cause for the curd, is sweet but the curd is sour and not sweet.² Similarly he cites the examples of flower and its fruit³ and cowdung and scorpions, and Dēvadatta and nails and hair which grows out of his body.⁴ Nijaguṇa, like Śaṅkara, does not believe in real change and advocates, like him the view of the apparent manifestation of the manifold from the one real cause. Brahman is thus said to be the adhistāna or the ground-cause for the appearance of the world, just as the rope is the ground-cause for the appearance of the snake in the rope-snake-illusion. Brahman in not undergoing any change in his nature while appearing as the manifold universe just as a shell is not undergoing any change in its nature while appearing as silver in the shell-silver-illusion.⁵ "The world, which is an appearance of Brahman due to māyā, seems to partake the nature of Brahman, just as silver seems to partake the real glittering nature of the

1. AnubhavaSāra, 1.8.1
2. Ibid,
3. Ibid,
4. Ibid, 2.5.9
5. Ibid, 1.6.4-5
shell in the shell-silver illusion: the world is said to exist as it seems to participate in the sat aspect of Brahman: it is said to appear as it seems to participate in the Cit aspect of Brahman: it is said to be liked since it seems to participate in the Ānanda aspect of Brahman."\(^1\)

The world, like māyā (as it is the product of māyā), is neither real (for the only reality is Brahman) nor unreal (like the son-of-a-barren woman): for it exists as long as the Brahman-intuition is not dawned upon an individual and ceases to exist with the onset of the Brahman-intuition. Hence it is said to be anirvachaniya or mithyā like the snake in the rope-snake illusion.\(^2\) Mithyā is a technical term according to the meaning of which the world which is described as mithyā, is not an absolutely non-existing entity but is a dependent entity or a conditioned reality. It is real for all practical purposes but is not eternal as it is liable to sublation. Hence the world is not sathyā or real in the sense in which Brahman is. Brahman is that whose existence or reality never gets contradicted and sublated at any time. Hence Brahman is ever real.

Nījagūṇa has accepted Vyāvahārika (or practical i.e. empirical) reality for the world. There are, according to him, three grades or levels of realities:\(^3\) (i) Prātibhāṣika-satta, (ii) Vyāvahārika-

1. Dr. G. Srinivasan: Essentials of Vedanta, A Bapco Publ, 1974, Pp 21-22
2. ParamānubhavaBodhe, 3.13.1
satta and (iii) Pāramārthika-satta. The Silver in the shell-silver illusion is regarded as Prātiḥāsika Satta (ephemeral or apparent reality) which is experienced as real for a while and turns out to be illusory from the standpoint of the shell which is Vvāvahārika-satta. The vyāvahārika-satta (empirical or practical reality), which is real from the standpoint of ordinary life and usage, will be sublated from the standpoint of Shambhulinga or Ultimate Reality which is the Pāramārthika-satta. The Pāramārthika-satta is never contradicted or sublated. Hence it is the Ultimate Reality.

2. Dristi-srishti-vāda

This theory of the world has been advocated by Nījaguṇa for mandādhikāris. According to this theory the world is not objectively existent but is only subjectively imagined as in a dream (driṣṭisrishti). The dream, though it lasts but for a minute, one might imagine to have lived through for centuries. The so called external world is really an internal one and the so called object of apprehension is an apprehension itself. The object, according to this view, is not the locus of knowledge. Knowledge is external as it persists always. It does not require the presence of an

1. See, Dr. G. Srinivasan: Op.Cit, P.22
2. Anubhava Sara, 1.6. 10-11
object. Nor can it be supposed that the object produces consciousness for consciousness is ever present. So the presence of object is superfluous.\(^1\) Hence the whole universe is appearing as if it is real due to one's own imagination as of golden ornaments. And it appears to be real if seen and not real if un-seen. Further, this world appears differently due to the different samskāras of different people as the one and the same object like rope will appear as snake, garland, and stream of water etcetera.\(^2\) Thus *dṛṣṭi* is the *jñāna* covered by avidyā and *sṛṣṭi* is the *jñēya* projected by this *dṛṣṭi*. This world is not at all in existence but appears like a dream.\(^3\) The *jīva*, the three worlds with their multiplicity etc., are all appearing falsely like the dream.\(^4\) There is no difference whatsoever between waking and dream experience.\(^5\) Thus, according to this theory, the worldly experience is a pure subjective illusion. There is no objective datum and each *jīva* creates for himself his own illusion. Thus, according to Nījadūṇa, what is real is the self and there is no creation of the world. Īśvara, world etc., are the creations of this *jīva*.\(^6\)

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1. See *Gaudapāda-sūtra* 1.6-7
2. * Paramārtha Gīte*, 5.9 (See also Shivaputra Swāmi's Commentary on it, Pp. 131-132)
3. * Paramānubhāva Bōdhē, 2.9*
5. See *Gaudapāda* : T.M.P. Mahadevan, University of Madras, 1975, P.122
6. * Paramārtha Gīte, 2.1*
Illusory perception of each of these happens to him subjectively and has no corresponding objective phenomenon as its ground. For example, the pen I see, according to this theory, has no existence before, I happen to have the perception that there is the pen. As soon as the pen-illusion occurs to me I say that there is the pen. Thus, according to this theory, the world is not objectively existent but is only subjectively conceived. Objects are creations of perception. As George Berkeley would say esse ist percipi. The world exists as it is perceived. It has no other independent existence except the fact of its perception. Drishti-sriśti-vāda thus denies existence to the empirical world independent of perception. According to it creation is simultaneous with perception and the objects do not exist when they are not perceived. Further, the whole world is manomaya like a dream. In a dream, though there is no objective content, many things appear and they disappear after the dream. So also the whole universe with its multiplicity, both sentient (cētana) and insentient (acētana), appears through manas and if manas is not there nothing appears. In support of this theory Nījagūṇa cites the Śruti statements, in the twelfth verse of the sixth sūtra.

1. Ibid, 5.9 (Menaṇu Kandaṅguntenisithu Kāṇada hothadanillenisithu)
2. Ibid, 5.8 (Jagawaḍārindamanomayavendu Bagedōruva Kanasinateranendu)
3. Ibid; See also Goudapādacārika 3.29
4. From Brhadāraṇyaka Up., 4.3.10 and Taṭṭṭaiya Up., 2.7
of the first chapter of Anubhava Sāra.

This theory contends that our experience is inexplicably provided to us under the influence of avidyā and that beyond that experience no objective common ground exists. In this respect Drīṣṭi-sriṣṭi-vāda approximates to the Vijñānavāda of Buddhism. only with this difference that while Buddhism does not admit of any permanent being Nijaguṇa (Advaita Vedānta in general) admits the unchangable Transcendent Reality, namely Brahman or Shambhulinga, as the only truth whereas the illusory reality and momentary perception are but impositions on it.¹

3. Sarvātma-vāda

Nijaguṇa has advocated this theory in particular for the uttamādhikārī. From the standpoint of Absolute Shambhulinga there is no world at all, everything is Shambhulinga.² This world appears to be jāda although its cause, i.e. Brahman, is of the Swarūpa of Caitanya due to aviveka.³ For, if we analyse through śruti, anumāna and yuktī, it will be proved that this world is of the nature of Samvit or Ātman.⁴ Nijaguṇa has proceeded

2. Jñānaprajñāpādana Sthala, 31.3 (Shambhulingave jagavellavu) AnubhavaŚāra, 1.8
3. Ibid, 1.8.3 (Magane Kelejagam bajeyindacittenisi niganānumanānayukthyantarangalim mige nōde Samvidenaabēku.)
to give Yukti in order to prove that this world is of
the nature of Ātman. For example, when a person
enters his house from outside where there is
sunshine he will see it dark inside the house and it
is only after a while that he will begin to see it
bright. In the same way when there is ignorance
one thinks that the world is jada but after realization
he finds Ātman everywhere.¹ Further, this world
appears as jada due to ajnana just as a wooden-
elephant appears as a real elephant to one when he
is a child and after one grows up he will come to
realize that it is a wooden-elephant. In the same
fashion after spiritual enlightenment one will realise
that everything is Brahman.²

Nijaguna also seeks to prove that this world is
of the nature of Ātman through Anumāna. He
believes that there is no difference between Ātman
i.e. the one who knows and the world i.e. that
which is known by Ātman, because the world is
knowable like content of dream.³ Further, this
world, he says, is not different from Sat or Ātman
because it is of the nature of that Sat like the pot
which is of the nature of clay.⁴ Furthermore, this
world, he says, is not different from Ātman

¹. Ibid, 1.8.4
². Ibid, 1.8.5
³. Ibid, 1.8.7
⁴. Ibid, 1.8.9
because it appears without having any reason in Ātman like the dream.\(^1\)

In the next\(^2\) verse Nījaguṇa gives the Śruti Pramāṇa to this Sārvatma-vāda or the doctrine ‘All is Ātman’. Ātman is above, is below, is in West, is in East, is in North and South, therefore all is verily Ātman.\(^3\) Hence Nījaguṇa says, the world, the different tattvas etc., which were, are, and will be, are all Ātmaswarūpa.\(^4\) So from this perspective the creation of the jagat, jīva and Shiva (Īśwara) are Kalpita (conceived) in Brahman.\(^5\) Nījaguṇa further says in connection with Sarvātmanavāda that the world is Ātmaswarūpa (of the nature of Ātman), barring the names and forms, which are pusi or false.\(^6\) That is although Ātman or Brahman appears like the world, this world is not the pāramārthikasatta (ultimate reality) just as although a tree-trunk may appear like a thief the appearance of the thief does not constitute ultimate reality.\(^7\) In this connection he quotes the Śruti\(^8\) which declares that Brahman alone is real and the world of names and forms is unreal just as the clay alone

1. Ibid, 1.8.10
2. Ibid, 1.8.11
3. Chandogya Up., 7.25.2; See also Brhadāraṇyaka Up., 2.5.15
4. AnubhavaSūtra, 1.8.12
5. Ibid, 1.8.13
6. Ibid, 4.2.1
7. Ibid, 4.2.3
8. Ibid, 4.2.4
is real and not the pots etc., made out of it, which are all due to names and forms. Here a question may be asked: If this world, jīva and Shiva are all mere kalpitas in Brahman, then, how can one attain māksa through the pusi or kalpita sādhanas like Guru, Shāstra etcetera? Nijaguṇa declares that even though the Sādhana is mithyā the phala or result is real just as even though a dream and the erotic experience in it might be mithyā or unreal the resultant ejaculation is real.2

4. A critique of the three Vādās

Nijaguṇa Shivayōgi has discussed about the creation of the world (which, according to him, is really not created) in his other works, merely for explaining to a person who believes that this world is real. Nijaguṇa has not denied that the scripture speaks about creation. But he points out that the scripture does not declare that the creation is real. The non-duality of the self and the illusory nature of plurality are also taught in the scripture.5 If creation were real, postulates Nijaguṇa, this latter teaching would be void of meaning. The real purport

1. Chandogya Up., 6.1.4
2. Anubhava Sāra, 4.2.9-10
3. See Paramārtha Bōdhe, 1.7.1 to 1.3.8; and Paramārtha Gīte, 2.1 to 4.9
4. See for example, Brhadāranyaka Up., 4.5.7
5. See for example, Ibid, 4.4.19
of the scripture, he says, is to be found in this latter teaching. And so, he concludes, the creation which is spoken of must be an illusory one. The scriptural passages dealing with creation, he says, device (upāya) to introduce the true teaching which relates to the non-dual reality.

The Vivartha-vāda, the Drīṣṭi-srīṣṭi-vāda and the Sanvātma-vāda have been discussed by Nijaguṇa only from the points of views of the disciples. But from the stand-point of the Absolute-Reality-itself, he says, world does not exist at all. It is absolutely non-existing. Nijaguṇa says: this world can neither be said to be the Pariṇāma or effect of Brahman nor the Vivartha or appearance of Brahman, nor Vīlaksana or different from Brahman nor existent in Brahman. It is, he emphasises, non-existent in all the senses.

Nijaguṇa, like Gauḍapāda, has not accepted the theory of origination. In fact he has questioned the very law of causation. He writes: We cannot either say that the effect is already pre-existent in its material cause or that it is a fresh

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1. Paramartha Gīte, 5.10
2. See, Paramānubhava Bōdhe, 1.5 and 2.15
3. Ibid, 3.11 (Sūtra)
4. Ibid, 3.12.1
5. See, Gauḍapādakārīka 3.48; 4.71
creation, because if the effect is already existent in cause, there is no need for any causal operation. For it is meaningless to say that what is already existent is born. And if the effect is non-existent, it can never be produced.¹ Brahman, points out Nijaguṇa is not the cause of the world, for Brahman is pure-cit and the pure-cit will not change. Nor is māyā the cause of the world because from the point of view of the Absolute, māyā is non-existent. Nor is ṭīśvara the cause of the world. For, if ṭīśvara takes the form of the world, jīva etc. through change, he will cease to exist-like the tree which will cease to exist after changing itself into the house - and, consequently, there will not be the lōkanīyāmaka or the controller of this universe which ṭīśvara is. Hence there is no cause for this world which is absolutely non-existing.² Nijaguṇa, further elaborates that neither for the Absolute Reality nor for the absolutely non-existing entity there exists birth or death.³ Therefore there is no origination what-so-ever. This world, says Nijaguṇa, which is non-existent in the beginning and non-existent at the end, is non-existent even in the present.⁴

¹ Paramānubhava Bōdhe, 3.11.4
² Paramānubhava Bōdhe, 3.11.4
³ Paramānubhava Bōdhe, 3.11.4
⁴ JñānapratipādanaSthala 31.1: (Vidita vidādyantadolage neemilla māyādolava rūpa ninage njāvahulu? This appears to be, more or less, the translation of Gauḍapāda’s statement: Ādavante cha yannāsti var tamaṇṇapi tattatha’ — Gauḍapādakārika, 2.6)
This world appears in four ways due to different perspectives or points of view, says Nijaguṇa.¹ For instance, from the point of view of the Śruti this world is Tuccha like the sky-flower. From the point of view of Yukti this world is Anirvacanīya like the silver in a shell-silver illusion. From the worldly or Loukika point of view the world is real like Ātman. And from the point of view of Vyāvahārika-satta (Practical reality) the world is a mere appearance like the jugglery.

¹ Paramānubhava Bōdh, 4.9.7-8
CHAPTER : VI

The Conception of Jīva

Introduction

In this chapter the conception of Jīva according to Nijaguṇa Shivayōgī will be discussed. In this chapter we shall also see how the identity between Ātman and Brahman is methodically established by Nijaguṇa by removing the misconceptions which are due to avidyā.

Existence of Jīva is due to the existence of ahaṁkāra, which is the modification (avasthāntara) of Māyā¹. Jīva is the result of the anyonyādhyāsa of Ātman and ahaṁkāra. Thus, while it assumes the qualities of ahaṁkāra, viz., Kartrutva, Bhōktrutva etc., the same Ātman is called Jīva². Ātman is also called Sāksin when objects of perception are present.

Nijaguṇa Shivayōgī calls Jīva Kalpitha-Purusha³ also. This Kalpithapurusha is only an empirical reality and not a transcendental one. Hence Jīva in its essence is Ātman or Brahman itself⁴.

1. AnubhavaSāra, 2.2.3
2. Ibid, 2.2.4
3. Paramānubhava Bōdhe, 1.5
4. Vivēka Chintāmaṇi, P.41
1. Jīva and Avidyā

When it is said that Jīva, in its essence is Brahman what then, does really explain its Jīvahood? In answering this question Nijaguṇa brings in the concept of Avidyā which is really responsible for Jīvahood. It is due to Avidyā (in its effect it is also called ahamkāra)¹ that Brahman appears as Jīva. Brahman or Ātman is really neither a Kartru nor a Bhōktru but due to upādhi he appears to be a Kartru and a Bhōktru². Kartrutva and Bhōktrutva are not the qualities of Ātman but are the qualities of ahamkāra. In other words Ātman, who is pure-Cit, pure-Sat and Pure-Ānanda, appears as Jīva due to ahamkāra and whenever there is the superimposition of ahamkāra on Ātman the latter appears as Jīva. who, due to the nature of ahamkāra, acts as kartru, bhōktru etc. and who therefore suffers from nine (viz., buddhi, bhāvana, sukha, dukhka, rāga, dvēsha, prayatna, dharma and adharma) qualities of ahamkāra. According to Nijaguṇa this is true only from the stand point of empirical reality and not from the stand point of Transcendental reality³. Just as the

¹ Anubhava Sūtra, 2.2.3 (Anta prakritiyavasthāntaram tānadhanteeyupādānavāge jīvātma pesarintorputonde cidakhanda)
² Ibid, 2.2.4
³ Ibid, 2.7 (Sūtra)
trees and mountains appear to move when we see them from a moving train and just as the reflection of the Sun appears to move in the moving or flowing river, so also Jīva appears to be moving, taking birth etc: due to upādhi, but from the Transcendental point of view Ātman is not at all moving or suffering from nine qualities of ahaṁkāra or taking birth, or going to decay-etcetera. If it were so, i.e., if Jīva were vikāri, Nījaguṇa says, quoting the śruti statements like Ayamātma Brahman etc., śruti would not have stated that Ātman is Brahman. Therefore Jīva from the ultimate point of view is avikāri or changeless like Shiva

Ātman is Sat. Cit. Ānanda, Nītya and Paripūrṇa like Brahman. Ātman is mere knowledge and not a knowing subject. This body, indriyas, prāṇas, manas, buddhi and ahaṁkāra are not of the nature of Ātman, although due to ignorance and due to itarētarādhyāsa they appear to be Ātman, for they are jaḍas and known as being different from Ātman like ghaṭapaṭādis (pot and cloth etc.)². All these i.e. body etc., are moving and are doing this and that because of the basic Cit just as the Lōhās (metal) move due to the contact of Magnet.³ Hence

1. See, Anubhava Sūra, 2.7.10-12
2. Ibid, 4.3. (Tanukarana modalāda vanitātmātānalla tanage bērenisi kāṇipudarinda)
3. Jñānapratipādana Sthala, 54.3
body indriyas, manas, buddhi, ahaṁkāra are all jaḍas. Here a question may be asked as to how, if manas, buddhi and ahaṁkāra etc. are jaḍas, they know other things? Nījaguṇa answers this question with an example. He expounds: the earth is hard but due to the contact of water it liquifies. In the same way though ahaṁkāra, buddhi etc. are jaḍas, due to the contact of Ātman (Pure-Cit) they assume consciousness\(^1\). Body, which suffers from six Vikāras, i.e. birth, existence, growth, youth, old age and decay, and whatever thing suffers from these six vikāras are not real. Hence Ātman, who is beyond these six vikāras, is not the body, and is real.\(^2\)

Nījaguṇa calls this Jīva Kalpitha-Purusha in another place\(^3\) and says that, just to indicate the Adhiṣṭhāna, which is identical with Ātman, this Jīva-notion, which is empirical, is superimposed.

This Kalpithapuruṣa or Jīva has been named in five ways due to its identification with five different adjuncts or upādhis. It is termed. (i) Bhūtātma, if it identifies with body; (ii) Indriyātma, if it identifies with indriyas; (iii) Anthakaraṇātma, if it identifies with anthakaraṇa; (iv) Vijñānātma, if it identifies with ignorance; (v) Antarātma, if it

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1. Anubhava Sāra, 4.3.3
2. Paññānubhava Bhūde, 1.8.3-4
3. Ibid, 1.5
identifies with discriminative knowledge\(^1\).

And the same \(jīva\) has been described by Nijaguṇa in ten different ways on the basis of the different \textit{vrittis} that are manifested in it when it is associated with different adjuncts. It is called (i) \textit{Ahambhāvapara}, when it identifies with various adjuncts both in the state of ignorance (with body, senses, \textit{prāṇa}, \textit{manas}, \textit{Buddhi}, etc.) and in the state of knowledge (with \textit{Sākṣi}, \textit{Dr̄k}, \textit{Pratyagātma} and \textit{Parabrahma}); (ii) \textit{Ajnyabhāvasahita}, when it forgets its true nature and feels that it undergoes pleasure and pain; (iii) \textit{Prakritibhāvadhara}, when it feels that without body it cannot exist; (iv) \textit{Tritayadarusi}, when it knows the three states of experience, three bodies, and three \textit{Karaṇas}; (v) \textit{Vidyāmaya}, when it knows its true nature; (vi) \textit{Avidyāmaya}, when it forgets its true nature; (vii) \textit{Vidyāvidyāmaya}, when it doubts the knowledge of its true nature; (viii) \textit{Trivikruti}, when undergoes three changes (\textit{Vikāras}) i.e.. \textit{Jñānavikruti}, \textit{Māhavikruti} and \textit{Pravruttivikruti} due to three \textit{Guṇās-Sattva}, \textit{Tamas} and \textit{Rajas} respectively; (ix) \textit{Jagadvijamaya}, when it sees the world and becomes the cause for the whole world like the notion of snake which is the cause for the appearance of snake in rope and (x) \textit{Bōdhadyuti}, when \textit{jīva} undergoes the \textit{vyavahāra} of knowing its true nature and of forgetting it.\(^2\)

\(^1\) \textit{Paramāṇuhava Bōdhe}, 1.14.1-6

\(^2\) See, \textit{Paramāṇuhava Bōdhe}, 1.6
If the same Jīva, on the other hand, realizes that all its above forms are ultimately false, it realizes that it is pure-Cit, which is the basis for all these forms and that it is nothing but its own nature and is none other than Paramātma.¹

Further, in order to make this point still more clear, Nījagūṇa has stated that Brahman is having two forms. They are: Para and Apara. Para is Nirūpādhika and Apara is Sūpādahika. Para is Absolute and Transcendental reality whereas Apara, due to its association with Avidyā, is anirvāchaniya which is nothing but Kālpithapurūsa². Now a question may be asked: How does one and the same Brahman appear both as Para and Apara i.e., as both the Higher and the Lower? Nījagūṇa answers it through an example. He says that in a woman’s picture figurated on a cloth or on a board by different colors, we find that ups and downs are due to the color, although that wooden board is flat; in the same way due to Avidyā we find Para and Apara forms in one and the same Brahman³. But this Kālpithapurūsa is neither inside Brahman, like the child in the womb of a pregnant Lady, for Brahman is Avirāla (compact), nor outside Brahman, like the child in the arms of a woman. for

¹. Ibid, 1.14.7
². Ibid, 2.13.1-2
³. Paramānubhava Bōdhe, 2.13.6
Brahman is *Anantha* (Non-ending or Infinite)\(^1\). Further, this *Jīva* is neither *bhinnā* i.e. different from Brahman, for Brahman is the only reality nor *abhinnā* or non-different, for there is no possibility of identity between the real and the unreal: nor even *bhinnābhinna* or different-cum-nondifferent, for it involves self-contradiction. Therefore *Jīva* is *pusī* (false) and *anirvachaniya*\(^2\). This *Jīva* appears to be real so long as we suffer from ignorance and it disappears as soon as ignorance is removed like the thief who appears in a tree-trunk due to illusion and disappears as soon as the illusion is removed\(^3\). Nijagūṇa emphatically declares that in order to know *Adhiṣṭana-Brahman* this superimposition and the removal of *Kalpithapurusha* have been introduced\(^4\). Hence what is real and Transcendental is the Brahman or *Ātman* and neither the *Jīva* nor the *Jagat*\(^5\). All this may be summed up in the following words of Prof. Eliot Deutsch: "The individual human person, the *jīva*, is a combination of reality and appearance. It is reality so far as *Ātman* is its ground; it is appearance so far as it is identified as finite,

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1. Ibid, 2.13.8
2. Ibid, 2.13.9 (*Nanniyenisuva paramanolu bhinnanu menabhinnanu bhinnabhinnanendennabāradu pusījīvana*)
3. Ibid, 2.13.13-14
4. Ibid, 1.5.7.
5. *Paramārtha Gīte*, 1.11
conditioned, relative. The individual self then is empirically real, for it is a datum of objective and subjective experience: but it is transcendentally unreal, for the self, in essence, is identical with Absolute."\(^1\)

2. Panchakōśā-viveka

In order to know the true nature of Jīva, which is Ātman or Brahman in its essence, Nījaguṇa introduces Panchakōśā-viveka or the Discriminative-Analytic-Knowledge of the Five Sheaths in almost all his works\(^2\). The importance of these Five sheaths has been recognised in the Upaniṣads and Brahma-Sūtras\(^3\).

The five sheaths or vestures have wrapped the true nature of Jīva or Self and without an elucidation of these sheaths the true nature of Jīva cannot be adequately presented. The five sheaths are:

i. Annamaya-Kōśa (the sheath of food)
ii. Prāṇamaya-Kōśa (the sheath of vitality)
iii. Manomaya-Kōśa (the sheath of mind)
iv. Viṣṇānamaya-Kōśa (the sheath of understanding) and
v. Ānandamaya-Kōśa (the sheath of joy)\(^4\).

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2. See: Paramārtha Gīte, 4.10; ParamānubhavaBōdhe, 1.8.6; Anubava Śāra, 4. 3-5, 5.2-5; Jñānapratipādana Sthala, 22; Vīvēka Chintāmani, Pp. 40-41
3. See for example: Tait. Up., III. 2-6 and Brahma sūtras, I-1.12.19 (Ānandamayādhiṇānā)
4. Paramārtha Gīte, 4.10
We shall take up each of the sheaths one by one to show, how they are not self but non-self as they are conditioned, temporal and finite, for they are jāta and Drisyas - the products of Avidyā.

i. Annamaya-Kōśā: This is the sheath of food (matter). The physical-body of man is obviously a product of food. and the most of patent aspect of man is bound up with the activities of this food-sustained body (Sthūla-śarīra) of his. Hence the outer most sheath which wraps Jīva is Annamayakōśa. In the waking consciousness we think that this physical body is ourself and therefore we miss the truth of the Jīva. The physical body cannot be self, for it is conditioned, temporal and finite.

ii. Prāṇamaya-Kōśā: This is the sheath of vitality. Man identifies himself initially not only as gross physical being but also as animate being. Nījaguṇa regards this vital aspect of man as consisting of mainly five breaths¹, namely. Prāṇa (in-breath), Apāna (out breath), Vyāna (diffused-breath), Samāna (body space) and Udāna (support)². On the sheath of the breath, the senses depend for their proper functioning³. All animate beings breathe

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1. In addition to the main five breaths Nījaguṇa has listed five more kinds viz., Nāga, Kūma, Krukara, Dēvadatta and Dhunanjaya. See, Vivēka Chintāmani, Pp. 33-34

2. Vivēka Chintāmani, Pp. 33-34

3. Tait. Up. III. 3
and live through this second sheath. They get the feeling of hunger and thirst due to this breath. But this sheath too cannot be the Self for it is also conditioned and finite.

iii. Manomaya-Kosā: This is the sheath of Mind. It is made up of manas and five organs of perception. Mind is the instrument, which assimilates and synthesizes sense impressions and thus enables the Self to make contact with external objects. Having involved itself in the objects it develops in itself the sense of possessiveness—the sense of my and mine. However, the mind works blindly on the level of Samkalpa or Vikalpa, imagination and doubt. In these activities consciousness is vague and indeterminate. Moreover, mind is subject to Kama, Krodha, Lobha, Moha, Mada, Matsara, Birth, Death and Suffering. Furthermore it is drisya and hence is not Self but non-self.

iv. Vijnanamaya-Kosā: This is the sheath of understanding which constitutes buddhi and five sense organs. This is an instrument of discrimination, a faculty of judgement: it determines our intellectual attitudes, fortifies our beliefs, and makes understanding possible. This Vijnanamaya-Kosā is jaḍa, vikārātmaka, paricchinna, drisya etc., and is subject to moha and the resultant suffering and hence is not self.
Both Manōmaya and Vijñānamaya - sheaths pertain to antahkaraṇa, the inner organ: yet they are distinguished by the indeterminateness and determinateness respectively of consciousness in the two modes\(^1\).

The above preceding three sheaths, namely Prāṇa-maya, Manōmaya and Vijñānamaya sheaths are associated with dream-state of consciousness and they constitute the subtle body (Līnga or Sūkṣma-Sārīra).

v. Ānandamaya-Kūśa: This is the sheath of joy or bliss. This sheath is associated with Sushupti (deep-sleep) and is referred to as the Kāraṇa-śārīra (causal-body) of the Jīva. The bliss which is reflected in beejarūpāvidyā or causal form non-knowledge in deep sleep is Ānandamaya-kūśa. It appears like lightning in deep-dreamless-sleep\(^2\). Though there are neither objects nor any activities prompted by desires yet, distinctions are present in this sheath in a pure potential way. Jīva, therefore, is said to perceive pure avidyā, the source of distinction here. The

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1. Anubhava Sāra, 4.4.

2. In Jāgrut and Svapna it constitutes the vrittis of priya (pleasure), mūda (delight) and pramūda (great delight). See, Panamānubhava Bōdhe, 1.8.7 and for more details see, Vidyārāyana Jīvanmukti vivēkada Tattva Siddhānta - Dr. B. P. Siddhashrama, Pp.123-124
various sheaths that are manifest in waking and dream states are latent here ready to unfold as prompted by the effects of one's previous experience\(^1\). Therefore this too is not Self.

Nijaguṇa Shivayōgi says\(^2\) that each succeeding Kōśā or sheath from Annamaya to Ānandamaya is more and more subtle in progression. Further, he declares, the last sheath is in the fourth, the fourth is in the third, the third is in the second and the second is in the first\(^3\). That is to say each of the following stage is potentially contained in and is implied by its preceeding stage. For example, the Ānandamaya-Kōśā is potentially contained in and is implied by its preceeding Vijñānamaya-Kōśā. the Vijñānamaya-Kōśā is potentially contained in and is implied by its preceeding Manomaya-Kōśā. the Manomaya-Kōśā is potentially contained in and is implied by its preceeding Prāṇamaya-Kōśā. the Prāṇamaya-Kōśā is potentially contained in and is implied by its preceeding Annamaya-Kōśā.

The discriminative-analytic-knowledge of the above five sheaths reveals that body, prāṇas, citta, manas, buddhi, ahamkāra etc., are not Self as they are the products of avidyā. In fact they are mere

\begin{enumerate}
\item Paramārtha Gaite, 4.10
\item Paramuṇubhava Bōdhe, 1.8.7
\item Ibid,
\end{enumerate}
impositions on Pure-Cit\(^1\). Further, whatever is knowable i.e., whatever is the object of knowledge is not \(\text{\check{A}tman}\)\(^2\). \(\text{\check{J}īva}\), which is \(\text{\check{A}tman}\) in its essence, is the ground for all the \(\text{Vyavahāra}\), whereas untouched with any changes or \(\text{vikāras}\), which are the qualities of the conditioned, temporal and finite entities, is verily the Infinite Brahman\(^3\).

3. Panchāvasthās

Nījaguṇa Shivayōgi has analysed the notion of \(\text{Kalpita purusha}\) or phenomenal self (\(\text{\check{J}īva}\)) through the phenomenology of consciousness. He seeks to demonstrate that reality is present in the individual in all the states of his consciousness. Here Nījaguṇa introduces the doctrine of \(\text{Panchāvasthās}\) or the Five states. These five states virtually exhaust the entire sphere of reality. In traditional Advaita \(\text{Vedānta}\) only the four of these states have been discussed\(^4\), whereas Nījaguṇa has introduced a fifth state and has discussed all the five of them\(^5\).

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1. \(\text{Jñānapratipādana Sthula, 22}\)
2. \(\text{Anubhava Sūra, 4.3.15}\)
3. \(\text{Jñānapratipādana Sthula, 13.2-3}\)
4. See, \(\text{Māndūkya Up.1.2-7}\)
5. See, (i) \(\text{Paramānubhava Būdhē, 1.17;2.10;4.8;4.21; (ii) Anubhava Sūra, 2.4.6-10;5.1, (iii) Jñānapratipādana Sthula, 8.2;11,14 and 19 (iv) Paramātha Cīte, 2.9 and 10; and (v) Viveku Chintāmani, Pp.38-40.}\)
Empirically reality is experienced in three different states or on three different planes of waking, dream and deep sleep and these three states are common to one and all. The next two states, which are means to liberation, are attained through sādhana.\(^1\)

The Five Avasthās or states are:

i. Jāgratāvasthā (Waking State)

ii. Swapnāvasthā (Dream State)

iii. Suṣupti-avasthā (Deep Sleep State)

iv. Turīyāvasthā (The Fourth State)

v. Turīyādītāvasthā (The State Beyond the Fourth State)\(^2\).

We shall discuss and analyse each of these states one after another and finally show how Ātman or Brahman or Shambhulinga is beyond these five states according to Nījaguṇa.

**1. Jāgratāvasthā:** This is the waking state. In this state the Jīva functions and experiences the world vividly in association with the gross body

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1. See, Jñānapratipādana Sthula, 19 and Viveka Chintāmani, P. 39

2. See, Jñānapratipādana Sthula, 19, Paramānubhava Bādhe, 4.8 and 21 and Viveka Chintāmani, Pp. 38-39
(Sthūla Śarīra) which consists of twenty five tattvas which are: five karaṇas (manas, buddhi, citta, ahaṅkāra and jñātru), five senses, five organs of action, five vital breaths and five gross elements. The Jīva in this state is named Viṣwa and it is inspired by Viṛat which is its cosmic counterpart. The Sattvaguṇa is associated with this state and the eye is here the means to experience different viṣayās. This state corresponds to the first morae (matra) i.e. 'A' of Om (AUM).

ii. Swapnāvasthā: The state of Dream in which Jīva experiences through the mind the inward cognition of the impressions. carried over from the waking state. in association. with subtle body (Linga or Sūkṣhma Śarīra) which consists of seventeen tattvas viz., manas, ahaṅkāra, five senses, five organs of action, and five vital breaths. The Jīva is called here Taijasa and is inspired by Hiraṇyagarbha (or Sūtrātma) which is its cosmic counterpart. Rajoguṇa is associated with this state and it corresponds to the second morae (matra) i.e. U of Om. The dream state is the state of fantasy and wish-fulfillment and it functions through the subconscious of analytic psychology.

1. Jñānapratipādana Sthala; 19.1
2. Ibid, 19.2
iii. **Suṣupti-avasthā**: This is the state of Deep Sleep where no desires are cherished or dreams dreamt. Jīva here is a unified mass of cognition only and is blissful in nature. Jīva in this state is associated with the causal body (Kāraṇa Sārīra) which is nothing but Avidyā. There occurs here the dissolution of all the 25 tattvas, and what remains is only Prakriti which is in the form of samskāra i.e., causal body. The plurality, characterizing the two earlier states, is latent in this third state only to emerge later as a sprout from the seed. The Jīva is named here Prajñā and is inspired by Ṣīwara or Saguṇa Brahman who is his cosmic counterpart. Tamōguṇa is associated with this state and it corresponds to the third morae (matra) i.e. ‘M’ of Om.¹

iv. **Turīyāvasthā**: This is the fourth state. The earlier three states viz., Jagrat, Swapna and Suṣupti, are opposed to one another and they are ultimately unreal. The sphere of the dissolution or destruction of these three states is called Turīya which is like the waveless ocean.² Nījaguṇa Shivayōgi has explained the Turīya state at different planes as follows: Turīya is that where the mind has attained calmness and is hearing the Sunāda of Om³ or is doing dhyāna of i.e., contemplating

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1. Ibid, 19.3
2. Paramānubhava Bödhe, 2.10.5
3. Jñānapratipādana Sthala, 19.4
Absolute reality.¹

v. Turiyātītāvasthā: It is the state beyond the Turiya, where the mind gets totally absorbed or is lost in the Bliss of Sunāda of Om² or where it is totally absorbed in the Absolute or Ātman.³

The last two states, namely the Turiya and the Turiyātīta, are compared by Nījaguṇa with the Savikalpa Samādhi and the Nirvikalpa Samādhi of the Yōga. In the Savikalpa Samādhi the self is aware of Shambhulinga and in the Nirvikalpa Samādhi it becomes Shambhulinga itself.⁴

The first three states as we noted, are opposed to one another, and are ultimately non-existent. Consciousness is common to all these three states. In the waking state we are conscious of the external world, in the dream state we are conscious of the internal or the mental world, and in the deep sleep state, although we are conscious of the neither of the above two, consciousness is definitely present in that state too. For otherwise how could we remember at all on waking from the deep sleep that we had such a state? How could we report 'I had a peaceful sleep and had no dream', if we were unconscious then? This kind

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1. Vivēka Chintāmani, P.39
2. Jñānapratipādana Sthala, 19.4
3. Vivēka Chintāmani, P 39
4. Paramānubhava Bōdhe, 4 8, 5-6
of memory is impossible if there was no consciousness during the deep sleep.¹

The last two states, viz., the Turīya and Turīyātīta, can be attained not naturally but through Sādhana and they very much imply consciousness. In the fourth state, namely the Turīya, we are conscious of the Reality and in the fifth state, namely the Turīyātīta, though there is no dichotomy between the subject and the object, there is still a unique-consciousness, where the vrittis have been absorbed totally in Shambhulinga or Pure-Cit.

The above analysis of the experience of Jīva into the five states of its consciousness shows that there is no discontinuity of consciousness that there is but one consciousness which is associated with the Ātman. This one consciousness appears in different states because of various upādhis and vrittis. These five states of consciousness are really five stages in the development of one’s power of awareness and they are brought into correspondence with the five ontological levels recognized by Nijaguṇa. The waking state ontologically corresponds to the phenomenal world of gross bodies i.e., Vīrāti : the dream state

¹. See, Anubhava Sūra, 3.24-5, See also Paramārtha Gīte, 2-10
ontologically correspond to the world of subtle bodies i.e. the world of Hiranyaagarbhīa: the states of deep sleep and Turiya ontologically correspond to the Saguna Brahman (Īśwara): and the Turiyātīta state ontologically corresponds to Nirguna Brahman or Shambhulinga.

However, Nijaguṇa says that from the standpoint of Transcendental Reality all the five states are mithyā because the first three states are of the nature of Guṇas and the last two states too, though they are not of the nature of Guṇas, have still ‘the smell’ of Guṇas (Nijaguṇa calls them Guṇagandhāvasthās). All these, says Nijaguṇa, are only Drṣyas for the One, non-dual, Drṣi who is Shambhulinga.¹ In addition, he says, these states do not touch the real nature of Shambhulinga which is Nityānanda (Ever-Blissful), Nirlēpa (Non-attached), Nirmāyā (Not subject to ailment), Niravadhi (Non-dural) and is beyond these panchāvasthās.² Therefore, just as in the dream both the knower and the known disappear and just as in the rope-snake-illusion the snake and the knowledge of snake, i.e. the known and the knower disappear all these different states appear and disappear one after another and the knowers

1. Paramānubhava Būdhe, 2.10.10
2. Jñānapratipādana Sthala, 19.5
( ... Guṇa Sambhulingadhravāyi Tanagillavasthe)
of these different states are also like wise mithyā. The residue, the Pure-Cit, alone is real where all duality ceases to exist. Hence Parabrahma or Shambhulinga is of the nature of Nissamādhi where all these states and the āvaranaṣ thereon have totally disappeared.

Nijagūṇa Shivayōgi from his very rich mystical experiences has enunciated a unique doctrine of panchāvasthās. He calls the Five Avasthās Jñānākāravrittyātmaka Avasthās. The Jāgrat he says, is the knowledge of Pure-Cit: Swapna, the knowledge of the mithyattva of above knowledge: Susupti, the knowledge of the Ānandaswarūpa where both the above spheres of knowledge disappear: Turīya, the firm and stable knowledge of one’s own Self as Pure-Cit; and the Turīyātītta. he says, is a residual state after the dissolution of all the Jñānākāra vrittis and it is Nityabōḍha or ever-apprehended.¹ This Turīyātītta state has been described by Nijagūṇa as Nirāvaraṇa Samādhi where there is neither the I nor the Other, neither the Knower nor the Known, neither the Near nor the Away². There is in the Turīyātītta state neither birth nor death, to it there is neither smaller nor/ than it there is anything higher. It is beyond the

¹ Paramānubhava Bōdhe, 4.21.2; See also Ibid, 4.8
² Ibid, 4.21.3
reach of mind and word. It is an *Ever-Existing-Reality* which is beyond three *guṇas* and beyond any *pramāṇas* where there is neither ignorance nor any covering to it as it is *Sarvādhiṣṭhāna-swayamjyōtiswarūpa*.

If one realizes this Reality as his own Self and all his *vrittis* go inward and get dissolved in this Pure-Cit, one attains *Shambhulinga* who is of the nature of *Nissamādhi*.

4. Theories of *Jīva*

In Advita tradition three main theories of *Jīva* have been mentioned by different schools. If *Vivaraṇa* school has maintained *Pratibimba-Vāda* or Reflection Theory, the *Bhāmati* school adopts the *Avacchēda Vāda* or Limitation Theory. *Sureswara*, on the other hand, adopted *Ābhāsa-Vāda* or Semblance Theory. Reflection Theory says that the *Jīva* is a reflection (*Pratibimba*) of Ātman or Brahman (*Bimba*) on the mirror of Avidyā and as such *Jīva* is non-different from Ātman. The Limitation Theory maintains that the *Jīva* is nothing but the apparent limitation (*Avacchēda*) of Ātman or Brahman by Avidyā. The Semblence Theory says that the *Jīva* is neither a reflection nor a limitation but an appearance of Brahman.
Nijaguṇa Shivayogī has in a way discussed all these theories in his different works very briefly.

In Anubhava Sāra Nijaguṇa says that the Pure-Cit or Brahman is called Īśwara if reflected through māyā and the same Cit is named Jīva if reflected through ahamkāra. He further adds, combining uniquely both Reflection and Limitation theories, that both Īśwara and Jīva reside in this body. He believes that the body is like ghaṭa (pot) and ahamkāra is like water which is filled in the body-ghaṭa. He says that Īśwara is present in this body like the formless Ākāśā which was present in the pot (pot-ether) before it was filled with water. Further, he says that Jīva is also present in this body like the Ākāśā which has been reflected in the water. He further says that Brahman is like the Number 1 in Mathematics. Īśwara, Jīva and Jagat (world) are like the zeros. These zeros will get significance only if there is 1 behind them. If we put one zero (0) after the number 1 and make it 10, it becomes Īśwara i.e Brahman + Māyā is Īśwara: and if we put two zeros after Number 1 and make it 100, it becomes Jīva i.e. Brahman + Ahamkāra and its resultant body: and if we put

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1. See, Anubhava Sāra, 2.2.10-15 and Paramārtha Gīte, 6.3; Vivēka Chintāmani, P.38
2. Anubhava Sāra, 2.2.10
3. Ibid, 2.2.10-13 and 2.3.16
three zeros and make it 1000, it becomes Jagat i.e. Brahman + the thrigunati
tmaka prakriti. Hence, he says, what is real is Brahman i.e. the Number 1 and all the three entities. Ṣwar. Jīva and Jagat, are mere Zeros.¹

We can see that in these stanzas Nijaguṇa has incorporated the essential truths of all the three Advaitc theories of Jīva, namely Pratibimba-Vāda, Avacchēda-Vāda and Abhāsa-Vāda. For instance, when Nijaguṇa declares that pot-ether or body-ether, which represents delimited space, is Ṣwar, we can interpret it as an exposition of Avacchēda Vāda. Similarly, when he says that the Ākāśa, which is reflected in the water of that pot, is Jīva and water ahamkāra, we can interpret it as an exposition of Pratibimba-Vāda. And then, when he says that these entities, Ṣwar, Jīva and Jagat are mere appearance like the zeros in Mathematics, and that the only reality is Brahman, like number '1' in Mathematics, it can be interpreted as an exposition of Abhāsavāda. Nijaguṇa in general does not seem to attach much importance to the controversies between these three theories in Advaita tradition. On the contrary, he has tried to synthesise harmoniously these three theories in his Viveka Chintāmaṇi. There he says: Avacchinnopādhi, Pratibimbopādhi and Adhyāsopādhi are the three kinds of upādhis. The avidyā, which is latentl

¹. Ibid, 2.2.14-15.
present in the *Pratyagātma*, is the avacchinnośādhi: the reflection of the Ātman in the avidyā’s product, buddhi. is the pratibimbōśādhi and the apparent experiencing by the Ātman of the pleasures and pains, which are the products of buddhi. is the adhyāśōpadhi (P.38).¹

5. Jīva: One or Many?

Nījaguṇa. like Gouḍāpāda, Śāṅkara and Vācaspati, assumes that, though Ātman is one (*Ekātmavāda* the empirical Jīvas are many in so far as these are all appearances of the one Ātman due to the association with many upādhis.² He says: “the one Ātman appears as many due to different adjuncts just like the water which appears as different when it is mixed with salt. sugar, sour etcetera.”³ Thus Nījaguṇa accepts *Ekātmavāda* and *Anēkajīva-vāda*. Nījaguṇa condemns the *Anēkātmavāda*. He argues: If Ātmans are many, all of them must be Nityās and Pūrṇās (*Nyāya, Vaiśeṣika Sāṅkya, Pātanjali and Pūrva-Mīmāṁsakas advocate this view*). Now the entity which is Nitya (eternal) and Pūrṇa (infinite) must be all-pervading. Ātmans, if they are many, must all of them be residing everywhere and also in any single body. This leads to bhūgasāṅkarya i.e. we

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¹. See also *Anubhava Sūra*, 6.2. 3-5
². *Jñāna Pratipādana Sthala*, 37 (Sūtra), also See, *Anubhava Sūra*, 3.3.1
³. *Anubhava Sūra*, 3.3.10
will not be sure which Ātman would be undergoing pleasure, pain etc. in that single body for there would be innumerable Ātmans residing in that body and all of them would be undergoing pleasures and pains and we also would not be in a position to say that all Ātmans are undergoing the same pleasure and pain simultaneously, because it defeats the very purpose of Anēkātmanavāda.¹ This problem, according to Nijaguṇa, can only be solved by accepting Ēkātmanavāda and Anēkaṇaṇāvāda. Thus, according to Nijaguṇa, Ātman is one, but it appears as many and it undergoes pleasure and pain etc., due to different upādhis just as the Sun, who is one, appears as many due to various water pots and appears pure or impure due to pure or impure waters and appears to be moving if water is moving although he himself is not moving. Further, the pleasure, pain etc., of one Jīva do not affect other Jīvas just as a portion of Ākāśa, enclosed in a pot, if soiled by dust, smoke etc., does not soil other portions of Ākāśa enclosed in other pots.²

Nijaguṇa has also refuted the Anēkātmanavāda through the conception of personal identity. He

¹ Jñānapratipādāna Sthala, 37.1 and Anubhava Sūra, 3.2

² Anubhava Sūra, 3.3.11: (Ondu Kumbhada bayalolonde dhūmādi mattondarolagilladante jivarge bhedaṃdori-bhīṣgamirūtirku; This stanza of Nijaguna seems to be the translation of Mon. Up. Sloka, 3.5-Yathaikasminghatākāśe rajādāhūmādibhiryate, nasarve samprayaṣujjantē tadadjīvahā Sukhādibhihi)
clarifies: In a person there are ten indriyas (senses) and these indriyas are having their own independent viṣayās. Yet only one Ātman functions through antahkaraṇa. That is why there is co-ordination between different indriyas in our body.¹ Hence we cannot say each indriya is having its own Ātman. Then, Nījaguṇa says, the pūrvapakṣin may ask: If Ātman is one and all-pervading, and resides in all these bodies, there should not be any conflicts, quarrels etc., and they should only love each other just as the ten indriyas in a body, though they are different, do not hate each other. To this Nījaguṇa replies: In the ocean there is water and nothing else, but due to the winds (upādhis) there arises different waves, and the former wave or waves would be either destroyed (hatred) or embraced (love) by the later wave or waves. But all this does not mean that water of the ocean is different. All this vyavahāra is due to different upādhis. In the same way, though there is rāga (love) and dvēṣa (hatred) in different jīvas, the Ātman is one just as the water of the ocean is one.²

Hence Nījaguṇa concludes that Ātman is one and all-pervading and that the jīvas are different due to different limiting adjuncts (upādhis). and

¹. Anubhava Sāra, 3.3.12
². Ibid, 3.3. 13
that, if these upādhis are removed, the one Nirmāya-Samvittu alone remains just as the Ākāśa, which appears as many due to different upadhis of pots etc., when those upādhis are removed, remains as the one all-pervasive Ākāśa. Nijaguṇa also supports his above view by the Śruti statements like Nēha nānāsti kiñchana and soon.

6. Jīva-Ātman-Brahman

Earlier in this chapter we have considered the different layers or sheaths of the non-self and have seen how the self or the Ātman, being different from the five sheaths and distinct from the three bodies, is the persisting witness or Sākṣi of the different states of experience. Ātman is pure, undifferentiated, self-shining consciousness, timeless, spaceless, devoid of all kinds of differences and unthinkable - which is non-different from Brahman. Ātman is great and self-effulgent and its form is unthinkable. Our thought functions only with forms, and in multiplicity. But Ātman, being without determinate form and being ultimately simple, cannot be an object knowable by the mind or perceivable by the senses. Thought is a process

1. Ibid, 3.3.15-16
2. Jñānapratipādan Sthala, 37.3
3. Vivēka Chintāmani, P.25
5. Māṇḍūkya Upanishad, 3.1.7
whereas Ātman is a state of Being. Thought objectifies whereas Ātman is Pure Subject that underlies all subjects and object distinctions. The knowledge of Ātman is self-revealed and is not dependent upon any means of knowledge.\(^1\) Ātman cannot be refuted, for he who tries to refute it is the Self.\(^2\) Nījagūṇa like Yājñavalkya, says: “the knower cannot be known”.\(^3\) As we cannot jump and sit on our own shoulder, so also the pure-subject cannot become the object of its own knowledge.\(^4\) Ātman is *Avirāla* (compact) for it is the witness both of the microcosm and macrocosm and is beyond the reach of all the six *pramāṇas*. Ātman is *Adwaya* (non-dual), for it cannot be described either as *Anu* (*Natyāyikas* advocate this) or as *Madhyama pariṇāma* which spreads through the entire body according to the size of the body (*Jainas* advocate this), and Ātman is devoid of *Guṇas*, *Jātis* and *Karmas*. Ātman is *Anavadhi* i.e. boundless. Ātman is *Aganīta* (non-countable), for it is partless like *Ākāsā*, is devoid of all differences and is beyond the reach of word and mind. Ātman is *Pūrṇa* (complete) for it is all-pervading like the sap of a tree which pervades in all its branches, flowers, leaf, and fruits etc., and unqualifiably

1. *Jñānapratipādana Sthala*, 32.1  
2. *Saṅkara : Brahma Sūtra Bhāṣya*, 2.37  
3. *Jñānapratipādana Sthala*, 33  
4. Ibid, 33.3
identical with Shambhulinga. Ātman is Sat (Pure-existence) for it is the changeless adhiṣṭhāna for the whole world and is Nitya-bōdha or ever-apprehended. Ātman is Cit (Pure-Consciousness), for it persists through all the states of experience and is the witness of all those states. Ātman is Ānanda Swarūpa or Sukhātmaka (Blissful), for it is the abode of the Real-bliss, Ātman is Nitya (Eternal), for it transcends all the four kinds of Abhāvas i.e. (i) Prāgabhāva (antecedent non-existence), (ii) Pradhvamsābhāva (subsequent non-existence), (iii) Anyonyābhāva (mutual non-existence) and (iv) Atyantabhāva (absolute non-existence).

Ātman is Paripūrṇa (Infinite), for out of it the Ākāśa etc., have emerged. Therefore Ātman is identical with Shambhulinga or Brahman. quoting the Mahāvākyā (Great-saying) Tattvamasi - thou art that - Nījaguṇa says: Brahman (tat) is (asi) Ātman (tvam) or Ātman (tvam) is (asi) Brahman (tat) (Tvamātvasī). There are two kinds of meanings for each word in the above 'great saying': they are: (i) The primary meaning (Vāchyaarthā) and (ii) The implied meaning (Laksyaarthā). The primary meaning

1. Ibid., 32
2. Ibid, 9
3. Chandogya Upanisad 6.8.8
4. Anubhava Śāra, 8.2-3
of the term tvam is Jīva (the empirical self) who undergoes all kinds of sufferings, birth, death etc., and the implied meaning of the term tvam is Pratyagātma, the Pure Consciousness which is the inmost truth underlying human being (Ātman). The primary meaning of the term tat is Iśwara who is the creator, sustainer etc., of the world and the implied meaning of the term tat is parabrahma the Pure Consciousness, which, being the inmost truth and essence of the macrocosm, is the ground of Divine being (Brahman). And, finally, the primary meaning of the term asi is the Akhanḍa Caitanya which is the common ground of both the Jīva (tvam) and Iśwara (tat), and the implied meaning of the term asi is the establishment of total Identity between Ātman and Brahman by the elimination of contrary associations of immediacy (Aparōkṣa) and remoteness (Parōkṣa) etc., which are due to Māyā.¹ To bring home the point of the identity between Ātman and Brahman Nījaguṇa has given several examples. For instance, he says that ghaṭākāśā and maṭākāśā can be removed by removing ghaṭa and maṭa upādhis. After removing the upādhis what remains is the Infinite Ākāśa. Similarly, he says, if we remove the form of different golden-ornaments what remains is only gold. In the same way, he says, if we remove the upādhis of Jīva and Iśwara what remains is only Shambhulinga.² In otherwords identity is obtained

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1. Paramānubhava Bōdhe, 6.19
2. Paramārtha Gīte, 8.8
by stripping away the contradictory elements of
the Tat i.e. Tśvara. who is sarvajñya (omniscient),
Sarvasākṣi (the witness of all) etc., and of the
Tvam i.e. Jīva. who is Kinchijñya (the knower of
a little) and Kinchit Kartru (the doer of a little) etc.,
and thereby arriving at their common basis. The
common basis is the Pure-Sat which is also the
Pure-Cit and Pure-Ānanda which is described by
Nijagūṇa as Nījānanda bōdhāmbudhi\(^1\) or the
Infinite ocean of the awareness of the True and
Absolute Bliss. Bōdhāmbudhi is Citsāgara or the
waveless, bubbleless, boundless-boundatīless, calm
and quiet Ocean of Cit.

The central metaphysical affirmation of
Nijagūṇa’s philosophy could be summed up: The
Self is one and it is not different from Brahman.\(^2\)
The true Self or Ātman is the Absolute.\(^3\) It implies
that Jīva is essentially spiritual, and in the most
fundamental aspect of its being, it is no longer the
individual-Jīva, that it ordinarily takes itself to be,
but is really the very Reality or Brahman or
Shambhulinga itself.\(^4\)

1. \(Iñānapratīpādana Sthala, 33\)
2. Ibid, 32
3. Compare this with F.H. Bradley’s “There is nothing which, to speak properly, is individual or perfect except only the Absolute.” \(Appearance and Reality; P.246\)
4. \(Iñānapratīpādana Sthala, 28.\)
CHAPTER VII

Jīva’s Bondage and Release

1. Dimensions of Bondage, Birth, Death and Transmigration

In the earlier chapter we have discussed the conception of Jīva in detail. Jīva is in bondage due to avidyā. Jīva is Ātman which is non-different from Brahman, but, due to the power of the beginningless avidyā or ontological amnesia it has forgotten this, and wrongly identifies itself with body, both gross and subtle, mind, senses etcetera. Due to this it suffers from five Klēshas¹ and three kinds of suffering² etc. In this lies its bondage which involves feelings of pleasure and pain concomitant with action and enjoyment³. Due to avidyā the Self is undergoing pleasure and pain by not making clear distinction between itself and the anthahkaraṇa. If a body (which is an upādhi) is associated with the Self we say that the Self has taken birth. When gross body perishes on death, we say that the Self decays. If the subtle body

1. avidyā, asmithā, rāga, dveṣa and abhiniveśa, See, for details Paramānubhava Bōdhe, 1.20
2. ādhyātmika, ādhibhoutika and ādhidāivika., See Ibid., 1.21
3. Paramānubhava Bōdhe, 1.21
(Sūkṣma Sarīra) does not decay due to the vāsanās it migrates with the Īva to the next gross body. This is called transmigration. This process of migration stops when all the desires dwelling in the heart are destroyed by knowledge of Ātman. There are two birds in this body-tree. Of them one is eating the fruits of this tree and the other is just witnessing that eating. Of these two birds the former is Īva and the latter is Kūṭastha-Caitanya. Kūṭastha Caitanya is Sākṣi. It is named Kūṭastha because though it is witnessing both the Sthūla and the Sūkṣma bodies it remains a Nirvikāra-adhiṣṭāna (a firm substratum which does not undergo any modifications). Īva is nothing but a reflection of the Cit in the antahkaraṇa. This Īva is really an illusion from the transcendental point of view and from that point of view both bondage and liberation do not have any significance. The Sruti has employed the terminology of Īva, Tīwara and the World just to convey to our empirical minds the transcendental nature of the Reality which is beyond the reach of mind and words.

1. Paramānubhava Bōdde, 1.6
2. Paramārtha Gīte, 2.4 See also Svētāswatara Up.4.6
3. Siddhāntalēsha Samgraha of Appayya Diksita, P.180
4. Paramānubhava Bōdde, 1.6.4
5. Ibid, 3.9.9
Due to the super-imposition of avidyā on Ātman the Jīva thinks (due to bhrāṇthi) that, he is a kartru (a doer of deed) and a Bhōktru (an enjoyer of pleasures and a sufferer of pains) etc., although he is really speaking, a non-kartru, a non-bhōktru, a non-attached one (nirlēpa) and a non-modifying one (nirvikāra)\(^1\). This buddhi-bhrāṇthi itself is bondage \(^2\). Though Ātman is Brahman or Shambhulinga itself, due to avidyā or ahaṅkāra it appears to be a limited Jīva which suffers from birth, death etc., and which is doing this or that. In order to realize the universal, unlimited, and non-dual Ātman or Shambhulinga one has to undergo a process of casting off of all the upādhis which are due to Avidyā.

2. The Means to Overcome Bondage:

Sri Nījagūṇa Shivayōgi has prescribed two courses of spiritual discipline to realize the Shambhulinga. The earlier course is a prerequisite to the latter. Through these two courses of spiritual discipline one can annihilate the avidyā or ignorance and thereby realize one’s own Self as non-different from Shambhulinga or Brahman.

i. Sādhana Chatusṭaya: In order to prepare

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1. Ibid, 1.12
2. Śaṅkara: Upadeśa Sāhasri, 3.58 (Buddherbhrāṇthirishyate bandhah.)
the mind for the reception of the Advaitic truth Nijaguna, like Śaṅkara, prescribes four-fold discipline (Sādhana Catuṣṭaya) 1: This four-fold discipline is, according to Nijaguna, the first course of spiritual discipline which precedes the Jñānayoga which is the next course of spiritual discipline. The four Sādhanas are these;

a. The Stage of Nityānitya Vasthu Vivēka: This is the first stage of the first course of Spiritual discipline where the aspirant should be able to discriminate between what is Real and eternal and what is not Real and non-eternal.

b. The Stage of Ihamutrārtha-bhōgavirāga: In this stage the aspirant must give up all desires for the enjoyment of objects here as well as hereafter. He should willfully and joyfully renunciate everything that stands in the way to the attainment of truth and self-knowledge.

c. The Stage of Śamadamādi Sādhana Śaṭsampatti: Thereafter, in the third stage, the spiritual aspirant should acquire mental tranquility (Śama), self-control (dama), endurance (titikṣa), dispassion (uparati), contentness of mind (samādhāna2), faith and bhakti (śraddha-bhakti).

1. Jñāpratipādana Sthala. 2. See also Vivēka Chintāmani, P. 17.
2. In Vivēka Chintāmani, Nijaguna calls, Samādhi for this step, See, P.17
d. The Stage of **Mumukṣutva:** In this stage the aspirant must develop a positive longing, an ardent desire for liberation or Mokṣa. He should at once desire to get rid of this Samśāra, this suffering, like a man who is trying to get rid of fire when he is burning.

ii. Jñānayoga: With this four fold preparation of the intellect, emotion and will, the Spiritual aspirant will become fit (adhikāri) for Jñānayoga. Then he should begin to study the Brahman-knowledge with a Guru who is a Śrotṛīya Brahmaniṣṭa\(^1\) (a Brahman-devoted expert in the Śrutis).

This study consists of the three-fold stages of Jñānyoga\(^2\). The three stages of Jñānayoga are as follows:

a. The Stage of Śravana: This is the first stage in the Jñānayoga. Here the spiritual aspirant has to listen to a Guru and from him learn about the nature of Ātman, the nature of Brahman and about the Identity between Ātman and Brahman(i.e. the true meaning of Mahāvākhyas). This stage consists of the six liṅgas (elements). The six liṅgas are:

\[\begin{align*}
1. \quad & Jñānapratyādana Sthala, 1.3 \\
2. \quad & Ibid, 47, See also Paramāṇubhava Bōdhe, 6.5
\end{align*}\]
(i) **Upakrama-Upasamhāralīṅga**: This liṅga consists of the two instructions, *Upakrama* and *Upasamhāra*. *Upakrama* states the nature of Ultimate Reality before creation i.e. the nature of Irrelative, Transcendental Absolute Reality. Whereas *Upasamhāra* comprises the instructions about the destruction of duality which is due to names and forms. It proclaims that All is verily Brahman i.e. barring names and forms.

(ii) **Abhyāsalīṅga**: This liṅga comprises the instructions about the conception of Jīva, the nature of Pratyagātma, the inmost truth of Jīva, who is the witness of all states of experience, and the identity between Ātman and Brahman.

(iii) **Apūrvatalīṅga**: This consists of the instructions about the Ātman who is non-different from Brahman, who is beyond the reach of six pramāṇas and who is the basis of all the pramāṇas and is hence Self-valid (swayamsiddha).

(iv) **Phalalīṅga**: This comprises the instructions of the knowledge of that Reality by knowing which all else will be known i.e. the knowledge that Brahman is the adhiṣṭhana or the basis for the appearance of the whole universe and that by knowing Brahman (one should know Brahman by Being It) or the adhiṣṭhana, one comes to know everything that has been super imposed on it.
(v) **Arthavādalinga:** This consists of the instructions about the relation of Brahman to the five functions of Īśwara etcetera.

(vi) **Upapattilinga:** This is the last limb which consists of the instructions about the nature of Brahman who is both the material and the efficient cause of this world of appearance.

Thus Śravaṇa consists of the process of learning (through listening) from a competent Guru about the Ultimate Reality, about Saguṇa Brahman and Nirguṇa Brahman, about Māyā, Avidyā, Adhyāsa, Jīva, Ātman and about the Identity between Ātman and Brahman. This process helps the aspirant to destroy beginningless ignorance which is the stumbling block to the Ontological Identity.

b. The Stage of *Manana:* The knowledge arrived at through Śravaṇa is in this, second stage sustained and supported by reason which removes the doubt of the identity between Ātman and Brahman. In other words, in this stage the process of understanding the instructions, received in the preceding stage, will take place until all doubts are removed and conviction is generated.

c. The Stage of *Nididhyāsana:* Nididhyāsana is the constant meditation. It is an unbroken meditation on the identity of one’s Self with Reality i.e. of the Ātman with Shambhulinga. Here
Sādhaka has to destroy all the five kinds of his Vrittis. When the Sādhaka, destroys all his Vrittis, he gets Nirōdha Samādhi. In the Nirōdha Samādhi the seer (Puruṣa) rests in his own State. In this state there is the realization of the termTvam, but here it still fails to acquire the knowledge of the Identity between Ātman and Brahman. Thus after Nirōdha Samādhi i.e. after attaining the Yogic Samādhi one has to climb still further to get what Nijaguṇa terms the Brahmacāravṛtti. In other words, according to Nijaguṇa, yōga is necessary for Cittavrittinirōdha but not sufficient for the Transcendental-self Realization which amounts to the total absorption of the Ātman with the Brahman. Sādhaka after this stage has to develop only the Brahmacāravṛtti. Nijaguṇa has prescribed five yōgas in the Nididyāsana as the five important elements to acquire the Brahmacāravṛtti. The five yōgas are: (i) Sūksmayōga, (ii) Vinutayōga, (iii) Adhikayōga, (iv) Amalayōga and (v) Nijayōga.

(i) Suksma-yōga: The spiritual aspirant, in this first step of Nididhyāsana, has to meditate upon Ātman who is Aṇorāṇiṇī and Mahatōmahīyān i.e. who is smaller than the smallest and bigger than the biggest. If Sādhaka’s mind gets absorbed in this very Sūksma or subtle tatva i.e. the Ātman

1. As in the Pātañjali Yōga Sūtras, I.5
2. Ibid, 1.3
3. Jñānapratipādana Sthala, 48
(which is very Sūkṣma) it is called Sūkṣma-योग.

(ii) Vinutayōga: In this yōga the aspirant has to meditate upon the implied meaning of the Mahāvākya (Great Saying)-Tat tvam asi. By such a mediation there evolves a unique wisdom of the identity of Ātman and Brahman. And when this wisdom dashes on Māyā, Māyā will immediately disappear like a sand-bridge. Thereby the duality between Īśwara and Jīva, which is due to Māyā, disappears and the two thereafter become Ėkarūpa i.e. identical just as the water of the ocean which is divided through an artificial barrier, becomes one when that barrier is removed. After this what remains is only the one ocean of knowledge which Nijaguṇa describes as the Cit-Sāgara or the ocean of Pure-Cit and Bōdhambunidhi or the Ocean of Knowledge.

(iii) Adhikayōga: At this stage the aspirant has to meditate upon the implied meaning of Tat (of the Mahāvākya Tattvamasi), which is the all pervading principle. It is, says Nijaguṇa, like a boundless and boundariless ocean of nectar (Amruta Śaradhi) which is above and beyond the Saptāvaraṇas. ¹ This state, says Nijaguṇa, is the state of Adhikayōga.

(iv) Amālayōga: In this yōga the aspirant has to

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¹ Body, the Five great elements and Māyā are the seven āvaraṇas
meditate upon the implied meaning of the term Tvam (of the Mahāvākyā). His contemplation gets perfection from which emerge the mere Pratyagātma Vrittis.

(v) Nijayōga: In this yōga the aspirant has to meditate upon the implied meaning of the term Asī (of the Mahāvākyā). This meditation establishes the total and unqualified Identity between the Ātman and the Brahman by eliminating the contrary associations of immediacy and remoteness etc., which are due to upādhis. After this meditation the Ātman totally gets himself absorbed in Shambhulinga or Brahman, where he sees only Ātman or Brahman everywhere. This State of svasvarūpa-vritti-pravāha (the stream of the vrittis of one's own true nature), says Nijaguṇa, is Nijayōga.

After passing through all these five yōgas, which are the important elements in Nididhyāsana, there dawns, says Nijaguṇa, a unique mystical experience of the Real knowledge (Jñāna) or wisdom which he says is Aparokṣanubhava. It is the Direct-Immediate-Intuitive Realization of the Non-dual Ātman. This is the actual experiential attainment of Mōkṣa or Self-knowledge or wisdom to be attained by Nididhyāsana.

Nijaguṇa Shivayōgi is never tired of saying that Jñāna and Jñāna alone is the means to Mōksa.
According to him, neither Karma nor Jñāna-Karma-Samucchaya is the means to Mokṣa\(^1\). To make this point still more clear Nijaguṇa gives several examples. Nijaguṇa says: If one has mistaken a tree-trunk for a thief and is hence terribly afraid or worried, one’s fear or worry cannot be removed by taking drugs. That fear or worry can be removed only by knowing the tree-trunk as a tree-trunk and not as a thief. Further, he says: the darkness can be removed only by light and not by anything else (or by any action). Similarly, he says, in order to destroy ignorance or avidyā, which has caused samsāra, knowledge or Vidyā alone is capable and neither the Karma nor the Jñānakarma samucchaya\(^2\). Once this true knowledge or wisdom dawns, he says, it dawns for ever and it at once removes all ignorance and consequently all bondage. Liberation, therefore, he says, means removal of ignorance by knowledge\(^3\). Hence Nijaguṇa says that Jñāna and Mokṣa take place Simultaneously\(^4\).

3. The State of Release-Jīvanmukti:

Release or Mukti has several synonyms such as Kaivalya, Nirvāṇa, Śrēyas, Nisrēyas, Amrutā, Mokṣa etcetera\(^5\). The State of release is the Ātma-

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1. Jñānapratipādana Sthala, 26
2. Paramānubhava Bōdhe, 4.16. 6-8
4. Anubhava Sāra, 1.2.4
5. Amarakōśa, 1.5.145
Sthiti, which is the unconditional state of Self-Being. This state is neither bestowed on Ātman by an external agent or principle nor is it earned by Ātman as a result of Self-effort. Release, thus, is the existential truth, the Ātman or Shambhulinga or Brahman. The Shambhulinga is not the product or achievement, for any product is non-eternal. Nījagūṇa defines Release as “that which is absolutely real, immutable, eternal, all-penetrating like ākāśa, exempt from all change, ever-satisfied, impartite, Self-luminous, in which neither good nor evil nor effect, nor past nor present nor future has any place”\(^1\). Thus, Release according to Nījagūṇa, as according to Śaṅkara, is not something to be gained afresh and anew, it is ever-existent, ever accomplished fact which is nothing but Shambhulinga itself \(^2\).

Due to beginningless ignorance, Ātman appears as Jīva which suffers in samsāra. If this ignorance or Avidyā is removed by Vidyā, the samsāra vanishes. Release or Mukti is the negation of such Avidyā (Avidyā-nivṛtti). Just as the knowledge of the rope removes the snake in the rope-snake-illusion so also the True knowledge of Ātman or Shambhulinga or Adhiśṭāna removes this world illusion. This itself is Mukti. Since Jñāna

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1. Anubhava Sāra, 6.4.18
2. Jñānapratipādana Sthala, 58.5
removes ignorance it is figuratively said that Jīñana is the cause for Mukti. In fact Mokṣa is not the effect of anything, for it is Nitya says Nijaguṇa. Release thus is not something fresh to be gained as it is ever-existent and is eternally attained.

According to Nijaguṇa the Jīva in the state of release or Mukti throws away its Jīvahood and shines as Shambhulinga in its pristine purity. It is then said to be identical with Shambhulinga. This state of experience is described by Nijaguṇa as Ėkarasa or the experience of Oneness. This experience of oneness or of Shambhulingatwa which is Ānanda-Swarūpa cannot be adequately expressed, for it transcends all relational thoughts. This is the Direct-Immediate-Intuitive realization of the Non-dual Ātman or Shambhulinga and this realization leads to Jīvanmukti.

Jīvanmukti is liberation in this life. It is the liberation of mind from the bondage that involves feelings of pleasure and pain which are concomitant with action and enjoyment. The state of Sva-svarūpa-Vritti-Pravāha or the Stream of one's own True Nature is the state of Jīvanmukti. Nijaguṇa

1. Ibid, 28.3
2. Ibid, 38
3. Paramāṇubhava Bōdhe, 4-8, See also Jīvanmukti Vivēka of ŚrīĪdīyāranya, P.10
4. Jñānapratipādāna Sthala, 28.3
quotes the following Śruti statements in support of his contention of Jīvanmukti: “When all the knots of the heart are destroyed, even while a man is alive, then a mortal becomes immortal”\(^1\). “One becomes Brahman when one knows Brahman”\(^2\). “When all the desires that dwell in his heart are gone, then he, having been mortal, becomes immortal and attains Brahman in this very body”\(^3\). The body, Nijaguṇa says, will remain like a cloth to ashes but retaining its original shape\(^4\). All his karmas i.e. Sanchita, Āgāmi and Prārabdha are burnt here. As soon as the Intuition of Brahman knowledge dawns the Sanchita karma is burnt, as soon as he realises that he is akartru the Āgāmi karma is burnt and as soon as he realises that this whole vyavahāra is like a dream the prārabdha karma is burnt\(^5\).

Although the Jīvanmukta is in the saṁsāra, the saṁsāra is not in him. He is untouched by any type of Mala like the Sun or fire or a lotus leaf\(^6\). For him there is neither vidhi nor niśedha\(^7\), nor any

2. Muṇḍaka.Up.3.2.9,Ibid,
3. Bṛhadāraṇyaka Up.4.4.7, Ibid.,
4. Anubhava Sāra, 7.2.7
5. Jñānapratipūdana Sthala 34, see also Anubhava Sāra, 7.2.9
6. Ibid, 37
7. Paramānubhava Bōdhe, 4.12.4
action to be performed, for he has realized that the totality of act, agent and means etc., is not real since in the non-duality there is neither any relationship of object and subject, nor any agency. Hence in this state there is nothing to be done\(^1\).

Although Nijaguna says that the Prarabdha karma also is burnt along with the Sanchita and Agami karmas, he nevertheless says that the Vasanarupa Samskara of the prarabdha karma remains just as the smell of kasturi remains for a while in the pot containing it even after that kasturi is removed from the pot.

There are according to Nijaguna, four kinds of Vasanarupa Samskaras of the Prarabdha-karma. They are: (i) Teevra (Acute), (ii) Madhya (Moderate), (iii) Manda (Weak) and (iv) Supta (Latent). He says: The Jivanmukta who is having an Acute Prarabdha would be performing Loukika Vyavahara like Janaka but he would not be deceived or influenced by the world of appearance. The Jivanmukta who is having Moderate Prarabdha would be performing Sastriya Vyavahara like sage Vashishtha but he would always be playing in Atman. The Jivanmukta who is having Weak Prarabdha would not be involved in any of the above Vyavaharas but would be one who has fixed

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1. Ibid, 4.17.18
his mind on Shambhulinga only and has assumed the Ānandaswarūpa. The Jīvanmukta who is having Latent Prārabdha remains in his Real-State which is Nirupama. Adwaya and Sukhabōdha.

In this way due to the different Vāsanārūpa Samskāras of the Prārabdhakarma the Jīvanmuktas appear as different from one another, but Mukti itself is equal or samāna in all of them. The Jīvanmukta considers these different forms of Prārabdhakarma Vāsanārūpa samskāras as mere illusions. Hence they cannot bind him. When the Vāsanārūpa samskāra of the Prārabdhakarma exhausts the body automatically falls and the Jīvanmukta acquires Vidēhamukti. He never comes again to this Samśāra.

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1. Jñānapratipādana Sīhala, 58

2. Anudhava Śūra, (Intu Śaṅnavindawve Jīvanmuktiyantili Vidēha Kaivulyavēšiuniuvāninhyadolgappudele Śūnu) 7.2.11.
SECTION: THREE

COMPARATIVE EVALUATION OF ŚRI NIJAGUNA AND ŚRI ŚAṆKARA
A Comparative Study of Advaita of Śrī Nijaguṇa Shivayōgi and the Advaita of Śrī Śaṅkarāchārya

Although there are no fundamental difference between Nijaguṇa’s and Śaṅkara’s versions of Advaita, there are however certain differences in matters of details and elaborations which we shall consider under the following three heads:

1. Brahman - Ātman,
2. Māyā - Īśwara - World, and
3. Avidyā - Jīva

1. Brahman-Ātman:

As regards the Swarūpa lakṣaṇās of Brahman-Ātman Śaṅkara, as we know, highlights three lakṣaṇās namely Sat, Cit and Ānanda but Nijaguṇa mentions six more lakṣaṇās besides these three. The six more lakṣaṇas propounded by Nijaguṇa are Paripūrṇa (Omnipresent), Nitya (Eternal),...
Nija (True), Niratisaya (Non-exceeded), Nirvikalpa (Indeterminate) and Nirupādhi (Adjunctless). Although these six lakṣaṇas may be said to be implied in the three Swarūpa lakṣaṇas of Sat. Citt and Ānanda as mentioned by Śaṅkara, the distinctive character of Nījaguṇa's version consists in a clear-cut and explicit statement of them. In this connection we have also to take note of the highly unique and unparalleled mystical description of the Swarūpalakṣaṇas of Brahman given by Nījaguṇa as follows: Nirmala (pure), Nirāvaraṇa (Non-covered), Nirmāyā (Non-illusory), Nirguṇa (Non-qualified), Niśkarma (Non-acting), Niśkāla (Not having any visible marks), Niśprapañcha (Acosmic), Niragha (Non-guilty), Nirūpa (Non-attached), Nirāmaya (Not subject to ailments), Niravadya (Non-blamable), Nissaṅga (Non-attached), Nirdwandva (Non-duelling), Nirākula (Plenary), Nirantarā (Non-cessant), Niśkampa (Non-tremulous), Nistattva (Non-categorical), Nirāśraya (Non-supported), Niravaśesa (Non-residuous), Niravādhi (Non-dural), Nirupama (Incomparable), Nityānanda (Ever-blissful), Nirupādhika (Non-delimited), Nirālamba (Non-dependent), Nīrañjana (Spotless), Nirūpa (Formless), Parañjoti-swarūpa (of the nature of ultimate Light), Anagha (Guiltless), Adwaya (Non-dual), Nityamukta (Ever-liberated), Satyānanda (Truly blissful).

1. Anubhava Sāra, 1.4.3
Anupama (Non-similar), Avirāla (Compact), Anavadhi (Un-expiring) Agaṇita (Non-countable), Pūrṇa (Complete), Aja (Unborn), Amṛta (Undying), Akṣara (Indestructible), Achala (Unmoving), Aparināmi (Non-transformable), Asparsā (Untouched), Asaṅga (Un-attached), Abhaya (Fearless), Akartru (Non-doer), Abhōktru (Non-enjoyer), Ajñātru (Non-kower), Anantha (Non-ending), Nityabōdha (Ever-apprehended), Suddha-anubhūti (Pure-experience) Nijānanda-bōdhāmbudhi (Infinite ocean of the awareness of the True and Absolute Bliss) and Nissamādhi (Beyond Samādhi) and so on.

2. Māyā-Īśwara-World

Śaṅkara defines Māyā as Avidyātmikā beejasakti i.e., a seed power which is of the nature of Avidyā and says that it is Paramēśwarāsraya i.e., the one which is located in and welded by Paramēśwara (Īśwara)\(^1\). He also describes it triguṇātmika niulaprakriti which is avyakta. Nijaguṇa, while accepting this basic definition of Māyā, declares, that Ātman or Brahman is called Īśwara due to the upādhi of Māyā \(^2\). He further says that Brahman reflecting himself in the Vritti of Visuddha Sattvarūpamāyā appears as Īśwara, the same Brahman reflecting himself in

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1. Śaṅkara: Brahmasūtra Bhāshya, 1.4.3
2. Anubhūva Sāra, 2.2.1
the *Vritti* of *Malinasattvarūpāvidyā* appears as Jīva and he further reflecting himself in *Vritti* of *Tamapradhānarūpaparakriti* appears as the whole sentient universe\(^1\).

Śaṅkara while describing the *Nityatva* of Īśwara and of his two *prakritis* in his *Gīta Bhāṣyā* 13.19 speaks of the three functions of Īśwara as *Utpatti*, *Sthiti* and *Prālaya*. Nījaguṇa, while acknowledging these three functions of Īśwara, however goes on to advance two more functions to him namely, *Niyamana* (controlling) and *Anupravaṇa* (entering into the world)\(^2\). While describing the nature of the unreal world, in addition to the *Vivarthavāda* of Śaṅkara, Nījaguṇa mentions *Driṣṭi* *Sriṣṭi* *Vāda* and *Sarvātma Vāda* also\(^3\). According to Nījaguṇa, *Vivarthavāda* is for the *Mandhādhiṅkāri* or for the least fit, where as *Driṣṭi*-Sriṣṭi-Vāda is for the *Madhyamādhiṅkāri* or the moderately fit and *Sarvātma Vāda* is for the *Uttamādhiṅkāri* or the most fit.\(^4\)

3. *Avidyā-Jīva*

Whereas Śaṅkara, as we saw earlier, defines *Māyā* as the seed-power (*beejāsakti*) which is of

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1. *Vivēku Chintāmanī*, P.31
2. *Vivēku Chintāmanī*, P. 28
3. *AnubhavīSuśrū, 1.4.14*
4. See, Chapter-5 of this book
the nature of Avidyā, Nijaguṇa at many places straightaway identifies Māyā and Avidyā. As regards Jīva. Śaṅkara, as we know, says that it is due to avidyā, but Nijaguṇa says it is due to ahamkāra which is the modification of Avidyā. As regards the theories of Jīva although Nijaguṇa, like Śaṅkara, subscribes to the Ekātmavāda and the Anēkajīvavāda he however-as he flourished sometime between 1250 A.D. and 1655 A.D. was aware of the post-Śaṅkara controversies between the three theories of Jīva namely, Pratibimbavāda, Avacchēdavāda and Ābhāsavāda, which, as we have seen in Chapter:VI-4, he has sought to synthesize. As regards the Avasthās of Jīva Nijaguṇa, as we have seen in Chapter:VI-3 propounds in addition to the four Avasthās of Jāgrat, Swapna, Suṣupti and Turīya, a fifth Avasthā of Turīyātītī and declares that Brahman or Shambhilinga is beyond all these five Avasthās.

1. Anubhava Śāra, 2.2.3
SECTION : FOUR

THE MYSTICISM OF SHRI NIJAGUNA SHIVAYOGI
CHAPTER : IX
Nature and Characteristics of Mysticism in General

1. Nature of Mystical Experience:

Mysticism, as the very term indicates, is a philosophy which is based on a mystical method (its nature will be elucidated further) both in respect of its epistemology and ontology. We find that the term mysticism: in its common usage, is of very uncertain connotation. This is mainly due to the language used to express and describe the mystical experience which, as we see, is highly paradoxical, figurative and poetical. The term mystic has several origins. It is derived from the Greek word Mustes which is derivative of the verb Mucin which means ‘to close the eyes or mouth and thus to keep secret’. The term was frequently used in connection with the Greek Eleusion Mysteries. In this sense it meant Hidden Truth, Esoteric Ritual or even ‘the Inner Meaning’ of something. A mystic was one who had been initiated into the esoteric knowledge of divine things which the mysteries imparted to their converts. In recent times the word Mysticism has been used as an equivalent for two characteristically different German
words, *Mystizismus* which indicates the cult of the supernatural and a spiritualistic exploitation of Psychical Research and *Mystic* which stands for an immediate experience of a Divine-human intercourse and inter-relationship. In modern times the word *Mysticism* has been used and technically defined by Dean Inge as "the attempt to realise the presence of the living God in the soul and in nature or more generally, the attempt to realise in thought and in feeling the immanence of the temporal in the eternal and of the eternal in the temporal"\(^1\). The late prof. R. D. Ranade, a great mystic of India in modern times, has defined mysticism as "the philosophy of God-relaization, which implies and involves the faculty of intuition\(^2\), and the faculty of intuition in the context of mysticism, he points out, "is a faculty of supersensuous experience which is aroused in us by proper spiritual intuition and practice"\(^3\).

Thus there have been numerous attempts to define mysticism, but they, as seen above, have been as diversified and as conflicting as the attempts to interpret and assess its significance. The word *mysticism* was not in wide use until the Middle Ages and since then it has had many

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1. Dean Inge: *Christian Mysticism*, New York; Meridian, 1956, P.5
2. R.D. Ranade; Op.Cit, P.2
3. Ibid, Pp. 2-3
connotations. Some medieval theologians called the mystic's experience "experimental knowledge of God through unifying love". Goethe called it "the scholastic heart, the dialectic of the feelings".¹ Evelyn Underhill, who was both a scholar and a mystic, described mysticism as "the art of union with Reality. The mystic is a person who has attained that union in greater or less degree: or who aims at and believes in such attainment"². Another widely used definition of mysticism describes Mysticism as "the study of everything non-physical, including the other world and their archetypal governance, as well as our spiritual bodies-the facts and relationships being known by the self-evidence of direct observation and not by reasoning or speculation³. Nevertheless now, fortunately, there is very little difference between the ways in which the word mysticism is used by different competent authors, since the meaning of the word is now better understood than it was half a century ago.

Mystical experience plays an important role in the totality of religious experience. Mystical

experience is not the acquiring of religious information but is often taken to be an encounter with the divine source of the world's well-being and of man's Salvation. Mysticism by its very nature forms a very strong ground for personal religion also. Although there is, to a certain extent, variation of mystical experiences within the frameworks of different religions, there is also a great deal of similarity between the languages and experiences of the mystics all over the world. A.J. Arberry emphasized the vast similarities as a proof for the perennial philosophy underlying all human endeavour. Prof. Arberry, the renowned Sufi scholar, states his belief that mystical experiences are universal and their core "Mysticism is essentially one and the same, whatever may be the religion professed by the individual mystic, (it involves) a constant and unvarying phenomenon of the universal yearning of the human spirit for personal communion with God".

Although traces of mysticism are to be found in almost all religions of the world, the spirit of mysticism forms a very essential aspect of the Upanishads and of the Hindu philosophical Schools. In Islam it makes its appearance in sufism and, though its development was due to oriental influences

connected with the Greek mysteries, yet its origin in Greece may be traced to Plato and it reached its climax in Neo-platonism especially in the writings of Plotinus.

Another favourable soil for the growth of mysticism was that of Christianity. There it originated in the pantheistic Society, known as “The Brethren of the Free Spirit” which flourished in the 13th and the 14th centuries. The watch word of this Society was “All that is God”. Thus we can see that mysticism, being as old as humanity and not being age-bound is also not confined to any particular social stock or religion.

2. Characteristics of Mystical Experience:

The following are generally accepted as the chief characteristics of mystical experience:

i. It is an Immediate Experience and Realisation

Mystical experience consists of a direct and immediate consciousness of the presence and the nature of God or of the ultimate essence of Reality such as Brahman or the Absolute. As K.P.S. Choudhary puts it, "mysticism is the ineffable intuitive experience of or direct union with the divine one 'here and now': a mystic is a person
who has himself attained the incommunicable experience of mystic union in greater or less degree and not one who speculates or philosophises about it" ¹. Again. as Pringle-Pattison puts it. "Mysticism appears in connection with the endeavour of the human mind to grasp the divine essence or the ultimate reality of things and to enjoy the blessedness of actual communion with the highest. The first is the philosophic side of mysticism. the second is its religious side. God ceases to be an object and becomes an experience"².

ii. It is an Experience in which the Subject-Object Distinction is Transcended and Submerged

Mystical Experience is distinguished by the emergence of a level of consciousness in which the subject-object distinction is transcended and submerged into an integral one-ness or whole. This is due to the spiritual elevation and integration of the ordinary subject-object consciousness. At this level transcendent energies from beyond the margin of ordinary consciousness. invade the individual Self and a larger environing Consciousness. a vaster enfolding presence.

¹. Choudhary, K.P.S.: Modern Indian Mysticism Motilal Banarsidass, Delhi, 1981 ; P.8

². Quoted from W.R. Inge: Mysticism in Religion Hutchinsons University Library, London ;P.21
makes itself felt. These undifferentiated experiences which J.A. Stewart calls *transcendental consciousness*\(^1\) occur in a great variety of fields in numerous ways and with varying degrees of depth and inclusiveness. This transcendental consciousness and union with the Divine or the Ultimate Reality is generally accompanied with the feeling of ecstasy. Hence expressions like *the God-intoxicated* are used to describe the mental states of the mystics at this stage. In this ecstatic condition the Soul or the worshipper gets itself lost and identified with the Soul of Worshipped as it were.

### iii. It is a Noetic Experience:

Another important characteristic which needs to be spelt out and emphasised - especially in view of the prevailing misconception about the nature of mystical experience - is the characteristic of its noeticity. Although mystical experience is similar to a state of feeling it is not merely an emotive state. It is, as William James rightly points out, "also a state of Knowledge"\(^2\) or noeticity. This aspect of mysticism observes W.T. Stace\(^3\), was not taken into

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his account by Bertrand Russel when he said: "Mysticism is in essence little more than a certain intensity and depth of feeling in regard to what is believed" - i.e. independently of mystical experience - "about the Universe". Mystical states, on the other hand, are "states of insight into the depths of truth un plumbed by the discursive intellect. They are illuminations, revelations, full of significance and importance".

iv. It is an Ineffable Experience:

Mystical experience can not be adequately expressed. It is, as William James puts it, ineffable. It cannot be understood through description. One must undergo the mystical experience for oneself in order to understand it. The nature of mystical experience itself, like that of its ultimate object which is the realisation or experience of ultimate Reality, which is stated by the Upanishads to be avângmânasagōcara or not understandable by word or mind, defies expression through words or grasp through the cogitating and articulating mind. It is, in others words, antirvacaniyam or indescribable.


v. That It is a Transient Experience:

Mystical states, says William James, are generally transient; they can not generally be sustained for long. But James admits exceptions and he also admits that there can be continuity in the mystical experiences inspite of their transiency. He says: "...and from one recurrence to another it is susceptible of continuous development in what is felt as inner richness and importance"¹. On this important point the late Prof. R.D. Ranade, who was himself a great mystic, has this to offer: "Among the psychological characteristics, special mention may be made of continuity. Spiritual experience must not be discontinuous. "If it comes once in a while and leaves you off and if you do not get it again and again, it is no spiritual experience at all. This continuity is also attended by the process of growth"². Thus mystical experience, though generally transient, is yet continuous and it admits of growth and development. As we saw above. William James also accepts these two characteristics. Explaining the process of growth and development of mystical experience, Ranade further adds: "......... that experience must grow from day to-day and from year to year , and the ultimate result of the growth of this kind

1. Ibid,

of super-sensuous experience would be a sort of an asymptotic approximation to Reality. The hyperbole never meets the asymptote, but goes on approaching it continually and meets it in infinity. It is in this way that the Śādhaka or the spiritual aspirant tries to approach God"\(^2\).

**vi That It is a Passive State :**

William James, Heiler and many other Western scholars of mysticism pinpoint passivity as one of the core characteristics of mystical experience. Of these William James adopts a positive view of mystical passivity and also gives a positive and constructive account of it as a constituent of mystical experience while Heiler adopts a totally negative view of this passivity and also assigns to it a totally negative role both in the mystical experience in particular and in our attitude towards this life in general. First, let us consider William James's account. Speaking of the passivity in mystical experience James writes : "Although the oncoming of mystical states may be facilitated by preliminary voluntary operations, as by fixing the attention, or going through certain bodily performance, or in other ways which

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1. Ranade mentions here another important characteristic of the mystical experience, namely the characteristic of super-sensuousness

2. R D. Ranade Op. Cit, P.4
manuals of mysticism prescribe: yet when the characteristic sort of consciousness once has set in, the mystic feels as if his own will were in abeyance, and indeed sometimes as if he were grasped and held by a superior power. This latter peculiarity connects mystical states with certain definite phenomena of secondary or alternative personality, such as prophetic speech, automatic writing, or the mediumistic trance" ¹. Such traits of secondary or alternative personality do not, admits James, generally make any difference to the usual inner life of the person showing such traits. They act, he says, as mere interruption to that person's usual inner life. Then James also goes on to say "Mystical states, strictly so called, are never merely interruptive"². Thus James, happily for us, inadvertently admits that such traits of secondary or alternative personality cannot, in the strict sense, be regarded as the traits of a genuine mystical personality. This difference is clearly recognised by many of us here. In India, where we do not mistake a merely mediumistic or a temporarily God-possessed person for a genuine mystic. We recognise a clear-cut difference between a temporary though periodic - mediumistic trance at a God-possessed person and a philosophical spiritual

¹. William James: Op. Cit, P.293
². Ibid, Pp.293-294
trance or *Samādhi* of a genuine mystic. While the former are mere interruptions of the usual inner life of the concerned person, the latter are not interruptions of the usual inner life of the mystic, they are spiritually integrated into the mystic's inner life. The frequent *Samādhi* states of the great mystic Rāmakrishna Paramahamsa illustrate this point. The distinguishing feature of a genuine mystical trance or *Samādhi* is given by James himself when he says of such trances that they "modify the inner life of the subject between the times of their recurrence"\(^1\). Now we have to see whether it is proper to characterise the mystical states, in general, or even the state of Trance or Samadhi, in particular, as being merely passive. First of all, all mystical states are not trances: trance comes only as a culminating point of mystical realisation. And the non, or rather, the pre-trance aspects of the mystical states are mostly even outwardly active. William James also, as we saw above, has recognised this fact. Now the question remains only as regards the Trance or *Samādhi*. It is true that a mystic, when he is in the mystical trance or *Samādhi*, does appear passive to the outer world. As a matter of fact, he becomes totally obvious of his external surroundings. But this is because all his mental and physical energies are totally but actively

\(^1\) Ibid, P.294
involved and engaged in the inner spiritual activity and state of his Trance or Samādhi. It only means an inward diversion of his energies and not a passive cessation of them. Even the state of abeyance of his individual will and of its surrender to the divine will are states that are brought about through a rigorous and intensive spiritual activity. And even in the state of Samādhi a mystic continues to be a reservoir of inner strength and internal spiritual activity. Hence it is wrong to characterise mystical Trance or Samādhi as a mere passive or inactive state. And it is more wrong, nay blunderous to characterise mysticism as being merely “passive, quietist, resigned, contemplative” or as a “religion of feminine natures” and as the one that “flees from and denies the natural life and the relish of life in order to experience an infinite life beyond it”, as characterised by Heiler in his book on Prayer\(^1\).

3. The Stages of Mystical Ascent

Evelyn Underhill in her book on Mysticism (1911) indicates three stages for the preparation of mystical experience. They are: (i) The purgative stage, (ii) The Illuminative stage and (iii) the Unitive Stage. The purgative stage is that which consists in emptying the self of those things which

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1. Heiler: Prayer, 1932
may distract or obstruct the mind. Only when desires are omitted by the suppression of sensuality and when there is complete detachment from the life of the senses, then only contemplation of the Absolute is possible.

The next stage is that of *Illumination*, where the inner eye of the Soul is opened and there comes an insight into the heart of things. It is that faculty of apprehension by the whole of one's personality which gives an insight into the inmost nature of the reality. The third and the final stage, which is the result of the concentration of the Soul on the Absolute, is intuitive absorption in the one. It is the *Unitive* stage. This is the consummation in which the contemplative life of the mystic culminates. The identification or the union with the Divine is the goal of Mysticism. The renowned European mystic, Eckhart says: "If I am to know God directly, I must become completely He and, He. I". This statement of Eckhart is similar to the Upaniṣadic Statement ‘I am Brahman’ (*Aham Brahmaṁsi*) or ‘That thou art’ (*Tatvamasi*). Atman is Brahman (*Aham Atma Brahma*) and the Plotinus’ statement “The union of the Soul with the one is a union of the alone with the Alone”.

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4. The Language of Mysticism:

Although mystical experience is, in its essence, inarticulated, most of the mystics adopt the language of paradoxes to give expression to their mystical experiences. There are according to W.T. Stace, four theories of paradoxes possible:

i. The Theory of Rhetorical Paradox
ii. The Theory of Misdescription,
iii. The Theory of Double Location, and
iv. The Theory of Ambiguity or Double Meaning.

. i. The Theory of Rhetorical Paradox:

According to this theory, paradoxes are merely verbal and do not intect the thought or experience. It is seen that mystics use Paradox either to enhance the beauty of poetry or their language or for the purpose of causing the reader to stop and think. And Stace says, there is no reason at all as to why a mystic should not make best use of the resources of language to make his utterances effective.

But, then this theory, he says, is quite inadequate to account for the facts hidden in the following passage:

"That moves, that does not move;
That is far off, that is very near;
That is inside all, and That is outside all".

To decide whether this passage is a mere rhetoric we have to examine the thought, content of that paradox in itself apart from its poetical rendering and see whether the contradiction is inherent in the thought and cannot be got rid of whatever language we use to express it. It is impossible to account for this as merely a literary flourish, for the contradiction remains in the description and thought itself. Again the contradictions appear in the case of Reality when for instance, it is described as pure unity without multiplicity. For in ordinary consciousness a unity must be a unity of many things. Just as we cannot have a whole without any parts, so also, a pure unity by itself would be impossible. Thus the assertion remains paradoxical and cannot be passed off as a literary device.

ii. The Theory of Misdescription:

On account of contradictions one may refuse to believe that the mystic has any such experience that he claims to have, one may say that he is making a mistake and that he is unintentionally misdescribing his experience. But then we cannot hold such a view with regard to the descriptions that are not based on the evidence of one single person but are based on the corroborative evidence of the many. For instance, the paradox of the dissolution of individuality, in which the ‘I’ both
disappears and persists, is reported in all ages and cultures by countless independent witnesses. Therefore, although the theory of *misdescription* remains a possible hypothesis, yet the case against it shows with a high degree of probability that it is false.

**iii. The Theory of Double Location:**

Ordinarily we say that to speak at one and the same thing as being both square and circular is a contradiction. But, according to the theory of Double Location, this contradiction will be removed if we can point out that the predicate *Square* and the predicate *Circular* are, in reality, applicable to two different (Hence the name *Double Location*) objects or to two different aspects of the same object. The apparent contradictions of the mystical paradoxes, it is suggested, can be resolved in a similar way. Although we may concede that some mystical paradoxes may be resolved in the above manner, we cannot be sure that all mystical paradoxes are similarly resolvable.

**iv. The Theory of Ambiguity:**

In the theory of Ambiguity or Double Meaning it is suggested that the apparent contradictions of the mystical paradoxes are due to using one and the same word in two different senses and that when this is pointed out the contradictions disappear.
But this theory also does not seem to lend itself to the dissolution of all mystical paradoxes. For instance this theory does not appear to be capable of resolving the paradox of Dissolution and Non-dissolution of the Individuality of the Self.

Thus, one can conclude that the mystical paradoxes in fact are incapable of rational solution and that the contradictions which they contain are logically irresolvable. This is what mystics in all ages and all over the world have with one accord affirmed. They have declared with one voice that their experiences are above reason and are thus beyond the laws of Logic.

A general philosophical objection is sometimes levelled against mysticism by saying that mysticism is anti-intellectualism and hence anti-philosophical, as all philosophy rests on reason or intellect. But here we should note that all philosophy can be said to rest on reason or intellect only in the sense that the exposition and the defence of a philosophical position or theory rests on reasoning of intellection and not in the sense of all philosophy either originating or ultimately culminating in only reason or intellect. As a matter of fact all philosophy, like all species of knowledge originates in experience and experiences are numerous and of various sorts although sense-experience forms the common and the chief species of them. No doubt reason or
intellect is necessary for the analysis and interpretation of the different elements of our experience. Reasoning also aids the process of communication although communicating itself is not reasoning. In view of all these we can say that it would be good for mysticism if it can adopt reason or ratiotination to expound and defend its experience-based position and also to aid its communicability.

Finally, we have also to note that there is an essential as well as a non-essential element in the mystic's experience. The essential fact is that unmistakable expansion of the spiritual consciousness the dawn of a new insight which overwhelms the subject. Mysticism differs from ordinary theistic religions in that they are mainly concerned with the practical problems of life and the development of a moral atmosphere. But a mystic, drunk with divinity in a state of intoxication with *Divine-Love* rises above all practical concerns of life to that realm of reality which is all-glorious and divine in itself.
CHAPTER : X

The Forms Of Mysticism

A number of different forms have been distinguished in mysticism. The Chief among them are:

1. Extrovertive Mysticism and Introvertive Mysticism;

2. The Inward Way and the Way of Unifying Vision; and

3. Theistic Mysticism and Absolutistic Mysticism.

1. Extrovertive Mysticism and Introvertive Mysticism:

Extrovertive Mysticism:

The extrovertive Mysticism, as its very name suggests, is extrovertive i.e. is directed towards the outer, external world. It looks more outwards than inwards. Through sensory perception the Extrovert Mystic perceives the external world, the world of multiplicity and variety and sees within it an underlying inner unity. For instance, when the Upanishadic Mystic looked at the multitudinous external world perceived an underlying inner unity within it and declared Sarvam Khalvidam
Brahmah. Their Mysticism was of the extrovertive form. Similarly, when Eckhart said: “All that a man has here externally in the multiplicity is intrinsically one. Here all blades of grass, wood, and stone, all things are one. This is the deepest depth”. He was speaking in the language of an extrovertive mystic. Similarly, the Upanishadic statement Ishāvāsyā midam sarvam yatkinchya jagat yam jagat (All this-whatsoever moves on the earth-should be covered by the God) also illustrates the extrovertive type of mysticism. As seen in the above statements objective reference is the outstanding feature of all extrovertively reached mystical insights and this objective reference lends to the extrovertive mysticism a noetic quality which the introvertive mysticism many times lacks. W. T. Stace thinks that the Extrovertive Mysticism is less significant ¹ than the Introvertive Mysticism for two reasons. The first reason, he says, is its comparatively less practical influence on human life and its history, in general, and the second reason, he says, has to do with its scant philosophical implications. But neither of these two reasons can be said to hold true of the extrovertive mysticism of the Upanishads and of the schools of Vedānta. For the Upanishadic and the Vedāntic mystical traditions have, as is well

known, had tremendous practical influence on the life and history not only of the Hindus but also of some westerners (including some distinguished scholars, philosophers and poets) and their philosophical implications also have been immense. Moreover it is wrong to think as Stace has apparently thought, that extroverted mysticism offers a mere superficial, external view of nature and reality with an eye only on their multiplicity. For its vision is, as Rudolf Otto has rightly recognised, essentially a unitive and unifying vision. Although it looks at external things, it looks beneath their multitudinous surface into their underlying unity and oneness. Hence the extroverted mysticism cannot be said to be either historically or philosophically less significant than the introvertive one. Moreover in the mysticism, of the Upanishadic and/or the Advalitric traditions we have the great metaphysical and mystical equation between the Brahman (representing the macro-cosmic reality) and the Atman (representing the micro-cosmic reality) which ultimately nullifies the distinction between the extrovertive and the introvertive forms of mysticism.

Introvertive Mysticism:

Introvertive Mysticism, as its name tells us, looks within. The mystic, in this case, through mental control and concentration obliterates all
physical sensations and mental contents, including abstract thoughts, reasoning processes and volitions, from his consciousness. (All these are covered in the yōgic stages of Yama, Niyama, Pratyahāra, Dhyāna and Dhāraṇa). The Introvertive Mystics all over the world unanimously assert that they have attained this complete vacuum of particular mental contents. (This corresponds to the Nirvikalpaka Samādhi of the Pātañjali Yoga). But this vacuous state of consciousness does not make the mystic lapse into a state of unconsciousness. On the contrary it arouses in the mystic a state of pure consciousness (Suddha Citt or Sat-Cit in the language of Yōga and Vedānta). In that state the consciousness is said to be pure in the sense that it is not the consciousness of any empirical content. In that stage the consciousness has no content except itself. Thus the experience in this stage, which has no content except itself, is referred to by the mystics as the void or nothingness (as the Sunyam in Samskrit or as the Baridu in Kannada). Positively it is referred to as the one (Ekam) in Samskrit and the Infinite (Asīma in Samskrit). It is, in other words, a state of Undifferentiated Unity which constitutes the very essence or acme of the Introvertive Mystical vision. It has the paradoxical feature of being an experience both of nothing and yet of something. It is the bare unity of the manifold of consciousness
from which the manifold itself has been obliterated. There the Empirical Ego (the Aham) is given up and the Pure Ego (the Sākṣi) emerges into light from the Great Darkness (the Ādhyātmika Kāla Rātri in the language of the Kannada Mystics) of the soul.

Common Characteristics of Extrovertive and Introvertive Mystical Experiences:

W.T. Stace has summarised¹ and tabulated the characteristics of Extrovertive and Introvertive Mystical Experiences as follows:

<table>
<thead>
<tr>
<th>Characteristics of Extrovertive Mystical Experience</th>
<th>Characteristics of Introvertive Mystical Experience</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Unifying Vision— all things are one.</td>
<td>1. The Unitary Consciousness; the one, the void, pure consciousness.</td>
</tr>
<tr>
<td>2. The more concrete apprehension of the one as an inner subjectivity or life in all things.</td>
<td>2. Non-Spatial, Non-Temporal.</td>
</tr>
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3. Sense of Objectivity or reality

4. Blessedness, peace, etc.

5. Feeling of the holy, sacred or divine.

6. Paradoxicality

7. Alleged by mystics to be ineffable.

As seen in the above table, the characteristics at numbers 3, 4, 5, 6 and 7 i.e. the characteristics of Reality and Objectivity, Blessedness and peace, Feelings of Holiness, Sacredness of Divinity, Paradoxicality and of Ineffability are common both to the Extrovertive and the Introvertive types. The second characteristic of Non-Spatiality and Non-Temporality of the Introvertive Mysticism, says Stace, is not shared by Extrovertive Mysticism. But if we consider Extrovertive Mysticism not in its initial or early immature and incomplete stage but in its later mature, complete and climatic stage i.e. in its stage of Mystical Trance (Samādhi), we will have to differ with Stace and conclude that both the introvertively reached mystical trance and the Extrovertively reached mystical trance are non-spatial and non-temporal. This conclusion is fully corroborated in
the famous *Upanishadic* and the *Advaitic equation* between the *Brahman* and the *Atman* where both the *Brahman*, which is the metaphysical and mystical quintessence of all external reality, and the *Atman*, which is the Metaphysical and Mystical quintessence of all internal reality, are declared to be both non-spatial and non-temporal. In other words, the one, which constitutes the inner subjectivity of all life and things, is non-spatial and non-temporal whether reached through inside or reached through outside. Thus we cannot agree with W.T. Stace when he says that the Extrovertive Mystical Experience stands on a lower level or that it represents an incomplete kind of mystical experience, as compared to the Introvertive Mystical Experience.

2. **The Inward Way and the Way of Unifying vision:**

These two forms have been distinguished in mysticism by Rudolf Otto¹. The *Inward way* or the way of Introspection is described by Otto as the way that is characterised by the powers of Insight, a general withdrawal from the External world and Retreat into oneself in the Inner Depths of the Soul and at the culmination of this way of mystical insight and vision, says Otto, comes the Self-

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realisation which is characterised by absolute bliss. As an example of this way of mysticial experience Otto mentions the *Upanishadic* search for the inmost truth or the essence of man, namely, the *Ātman*. In contrast to this is what Otto calls the *way of Unifying Vision* which, he says, sees Unity in the multiplicity and has a peculiar intuition of its own. According to Otto, for this mysticial vision unity is the watchword— not soul or *Ātman* or the inward man, nor *Brahman*, nor *deitas*, neither *Sat* nor *esse* but *Unity*. Furthermore Otto himself realises that such a mere conception of Unity cannot exhaust—nor can it, we must add, do even minamal justice to contents either of actuality, as Otto says, or of reality. Moreover, most of the examples that Otto gives for this conception and vision of Unity are from the *Vedas* and the *Upanishads*. We do not come across such a mere formal and empty concept or vision of unity either in the *Vedās* or in the *Upanishads*. The *Vedic* and the *Upanishadic* vision of unity always pulsates with the essence of actuality i.e. reality and it invariably culminates in the notion of *Brahman* via the notion of *Brahmānda* or the Egg-shaped All Embracing Universe. Hence we have to conclude that Otto’s conception of the Mysticism of the Unifying vision turns out to

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2. Ibid, P.43
3. Ibid,
be an empty formal concept which does not correspond to the live and concrete mystical vision of the inner unity of the external world which we have encountered in the Vedic and the Upanishadic mystical utterances. Moreover, as can be seen from the above account of Otto's description of the Two ways of Mystical Experience, Otto's two-fold classification corresponds to the earlier two fold classification into the Introvertive Mysticism and the Extrovertive Mysticism which we have considered in detail and there is practically nothing new in it except the uncreditable empty concept of Unity of the Mysticism of the Unifying Vision. But, to the credit of Rudolf Otto we should note that Otto, inspite of his delineation of the two types of Mystical approaches, does recognise that the two approaches "often combine, and may even help one another occasionally toward completion and fulfillment" and that "perhaps only in their combination do they represent the ideal of mysticial experience"\(^1\). And it is precisely this ideal that is represented in the classical Upanishadic mystical equation between the Brahman and the Ātman.

3. Theistic Mysticism and Absolutistic or Monistic or Identity-Mysticism:

Theistic Mysticism and Absolutistic or Monistic

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1. Ibid, P.40
or Identity-Mysticisms are two distinct and mutually opposed types of Mysticism. It is an unbridgeable gulf between all those who see God as incomparably greater than one's Self, though He is, at the same time, the root and ground of one's being, and those who maintain that Soul and God or Ultimate Reality are one and the same and that all else is nothing but mere illusion.

The Theistic Mysticism accepts the reality and value of world and life. The monistic or Absolutistic mysticism denies, on the other hand, any real existence to the world and life in it. It is world and life negation mysticism where as Theistic Mysticism is world and life affirming mysticism. The whole of Śaṅkaras Absolutistic mysticism is based on those passages of the Upanishads which proclaim that the individual Soul is identical with the Brahman, the Absolute. This leads to the inevitable and logical implication that all diversity must be an illusion. The Upanishads approach the highest reality in man through an investigation into the nature of experience which occurs in four planes, namely, the waking, dream, deep dreamless sleep and the Turiya. In the fourth State i.e., in the Turiya, there is neither the cognizance of what is inside nor the cognizance of what is outside, nor of both together. In this State the true Self of man stands revealed as infinite and immortal, beyond space and time, beyond cause and effect and
beyond determination, and as the one unchanging basis of all the changing phenomena of experience. Its essence is its firm conviction of the oneness of itself. It is tranquil and devoid of duality. The Self and the Brahman are one and the same: This is the State of liberation - liberation from all bondage of ignorance. This is the summary of Monistic or Absolutistic mysticism.

Theistic mysticism no doubt accepts the reality and value of the world and life. But according to it, both man and the universe are created by God. These entities are not Self-subsistent. As such man and the Universe have no existence in themselves independent of God and what existence they have, they derive from God. Al-Ghazati, the mystic of great fame from the Middle East along with the vast majority of Muslims and Christians believed this. Rāmānuja and Madhva, of the two theistic schools of Vedānta, had great faith in this kind of mysticism.

In the theistic mysticism the dogma of the love of God is put to test. It is claimed that to know God is to love Him and to love Him to the exclusion of all else. The theistic mystics do not arrogate to themselves the divine attributes of Omnipotence and Omniscience even after Salvation. According

to theistic mystics the *Summum bonum* of man is not to participate in the essential nature of God but to enjoy eternal bliss in the mode that is specific to the mystic as a human person in the image of or under the aegis of God. His deification in the Christian tradition means the realization of God's idea of him as he existed for all eternity in His mind. Thus theistic mysticism is an intimate communion of the human Soul with its maker, and, since God is holy and absolute goodness, the mystic, so long as he is united with God, will be free from sins absolutely. Although he is not either above or beyond good and evil, evil will not be able to touch him, as in God, who is all perfect, there is no possibility of evil which is the essence of imperfection.

Thus, if one makes a study of both the Theistic and the Absolutistic mysticisms, it is imperative that the Theists and the Monists cannot even agree. For, the former, see in the latter's final state, only the isolation of the Soul in 'natural rest'. The latter, whereas, regard the divine transports of the former as only a prior stage on the way to isolation. The monists however, believe that the stage of Bhakti means only paying homage to a deity which one has imagined oneself.
CHAPTER: XI

Aspects of Shri Nijaguṇa Shivayōgi's Mysticism

1. The Forms and Means of Mystical Experience:

Nijaguṇa's conception of Mystical experience unlike the conceptions of some modern philosophers of Mysticism, incorporates all the four forms of (1) Theistic Mysticism, (2) Absolutistic Mysticism, (3) Introvertive Mysticism and (4) Extrovertive Mysticism. Although Nijaguṇa, being an Advaitin, is essentially in favour of Absolutistic or Identity Mysticism, he nevertheless does not totally reject Theistic Mysticism. He allows Theistic Mysticism for mandādhiṁśi (i.e. for the minimally fit) and madhyamādhiṁśi (i.e. for the moderately fit). For the optimally fit and the maximally fit Nijaguṇa prescribes only the Identity-Mysticism. For instance, Nijaguṇa, as we shall see later in this chapter, prescribes Theistic Mystical practices or Yōgas like Mantra-yōga and Laya-
yōga for the mandādhikāris and madhyamādhikāris. While he prescribes Absolutistic mystical practices or Yōgas like Nirguṇāṣṭāṅga-yōga (as we shall see later in this Chapter) and (as we have already seen in chapter VII-2 during our discussion of the Nididyāsana according to Nījaguṇa) the Sūkṣmayōga, Vinutayōga, Adhikayōga, Amālayōga and Nījayōga for the uttamādhhikāris. As regards the Introvertive and the Extrovertive forms of mystical experience. Nījaguṇa, as we shall see later in this chapter, mentions and discusses both the Nētyātmaka (which is Introvertive) and the Sarvātmaka (which is the Extrovertive) forms of mystical experience. Actually the different means or the Yōgas prescribed by Nījaguṇa for the attainment of mystical experience are of different forms of mystical experience as well. Hence we cannot and should not distinguish between the forms and the means of mystical experience in the context of Nījaguṇa's exposition.

The six means or Yōgas leading to mystical experience according to Nījaguṇa:

Nījaguṇa the exponent of innovative mysticism and a distinguished philosopher of mysticism has also contributed extensively in the field of Philosophy of yōga. He has identified specifically twenty two yōgas in his different works for the attainment of

For analysis, only six (from No. 1 to 6) major ṣāgas from the above have been undertaken. In addition a brief review of another five ṣāgas (from No. 7 to 11) has already been made in Chapter VII-2.

Nijaguna has elaborated six ṣāgas namely: i. Mantrayōga, ii. Layayōga, iii. Haṭayōga, iv. Rājayōga, v. Shivayōga and vi. Nirgunāśṭāngayōga. which aim at restraining the mind stuff from taking various forms and lead the mind towards the mystical experience.

1. Mantrayōga: There are two forms of Mantrayōga (1) Japamantrayōga (2) Ajapamantrayōga. The Japamantrayōga consists

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1. Refer the works of Nijaguna: (1) Yōgaçārāmaṭi-pādana Sthala of Kaivalya Paddhati (ii) Paramārthaṇa Gīte and (iii) Paramānubhava Bādhe
in doing repeated Japa of Mantras like Om Namassivaya, Hreem Hrām Hrum Namassivāya etc., addressed to different chosen deities and getting meditatively absorbed in those respective deities. The Ajapamantrayōga consists in methodically meditatively following through the Sōhum mantra the natural course of our breathing which, according to Nijaguṇa, takes place 21,600 times a day. Nijaguṇa says that while taking breath inside the word Saha and while leaving the breath the word Hum are emerging naturally, if we put it as Humsaha, it signifies Jīva and if we reverse its order it reads as and signifies Sōhum meaning That-Thou-Art. If we remove Ss and Hah what remains is Om (the Praṇava mantra) which emerges in Bhrū-madhya (the Mid-brow). This is the modification of the Sōhum mantra the metaphysical import of which is: if we leave the Māyōpādhi Tśwara (Ss) and Avidyōpādhi-Jīva (Hah) what remains is pure-consciousness (i.e. Om). Nijaguṇa says that by concentrating, reflecting and meditating on this Ajapamantra one can attain Samādhi.

ii. Layayōga: The Layayōga consists in the total dissolution of mind, along with the Prāṇavāyu (the life breath), either in the Anāhatanāda i.e. the uninterrupted and continuous Inner Sound within one’s ears or in the Bindu (the Focal Point) of Inner

1. Yōgapratipādana Sthala of Kaivalya Paddhati, 5
Light within one's eyes. Graphically describing the *Modus Operandi* of the *Laya-Yoga* Nījagūṇa says: Having a quiescent mind one should perform *Japa of Mantra* and should see different kinds of Light like the Garland of Lightening, the Sparkles of Gold, the Constellation of Shining Stars, the Glowing Halo of the Sun, the Moon and the Fire etc., in one's own Mid-brow: then one should listen to the different *Anāhatanādas* (uninterrupted sounds), like the Constant-Drumming-Sound of the Ocean, the Thundering Sound of the clashing Clouds, the Divine Sound of Conchs and Bells etc., and then one should dissolve one's Self totally in the *Nitya-Nirmala-Sat-Cit-Ānanda-Shambhulinga* who alone remains after the *vilaya* or dissolution of all Lights, Darkness, Sounds, the Sun-Moon and the Stars and the entire universe of name and form\(^1\).

iii. **Haṭhayoga**: The *Haṭhayoga*, according to Nījagūṇa, consists in the conquest of Breath and Mind through the *Aṣṭāngayoga* of *Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna* and *Samādhi* and through the six *Karaṇās* of *Basthi, Dhouthi, Nēti, Thrāṭaka, Nōuli and Kapāḷabhāti* and through the *Mudrās* of *Khēchari, Bhūchari, Shāmbhavi, Saṃmukhi* etc., and through the *Kumbhaka*\(^2\).

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1. Ibid, 6,

2. Ibid, 4.4,
iv. Rājayōga: The Rājayōga comprises the firm and stable concentration of one's mind by realizing the true nature of the self through the three Lakṣyās (or the Focal-objectives) of (1) the inner-lakṣyā, (2) the middle-lakṣyā and (3) the outer-lakṣyā of the mind\(^1\) and through three Tarakas\(^2\). Further, Rājayōga is a state of unitary experience in which a yōgi first concentrates upon the Maṇḍalas viz., Sun, Moon and Agni, there sees the non-dual Shambhulinga, then enjoys the Divine Bliss and submerges himself in that Shambhulinga\(^3\). Further more, a yōgi who concentrates on the mid-brow or Brukuṭi, where the three nerves viz., Iḍa, Pingalā and Suṣumna meets, which is also described as Thriveṇī-sangama, listens to the Praṇava sound (Om) that emerges from the Thriveṇī-sangama. He then by transcending that sound establishes the identity with the Shambhulinga\(^4\).

v. Shivayōga: The Shivayōga consists in the Five steps of (1) the Worship of Shiva who is of the nature of Guru, (2) the meditation of the identity of one's Self with Shiva, (3) the Unparalleled Loving-Devotion to Shiva, (4) realization of the true nature of Shiva and (5) the observance of Sacred Shiva-Vritās (Shiva-Rites)\(^5\).

1. Ibid, 20,
2. Ibid, 19,
3. See for Details, Ibid. 18
4. Ibid, 18
5. For Details see, Ibid., 4-5
vi. Nirguṇāśṭāṅgayoga: Nijagūṇa has adapted the Pātañjala Aṣṭāṅgayoga to the Advaitic-Mystical practice (which is his unique contribution both to the Yōga and to the Advaitic-Mysticism) which he has called Nirguṇāśṭāṅgayoga which consists of the following steps: (i) Yama, says Nijagūṇa, consists in getting vairāgya about one's own body, senses and mind etc., as they are all anātmās. (ii) Niyama, consists in making the above Vairāgya stand firmly in one's mind. (iii) Āsana is that state of mind which is Udāsina of (indifferent to) both rāga (attachment) and virāga (detachment). (iv) Prāṇayāma is the total stoppage of the adhyāsika relationship with the body, the senses etcetera. (v) Pratyāhāra consists in the total withdrawal of the mind from the objective world and in the directing of it towards Ātman within. (vi) Dhāraṇa consists in the fixing of the mind, that has thus turned within, firmly on Pure-Cit. (vii) Dhyāna consists in the meditation of the mind that is thus firmly fixed on Pure-Cit, on its nature as Pure-Cit. (viii) Samādhi is the state where the above meditative-Self (the dhyānākāravṛtti) totally submerges itself in Pure-Cit and becomes its Pure essential form (Swarūpākāravṛtti). This State is called Turiya. The Turiya state emerges out of the Nirguṇāśṭāṅgayoga. It is of the form of Swarūpākāravṛtti or Ātmākāravṛtti and hence is
not the ultimate state. The ultimate or final state is the next state which is Turīyātițita in which all the vrittis, including the Swarūpakārarvritti, are dissolved and the intrinsic universal Pure-Cit shines in itself. This state is also called by Nijaguṇa as the State of Nirāvaraṇa Samādhi. According to Nijaguṇa the Turīya state of Samādhi can be attained through the Sarvātmaka (Extravertive) method. The Yogi who attains this Samādhi is called by Nijaguṇa as Vaiyākarani who out of his pure love for his fellow beings engages himself in teaching and uplifting his fellow beings. The last Turīyātițita State of Samādhi can, according to Nijaguṇa, be attained through the Nētyātmaka (Introvertive) method. In this state the Yogi is called Mouni for he is always silent in his Samādhi and never descents to Vyutthāna.

2. The Six Forms of Samādhi:

Nijaguṇa, the great mystic that he is, describes six different forms of Samādhi - apparently from his own mystical experience. Of these six forms, four belong to the Savikalpa-Samādhi (which according to Nijaguṇa refers to the Turīya State) and two to the Nirvikalpa Samādhi (which according to Nijaguṇa refers to the Turīyātițita State). The Six forms of Samādhi are as follows:

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1. Paramānubhava Bādhē, 4.19.8
2. Ibid, 6.11.10
3. Anubhava Sāra, 6.4. and Vivēka Chintāmaṇi, Pp. 52-53
i. Antar-Drisyānuvēda-Savikalpa-Samādhi:

Mental vṛttis like Kāmākāravṛttis, Krūdhākāravṛttis etc., are the internal (Antar) vṛttis which are witnessed by Sākṣi and if one contemplates that he is only the Sākṣi who transcends all those internal vṛttis and who is Identical with Brahman and gets Samādhi one is said to have attained Antar-Drisyānuvēda-Savikalpa-Samādhi.

ii. Antar-Sabdānuvēda-Savikalpa-samādhi:

After listening from the Guru the Tat Tvam Asi and other Mahāvākyas if one annihilates the upādhis of both Īśwara and Jīva and realizes the Identity of Brahman and Ātman, contemplates on it and gets Samādhi one is said to have attained Antar-Sabdānuvēda-Savikalpa-Samādhi.

iii. Antar-Nirvikalpa-Samādhi:

The Bliss that emerges from the above two (No.i and ii) Samādhīs is the Bliss of the pratibimba. The Bliss of the Bimba, however, cannot be experienced because it is of the nature of the Experiencer. Hence it can only be inferred from the Bliss of the Pratibimba. Therefore what, after transcending the above two Samādhīs, ‘remains like a lamp which is kept where there is absolutely no movement of air’ is called Antar-Nirvikalpa-Samādhi.
iv. Bāhya-Drisyānuvēda-Savikalpa-Samādhi:

When one dissociates the name and form from external objects in to which one's vrittis enter and contemplates only on Asti, Bhāti and Priya of those objects (which are Brahṃāmsās) and attains Samādhi one is said to have attained Bāhya-Drisyānuvēda-Savikalpa-Samādhi. In this Sāmādhi one sees only the Brahman and not the world of external objects.

v. Bāhya-Śabdānuvēda-Savikalpa-Samādhi:

After listening from the Guru about the Brahman as being of the nature of Sat. Cīt and Ānanda if one contemplates on that nature of Brahman one's vrittis become the Brahṃākāravruttis and this State is called Bāhya-Śabdānuvēda-Savikalpa Samādhi.

vi. Bāhya-Nirvikalpa-Samādhi:

By rising above the Bāhya-Drisyānuvēda-Savikalpa-Samādhi and Bāhya-Śabdānuvēda-Savikalpa-Samādhi if one transcends the subject-object-distinction and submerges one-Self into the Integral oneness and remains peacefully like the Waveless Ocean, one is said to have attained the Bāhya-Nirvikalpa-Samādhi.
By the practice of the above six Samādhis the sādhaka will get himself submerged in the Absolute Reality and sees every where only the Shambhulinga. This, according to Nijagunā, is the Advaitic Mystic path which leads one to Infinity or Mōkṣa.

3. The Stages and the Characteristics of Mystical Experience:

Nijagunā Shivayōgi has adopted a unique method or technique or art of union with Reality through the arousal of Samādhi or Mystical Trance which is a super sensuous experience. It is practical-mysticism. It involves Saptabhūmikās or seven stages. These Saptabhūmikās are the seven successive steps in the pilgrim's progress to reach the attainment of the highest ecstatic state (the Samādhi) in which the distinction between the subject and the object gets submerged into an integral oneness of the transcendental consciousness. The importance of Saptabhūmikās in the process of attaining mystical trance or Samādhi was recognized by the Upanisads also. The Saptabhūmikās or the Seven successive stages are as follows:

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1 For instance see, Mahāpanisat, 5.27-35
i. **Subhēccha:** This first step is called both Subhēccha and Sukhēccha. In this step one will develop a desire for knowing or realizing one's own true nature i.e. Ātman by cleansing one's heart and by the practice of Sādhana-Catuṣṭaya¹.

ii. **Suvicārāṇa:** In this second step, the aspirant approaches the Guru (the Spiritual Teacher) and discusses with him about the nature of Ātman, Īśwara, World, Brahman etc., and through such discussions comes to understand the true meanings of Mahāvākyas. Such an understanding removes all his doubts about Ātman or Brahman and he thus gets himself fully convinced about the ontological unity of Ātman and Brahman or of the Microcosm and the Macrocosm². (This step consists of Śravaṇa and Manana).

iii. **Tanumānase or Asanga:** In this third step the sādhaka's mind goes inward by destroying the anātmākāravrittis and there assumes the Ātmākāravritti. This step is also called by Nijaguṇa as Asanga. for the Ātman is Asangi and here the mind gets absorbed in such an Ātman and assumes only the Ātmākāravrittis. There are two forms of Asanga according to Nijaguṇa which are: (i) Sāmānya-Asanga: This is the form of Asanga in which there

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1. Paramārthu Gīte, 7.11
2. Ibid, 8.5
is an unbroken meditation on Ātman who is Asaṅgi i.e. who is untouched by ahaṅkāra and its effects. (ii) Viṣeṣa Asaṅga: This is the form of Asaṅga in which there is the constant meditation on the Brahmaṇa who is untouched (Asaṅgi) by Māyā and its effects 1. (This step consists of Nididhyāsāna and also represents Savikalpa Samādhi)

The above three steps are treated by Nijāguṇa as Jāgrat-States of a Sādhaka, for the Sādhaka sees Vyāvahārika Satta in these steps. These steps are the Sādhanaś for the Mystical Trance which follows in the next steps.

iv. Sattvāpatti: This is the fourth step. By the time the Sādhaka has reached this stage all his Vāsanās 2 would have disappeared and his mind is now fixed firmly on Brahmaṇa or Shambhulinga. Here there emerges the Absolute Bliss of his own Swarūpa as Ātman or Brahmaṇa 3. This step is like a dream state, for the Sādhaka who by now has become a Yogi, treats the world of appearance here as a dream. The Yogi who has attained this stage is called Brahmavit. (This step represents the Nirvikalpa Samādhi).

1. Paramārtha Gīte, 9.3-7
2. There are four kinds of Vāsanās they are: loka-vāsana, Shūstruvāsana, Dehāvāsana and Mūnasavāsana
3. Paramārtha Gīte, 9.8
v. *Asamsakti:* In this fifth stage the Yōgi anni hilarates all dualities, Viṣayās and Vikalpas and immediately assumes the Brahmān's Pūrṇatva. In this stage he will be in Samādhi or Mystical Trance in which he will be experiencing incomparable Bliss inwardly. If he gets the Vyutthāna state of Samādhi even there he experiences Absolute-Bliss and acts like a Paravasā or an intoxicant. This State is called the Suṣupti state of a yōgi, for here the world does not appear for him at all. The yōgi who has attained this State of Samādhi is called Brahmavidvāra. Hence he is a Jīvanmukta.

vi. Padārthābhāvini: If the Asamsakti step is practiced constantly, the yōgi's Citta will become empty (vacuum) and it will then become Ānandadaparipūrṇa (full of Ānanda) like a pot which is in an ocean for which there will be water inside outside and on all sides. There is for the yōgi in this state Absolute-Bliss both within and without and he would be totally absorbed in that Absolute-Bliss like the salt which is absorbed in water and is totally lost in it. Nijaguṇa calls this stage Ānandini or the Blissful state. This stage is also called Gādhasusupti and the yōgi who has attained this stage is called Brahmavidwāriyān.

1. Paramāntha Gīte, 9.9
2. Ibid, 10.10
The *Brahmavidwāriyān* appears to be living physically only, from others point of view, but really speaking, he has lost all *dēhabhāna* (awareness of his body). The yōgi in this stage will not get *Vyutthāna* on his own but will get it if those around him distract him.

**vii. Turyaga:** This is the next (the seventh) step, which immediately follows the preceding step, where a yōgi becomes Brahman and nothing else. In this stage he would be seeing Brahman and moving in Brahman as the water-wave does in the ocean-water. Here the Yōgi remains in the *Nīvrīttika-Caitanya-Swarūpa* and his body will fall down as soon as the *Vāsanārūpa-Saṃskāras* of *Prārabdha* exhaust themselves. This state of Pure-experience is supra-sensory, supra-mental and is beyond the reach of mind and words. This state cannot be described either as *Sat* or as *Asat*, or as *Cit* or as *Acit*, for it is ineffable\(^1\). The yōgi who has attained this stage is called *Brahmavidwārishta*. He will not descend from Samādhi state to *Vyutthāna* State either by himself or by others at any time. Hence Nījaguṇa says that Samādhi or Mystical Trance in its Ultimate Sense is not transcient as some modern western philosophers of mysticism have thought. This *Brahmavidwārishta* is also called

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1. *Paramārtha Gīte*, 10.11.
by Nījaguṇa as Aroodha and Avadhūta\(^1\).

4. Some Other Characteristics of Mystical Experience:

As the reader would be aware, we have already, while discussing the Seven stages of mystical experience, considered the different characteristics, characterising the mystical experiences in those successive stages. However there are many other characteristics of mystical experience which we have not detailed while discussing those seven stages and they may be listed as hereunder:

i. Characteristics of a Karmi (of a Doer):

A mystic in the Savikalpa State of Samādhi is called a Karmi when he is engaged in good karmas like uplifting of the suffering people, the teaching of the Shāstras (the Spiritual lores) etcetera.

ii. Characteristics of a Bhōgi (Enjoyer):

A Mystic in the Savikalpa State is called a Bhōgi if he indulges in sensory-pleasures without however being attached to them like Krishṇa.

iii. Characteristics of a Mūḍha (Idiot):

A Mystic in the Savikalpa State is called a Mūḍha when he, like an idiot, behaves in an unintelligent and unknowledgable way empirically.

\(^1\) Paramānubhava Bōdhe, 6.8.3-6 and Jñānapratipādāna Sthala.
iv. Characteristics of a Bālaka (Boy):

A Mystic is called a Bālaka (because he displays certain characteristics of a Bālaka) when he is in the Nirvikalpa-Samādhi State and is beyond rāga. dvēṣa etcetera. In this State he is like a boy not troubled by the do's and don't's (the Vidhi-Nīṣedhas) of the social ethos.

v. Characteristics of an Unmatta (an Intoxicated One):

A Mystic is called an Unmatta when he, in the Nirvikalpa State, is drunk with the Brahman experience and behaves like an intoxicated person.

vi. Characteristics of a Pishāchi (Demon):

A Mystic in the Nirvikalpa State is called a Pishāchi because neither does he likes to mix with people nor do people like to mix with him. In this State he would be wondering in his Swarūpa斯塔thiti alone like a Pishāchi.

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1. Paramāṇubhava Bōdhe, 6.11.1-6
CHAPTER : XII

Social Concern of the Jīvanmukta (Yōgi)

Great strides may be seen in the long tradition of Indian Philosophical thoughts and wisdom. Indian philosophy itself is seen as a complex matrix of metaphysical thought, which spans a large area across time. It is also true that the context of Indian philosophy concerns various schemes of human thoughts from orthodox to heterodox, theistic to absolutistic, from mysticism to absolute materialism of Chārvākas. Unfortunately, the ultimate objective of Indian Philosophy, is no doubt concerned with self realization, which is mistaken beyond its contextual rendering. This has contributed largely for the mistaken assumptions of some of the western professional philosophers of what Indian philosophy is all about. The prima facie criticism about the non-concerning attitude of the Indian philosophy as to its social problems stems from the cursory perception of philosophical realities. There are many staunch admirers of the western critics of the Indian philosophy in India. But in the same vein an objective criticism should be based upon the rational understanding of Indian philosophy. It is truism that the primary concern of the various
schools of Indian philosophy is undoubtedly the liberation of the individual from *Samsāra*. the promotion of social welfare cannot come within the ambit of their discourses. However it is wrong to presume that inner perfection alone is the ultimate view of the Indian philosophy at the cost of its social implications as propounded by many critics. Another major problem of Indian philosophy is largely associated with the Advaita doctrine which has no concern for society at all. The critics even go to the extent of levelling charges that Advaita is even detrimental to all activities aimed at the welfare of the society. It is assumed that service to society is possible only on the acceptance of the reality of difference. Hence it is deduced that the concept of non-duality is incompatible with the social service.

Besides it is wrong to presume that the Indian Philosophy is totally unrelated to social commitments and directions. In fact a basic study of the very evolution of Indian philosophy reveals the concomitant vision of our seers as to the kind of people who would determine the characteristic of a society. Through the ages Indian philosophy has reflected the socio-ethical virtues of a particular philosophical thought. Indian society superficially appears as unconnected to its philosophical stream but, deeper in the culture, we may observe crystallised Religio-Philosophical values in the
making of our society.

The attainment of Mōkṣa is no doubt one of the primary goals of almost all the schools of Indian Philosophy. This cannot be construed as individualistic and unrelated to the social obligations. In reality philosophically in the Indian context, Mōkṣa embodies a state of freedom from repeated involvement in the time process with its accompanying constrictions. Therefore Mōkṣa at best be termed as the reinstatement of the Soul in its pure nature. At the same time Mōkṣa cannot be regarded as a self-centred or even a selfish activity as is generally contemplated. On the other hand it is an attempt to liberate the Self free from selfishness. Freedom, thus, enables one overcoming the distinction between ‘mine’ and ‘not-mine’.

The aspiration of perfection is in itself a social virtue as it leads the individual to be in tune with the society. Indian philosophers right from the Vedic days have always set a very higher goal in life, higher than the cherished social goals in pursuit of excellence and eternal. As they were not blind mendicants, they always chose the social good as more important than the individual ambitions, in times of conflicts of interests. This is more vivid and clear in the very evolutionary process of Indian society and its social philosophy.
The concept of Lōkasaṅgraha is an important contribution to the Indian social philosophy. Lōkasaṅgraha is nothing but motivating people to follow righteousness\(^1\). Specifically it connotes persuading the people and gaining experience about the world. It also means promoting social welfare. The logic behind the social concern is not only to prevent the society from going astray but also to uplift them spiritually. Hence the concept of social concern may be extended to include the concern to direct the society in the right path. Here it is pertinent to take cognisance of two divergent opinions advanced in respect of Jīvanmukta in society. The concept of Jīvanmukti denotes the liberation during life, a liberation of mind from the bondage that involves feelings of pleasure and pain concomitant with action and enjoyment\(^2\). Some believe that a Jīvanmukta cannot have social concern\(^3\). While others think that a Jīvanmukta can have a role to play in the upliftment of society\(^4\).

\(^1\) Śaṅkara: Gīta Bhāṣya, 3.20 (Lōkasyōnmārga pravritthinivāranam lōkasaṅgrahah)

\(^2\) Jīvatah Puruṣasaya Karttvabhōktrtvā sukhaduhkhādilakṣaṇascittadharmah klesarūpatvāt bandhāḥ bhavati tasyanivāraṇam Jīvanmuktih Jīvanmuktiṁi Jīvanmuktiṁi vivēka of Sri Vidyāranya P-10 (Trans.by Author)


Those who believe that Jīvanmukti and social concern are incompatible advance the following arguments: A person who casts off his ignorance and attains Jīvanmukti identifies the whole universe in his own self, that is Brahman. For him there is no duality. Such being the state of his mind he cannot think of society separately, much less get involved in its activities or upliftment. The essence of Jīvanmukti requires losing all desires and consequently his acts lose all connections with desires and motives. Thus, the period of life beyond Jīvanmukti is the existence of a liberated but bodied soul who does not regard the world as world although he remains a part of it. It naturally follows that a Jīvanmukta does not see the society as having a distinct existence, nor will he be concerned about what happens around him. If he treats society in a way similar to what he did before the liberation, there will not be any difference between the state of bondage and the state of liberation and for this reason it is not proper to think of the possibility of a true Jīvanmukta having any kind of concern or in other words bondage to the society. Some philosophers think that a Jīvanmukta has sympathy and feels obliged to offer succour to those who are suffering. The concept of Karuṇā or sympathy does not go well with the philosophy of Jīvanmukti. How can a Jīvanmukta who has attained a non-dual state
think of other's suffering, especially when he knows that suffering is not real? Is it that he simply acts as if he is moved although he is not really moved? Some also interpret as Jīvanmukta descending from the non-dual state to the phenomenal state of the sufferers for their upliftment. These ideas, however, are not in any way compatible with the basic concept of Jīvanmukti.

The protagonists of Jīvanmukta as having social concern recognise two states of Jīvanmukta namely, the Samādhi state and the Vyutthāna state. The mind of Jīvanmukta does not perceive duality in the former state. In the Vyutthāna state the mind perceives diversity, but is not deceived or influenced by it. Thus in the Vyutthāna state activity is quite consistent with the life of the Jīvanmukta. There is a qualitative distinction between the life of an ordinary person and a Jīvanmukta. The activity of the latter is divested of all selfish motives and constitutes service of a very high order towards his fellow beings. It is also argued that only a Jīvanmukta can undertake the responsibility of guiding or uplifting society from suffering. It is important to note that the “Service of abiding value can be expected only from the one who has realised the non-dual Brahman”1. The service in so far as rendered by a Jīvanmukta to

1. N. Veezhinathan and T.P. Ramachandran: OP Cit., P.127
his fellow beings is unique. Thus it represents love of the highest and purest form, a “pure love which is indistinguishable from the state of identity with all beings that he has realised”\(^1\).

The contradiction in both the view points are mainly due to the non-recognition of the different stages of attainments of \(\text{Jīvanmukta}\).

In this context Sri Nijaguṇa Shivayōgi, who was himself a \(\text{Jīvanmukta}\) of a very high order and a great social philosopher, has offered clarifications solving this problem of contradictions related to the aspects of \(\text{Jīvanmukti}\) and social concern. A detailed discussion and views of Sri Nijaguṇa Shivayōgi on the concept of \(\text{Jīvanmukti}\) has already been made (see, chapter VII-3). Accordingly, Nijaguṇa advocates the destruction of all \(\text{karmas}\) i.e., \(\text{Sanchita, Āgāmi}\) and \(\text{Prārabdha}\) as soon as \(\text{Brahman}\) knowledge dawns upon one self. But, \(\text{Vāsanārūpa Samāskāra}\) of \(\text{Prārabdha karma}\) however, remains. This explains the possibility of social service by \(\text{yōgi}\) or \(\text{Jīvanmukta}\). Nijaguṇa Shivayōgi believes that those who attained the last three stages of \(\text{Saptabhūmikas}\)\(^2\) are in reality \(\text{Jīvanmuktas}\). In the fifth stage (viz, \(\text{Asamsakti}\)) a \(\text{Jīvanmukta}\) who attains \(\text{Samādhi}\) or mystical-trance descends to \(\text{Vyutthāna}\).

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\(^{1}\) Ibid,

\(^{2}\) Please See, Chapter xi-3 of this book
state on his own often and gets involved in the upliftment of the society spontaneously like the Sun who radiates light and energy to the world. Further, according to Sri Nijaguṇa it is believed that, due to the Teevra (Acute) Vāsanārupā Samskāra of the Prārabdha karma, a Āvaṃmukta performs Loukika Vyavahāra also. However, he is not influenced by the world of appearance. The Loukika Vyavahāra of a Āvaṃmukta is very much similar to that of King Janaka. Like sage Vasiṣṭha he would also perform śāstṛīya Vyavahāra, uplifts the pupils and yet, would always be playing in Ātman due to Madya (Moderate) Vāsanarūpa Samskāra of Prārabdha karma.

In the sixth stage (Viz. Padārthābhāvini) the Āvaṃmukta who is in Samādhi will not himself come to Vyutthāna state but attains Vyutthāna state when he is distracted by those around him. He may not indulge himself in any activities but his very talk-walk, actions etc., may influence others and they may also be refined. Here the Āvaṃmukta is having Manda (Weak) Vāsanārūpa Samskāra of Prarabdha karma, according to Sri Nijaguṇa.

In the seventh stage (Turyaga) the Āvaṃmukta will not attain Vyutthāna state and he never performs any activities connected with society. He

remains in mystical trance or Samādhi only. the Śīvanmukta in this stage is having Supta (Latent) Vāsanārūpa Samāskāra of Prārabdha karma.

Śrī Nīgānuṇa Shivāyōgi exhorts the social virtues of a Śīvanmukta besides deriving immediate benefits from his power: a pupil will be enlightened, a devotee will receive benefactions by serving a Śīvanmukta. The Tatāsthās will be influenced by the Śīvanmukta’s characteristics and consequently follows the Yōgi. Where as the sinners will be absolved from their sins by the very presence and touch of a Śīvanmukta.¹

Further, Nīgānuṇa opines that the ultimate purpose in the attainment of the Śīvanmukti state as self-guarding of the Gnosis, Penence, absence of Discord, cessation of Pain and Misery, and the genesis of supreme and Absolute Bliss².

The process of self-guarding especially through Gnosis and Tapas by Śīvanmukta will set a model to a student in particular and to the whole mankind in general. Thus, Nīgānuṇa maintains that Śīvanmukta renders a great Social Service to the Society and influences the Social Upliftment.

¹ Ibid, P.57
² Ibid, P.57
SECTION : FIVE

EPILOGUE
CHAPTER : XIII

The Summing Up

In the Twelve chapters of this book, besides covering the particulars pertaining to Śri Nijaguṇa Shivayōgī's life, Time and Works, we have traced at length the chief Metaphysical and Mystical contributions of this great personality under the following main heads:


(2) Conception of Māyā.

(3) Conception of the World.


(6) A Comparative Study of Advaita of Śri Nijaguṇa Shivayōgī and Advaita of Śri Śaṅkarāchārya: Brahman-Ātman, Māyā-Īśwara-world, Avidyā-Jīva:

(7) Aspects of Shri Nijaguṇa Shivayōgī’s philosophy of Mysticism and

(8) the Social Concern of the Jīvanmukta according to Śri Nijaguṇa.
On the Metaphysical side, as we have seen at length that Nijaguṇa makes the following distinct contributions of his own to the traditional Advaitic version. As regards the Śvarūpalakṣaṇas of Ultimate Reality in addition to the traditional three lakṣaṇas of Sat, Cīt and Ānanda, Nijaguṇa mentions six more lakṣaṇas of Paripūrṇatva, Nityatva, Nijatva, Niratīṣayatva, Nirvikalpatva and Nirupādhitva. As regards the functions of Ṣiva or Saguṇa Brahman in addition to the three main functions of Śrīṣṭi, Sthiti and Laya, Nijiguna mentions two more functions of Niṣiyamana and Anupravēsha. As regards the conception of world Nijaguṇa while advancing the three theories of Vivarthavāda, Drīṣṭisṛṣṭivāda and Sarvātmavāda says that the Vivartha-Vāda is for the mandādhihikāri, the Drīṣṭi-Sṛṣṭi-Vāda is for the madhyamādhihikāri and the Sarvātma-Vāda is for the uttamaḥdhikāri. In respect of the theories of Jīva, Nijaguna as we have observed has sought to Synthesize the three post-Sārikara theories of Avascchēdavāda, Pratibimbavāda and Ābhāsavāda. As for as the Āvasthās of Jīva, Nijaguna, as we have noted, mentions in addition to the four Āvasthās of Jāgrat, Swapna, Suṣupti and Turiya, a fifth Āvasthā of Turiyātīta and says that Brahman or Shambhulinga is beyound all these Five Āvasthās. As regards the Means to overcome Bondage in the Sravana, Nijaguna mentions six Liṅgas or Elements
which is his distinctive contribution to the analysis of Śravaṇa. In the Nididhyāsana Nijagūṇa mentions and discusses Pañchayōgas as its constituents which also is his unique contribution. In the description of the Jīvanmukti state the general Advaitic standpoint, as we know, is that although in the Jīvanmukti state the Saṅchita and the Āgāmi karmas are happen to have been destroyed the Prārabdhakarma however continue (hence the continuance of the body). Both Saṅkara and Vidyāraṇya subscribe to this view. Nijagūṇa’s position on this point however as we have seen in Chapter VII-3 of this book, some what different. According to Nijagūṇa in the state of Jīvanmukti not only the Saṅchita and the Āgāmi karmas but also the Prārabdhakarma happen to have been destroyed. In the state of Jīvanmukti what remains is not the Prārabdhakarma but its after effects which Nijagūṇa calls Vāsanārūpa-Saṅskāras of the Prārabdhakarma. Nijagūṇa, as we have seen in Chapter VII-3, speaks of four different kinds of Vāsanārūpa - Saṅskāras, namely Teevra, Madhya, Manda and Supta and opines that the Jīvanumukta who is having Teevra and Madhya Vāsanārūpa-Saṅskāras would be performing the Loukika and the Shāstrīya Vyavahāras respectively. Thus, Nijagūṇa gives a clear scope for the social concern in the state of Jīvanmukti. The mention and the description of the four kinds of Vāsanārūpa-
Sāṁskāras of the Prārabdhakarma is the unique contribution of Nijaguṇa to the discussion of the State of Jīvanmukti.

Nijaguṇa’s version of Mysticism, as we have seen in the preceding chapter incorporates all the four major forms of Mysticism, namely Theistic, Absoutilistic, Extrovertive and Introvertive. He assigns these different forms to different adhikāris. Nijaguṇa, as we have discussed in the Eleventh Chapter, has adapted the Pātañjala Aṣṭānga-Yoga to the Advitic Metaphysical formulations. This also is a highly unique contribution of Nijaguṇa which is very useful for the Advaitic Mystical practices.

Finally Nijaguṇa, as we have seen in Chapter XI-2, describes and discusses six different forms of Samādhi (four of Savikalpa and two of Nirvikalpa) while discussing the final state of Mystical ascent. This again is a highly unique and distinctive contribution of Nijaguṇa Shivayōgi to the philosophy of Mysticism.
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GLOSSARY

Ābhāsavāda : The theory of Semblance  
Abhāva : Non-existence  
Abhinna : Non-different, identical  
Aćetana : Insentient  
Acintya : Unthinkable  
Ādhāra : Locus  
Ādhēya : That which is seated or located  
Adhistāna : Substratum  
Adhyāsa : Super-imposition  
Āgama : Revealed scripture  
Aham : Ego  
Ahamkāra : I-notion  
Ajñeya : Incomprehensible  
Akhanda : Indivisible  
Alpajñā : Little-knower, immature  
Amṛta śaradhi : Ocean of nectar  
Anādi : Beginningless  
Ānandaparipūrṇa : Full of bliss  
Andāja-jīvās : Living beings born out of egg  
Anirvacaniyā : Inexplicable  
Anirvacaniyata : Inexplicability  
Aṅkitam : Insignia, poetical seal  
Antar : Internal
Antahkarana : Internal organ
Anubhava : Practical experience of the Infinite
Anubhavi : The one who is undergoing the practical experience of the Infinite.
Anumana : Inference
Anyonyabhava : Mutual non-existence
Aparoksha-jnana : Direct and immediate knowledge of Atman or Brahman
Apavada : Sublation, Subration
Arivu : Pure-consciousness
Asaṅgi : One who is untouched by ahaṅkaara and its effects
Asat : Unreal
Asparsa : Non-relational
Asti : Quality of the existing entity which partakes the Sat-aspect of Brahman
Aswatantra : Dependent
Ativyaptidosa : Fallacy of too wide a definition
Ātmasthiti : Unconditioned state of Self-being
Ātmaswarūpa : Of the nature of Atman
Atyantabhava : Absolute non-existence
Avacchedavāda : The theory of limitation
Avāngamānasagocara : Non-comprehensible either by word or mind
Āvarana : Concealment
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Āvaraṇaśakti</td>
<td>Power of concealing the Reality</td>
</tr>
<tr>
<td>Avasthāntara</td>
<td>Transformation, modification</td>
</tr>
<tr>
<td>Avasthās</td>
<td>States of experience</td>
</tr>
<tr>
<td>Avidyā</td>
<td>Ignorance</td>
</tr>
<tr>
<td>Avidyā-nivritti</td>
<td>Removal of ignorance</td>
</tr>
<tr>
<td>Beeja-śakti</td>
<td>Seed power</td>
</tr>
<tr>
<td>Bhāti</td>
<td>Quality of the living being which partakes the Cit - aspect of Brahman</td>
</tr>
<tr>
<td>Bhāvarūpa</td>
<td>Positive existence</td>
</tr>
<tr>
<td>Bhūchari</td>
<td>The living beings which move on earth</td>
</tr>
<tr>
<td>Bōdhāmbunidhi</td>
<td>Ocean of knowledge</td>
</tr>
<tr>
<td>Brahmāṇḍa</td>
<td>The oval shaped all embracing Universe</td>
</tr>
<tr>
<td>Cētana</td>
<td>Sentient</td>
</tr>
<tr>
<td>Cit</td>
<td>Pure-conscioiusness</td>
</tr>
<tr>
<td>Citsāgara</td>
<td>Ocean of knowledge</td>
</tr>
<tr>
<td>Cittavrittinīrodha</td>
<td>Cessation of mind-stuff</td>
</tr>
<tr>
<td>Citrapaṭa</td>
<td>A canvas of painting</td>
</tr>
<tr>
<td>Dama</td>
<td>Self-restraint</td>
</tr>
<tr>
<td>Dēhabhāna</td>
<td>Awareness of one’s own body</td>
</tr>
<tr>
<td>Dēhadahana</td>
<td>Burning of body</td>
</tr>
<tr>
<td>Dharmas</td>
<td>Qualities</td>
</tr>
<tr>
<td>Dhāraṇa</td>
<td>Concentration of mind on Pure-Cit</td>
</tr>
<tr>
<td>Drk</td>
<td>Seer</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>---------------------------</td>
<td>----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Drīśya</td>
<td>Seen, object</td>
</tr>
<tr>
<td>Duhka-rūpa</td>
<td>Nature of sorrow</td>
</tr>
<tr>
<td>Dvaita</td>
<td>Dualism</td>
</tr>
<tr>
<td>Dveṣa</td>
<td>Hatred</td>
</tr>
<tr>
<td>Eka-jīva-vāda</td>
<td>Theory of Uni-Self</td>
</tr>
<tr>
<td>Ekamēvādvitiya</td>
<td>Second to none</td>
</tr>
<tr>
<td>Ekarūpa</td>
<td>Identical</td>
</tr>
<tr>
<td>Ākāśa-mavāda</td>
<td>Theory of Uni-Soul</td>
</tr>
<tr>
<td>Ghaṭākāśa</td>
<td>Pot-space</td>
</tr>
<tr>
<td>Gūṇas</td>
<td>Characteristics</td>
</tr>
<tr>
<td>Hiranyagarbha</td>
<td>The supreme self</td>
</tr>
<tr>
<td>Indriya</td>
<td>The sense organ</td>
</tr>
<tr>
<td>Īśvara</td>
<td>God, qualified-Brahman</td>
</tr>
<tr>
<td>Jagat</td>
<td>The world</td>
</tr>
<tr>
<td>Jagrātavastha</td>
<td>Waking state</td>
</tr>
<tr>
<td>Jarayuja-jīva</td>
<td>Embryogenic life</td>
</tr>
<tr>
<td>Jīva</td>
<td>The empirical self, the individual self</td>
</tr>
<tr>
<td>Jīvanmukta</td>
<td>One who is liberated while being alive</td>
</tr>
<tr>
<td>Jīvanmukti</td>
<td>The state of liberation while being alive</td>
</tr>
<tr>
<td>Jñāna</td>
<td>Knowledge</td>
</tr>
<tr>
<td>Jñānakarman samuchaya</td>
<td>Complex of knowledge and action</td>
</tr>
<tr>
<td>Jñeyā</td>
<td>Object of knowledge</td>
</tr>
</tbody>
</table>
Kaivalya : Liberation, Moksha
Kalakrama : Time sequence
Kalpita Purusa : Jiva as an empirical reality only
Kama : Desire
Kamadahana : Burning of desire
Kamakaraavritti : Mental frame of desire
Karmendriyas : Senses of action
Karuna : Compassion
Kinchijnya : Little-knower
Kinchitkartru : Little-doer
Kleshas : Afflictions
Kriya : Action
Kriddha : Anger
Kriddhakaravritti : Mental frame of anger
Kutastha Caitanya : Immutable pure-consciousness which is the ground of all change
Lakshana : Characteristics
lobha : Greed
Louvika : Worldly
Mada : Pride
Manana : Reflection
Manomaya : Mind-engrossed
Maya : Cosmic principle causing world-illusion
Mithya : Neither real nor unreal but peculiar
Moksha : Liberation, self-realisation
Mumukshutva : Desire for salvation
Netyatmaka : Introvertive form of mystical
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nididhyāsana</td>
<td>Constant meditation</td>
</tr>
<tr>
<td>Nīja</td>
<td>Truth, Reality</td>
</tr>
<tr>
<td>Nījānandabōdhāmbudi</td>
<td>The infinite ocean of Absolute Bliss</td>
</tr>
<tr>
<td>Nirvāṇa</td>
<td>Salvation</td>
</tr>
<tr>
<td>Nirvikalpa</td>
<td>Indeterminate</td>
</tr>
<tr>
<td>Nirvikāra</td>
<td>Non-transformed</td>
</tr>
<tr>
<td>Nirvikāra-adhiṣṭāna</td>
<td>A firm substratum which does not undergo transformation</td>
</tr>
<tr>
<td>Nispapāṇcha</td>
<td>Acosmic</td>
</tr>
<tr>
<td>Nityābōdha</td>
<td>Ever-apprehended</td>
</tr>
<tr>
<td>Nityamukta</td>
<td>Ever-liberated</td>
</tr>
<tr>
<td>Pāramārthika-satta</td>
<td>Transcendental reality</td>
</tr>
<tr>
<td>Paranīyōti swarūpa</td>
<td>Nature of ultimate light</td>
</tr>
<tr>
<td>Pramāṇa</td>
<td>Means of valid knowledge</td>
</tr>
<tr>
<td>Prātibhāṣīka-satta</td>
<td>Illusory reality</td>
</tr>
<tr>
<td>Pratibimbavāda</td>
<td>The theory of reflection</td>
</tr>
<tr>
<td>Priya</td>
<td>Quality of the existing entity which partakes the Ananda-aspect of Brahman</td>
</tr>
<tr>
<td>Pusi</td>
<td>False</td>
</tr>
<tr>
<td>Rāga</td>
<td>Love</td>
</tr>
<tr>
<td>Sadasatvilakṣaṇa</td>
<td>Something other than sat and asat</td>
</tr>
<tr>
<td>Sādhaka</td>
<td>Spiritual aspirant</td>
</tr>
<tr>
<td>Sādhana</td>
<td>Means of self-realisation</td>
</tr>
<tr>
<td>Sādhana-Catusṭaya</td>
<td>The four-fold requisites for the study of Vedānta</td>
</tr>
<tr>
<td>Saguṇa Brahman</td>
<td>Qualified or cosmic Brahman</td>
</tr>
</tbody>
</table>
Sākṣi : Witness
Samādhiṇa : Contentment
Samādhi : Mystical-trance
Samsāra : Bondage of birth and death
Samvīt : Self
Sarvātmavāda : The theory of Omni-Soul
Satkāryavāda : The theory of pre-existant effect
Suddha-anubhūti : Pure-experience
Sushupti : Deep sleep
Svasvarūpa Vrittipravāha : The stream of vritti of one’s own nature
Swapna : Dream
Svārūpa-jñāna : Non-relative knowledge which exists in all states of experience
Svayamprakāśa : Self-luminous
Svayamsiddha : Self-proved
Taṣebhidūgaḍeilla : Beyond bondage and liberation
Upādīnakāraṇa : Material cause
Upādhis : Adjuncts
Uparati : Dispassion
Upāya : Device
Vivarthavāda : The theory of illusory-world appearance
Vṛitti : Mental modification, mental frame
Vṛttiṇāṇa : Relative knowledge
Vyāvahārika satta : The empirical reality
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Some Reflections on the Book

1. A Pioneering Work

Two great revolutionary movements have carved the destiny of Socio-Religious and Philosophical legacy of Karnataka. These movements have successfully ushered in a fresh wave of intellectualism. The Social-Reformation Movement of Vachanakāras and the other one is the Movement of Universal Religious Absolutism of Shri Nijagūṇa Shivayōgi.

Shri Nijagūṇa Shivayōgi is well-known in the annals of our State for his unique Scholarship, Mystical Supremacy, Spiritual Excellence and Religio-Poetical Finesse.

The present work of Dr. Basavaraj P. Siddhashrama, is a pioneering attempt in the sense that it is next only to the impossibility to explicate the Metaphysical and the Mystical expositions of Shri Nijagūṇa Shivayōgi as he is essentially a complex poet. Dr. Siddhashrama has succeeded in synthesising and uncovering the hidden philosophical radiance of one of our all-time great thinkers of India.

The literary works of Shri Nijagūṇa is a hardnut to crack. Hence, his philosophy is least known to the English speaking philosophers of the world. Dr. B.P. Siddhashrama is the first scholar from Karnataka who has undertaken this formidable task of exposing the philosophical greatness of Shri Nijagūṇa Shivayōgi to the whole world for the first time in English. I wish the book receives commendation of the philosophers of the world and the intellectual community.

- Dr. B.D. Jatti, Former Vice-President of India.
2. Enriching Analysis

. Bharata Varṣa has been the abode of mystics and seers from times immemorium. The insights of the mystics are not so much the products of intellectual excogitation as they are the outcome of experience and vision. We find freshness and originality in the insights of such mystics which we do not normally witness in the writings of those who are given to mere scholastic pursuits. Nījagūṇa Shivayōgi is a mystic of Karnataka whose insights are rich in philosophical content.

It is a matter of pride that Dr. B.P. Siddhashrama has done yeoman service to Indian Philosophy by introducing one of our greatest visionaries and mystics to the world. Dr. Siddhashrama has enriched Indian Philosophy by his philosophical analysis of Shri Nījagūṇa Shivayōgi's Metaphysics and Mysticism. Particularly his approach to the theme, research precision, clarity of thoughts, above all an objective evaluation is commendable.

Dr. B.P. Siddhashrama has achieved remarkable success in his endeavour as the objective of the book is three fold: First he has expounded Shri Nījagūṇa's Metaphysical stand point. Secondly, he has made precise evaluation of Nījagūṇa Shivayōgi's philosophical perspectives in comparison with the classical Advaita. Thirdly, the mystical greatness of Shri Nījagūṇa shivayōgi is synthesised in the context of other mystical traditions of the world. I am confident that this book would attract further research. I commend the book to the scholarly public.

- Dr. C. Ramaiah, Professor of Philosophy and Dean of Academic Affairs, S.V. University, Tirupathi
3. A Sound Academic Insight

This work of Dr. Basavaraj Siddhashrama is a significant contribution to the literature of Indian Philosophy in which he has provided a scholarly study of the philosophy and mysticism of Shri Nijaguṇa Shivayōgi. In the first part of the work, after providing a brief and authentic account of the life and works of shri Nijaguṇa Shivayōgi, the author has elaborated the views of the great Mystic-Philosopher-Saint on such basic metaphysical concepts as the nature of Ultimate Reality, which is designated as Shambhulinga vis-a-vis its relation with Īswara and Jīva, the conception of Māyā, the status of the world, the nature of Jīva with its various stages and its relation with Ātman and Brahman. All these concepts are brilliantly analysed in the perspectives of the Advaitic tradition of Indian Philosophical thought in general and that of Śrī Śaṅkarāchārya in particular.

The author has presented an over view on the natur of mystical experience, according to Nijaguṇa Shivayōgi, which is the supreme form and manifestation of human consciousness. He has succeeded in establishing that Shri Nijaguṇa Shivayōgi's contribution to mysticism is distinct as he has incorporated all known mystical ideas both from the East and the West, and often excelling others.

The work as a whole is of sound academic nature and offers philosophical insights of a rare kind, I, therefore, gladly commend it to all those who are genuinely interested in the mystico-philosophical tradition of India.

- Dr. J.P. Shukla, Professor and Head, Dept. of P.G. Studies and Research in Philosophy, Rani Durgavathi Viswavidyalaya, Jabalpur (M.P.) and Secretary, Indian Philosophical Congress.
4. A Significant Land Mark

The present work by Dr. B.P. Siddhashrama is a significant landmark not only in the history of publications of philosophical contribution of Karnataka but also in the history of publications of philosophical contribution of the Advaitic Philosophers and Mystics of India as a whole. For, Nijaguṇa Shivayōgi was indeed a very great and highly original Advaitic Philosopher and mystic who was rightly held in a very high philosophical and mystical esteem by such a great Scholar-Philosopher and Mystic of International repute as the late Professor Dr. R.D. Ranade.

Dr. Siddhashrama has accomplished great success in this book by synthesising and presenting a coherent view of mystical traditions of the world in which Nijaguṇa's contributions to mysticism is unparalleled.... I am very proud of Dr. Siddhashrama for having undertaken this scholarly work.

- Dr. Govind A. Jalihal, Former Chairman, Department of Studies in Philosophy, Bangalore University, Bangalore

5. A Valuable Contribution

The book is well documented throughout and the original sources are cited in right places ..... It is not always easy to expound clearly and methodically the teachings of a Poet-Philosopher like Sri Nijaguṇa, especially in so far as it is found in verse-form, but Dr. B.P. Siddhashrama has accomplished this task with commendable competence in the present work. Being a comprehensive and systematic study of subject, this book is undoubtedly a valuable contribution to the philosophical literature on the religious philosophy of South India and will prove to be of immense benefit to the scholars of Indian Philosophy.

- Dr. G. Srinivasan, Professor of Philosophy (Rtd)
  University of Mysore, Mysore
Dr. B.P. Siddhashrama is a graduate of Karnataka University and a post-graduate from Mysore University. As an academician he holds the distinction of earning two Doctorates, one in philosophy and the another one in Sanskrit-Darshana. He has taught at the Universities of Mysore and Bangalore (since 1976) both at Graduate and Post-Graduate level. He commands respect as a teacher and researcher in philosophy. He has numerous research publications and books to his credit. His research book in Kannada on “The Philosophy Of Jīvanmukti Vivēka of Shri Vidyāranya: A critical study” has received the critical acclaim as one of the “finest research work of the century in Kannada philosophical literature”. Another book, “Thus spake Ambigara Chowdayya” has won Veeraśaiva award as best contribution to Veeraśaiva literature. He has published over 20 major research papers and monographs in many National and International philosophical Journals and Forums. He has travelled widely both in India and Abroad, and delivered Lectures in many Indian and American Universities and intellectual forums. He is actively associated with many Educational, Social, Professional and Spiritual bodies.
“The literary works of Shri Nijaguna is a hard nut to crack. Hence, his philosophy is least known to the English speaking philosophers of the world. Dr. B.P. Siddhashrama is the first scholar from Karnataka who has undertaken this formidable task of exposing the philosophical greatness of Shri Nijaguna Shivayogi to the whole world for the first time in English.”

Dr. B.D. Jatti, Former Vice-President of India

“In this work Dr. B.P. Siddhashrama has given a clear and quite detailed exposition of Nigaguna Shivayogi’s thinking......I appreciate Dr. Siddhashrama’s efforts for critically introducing Shri Nijaguna Shivayogi to the philosophical fraternity.”

Prof. Dr. K. Satchidananda Murthy, Former Vice-Chairman, UGC.

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“It is a matter of pride that Dr. Siddhashrama has done yeoman service to Indian Philosophy by introducing one of our greatest visionaries and mystics to the world. Dr. Siddhashrama has enriched Indian philosophy by his philosophical analysis of Shri Nigaguna Shivayogi’s Metaphysics and Mysticism. Particularly his approach to the theme, research precision, clarity of thoughts above all an objective evaluation is commendable”

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Prof. Dr. T.S. Devadoss, Director, Radhakrishnan Institute for Advanced Study in Philosophy. University of Madras.