CHAPTER 6

The Conception of Jīva

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

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

Nījāguna Shivāyogī calls Jīva 'Kalpitha-Purusha'³ also. This Kalpithapurusha is only an empirical reality and not a transcendental one. Hence Jīva in its essence is Ātman or Brahman itself⁴.

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1. Anubhavasāra, 2.2.3.
2. Ibid., 2.2.4.
3. Paramānubhava bōdhe, 1.5.
1.  **Jīva and Avidya**

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, duhkha, rēga, 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

1. Anubhava Sāra, 2.2.3 (Antā prakritiyavasthāntara tānadanantāyupādānāvāge Jivātma pesarimtōrpudondē cidakhandē).
2. Ibid., 2.2.4.
3. Ibid., 2.7 (sūtra).
the 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 ahamkāra or taking birth, or going to decay-etcetera. If it were so, i.e., if Jīva were vikāri, Nījaguṇa says, quoting the sruti statements like 'Ayamātma Brahman' etc., sruti would not have stated that Ātman is Brahman. Therefore Jīva from the ultimate point of view is avikāri or changeless like Shiva¹.

Ātman is Sat, Cit, Ānanda, Nitya and Paripūrṇa like Brahman. Ātman is mere knowledge and not a knowing subject. This body, indriyās, prāṇas, manas, buddhi and ahamkāra are not of the nature of Ātman, although due to ignorance and due to itarētaradhyāsa they appear to be Ātman, for they are jādas and known as being different from Ātman like ghaṭapatādis (pot and cloth etc.)². All these i.e. body etc., are

¹. See, Anubhavasāra, 2.7.10-12.
². Ibid, 4.3 (Tanukaraṇa modalāda vanitātmatānalla tanage bērenisi kānipudarinda).
moving and are doing this and that because of the 
basic Cit just as the Lōhas move due to the contact 
of Magnet. Hence body indriyas, manas, buddhi, 
ahamkāra are all jādas. Here a question may be asked 
as to how, if manas, buddhi and ahankara etc. are 
jādas, they know other things? Nijaguna answers 
this question with an example. He says: the earth 
is hard but due to the contact of water it liquifies. 
In the same way though ahankara, buddhi etc. are jādas, 
due to the contact of Ātman (Pure-Cit) they assume 
consciousness. 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.

Nijaguna calls this Ātma "Kalpitha-Puruṣha" 
in another place and says that, just to indicate 
the Adhiśṭhana, which is identical with Atman, this 
ātma-notion, which is empirical, is superimposed.

1. Jnanāpratipādana sthala, 54.3.
2. Anubhavasāra, 4.3.3.
3. Paramānubhavabhūde, 1.6.3-4.
4. Ibid, 1.5.
This Kalpithapuruṣa or Jiva has been named in five ways due to its identification with five different adjuncts or Upādhis. It is named, (i) Bhutātma if it identifies with body; (ii) Indriyātma if it identifies with indriyas; (iii) Anthahkarāṇatma, if it identifies with anthahkaraṇa; (iv) Vijnānatma if it identifies with ignorance; (v) Antarātma if it identifies with discriminative knowledge.

And the same Jiva has been described by Nījagūna in ten different ways on the basis of the different vrittis that are manifested in it when it is associated with different adjuncts. It is called (i) Ahambhāvapara when it identifies with various adjuncts both in the state of ignorance (with body, senses, prāṇa, manas, Buddhi, etc.) and in the state of knowledge (with Sākṣi, Druk, Pratyagātma and Parabrahma); (ii) 'Ajnayabhāvasahita' when it forgets its true nature and feels that it undergoes pleasure and pain; (iii) 'Prakritiḥvādāhara', when it feels that without body it cannot exist; (iv) 'Tritayadarusī' when it knows the three states of experience, three bodies, and three Karapās; (v) 'Vidyāmaya' when it knows its true nature; (vi) 'Avidyāmaya' when it forgets its true nature; (vii) 'Vidyāvidyāmaya' when it doubts its

knowledge of its true nature; (viii) 'Trivikruti' when it undergoes three changes (Vikāras) i.e., Jñānavikruti, Mōhavikruti and Pravṛtti vikruti due to three Gūnas—Sattva, Tamas and Rajas respectively; (ix) '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) 'Boddhiyuti' when jīva undergoes the vyavahāra of knowing its true nature and of forgetting it.\(^1\)

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.\(^2\)

Further, in order to make this point still more clear, Nījagūna has stated that Brahman is having two forms. They are: 'Para' and 'Apara'. Para is Nirupādhika and Apara is Sōpādhika. Para is Absolute and Transcendental reality whereas Apara, due to its association with Avidya, is anirvachaniya which is

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1. See, Paramānubhava bōdhe, 1.6.
2. Ibid., 1.14.7.
nothing but Kalpithapurusha¹. 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? Nijaguna answers it through an example. He says that in a woman's picture figured on a cloth or on a flat plank of wood by different colors, we find that ups and downs are due to the color, although that wooden plank is flat; in the same way due to Avidya we find Para and Apara forms in one and the same Brahman². But this Kalpithapurūṣa is neither inside Brahman, like the child in the womb of a pregnant Lady, for Brahman is Avirala (compact), nor outside Brahman, like the child in the arms of a woman, for Brahman is Ananțha (Non-ending or Infinite)³ Further, this Jīva is neither "bhinna" i.e. different from Brahman, for Brahman is the only reality nor "abhinna" 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 "pūsi" (false) and anirvachaniya⁴. This Jīva appears

1. Ibid., 2.13.1-2.
3. Ibid., 2.13.8.
4. Ibid., 2.13.9 (Nanniyenisuva paramanoḻu bhinnanu menabhinnanu bhinnābhinnanendennabāradu pusi Jīvānā).
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\(^1\). Nijaguna emphatically says that in order to know Adhisthāna-Brahman this superimposition and the removal of Kalpithapurusha have been introduced\(^2\). Hence what is real and Transcendental is the Brahman or Ātman and neither the Jīva nor the Jagat\(^3\). 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, 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."\(^4\)

1. Ibid., 2.13.13–14.
2. Ibid., 1.5.7.
3. Paramartha Geete, 1.11.
11. **Panchakśa-viveka**

In order to know the true nature of Jīva, which is Ātman or Brahman in its essence, Nījagūna introduces "Panchakśa-viveka" or the Discriminative-Analytic-Knowledge of the Five Sheaths in almost all his works\(^1\). The importance of these Five sheaths has been recognised in the Upaniṣads and Brahma-Sūtras\(^2\).

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:

1. **Annamaya-Kūśā** (the sheath of food)
2. **Prāṇamaya-Kūśā** (the sheath of vitality)
3. **Manomaya-Kūśā** (the sheath of mind)
4. **Vijnānamaya-Kūśā** (the sheath of understanding) and
5. **Ānandamaya-Kūśā** (the sheath of joy)\(^3\)

We shall take up each of the sheaths one by one to show, how they are not Self but non-self as they

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1. See: Paramārtha Geete, 4.10; Paramānubhavabodhe, 1.8.6; Anubhavaśāra, 4.3-5, 5.2-5; Jñānapratipādana sthala, 22; Vivekachintamani, PP. 40-41.
are conditioned, temporal and finite, for they are jada and Drisyas - the products of Avidya.

1. **Annamaya-Kōśa**: 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-sarira) 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.

2. **Pranamaya-Kōśa**: This is the sheath of vitality. Man identifies himself initially not only as gross physical being but also as animate being. Nījagunā regards this vital aspect of man as consisting of mainly five breaths¹, namely, Prāṇa (in-breath), Apāna (out breath), Vyāna (diffused-breath), Sāmāna (body space) and Udāna (support)². On the sheath of the breath, the senses depend for their proper

1. In addition to the main five breaths Nījagunā has listed five more kinds viz., Nāga, Kūrma, Krukara, Devadatta and Dhananjaya. See: Vivēka Chintāmani, PP 33–34.

2. Vivēkachintāmani, PP. 33–34.
functioning\(^1\). All animate beings breathe 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.

3. **Manomaya-Kōśa**: 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, Krōdha, Lōbha, Mōha, Mada, Matsara, Birth, Death and Suffering. Furthermore it is drisya and hence is not Self but non-self.

4. **Vijñanamaya-Kōśa**: 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

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1. Tait. UP. III.3.
possible. This Vijnānamaya-Kōsa is Jāda, vikarātmaka, paricchinnna, drusya 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 (Linga or Sūksama-Śārira).

5. Anandamaya-Kōsa: This is the sheath of joy or bliss. This sheath is associated with Sushupti (deep-sleep) and is referred to as the Karaṇa-Śārira (causal-body) of the Jīva. The bliss which is reflected in beejarupa-vidya or causal form non-knowledge in deep sleep is Anandamaya-kōsa. It appears like lightning in deep-dreamless-sleep². Though there are neither

¹. Anubhavasāra, 4.4.
². In Jāgrat and Swapna it constitutes the vrittis of priya (pleasure), mōda (delight) and pramōda (great delight). See: Paramanubhavabodhe, 1.8.7 and for more details please see, Vidyāranyara Jivanmukti- vivēkada Tattva Siddhanta - Ondu Vimarsātmaka Adhyayana - Dr. B.P.Siddhāshrama (Siddha Prakasana Bangalore, 1987), PP. 123 to 124.
objects nor any activities prompted by desires yet, distinctions are present in this sheath in a pure potential way. Jiva, therefore, is said to perceive pure avidya, the source of distinction here. The 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.

Nīgaguna Shivayōgi says\(^2\) that each succeeding Kōśā or sheath from Ānnamaya to Anandamaya is more and more subtle in progression. Further, he says, 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 preceding stage. For example, the Anandamaya-Kōśā is potentially contained in and is implied by its preceding Vijnānānāyamaya-Kōśā, the Vijnānānāyamaya-Kōśā is potentially contained in and is implied by its

1. Paramārtha Geete, 4.10.
2. Paramānubhava bōdhe, 1.8.7
3. Ibid., Ibid.,
preceeding Manomaya-Kosa, the manomaya-kosa is potentially contained in and is implied by its preceeding pranamaya-kosa; the pranamaya-kosa is potentially contained in and is implied by its preceeding Annamaya-Kosa.

The discriminative-analytic-knowledge of the above five sheaths reveals that body, pranas, citta, manas, buddhi, ahankara etc., are not Self as they are the products of avidya. In fact they are mere impositions on Pure-Cit\(^1\). Further, whatever is knowable i.e., whatever is the object of knowledge is not Atman\(^2\). Jiva, which is Atman in its essence, is the ground for all the Vyavahara, whereas untouched with any changes or vikaras, which are the qualities of the conditioned, temporal and finite entities, is verily the Infinite Brahman\(^3\).

1. Jnanapratipadana sthala, 22.
iii. **Panchāvasthās**

Nījagūṇa Shivayōgi has analysed the notion of Kalpita purusha or phenomenal self (Jīva) through the phenomenology of consciousness. He seeks to demonstrate that reality is present in the individual in all the states of his consciousness. Here Nījagūṇa introduces the doctrine of panchāvasthās or the Five states. These Five States virtually exhaust the entire sphere of reality. In traditional Advaita Vedānta only the Four of these States have been discussed¹, whereas Nījagūṇa has introduced a fifth state and has discussed all the five of them².

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 Sādhana³.

2. See, (i) Paramānubhava bōdhe, 1.17; 2.10; 4.8; 4.21;
   (ii) Anubhava Sāra, 2.4.6-10; 5.1,
   (iii) Jnānapratipādana Sthala, 8.2; 11, 14 and 19.
   (iv) Paramārtha Geete, 2.9 and 10; and
   (v) Vivēka Chintāmani, PP 38-40.
The Five Avasthās or states are:

1. Jagratavasthā (Waking State)
2. Swapnāvasthā (Dream State)
3. Susuptiavasthā (Deep Sleep State)
4. Turīyāvasthā (The Fourth State)
5. Triyātītāvasthā (The State Beyond the Fourth State)\(^1\).

We shall discuss and analyse each of these States one after another and finally show how Atman or Brahman or Shambhulinga is beyond these five States according to Nijaguna.

1. Jagrata-avasthā: This is the waking State. In this state the Jīva functions and experiences the world vividly in association with the gross body (Sthūla Sareera) which consists of twentyfive tattvas which are: five karanās (manas, buddhi, citta, ahāmrā and jñātru), five senses, five organs of action, five vital breaths and five gross elements. The Jiva in this state is named 'Viswa' and it is inspired by 'Virāt' which is its cosmic counterpart. The Sattvaguna is associated with this state and the eye is here the means to experience different višayās. This state corresponds

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1. See, Jnānapratipādana Sthalā, 19; Paramānubhava bōdhē, 4.8 and 21 and Viveka Chintāmani, PP 38-39.
to the first morae (mātrā) i.e. 'A' of Om (AUM)\(^1\).

2. **Swapnāvasthā**: This is 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 Sukshma Sāreera) which consists of Seventeen tattvas viz., manas, ahamkāra, five senses, five organs of action, and five vital breaths. The Jīva is called here 'Taijasa' and is inspired by 'Hiranyagarbha' (or Sūtrātma) which is its cosmic counterpart. Rajōguna is associated with this State and it corresponds to the second morae (mātrā) i.e. U of Om\(^2\). The dream state is the State of fantasy and wish-fulfillment and it functions through 'the Subconscious' of analytic psychology.

3. **Susupti-avasthā**: This is the State of Deep Sleep where no desires are cherished or dreams dreampt. Jīva here is a unified mass of cognition only and is blissful in nature. Jīva in this state is associated with the causal body (Kārana sāreera) 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 Sanskāra i.e., causal body. The plurality, characterizing the two earlier states, is latent in this

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2. Ibid., 19.2.
third State only to emerge later as a sprout from the seed. The Jīva is named here 'prājna' and is inspired by Īśwara or Saguna Brahman who is his cosmic counterpart. Tamōguna is associated with this State and it corresponds to the third morae (mātra) is 'M' Om.

4. Turiyavasthā: This is the fourth State. The earlier three States viz., Jāgrat, 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 'Turiya' which is like the waveless ocean. Nījagūṇa Shivayogi has explained the Turiya state at different planes as follows: 'Turiya is that where the mind has attained calmness and is hearing the Sunāda of Om or is doing Dhyāna of i.e., contemplating Absolute reality.

5. Turiyātītavasthā: This is the state beyond the Turiya, where the mind gets totally absorbed or is lost in the Bliss of Sunāda of Om or where it is totally absorbed in the Absolute or Ātman.

1. Ibid., 19.3.
2. Paramanubhavabodhe, 2.10.5.
The last two states, namely the Turiyā and the Turiyātīta, are compared by Nījagūna 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.

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 of memory is impossible if there was no consciousness during the deep sleep.

The last two States, viz., the Turiya and Turiyātīta, can be attained not naturally but through Sādhana and

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1. Paramānubhava bōdhē, 4.8.5-6.
2. See, Anubhavatāra, 5.2.4-5, See also Paramārtha Geete, 2.10.
they very much imply consciousness. In the Fourth State, namely the Turiya, we are conscious of the Reality and in the Fifth State, namely the Turiyātīta, 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 experiences of Jiva 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 Atman. 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 Nijagūṇa. The waking State ontologically corresponds to the phenomenal world of gross bodies i.e. 'Virāt'; the dream State ontologically correspond to the world of Subtle bodies i.e. 'the world of Hiranyagarbha'; the States of deep sleep and Turiyāta ontologically correspond to the Saguna Brahman (Īśwara); and the Turiyātīta State ontologically corresponds to Nirguna Brahman or Shambhulinga.

However, Nijagūṇa says that from the stand point of Transcendental Reality all the five states are
mithya because the first three States are of the nature of Guṇās and the last two States too, though they are not of the nature of guṇās, have still 'the smell' of Guṇās (Nijaguṇa calls them 'Gunagandhāvasthas'). All these, says Nijaguṇa, are only 'Drusyas' for the One, non-dual, Drṣi who is Shambhulinga. Further, he says, these states do not touch the real nature of Shambhulinga which is Nityānanda (Ever-Blissful), Nirlepa (Non-attached), Nirmāya (Not subject to ailment), Niravadhi (Non-dural) and is beyond these panchāvasthas. 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 of these different states are also likewise mithya. 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 avaranaḥs thereon have totally disappeared.

Nijaguṇa Shivayōgi from his very rich mystical experience has enunciated a unique doctrine of panchāvasthas. He calls the Five Avasthas 'Jñānakāra-vrityātmaka Avasthas'. The 'Jagrat', he says, is the

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1. Paramānubhava bōdhe, 2.10.10.
2. Jñānapratipādana Sthala, 19.5 (.... GhanaShambhulingadiravāgi Tanagillavasthe)
knowledge of Pure-Cit, Swapna, the knowledge of the mithyattva of above knowledge, susupti, the knowledge of the Anandaswarūpa where both the above spheres of knowledge disappear; Turiya, the firm and stable knowledge of one's own Self as Pure-Cit; and the Turiyātita, he says, is a residual state after the dissolution of all the Jnānākāra vrittis and it is Nityabōdha or ever-apprehended. This Turiyātita state has been described by Nijaguṇa as 'Nirūvareṇa Samādhi' where there is neither the 'I' nor the 'Other', neither the 'Knower' nor the 'Known', neither 'the near' nor 'the away'. There is in the Turiyātita State neither birth nor death, to it there is neither similar nor than it there is anything higher. It is beyond the reach of Mind and word. It is an Ever-Existing-Reality which is beyond three guṇās and beyond any prāmanās where there is neither ignorance nor any covering to it as it is Sarvādhisthāna Swayamjyotiswarūpa.

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

1. Paramānubhavabodhī, 4.21.2; See also Ibid, 4.8.
2. Ibid., 4.21.3.
iv. Theories of Jiva

In Advaita tradition three main theories of Jiva have been mentioned by different schools. If vivarana school has maintained 'Pratibimbavāda' or Reflection Theory, the Bhāmati school adopts the 'Avacchēdavāda' or Limitation Theory. Sureśwara, on the other hand, adopted Abhāsavāda or Semblence Theory. Reflection theory says that the Jiva is a reflection (Pratibimba) of Atman or Brahman (Bimba) on the mirror of Avidyā and as such Jiva is non-different from Atman. The Limitation Theory maintains that the Jīva is nothing but the apparent limitation (avaccheda) 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.

Nījagūṇa Shivayōgi has in a way discussed all these theories in his different works very briefly.

In "Anubhava Sāra" Nījagūṇa says that the Pure-Cit or Brahman is called Īśwara if reflected through māyā and the same Cit is named Jīva if reflected through Āhāmkāra. He further says, combining uniquely both Reflection and Limitation theories, that both Īśwara and Jīva reside in this body. He says that Body is

1. See Anubhava Sāra, 2.2.10-15 and 2.3.16; Paramārtha Geete, 6.3; Viveka Chintāmani, P. 38.
2. Anubhava Sāra, 2.2.10.
like 'ghata' (pot) and ahamkāra is like water which is filled in the body-ghata. He says that Īśwara is present in this body like the formless Akāśa 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 Akāśa which has been reflected in the water. He further says that Brahman is like the Number '1' in Mathematics, Iswara, 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 Iswara; 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 three zeros and make it '1000', it becomes Jagat i.e. Brahman + the thrigunat maka prakriti. Hence, he says, what is real is Brahman i.e. the Number '1' and all the three entities, Iswara, Jīva and Jagat, are mere Zeros.

We can see that in these Stanzas Nījaguṇa has incorporated the essential truths of all the three Advaitic theories of Jīva, namely, Pratibimbavāda,

1. Ibid, 2.2.10-13 and 2.3.16.
Avacchēda-Vāda and Abhāsavāda. For instance, when Nījagona says that pot-ether or body-ether, which represents delimited space, is Īśwara, we can interpret it as an exposition of Avacchēdavāda. 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 pratibimbavāda. And then, when he says that these entities, Īśwara, Jīva and Jagat are mere appearances 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. Nījagona 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 "Vivēka Chintāmani". There he says: Avacchinno-pādhi, Pratibimbopādhi and Adhyasopadhi are the three kinds of Upādhis. The avidya, which is latently present in the Pratyagatma, is the avacchinno-pādhi; the reflection of the Atman in the avidya's product, buddhi, is the pratibimbopādhi and the apparent experiencing by the Ātman of the pleasures and pains, which are the products of buddhi, is the adhyasopadhi (P.38)1.

1. See also Anubhavasāra, 6.2.3-5.
Jīva: One or Many?

Nijaguna, like Goudapāda, Samkara and Vācaspati, assumes that, though Ātman is one (Ekātma-vāda) the empirical jīvas are many in so far as these are all appearances of the one Ātman due to the association with many Upādhis. 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". Thus Nijaguna accepts 'Ekātmavāda' and 'anēkajīva-vāda'. Nijaguna condemns the anēkātmavāda. He argues: If Ātmans are many, all of them must be Nityās and Purnās (Nyāya, Vaiśeṣika, Saṃkya, Pātanjali and Pūrva-Mīmāṃsakas 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 'bhōgasankarya' i.e. we 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

1. Jnānapratipādana Sthala, 37 (Sutra) also see Anubhavasāra, 3.3.1.
2. Anubhava Sāra, 3.3.10.
undergoing the same pleasure and pain simultaneously, because it defeats the very purpose of 'anēkatmatavāda'.

This problem, according to Nijagūṇa, can only be solved by accepting Ekaṃcavāda and Anēkajiva-Vāda. Thus, according to Nijagūṇa, Ātman is one, but it appears as many and it undergoes pleasure and pain etc., due to different upadhis 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 Ākāśā, enclosed in a pot, if soiled by dust, smoke etc., does not soil other portions of Ākāśā enclosed in other pots.

Nijagūṇa has also refuted the Anēkatmatavāda through the conception of personal identity. He says: In a person there are ten indriyās (senses and these indriyās are having their own independent viṣayās. Yet only

1. Jnānapratipādana Sthala, 37.1, and Anubhava Sāra, 3.2.
2. Anubhava Sāra, 3.3.11: "Ondu kumbhada bayalolonde dhūmadī mattondarolagilladante jīvarge bhūdamdūri bhūgamirutirku." This stanza of Nijagūṇa Seems to be the translation of Mon. Up. Sloka (3.5) "Yathaikasminghatākāśe rajōdhumādībhīryate, nasarvē sampravāyujjante tadvadjivahā Sukhādībhīhi."
one \underline{Atman}. function through \underline{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 \underline{Atman}. Then, Nījagūṇa says, the pūrṇapākiṣi may ask: if \underline{Atman} 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 Nījagūṇa replies: In the ocean there is water and nothing else, but due to the winds (Upādhis) there arise 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 dveṣa (hatred) in different jivas, the \underline{Atman} is one just as the water of the ocean is one\(^2\).

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1. Anubhavaśāra, 3.3.12.
2. Ibid., 3.3.13.
Hence Nijaguna concludes that Ātman is one and all-pervading and that the Jīvas are different due to different limiting adjuncts (upādhis), and that, if these Upādhis are removed, the one 'Nirmāya-Samvittu' alone remains just as the Ākāśā, which appears as many due to different Upādhis of pots etc., when those upadhis are removed, remains as the one all-pervasive Ākāśā. Nijaguna also supports his above view by the Śruti statements like 'Neha nānāsti kinchana' etcetera.

1. Ibid., 3.3.15-16.
2. Jñānāpratipādana Sthala, 37.3.
v. 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 Sakṣi of the different states of experience. Ātman is pure, undifferentiated, self-shining consciousness, timeless, spaceless, devoid of all kinds of differences\(^1\) and unthinkable — which is non-different from Brahman\(^2\). Ātman is great and self-effulgent and its form is unthinkable\(^3\). 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 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.\(^4\) Ātman cannot be refuted, for he who tries to refute it is the Self\(^5\). Nījaguna like

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2. Jnānapratipādana Sthala, 8.
Yajnyavalkya, says: "the knower cannot be known"\(^1\). As we cannot jump and sit on our own shoulder, so also the pure-subject cannot become the object of its own knowledge\(^2\). \(\text{\textit{Atman}}\) is \textit{Avirāla} (compact, for it is the witness both of the microcosm and macrocosm and is beyond the reach of all the six pramanās. \(\text{\textit{Atman}}\) is \textit{Adwaya} (non-dual), for it cannot be described either as '\textit{Aṇu}' (Naiyayikas advocate this) or as 'Madhyama pariṇāma which spreads through the entire body according to the size of the body (Jainas advocate this), and \(\text{\textit{Atman}}\) is devoid of \textit{Guṇas}, \textit{Jatis} and \textit{Karmās}. \(\text{\textit{Atman}}\) is \textit{Anavadhi} i.e. boundless. \(\text{\textit{Atman}}\) is \textit{Aganita} (non-countable), for it is partless like \(\text{\textit{ākāśa}}\), is devoid of all differences and is beyond the reach of word and mind. \(\text{\textit{Atman}}\) is \textit{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 identical with Shambhulinga\(^3\). \(\text{\textit{Atman}}\) is \textit{Sat} (Pure-existence) for it is the changeless adhisthana for the whole world and is \textit{Nitya-bōdha} or ever-apprehended. \(\text{\textit{Atman}}\) is \textit{Cit} (Pure-consciousness), for it persists through all the states of experience and is the witness of all those

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2. Ibid., 33.3.
3. Jñānapratipādana Sthala, 32.
Atman is Ānanda Swarupa or Sukhatmaka (Blissful), for it is the abode of the Real-bliss. Atman is Nitya (Eternal), for it transcends all the four kinds of Abhāvās i.e. (i) Prāgabhāva (antecedent non-existence), (ii) Pradhvamsābhāva (subsequent non-existence), (iii) Anyōnyabhāva (mutual non-existence) and (iv) Atyantābhāva (absolute non-existence).

Atman is Paripurṇa (Infinite), for out of It the Ākāśa etc., have emerged. Therefore Atman is identical with Shambhulinga or Brahman. Quoting the mahāvākyā (Great-saying) 'Tattvamasi' - thou art that - Nījagūṇa says: Brahman (tat) is (asi) Ātman (tvam) or Ātman (tvam) is (asi) Brahman (tat) (Tvamadasi). There are two kinds of meaning for each word in the above 'great saying'; they are: (i) The primary meaning (Vāchyārtha) and (ii) The Implied Meaning (Lakṣyārtha). The primary meaning 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 'Pratyagatma', the pure consciousness which is the inmost truth underlying human being (Ātman). The primary meaning of the term 'tat' is Īswara who is the

2. Chandōgya Upanisad, 6.8.8.
3. Anubhavasāra, 8.2-3.
creator, sustainer etc., of the world and the implied meaning of the term 'tat' is 'Parabrahma' the pure consciousness which, being the innmost truth and essence of the macrocosm, is the ground of Divine being (Brahman). And, finally, the primary meaning of the term 'asi' is the Akhanda Caitanya which is the common ground of both the Jīva (tvam) and Īśwara (tat), and the implied meaning of the term 'asi' is the establishment total Identity between Atman and Brahman by the elimination of contrary associations of immediacy (Aparokṣa) and remoteness (Parokṣa) etc., which are due to Māya¹. To bring home the point of the identity between Atman and Brahman Nījāgūṇa has given several examples. For instance, he says that ghata-kāsā and maṭa-kāśa can be removed by removing ghata 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 Īśwara what remains is only Shambhulinga². In otherwords identity is obtained by stripping away the contradictory elements of the 'tat' i.e. Īśwara, who is sarvajnya (omniscient), Sarvasākṣi (the witness of all) etc., and of the 'Tvam' i.e. Jīva,

1. Paramāñubhava bōdhhe, 6.19.
2. Paramārtha Geete, 8.8.
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-ananda which is described by Nijaguṇa as "Nijānanda bōdhāmbudhi"¹ or the Infinite ocean of the awareness of the True and Absolute Bliss. Bōdhāmbudhi is Citsāgara or the waveless, bubbleless, boundless-boundariless, calm and quiet Ocean of Cit.

The central metaphysical affirmation of Nijaguṇa's philosophy is this: The Self is one and it is not different from Brahman². The true Self or Ṛtman is the Absolute³. 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 itself⁴.

2. Jñānapratipādana Sthala, 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)