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

i. Brahman - Ātman,

ii. Māyā - Īśwara - World, and

iii. Avidya - Jīva.

1. Brahman-Ātman: As regards the Swarūpa lakṣāṇas of Brahman-Ātman Sāmkāra, as we know, mentions three lakṣāṇas namely Sat, Cit and Ānanda but Nijaguna mentions six more lakṣāṇas besides these three. The six more lakṣāṇas mentioned by Nijaguna are Paripūrṇa (Complete), Nitya (Eternal), Nīja (True), Niratisaya (Non-exceeded), Nirvikalpa (Indeterminate) and Nirupādhi (Adjunctless). Although these six lakṣāṇas may be said to be implied in the three Swarūpa lakṣāṇas of Sat, Cit and Ānanda as mentioned by Sāmkara, the

1. Anubhava Sāra, 1.4.3.
distinctive character of Nijaguna'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 Swarupalaksanas of Brahman given by Nijaguna as follows: Nirmala (pure), Niravarana (Non-covered), Nirmaya (Non-illusory), Nirguna (Non-qualified), Niskarma (Non-acting), Niskala (Not having any visible marks), Nisprapancha (A cosmic), Niragha (Non-guiltful), Nirlépa (Non-attached), Niramaya (Not subject to ailments), Niravadya (Non-blamable), Nissanga (Non-attached), Nirdwandva (Non-duelling), Nirakula (Plenary), Nirantara (Non-cessant), Niskampa (Non-tremulous), Nistattva (Non-categorical), Nirasraya (Non-supported), Niravasesa (Non-residuous), Niravadhi (Non-dural), Nirupama (Incomparable), Nityananda (Ever-Blissful), Nirupadhika (Non-delimited), Nirálamba (Non-dependent), Niranjana (Spotless), Nirúpa (Formless), Paranjoti-Swarupa (of the nature of ultimate Light), Anagha (Guiltness), Adwaya (Non-dual), Nityamukta (Ever-liberated), Satyananda (Truely Blissful), Anupama (Non-similar), Avirala (Compact), Anavadhi (un-expiring), Aghanita (Non-countable), Pûrna (complete), Aja (unborn), Amrta (Undieing), Akṣara (Indestructible), Achala (Unmoving), Aparinämi (Non-transformable),
Asparga (Untouched), Asanga (Unattached), Abhaya (Fearless), Akartru (Non-doer), Abhöktru (Non-enjoyer), Ajnäru (Non-knower), Anantha (Non-ending), Nityabödha (Ever-apprehended), Suddha-anubhūti (pure-experience) Nijānanda-bodhāmbudhi (Infinite ocean of the awareness of the True and Absolute Bliss) and Nissamādhi (Beyond Samādhi) etcetera.

11. Māyā-Īśwara-World :

Śaṅkara defines Māya as "Avidyātmika beejsakti" i.e. a Seed-power which is of the nature of Avidya and says that it is Paramēswaraśraya i.e., the one which is located in and wielded by Paramēswara (Īśvara)¹. He also calls it trigunātmika mūlapra-kriti which is avyakta. Nījaguna, while accepting this basic definition of Māyā, says that Ātman or Brahman is called Īśwara due to the Upādhi of Māyā ². He further says that Brahman reflecting himself in the Vṛitti of Visuddha Sattvarūpa-māyā appears as Īśwara, the same Brahman reflecting himself in the Vṛitti of malinasattvarupavidhāya appears as Jīva and he further reflecting himself in Vṛitti of tamapra-dhānarūpaprakriti appears as the whole insentient universe³.

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1. Śaṅkara: Brahmasūtra Bhāshya, 1.4.3.
2. Anubhava Sarā, 2.2.1.
Sankara while describing the Nityatva of Iswar and of his two prakritis in his Gita Bhashya 13.19 speaks of the three functions of Iswar as Utpatti, Stiti and Pralaya. Nijaguna, while mentioning these three functions of Iswar, however assigns two more functions to him namely, Niyamana (controlling) and Anupravesa (entering into the world). While describing the nature of the unreal world, in addition to the Vivarthavada of Samkara, Nijaguna mentions Drasti-Sristi-Vada and Sarvatma-Vada also. According to Nijaguna Vivarthavada is for the Mandhadhikari or for the least fit, where as Drasti-Sristi-Vada is for the madhyamadhikari or the moderately fit and Sarvatma-Vada is for the Uttamadhikari or the most fit.

iii. Avidya-Jiva

Whereas Samkara, as we saw earlier, defines Maya as the seed-power (beejsakti) which is of the nature of Avidya, Nijaguna at many places straitway identifies Maya with Avidya. As regards Jiva, Samkara as we know, says that it is due to avidya, but Nijaguna

3. These view of Nijaguna we have already discussed in detail in Chapter 5, Conception of the World.
says it is due to ahāmkāra which is the modification of Āvidya\(^1\). As regards the theories of Ān̄gavardhāna, like Saṁkara, subscribes to the Ekatmavāda and the Anēkajīvavāda he however - as he flourished sometime between 1250 A.D. and 1655 A.D. - was aware of the post-Saṁkara controversies between the three theories of Ān̄gavijñāna namely, Pratibimba-vāda, Avacchēda-vāda and Abhāsa-vāda, which, as we have seen in Chapter: 6-iv, he has sought to synthesize. As regards the Avasthās of Ān̄gavijñāna, as we have seen in Chapter: 6-iii, mentions, in addition to the four Avasthās of Jāgrat, Swapna, Suṣupti and Turiya, a fifth Avastha of "Turiyāṭīta" and says that Brahman or Shambhulinga is beyond all these five Avasthās.

1. Anubhava Sāra, 2.2.3.