CHAPTER: 12

THE SUMMING UP

In the Eleven chapters of this thesis, besides covering the particulars pertaining to Sri Nijaguna Shivayogi'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:

1. The Nature of Ultimate Reality - two conceptions of Ultimate Reality, Sagun and Nirguna, Nijaguna's preference for the Nirguna conception,
2. Conception of Maya,
3. Conception of the World,
4. Conception of Jiva-Jiva and Avidya, Panchakosaviveka, Panchavasthas, Theories of Jiva, Jiva-Atman-Brahman,
5. Jiva's Bondage and Release - Bondage, Birth, Death, Tranmigration, Kartrutva and Bhoktrutva of Jiva - The Means to overcome Bondage - The State of Release and Jivanmukti,
7. The Forms, the Means, the Stages and the Characteristics of Mystical Experience according to Sri Nijaguna Shivayogi.
On the Metaphysical side, as we have seen at length in the body of this Thesis, Nī Jaguṇa makes the following distinct contributions of his own to the traditional Advaitic version. As regards the Swarūpapalaksṇānas of Ultimate Reality in addition to the traditional three lakṣaṇās of Sat, Cit and Ananda, Nī jaguṇa mentions six more lakṣaṇās of Paripūrṇatva, Nītyatva, Nījatva, Niratisayatva, Nirvikalpatva and Nirupadhitva. As regards the functions of Iswara or Saguna Brahman in addition to the three main functions of Śrīti, Sthiti and Laya, Nī Jaguṇa mentions two more functions of Niyamana and Anupravesha. As regards the conception of world Nī Jaguṇa while mentioning the three theories of Vivarthavāda, Drīṣṭisristivāda and Sarvātmavāda says that the Vivarthavāda is for the mandadhikari, the Drīṣṭi-Srīsti-Vāda is for the madhyamādhikari and the Sarvātmā-Vāda is for the Uttamādhikari. As regards the theories of Jīva Nī Jaguṇa, as we have seen, has sought to Synthesize the three post-Samkara theories of Avacchedavāda, Pratibimbavāda and Abhāsavāda. As regards the Avasthas of Jāgrat Swapna, Susupti and Turiya, a fifth Avastha of Turiyatītīta and says that Brahman or Shambhulinga is beyond all these Five Avasthas. As regards the Means
to overcome Bondage in the Sravana Nijaguna mentions Six Lingas or Elements which is his distinctive contribution to the analysis of Sravana. In the Nididhyāśana Nijaguna mentions and discusses 'Panchayogas' 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 Sanchita and the Āgāmi karmas are happen to have been destroyed the Prārabdra Karma however continue (hence the continuance of the body). Both Samkara and Vidyaranya subscribe to this view. Nijaguna's position on this point however as we have seen in Chapter 7-iii of this thesis, some what different. According to Nijaguna in the state of Jīvanmukti not only the Sanchita and the Āyāmi karmas but also the Prārabdra Karmas happen to have been destroyed. In the state of Jīvanmukti what remains is not the Prārabdra Karma but its after effects which Nijaguna calls Vāsanārūpa-Samskāras of the Prārabdra Karma. Nijaguna, as we have seen in Chapter 7-iii, speaks of four different kinds of Vāsanārūpa-Samskāras, namely Teevra, Madhya, Manda and Supta and says that the Jīvanmukta who is having Teevra and Madhya Vāsanārūpa-Samskāras would be performing the Loukika and the Shastriya Vyavahāras respectively. Thus Nijaguna
gives a clear scope for the social concern in the State of Jīvanmukti. The mention and the description of the four kinds of Vāsanārūpa-Samskāras of the Prārabdha Karma is the unique contribution of Nijagūṇa to the discussion of the State of Jīvanmukti.

Nijagūṇa's version of Mysticism, as we have seen in the preceding chapter incorporates all the four major forms of Mysticism, namely Theistic, Absolutistic, Extrovertive and Introvertive. He assigns these different forms to different adhikāris. Nijagūṇa, as we have seen in the same Chapter, has adapted the Patanjala Aṣṭāṅga-yoga to the Advaitic Metaphysical formulations. This also is a highly unique contribution of Nijagūṇa which is very useful for the Advaitic Mystical Practices.

Finally Nijagūṇa, as we have seen in the preceding chapter, mentions and discusses Six different forms of Samādhi (four of Savikalpa and two of Nirvikalpa) while discussing the final state of Mystical assent. This again is a highly unique and distinctive contribution of Nijagūṇa Shivayōgi to the Philosophy of Mysticism.