A Descriptive Catalogue of the Philosophical Works of Sri Nijaguna Shivayogi

Sri Nijaguna Shivayogi has authored Eight Philosophical works in Kannada. They are:

1. Paramānubhava - Bōdhe
2. Anubhava - Sāra
3. Paramārtha - Geete
4. Kaivalya - Paddhathi
5. Viveka - Chintāmani
6. Paramārtha - Prakāsike
7. Pūrātanara Thrividhi
   and
8. Swarūpa - Siddhi.

Two Philosophical works in Sanskrit, viz: Ātmatarka-chintāmani and Darśanasāra, also are believed to have been authored by him, but they are not available.

It was traditionally believed, until 1974, that Sri Nijaguna Shivayogi has authored only seven Philosophical works in Kannada. But after the publication, in 1974, of "Swarupa Siddhi", which is a commentary on "Anubhava-Mukura" of Paranjyotiyati, which Vidvan Sri M.S.Basavarajaiah, has edited, published (through Sri Gururamayogiswara-granthamale, Shambhulingaksetra, Chilakawadi, in 1974) and has attributed to Sri Nijaguna Shivayogi, now eight philosophical works in Kannada are generally attributed to the authorship of Sri Nijaguna Shivayogi.
In all his works Sri Nijaguna extols the glory of God Shambhulinga who, according to him, stands for the Absolute Reality.¹ Sri Nijaguna wrote his philosophical works mainly in verse. However he did not write, like many other poets of his time, in Satpadi-form but employed other verse-forms like Tripadi, Sāngatya and Ragale and he wrote three of his works, namely 'Viveka Chintāmaṇi', 'Paramārtha Prakāśike' and 'Swarūpa Siddhi' in prose-form. The chronological order of the composition of the works of Sri Nijaguna Shivayōgi has not been established beyond doubt so far. Hence I have not discussed his works in the chronological order.

1. **Paramānubhava-Bōdhe**

This is considered to be a Sravaṇa text (because it comprises a dialogue between a Guru and a Disciple viz., between Yājnya-Valkya and Maitrej) of Sri Nijaguna Shivayōgi.

---

This is a Prakaraṇa text since its germs are in the Brhadaranyaka Upaniṣad (II Chapter of the IV Brahmana) and since it has also been developed in such a fashion that it appears like an independent work by itself. In other words, this is a discussion of the Philosophy of Yājñavalkya as found in the Fourth Brahmana of II Chapter of Brāhadaranyaka Upaniṣad.

This book contains six chapters:

i) In the First Chapter Śrī Nījaguṇa has discussed the 'Adhyārōpa', i.e. the nature and origin of the Jīva and the world. Hence it is called Pravarthakakarma.

ii) In the Second chapter he discusses about the Apavāda or Sublation along the following lines: Ātman is pure-cit who is untouched by any atmas. The anatmas arise out of Avidya or Māyā. Praṇas, Karmendriyas, Jñānendriyas, antahkaraṇa, Sadūrmis etc., and their dharmas are imposed on Ātman and as a result we think that

1. See Paramānubhava-Bödhe, 1.2.6, and 1.2.9.
Atman is moving, drinking, eating, suffering etcetera. But Atman, who is Pure-Cit, is ever changeless and is the Sākṣi of this whole Vyavahāra. That is to say, Atman is neither subject nor object, neither drk nor drṣya but 'Drṣi' and in Him not only originates but also Ceases the whole universe. Hence this chapter is called 'Nirvartthaka Karma'.

iii) The Third Chapter deals with the Removal of Bhrānthi, which is called by different names such as adhyāsa, avidyā, viparitajnāna etc. and out of which the dualities of Name and Form, Caste and Creed, Varnāsrama, Kartṛtva and Bhokṛtva 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. Atman, who is non-dual (since he is Akhanda 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 the Nirgunayoga i.e. Aparokṣanubhava or the Direct-Immediate-Intuitive Way to the Realization of the Non-dual
Ātman. This Nirguṇa-yoga, 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 Jhāna (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 Nijagūna has discussed 'Sagunayoga – the Eight Steps of Astāṅgayoga– for the sake of mandadhikari. However, this mandadhikari has to rise-up gradually and reach Nirguṇayoga which is the only means for Advaitic Realization or the Realization of the summun–bonum of life.

vi) The Sixth Chapter deals with the different aspects and stages of spiritual discipline, the character or sign of a Guru, of a Disciple, of a Mumukṣu, of an Abhyāsī, of an Anubhāvī and of an Ārūḍha (who, according to Nijaguna, represents the Highest stage of Mystical Realization).
2. Anubhava-Sāra

Anubhava-Sāra is a Manana text (since it consists of śrutī-yukti-anumāna, which leads to intellectual conviction of what has been heard) of Sri Nijagūṇa Shivayōgi.

This is also a Prakaraṇa text (as Nijagūṇa Shivayōgi himself describes it) since Nijagūṇa 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:

Chapter 1: Cidvivartha Swarūpa: This deals with the nature of Cīt and its vivartha. Cīt is akhaṇḍa and changeless. The world is appearing due to Vivartha (unreal transformation of Brahman). Although the Cīt 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, does not get affected by the snakeness.

1. See Anubhava-Sāra, 1.2.
Hence the Irrelative or Absolute Brahman or Pure-Cit is the only Reality and the whole world is nothing but a mere appearance.

Chapter ii: Jīvēśvara Swarūpa: This deals with the nature of Īśwara and Jīva. Īśwara 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 upadhīs they seem to be different from each other. Īśwara is the result of Māyopādhi and Jīva is the result of ahamkārōpādhi (which is the modification of māyā). Therefore Īśwara is a Sarvajña and the Jīva is an Alpajña. But both Īśwara and Jīva are at their bottom Brahman or Pure-Cit itself. Hence from the Paramārththika point of view there is no essential difference between them at all.

Chapter iii: Bhēda Nirūkaraṇa: This deals with the rejection of Bhēda or Difference. Due to the upādhi 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 anthāhkaraṇās, appears as many.
Chapter IV: Anātma Nirākarana: This deals with the rejection of the anātmās. Ātman (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 āhamkāra etc. are anātmās 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 adhistāna or ground which is the Brahman is real - and hence is mithyā or an illusion.

Chapter V: Ćidacidvyēka: This deals with the discriminative knowledge of Cit and aciē. Ātman is Sat, Cit, Ānanda, Nitya, Paripūrṇa and Swayāmjōtirūpa; 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 karaṇaas (Senses) and antahkarana. Therefore there are two kinds of knowledge: one is Vṛttijñāna and the other is Swarūpajñāna. Vṛttijñāna works only in Jāgrat and Swapna states but Swarūpajñāna is of the
very nature of Atman itself. Vrittijnana is relative and depends on Karans whereas Swarupajnana is non-relative and it exists in all states of human experience.

Chapter vi: Bondage and Liberation: Bondage is due to Adhyasa 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 Atman or Brahman and has projected this Samsara or this bondage of birth and death. If we remove this ignorance through knowledge, then this bondage ceases to exist. Atman is of the nature of Mukti, for it is ever--liberated. Therefore according to Nijaguna there is no ultimate significance for either bondage or liberation, since they are only relative notions.

Chapter vii: The Character of a Jivanmukta: A Jivanmukta is one who is liberated while still alive in the mortal body. When once ignorance is removed through Jnana, i.e. through aparoksha-jnana, a Jivi will achieve this state in which all his Karmas would have been destroyed. This is Kamadahana and not Doshadahana. Although a Jivanmukta is having
a body like others, it is only due to Prārabdhakarma, and all the other karmas, viz., Sanchita Karma and Āgami-Karma, happen to have been destroyed in him as soon as the Aparokṣānubhava has dawned upon him. A Jīvanmukta is not bound by any vidhi or niṣedha. 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.

Chapter 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 types 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 Jīvanmukta.

3. Paramartha-Geete:

'Paramartha-Geete' is a Nididhyāṣana text — (since it deals mainly with the meditation upon the restitution of Ātmakārvritti and upon the removal of antātmakārvrtti) of Shri Nijaguna Shivayogi. This too is a Prakaraṇa text, since it is based on the philosophy of Yogavasiṣṭha. Although it is

1. See concluding Prose of Paramartha-Geete of Sri Nijaguna Shivayogi.
2. See Paramartha Geete, 1, 1, 1.
based on the philosophy of Yogavasiṣṭha, Nīlaguṇa Shivayōgi has, out of his unique spiritual experience, developed it as an independent philosophical work. Paramārtha-Geeta contains 11 chapters:

**Chapter i:** In the first chapter Sri Nīlaguṇa has discussed about the Sādhana-Catustaya, 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.

**Chapter ii:** In the Second chapter Nīlaguṇa has discussed about Panchikaraṇa, three states of human experience, and Ātman who is the Adhiśtāna of this whole universe.

**Chapter iii:** In this Chapter Nīlaguṇa discusses the 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.

**Chapter iv:** Here Nīlaguṇa has discussed about the creation of four different types of Jīvas (i.e. Udbijja-Jīvas which are emerged out of earth, Andaja-Jīvas which are born out of egg, Svedaja-Jīvas which are born out of sweat, and Jarayuja-Jīvas, the human beings); Nature of human body, Panchakōsa, Pancha Klēśha, and finally he has analysed the fictitious character of the creation.
Chapter v: In the Fifth chapter he has discussed about the Mahabhūtas which have appeared in the form of indriyās, Anāthahkaraṇa, etc., Dristisriṣṭi-vāda (i.e. the view that whole universe appears due to the manas), distribution of mind, the rejection of the theory of many souls and the affirmation of the theory of One-Soul

Chapter vi: In this chapter Nijagūṇa has discussed about 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 Nijagūṇa has discussed 'Saptabhūmikās' or the seven stages in the Pilgrim's progress of Liberation, viz., in the Seventh Chapter he has discussed (1) 'Sukhāccā' (the first stage or bhūmika); in the Eighth chapter (2) 'Suvichāra' (the second stage); in the ninth chapter (3) 'Asanga' (the third stage), and in the
Tenth chapter he has discussed the remaining four stages viz., (4) Sattvāpatti, (5) Ānandini or Āsamsakti, (6) Turiya or Padārthabhāvāna and (7) Turiyātīta or Turyagāmini. And in the Eleventh chapter he has discussed about the concept of Jīvanmukti and the characteristics of a Jīvanmukta.


This is a methodological work of Shri Nijaguṇa-Shivayōgi which shows the way towards Kaivalya or Mōksa. The word 'Kaivalya' means 'Mōksa', and 'Paddhati' means 'the way'. This book contains five Chapters (Sthalās), namely, (i) Shivakāruṇya-sthala, (ii) Jīva-sambōdhana-sthala, (iii) Neeti kriyācharya-sthala, (iv) Yōga pratipādanasthala and (v) Jñāna pratipādanasthala. These sthalās aim at (i) the getting of the compassion (Karunā) of Shiva, (ii) the giving up of the cravings for the 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.
1) **Shivakarunjya Sthala**: In this sthala, Nijaguna discusses Jnanapurva-bhakti, i.e., Bhakti before the attainment of philosophic knowledge where a bhakta through bhakti tries to purify his heart, and thereby gets Shiva's compassion. Repentance of the Jiva over its impurities is the heart of this sthala or stage.

ii) **Jivasambodhanasthala**: Here Nijaguna Shivayogī has directly advised Jīva to give up attachment towards viṣayas such as body, women, money etc., by showing their futility and momentariness, and to cultivate detachment. Vairagya is the key-point in this sthala which leads to real happiness as contrasted with the so-called happiness arising out of viṣayas, which is really full of misery at its bottom.

iii) **Neeti-Kriyāchārya Sthala**: Nijaguna 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 (Neeti), adoption and assimilation of good character (Kriya) and practice of such qualities in life (charya) are the core of this sthala.

1. There are mainly two types of bhakties, one is Jnanapurva bhakti — where there is the difference between a Bhakta and God and Jnanottarabhakti-bhakti after the attainment of Philosophic knowledge — where there is a total identity between a Bhakta and God.
iv) **Yogapratispadanasthala:** Here Nijaguna has discussed five types of yogas. They are:

1. Mantrayoga,
2. Layyoga,
3. Hatayoga,
4. Rajayoga, and
5. Shivayoga. All these yogas are aiming at restraining the mind-stuff from taking various forms. These yogas are the different approaches to mysticism.

v) **Jhana Pratipadanasthala:** This is the culmination of Kaivalya Paddhati, in which Nijaguna has elaborately discussed the fundamental doctrines of Advaita Philosophy, such as spiritual discipline, Atman (or Brahman) and the five swarupa-laksanas, (i.e. Sat, Cit, Ananda, Mitya & paripurna) Maya-Avidya and the concept of Jivanmukti etcetera.

In the first three chapters of the above listed five chapters Nijaguna has discussed about the elimination of Maladosa, a product of Tamoguna; in the fourth chapter viz., Yogapratispadanasthala, he has discussed about the elimination of Viksepadosa, a product of Rajas; and, finally, in Jhanapratipadanasthala, he has discussed about the elimination of avaranadosa, a product of Satvaguna. Since these dosas are the hurdles to get oneself released, Nijaguna Shivayogi has advocated their elimination step by step and ultimately he has shown a way towards Kaivalya or Liberation in this text.
5. **Vivēka Chintāmani.**

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

This book contains Ten Chapters. They are:

1) **Vedānta Prakāraṇa:** In this chapter Sri Nijagūṇa has discussed all the six Āsthika-dārṣṭānās (or the Vedic schools of Philosophy) and the Three Nāsthika dārṣṭānās (or the Non-Vedic Schools of Philosophy) in brief and the Advaita Vedānta School in detail. All the concepts of Advaita, viz., Brahman, Ātman, Īśwara, Jīva, Māyā, Avidya, Jīvānātmā etc., have been discussed. Apart from these Sri Nijagūṇa has also given here a list of all the sources of Indian Philosophy.

2) **Shivasiddhānta Paddhati:** Sri Nijagūṇa has devoted this chapter to the exposition of Shivasiddhānta and Veerāsaivism. He has discussed elaborately all the metaphysical and religious aspects of Saivism.

¹ See A History of Kanarese Literature: E.P. Rice, P. 71.
iii) **Brahmanda Prakaranai**: Sri Nijaguna has devoted this chapter to the discussion of Brahmanda its origin, its character, its elements, varieties of Naya, Patala etcetara.

iv) **Jambudveepa Sthitivarana**: Here Sri Nijaguna has discussed about the Jambudveepa or the Indian sub-continent in its Social, Cultural and Geographical aspects.

v) **Martyaloka Sthitivarana**: Here Sri Nijaguna has discussed about the seven Dweepas such as (1) Saaka, (2) Kusa, (3) Kruncha, (4) Shailmali, (5) Gomdhika, (6) Pushkara and (7) Lokamlokamahagiridweepas.

In the Sixth chapter, there is a description of Devaloka, in the Seventh of Urdfvaloka, in the Eighth of Sudha Bhuvana, in the Ninth of the Bhuvanantarapraptiprakara and in the Tenth of the Kalakrama.
6. Paramārtha-Prakāśika:

This is the first comprehensive Treatise on Yoga in Kannada literature. Although this work is based on a Sanskrit Treatise, "Shivayoga Pradipika" of Sri Channasadāshivayogi, it has been developed as an independent work in itself due to Sri Nijaguna’s highly original and intuitive scholarship and spiritual experience. That is why Nijaguna himself has called it a Prakaraṇa Text.¹

There are five Chapters in this text:

i) In the First Chapter Sri Nijaguna has discussed Mantra, Haṭa, Rāja and Shivayogas and has given a brief explanation regarding the nature of Saguna and Nirguna Brahman.

ii) In the Second Chapter Sri Nijaguna has discussed Yama, Niyama, Āsana, Prāṇayāma (the first four steps in the Āstāṅgayoga) in detail.

iii) In the Third Chapter he has discussed the remaining four steps of the Āstāṅgayoga, i.e. Pratyāhāra, Dharana, Dhyāna and Saṃādhi and has then assimilated the different steps of the Anūgas of the Āstāṅgayoga into the different sthalas or stages of the Satsthala-doctrine of Veerasaivism.

iv) The Fourth Chapter deals with such topics as the nature and characteristics of a spiritual Teacher, a spiritual Disciple, the Advaitic interpretation of Aṣṭāngayōga, 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 Lambikāyōga, Tārakāyōga, Amanaska yōga, Shivayōga etc., and Five Avasthās or States of Experience, and with the union between Jīvātma and Paramātma and Jīvanmukti.

7. Purātanara Thrividhi

This is a devotional song composed by Sri Nijaguna Shivayogi in praise of the 63 Puratanas or the 63 Ancient Tamil Saints. This work of Sri Nijaguna Shivayogi appears to have been inspired by the Peria Purana of Tamil or the Bhaktivilasa of Sanskrit or the Raghata Kavya 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 Sri Nijaguna Shivayōgi consists in the fact that he
of these 63
has summarised the life of each mystics just in three lines. Hence it is called 'Aravattumūru Purātanara Trividhi'.

The sixty three ancient Mystics covered in this work are:

1. Thiruneela-Kanta
2. Pageyānda
3. Kolpuliyānda
4. Chandēśh
5. Chirutōnda
6. Madakariṇappa
7. Chirutōneyānda
8. Kuluchanga
9. Kalikamba
10. Manakanjara
11. Kannappa
12. Kalipagalchōla
13. Rivalthanda
14. Thirukurupetōnda
15. Enādinātha
16. Sēdirāja
17. Kulascharya
18. Natyamigetandī
19. Kalīchittiyanda
20. Vāgeesha
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>21.</td>
<td>Thirujñāna Sambandhi</td>
</tr>
<tr>
<td>22.</td>
<td>Mangayakka</td>
</tr>
<tr>
<td>23.</td>
<td>Saundara Pandya</td>
</tr>
<tr>
<td>24.</td>
<td>Velkutha</td>
</tr>
<tr>
<td>25.</td>
<td>Amaraneeti</td>
</tr>
<tr>
<td>26.</td>
<td>Urpasiliyanḍa</td>
</tr>
<tr>
<td>27.</td>
<td>Thirunalpōva</td>
</tr>
<tr>
<td>28.</td>
<td>Yadiyār</td>
</tr>
<tr>
<td>29.</td>
<td>Kaliganaṇātha</td>
</tr>
<tr>
<td>30.</td>
<td>Vōhila</td>
</tr>
<tr>
<td>31.</td>
<td>Kalachangaperumala</td>
</tr>
<tr>
<td>32.</td>
<td>Ānkhya</td>
</tr>
<tr>
<td>33.</td>
<td>Thirumula</td>
</tr>
<tr>
<td>34.</td>
<td>Naisaru</td>
</tr>
<tr>
<td>35.</td>
<td>Thoneyānda</td>
</tr>
<tr>
<td>36.</td>
<td>Alaghandamūrthy</td>
</tr>
<tr>
<td>37.</td>
<td>Kanguliya Kaliya</td>
</tr>
<tr>
<td>38.</td>
<td>Kadavala-nambi</td>
</tr>
<tr>
<td>39.</td>
<td>Acche Kaliyanar</td>
</tr>
<tr>
<td>40.</td>
<td>Iliyanḍa Gudimara</td>
</tr>
<tr>
<td>41.</td>
<td>Murugha</td>
</tr>
<tr>
<td>42.</td>
<td>Chokkanayanara</td>
</tr>
<tr>
<td>43.</td>
<td>Thiruneelakanta Pani</td>
</tr>
<tr>
<td>44.</td>
<td>Sōmasimara</td>
</tr>
<tr>
<td>45.</td>
<td>Kadapura Kari</td>
</tr>
</tbody>
</table>
46. Naminadi
47. Rudrapasupathi
48. Neelanakka
49. Atibhakta
50. Puthiyadiram
51. Acchutha
52. Chirupuliyandar
53. Moneyandar
54. Uduganeyaperumal
55. Narasingamoneyanda
56. Adhikanambi
57. Jadeyanayanar
58. Yasuyajnanadevi
59. Perumala Vikuramba
60. Kalikanaha
61. Mereminda
62. Atulabalacharama
63. Kārikālamme
8. Swarupa-siddhi

This is a commentary on the Third part of Paranjoti Yatiswara's "Anubhava Mukura". Anubhava-mukura contains three parts, namely,

(i) Sadhana-viveka (ii) Anubhava-viveka and
(iii) Anubhava-mukura. But Sri Nijaguna Shivayogi has commented only on the third part of this work, namely on Anubhavamukura, which treats the Advaita Philosophy in the form of a dialogue between a Teacher and a student.