

Śaktiviśiṣṭādvaita

(Vīraśaiva Philosophy)

Guru S Bale, Ph. D.

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Scheme of Transliteration

Vowels

Kannaḍa	C D E F G H I Ä IÆ J K L
English	A Ā I Ī U Ū Ṛ Ṝ E Ē ai

Kannaḍa	M N O CA CB
English	O Ō av am or an aḥ

Consonants

Kannaḍa	PÀ R UÀ WÀ Y
English	Ka Kha Ga Gha ṇa

Kannaḍa	ZÀ bÀ d gÀhÄ k
English	Ĉ Ĉh Ja Jha Ña

Kannaḍa	l oÀ qÀ qsÀ t
English	Ṭa Ṭha Ḍa Ḍha Ṇa

Kannaḍa	vÀ xÀ zÀ zsÀ fÀ
English	Ta Tha Da Dha Na

Kannaḍa	¥À ¥sÀ § ¨sÀ ãÄÄ
English	Pa Pha Ba Bha Ma

Kannaḍa	AiÄÄ gÀ ® ãÀ ±À µÀ ḶÀ °À ¼À
PÀë	
English	Ya Ra La Va Śa Ṣa Sa Ha Ḷa KṢa

Preface

This book is based upon Dr. T. G. Siddappārādyā's translation of his doctoral Sanskrit dissertation into the Kannaḍa language.

Every religious philosophy has two parts namely Principle and practice. Viraśaivas (Liṅgāyets) practice Śaṭsthala ways. It is widely accepted and it is well documented. Books describing Śaṭsthala ways both in Kannaḍa and in English are available. Some of them are listed in the appendix.

The practicing part of Viraśaiva philosophy is accepted and is well documented. But there is some controversy in naming it's philosophy. The philosophy has been called Śivādvaita, Bhēdābhēda, Viśiṣṭādvaita and other names. But none of them indicates the extraordinary quality of the Viraśaiva philosophy. The name Śaktiviśiṣṭādvaita is more appropriate for the Viraśaiva philosophy. This has been widely accepted by researchers, scholars and Heads of Maṭhas.

There are no words to express my gratitude to my best friend Mr. John Robertson. He spent many hours listening to my reading over the telephone, three times a week for any where between half an hour to an hour editing the manuscript.

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Guru S. Bale

1. Introduction

Every person seeks happiness during his life. Learned say happiness is desirable and beneficial at all times. Happiness from sense organs are different. They are not the same at all times. Warmth is desired during winter but not during summer. This made people to think and seek desirables that give happiness at all times. He realized it is the form of his own Ātma (soul). Brahmadāraṇyaka Śṛti says

**Na vā arē sarvsya kāmāya
sarvaṁ priyaṁ bhavati
Atmanastu kāmāya
sasarvaṁ priyaṁ bhavati**

Wife, children and all other things give pleasure to humans. It is because of the soul in him. Being close to the soul makes happiness and pleasure. The soul is beneficial in all forms and at all times. Yet the happiness does not happen in saṁsāra to all and at all times. How to find happiness in all situations? Looking for answers to this type of questions resulted in different philosophies. Vēdānta is reserved to answer these questions.

Vēdānta is Upaniṣat. Veda has two parts. They are called Pūrva and Uttara. Pūrva part tells about Karma - performing yajña and yāgas. Uttara part tells about the soul. This part is also called as Jñānakāṇḍa. The one that gives the knowledge about the soul. Upaniṣat are the last part of Vedas. They are taught to pupils by their Guru. They were practiced by listening and understanding them. They are also called as Śṛtis. They are the guiding light to those wishing to learn the philosophy.

Upaniṣats are the voice of those experienced Paraśiva during their life. Paraśiva is beyond senses. He cannot be seen, heard or comprehended. Many have difficulty in learning things they see. How can they learn things they cannot see? It is impossible to learn during one's life time. Like the saying "**Siddhamannaṁ parityajya bhikṣāmaṭhati durmatih**". Not taking advantage of Śṛti to learn the soul is like the hungry not eating the prepared food but goes looking for alms. In the absence of experienced persons, their divine words are the

only way to learn about the soul. Studying Upaniṣats is the best way for those wishing to learn the religious philosophies. This is the reason the religious philosophers have said their philosophies are based on Upaniṣats.

People have difficulty understanding each other. It has resulted in debates and clashes. The statements in Upaniṣats are many thousands of years old. They consist of opposing statements. It has statements like: "**Jñāñau dvāvajāvīśānīsau**", "**Bhōktā bhōgyaṁ prēritāraṁ cā mattvā**" (Śvē. 1-12); "**Dvā suparṇā sayujā sakhayā**" (Mu. 3-1-1); "**Ṛtaṁ pibaṅtau sukrutasya lōkē guhāṁ praviṣau paramēparārdhyē**", "**Āyātāpau brahmaidō vadaṅti**" (Kaṭha. 1-3-10) and others clearly state differences between Jīva and Brahma. Similarly the statements : "**Āyamātmā brahma**" (Bru. 6-4-5); "**Ahaṁ brahmāsmi**" (Bru. 3-4-10); "**Tatvamasi**" (Āchāṇ 6-8-7) and others say Jīva and Brahma may look different but they are the same.

From the above opposing statements questions arise about the relation between Jīva and Brahma. Are Jīva and Brahma same or different; or both statements about Jīva and Brahma are true?

Some say difference between Jīva and Brahma is formal. They favor the difference between Jīva and Brahma. Jīva is with little knowledge and Śakti. But Brahma is with all the knowledge and Śakti. How can they be different? Both are seen differently in the world. Many times people refer to a person as 'Tiger'. It does not mean he is a tiger but he possess the strength of a tiger. A person and tiger are different. Statements about difference cannot be ignored. They are accepted. This is the arguments by Dvaitis.

There is no difference between Jīva and Brahma. Difference is only imaginary. This is the argument of Advaitis. Jīva is with little knowledge and Śakti. If Jīva is not with little knowledge and Śakti, will he not be same as Brahma? Jīva has no knowledge of Brahma during saṁsāra due to the influence of Māyē. But in salvation, in the body while living, he secures the knowledge of Brahma. The aim of Jīva is to secure the knowledge of Brahma and to

experience the same. This is explained by Gite (Eighteenth chapter) as:

**Ahaṅkāraṁ balaṁ darpaṁ
Kāmaṁ krōḍaṁ parigrahaṁ |
Vmuçya nirmamaḥ śāntaḥ
Brahma bhūyāya kalpatē |
Brahma bhūtaḥ prasannātmā
Na śōcati na kāṅkṣati ||**

This tells humans in Brahma status and the results from it. Ahaṅkāra (pride), Bala (strength), Darpa (domination), Kāma (lust), krōḍa (anger), parigrahaṁ (considerate) and affection towards wife and children are a kind of illness to Jīva. They are due to the influence of Māye. The one getting rid of the illness through proper performance enjoys the experience of Brahma. He is also fit to become Brahma. This makes the sentences with no differences in Upaniṣats as evidence. A person afraid of a snake seeing a rope in the dark, is told "It is not snake it is a rope". Hearing this his fear of snake and his illusion are gone. It appears the differing statements are there to suggest no difference between Jīva and Brahma. Śṛti has opposing statements for this reason. This is the argument of Advaitis.

Both statements, mentioning difference and no difference, have enough reasons to be accepted as evidence. This led to the philosophy of Bhēdābhēda. Bhēdābhēda Śṛti says the same. There is difference during saṁsāra and no difference in salvation. Both Bhēda and Abhēda statements agree as evidence. This indicates Jīva and Brahma are same in different times and different states. Based on this argument Śaktiviśiṣṭādvaita philosophy has been formulated. Advaita philosophy is based on Abhēda, Dvaita philosophy is based on Bhēda, Viśiṣṭādvaita philosophy is based on Jīva with form and Brahma without form. Śaktiviśiṣṭādvaita uses same arguments as Viśiṣṭādvaita and it is based on difference and no difference between Jīva and Brahma due to time and status.

Upaniṣats have opposing statements. Both are divine and none of them can be ignored. They are the guiding light to philosophers in deciding the philosophy behind the statements in Upaniṣats. To understand the true

meaning of the statements in Upaniṣats, Mimāṃsa guide is essential. Mimāṃsa explains the meaning of sentences in Vedas. The meaning of words in Vedas is in grammar. Without the help of Mimāṃsa, the meaning of sentences in Vedas is difficult.

Veda has two parts namely Pūrva and Uttara. Similarly Mimāṃsa has two parts namely Pūrva and Uttara Mimāṃsa. Pūrva relates to Yajña and Yāgas. It is called Karmakāṇḍa and Karma Mimāṃsa. Uttara Mimāṃsa relates to knowledge of Brahma and it is called Jñānakāṇḍa and Brahma Mimāṃsa. Karma Mimāṃsa was written by sage Jaimuni. His guru Vyāsa wrote Brahma Mimāṃsa. It is also called Brahmasūtra. Brahmasūtras are essential to interpret correctly the opposing statements in Śṛti. Śrīkaṇṭhācārya says -"**Vyāsaśūtramidaṃ nētram viduṣāṃ brahma darśanē**". To see the form of the soul, Vyāsa sūtra is the eyes to the academics and philosophers.

Brahmasūtra tells how to grasp the meaning of the opposing statements in the Upaniṣats and the way to find equality between them. Religious philosophers wrote explanation to Brahmasūtras and established their sect accordingly. They did not establish their sect independently based on Śṛtis. Advaita philosophy is called Śāṅkara philosophy and Viśiṣṭādvaita is called Rāmānuja philosophy. Their sect is called in their name because they wrote explanations to Brahmasūtra.

Those who wrote explanation to Brahmasūtra themselves do not agree in the way they equalize the opposing statements of Śṛtis. But they all show their talent by examining the Śṛti statements. They all wrote the explanation to meet their sect. Similarly, Śrīpati Paṇḍitārādyā in the eleventh century wrote explanation to Brahmasūtra in favor of Śaktiviśiṣṭādvaita. His explanation is known as Sṛikarabhāṣya. Following this, Nīlakaṇṭhāśivācārya wrote explanation. This is mentioned in Kriyāsāra. (but it is not available). In the 14th century, Nīlakaṇṭhādēva wrote Kriyāsāra in the form of kārikā. Explanation to the first four message of Brahmasūtra is available. Both documents give Bēdhābhēda form of explanation to Brahmasūtra.

Śaktiviśiṣṭādvaita took birth to show a way of equalizing Upaniṣats and Brahmasūtra. Like Upaniṣats and

Brahmasūtra, Gīta is helpful in learning the soul. The making of the opposing statements found in Upaniṣats with qualities of Brahma mentioned in Brahmasūtra, by taking advantage from the statements of Gīta, the form of Śaktiviśiṣṭādvaita is examined further. Śivāgamas are also utilized in equalizing the opposing statements of Śrīti.

2. Name of this Philosophy

Vīraśaiva philosophy has been known by different names. Mādvācārya did not mention this philosophy while discussing religions Nakulīśa, Pāśupata and Pratyabhijñā. Śrīpati Paṇḍitārāḍya, while writing explanation to Brahmasūtra, said:

**Dvaitādvaitamatē śuddhē
viśēṣādvaitasamjñe kē |
Vīraśaivaika siddhāntē
Sarvaśrīti samanvayaḥ ||**

Vīraśaiva philosophy is Dvaitādvaita, Viśēṣādvaita and Sarvaśrīti samanvaya.

Śrīpati Paṇḍitārāḍya on page 670 of Śrīkarabhāṣya says this philosophy is called Viśēṣādvaita, Dvaitādvaita, Śivādvaita, Sēśvrādvaita, Sarvaśrītisāra, Bhēdābhēda

Śrīpati Paṇḍitārāḍya on page 489 of Śrīkarabhāṣya, firmly says the philosophy is: **"Viśēṣādvaitamēva sarvavēdānta Siddhānta iti ghaṇṭāghoṣaḥ"**. He calls this philosophy as Viśēṣādvaita and it agrees equally with all Vedas. This indicates there is disagreement in naming this philosophy. Though the name Śaktiviśiṣṭādvaita is in use, some say the name Śivādvaita is better suited for this religion.

The names mentioned in Śrīkarabhāṣya are known to religious scholars except for the word Viśēṣādvaita. Based on the equality of Dvaita and Advaita sentences in Upaniṣats, the words Dvaitādvaita, Bhēdābhēda, Sarvaśrītisāra were formed. Some information about the name of this religion can be found by examining the use of the words Śivādvaita and Viśēṣādvaita.

Śrīpati Paṇḍitārāḍya explains Viśēṣādvaita in Śrīkarabhāṣya as follows. 'Vi' means Paraśiva and "śēṣa" means Jīva. Advaita refers to unity (Ikya) of Jīva with Paraśiva. Thus the religion gives equality between Jīva and Paraśiva. Śrīti says **"Yathā nadyaḥ syaṇda mānāḥ samudrēstaṁ gacchanti"**. Sāyujya is the form of salvation. This is the reason Śrīpati Paṇḍitārāḍya named this as Viśēṣādvaita. Nīlakaṇṭhadeva following Kriyāsāra of Nīlakaṇṭhabhāṣya says on page 13 and page 18:

**Nīlakaṇṭaśivācārya nāmnā
bhāṣyamaçīkarat |
Viśiṣṭādvaita siddhānta
pratipādanamuttamaṁ ||**

**Na jīvabrahmaṇōraikya
sūtrasvarasataḥ sphurēt |
Iti vyāçakṣṭē śaktiviśiṣṭaṁ
viṣayastviti ||**

**Yathā ghaṭa iti jñānē
ghaṭatvaṁ syādviśēṣaṇaṁ
Tathā brahmaṇi vaiśiṣṭyaṁ
śaktēityavadhāryatām||
Tasmācchaktiviśiṣṭasya
jijñāsā brahmaṇaḥ sphuṭaṁ||**

Previously Nīlakaṇṭaśivācārya wrote an explanation to Brahmasūtra according to Viśiṣṭādvaita. Following Nīlakaṇṭadēva, a different person, wrote a summary in the form of kārīkā in Kriyāsāra. Though this religion is called as Viśiṣṭādvaita, he was of the opinion the philosophy is Śaktiviśiṣṭādvaita because Śakti is in Viśiṣṭa Paraśiva.

Brahmasūtra mentions Brahma (Paraśiva) is Śaktiviśiṣṭa. It is the opinion in Kriyāsāra.

Even Viraśaiva Anaṇḍaçaṇḍrika on page 23 says: **"Śaktiviśiṣṭa śivādvaitasya sakala dvaita vilakṣaṇatvēna sādhanīyatayā"**- and on page 35, **"Viśiṣṭādvaita siddhānta pratipādanaidamparatvāt"** and again on page 49, **"Viśiṣṭādvaitajña pradātrutvēna sarvabhyarhitatayā"**. From these, the appropriate name for this religion is **Śaktiviśiṣṭādvaita**.

Śaktiviśiṣṭādvaita name is used by Śrīkaṇṭa Śivācārya for the Śaiva sect. This is also supported by Appayadīkṣit. But there are differences between Viraśaiva and Śaiva. The name Śaktiviśiṣṭādvaita used by Śrīkaṇṭa Śivācārya is not applicable to Viraśaiva religion.

The name of a religion should suggest its meaning. In Advaita religion, there is no room to think of difference between Jīva and Paraśiva. In Dvaita religion there is no room to think of unity between Jīva and Paraśiva. In

Viśiṣṭādvaita religion difference and unity both are based on feeling between Jīva and Paraśīva.

The name for the Vīraśaiva philosophy should indicate the underlying basic philosophy of equality with unity and difference while living. Though this philosophy may be called Bhēdābhēda, it gives different meaning. In the Vīraśaiva philosophy, the feeling of difference between Jīva and Paraśīva exists during saṁsāra only. But during salvation there is no difference between Jīva and Paraśīva. This is clear in the practice of Ṣaṭsthala. Jīva in the Bhakta state has duality but no unity. In Ikya state there is unity but no duality. The name Bhēdābhēda for this religion gives the meaning of unity and duality in both Bhakta and Ikya states. This is the opinion of Yādavaprakāśa who supports Bhēdābhēda. The name Bhēdābhēda is not suitable to the Vīraśaiva philosophy.

The name Śivādvaita is also not suitable for this religion. This name has been used by many Kāśmīr śaivas. But there are differences in some aspects between Kāśmīrśaiva and Vīraśaiva.

The word Śiva refers to Parabrahma. This is mentioned clearly by Siddhānta Śikhāmaṇi in 2.6 and 2.8.

**Śivarudra mahādēva
bhavādipadasaṁjñe taṁ |
Advitīyamanirdēśyaṁ
parabrahma sanātanaṁ||
Śivābhidhaṁ param brahma**

Siddhānta Śikhāmaṇi calls Śiva to mean Parabrahma. Śivādvaita means Brahmādvaita. Advaita philosophy of Śaṅkarācārya is called Brahmādvaita. Appayyadīkṣit while discussing "**Śivādvaita Nirṇaya**" says Brahmādvaita of Śaṅkara and Śivādvaita both are the same. Vīraśaiva religion considers the world is true. The name Śivādvaita is not suitable for the Vīraśaiva philosophy.

The name Viśeṣādvaita suggested by Śrīpati Paṇḍitārādyā gives the meaning of no difference between Jīva and Paraśīva. It does not give the extraordinary meaning of the Vīraśaiva philosophy.

The name Śaktiviśiṣṭādvaita is more suitable for the Vīraśaiva philosophy. Kriyāsāra mentions the name Parabrahma is complete and Bēdhābhēda statements of

Śrīti. It gives the meaning of inequality between Jīva and Paraśiva and it is due to differences in their Śakti or power. It means world is true. It agrees Śakti is in Parabrahma saying Śaktiviśiṣṭa. Advaita in the name indicates Śaktiviśiṣṭaśiva and only Śaktiviśiṣṭaśiva exists during cataclysm. The universe in the form of microcosm is in Śakti. Thus Śaktiviśiṣṭaśiva exists alone with Śakti during cataclysm. The name Śaktiviśiṣṭādvaita is suitable for Vīraśaiva philosophy.

This philosophy says Paraśiva stays in the form of microcosm as Śaktiviśiṣṭa during cataclysm. He took the macrocosm form for His own amusement. **"Sadēva soumyēdamagra asīt ēkamēvādvitīyaṁ"** (Ĉhāṇ 6-2-1) and **"Tadaikṣata bahu syāṁ prajāyēya"** (Ĉhāṇ 6-2-3) describe cataclysm and creation. Śrīti clearly says - it is the desire of Paraśiva to show himself explicitly. For the sake of creating, existence and extinction of the world He became three. He entered all Jīvas alone and expanded Himself with different names and forms. The saying **"Ēkamēvādvitīyaṁ brahma"** says only Paraśiva is in all forms. This proves that the world is real. In cataclysm the world is in Paraśiva without name and form. But during macrocosm the world exposed with names and forms. The world is the playground for Paraśiva.

Śrīti clearly says Paraśiva stays formless, but took the form to bless devotees. Śaktiviśiṣṭādvaita gives the meaning of Advaita to both formless and forms of Paraśiva. The difference between formless and form of Śiva is like the solidified ghee and liquid ghee.

"Śaktiśca śaktiśca śakti, tābhyāṁ viśiṣṭau śaktiviśiṣṭau". The word Śaktiviśiṣṭa refers to Jīva with little Śakti and viśiṣṭa refers to Paraśiva with enormous Śakti. **"Advitāṁ sāyujyarūpaṁ aikyaṁ"** says they are different due to variation in Śakti.

Jīva is explained in Upaniṣat by comparing to sparks in fire. Fire has more heat than spark. Similarly Paraśiva has enormous power and Jīva has little power. Both are same. At the end both fire and spark end with the same. Similarly Jīva and Parabrahma end together. The word Śaktiviśiṣṭādvaita gives similar meaning.

During cataclysm Śakti is in the form of microcosm. But during creation Śakti becomes macrocosm. "**Sadēva soumyēdamagra āsīt ēkamēvādvitiyaṁ**" (Ĉhāṇ 6-2-1). "**Tadaikṣata bahu syāṁ prajāyēya**" (Ĉhāṇ 6-2-3), and others describes Paraśiva during cataclysm and creation. Paraśiva alone exists during cataclysm. This information is suggested by the name Śaktiviśiṣṭādvaita. Hence the name Śaktiviśiṣṭādvaita is appropriate for this religious philosophy.

Śrīpati Paṇḍitārādyā though called Vīraśaiva philosophy as Viśēṣādvaita but it is different in many ways. Śrīkaṇṭha Śivācārya called his philosophy as Śaktiviśiṣṭādvaita. But his philosophy is similar to that of Rāmānuja's Viśiṣṭādvaita philosophy except for the name of Paraśiva with form. Rāmānuja calls as Viṣṇu while Śrīkaṇṭha Śivācārya calls as Śiva. Śrīkaṇṭha Śivācārya explaining '**Adhikaṁ tu bhēdanirdēśāt**', he is not saying duality like cloth and pot or similarity like the shell and silver to Śiva and the world. He makes it clear by saying he does not advocate Bhēdābhēda but Viśiṣṭādvaita of Rāmānuja. He himself is saying that he is not for Advaita of Śāṅkara or Dvaita of Mādhavācārya or Dvaitādvaita of Śrīpati Paṇḍitārādyā. Sāmipya (close) salvation is for Śrīkaṇṭha Śivācārya, but for Vīraśaivas Sāyujya salvation is Ikya or unity with Śiva.

Śrīpati Paṇḍitārādyā in a different part of Śrīkarabhāṣya says "**Śakti viśēṣaviśiṣṭa śivādvaitaṁ sūtrakārēṇa sūcitaṁ**", and "**Adhikaṁ tu bhēdanirdēśāt**" while explaining says "**Bhēdābhēdakalpakaṁ Viśiṣṭādvaitaṁ caturtaṁ matamēva samaṇjasaṁ**". He says he has used Śaktiviśiṣṭādvaita. The name Śaktiviśiṣṭādvaita is agreeable to him. This is based on Bhēdābhēda discussion for the fourth sect.

In Śaktiviśiṣṭādvaita philosophy cīt (soul) and ācīt exist. But they are not extraordinary in Paraśiva. But Śakti alone performs all works of Paraśiva. It is extraordinary. Śakti stays in Paraśiva. Māyidēva in Anubhavasūtra (2-20) says the form of Śakti as follows:

**Śaktirapratimā sāksāt
Śivēna sahadarmiṇī |
Sākṣiṇī satyasaṁpūrṇā**

Nirvikalpā mahēśvarī ||

Śakti in Śiva performs as per His desire. When not needed Śakti stays in Paraśiva. This is not in Rāmānuja's Viśiṣṭādvaita philosophy or in Śrīkaṇṭha Śivācārya's Śaktiviśiṣṭādvaita. Śrī Kumāraswamy of Navakalyāṇa Maṭha explains the relation between Śakti and Paraśiva as follows: Paraśiva is both static and dynamic. Vīraśaiva philosophy calls Paraśiva as Īśvara, Śiva and Liṅga while static and dynamic state as Jaṅgama. The form of Liṅga is considered as His desire for the creation. This type of desire exists equally in Him. The unity of Śiva and Śakti equally and completely is Śaktiviśiṣṭādvaita. Vīraśaivas look at the world in this manner. The world is the result of the desire of Mahāliṅga by Śakti. Although the Ćit of Paraśiva is in everything of the world, the modern science hesitates to explain the same (Veer Ph and Mys page 44-45).

The name Śaktiviśiṣṭādvaita suggests equality between Śiva and Śakti, feeling that Śakti is the soul of Śiva, the mastery of Śiva over Śakti and Śakti performs according to the desire of Śiva. Hence the name Śaktiviśiṣṭādvaita is suitable for the Vīraśaiva philosophy.

Śiva philosophy is the first among the thirty-six philosophies in Kāśmīrśaiva. It is the reason for others. Śakti philosophy is the second. With the association of Śakti, Śiva is divine, complete and with strength. In Kāśmīrśaiva there is no equality between Śakti and Śiva. Śakti does not fulfill the desire of Śiva and use of Śakti in the playfulness of Śiva. These are in Śaktiviśiṣṭādvaita. Śakti is not independent in Śaktiviśiṣṭādvaita.

Vīraśaiva philosophy is Śaktiviśiṣṭādvaita. In this regard Śrī Kumāraswamy says: In the field of religious education, Advaita is with one philosophy, Dvaita is with two philosophies, Viśiṣṭādvaita is with three philosophies and Śaktiviśiṣṭādvaita is with four philosophies namely Prakṛti (nature), Puruṣa (Jīva), Parāprakṛti and Parabrahma. This is in agreement with the philosophers. The equality between these four philosophies clearly indicates in the name Śaktiviśiṣṭādvaita of Vīraśaiva philosophy (Veerashaiva Philosophy and Mysticism, page 60).

The name, Śaktiviśiṣṭādvaita, expresses the extraordinary meaning of this religious philosophy.

Śrīkarabhāṣya, Kriyāsāra, Vīraśaiva-Anaṇḍaĉāndrike and others have used this name. Researchers and religious scholars recognize this name to this philosophy. As such the name Śaktiviśiṣṭādvaita is valid to the Vīraśaiva religious philosophy.

3. Evidences

Every religion has two parts namely the goal and its practice. The first part mentions about things to be learnt. Practice part tells actions required to gain the fruit of the religion. The two becomes the philosophy for the religion. Generally agreed things becomes the philosophy.

Every person should have a goal in life. Life of a person without a goal is like a sheep. It eats, drinks and sleeps. The religious philosophy suggests the goal and the practice part tells how it can be accomplished.

The philosophy suggested by Rāmānuja is called Viśiṣṭādvaita and the practicing part is called Śrīvaiṣṇava. The philosophy of Āṇandatīrtha is called Dvaita and its practice part is called Vaiṣṇava. The philosophy of Śaṅkarācārya is called Advaita and its practice part is called Jñānamārga (Knowledge path). Brahma is called as Śiva in Śaiva philosophy and as Viṣṇu in Vaiṣṇava and Śrīvaiṣṇava philosophies.

In Advaita philosophy only knowledge is required to learn Brahma. Hence the practice part is called Jñānamārga. This religion also has two parts. The practice part is called Vīraśaiva way or Ṣaṭsthala way. The philosophy is called Śaktiviśiṣṭādvaita. The practice part has been widely accepted. But it is difficult to establish the form of the philosophy. In the history of Karnāṭaka, Mr. Nāṇḍimaṭṭ says it is difficult to determine the philosophy for the Vīraśaivas.

3.1 Evidence and fame

The learned say "**Mānā dhinā mēyasiddhiḥ**". The thing to be learned is called Pramēya. It should have strong evidence for achieving. In Śaktiviśiṣṭādvaita the need to know is on what evidence the meaning of the philosophy is based.

In this philosophy, there are three types of evidence. They are Pratyakṣa (direct), Anumāna (doubt) and Śabdha (word). Evidence based on direct and doubts have been largely discussed else where. Only Śabdha evidence is considered here.

Looking at the sea shell one naturally gets the impression of silver in shell. How to avoid this illusion? The thing that is responsible for the shining in shell is also responsible for the shine in silver. So we have to agree something is responsible for shining in both shell and silver. This philosophy accepts this kind of arguments for truth. What is the knowledge gained from the shining shell and silver? The silver content in shell is miniscule, but it is in large quantity in the metal silver. Based upon the content of the elements, small or large, its use is decided. Silver is used to make jewels but not the shell.

Philosophers classify evidence based on Śabdha into Loukika (ordinary) and Vaidika (related to Vedas). In Śaktiviśiṣṭādvaita the evidence is based on Loukika, Vaidika and Āgamika (Āgamas). Āgamas in other religions are included under Loukika. But in Śaktiviśiṣṭādvaita it is considered independently. Āgamas like Vedas are from the face of Śiva. They occupy greater significance in this religion. From ancient times Vedas are taught by Guru to his pupil who pass them on by word of mouth. Hence they are called Śrtis. Both Śrtis and Āgamas are considered evidences in establishing the religious philosophy.

3.2 Position of Āgamas as evidence

Some people think Vedas are for the learned. **"Śrtipathagalitānām taṇtramārgē nivēśaḥ"** Āgamas were taught to uplift those deprived of Vedas. Āgamas were taught by Śiva to his wife and son by way of question and answers. They are simple to understand. Yāmunācārya and other Viśiṣṭādvaitis have proved Āgamas are evidence because they are not against Śrtis. Āgamas exist to uplift those deprived of Vedas. No one can say they are not useful to the learned.

**Strī sūdradvijabāndhūnām
trayīnaśrtigōcārā |
Iti bhāratamākhyānam
muninā saṁprakīrtitaṁ ||**

The above is in the Ādiparva (beginning) of Mahabhārata. Women, Śūdras and miscreants had no rights to Vedas. To make them happy by listening, Sage

Vyāsa wrote Mahabhārata. Even the learned read Mahabhārata because it uplifts them. This is the way Viśiṣṭādvaitis prove the importance of Āgamas.

Śaktiviśiṣṭādvaitis say both Śrtis and Āgamas are from Śiva. After accepting Śrtis as evidence, there should not be any doubts in accepting Āgamas. Śrtis are with opposing statements. Both statements are accepted. Since both are from Śiva we cannot accept one while ignoring the other. We cannot ignore Āgamas by accepting statements in Śrti. Kriyāsāra Page 3, poem 13-14) says:

**Agamānām asēṣānām
upadēṣṭā mahēśvaraḥ |
Vēdānāmapī naitēṣu yuktaḥ
prāmāṇya saṁśayaḥ ||
Prāmaṇyamaviśēṣēṇa
nigamāgamavartmanām |**

Both Āgamas and Śrtis are taught by Śiva. There is no doubt about them. Both teach the same.

Āgamas are considered better than Vedas for Śiva told Āgamas to his wife and son. Where as Vedas came from Śiva in the form of exhale. Śaiva, Pāsupata, Sōma, Lākula and other Āgamas are from Śiva. They are classified into four groups namely Śaivatantra, Vāma, Dakṣiṇa and Mīśra. Āgamas are of two types. Some follow Vedas and others differ. Those following Śrtis are called Vaidika. The latter follows Vedas while showing the ways of Vedas. They are Vaidikāgamas. Vīraśaivas consider them precious.

Gite (11-53) says the following:

**Nāhaṁ vēdairna tapasā
na vānēna na cējyayā |
Śakya ēvaṁvidhō draṣṭuṁ ||**

Veda has been abused making the above. Seeing the form of Paraśiva, it clearly says Jīva cannot unite with Paraśiva just by studying Vedas. But this abuse is said to glorify devotion. Gite (11-54) says

**Bhaktyā tvaṇanyayā śakyaḥ
aḥamēvaṁvidhōrjuna |
Jñātuṁ draṣṭuṁ cā tattvēna
pravēṣṭuṁ cā paraṇtapa ||**

To learn, to see and unite equally with Him it is possible only by complete submission with devotion. This is

how devotion has been glorified by abusing yajñas and yāgas related to karmas. There is no use in reciting Vedas without purity of mind. Śiva śaraṇas expressed similarly sometimes by criticizing Vedas in their vaṇanas. They are not rejecting Vedas but to inform Vedas do not give salvation to those without purity of mind and in their actions.

Śivāgamas were told by Śiva. There is no disagreement about this. Śrtis also from Śiva. This is in Vedas. Bruhadāraṇyaka (6-5-11) says "**Asya mahatō bhūtasya nisvasitamētadyadṛgvēdō yajurvedaḥ sāmaveda atharvāṅgirasah**". Paraśiva supports the entire universe. He is called Bhūta. The four Vedas, Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda were exhaled by Śiva. Śrti and Āgamas came from Śiva. Their opposing statements should be accepted equally. To accept the meanings of opposing statements in Śrti, Advaitis consider intelligence as evidence. Dvaitis accept direct evidence and Viśiṣṭādvaitis accepting the ways of Brahmasūtra in equating opposing Śrti statements. Bāskara and Yādava accept both opposing statements as per Śrti. Śaktiviśiṣṭādvaitis use the meaning of Āgamas in explaining the opposing statements of Śrti because there is no ambiguity in explaining Āgamas.

3.3 Position of Vaṇanaśāstra as evidence

Śiva śaraṇas occupy the greatest position among Viraśaivas. The name vaṇanaśāstra itself makes it clear about the greatness of their vaṇanas. What ever importance Vaidika sects give to Upaniṣats Viraśaivas give similar importance to vaṇanas. Śiva śaraṇas have experienced Śiva through their devotion and complete submission. They are pure without the three types of impurities namely Aṇava, Māya and Kārmika. Though they have experienced Śiva they continue to live for the benefit of mankind. To uplift those who are burnt in saṁsāra, they instructed philosophy as per place and time. Their aim in teaching is for others to enjoy the happiness that they have enjoyed in their life. Vaṇanas document their experiences. The question is how

far Vaċanaśāstra is helpful in determining the Viraśaiva philosophy.

Humans with limited and variable amounts of Śakti are with impurities. This Śakti is called Māyaśakti. It makes humans to forget their original form of Śiva. They are different in many ways from one another. For this reason Kālidāsa calls "**Lōkō bhinnaruċiḥ**". They see the world differently. But Śaraṇas look every thing alike. They do not differentiate good and bad, happy and sad. They taught people who are troubled in saṁsāra according to their need. Their teaching is of many types and for many situation. Nīlakaṇṭha Śivācārya in Kriyāsāra (29-17) says:

**Yāvaċhrōtustāvadēva
kathitayaṁ mahātmanā |
Adhikārānurūpyēṇa ||**

Learned teaching continuously every thing he knows to persons is waste. But he should teach just enough to the listener. Teaching more than the listener can grasp is waste. He should teach as per the ability of the listener to grasp. Śaraṇas taught to remove inadequacies in people through their vaċanas. Teaching Śiva yōga all at once to persons interested in pleasure is waste. They taught Śiva yōga depending upon the situation. For this reason vaċanas are not beneficial in determining the philosophy for the Viraśaiva religion. Vaċanas makes opposing statements like, abuse of Vedas some times and praises Vedas some times; says the world as true some times and says as false some times; says Paraśiva is with qualities some times and is without qualities some times. Dr. Naṇḍimaṭ wrote in the History of Karnāṭaka (page 219) - Magge Māhidēva says Viraśaiva philosophy as Advaita. Some places show as Dvaita and Viśiṣṭādvaita. Vaċanas make opposing statements. Based on Vaċanas, it is not possible to decide the philosophy of Viraśaivas.

Upaniṣats also have opposing statements. But Brahmanimāṁsa is available to explain the meanings of Upaniṣats. So they are helpful in deciding the philosophy. Without documents explaining the meaning for Vaċanas makes it difficult. Yet Vaċanas have the ability to change the minds of listeners.

The meaning of Upaniṣat is determined according to Āgamas. The meaning is also acceptable as per Mīmāṃsā of Brahmasūtra. Definite meaning are from Kāmikādyāgama but it is not available. This is indeed a sad situation. It's name is mentioned in several works and also in stone tablets. Some list Kāmikādyāgama sentences in their work. But the essence of such Āgamas is available in Siddhānta Śikhāmaṇi.

Siddhānta Śikhāmaṇi is in the form of a discourse by Rēṇuka to sage Āgastya. Here Rēṇuka explains the relation between Śiva and Jīva; Śiva and the world; Śiva and Śakti and the world as true. Following it Śrīkarabhāṣya, Kriyāsāra, Śivādvaitamaṇjari, Vīraśaiva Ānandaçāndrike and others are available. From these it is possible to determine Vīraśaiva religious philosophy.

Śrīkarabhāṣya is more towards criticizing other sects. It is not helpful in deciding the true meanings. In the process of criticizing others, it reflects its own philosophy. It strongly condemns the idea that the world is false. This indicates it accepts the world as true. It does not agree Śiva is part of the world. But agrees Śiva is in the world. It clears Bhēdābhēda through logic. Śaivaparibhāṣā and Tatvaprakāśa books are for Pāśupata sects for they conclude Bhēdābhēda in salvation. Recent books on this philosophy are not unified.

Siddhānta Śikhāmaṇi is not for determining the philosophy. But it explains clearly Ṣaṭsthala way, the practice part of this philosophy. Yet it is helpful in determining the philosophy better than others. While explaining the way to practice it includes the philosophy. Siddhānta Śikhāmaṇi is accepted by Vīraśaivas and it contains the essence of many Āgamas. Hence it is considered as prime evidence in determining the philosophy. Śrīkarabhāṣya and others have been found helpful in this endeavor.

Dāsagupta, in History of Indian Philosophy, Vol V, page 50, says Siddhānta Śikhāmaṇi is not suitable in determining the philosophy because it is a collection of the best parts from other sects. Largely it has the form of Jīva and Śiva of Śāṅkara sect. Siddhānta Śikhāmaṇi says Paraśiva is both the master and incentive to Jīva. It accepts

both Māye and illusion as per Śaṅkara sect. It takes the idea of Karma from Pāśupata sect. It has selected the best parts from Pāśupata, Āgamas, Sāṅkhya, and Vēdānta of Śaṅkara and presents in such a way they do not reflect their origin. We cannot see the growth of Viraśaiva philosophy that grew during the time of Basavaṇṇa in the thirteen century. It is possible to show Allamaṇḍa, the guru of Basavaṇṇa, was burdened by the philosophy of Śaṅkara sect.

Siddhānta Śikhāmaṇi calls Paraśiva as Śiva, Rudra, Liṅga, Sthala. It explains beautifully how Paraśiva is in the world, is in the form of world and is above the world. It teaches duality between Śiva and Jīva in saṁsāra and unity in salvation.

Siddhānta Śikhāmaṇi describes equality between Śiva and Śakti. Śakti in Śiva comes out of Śiva as per His desire, acquires satva, raja and tama qualities to become Māye. Māye creates the world for the amusement of Śiva. For these reasons the view of Dāsaḡupta about Siddhānta Śikhāmaṇi is not valid. About this Śakti Gite says: "**Daivī hyeṣā guṇamayī mama māyā duratyayā**". It has the ability of making creation to forget the past. It becomes the world. It makes Jīva to forget the past. It makes Jīva to fall for the pleasures of the world. For these reasons Māye is called "Avidye-Māye-Prakṛti" (Ignorance-illusion-nature). This is different from the Māye of Śaṅkara sect. Use of the word Māye does not mean Siddhānta Śikhāmaṇi is siding with Advaita philosophy. The view of Dāsaḡupta is not valid.

It is accepted that there are difficulties in deciding the form of this religion. Yet the form of the philosophy is decided based on four types of evidence. The first is Siddhānta Śikhāmaṇi which is accepted by Viraśaivas. The second evidence is the form of practice of Ṣaṭṥthala. The fruit of the religion is in the practice. Examining the practice part assists in determining the form of religion. The third evidence is the reason for its development. Śṛipati Paṇḍitārāḡya sašs this religion started to bring equality for all statements of Śṛti.

**Dvaitādvaitamatē śuddē
viṣēṣādvaitasaṁjñakē |
Viraśaivaikasiddhāntē**

sarvaśrtisamanvayah||

Those argue favoring Bhēda (duality) gives prominence to Bhēda statements of Śṛti and gives different meanings to Abhēda (no duality) statements. Those argue favoring Abhēda statements of Śṛti give different meanings to Bhēda statements. They give importance to one type of Śṛti statements. This leaves a gap in finding equality between the opposing statements. This philosophy started to fill the gap -giving equality between the opposing statements of Śṛti. The fourth evidence is the discussion with the Head of Maṭhas and distinguished persons of this religion. All these four evidences are Śabdha type evidences.

4. Greatness of Śaktiviśiṣṭādvaita

Śaktiviśiṣṭādvaita philosophy took birth by equalizing the opposing statements in Śṛti. In Dvaita and Advaita philosophies, it is not possible to equate opposing statements of Śṛti. Only one of the opposing statement is accepted in them. Rāmānujācārya, Bhāskarācārya and Yādavaprakāśa have agreed with both Bhēda and Abhēda statements. Both Bhāskarācārya and Yādavaprakāśa argue for Bhēdābhēda. In their sect there is no difference between Bhēda and Abhēda statements. Rāmānuja makes equality of Advaita statements to distinct objects and eminent to Bhēda (difference) statements. This way there is no problem in making opposing statements in Śṛti equal.

There are two ways to equate the opposing statements of Śṛti. The first type is to equate the opposing statements by accepting Bhēdābhēda and disregarding Abhēda and Bhēda statements. The second way is of Rāmānuja. Equating opposing statements of Śṛti in Śaktiviśiṣṭādvaita philosophy is much easier. Śrīpati- Paṇḍitārādyā explains the following way. Jīva is completely different from Paraśiva during saṁsāra, no difference between the two in salvation. This is due to time and place differences. This is the way he explains equality to the opposing statements in Śṛti. The way equality is found in Śaktiviśiṣṭādvaita is different from that of Rāmānuja. Further there is complete differences between the two sects.

4.1 Difference between Rāmānuja and Śaktiviśiṣṭādvaita sects

Śaktiviśiṣṭādvaitis have followed the argument of Viśiṣṭādvaitis in equating opposing statements in Śṛti. These two sects agreed in several parts, but they also disagree in other parts. Rāmānuja sect is Īda-Īda-Viśiṣṭādvaita where as the sect of Śrīpati Paṇḍitārādyā is Śaktiviśiṣṭādvaita.

Generally, Śaktiviśiṣṭādvaita is not much different between Rāmānuja sect. In Rāmānuja sect there is difference between Paraśiva and the world. In Saṁsāra Śrīpati Paṇḍitārādyā sect is much different. In fact there is a

lot of difference between the two sects. Here there is no room to think about Advaita "the world is false and Paraśiva is true". Śrīkarabhāṣya, Śivādvaitamañjary, Kṛiyāsāra do not agree the world is false. This leads to no discussion about Advaita. In Śrīpati Paṇḍitārādyā, Śakti is in Paraśiva in the form of microcosm. This state is called Cataclysm. In this state Jīva, world are hidden in Paraśiva. In this state no work is performed. In macrocosm the work of the world is performed. In the hands of the potter clay takes many shapes with different names. We cannot say clay is true and different things made from clay are not true. Similarly Jīva the part of Śiva appears different during saṁsāra but same in salvation. Like the clay taking many shapes, Paraśiva has taken many forms of Jīva and in salvation they all unite with Paraśiva.

Gite (2-28) says: **"Avyaktādīni bhūtāni vyaktamadyāni bhārata | Avyakta nidānānyēva"**. Here it mentions about the beginning and the end. Jīva before creation and during cataclysm was without form. During the creation took form and at the end gets salvation by uniting equally with Paraśiva. They become formless again. This is the way Gite mentions before creation and at the end by using the word "formless" and during saṁsāra with the word "form". Paraśiva performs the work in the world with His five forms and with Jīva. The five forms of Paraśiva are Śiva, Śakti, Rudra, Viṣṇu and Brahma. They perform Anugraha (blessing), Tirōdāna (forgetful), Praḷaya (cataclysm), Sthiti (existence) and Sṛṣṭi (creation) respectively. During cataclysm every thing is hidden in Paraśiva. They appear during creation. Every thing is true and nothing is false.

In cataclysm Jīva and the world is hidden in Māye. Māye having all movable and immovable things are hidden in Īśakti. In Māye, Jīva is in the form of movable and the world is in the form of immovable. This situation is similar to Rāmānuja sect having no difference between Paraśiva and Jīva and the world. In Rāmānuja sect both Jīva and the world are like body. There is difference between the body and its occupant. In this situation there is difference between Rāmānuja and Śrīpati Paṇḍitārādyā sects. In Rāmānuja sect though they are with Paraśiva in salvation,

there is difference between them. They continue to serve Paraśiva. This is the difference between cataclysm and salvation. Jīva has no movement in cataclysm. In salvation Jīva has complete movement. In both cases Jīva has no opportunity to unite with Paraśiva. This is the difference between Jīva and Paraśiva in Rāmānuja sect.

In Śaktiviśiṣṭādvaita, in cataclysm Jīva and the world are hidden in Māye. Māye is hidden in Paraśiva. There is no difference between Paraśiva and Jīva and the world. In salvation, Jīva loses taints to unite equally in Paraśiva. This makes there is no difference between Jīva and Paraśiva. Those who do not unite are in ĆiĆśakti and continue in saṁsāra. This is the difference between cataclysm and salvation. In cataclysm Jīva has karma (rewards of past). Jīva losing taints unites with Paraśiva. This is the difference between Viśiṣṭādvaita and Śaktiviśiṣṭādvaita. Equality between opposing statements of Śrīti do not happen in Rāmānuja sect making the way for Śaktiviśiṣṭādvaita.

Jīva is part of Paraśiva. But with the association with Māye, Jīva experiences both happiness and sadness. Learning he is part of Paraśiva he is anxious to unite with Paraśiva and to enjoy the associating happiness. This is not possible in Viśiṣṭādvaita. He is not happy till he unites with Paraśiva. This is not possible in Rāmānuja sect. This made the way for Śaktiviśiṣṭādvaita.

Movable and immovable are body to Paraśiva in Viśiṣṭādvaita. Paraśiva has to conduct all activities through them. In Rāmānuja sect it is difficult to reconcile the statement of Śrīti- **"Learn all from learning one"**. There is no direct relation between the world and Paraśiva. The relation for Paraśiva is through Prakṛti, **"Learning Brahma knows everything"** is not easy to reconcile in Viśiṣṭādvaita. Paraśiva is not the world. Directly learning Paraśiva is not learning the world. There is no direct result for Jīva and the world to Paraśiva. Rāmānuja sect does not agree Paraśiva results. They agree indirectly through movable and immovable where as in Śaktiviśiṣṭādvaita there is direct agreement. In salvation there is complete unity of Jīva with Paraśiva. But in Viśiṣṭādvaita, there is difference even in salvation. The statement of Upaniṣat (Mu. 3-2-9)

"Brahma veda brahmaiva bhavati" and others mentioning unity between Jīva and Paraśiva do not apply to Viśiṣṭādvaita. There is complete difference between Viśiṣṭādvaita and Śaktiviśiṣṭādvaita. There is no equality among the opposing Śrīti statements in Rāmānuja sect. Śaktiviśiṣṭādvaita took birth to show equality to all Śrīti statements.

4.2 Śaktiviśiṣṭādvaita of Śrīkaṇṭha and of Viraśaiva

Śrīkaṇṭha Śivācārya calls his philosophy as Śaktiviśiṣṭādvaita. He wrote explanations to Brahmasūtra to establish the greatness of Śiva. There is a lot of difference between Viraśaiva and his philosophy. His philosophy is no different from that of Rāmānuja except he calls his philosophy as Śaktiviśiṣṭādvaita. In the statement **"Adhikaṁ tu bhēdhanirdēśāt"** he says - difference between Jīva and Paraśiva is the feeling of body and the occupant. In his sect there is difference even in salvation. In Śrīkaṇṭha sect **"Brahmaṇā sādṛśyaṁ sāyujyaṁ muktānāṁ"** says "Brahma sādruśya" is salvation. In his statement **"Sakala cīdaçitprapañcākāra paramaśakti Viśiṣṭādvitiya vaibhavasya"**. Though the word Śakti is used, its meaning is similar to Rāmānuja. It refers to Paraśiva with micro body as the reason and to Paraśiva with macro body as the result. Viṣṇu Purāṇa (6-7-61) says Śakti is both movable and immovable.

**Viṣṇu śaktiḥ parā prōktā
kṣētrajñā cā tathāsparā |
Avidyā karmasaṁjñānyā
trutīyā śaktiriṣyatē||**

**Yayā tirōhitatvāccha śaktiḥ
kṣētrajñā saṁjñetā |
Sarvabhūtēṣu bhūpāla
tāratmyēna vartatē||**

Śakti in Viṣṇu is called Parāśakti. Aparāśakti is in all things unequally. In addition there is a third Śakti named Avidye-karma. It is responsible for tirōdāna. Both Cīdaçit-Viśiṣṭādvaita and Cīdaçit- Śaktiviśiṣṭādvaita give the same meanings. In Śaktiviśiṣṭādvaita philosophy, Paraśiva is not

different from *ĉit* and things with different forms. There is no difference between Rāmānuja and Śrīkaṇṭha except for the use of Viṣṇu and Śiva. Śrīkaṇṭha uses the name Śaktiviśiṣṭādvaita. But he does not indicate the unity between Śiva and Śakti. Though Śrīkaṇṭha has said his argument is Viśiṣṭādvaita, Appayyadīkṣit calls it as Śivādvaita to glorify Śiva. Śrīkaṇṭhācārya has himself said that he is not for Advaita or Dvaita or Bhēdābhēda. But he is for Viśiṣṭādvaita. He calls Paraśiva as Śiva. Appayyadīkṣit is of the opinion he is Śivādvaita. Śaktiviśiṣṭādvaita is completely different from Śrīkaṇṭha's sect. Though Vīraśaiva and Śrīkaṇṭha sect are both Śaivas, they are different in many ways. Śaktiviśiṣṭādvaita has grown independently.

4.3 Difference between Bhāskarācārya sect and Śaktiviśiṣṭādvaita

Bhāskarācārya is in favor of Bhēdābhēda by accepting both types of Śrīti statements as evidence. Sāṅkhyas, Jains and Bhāṭṭas are all favored Bēdhābhēda. Though Bhāskarācārya is in favor of Bēdhābhēda there is no equality between the opposing statements of Śrīti in his sect. He agrees Bēdhābhēda is natural between the world and Paraśiva. The difference between Jīva and Brahma is not natural but it is subordinate. The feeling of difference remains in salvation. Advaitis argue similarly saying the difference between Jīva is subordinate or imaginary. This does not help to find equality between the opposing statements in Śrīti. For this reason Śaktiviśiṣṭādvaita philosophy was born.

4.4 Difference between Yādavaprakāśa sect and Śaktiviśiṣṭādvaita

Yādavaprakāśa has shown Bēdhābhēda arguments differently than Bhāskarācārya. Yādavaprakāśa is the Guru to Rāmānujācārya. He was very much impressed by the intelligence of Rāmānuja. He accepted Viśiṣṭādvaita after it was established by Rāmānuja. His explanation was forgotten since Sudarśanācārya says Yādavaprakāśa agrees Bhēdābhēda for Jīva and Brahma in salvation. This fact is

different from Śaktiviśiṣṭādvaita philosophy. According to Śrīti in salvation there is no difference between Jīva and Brahma. Therefore difference between Jīva and Brahma in salvation is not correct. Both in salvation and in practice Śaktiviśiṣṭādvaita and Yādavaprakāśa are different.

Advaita of Śaṅkarācārya, Dvaita of Anādatīrtha, Viśiṣṭādvaita of Rāmānuja, Viśiṣṭādvaita mentioned in Śrīkarabhāṣya and Bhēdābhēda of Yādavaprakāśa differ in several ways from Śaktiviśiṣṭādvaita. The name Śaktiviśiṣṭādvaita describes the philosophy clearly. So the name for this philosophy is appropriate. Appayyadīkṣit says both Śrīkaṇṭa and Śāṅkara sects are the same. In Śāṅkara sect - the world is false, Brahma is inseparable, salvation is through knowledge and Jīva is Brahma. In Śaktiviśiṣṭādvaita, the world is true, Brahma is both with and without form, with and without characters. Devotion is the way to salvation and Jīva is part of Brahma. This group is different from that of Śaṅkara. Śrīkaṇṭa calls Brahma as Śiva and Appayyadīkṣit calls Śrīkaṇṭa sect as Śivādvaita. **It falls in Brahmādvaita.** They do not reflect Śaktiviśiṣṭādvaita. Śaktiviśiṣṭādvaita is different from others and has grown independently.

5. Form of the Philosophy

Paraśiva alone is the philosophy in this religion. His dynamic form is called as Paramaśiva, Paramēśvara, Mahāliṅga, Rudra, Brahma and Sthala. This is mentioned in Śrīkarabhāṣya. In both Vedas and Āgamas mention as Paramātmā. Śakti resides in Him. Śakti means strength. None can live without strength or shine or be happy. This form of Śakti is in Paraśiva as Jñāna (knowledge) and Kṛia (action). The same Śakti is the reason for Paraśiva who is capable of creating the universe. The clay is the reason for the potter who is capable of creating.

During cataclysm Śakti stays with Śiva. Śiva is alone during cataclysm because the universe is hidden inside Śiva. Śakti is called Vimarśāśakti. Śṛti and Brahmasūtra describe this state as: **'Sadēva saumyēdamagra āsmīt ēkamēvādviyaṁ brahma'** (Ĉhāṇ 6-2-1) and **'Yadā tamaḥ tanna divā na rātriḥ na sanna cāsat Śiva ēva kēvalaḥ'** (Śvē 4-18). Others say about Paraśiva being alone during the cataclysm. **'Lōkavattu līlā kaivalyaṁ'** (2-1-33) of Brahmasūtra clearly says Paraśiva has both playfulness and solitude states. During this time Śakti is hidden in the form of Ĉit in Śiva. During the play ness state Ĉitśakti comes out of Śiva to fulfill His desire. After fulfilling desire she hides in Śiva. Śakti cannot stay outside of Śiva. Vimarśāśakti during the play ness time comes out as Māyāśakti, acquires satva, raja and tama characters occupies the world. Paraśiva too stays in the world with Śakti. Śakti cannot act independently but fulfils every desire of Paraśiva. Paraśiva too stays with Śakti taking many forms.

Śaktiviśiṣṭādvaita based on Śṛti, Gīte, Brahma sūtra and Āgamas describe beautifully the happiness state of Paraśiva. Being alone during cataclysm, it is natural to get bored some time. Boredom leads to desire. He desires to create the world for amusement. Icchāśakti comes forward with Jñānaśakti (knowledge) and Kriyāśakti (action) to fulfill the desire. Mahōpaniṣat explains it as **"Sa ēkāki nāramata sa dvitīyamaicchat sa iksāñcakre idaṁ srujēyamiti"**. Not able to get amused, desires for a second. He views things He wants to create. only Śakti can

rid Him of boredom. The world is hidden in Śakti. He starts His amusement by creating the world as playground through Śakti.

Calm ocean gets disturbed with the touch of air resulting in waves. Similarly Paraśiva gets disturbed with desire to create. This disturbance is Śakti. There are two states of Śakti namely under control and disturbed states. During the amuse state of Śiva, Śakti becomes Māye acquiring satva, raja and tama characters. Siddhānta Śikhāmaṇi (20-32) explains the following way:

**Yathā cāndrē sthirā jyōtsnā
viśvavastuprakāśinī |
Tathā śaktirvimarśākhya
Prakāśē brahmaṇi sthirā ||**

The moon-light that shines in the world is in the moon. Similarly the Vimarśā Śakti is like the moon-light is in Śiva. With desire in Śiva, a part of Śakti comes out and fulfills the desire with the assistance of Jñāna and Kriya śaktis.

Gite (10-41) calls this Śakti as Tējas. There is no difference between Śakti and Tējas.

**Yadyadvibhūtimatsattvaṁ
śrīmadūrjitamēva vā |
Tattadēvāvagaçcha tvaṁ
Mama tējōśmāsasambhavaṁ ||**

Tējas cannot function independently. During cataclysm Śakti stays with Paraśiva. It comes out during playful time of Paraśiva. Śakti separating during playfulness of Paraśiva enters the world in Bhēdābhēda form. Like heat in fire, Śakti stays with Paraśiva. Dāsagupta explains the following way. "We cannot separate Śakti from Paraśiva who has Śakti. Paraśiva is Śakti and Śakti is in Paraśiva. Śakti cannot stay or function without His support. Paraśiva is the only one who has Śakti and with Śakti. This is His greatest grandeur".

During cataclysm Paraśiva stays free from Jñātru (One who learns, sense), Jñēya (learn about) and Jñāna (knowledge). He has all the knowledge. There is nothing He needs to learn! He stays happily with Vimarśāśakti. Jñānaśakt and Kriyāśakti are hidden. He has no knowledge of 'I'. With the desire 'I create', Ćitśakti takes the form of

Icchāśakti. With this Paraśiva gets duality. Hence this philosophy agrees Bhēdābhēda relationship. It leads to creation. Yet Śakti cannot perform without the desire of Paraśiva.

Śaktiviśiṣṭādvaita philosophy describes Paraśiva as the one and only and becomes 36 philosophies. They are: Śiva, Śakti, Sadāśiva, Īśvara, Śudda-Vidyē, Māyā, Kalā, Vidyā, Rāga, Kāla, Niyati, Puruṣa, Prakṛti, Mahat, Ahaṅkāra, Manassu, Śrōtra, Tvak, Ćakṣu, Jihve, Ghrāṇa, Vāk, Pāṇi, Pāda, Pāyu, Upasta, Śabdha, Sparṣa, Rūpa, Rasa, Gaṇḍa, Ākāśa, Vāyu, Agni, Jala and Bhūmi.

For His own amusement Paraśiva took the form of 36 philosophies. During creation part of Paraśiva becomes Śiva. Then takes each succeeding philosophy by inhibition of Śakti. During cataclysm, they revert back to Śakti. Śakti unites in Śiva and Śiva unites in Paraśiva. Thus, Paraśiva is alone as mentioned in Śṛti '**Śiva ēva kēvalaḥ**'.

(Note: The above 36 philosophies differs from the 36 mentioned in Śhivāgamas. They are: Śiva, Śakti, Sadāśiva, Īśvara, Śudda-Vidyē, Kalā, Vidyā, Rāga, Kāla and Niyati, Puruṣa, Prakṛti, five Jñānēndriyas, five Karmēndriyas, five Tanmātres, five Bhūtas and four Aṅtaḥkaraṇas. These philosophies are divided into Śuddha (pure) and Aśuddha (impure) philosophies. There are five Śuddha philosophies. They are: Śiva, Śakti, Sadāśiva, Īśvara and Śudda-Vidyē. Aśuddha philosophies are divided into Puruṣa (human) and Prakṛti (nature). There are five types of Prakṛti. They are Kalā, Vidyā, Rāga, Kāla and Niyati. There are five Kalā's namely Jñānēndriyas, Karmēndriyas, Tanmātres, Bhūtas and Aṅtaḥkaraṇas. Jñānēndriyas are five organs of knowledge namely; Ears (Śrōtra), Skin (Tvak), Eyes (Ćakṣu or Nētra), Tongue (Jihvā) and Nose (Ghrāṇa). Karmēndriyas are five organs of work namely; Tongue (Vak), Hands (pāṇi), Legs (pāda), Anus (pāyu) and sex organs (Guhya or Upasta). Tanmātres are five types of air namely; Prāṇa, Apāna, Vyāna, Udāna and Samāna. These five types of air are associated with the soul. Bhūtas are namely; Sky (Ākāśa), Air (Vāyu), Fire (Tējas), Water (Appu) and Earth (Bhūmi). Aṅtaḥkaraṇas are four namely; Mind, Pride, Wisdom, and Ćittu (soul)).

5.1 Form of the 36 Philosophies

The 36 philosophies are the form of Śaktiviśiṣṭa Paraśiva. They are in kriyāśakti. The master for all is Paraśiva. He is happy for ever. He is beyond imagination, without form, above the world. Since He is above the world He has no affection to the 36 philosophies. The philosophies came from Him for amusement and ends in Him. He supports them being in them. Yet He is not attached to them. He is called as Paramaśiva, Mahadēva, Mahāliṅga, Sthala. He is responsible for the creation, existence and cataclysm of the world. He is called Sthala because every thing ends in Him. Anubhava sūtra 3-3 says

**Liyaṭē gamyaṭē yatra
yēna sarvaṁ cārācaram |
Tadētalliṅgamityuktaṁ
liṅgatattvaparaṇaṇaiḥ ||**

The world was hidden in Paraśiva prior to its appearance. He is called Liṅga. He is responsible for the creation and existence of all moveable and immovable. He is also responsible for cataclysm. Śaktiviśiṣṭādvaīta calls Him as Sthala. Sthala suggests His greatness for creating sky that covers the universe. Happiness comes from sky. Taittirīya Ānaṇḍavallī-7 says: '**Kō hyēvānyāt kaḥ prāṇyāt yadyēṣa ākāṣa ānaṇḍō na syāt**'. Sky is broad. It makes us to enjoy this world. The sky gives happiness. Happiness one can get by uniting with Paraśiva can only be imagined!

Siddhānta Śikhāmaṇi (6-36,37) calls Paramātmā as Brahma, Liṅga :

**Layaṁ gaṇḍhātī yatraiva
jagadētaṇḍarācaram |
Punaḥ punaḥ samutvattim
talliṅgaṁ brahma śāśvataṁ ||**

**Tasmālliṅgamiti khyātaṁ
sattānaṇḍaḥḍātmaṁ |
Bruhattvādbṛmhaṇatvācā
brahmaśabdābhīdhēyakaṁ ||**

With whom the world unites and from whom the world creates, He is called Liṅga, Brahma. Paramātmā is the support for the world. He is called Sthala, Brahma and

Liṅga. Liṅga is the reason for the world. In this philosophy Liṅga is the aim of humans. Bruhadāraṇyaka 5-8-8 says **"Asthūlaṁ anaṇu ahrasvaṁ"**. This shines everywhere being formless, having many forms and being in every place and time. **"Tamēva bhāntamanubhāti sarvaṁ tasya bhāsā sarvamidaṁ vibhāti"** (Mu. 3-3-10). Everything in this world shines because of Him. Gīta (10-42) says **:"Viṣṭabhyāhamidaṁ kṛtsnaṁ ēkāṁśēna sthitō jagat"**. Indicates clearly the existence of Tējas. Paraśiva from one part of His Śakti resulted in 36 philosophies and remains as Liṅga with the major portion. Dāsagupta says: "Paraśiva though has taken many forms in the world He is not in them completely. A large portion of Him is in the divine state. In a way He is the basis but stays unseen. We can think that only a part became this world". (Hist. of Ind. Lit. Vol. 5 page 185). His form has been praised by many Vaçana writers. This world is His playground. For the sake of devotees He is both with and without form. There are two states when He is with form. They are natural and affection states. During the affection state performs with the first five forms namely Śiva, Śakti, Sadāśiva, Īśvara and Śudda-Vidye. He performs five types of work namely Anugraha (blessing), Tirōdāna (forgetful), Praḷaya (cataclysm), Sthiti (existence) and Sṛṣṭi (creation) Though He has no form, He takes the form to perform these tasks. Some consider this world as false because the one who is merciful cannot be imagined. If He is imaginary then His reflection is also imaginary. Śaktiviśiṣṭādvaita considers Śiva is true and the world is true.

Dāsagupta, explaining Paṇḍitārāḍya, says: "No one agrees devotion results from imaginary thing. Though Paraśiva takes a form, devotees by worshipping imaginary form cannot get blessings". He summarizes Śaktiviśiṣṭādvaita philosophy as follows.

The rays of sun cannot be separated from sun. Similarly the enormous infinite power cannot be separated from Paraśiva. It is the underlying Viraśaiva philosophy. Paraśiva was alone when the world was not seen. During that time all movable and immovable was hidden in Paraśiva without separating. Later having desire to create,

the Jīva and the world came out with karma attached to them. He showed the things in the world in different forms.

Śivāgama describes Śaktiviśiṣṭa Paraśiva as follows.

**Anādinidhanāt śāntāt
śivāt paramakāraṇāt |
Icchāśaktirviniṣkrāntā
tatō jñānaṁ tataḥ kriyā ||
Tatrōtpannāni bhūtāni
bhuvanāni caturdaśa |**

Icchāśakti coming out of Paraśiva who has no beginning or ending started Jñānaśakti and Kriyāśakti. Then the world came out. Paraśiva stays above the world. Before the world he was like a person without movement. It is not possible to determine the attention span. The attention span is determined when He moves. During cataclysm the knowledge of Śakti cannot appear in Paraśiva. It appears with His desire for amusement. Śakti is not independent. It is with the character and form of Paraśiva. It is in the form of Īśakti. It becomes Jñānaśakti and kriyāśakti when separated from Paraśiva. Śakti is under Paraśiva and it cannot function independently.

The experience in the world is similar. A person desiring to make a pot, first desires, then gets the knowledge about making the pot and lastly makes the pot. This is the experience of the world -desire, get knowledge, then action. This fulfill the desire. Śṛti says the following about the creation. "**Sōśkāmayata bahu syām prajāyēya sa tapōśtapyata sa tapastvaptvā idaṁ sarvamasvajata**" (Tai.a.6). Here "**Sōśkāmayata**" tells about His desire. "**Sa tapōśtapyata**" tells about the knowledge needed for the creation. This is called Jñāna or knowledge. "**Idaṁ sarvamasvajata**" tells about the action or Kriye. Icche - Jñāna - Kriye is the order mentioned in Śṛti. Icche or desire is the basis for all reason. If desire is good then it assists to free from the bond of saṁsāra. Else it bonds with saṁsāra. Since Śakti is dependent on Paraśiva, He alone is the basis for the 36 philosophies.

1. Śiva Philosophy

Paraśiva entering Jñānaśakti part of Icchāśakti is called Śiva with divine form. He took the form to be merciful to devotees. Śiva is also called Umāpati, Nīlakaṇṭha, Ānḍrasēkara and others. Paraśiva has no form, without quality and beyond comprehension. The form of Śiva is merciful to his devotees. The relationship between Śiva and Paraśiva is like the ghee in solid and liquid forms. "**Dvē vāva brahmaṇō rūpē mūrtaṁ cāmūrtaṇcā**" (Bru 4.3.1) Śṛti says the two forms of Paraśiva.

Śaṅkara Saṁhite says "**Snēhō bhaktiriti prōktaḥ tayā muktirna cānyathā**" about the greatness of devotion. Devotion has the strength for making the formless to take the form. Good conduct towards God is devotion. Good conduct leads to salvation. There is no other way for salvation. Devotion is like love. It is not the type of love shown towards wife and children. Devotion comes with the feeling of sacred or holiness. The formless Paraśiva took the form of Śiva for the welfare of the world.

2. Śakti Philosophy

Kriyāśakti is part of Icchāśakti. Paraśiva entering Kriyāśakti coming out of Icchāśakti is Śakti. This Śakti is called Bhavāni during desire and as Kālī, Durgi for destroying bad. Śakti is responsible for performing the Tirōdāna. Śakti that stays in formless Paraśiva also stays with in Śiva performing Tirōdāna activities. This Śakti with form is called as Ume, Pārvati, Dākṣāyīṇi and Bhavāni. Purāṇa Prakriye says Śakti takes the four forms. They are Bhavāni, Durga, Kālī and Viṣṇu.

**Ēkaiva śaktiḥ paramēśvarasya
caturvidhā bhūdviniyōgakālē|
Bhōgē bhavānī samarēṣu durgā
krōdhē cā kālī tvavanē cā viṣṇu||**

3-5. Sadāśiva, Īśvara and Śudda-Vidye

Jñānaśakti is internal and Kriyāśakti is external Icchāśakti of Paraśiva. Paraśiva entering in them took the

form of Śiva and Śakti. Paraśiva entering emotional Jñānaśakti took the form of Sadāśiva. In this form He is with more knowledge. He is called Rudra. Rudra is Sarvajña or with all the knowledge. He performs the cataclysm. Paraśiva entering emotional Kriyāśakti took the form of Īśvara. In this form He is with more strength. He is called Viṣṇu. Viṣṇu is with strength. He is responsible for the existence and protection of the world. Equality between Jñāna and Kriyā śaktis is called Śudda-Vidyē. In this state Śakti is called Brahma. Brahma is responsible for the creation. This is the way Sadāśiva, Īśvara and Śuddhavidyē became the trinity Rudra, Viṣṇu and Brahma. They are responsible for cataclysm, existence and creation activities respectively.

Every movable and immovable thing follow five states including the world before they appear. The five states are: Anugraha (blessing), Tirōdāna (forgetful), Praḷaya (cataclysm), Sthiti (existence) and Sṛṣṭi (creation). The desire of Paraśiva to create the world for His amusement is itself became the seed for creation. The world is in many forms of part Paraśiva. The movable and immovable are hidden in Paraśiva. With desire of Paraśiva, Jñāna and Kriyā śaktis separate them from Paraśiva. During cataclysm they were all hidden with Śakti in Paraśiva. The desire of Paraśiva to separate movable and immovable is His blessing or anugraha. Though they were hidden in Paraśiva they were bound by their taints. To free themselves from taints, they were separated with body and senses. By serving Śiva, the form of Paraśiva, they become free of taints. Śiva incites them by staying with them. There is sadness for separation. Śakti by placing a veil diverts attention towards the world and things of the world. This work of Śakti is thirōdāna. This leads to forget the past. Before appearing in the world they are protected by Viṣṇu. They appear in the world according to the results of their taints.

Jīva during cataclysm was in Paraśiva. He got His blessing or anugraha in Śiva state. In tirōdāna state, Śakti makes him forget the past. Jīva enters the womb with a form. Jīva forgets completely his past. In the womb Jīva is cared by Viṣṇu. Jīva comes out of the womb. It is creation.

This is the way all things appear in the world. The five states are with form for amusement for the formless Paraśiva.

6 -12 Māye-Puruṣa

Jīva is separated by tirōdāna work of Śakti. Jīva is now enjoying happiness in the world by forgetting the past. Śakti responsible for this is called Māye. Śakti now is Māye with satva, raja and tama characters. Gite says "**Daivī hyaiṣā guṇamayī mama māyā duratyayā**" meaning Māye has character. She pushes Jīva with many desires making difficult for Jīva to escape from her. The association of Māye has made Jīva to function with pride independently forgetting Paraśiva. Māye creates duality between Jīva and Śiva because of satva, raja and tama characters. Jīva forgetting Paraśiva thinks about bodily pleasures with pride, jealousy and other characters. Jīva has no knowledge that he is part of Śiva. This is due to the influence of Māye.

Jīva with the influence of Māye is Puruṣa. This Puruṣa is the ground for the amusement of Śiva. Part of Paraśiva himself became many Jīvas for amusement. Paraśiva is amused staying with many Jīvas. As part of Paraśiva, Jīva is without the beginning and is for ever. Gite (15-7 and 2-20) says Jīva is eternal.

"Mavaivāṁśō jīvalōkē

jīvabhūtaḥ sanātanaḥ"

"Ajō nityaḥ śāśvatō_syaṁ purāṇaḥ"

Though Jīva stayed with Paraśiva, they are different because of Śakti. Śrīti says the same -"**Jñā_sjñau dvāvajāvīśānīśau**" (Śve. 1-9). Paraśiva is omniscient, omnificent, omnipotent and omnipresent. But Jīva, the part of Paraśiva, is just the opposite. This difference is kalā, vidyā, rāga, kāla and niyati. Kalā means small strength for creation. Vidyā means very little knowledge. Rāga means incomplete in many ways. Kāla means transient. Niyati means bounded. This is the way Jīva is with Sakti differences. Jīva is surrounded and bound by kalā, vidyā, rāga, kāla and niyati. These five are called Kañcukas (armor). All this is due to the association of Māye. Māye not only made Jīva to forget that Jīva is part of Paraśiva but also made Jīva to bond in saṁsāra. Siddhānta Śikhāmaṇi

calls Māye as Avidye -"**Ānādyavidyā sambandhāt tadarśō jīvanāmakah**". Māye makes to forget the past relation of Jīva with Paraśiva. In this philosophy Jīva, the part of Paraśiva, exists with little Śakti.

13. Prakṛti Philosophy

Jīva lost his past knowledge due to the association of Māye. To lose past knowledge Jīva needs external attraction. This external attraction is Prakṛti. Ćitsakti of Paraśiva entering Māye became Prakṛti. Prakṛti equally has satva-raja-tama characters. Prakṛti is responsible for the creation of the next 23 philosophies. Prakṛti constitute Śiva-Śakti-Rudra-Viṣṇu-Brahma to perform Anugraha (blessing), Tirōdāna (forgetful), Praḷaya (cataclysm), Sthiti (existence) and Sṛṣṭi (creation) activities. Māye makes Jīva to forget his past. Prakṛti makes Jīva fall affectionately to beauty. Jīva experiences happiness, sadness and affection from Prakṛti.

Śṛti says: "**Māyāṁ tu prakṛtiṁ viṇḍyānmāyinaṁ tu mahēśvaraṁ**" Māye and Prakṛti both are same. This indicates Prakṛti is no other than Kriyāśakti of Paraśiva. With inequality of the characters in Prakṛti, Paraśiva as Jīva takes three forms namely Bhōkṛ (enjoys), Bhōjya (things) and Prēraḱa (incite). Jīva enjoying the things becomes happy due to satva characters, unhappy due to raja character and gets affection for things due to tama character.

14-36 Remaining Philosophies

In Śaktiviśiṣṭādvaita philosophy, Śiva and Śakti are two divine forms of Paraśiva. They perform anugraha (blessing) and tirōdāna (makes Jīva to forget his past) work in the world. These works are performed according to wishes of Paraśiva who is in Jīva.

After Prakṛti is Mahat (wisdom). Mahat is from Prakṛti. From Mahat comes Pride (Ahaṁkāra), from Pride is Manassu or mind. Then Pañĉa Jnānēndrias (five organs of mind are Śrōtra, Tvak, Ćakṣu, Jihve, Ghrāṇa), Pañĉa Karmēndrias (five organs of work are Vāk, Pāṇi, Pāda, Pāyu, Upasta), Pañĉa Tanmātrayas (five intermediate

characters are Śabdha, Sparśa, Rūpa, Rasa, Gaṇḍa), and Pañcabhūtas (five elements are Ākāśa, Vāyu, Agni, Jala and Bhūmi). Each philosophy contains their previous philosophies. In every philosophy Paraśiva the formless stays with form. None knows the form of Mahat. Hence it is called Buddhi (wisdom). Things leading to ego is called Ahaṅkāra (pride). Mind is the reason for desire. It is called Manassu.

In Śaktiviśiṣṭādvaita philosophy creation of Pañca Bhūtas is the greatest. Tama character of pride resulted as śabdha (sound) tanmātraya, from it resulted the sky. From sky resulted sparśa (touch) tanmātraya, from it resulted vāyu (air). From air resulted rūpa (form) tanmātraya, from it resulted agni (fire). From agni resulted rasa (liquidity) tanmātraya, from it resulted jala (water). From jala resulted gaṇḍa (smell) tanmātraya, from it resulted bhūmi (earth). Śṛti is the basis for this type of evolution. **"Ākāśadvāyuh vāyōragniḥ agnērāpaḥ adbhyaḥ pṛthivī"** (Tai.a). Śṛti does not say they were created all at the same time. It gives the order they were created.

Sky has the characteristic sound only. Air has two characteristics - sound and touch. Fire has three characteristics - sound, touch, and form. Water has four characteristics - sound, touch, form, and liquidity. The earth has five characteristics - sound, touch, form, liquidity and smell. Each succeeding Bhūta has the character of the preceding Bhūta and an extra character of its own. Creation of bhūtas in order is acceptable than their creation together. Tanmātraya is not mentioned in the creation of bhūtas. Yet they are the reason for the addition of the extra characters. Tanmātraya is the previous subtle form of Bhūta. This is the way Śaktiviśiṣṭādvaita philosophy mentions creation.

6. Form of Paraśiva

Paraśiva is pure, complete, with and without form and character. Paraśiva is beyond words and imagination. He is for all times. He is the basis and reason for the 36 philosophies. Śrikarabhāṣya (489) says:

**Sṛṣṭeḥ pūrvaṁ mahādēvaḥ
śakti saṅkōcahētunā |
Nirguṇatvēna śāstrēsu
giyatē tatvavēdibhiḥ||**

**Atha satvādivaiśiṣṭyāt
saguṇatvaṁ sadāśivē |
Tatsākṣitvāt svaçiçchaktyāḥ
nirguṇatvaṁ vidhiyatē||**

**Sakalō niṣkalaśçēti
tasmāt vēdēsu giyatē |
Mūrtāmurta svarūpēṇa
yathā vāyurvīrajatē||**

**Mūrtāmurta jagadrūpā
yathā māyā tathā śivaḥ |
Mūrtāmurta svarūpaḥ
syāt iti vēdāntaḍiṇḍimaḥ||**

**Ētadvēdāntaḥṛdayaṁ
ajñātvā mōhitāḥ parē |
Śrutērapārthaṁ kurvaṅti
lōkē paṇḍitamāninaḥ||**

In cataclysm Paraśiva is pure, without characters, stays with Jñānaśakti in microcosm form. During creation He occupies the world taking form and characteristics. They are the work of Jñāna and Kriyāśaktis. During cataclysm there is no room for the presence of Śakti. It is in Ćitśakti. Śakti performs the wishes of Paraśiva. Śakti during creation comes out of Paraśiva, creates the world to fulfill His desire and occupies the world. During cataclysm Śakti stays in Paraśiva. For this reason Paraśiva is both with and without characteristics. Paraśiva stays complete even when Śakti comes out of Him. Śṛti says Paraśiva is both formless and

with form. Bruhadāraṇyaka 4-3-1 says "**Dvē vāva brahmaṇō rūpē mūrtaṁ cāmūrtaṁ ca**". Śṛṣṭi says Paraśiva has two states. Like the air that shines both with form and formless, Paraśiva is pure and formless. He shines with form as Śiva, Śakti, Rudra, Viṣṇu, Brahma and as the world. Śakti also stays formless in Paraśiva and in the five forms Śiva, Śakti, Rudra, Viṣṇu and Brahma. Śakti with satva, raja and tama characteristics stays in the world. Paraśiva enjoys staying both with and without form. This is the way Śrīpati Paṇḍitārāḍya explains Paraśiva with and without characteristics. Siddhānta Śikhāmaṇi (2-3) describes formless Paraśiva as:

**Asti saçcitsukhāraṁ
alkṣaṇpadāspadaṁ |
Nirvikalpaṁ nirākāraṁ||**

Paraśiva is ever happy. He is the reason for salvation. He has no illusion. He is formless. He is with all knowledge. He is omnipresent. With many types of Śakti, He is called Śiva, Rudra, Mahādēva, Mahāliṅga, Śaṅkara, Sadāśiva, Mahēśvara, Parabrahma and others. Siddhānta Śikhāmaṇi (2-7) says "**Tatra līnamabhūtpūrvam cētanācētanam jagat**". Before creation the world was hidden in Paraśiva. Being alone during cataclysm Paraśiva gets the desire for amusement. From Śakti, He took the form of Śiva and Śakti or Bhavāni. This is to bless His devotees. Getting amused and to bless devotees are not possible for the formless. This is the reason for the form. Entering in the emotion state of Jñāna and Kriyāśaktis is called Sadāśiva and Īśvara. With the excess of Jñānaśakti in Sadāśiva, He is called Rudra. Rudra is responsible for cataclysm. With the excess of Kriyāśakti in Sadāśiva, He is called Īśvara. Īśvara manages the existence in the name of Nārāyaṇa. With equality between Jñāna and Kriyāśaktis in Sadāśiva, He is called Śuddhavidye or Brahma. Brahma performs creation. This is the way - Anugraha (blessing), Tirōdāna (forgetful), Praḷaya (cataclysm), Sthiti (existence) and Śṛṣṭi (creation) are performed in the forms of Śiva, Śakti, Rudra, Nārāyaṇa and Brahma respectively. Yet Paraśiva is complete in all respect in his original form. This is the way Śṛṣṭi says Paraśiva is formless and is with the above forms. Brahmasūtra says "**Lōkavattu līlā**

kaivalyaṁ" explains the two forms of Paraśiva. Dāsagupta in the History of Indian Philosophy, Vol V Page 187, says Brahma of Śaṅkara sect is formless. It is not agreeable to the Viraśaiva philosophy. Śrīpati Paṇḍitārādyā stresses Śiva is with two forms - formless and with form. He stays the same in all forms and in formless. It is important for devotees to know this.

It is important to note Paraśiva is both with and without form. He took the five forms namely Śiva, Śakti, Rudra, Nārāyaṇa and Brahma. In the 36 philosophies the first five are divine philosophies. The philosophies after Māye are Pañcabhūtas. They are the forms of Paraśiva associated with Prakṛti. They are referred as Pañcaliṅgas. They are earth, water, fire, air and sky. The formless Paraśiva is in the world as Liṅga. Also His form of Liṅga is situated in different locations. Pārthiva Liṅga (made of Stone) is in Kañçi, Abliṅga (water) is in Jambū, Tējōliṅga (fire) is in Tiruvaṇṇāmalai, Vāyuliṅga (air) is in Kāḷahasti and Ākāśaliṅga (Bayalu) is in Ćidambaram. Formless Paraśiva cannot bless devotees. Devotee should wear, worship and meditate Liṅga. It is His form. Based on Brahmasūtra, Śrīpati Paṇḍitārādyā emphasizes the worship of Paraśiva, the formless and with the form. Śivāgamas describes Paraśiva as follows in the world.

**Ghanaliṅgaṁ mahābhāsaṁ
saĉĉidānaṇḍa lakṣaṇaṁ |
Niṣkalaṁ niṣkriyaṁ śāntaṁ
svataṇtraṁ svaprakāśitaṁ||**

**Sarvēṣāṁ stānabhūtāt
layabhūtāt vatastathā |
Tattvānāṁ mahadādīnāṁ
sthalamityabhidiyatē||**

**Sthāṇau sarvaśrayēṣaṇtē
saĉĉidānaṇḍarūpiṇi |
Yasmin brahmaṇi liyēta
prapañĉastat sthalaṁ smrutam||**

Paraśiva is happy always. He is in the form of Liṅga. Liṅga is dynamic. It has every thing inside. It covers the universe. Siddhānta Śikhāmaṇi (6-33) says "**Param**

brahma liṅgaṁ" - calls Brahma as Liṅga. It is peaceful and independent. It has no taints because Śakti is inside in microcosm form. Liṅga is called Sthala because it supports cataclysm, existence and creation of all things in the world.

During cataclysm Paraśiva was alone. Jīva and the world was hidden inside Paraśiva. Being alone Paraśiva desired for amusement. Though Śakti was with Him, Śakti was not independent and was not able to function. He entered Jīva and the world by giving body and senses to enjoy by separating them. Paraśiva staying Himself performs five types of work with His five forms namely, Śiva, Śakti, Rudra, Nārāyaṇa and Brahma. Jīva by worshiping and submitting to Śiva, the form of Paraśiva, gets blessing to unite with Him. Paraśiva does not need any help for the creation of this world as His playground. The world hidden in His Vimarśa (Judge) Śakti separates as 36 Philosophies. His forms perform blessing, tirōdāna, cataclysm, existence and creation works.

The learned expresses the above Āgama form as:

Śaktyaṇḍamṛtpiṇḍamupādādānaḥ

māyāṇḍaċakrabhramaṇakramēṇa |

Mūlāṇḍadaṇḍēna muhurvidhattē

brahmāṇḍabhāṇḍaṁ bhagavān kulālah||

Potter places clay on the wheel. Turns the wheel from his rod to make different things of pots. Similarly Paraśiva places clay name ċitśakti on the wheel name Māye and turns it from the rod named 'ŌM' to make many worlds. It is His playground. He does not need any outside help. The same is explained by Dāsagupta in the History of Indian Philosophy, Vol V, page 178 as follows. The formless Paraśiva for the sake of meditation and worship took form. Before and after creation, He stayed without any change. During creation though took many forms He remained the same. The world was created and protected by Paraśiva. People associated with Māye cannot see it. Whenever Śṛti calls Brahma as pure and without characters, it is before creation. This is mentioned by Śrīpati Paṇḍitārāḍya. Paraśiva with His own power created the world. Staying above the world He makes the world shine.

There are two kinds of change. The first type changes the original form. When the wood catches fire, it

becomes ashes. In this case the wood changed its original form. The second type of change does not change the original form. When gold is made to an ornament, gold changes its shape but keeps its original form. Similarly, Paraśiva though changed into the form of the world, His original form is not lost.

A turtle from its own power puts head and other body parts outside its shell. At the end they all return inside its shell. Similarly during creation, Paraśiva puts out the world with name and form. They all return to Paraśiva during cataclysm. Paraśiva is the reason for creation. Śakti is in the form of microcosm during cataclysm. But during creation Śakti occupies the world. There is no effect on Paraśiva. Similarly cloth whether it is in the form of spiral or open, it is cloth in both form. Since a part of Paraśiva is the world there is no difference between the world and Paraśiva.

Vaċanaśāstra says; Śiva is like the sun in water. What if He is in the world, none can bond Him. Disturbance is for the water and not for sun. Existence is for the world and not for Śiva. Being outside why hide? For this reason our Viśvēśvara stays in the world. He can also stay out. He is the master of the world. Paraśiva stays in all things of the world, yet He is beyond faults.

Paraśiva is above every thing. "**Lōkēṣu bhūtōṣmina lōkadharmā**" This means He is in the world. He is not bound by dharma like arrogance, pride, contempt of the world. Siddhānta Śikhāmaṇi (10-65,66) says

**Ātma śakti vikāsēna
śivō viśvātmanā sthita |
Kuṭibhāvādyathā bhāti
paṭaḥ svasya prasāraṇāt||**

**Patraśākhādirūpēṇa
yathā tiṣṭhati pādapaḥ |
Tathā bhūmyādirūpēṇa
śiva ēkō virājatē||**

A tent is made by spreading canvas. Paraśiva made Śakti. Śakti has spread in the world as Māye. He took the form of the world. Like the forms of trees, flowers, fruits

and others in the world, Paraśiva is in the form of earth-water-fire-air-sky and others in this world. This is the way Paraśiva is in the form of this world.

Sūtrakāra says "**Ubhayavyapadēsāttvahi kuṇḍalavat**". It means snake has two forms namely, coiled and rod. Similarly Jīva and Paraśiva are same, from the form of knowledge and are different based on their knowledge. Paraśiva is with all the knowledge but Jīva has limited knowledge. Paraśiva is not bound but Jīva is. Both are accepted as no different during cataclysm and they are different during saṁsāra. This is the way equality between the opposing statements of Śrī are explained.

In Śaktiviśiṣṭādvaita philosophy Avidye (ignorance and illusion) is not false. This is different from Advaita philosophy. With limited Śakti Jīva thinks different from Paraśiva. This is natural behavior and hence it is called Māye. Siddhānta Śikhāmaṇi (5-420) says "**Avidyāśakti bhēdēna jīvā bahuvīdāḥ smrutāḥ**". Avidyāśakti with satva, raja and tama characters has many forms. Part of Paraśiva entering each form has become many different Jīvas. This is the reason for Jīva being different from Paraśiva with different characteristics. This makes duality between Jīva and Paraśiva natural.

Śrī says "**Dvē vāva brahmanō rūpē mūrtam cāmūrtam ca**". Brahma is of two types. This is the reason for saying He is with and without form, omnipotent, omnipresent and others. Because He is independent, both form and formless applies to Him. Paraśiva with form stays in Kailāsa. He gives sālōkya, sāmīpya and sārūpya salvation to devotees. Those devotees free of taints are blessed with Ikya salvation during their life time.

Taints depend on the person and also with the time and place. Things that are loved by a person may be disliked by others. Things loved during childhood may be disliked as an adults. Similarly things liked by adults may be disliked during their older age. Taint is not in things. Viṣṇu purāṇa (2-6-47) says:

**Vastvēkamēva duḥkhāya
sukhāyēṣyārgamāya ca |
Śōkhāya ca yatasmāt vastu
vastvātmakam kutaḥ||**

**Tadēva kōpāya yataḥ
prasādāya ēa jāyatē |
Tasmādduḥkhātmakam nāsti
naēa kiñcitsukhātmakam||**

A lovable thing later gives sadness. It is responsible for anger. None of the things give complete happiness or complete sadness. Even though there is no taint in things we see them in things due to the influence of karma. Paraśiva is free from taints and the influence of karma.

Siddhānta Śikhāmaṇi (6-36,37,38) says Paraśiva taking different forms does not affect Him.

**Guṇatrayātmikāśaktiḥ
brahmaṇiṣṭhā sanātani |
Tadvaiṣamyātsamutpannā
tasmin vastutrayābhidhā||**

**Kiñcitsattva rajōrūpaṁ
bhōkṭṛsaṁjñīkamuēyatē |
Atyaṇtatāmasōpādhir
bhōjyamityabhidhiyatē||**

**Paratattvamayōpādhirbrahma
cāitanyamiśvaraḥ |
Bhōktā bhōjyaṁ prērayitā
vastutrayamidaṁ smṛtam||**

Paraśiva takes the form of Bhōkta (the one who enjoys), Bhōjya (things for enjoyment) and Prēra (the one who incites). With differing parts of satva, raja and tama characteristics, part of Paraśiva as soul took many forms. "**Paratattva mayōpādhiḥ brahmaçaitanya miśvaraḥ**". This statement tells divine form of Paraśiva. The formless Paraśiva entering Jñānaśakti became Śiva with form. He is the prēra or the one who incites Jīva. He is the basis for the 36 philosophies. He is the one playing in the body and returns as formless Paraśiva during cataclysm. Vaçana writers say "**Lileyādoḍe umāpati-līetappidoḍe svayambu**". It means during playfulness He is Umāpati and without play He is Himself. Gite says; "**Ísvaraḥ sarvabhūtānaṁ hruddeśē,rjuna tiṣṭhati**" calls the soul as Ísvara. Rabīndranātha Ṭhākūr in his book, Towards

Universal Man, calls as Bhuma. "The bhuma is seeking to enthrone Himself in my heart and in the hearts of all of us, weary though we are with premature age, cowardly with self-distrust and bent and bemised under the burden of falsehood".

6.1 Brahma, Viṣṇu and Rudra

Brahma, Viṣṇu and Rudra are the forms of Paraśiva during the creation of 36 philosophies. The evidence is in Siddhānta Śikhāmaṇi. Also Atharvaśikhōpaniṣat gives the evidence saying "**Brahma Viṣṇu Rudrēndrāstē saṁprasūyaṇtē**". Brahma, Viṣṇu, Rudra and Indra are all came from Paraśiva. Brahma, the reason for the three, is called Paraśiva, Parabrahma, Paramātmā, Mahāliṅga, Rudra, Sthala, Umāpati, Kailāsādhipati, Trilōcana, Nīlakaṇṭha and others. They are all names for Śiva with form. These names do not refer to formless Paraśiva. For the benefit of devotees Paraśiva stays as Śiva in Kailāsa with form.

With the increase of Jñānaśakti Paraśiva is called Sadāśiva. He is Rudra because of Jñānaśakti. He is responsible for the cataclysm. With increase of Kriyāśakti Paraśiva is called Īśvara. He is Viṣṇu due to Kriyāśakti. He is responsible for the existence of the world. Paraśiva is called Śuddhavidye with equality of Jñānaśakti and Kriyāśakti. There is difference between the original and the current view. Śuddhavidye is Brahma. He is responsible for the creation. All the three perform as per the wishes of Paraśiva. They exist to entertain Paraśiva. He became the three for creation, existence and cataclysm. Blessing of the devotees is performed by Śiva with Jñānaśakti. Tirōdāna (Jīva to forget the past) is by Bhavāni or Śakti. Those devotees with the blessing of Śiva lose their taints and receive salvation.

Vaiṣṇavas call Viṣṇu as their Paramātmā. Śaktiviśiṣṭādvaitis worship only formless Paraśiva for uniting equally with Paraśiva. Paraśiva is both with and without form. Śiva is the first among the five divine forms. Without His blessing there is no unity with Paraśiva. Hence it is essential to worship Paraśiva in the form of Śiva. To test the devotion of Arjuna, Śiva went to him disguised as a

hunter. Arjuna wanted to defeat the hunter with the blessing of Śiva. He prepared a Liṅga for worship. He worships Liṅga with flowers. But the flowers ended up on the hunter. Arjuna was surprised seeing the flowers on the hunter. This suggests both the form and formless Paraśiva are the same. "**Liṅgarūpō mahādēvaḥ śaṅkarassa sadāśivaḥ**" Names Mahādēva, Śaṅkara, Sadāśiva refers to Liṅga. Worship Śiva to unite with the formless Paraśiva. They are called Vīraśaivas.

7. Form of Jīva

Bhāṣya says the following about the form of Jīva. From ancient times Jīva is bound by Māye. He is burning with ignorance in the greatest and fearful saṁsāra. He goes and appears with many bodies. He is Jīva, the dynamic sprit with jealousy and anger. He is experiencing both sadness and happiness. Siddhānta Śikhāmaṇi (5-40, 43-44, 45) says:

**Sarvajñāḥ prērakāḥ śāmbhuḥ
kiñcid jñō jīva ucyatē ||**

**Māyāśaktiśāśādīśō
nānāmūrtidaraḥ prabhuḥ |
Sarvajñāḥ sarvakartā cā
nityamuktō mahēśvaraḥ||**

**Kimcītkartā cā kimcīd jñō
baddhō,nādiśarīravān |
Avidyāmōhitā jīvāḥ
brahmaikyajñānavarjitāḥ ||**

**Paribhramaṁti saṁsārē
nījakarmānusārataḥ |**

Formless Paraśiva with the association of Māye took many forms. He is with all knowledge. He is the reason for the creation of the world. He is for all times. Paraśiva as Śiva, Śakti, Rudra, Viṣṇu and Brahma performs Anugraha (blessing), Tirōdāna (forgetful), Praḷaya (cataclysm), Sthiti (existence) and Sṛṣṭi (creation) activities respectively. Jīva is part of Paraśiva with limited Jñānaśakti and Kriyāśakti. He is with Aṇava (taint associated with the womb), Māya (due to tirōdāna) and Kārmika (due to affection) taints. From ancient times Jīva is fond of body. Ignorant Jīva with the influence of Māye has no knowledge of "**Ahaṁ brahmāsmi**". It means "I am Brahma". The philosophy of Jīva is mentioned as; "**Anubhavati śiva ēva paśubhāvaṁ aṇavatirōhitātmaguṇaḥ**". From the taint aṇava, Paraśiva made Himself with little knowledge and other qualities experiencing the life of Jīva. **Paśu bhāva** - means feeling of animal. In this case it refers to Jīva

experiencing both sadness and happiness without reasoning. Though Jīva is part of Paraśiva, he is experiencing hardship. Māye created the world and things for the amusement of Paraśiva. Paraśiva stays in the things of the world as Jīva. Thus Jīva is the part of Paraśiva.

Paraśiva with His five forms performs Anugraha (blessing), Tirōdāna (forgetful), Praḷaya (cataclysm), Sthiti (existence) activities before creation. Paraśiva wants Jīva to lose taints before uniting with Him. Śiva performs Anugraha (blessing) to Jīva. Jīva has to come out with the blessing. Then the work Tirōdāna is performed by Śakti. Tirōdāna is to separate by making Jīva to forget his past including he is part of Śiva. Praḷaya is to forget the feeling of Śiva. It is the complete destruction of things. Jīva has no knowledge. It is performed by Rudra. After Praḷaya is existence. It is the existence of Jīva in the body without prior knowledge. This work is performed by Viṣṇu. Creation is performed by Brahma. Coming out of mother's womb with the body is the creation. In this situation Jīva is different from Paraśiva. Paraśiva is with all knowledge and all powers. But Jīva is with little knowledge and little strength.

Māye is Śakti outside of Paraśiva. Śivāgama informs the form of Śakti as follows:

**Maṁ śivaṁ paramaṁ brahma
ayatīti svabhāvataḥ ।
Māyēti prōcyaṭē lōkē
brahmaniṣṭhā sanātani ॥**

Māye comes out of Paraśiva to fulfill His wishes. After completing wishes of Paraśiva Māye returns to Paraśiva. For this reason His Śakti is called Māye. There are two kinds of Māye, namely Ūrdhvamāye (Paramāye) and Adhōmāye (Prakṛti). Paramāye stays with Paraśiva. Siddhānta Śikhāmaṇi (5-41) says "**Parāmāyā svāśrayā, mōhakārīṇī**". Asuddhamāye or prakṛti associates with Jīva making Jīva ignorant. With satva, rāja and tama characteristics prakṛti is attractive with many shapes and sizes. Siddhānta Śikhāmaṇi says Jīva has many different forms. Avidyāśakti is also called as Prakṛti.

**Guṇatrayātmikā śaktiḥ
brahmaniṣṭhā sanātani ।
Tadvaiśamyātsamutpannā**

**tasmin vastutrayābhidhā||
Bhōktā bhōjyaṁ prērayitā
vastutrayāmidaṁ smrtaṁ||**

Siddhānta Śikhāmaṇi (5-36,38) says Māyaśakti is with differing satva, raja and tama characteristics. Paraśiva stays in the body as Jīva the bōktr, bōjya in the body and sense organs as prēraḥ. Paraśiva is unseen in the body. Paraśiva with satva character took the divine form. With Āsuddhamāye, He became Jīva, body and prēraḥ (one who incites). Siddhānta Śikhāmaṇi (6-37,38) says:

**Kiñcitsattvarajōrūpaṁ
bhōktr samjñakamuḥyatē |
Ātmanatāmasōpādhiḥ
bhōjyamityabhidhiyatē ||**

**Paratattva mayōpādhiḥ
Brahma caitanyamiśvaraḥ ||**

Part of Paraśiva with the mixture of little satva and raja characters is Jīva. Part of Paraśiva with tama character is bhōjya body. Part of Paraśiva with satva character is Īśvara who stays inside the body. With raja characters, different Jīva behave differently. Īśvara the inciter as per Śrīti says "**Sākṣi cētā kēvalō nirguṇaśca**" staying in the body observes with indifference the works of Jīva. Īśvara incites as per karma and when Jīva feels sorry for his bad karmas, blesses him with knowledge to lure towards Him. They are different. But both having satva character it is possible to unite equally at the end. During saṁsāra, Īśvara is with satva character completely and Jīva with raja character. They are different due to the different characteristics. Jīva-Īśvara are called as Aṅga-Liṅga. Aṅga means with little shine and Liṅga with enormous shine.

Gīte and Upaniṣat say Jīva is part of Paraśiva. "**Mamaivāṁśō jīvalōkē jīvabhūtaḥ sanātanaḥ**". Part of Paraśiva is Jīva in this world says Gīte (15-7). Upaniṣat with the illustration of fire and spark explains the form of Jīva. "**Yathā sudīptāt pāvakaṭ visphuliṅgāḥ sahasraśaḥ prabhavaṁtē sarūpāḥ, tatra cāivāpi yaṁti**" (Mu 2-1-1). Muṇḍakōpaniṣat says many sparks come out of fire. At the end they all join together to become ashes. Similarly Jīva came from Paraśiva and after losing taints joins Paraśiva

equally. Bruhadāranya (4-1-20) says "**Yathāgnēḥ kṣudrā visphuliṅgāḥ vyuṁcāranti ēmētasmdātmanah sarvā prāṇā vyaṁcāranti**". From fire and sparks example treats all Jīvas born from Paraśiva. Śvētāśvatara Upaniṣat (4-10) says "**Tasyāvayavabhūtaistu vyāptam sarvamidaṁ jagat**" Jīva is the body part of Paraśiva. It has spread the world. In Śivagīte, while Śiva instructing Rāma explains the form of Jīva as:

**Visphuliṅgā yathā vahnau
jāyāntē kāṣṭhayōgatāḥ |
Anādivāsanāyuktāḥ
kṣētrajñā iti tē smṛtāḥ||**

Like the sparks comes out of fire, Jīva is in Paraśiva during cataclysm, he comes out from Paraśiva during creation. They function staying in all organs. They are called Kṣētrajñā or Bhōktr. The body is called Kṣētra. This is the usual form of Jīva.

Jīva has no knowledge that he is part of Paraśiva. He lives with his body and sense organs. He is with the illusion that the body is his to enjoy things of the world. He lives like an animal performing karma. Īśvara the inciter stays in the body. Jīva loves the body. But Īśvara has no such affection. Śṛti (1-9) says; "**Jñājñau dvāvajāvīśānīsau**", Śve (6-16) says; "**Pradāna kṣētrajñā patirguṇēśaḥ**", and Śve (4-6) ; "**Dvā suparṇā sayujā sakhāya samānam vṛkṣam priṣasvajātē tayōranyaḥ pippalam svādvattyanaśnanna nyōsbhiṁcākatiti**" and other Śṛti statements clearly indicate the difference between Jīva and Paraśiva. Jīva is ignorant, but Īśvara who lives with him is '**Jñā**' meaning with all the knowledge, '**īśa**' means reasons for all. Both are eternal. '**Pradāna**' means nature, its work is for the body, and Īśvara is the master for both nature and Jīva. In addition He is '**guṇēśa**' meaning above the three taints - aṇava, māya and kārmika. Śṛti explains the presence of Jīva and Paraśiva in the body with the example of birds.

Two birds lived in a tree. One bird flew from branch to branch making sad face when it ate not ripe fruit and making happy face when it ate ripe fruit. The second bird without eating any fruit watched the other bird. Similarly Jīva is experiencing both sadness and happiness trusting

body and sense organs. But Īśvara observes Jīva without any effect of sadness or happiness. Gite (18-61,62) says Īśvara stays in the heart. Jīva submitting completely becomes peaceful from the prasāda of Īśvara.

**Īśvaraḥ sarvabhūtānaṁ
hṛddēśē,rjuna tiṣṭhati |
Bhrāmayan sarvabhūtāni
yañtrārūḍāni māyāyā ||**

**Tamēva śaraṇaṁ gaçcha
sarvabhāvēna bhārata |
Tatprasādāt parāṁ śāntim
sthānaṁ prāpsyasi śāśvataṁ ||**

Īśvara stays in all animals. Jīva is caught in the machine named body because of illusions of Māye. Īśvara is testing Jīva making him to fall for the illusions of Māye. It is not easy to get His blessing. There is no way to get his blessing without losing affection of worldly things and anger. He should lose all his taints and submit himself completely to Śiva to receive blessing of Śiva.

Vaçanas of Basavaṇṇa and Akkamahādevi explain beautifully the existence of Śiva unseen in the body as follows:

**Like burning fire of desire
Hid in water;
Like sweetness in the
Juice of plant;
Like fragrance in the flower;
Kūḍalasaṅgamadēva You are
Like the friendship with a young girl.**

Basavaṇṇa gives four examples. The first says God is hidden - like the burning fire in water not just any fire but it is the burning fire of desire. Every desire is a state of mind and it cannot be seen. God is 'hidden like the sweetness in the juice of plant'. For sweetness to happen the plant has to grow and produce fruit. God is - 'like fragrance in the flower'. Fragrance cannot be seen but it can be experienced. Similarly God's existence can be experienced by being close to Him. The friendship with God is like the friendship with young girl. The young girl has all the qualities required to be a friend, a wife and a mother.

All of them are hidden but will appear in time. Similarly God or his power is hidden.

**Like the gold in earth,
like the mist in stone.
Like the oil in seed,
like the fire in wood,
Like the thought of God
None should learn
The state of Ćennamallikārjuna!**

This vaĉana of Akkamahādevī explains the existence of God in this world. He exists in the world like the gold in earth; like the sweetness in fruit; like the mist in stone; like oil in seed; like fire in wood. Gold, sweetness in fruit, mist in stone, oil in seed, fire in wood are there but not seen. Their existence can be seen after proper action. The same is true about God. He is in this world but unseen. He can be experienced with proper actions.

The experiences of Jīva has no effect on Īśvara. This makes it clear while explaining "**Smarānti ĉa**" (sūtra 2-3-44).

**Tattra yaḥ paramātmāsau
sa satyō nirguṇaḥ smṛtaḥ
Na lipyatē phalaiśĉāpi
padmapatra mivāmbhasā||**

"Karmābhyasaparōyōsau mōkṣabhaṇdaissa yujyatē" and **"Tayōranyaḥ pippalaṁ svādvattya naśnannanyōbhiĉākaśīti"**, saying Smṛti proves the sadness of Jīva has no effect on Īśvara. Īśvara is true and free from all things. He lives in the body like the lotus lives in water. None of the results of karma has any effect on Īśvara. But Jīva experiences the result of his karma. Association with karma bonds Jīva but no association leads Jīva to salvation. Īśvara has no association with karma. He is free from sadness and happiness, though Jīva and Īśvara live in the body. Śṛti explained the difference between the two, as above.

Jīva is part of Paraśiva. But Jīva is of three types based on the knowledge of Śiva. This fact is confirmed in Śivāgamas. Śrīkarabhāṣya (2-3-48) sūtra says.

**Baddha śuddhādibhēdēna
jīvatrayamidam smṛtaṁ |**

**Gurudīkṣāvihīnaśċa
śivabhakti vivarjitah||**

**Svakarṭratvābhimānī tu
baddhassa paśuruċyatē |
Gurudīkṣāṁ parāṁ labdhvā
kaiṅkaryatrayasaṁyutah||**

**Śaktyādisadguṇōpētah
mumukṣō rāgavarjitah |
Śivadīnaḥ sudhīrbhaktah
śuddhajīva iti smṛtah||**

**Śivayōga śivajñāna
vibhavānaṅda saṁyutah |
Praċaṅḍātapamadhyastha
śuddha karpūradīpavat||**

**Śivākārē parākāśē
kōṭisūryaprakāśakē |
Vilīnaċittavṛttistu
muktajīva iti smṛtah||**

**Sa jīvanmukta ittuktō
rāgadvēṣavivarjitah|| iti**

Jīva is of three types based on badda, śudda and mukta differences. Without Guru dīkṣa and devotion to Śiva, Jīva thinks of himself as the reason for all. Jīva is a badda, an animal. The one with Guru dīkṣa, without anger and jealousy, with pure mind, anxious about his Ikya with Śiva is a śudda. The Jīva with Śiva knowledge and Śiva yōga experiences happiness of Śiva. He is like a burning camphor and stays with the feeling of Śiva. He is a Mukta. Mukta has no affinity towards prakṛti. He lives in the body but he has no regard towards his body. Though there are differences between Jīva and Īśvara, sadness and happiness of Jīva has no effect on Īśvara. Anubhavasūtra says:

**Ātmā, yaṁ kēvalaḥ śuddhaḥ
śiavasyāṁśaḥ sadāmalaḥ |
Nityō niraṅjanaḥ śāntaḥ
tasmādātmā svayaṁ śivaḥ ||**

Jīva part of Paraśiva naturally is divine. He is pure without associating with things. He is pure, peaceful and for all times like Paraśiva. With the association of aṇava taint, Jīva experiences sadness and happiness. Yet being part of Paraśiva, he is eligible for Ikya in salvation. They mix like milk and water but not like oil and rice.

Māye is Avidya in Advaita philosophy. It is the blemishes in Paraśiva. In this Māye, soul is Īśvara and ignorance is Jīva. For this reason Advaita philosophy considers the feeling of Īśvara and Jīva as imaginary. Śaktiviśiṣṭādvaita considers Māye as non fictitious but it is the eternal Śakti in Paraśiva. The world is hidden in Māye like the bird is hidden in the egg. It comes out as per the wishes of Paraśiva and returns to Paraśiva after completing the wishes. With the association of Śakti, Jīva is not fictitious but is with different feelings. Since Māye is the reason for the different feelings of Jīva, Māye is called Avidye or ignorant. Māye is the reason Jīva forgets he is part of Paraśiva. It creates in the mind of Jīva to feel 'he is not part of Paraśiva but is different from Paraśiva'. Gite (7-14) says "**Mama māyā duratyayā**". Māye is Śakti in Paraśiva. It is not easy to get free. Devotion opposes Māye. With the help of devotion Jīva regains the knowledge that Jīva is part of Paraśiva. Devotion leads to the blessing of Paraśiva and to detach from the bonds of Māye. Śiva himself says -"**Māmēva yē prapadyantē māyāmētān taranti tē**". The one who always wears Liṅga, meditates and submits completely is free from Māye. Else it is hard for Jīva to get free from the bonds of Māye.

Jīva is the pure soul of Paraśiva. Māye is the reason for the feelings of Jīva. The feelings are called mala or taint. The feelings of Jīva are due to the playfulness between the divine and the worshiper. It is due to Icchāśakti. It is the Māye becomes Aṇava taint by constricting Jñānaśakti and Kriyāśakti of Paraśiva. The Ćitśakti of Paraśiva is of three types. They are Icchāśakti (desire), Jñānaśakti (knowledge) and Kriyāśakti (action). The results of their association by Jīva became three types of taints. They are Aṇava, Māya and Kārmika. Aṇava taint is due to restricted Icchāśakti. It makes Paraśiva insignificant with limited Śakti. Paraśiva, the Omnipotent and omnipresent, becomes Jīva with little

knowledge and Śakti. It is due to anava taint. Jīva forgetting Paraśiva became more affectionate towards the things of this world. The taint māya increases his feeling that he is different from Paraśiva. Kārmika taint makes Jīva to acquire anger and jealousy. Jīva with these three taints is called a saṁsāry or a Paśu (animal). Limited Jñānaśakti and Kriyāśakti of Icchāśakti is Māya and Kārmika taint respectively. It is natural for Paraśiva is with enormous Śakti. It is also natural for Jīva is with limited Śakti.

Influence of Māye made Jīva to forget that he is part of Paraśiva. Further it made him to feel that he is different from Paraśiva. It is due to his bond with karma. In one of his vaṇa Basavaṇṇa questions himself why he is caught in the web of Māye? He himself gives the answer to his question saying that he forgot Liṅga in his past life, abused Guru, Liṅga and Jaṅgama. If he knew this happens he would have prevented it from happening. This is all due to Māye. Jīva is incapable of going against Māye. Gite (7-14) saying '**Daivi hyeṣā guṇamayī mama māyā duratyayā**' is the strength of Māye. Jīva shows devotion to Paraśiva through meditation and worship. He is not for collecting things, but sees Paraśiva in all things of this world. Gite (6-30) says:

**Yō māṁ paśyati sarvatra
sarvaṁ ā mayi paśyati |
Tsyāhaṁ na praṇaṣyāmi
sa ā mē na praṇaṣyati ||**

The one who sees Paraśiva in every one and every thing unites in Paraśiva. He stays in Paraśiva for ever. It is the words of Paraśiva. We love each other because of Paraśiva. He is in every one. Because of the influence of Māye, Jīva is with anger and jealousy acquires karma. The effect of karma increases with every birth. Siddhānta Śikhāmaṇi (18-17) says:

**Jivatvaṁ duḥkha sarvasvaṁ
tadidaṁ malakalpitam |
Nirasyatē gurōrbhōdhāt
jñānaśaktiḥ prakāśatē ||**

Jīva is part of Paraśiva. Because of his association with impurities Jīva forgets his relation with Paraśiva. He associates with the world. He is fond of his body. Jīva

experiences sadness with disturbances in the body. Guru knows the reasons for sadness; with his advice he destroys all impurities of body, mind and bhāva (thoughts). He is free from fondness of things that made him to bond in saṁsāra. He gets the knowledge of Śiva 'I am Śiva'.

Jīva is different from Paraśiva from creation to Śaraṇa sthala before Ikya. The same is seen in Viśiṣṭādvaita sect. But in practice and salvation, there is difference between the two philosophies. In salvation there is agreement between Śaktiviśiṣṭādvaita and Advaita. This does not make them similar. Similarly there is agreement between Viśiṣṭādvaita and Śaktiviśiṣṭādvaita during saṁsāra. It does not make them the same. In Śaktiviśiṣṭādvaita, Jīva learns his relation with Paraśiva and practices Ṣaṭsthala ways to enjoy the happiness of being with Paraśiva. Śaktiviśiṣṭādvaita philosophy and its practicing part are both developed independently. This philosophy gives equal importance to both Knowledge and action.

Though Jīva is part Paraśiva he experiences sadness and happiness due to aṇava, māya and kārṁika taints. Because of the taints Jīva is with limited knowledge and action, incomplete, not for ever and limits his presence. These five are called Kañcukas. Kañcukas are like a robe covering the body. They lead Jīva towards bad fate. The five kañcukas are kalā, vidyā, rāga, kāla and niyati. They are constricted Śaktis of Paraśiva. It is difficult to get free from them. Śiva himself says **"Māmēva yē prapadyatē māyāmētāntaraṇti tē"**. Who ever submit himself to Paraśiva with worship and meditation makes His association. Then the taints are not harmful to him. Instead they become aids. They assist him to regain full knowledge and action making him complete for all times and place.

Among the five Kañcukies, Kalā refers to limited Śakti. Vidye refers to limited knowledge. Rāga is affection towards wife and children. Kāla is to adhere to business routines. Niyati is to adhere to work and reasoning. Kalā restricts performance. Vidye restricts knowledge. Rāga restricts being content. Kāla adhere Jīva to birth and death. Niyati restricts his presence. For these reasons Jīva forgets his relation with Paraśiva. This is all due to the influence of

Māye. This is the reason for the difference between Jīva and Paraśīva during saṁsāra.

Saṁsāra is visible to sense organs. It is natural to have difference between Jīva and Paraśīva. But Śṛti says "**Dvāvajau**" meaning both are for ever. They do not have birth and death. They unite during salvation. It gives evidence to Śṛti that says there is no difference between them. Bhēdābhēda between the two is in different times. But they unite during salvation. Śaktiviśiṣṭādvaita agrees Bhēdābhēda between Jīva and Paraśīva. For this reason this philosophy is also called Dvaitādvaita.

Śṛti, Śve (4.6) statement "**Dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariśasvajātē**", refers to Dvaita. Chāṇ (6-87) "**Tattvamasi**", Bru (3-4-10) "**Ahaṁ brahmāsmi**", Bru. (6-4-9) "**Nēha nānāsti kiñcana**" statements refers to Advaita. Śaktiviśiṣṭādvaita philosophy finds equality for both types of statement. Jīva worshipping Paraśīva orderly alleviates his differences to unite in his body with Paraśīva.

8. Form of the World

The world is with three qualities, namely satva, raja and tama. For Sāṅkhyās, the world is the reason for all. For Vēdāntis, the world is independent. Śrīpati Paṇḍit while explaining Sūtra statement "**Tadadhīnatvādarthavat**" in Raṇana-Anupapattya Adhikaraṇa says the nature is in the form of the world. The world is under Paraśiva. For Dvaitas, Prakṛti is different from Paraśiva. Viśiṣṭādvaitas agree both as gratuity and omen. Prakṛti is the body of Brahma. It is the gift. Śaktiviśiṣṭādvaitas agree with different formation. But they have no effect on Brahma. This has been mentioned with example of gold and gold ornament.

With many examples Siddhānta Śikhāmaṇi says the world created by Śiva cannot be separated from Śiva. Śiva himself with enormous Śakti became the form of the world. This is the philosophy of Śaktiviśiṣṭādvaita. This is confirmed by Vaṇanas of Abhiyuktas; "**Svaśaktipraṇayōsya viśvaṁ**", "**Śaktayōsya jagatsarvaṁ**", "**The world is His enormous Śakti, The world is the extent of His Śakti**". Dāsagupta in History of Indian Philosophy, Vol III Page 5, explains the same as follows. Paramātmā from his Īcchāśakti, Jñānaśakti and Kriyāśakti took the form of the world. Though He is without body becoming the world there is no impropriety. With numerous powers, as per His desire, naturally He can transform to many forms. He has two forms of Śakti. From one He is Bhōjya, things for enjoyment and from the other He is Bhōkṛ (one who enjoys) Jīvas. Though He is transformed to many different things He stays pure and independent. Siddhānta Śikhāmaṇi (2-36, 37) explains the form of the world as :

**Guṇatrayātmikā śaktiḥ
brahmaṇiṣṭhā sanātani |
Tadvaiṣmyātsamutpannā
Tasmin vastutrayābhidhā ||**

**Atyaṇtatāmasōpādhi
bhōjyamityabhidhiyātē ||**

Śakti becomes the form of the world with satva, raja and tama characters. With varying characters, Paraśiva

took the form Bhōjya, Bōkṭṛ and Prēraka. The soul in Bhōjya things is with tama character and it is completely filled with tirōdāna. The word "**Atyaṅta tāmasōpādhi**" for the word "**Brahma ċaitanya**" in "**Paratattvam ayōpādhiḥ brahma ċaitanya mīśvaraḥ**" is the extra character. Paraśiva is in all Bhōjya things unseen with tama character. Even the scientists say every thing in this world has some energy (soul) in them. This fact has been identified many years ago in Śaktiviśiṣṭādvaita philosophy. Basavaṇṇa repents for not finding things without the association of Paraśiva. By submitting things to Śiva, we are submitting His own things. We cannot submit any thing that is not His. If we eat things without offering, then Jīva eats another Jīva. This accumulates more rewards of karma. Basavaṇṇa suggests us to offer things first to Paraśiva and receive them as prasāda for consumption. None of the philosophies agree dormant things have life. Only Śaktiviśiṣṭādvaita agrees dormant things do have life. Gite (7-7) says "**Mayi sarvamidaṁ prōtaṁ sūtrē maṇigaṇā iva**". A thread used in tying small and large beads is associated with the form of Paraśiva. There is nothing without Paraśiva. Gite (10-39) says "**Natadasti vinā yatsyāt mayā bhūtaṁ ċarā ċaraṁ**". Things without Him in this world cannot exist independently. Paraśiva exists in all things.

Prēraka is the soul with satva character only. Bhōjya things are the soul with tama characters. Bhōkṭṛ is the soul with little satva and more of raja character. This is the way Paraśiva became three by associating with Māye for His amusement. Māye is of two types namely Śudda (pure) and Aśuddha (impure). Śuddamāye is called Ūrdhvamāye and Aśuddhamāye as Adhōmāye. Ūrdhvamāye is with pure satva characters. Preferring Ūrdhvamāye Paraśiva is Prēraka or Īśvara. He stays in the heart. Ūrdhvamāye is under Him. It has no influence on Him. But Adhōmāye with raja character mesmerizes to bond with Jīva. Gite (18-61) says

**Īśvaraḥ sarvabhūtānaṁ
hṛddēśē,rjuna tiṣṭhati |
Bhrāmayaṁ sarvabhūtāni
yaṅtrarūḍhāni māyayā ||**

In all hearts Īśvara stays as Prēra. In the body with sense organs, Paraśiva with His Adōmāye with raja and tama characters motivates Jīva. This Māye mesmerizes Jīva. It keeps Jīva away from Śiva by turning his attention towards the world and worldly things. **"Mama māyā duratyayā"**. My Māye is impossible and amazing. None can escape from it. Every one suffers bonding. They are the words of Paramātmā. It creates desire for gold-wealth-woman in Jīva. From its influence, Jīva has limited knowledge and limited ability to perform. This is due to raja character.

The world with all things is the form of Śiva. Siddhānta Śikhāmaṇi (2-7) says **"Tatra līnamamabhūtpōrvaṁ cētanācētanam jagat"**, both Jīva and Bhōjya things were hidden inside Paraśiva during cataclysm. Śrīti (Āhāndōgya 3-4-1) proves by saying; **"Sarvaṁ khalvidaṁ brahma tajjalāniti śānta upāsīta"**. All things in this world came from Paramātmā and ends with Him. Jīva survives with Him. Jīva should learn the world is Śiva. Jīva should be peaceful and see Śiva everywhere and in everything. This is the worship for Jīva. This is what Jīva should see. This voids the statements about the world is false and the statements about difference between the world and Paraśiva. Siddhānta Śikhāmaṇi (10-62-64, 66) with examples proves:

**Yasmādētatsamutpannam
Mahādēvāccharācaram |
Tasmādētanna bhidyēta
Yathā kumbhādikaṁ mrudaḥ||**

**Śivatattvātsamutpannam
Jagadasmāna bhidyatē |
Phēnōrmibudbudākārō yathā
Sindhōrna bhidyatē||**

**Yathā taṁtubhirutpannaḥ
Paṭastaṁtumayaḥ smṛtaḥ |
Tathā śivātsamutpannam
Śiva ēva ccharācaram||**

**Patra śākhādirūpēṇa
Yathā tiṣṭhati pādapaḥ |
Tathā bhūmyādirūpēṇa
Śiva ēkō virājatē ||**

Things made from clay are not different from clay.
Waves started from ocean are not different from ocean.
Cloth made from thread is not different from thread.
Similarly the world created by Śiva is not different from Śiva.
Tree with leaves and branches show beautifully. Śiva in the form of earth and water is shining. For these reasons Śaktiviśiṣṭādvaita philosophy considers the world is the form of Śiva and it is true.

Those who argue the world is not true use the following type of argument (Śrīkarabhāṣya Sūtra 2-1-7).

**Śaśāśrṅgēṇa nāgēndraḥ
Mrtaścēdastvidam jagat |
Jvālāgni maṇḍale
Padmavṛddhiścēdastvidam jagat||**

**Māyākāryādikam nāsti
Māyā nāsti bhayaṁ nahi |
Gaganē nīlimāsatyē
Jagatstyam bhaviṣyati||**

If Nagarāja died from the pierce of rabbit horn is true then the world is true. If Lotus shows off its beauty in the burning fire is true then the world is true. These cannot happen. Therefore the world truly cannot exist. Since world is the work of Māye and Māye itself does not exist how can the world exist? The world that shows and hides cannot be trusted. People say the sky is blue. But space is not blue. If it is believed then the world is true. Though the world appears to be true it is not like the horns of rabbit.

Śrīpati Paṇḍitārāḍya while explaining Brahma sūtra "**Na pratiṣēdhamātratvāt**" says the world hidden unseen in Paraśiva during cataclysm cannot lose its existence when it appears. Tree is hidden in the seed, the world was hidden in Paraśiva. It showed for His amusement. There is no destruction for the thing that exist. Similarly there is no way to create things that do not exist. Based on Āgama, Śrīpati Paṇḍitārāḍya proves this point (from Srikarabhāṣya).

**Satya jñāna ghanānaṁdē
śivē paramakāraṇē |
Ārāṇācarajagajjālāṁ
grīṣmē kṣmālīnabījavat |
Sūkṣma rūpēṇa saṁsthitya
punaḥ svasvaçikīrṣayā
Sthūlatvēna bahiryātī||**

During summer months crop dries. The seeds from dried crop falls on the ground. After rain, the seeds grow into crop again. Crop grows on the earth. They enter the earth in the form of seed and comes out as crop. Similarly, during cataclysm the world in microcosm form is in Paramātmā and comes out in macrocosm form during creation. The rice seed comes out only as rice and not any other thing. Similarly Jīva comes in an orderly way as per his karma. It is due to shrinking Śakti in Paraśiva. It surrounds Jīva like an armor. It is the kañçuka. Only Paraśiva exists for all times. He has no beginning or end. Creation is makes unseen things to see them. Things are seen during creation and they are unseen during cataclysm. There is no destruction of things in either state. Śṛti saying **"Dhātā yathā pūrvamakalpayat"** confirms the world is true. It is not possible to create any thing that does not exist. Similarly there is no way to destroy things that do exist.

Śiva disciples should always wear His symbol and meditate Paramātmā both inside and outside. It is the worship. Meditation of Prāṇaliṅga in the heart, wearing Iṣṭaliṅga on the body always is called Saṁrādāna. Śṛti and Smṛti clearly says - this type of practice by devotees lead to experience Paraśiva both in dream and awake states. Jīva sees the world as Śiva. Śvē (1-10) says **"Tasyābhidyānāt yōjanāt tattvabhāvāt bhūyaścāntē vuśva māyānivṛttiḥ"**. Devotee wears Iṣṭaliṅga on body, meditates Paraśiva in the form of Prāṇaliṅga. He experiences happiness of his unity. With unity Jīva loses the taints and the influence of Māye. He sees the world as Śiva. It is not enough to experience the happiness once. Māye means duality of mind. Devotee loses duality of mind with the feeling of Śiva. To make it stay in the mind, devotee experiences happiness of the union with Śiva repeatedly. It

makes his Śakti to grow resulting the feeling of Śiva to stay permanently. Kāṭha (3-2-3) says - **Yamēvaiṣa vṛṇatē tēna labhyastasyaiṣa ātmā vivṛṇutē tanūṁ svām**". The one acting as per the wishes of Paraśiva receives grace to see His divine form. Worshiper of Paraśiva both in and outside sees the world as Śiva and lives with peace. Wearing, meditating and worshiping Paraśiva daily loses the feeling of the world and gets the feeling of Śiva.

Kāṭha (1-2-23) Śṛti "**Nāyamātmā pravaçānēna labhyaḥ na mēdhaya na bahunā śrūtēna**". From the knowledge of Śāstra alone experience of Paraśiva is not possible. It is possible through action. Without action if one thinks he can get the experience he remains as an ignorant. Ignorant sees the reflection of a tree with fruits in the water. He wishes to eat them. He cannot get satisfaction from them. This is similar to getting happiness from the knowledge of Śāstra. The happiness is for those who practice the knowledge and not for others. Gīta (10-39) says "**Na tadasti vinā yatsyāt mayā bhūtaṁ çarāçaraṁ**". There is nothing without Paraśiva. None can get happiness of the union with Paraśiva from knowledge of Śāstra alone. Śvē (3-19) says;

Apāṇipādō javanō gṛhītā paśyatya

Çakṣuḥ sa śṛṇōtyakarmaḥ |

Sa vētti vēdyaṁ na ça tasyāsti vēttā

Tamāhuragryaṁ puruṣaṁ mahāntaṁ ||

and others say Paraśiva is formless. Yet from His own strength without any other help He is the creator of this world. This is His form for His amusement. Without any hands or legs from His divine powers He performs. Without eyes He can see. Without ears He can hear. He performs every thing related to sense organs. Staying in the form of the soul, He is the aim for yōgis.

Sun gives the feeling of formless time during sun rise as morning and night during sun set. There is no difference between solidified ghee and liquid ghee. Similarly there is no difference between formless Paraśiva and to His forms. They are for the benefits of devotees. Associating with the world with many forms He became the world. So the world cannot be false. "**Sarvaṁ khalvidaṁ brahma**" and other statements of Śṛtis say the waves born in the

ocean ends in the ocean. Similarly, the world created, existed and ending in Paraśiva cannot be completely different from Paraśiva. Gīte says the same. **"Amṛtaṁ cāiva mṛtyuścā sadasaċcāhamarjuna"**. Truth and false, existence and destruction are all Paraśiva. All things with forms in the world are with Paraśiva. This is the reason Śivayōgis see Śiva in everything and in the world.

Siddhānta Śikhāmaṇi calls the soul with pure tama character as Bhōjya. Paraśiva is in Bhōjya things in the form of microcosm. Śvētāśvatara Śṛti (1-12) says **"Bhōktā bhōgyaṁ prēritāraṁ cā matvā sarvaṁ prōktaṁ trividhaṁ brahma mētat"**. The world is Paramātmā. It is in three forms. Some are Bhōkṛ (Jīvas), some things are Bōjyas. Prērayitṛ (Īśvara) motivates according to their karmas. Only Paraśiva is in all these three forms.

The world has many strange forms. Śakti in Paraśiva too takes those strange forms. In all those forms Śiva stays as the soul. With the soul Śakti can spread out in the world. Śakti cannot stay alone without the soul. Śiva is incomplete without Śakti. With Śakti, Śiva performs things without difficulty.

It is said in Siddhānta Śikhāmaṇi **"Tatra linamabhūtpōrvaṁ cētanācētanaṁ jagat"**. It means the world during cataclysm stays in Śiva in the form of microcosm. The unity is not for the form. It is for the union that cannot be separated. Both Jīva and the world are in Śiva during cataclysm in microcosm form. Jīva is part of Śiva associated with Māye. Māye has both animate and inanimate in microcosm form. Prēraḱa unites completely with Śiva. But the world and Jīva stay without form. Jīva cannot unite completely with Śiva. Jīva needs to lose taints completely before uniting with Śiva. Kriyāsāra says;

"Guṇaguṇinōrbhēdābhēdābhyupagamāt". It agrees Bēdhābhēda relation between character and with the one with character. Hence Bēdhābhēda relation is acceptable in place of Saṁavaya relation. Similarly it says;

**Aṁśō nānēti sūtrē tu
Jīvasya brahmaṇō.ṁśatā |
Bhinnābhinnatvamagnēstu
visphuliṅgavadīritaṁ||**

Jīva is part of Brahma. Like the sparks coming out of fire Jīva came out of Brahma. Fire is complete and the sparks are its part. Similarly Brahma is complete and Jīva is part of Brahma. For them there is no complete unity or complete difference. For this reason Bhēdābhēda agrees between them. Similarly Bhēdābhēda agrees between Jīva and the world. Also between the world and Brahma.

During cataclysm the world is in Paraśiva. With love He puts it out of His body. He gave body and sense organs to Jīvas so they can broaden their knowledge. Jīvas with the body and sense organs should secure divine knowledge to experience happiness from unity with Śiva. But Jīva associating Māye thinks he is the body. He spends time seeking bodily happiness. Because of this they are in saṁsāra experiencing sadness. Staying under the poison tree Jīva eats its fruit. They are not seeking fruits of eternity. They have lost the ability to recognize their short lived happiness. Gite (5-22) says;

**Yē hi saṁsparśajā bhōgāḥ
duḥkhaḥyōnaya ēva tē |
Ādyantavañtaḥ kauñtēya
na tēṣu ramatē budhaḥ ||**

This is not meaningful to Jīvas who are experiencing happiness. Happiness, how much and how long from one another by looking, listening and touching is not understood. The happiness in saṁsāra is of this type. The worm in the dung cannot smell the scent of dung. Staying there brings happiness to it. It experiences sadness and pain if it comes out of it. The same is true for humans in saṁsāra. The happiness enjoyed by Jīva is the cause for all types of sadness. Jīva must find ways to escape from the bond of saṁsāra. Wearing, worshiping of Iṣṭalinga, meditating with pure heart without anger and jealousy is the way to eternal happiness.

9 Form of Śakti

Every thing in this world has unique Śakti to perform work. Fire has heat. Without heat it is not called fire. Herbs have Śakti to cure diseases. Diamond has Śakti to cut stone. Ants, staying on ground, can determine the type of fruit on the tree. This indicates every thing in the world has unique Śakti. Śakti is unique to things and it is not separable. Heat cannot stay separately from fire. The extraordinary inseparable quality for work is called Śakti. It is a source of power in things.

Paraśiva is always Sat-Ānanda. The feeling of Sat-Ānanda is Ānanda. If Paraśiva cannot experience the form of Sat-Ānanda then He is like the beautiful blind person who cannot experience his beauty. He is with Śakti. The Śakti too is in the form of Sat-Ānanda. For this reason Paramātmā with Śakti is divine. The great poet Kālidāsa mentions in Raguvamśa the association of Śakti and Paraśiva as:

**Vāgārthāviva saṁprktau
vāgārthapratipattayē |
Jagataḥ pitarau vaṇḍē
pārvatiparamēśvarau||**

Pārvati and Paramēśvara, the mother and the father of the world are together like the sound and its meaning. He gives them salutation for the sake of knowledge. Their union is inseparable. Kālidāsa calls Śakti as Pārvati and gives salutation to her. She is with the formless Paraśiva. The sound and the meaning are inseparable. Similarly Śakti is inseparable from Paraśiva. Śakti associated with formless Paraśiva as per His desire separates for His amusement. From the association of Śakti Paraśiva is in the form of 36 philosophies. He stays unseen for His amusement in each of them.

Formless Paraśiva with the association of Jñānaśakti is Śiva with form. With the association of Kriyāśakti is Śakti or Bhavāni with form. They stay in Kailāsa. They show their form to those Jīvas in salvation. Śakti is inseparable from Paraśiva during cataclysm. But Śakti is separate from Paraśiva during His amusement. For this reason it is not possible to say difference or unity

completely between Śakti and Paraśiva. Śaktiviśiṣṭādvaita philosophy accepts Bēdhābhēda mentioned by Pūrvācārya. The experienced say **"Bēdābhēdātmika śaktiḥ brahmaniṣṭhā sanātani"** about the status of Śakti. Since there is no difference between Śiva and Śakti during cataclysm and there is difference during His amusement, Bādarāyaṇa in Brahmasūtra says **"Lōkavattu līlā kaivalyaṃ"**. Paramātmā naturally enjoys both status - cataclysm and amusement. This suggests Śakti is in Śiva inseparably.

9.1 Evidence for the presence of Śakti

Fire has heat. Heat cannot stay in a place without fire. Fire cannot be without heat. Both stay together in unison. Heat is in the form of fire. Site wife of Rāma prayed **"Śītō bhava hanumataḥ"**. Her prayer did not burn Hanumān. Though there was fire it did not have the power to burn. Similarly the farmers know seeds touched by rats and other rodents do not germinate. They lose the power to germinate. This indicates a power in every thing. We see the birth of power and also lack of it. Since they cannot separate the relation is called Samavāya. This relation is of the type Bēdhābhēda. We cannot separate the fire from the power to burn. Śaktiviśiṣṭādvaita agrees Bēdhābhēda to the relationship between the thing and to its power. The following is a vacāna from Kūrma purāṇa;

**Ēṣā śaktiḥ śivā hyētat
śakti mānuḥyatē śivah |
Śakti śakti matōrbhēdaṃ
vadaṃti paramārthataḥ |
Ābhēdaṃ cānupaśyaṃti
yōginastattva cīntakāḥ ||**

Purāṇa calls Śakti as Śive. It is extraordinary. Both are in the form of Saċcīdānaṇḍa (Sat-Ĉit-Ānaṇḍa). Śiva has this feeling always. But Śakti has the feeling some times and no feeling some times. She is under Śiva. When she comes out to create the world for His amusement she does not have the feeling of Saċcīdānaṇḍa. Siddhānta Śikhāmaṇi (2-12, 5-33) says **"Tadiyā paramāśaktiḥ saċcīdānaṇḍa rūpiṇī", "Ēka Ēva śivassākṣāt saċcīdānaṇḍamayō**

vubhuḥ". Both are in the form of Saçcīdānaṇḁa. Śakti is hidden in Śiva guarding salvation. During Cataclysm "**Na sanna cāsat śiva ēva kēvalaḥ**" says Śvētāśvatara Śrti (4-18). It says Śiva was alone and He is salvation. Siddhānta Śikhāmaṇi (20-42) says the same with example;

Yathā cāndrē sthirā jyōtsnā

viśvavastu prakāśinī |

Tathā śakti vimarśākhyā

prakāśē brahmaṇi sthirā ||

Vimarśaśakti stays in Paraśiva like the moon light stays in moon. It makes all things of the world to shine. Vimarśa is to experience Satya (truth), Jñāna (knowledge) and Ānaṇḁa (happiness) separately. Naturally Śiva experiences asmi, prakāśē and naṇḁāmi. It is the union of Satya (truth), Jñāna (knowledge) and Ānaṇḁa (happiness). He is not completely in things of the world. But He stays in different things in different ways. This is possible due to Vimarśaśakti. In Bhōjya things He is in many forms. In Jīva He is in the form of the soul. In those having salvation He is in the form of Ānaṇḁa. Śakti in the natural state of Paraśiva stays in Paraśiva inseparably. During amusement state of Paraśiva, statement of Śvētāśvatara Śrti (4-68) says "**Prajñā cā tasmāt prasṛtā pūrāṇē**" Śakti comes out of Paraśiva with the world and Jīva. This is the amusement state of Paraśiva. In this state Śakti is insignificant but expands covering the world. Śakti has two form namely normal state and insignificant state. The normal state of Śakti stays in Paraśiva. When she comes out of Paraśiva, she loses her normal state. She acquires Satva, Raja and Tama taints to become insignificant. This state is different from Paraśiva. In this form Śakti is called Māye. Māye is different from Śiva. Jīva and the world are the union of Śiva with Māye. Jīva is part of Śiva. Yet Jīva with the influence of Māye experiences sadness. The world is with Bhōjya things. Śiva stays in things in many forms. They have no knowledge of Śiva due to Tirōḁāna (Māye made them to forget the past completely). There is no difference between Śiva and Śakti during normal state. During the amusement Śiva and Māye are different. Śaktiviśiṣṭādvaita accepts Bēdhābhēḁa between Śiva and Śakti.

Nijaguṇa Śivayōgi in Purātana Trividi-2 beautifully explains how Śakti stays in Śiva. "Like the sweetness in the ocean of milk, the pleasing power in the moon light on people, beauty in the flowers, Śakti stays in His form inseparable in Śiva".

Paramātmā preferring Jñānaśakti is Śiva and preferring Kriyāśakti is Śakti or Bhavāni. Paramātmā preferring Jñānaśakti during excitement is Sadāśiva. Sadāśiva as Rudra performs cataclysm in the world. Paramātmā preferring Kriyāśakti during excitement is Nārāyaṇa. Nārāyaṇa performs protection of the world. Paramātmā preferring Jñānaśakti and Kriyāśakti equally is Śuddhavidye. Śuddhavidye is the knowledge of no difference between Paramātmā and His divine forms. Śuddhavidye with equality of Jñānaśakti and Kriyāśakti is Brahma. Brahma performs creation in the world. Paramātmā performs Anugraha (mercy) in the form of Śiva, Tirōdāna (erasing past memory) as Śakti, laya (destruction) as Rudra, Sthiti (protection) as Nārāyaṇa and Sṛṣṭi (creation) as Brahma. The formless Paraśiva is performing the types of work in the five forms.

Śṛti clearly says **"Dvē vāva brahmaṇō rūpe mūrtañcāmūrtañca"** Paraśiva is both formless and with form. Later with the assistance of Śakti takes forms related to the nature. Śakti with the three characters is called Māye. Śiva staying in many forms and as soul performs the business of Jīva. Being close to Paraśiva, Śakti shines with great powers. This is the way Śakti is in all things of the world. Śve Śṛti (6-8) clearly says **"Parāśya śaktirvividhaiva śrūyatē svābhāvikī jñānabalakriyā cā"**. Parāśakti in Paramātmā exists as Jñānaśakti, Kriyāśakti and others. They cannot be separated from Him. They exist like the heat in fire. Śakti is not imaginary like Advaita Philosophy says.

Śaktiviśiṣṭa-Paramātmā is hidden in every thing of this world in the microcosm form. Fire has the power to burn, water has the power to quench thirst, earth has the power to carry weight, air has the power to move, sky has the power to spread, Jīva has the power of wisdom. Every thing in this world has some Śakti. **"Kīrtiḥ śrīvārkā nāriṇām smṛtirmēdhā dṛtiḥ kṣamā"**. Fame, wealth,

courage, mercy, females talking cleverly are all part of Śakti. Gīte (10-40) **"Nāntōsti mama divyānāṁ vibhūtināṁ paraṇtapa"** saying explains in one word - there is no end for the Vibhūti of Paraśiva. Viṣṇu purāṇa (1-3-22), **"Śaktayaḥ sarvabhāvānāṁ acīntyajñāna gōcārāḥ"** clearly says a type of Śakti is in every thing. Śakti without taints is in the form of Saçcīdānaṇḍa, it is in the form of satva, raja and tama characteristics when not pure. Active form of Śakti is in Paraśiva. But Śakti in the world is inactive. Siddhānta Śikhāmaṇi (2-12) explains the two forms of Śakti as;

**Tadiyā paramā śaktiḥ
saçcīdānaṇḍalakṣaṇā |
Samastalōkanirmāṇa
samavāya svarūpiṇī ||
Tadvicāyābhavatsākṣāt
tatsvarūpānukāriṇī ||**

Śakti related to Paraśiva assists Paraśiva in constructing the world. As per His desire, Śakti is in His form. The same Śakti losing her action is called Māye. Paraśiva preferring Māye with satva, raja and tama characters is in the form of Prakṛti or the world. During amusement, Paraśiva with the association of varying satva, raja and tama characters is Bhōkṛ, Bhōjya and Prēraḥ forms. Siddhānta Śikhāmaṇi (5-36) explains the same as follows;

**Guṇatrayātmakāśaktiḥ
brahmaṇiṣṭhā sanātani |
Tadvaiṣamyātsamutpānnā
Tasmn vastu trayābhidhā||**

The influence of Śakti with satva, raja and tama characters on Paramātmā the world has three forms namely, Bhōkṛ (Jīva), Bhōjya (things in the world) and Prēraḥ (Īśvara). In human body Paramātmā is in these three forms. The part Prēraḥ (Īśvara) is in every heart of the body. **"Īśvaraḥ sarvabhūtānaṁ hrddēśē,rjuna tiṣṭhati"** Prēraḥ is Īśvara says Gīte. Śrī - Vaiṣṇava's calls Prēraḥ as Āntaryāmi. Prēraḥ is called Prāṇaliṅga in Ṣaṭsthala. Bhōkṛ is Jīva. He enjoys the rewards of his karma. He is the one in the heart traveling around the eight petal lotus having contact with the sense organs. Bhōjya

are things with form, liquids, smell, touch and sound. Paraśiva staying in these three forms enjoys His creation.

Vimerśāsakti is in the form of Saċċidānaṇḍa. With the three characters it is called Māye. **"Māyēti prōcyate lōkē brahmaniṣṭhā sanātani"** Śivāgama calls it as Māyāsakti. It is part of Vimerśāsakti. It creates duality in the mind of Jīva making Jīva to forget its original form. Gite says **"Daivi hyēṣā guṇamayī mama māyā duratyayā"**. Paramātmā calls it as Guṇamayī.

Śrīpati Paṇḍitārādyā does not agree **"Na vilakṣaṇatvādhikaraṇa"**. Birth of species are homogeneous. Some insects are born in dung. Animal with soul is born from things without the soul. Web takes birth from spider. In this case, a thing without the soul is born from an animal with the soul. There is no web from a dead spider. Web comes from the body of the Viśiṣṭa-soul. This is possible because Paramātmā is with Śakti. During cataclysm this Śakti stays in Paraśiva in microcosm form. Paraśiva is called Nirguṇa (no character) and Niṣkala (flawless). During amusement Śakti has many characters. Śiva is called Saguṇa (with character) and Sakala (complete). They are seen as Śiva-Śakti in Kailāsa and as Rudra-Nārāyaṇa and Brahma.

Śakti is described in Śrīkara Bhāṣya (3-2-5) as;

**Guṇātītā parā śaktiḥ
saċċidānaṇḍarūpiṇī |
Śivātmikā śivādhīnā
ċidaċidviśvakāśinī||**

and by Brahma Sūtra (3-2-25) of Śrīkara Bhāṣya;

**Sarvaśaktimataḥ sām̐bāt
śivāt paramakāraṇāt |
Prādurbhavati sṛṣṭyadau
parāśaktirmahēśvarī |
Sādibhōkṛtvakālē hi
puruṣākhyēna vartatē |
Sahasraśīrṣā puruṣaḥ
sahasrākṣaḥ sahasrapāt |
Iti sā śrūyatē yasmāt
tasmāt śivamayaṁ jagat||**

Parāśakti is free from characters. She is in the form of Saċċidānaṇḍa. She is under Śiva. She performs both with

and without actions in the entire world. She came from Paraśiva who is with all powers and for all causes. "**Prajñā
ĉa tasmāt prasrtā purāṇī**" says Śṛti. Prajñāsakti came from Śiva before creation. Puruṣasūkta gives credit to this Parāśakti.

Śakti separated from Paraśiva during amusement is called Bhavāni and during the time of protecting the world is called Nārāyaṇa. Protection of the world is done by Nārāyaṇa. Tirōdāna work is done by Bhavāni. In Śaktiviśiṣṭādvaita philosophy formless Paraśiva takes divine forms, Bhavāni and Nārāyaṇa. Nārāyaṇa in Śaktiviśiṣṭādvaita brings memory of Parāśakti. During salvation, Jīva unites with the formless Paraśiva without any association with the forms of Paraśiva. This philosophy does not reject Nārāyaṇa. Śaktiviśiṣṭādvaitis see the world and every thing in it as Śiva. Jīva gets the happiness of uniting with Paraśiva.

10. Form of Liberation (Mukti)

Jīva is part of Paraśīva. Jīva getting the feeling 'he is Paraśīva' is the liberation. It is natural Jīva is with the feeling of Jīva. Jīva should get the feeling of Paraśīva and not the feeling of Jīva. In this philosophy Jīva is pure yet he naturally experiences sadness and happiness. **"Duḥkhārhaścētanō jīvaḥ"** the spirit that experiences sadness is Jīva. The philosophy gives the following illustration how Jīva loses its natural feeling. Caterpillar thinking of butterfly becomes butterfly. This is seen. With the river joining the ocean, it loses its identity. Similarly Jīva joining Paraśīva gets the feeling of Paraśīva and he loses the feeling of Jīva. The ocean water evaporates with the heat of sun becoming clouds. Water falls from clouds in the form of rain to become river. River water flows to join the ocean. No one says the water in the river came from the ocean. Once the river joins no one identifies the river in the ocean. Though the river water comes from ocean no one says the water is from ocean. Naturally the river has the feeling of river not the ocean. The spirit that is part of Paraśīva gets the feeling of Jīva due to Māye. This is the reason Jīva feels different from Paraśīva. But with the union Jīva loses the feeling of Jīva and gets the feeling of Paraśīva.

Caterpillar, though truly is different from butterfly, staying close, thinking and seeing butterfly finally becomes butterfly. Caterpillar once becomes a butterfly cannot change back to caterpillar. Similarly our feeling and habits changes by staying whom-so-ever we associate with. At the end, our mind, wisdom and feelings forms according to our association. Copper changes its form to gold with the association of gold. Oyster from the rain water during the Swāti Nakṣatra* (star) only makes pearl. Oyster closes its shell and enters the ocean. After some time, as per the wishes of Paraśīva, pearl results inside the shell. No one can make water into a pearl. Water and pearl are different things. Caterpillar and butterfly, copper and gold are different things. Pearl cannot revert back to water. Gold cannot revert back to copper. Butterfly cannot revert back to caterpillar. Similarly Jīva continuously meditating Paraśīva

becomes pure both in mind and heart. With purity in both mind and heart Jīva unites Paraśiva. Previously Jīva had no feeling of Paraśiva due to Māye. Māye is part Śakti and is not complete. Through devotion Jīva increases his Śakti to get the feeling of Śiva. This increases Śakti in Jīva making him closer to Śiva and finally he becomes Śiva himself. Śivāgama describes this as follows:

**Bhruṅgadyānādyathā kīṭaḥ
bhrṅgarūpō bhavētsadā |
Śivadyānāttathā jīvaḥ
śivō bhavati nānyathā ||**

Like the caterpillar thinking butterfly becomes butterfly, Jīva continuously meditating Śiva acquires the feeling of Śiva. Jīva has no other way to get the feeling of Śiva. Muṇḍaka Śrīti 33-2-8 says:

**Yathā nadyaḥ syaṇdamānāḥ samudrē,staṁ
gaçchaṇti nāma rūpē vihāya |
Tathā vidvānnāma rūpādvimuktaḥ
parātparam puruṣamu paiti divyaṁ ||**

Rivers flow forward. At the end they join the ocean. Joining the ocean they lose their name and form to become the ocean. Similarly Jīva knowing Śiva experiences Śiva; unites with Śiva to lose his identity along with his pride and other characters. Siddhānta Śikhāmaṇi says - "**Bijē yathāśṅkuraḥ siddhaḥ tathātmāni śivaḥ sthitaḥ**". Like the bud in the seed, Śiva is in Jīva unseen. Jīva learning this from Guru and through meditation gets the experience of Śiva. This is the way Jīva gets the feeling of Śiva. Śrīti gives the example of the river joining the ocean for the type of salvation in this philosophy.

*Indian Astrology comprises of 360 degrees. There are 27 Nakṣatra or constellations in it. Therefore, the value of each constellation is 13 degrees and 20 minutes. The names of the nakṣatras are: Aświni, Bharāṇi, Kritikā, Rohiṇi, Mrugaśirā, Ardrā, Punarvasu, Puṣya, Aśleṣā, Makhā, Pūrva Phalguṇī, Uttara Phalguṇī, Hasta, Ćitta, Swāti, Viśākha, Anurādha, Jyēṣṭha, Mūla, Pūrva Aṣāḍha, Uttara Aṣāḍha, Śravaṇa, Dhaniṣṭha, Śatabhiṣa, Pūrvā Bhādra, Uttarā Bhādra, Rēvati. Each nakṣatra's duration is about 22-23 hours)

Paraśiva has no feeling of Jīva in Advaita philosophy. Jīva is false. It cannot lose its name or form. "**Nāmarūpē vihāya**" is not suitable. Freedom is for the true things and not for false. Hence river-ocean illustration for salvation (mōkṣa or liberation) is not applicable in Advaita philosophy. In Dvaita philosophy Jīva is different from Paraśiva. The example river-ocean is not applicable. Viśiṣṭādvaita philosophy says Jīva in salvation losing name and form stays undivided with Paraśiva. The river-ocean illustration though it is applicable it is not complete. River joining the ocean losing the feeling of river gets the feeling of ocean. Viśiṣṭādvaita does not agree that Jīva losing the feeling of Jīva completely gets the feeling of Paraśiva. There is some differences between Jīva and Paraśiva, the river-ocean illustration is not suitable in all respect. In salvation though Jīva enjoys happiness being with Paraśiva, Jīva is subordinate. So the river-ocean illustration is not applicable. This illustration does not applicable even to Śrīkaṇṭha group. River-ocean illustration is applicable only to Śaktiviśiṣṭādvaita. Jīva naturally has the feeling of Jīva. He has name and form. With meditation and blessing of Śiva, Jīva unites in Śiva by losing name and form. Losing the feeling of Jīva to gain the feeling of Śiva is salvation (mukti or liberation) in Śaktiviśiṣṭādvaita philosophy. This saying of Śrīti "**Brahma veda brahmaiva bhavati**" gives equality. This is mentioned clearly in Śrīkarabhāṣya

There are four types of salvation. They are - Sālōkya, Sāmipya, Sārūpya and Sāyujya. Living in the world of Parabrahma is sālōkya. Living close to Parabrahma is sāmipya. Living in the form of Parabrahma is sārūpya. Uniting equally with Parabrahma is sāyujya. Sāyujya is the best salvation. Parabrahma awards benefits as per the befitting of devotee. There is no doubt salvation is from prasāda. Devotees experiencing sālōkya, sāmipya and sārūpya type of salvation for a while gets sāyujya salvation. Jīva with sāyujya salvation has no business with the world. They are performed by Śiva-Śakti-Īśvara-Viṣṇu-Brahma. They are with form. Following Ṣaṣṭhala ways Jīva gets sāyujya salvation in the current body itself. Śaktiviśiṣṭādvaiti Jīva has no Sālōkya, Sāmipya, Sārūpya type of salvation. As per Śrīti saying -"**Atra brahma samaśnutē**" Jīva

experiences equality with Paraśiva while living. When Jīva leaves the body it enjoys unity with the formless Paraśiva. This state is possible in Ṣaṭsthala through equality of knowledge (Jñāna) and work (Kriya). Śaktiviśiṣṭādvaita provides Jīva to lose his name and form to unite with Paraśiva who stays and shines in the body to become Paraśiva.

According to Śaktiviśiṣṭādvaita philosophy Jīva enjoys sāyujya salvation while living. He does not travel to any place. Although he has body it does not create any hurdles. It is like the burnt cloth. When he lose the body he has no feelings for it. He does not go to Kailāsa, the abode of Śiva, seeking Sālōkya, Sāmipya or Sārūpya salvation. Jīva reaching Ikya state after experiencing happiness in the Śaraṇa state receives sāyujya salvation. Gite (2-40) says **"Svalpamapyasya dharmasya trāyatē mahatō bhayāt"**. The divine performer gets benefits as per his performance. Śaktiviśiṣṭādvaita continuously meditating Śiva secures sāyujya. He has no need of worship.

Śrī Saṅkarācārya, in Śivānanda Lahari poem 28, says sārūpya, sāmipya, sālōkya and sāyujya salvation are here itself.

**Sārūpyaṁ tava pūjanē
śiva mahādēvēti saṅkīrtanē |
Sāmipyaṁ śivabhaktidhurya
janatāsāṅgatya saṁbhāṣaṇē||**

**Sālōkyaṁ cā cārācarātmaka
tanudyānē bhavānīpatē |
Syujyaṁ mama siddhamatra
bhavati svāmin krutārthō,smayaham||**

He receives blessing of Paraśiva through continuous meditation and worship. For sāyujya salvation there is no necessity of going elsewhere. It is the ultimate goal of Jīva to be free from the cycle of birth and death. To experience it in this life is the aim of life. It is acquired through the help of body and sense organs. It cannot be acquired any other way. Śrīti (Kaṭha 2-6.14) confirms this.

**Yadā sarvē pramuçyaṅtē,
kāma yēṣya hrudī sthitāḥ |**

Atha martyōśmrutō bhavatyatra brahma samśnutē||

When all desires hidden in the heart turn toward Paraśiva then human becomes pure and gets the feeling of Paraśiva. Śaktiviśiṣṭādvaita philosophy suggests to experience the happiness of being with Paraśiva by practicing Ṣaṭsthala.

Sāyujya salvation is from both knowledge and action. It is obtained through pure mind and feeling by offering sense organs to Śiva. They are used as prasāda while feeling Śiva both inside and outside. In this situation he is completely content. It makes his mind Paraśiva. There is no room for mind to become unstable. He is like the burning camphor. After Ikya there is no trace of karma or fate to the body. Śiva, who stays in Kailāsa, is for those who seek sālōkya, sāmipya or sārūpya salvation. This type of salvation is called Apra salvation.

According to Viśiṣṭādvaita philosophy sāyujya salvation is uniting inseparably with Śiva. Viśiṣṭādvaita philosophy agrees Śiva and Jīva stays separately in salvation. Though they are different they do not look different. Both stay together. Jīva is under Paraśiva. He is the remainder from the complete Paraśiva. But in Śaktiviśiṣṭādvaita philosophy, the relation between Jīva and Paraśiva is like husband and wife. This relation ends in śaraṇa state. In Ikya state there is no feeling of "I and You" or the feeling of "Divine and devotee". Only the feeling of Paraśiva remains.

Jīva uniting Paraśiva is described by Siddhānta Śikhāmaṇi in nine sections. The last three sections are Svaparājña sthala, Bhāvābhāvalaya sthala and Jñānaśūnya sthala. Svaparājña sthala (20:43,44,48-9) is described as:

**Dikkālādyanavaâchinna
tējōrūpasamāśrayāt |
Svaparajñānavirahāt
svaparajña sthalaṁ viduḥ||**

**Apramēya cidākārē
brahmaṇya dvaitavaibhavē |**

**Vilīnaḥ kiṁ nu jānāti
svātmānaṁ paramēva vā||**

**Sarākārē cidānaṁdē
satyarūpiṇi śāsvatē |
Parakāśamayē tasmin
parabrahmaṇi nirmalē||**

**Ēkībhāvamupētānām
yōginām paramātmanām |
Parāparaparijñāna
Parihāsa kathā kutah||**

Śivayōgi unites in Paraśiva. He has no knowledge of directions, time and place. With unity he cannot learn himself or other. He is called svaparājña. He has no knowledge of himself or of things that are different from him. In Ikya state he loses this knowledge. Bhāvābhāvalaya sthala (20:50) is described as follows.

**Pratīyamānav vidyētē
bhāvābhāvav na kutraçit |
Liṅgaikyē sati yatta smāt
Bhāvaābhāvalaya sthalam||**

With unity there is no feeling for ever existence or non existence. Being free from these types of feelings he shines with purity. He is free from desires.

Siddhānta Śikhāmaṇi describes Jñānaśūnya sthala (20:53-4, 56, 58-60) the following way:

**Parasparasamāpēkṣa
bhāvābhāvavivēçanaṁ |
Jñānaṁ brahmaṇi yannāsti
jñānaśūnyasthalaṁ viduḥ ||**

**Sarvātmani parē tatvē
bhēdaśaṅkāvivarjitē |
Jñātrādivyavahārōtthaṁ
kutō jñānaṁ vibhāvyatē||**

The presence of " I or not I" is not in Jīva with Ikya in Paraśiva. Even knowledge is not there in Jīva. Feelings and the knowledge of 'I and You' in Jīva does not exist after Ikya. Ikya is of the form water joining water, fire joining

fire. Śivayōgi making Jīva to join equally in Mahālīṅga, Jīva does not look different from Paraśiva.

In Svaparājña sthala there is still the feeling of husband and wife. Here 'sva' means Jīva and 'para' refers to Paraśiva. Both are different but they do not have the knowledge that they are different. Husband and wife have no knowledge that they are different when they are experiencing happiness together. This is where salvation ends for Viśiṣṭādvaitis. Viśiṣṭādvaita do not agree the knowledge of splitting. Though they are together they stay separately. Jīva does not have the knowledge that he is staying separately from Paraśiva. It is mentioned clearly in Śrībhāṣya.

In Śaktiviśiṣṭādvaita there are two chapters about this. It says the feeling 'svapara' is lost in Bhāvābhāva sthala. With the loss Jīva has no knowledge of the feeling of 'I and You'. Regarding this, Siddhānta Śikhāmaṇi (20: 56, 58-60) says the following:

**Nirvikāraṁ nirākāraṁ
nityaṁ sīmavivarjitaṁ |
Vyōmavatparamaṁ brahma
nirvikalpatayā sthitaṁ ||**

**Tasmin kēvalaċinmātra
sattānaṁdaikalakṣaṇē |
Tvaṁtāhaṁtādisaṁrūḍhaṁ
vijñānaṁ kēna bhāvyatē ||**

**Kēvalaṁ saċċidānaṁda
svaprakāśādvayalakṣaṇaṁ |
Nirvikalpaṁ parākāśaṁ
parabrahma prakāśatē ||**

**Jyōtirliṅgē ċidākārē
svaprakāśē niruttarē |
Ēkībhāvamupētasya kathaṁ
jñānasya saṁbhavaḥ ||**

Paraśiva is unseen. He is above time and place. He exists before, during and after time. He has no form, has no birth or death. He is peaceful. He has no boundaries. He is like the sky. He fills the world. He is in all things and is in

the world. He is in all philosophies both inside and outside. With unity, Jīva is free from all feelings including 'I and You', 'worshiper - worshiped'. The goal of Jīva is to unite with Paraśiva to become Paraśiva himself. This type of unity is possible through the practice of Śaṣṭhala in Śaktiviśiṣṭādvaita philosophy.

Paraśiva became Aṅga and Liṅga. Paraśiva stayed in the body. Aṅga meditates and worships Liṅga. It is to unite with Liṅga. Aṅga with the loss of the feeling to the body becomes Liṅga. In this state, pride and affection for things are lost. Aṅga lives in Liṅga as Liṅga. In Śaraṇa sthala, Aṅga is different from Liṅga, but is immensely happier.

In Ikya sthala, Aṅga unites in Liṅga to become Liṅga and stays in the body with the feeling of Śiva. After losing the body he shines as Liṅga. This is the reason, Viraśaivas consider death a festive occasion. It opens the door to enjoy eternal happiness. In Śaktiviśiṣṭādvaita, death is considered sacred. Jīva experiences this type of happiness while living. This type of Ikya is not easy to get. The one who lose all types of duality with Paraśiva and submits completely to Paraśiva experiences happiness of unity with Paraśiva. For this reason, experienced say "**Lakṣakkōmba bhakta, kōṭigōmba śaraṇa**" (one in hundred thousand is a devotee and one in ten million is a śaraṇa).

Salvation in Śaktiviśiṣṭādvaita is unity with Paraśiva and the resulting happiness is accomplished while living. Those who are enjoying such happiness are called Śivayōgi, Guru, Nirāṇjana and Jaṅgama. They live for ever with or without body. Even after the separation of soul from body they continue to live for the benefit of the world. Yadiyur and Gubbi in Thumkur District and Mahadēśvara Beṭṭa in Ćāmarājanagara district, Karnāṭaka State are the pilgrimage place of Śivayōgi's.

11. Equality among opposing Śṛti statements

Śaktiviśiṣṭādvaita philosophy started to prove equality between opposing Śṛti statements. Religious philosophers have no disagreement explaining all statements of Upaniṣat. In some areas they do differ. Such statements are few. Explanation to show equality among them bring equality to Śṛti statements. Upaniṣat says "learning one learns all". Learning the knowledge of Brahma gives all other knowledge. How is it possible to learn all by learning the knowledge of Brahma? The philosophers explain according to their religious belief.

Śṛti statements with opposing meanings are given below:

1. Śṛti (Ā.3-14-1) says: "**Sarvaṁ khalidvaṁ brahma**", (Ā.6-2-1) says: "**Ēkamēvādvitīyaṁ brahma**" and "**Sadēva savmyēdamagra āsīt**", (Bru. 3-4-1) says: "**Ātmai vedamagra Asīt**" and others are disputed. Similarly "**Ātmaivēdaṁ sarvaṁ**" and others hold for the strange world. Śṛti (Ā.3-14-1) "**Sarvaṁ khalidvaṁ brahma**" and others say Brahma is true and all others does not exist. Yet it says the world is created. This questions the existence of the world.

Advaita philosophers give prominence to those statements that say Brahma alone is true. During cataclysm only Brahma existed and since world is not true it cannot exist. Hence statements about differences are all fictitious. They argue that there is no necessity of creating that does not exist.

Dvaita philosophers accepts the existence of the world that we see. They say Brahma existed before the world. There is none equal to Brahma. This is the way they believe in the existence of the world. Viśiṣṭādvaita philosophers give similar explanation to the Śṛti statements.

Śakti during cataclysm is in microcosm hidden in Paraśiva. Like the bird hidden in egg Śakti is hidden in Paraśiva. The world hidden in Śakti with different forms show during macrocosm. This is the explanation in the Śaktiviśiṣṭādvaita philosophy. This satisfies both types of Śṛti statements.

2. Muṇ 3-1-1 says "**Dvā suparnā**". Kaṭha 1-3-1 says "**Ṛtaṁ pibaṇtau sukṛtasya lōkē**" and other Śṛtis speak of difference between Jīva and Paraśiva. "**Tatvamasi**", "**Ahaṁ brahmāsmi**" and others say no difference between Jīva and Brahma. This leads to question - Jīva and Paraśiva, are they same? or different?

Advaitis agree only those statements saying they are the same. They consider the statements that gives the meaning of difference as fiction. Dvaitis accept only those statements that give the meaning they are different while considering others as formal. People compare a strong man to a tiger by calling him as tiger. Saying Jīva is Brahma they satisfy statements that say they are the same. Viśiṣṭādvaitis give body to Jīva and Brahma as occupant. This satisfies both arguments -they are same and different. When a person says, 'a man', it refers both body and the occupant. Saying '**Ahaṁ brahma**'. 'Ahaṁ' refers to Jīva and 'Brahma' refers to Brahma. This is the way they show duality between Jīva and Brahma. This is the way Viśiṣṭādvaitis explain no difference between Jīva and Brahma.

There is difference between Advaitis and Dvaitis in explaining equality for Śṛti statements. The explanation of Viśiṣṭādvaitis give difference between Jīva and Brahma from Bhakta state to Śaraṇa state. Jīva is the body of Brahma all statements about Jīva applies to Brahma. Śṛikara-bhāṣya confirms it. Siddhānta Śikhāmaṇi (10-50,52) says:

**Pruthivyādyātma paryānta
prapañcō hruṣṭadhā smitaḥ |
Tanurīśasya cātmayāṁ
sarvatattva niyāmakaḥ ||**

**Śarīrabhūtādētasmat
prapañcātparamēṣṭhinaḥ |
Ātma bhūtasya dēvasya
nābhēdō na pruthak sthitiḥ ||**

This clearly says the world is the body of Paraśiva. Hence the statements about Jīva applies to Brahma is accepted in this philosophy. This makes it easier to show equality among statements mentioning difference and no difference between Jīva and Brahma.

Śaktiviśiṣṭaśiva philosophy says Śakti in Brahma took the form of the world and Jīva is also part of Brahma. Hence there is difference and no difference between Jīva and Brahma. The philosophy accepts difference between Jīva and Brahma from Bhakta state to Śaraṇa state and no difference in Ikya state. Śaktiviśiṣṭaśiva accepts different and no different statements made by Śrtis. Śaktiviśiṣṭaśiva due to differences in place and time accepts both difference and no difference to Jīva and Paraśiva as true.

3. Śrti Mu. 3.1.1 **"Ātmana ākāśahaḥ sambhūtaḥ"** and others say the world exists as ultra to Brahma. But **"Nēha nānāsti kiñcana mrutyōḥ sa mrutyumāpnōti ya iha nānēna paśyati"**. **"Viśvadalli yāru bhēdavanneṇisuvarō avaru mrutyuviniṇḍa mrutyuvinaḍeḡe hōguvaru"**. These statements are against difference between world and Paraśiva. The question arises - Does the world exist as supplementary to Paraśiva or not?

The world, like Jīva, is the body for Paraśiva. Paraśiva, having several forms of Śakti, world naturally exists with difference and no difference. Both statements saying difference and no difference between Paraśiva and the world are accepted in this philosophy. Information mentioned about Jīva and Paraśiva is also true about the world and Paraśiva.

4. Mu. 1.1.9 says **"Yaḥ sarvajñaḥ sarvavit"**, Ćhān 8.1.5 says **"Satya kāmahaḥ satya saṅkalpaḥ"** and Śai 6.8 says **"Parāśya śaktirvidhaiva śrūyatē svābhāviki jñānabalakriyā ĉa"** and others teach Brahma is with qualities. Śve 6-19 says **"Niṣkalaṁ niṣkriam śāntam"** and Śve 6-11 says **"Sākṣi ĉētākēvalō nirguṇaśĉa"** and others teach Brahma is without qualities. Parabrahma- Is he with or without qualities?

Advaitis accept only those statements about no qualities to Brahma. Statement about qualities to Brahma are considered as imaginative. This indicates the proof for both type of statements are not the same. Dvaitis and Viśiṣṭādvaitis give the meaning to "Nirguṇa (no quality)" as the one without any bad qualities. This diminishes the term 'quality'. This is not possible in Śaktiviśiṣṭādvaita. During cataclysm, Śakti is hidden in Brahma. This makes Brahma

with no qualities. In this philosophy qualities of Brahma are due to the changing position of Śakti. Quality statements of Śrī are for Brahma with form and no quality are for Brahma during cataclysm. Śrīkarabhāṣya (page 495) says the following:

**Śaktēḥ saṅkōcābhāvēna sruṣṭēḥ
pūrvam mahēśvaraḥ |
Niraṁśō nirguṇaścēti
vēdāntiṣu pragīyatē ||**

**Śaktērvikāśabāvēna
hyanaṅtaguṇavāniti |
Prōcīyatē bhagavānrudraḥ
paśupāśavimōcakaḥ ||**

Both nirguṇa (without quality) and saguṇa (with quality) Śrīs are satisfied in this philosophy.

5. Tai.ā.1. says "Satyam **jñāna manaṅtaṁ brahma**", Bru. 5.9.28 says "**Vijñānamānaṅdaṁ brahma**" and others say Brahma is in the form of Jñānānaṅda. Čhā. 6.2.3 says "**Tadaikṣata**" and Tai.ā.6 says "**Sōkāmayaṭa**" and others say Jñānānaṅda is quality. This leads the question - Parabrahma, Is He in the form of knowledge or it is His quality?

Advaitis say Brahma is the form of knowledge or Jñāna. Brahma is without qualities or nirguṇa, He has no quality Jñāna. Hence statements about qualities in Brahma are imaginary. Dvaitis though agree Brahma has qualities they say no difference between Brahma and qualities. Dvaitis are similar to Advaitis. Viśiṣṭādvaitis say Brahma is the form of knowledge and is with quality. Śakti-Viśiṣṭādvaitis follow similar steps, but there is one difference between the two. They say Śakti in Brahma takes the form of knowledge. Viśiṣṭādvaitis separately say knowledge as quality.

6. Praśna 4.9 says "**Vijñānātma prūṣaḥ**", and Bru.4.4.12 says "**Vijñānagha naēva**" and others say Jīva is in the form of Jñāna. Praśna 4.9 says "**Jānātyē vāyam**". "**Ēṣa hi draṣṭā śrōtā**" and other statements say Jīva is protected by Jñāna. The question arises; Jīva - Is he in the form of Jñāna (knowledge) or protected by Jñāna?

Advaitis and Dvaitis say Jīva is the form of knowledge only. This is similar to Paraśiva. Viśiṣṭādvaitis and Śaktiviśiṣṭādvaitis say similar to Brahma. They say Jīva is the form of knowledge and is with quality knowledge. Jīva is part of Paraśiva in Śaktiviśiṣṭādvaita. The part of Śakti results in Jīva as knowledge. This extraordinary information is in Śaktiviśiṣṭādvaita.

7. Śve.6.19 says "**Niravadyaṁ nirañjanaṁ**" and Tai.ā.1 says "**Satyaṁ jñānaṁ**" and others say Brahma is 'nirvikāra' (No match). Tai.ā.6 says "**Tadātmanāṁ svayamakuruta**" and Ćhāṇ.6.2.3 says "**Bahu syāṁ prajāyēya**" and others say exists in the form of results. This leads to the question -Is Parabrahma nirvikāra or not?

Advaitis accepts only those Śṛti statements about nirvikāra. All others are considered false. The same is true with Dvaitis. Viśiṣṭa-Advaitis agree the soul as Brahma and to the body as results. But they do not agree the results to Brahma. This does not make the Śṛti statements equal. In Śaktiviśiṣṭādvaita, Brahma takes the form of the world but stays complete. This agrees with both statements of Śṛti. Both states refer to Brahma.

8. Ćhāṇ.1.1.6 says "**ya eṣōṣṇtarādityē hiraṇmayaḥ puruṣō druṣyatē**" and other statements say Brahma has form. Śai 3.19 says "**Yattadadrēśyaṁ agrāhyaṁ, "Apāṇipādō javanōgrahitā**" and others talks no form (nirākāra) to Brahma. This leads to the question - Is Brahma with or without form?

Advaitis say Brahma has no form. The statements that say Brahma is with form are all imaginary. Dvaitis agree form for Brahma saying the form is not supplementary to Paraśiva. There is little difference between Advaitis and Dvaitis. Viśiṣṭādvaitis do not agree Brahma is without form. Śaktiviśiṣṭādvaitis agree both form and formless to Brahma. Brahma in formless state took the form to bless devotees. Both types of Śṛti statements are satisfied in Śaktiviśiṣṭādvaita.

9. "**Yadvācānabhuditaṁ**", "**Yatō vācō nivartaṇtē**" Tre.ā.9 and others say Brahma is visible for words. But "**Upāsita manvīta**", "**Śrōtavyō maṇṭavyō nididhyāsitavyaḥ**" and other statements say Brahma is

invisible for words. This leads to the question - Is Brahma visible to words?

Advaitis say Brahma is always beyond the reach of words. Upaniṣat does not talk about pure Brahma. In Dvaita, Viśiṣṭādvaita and Śaktiviśiṣṭādvaita, Brahma is in the form of Anaṁta or Viṣṇu. He cannot be described specifically. This makes Him both visible and invisible to words.

10 **"Tamēvaṁ vidvānamruta iha bhavati nānyaḥ pañthā vidyatēya nāya"** and others do not agree any other types of performance but Jñāna (knowledge) for salvation. Īśa. 11 says **"Vidyāṁ cāvidyāṁ cā yastadvēdhōbhayaḥ saḥ"** and others say perform karma for salvation. This leads to the question - Salvation- Is it from knowledge or from both karma and knowledge?

Advaitis say Jñāna alone is for salvation. They say performing karma purifies the soul. Then Jñāna evolves in the purified soul. Dvaitis say ātma or soul after experiencing karma purifies the soul. Karmas performed after happiness in salvation. In Viśiṣṭādvaita and Śaktiviśiṣṭādvaita, karma is the body and Jñāna is the shirt to the body. Jñāna as the shirt to the body karma is for salvation. Salvation is not possible by shirt or Jñāna without the body. Both karma and Jñāna are required for salvation. Bhakti (devotion) is the form of Jñāna. **"Śivō'shaṁbhāvavū"**, 'naturally I am' related to Śiva. It is the knowledge. Both types of Śrīti statements are satisfied in Śaktiviśiṣṭādvaita.

11. Tai. Ā.1 says **"Brahmavidāpnōti param"** and others say salvation is only from Jñāna (knowledge). Bru. 3.4.7 says **"Ātmētyēvōpāsita"** and others say worship for salvation. Mu. 2.2.9 says **"Bhidyatē hrudayagrañth"** and others say viewing Brahma is salvation. Čhā 7-26-2 says **"Smṛtilambē sarvagrañthinām vipramōkṣaḥ"** and others Smṛti is salvation. This rises the question which is salvation?

Advaitis say viewing results is salvation. Worship is not for formless Brahma. But it is to Brahma with form. Formless Brahma cannot be described and mind cannot comprehend. Meditation and worship are for Brahma with form. They are not the form of knowledge. Viewing Brahma

only is the form of knowledge. Dvaitis say salvation is from devotional knowledge. Both Advaitis and Dvaitis say meditation and others are not for salvation. In Viśiṣṭādvaita and Śāktiviśiṣṭādvaita devotion leads to salvation. Devotion is knowledge. This agrees with statements that say salvation is only through knowledge. Viraśaivas differ by creating six steps for devotion. For this reason Viraśaiva philosophy is called Ṣaṭsthala philosophy.

In Viraśaiva philosophy Ikya is salvation. It is the sixth place called Samarasa (equal) devotion. This is different from that of Viśiṣṭādvaitis. In Advaita and Dvaita philosophies only knowledge is the path for salvation. Śrīti mentioning meditation and worship are not accepted for salvation. In Śāktiviśiṣṭādvaita, devotion is the form of knowledge. It accepts devotion, meditation and worship as the path for salvation.

12 Ćhāñ. 4-3-4 says "**Brahma vidāpnōti param̐ parātparam̐ puruṣamupaiti**" and Mu. 3-2-8 says "**Parañjyōtirupasañpadya**" and others say in salvation Jīva unites with Brahma. He is called Prāptru and Paraśiva is called Prāpya. Similarly there are statements suggesting difference between Jīva and Paraśiva during salvation. Mu 3-1-3 says "**Nirañjanaḥ paramaṁ sāmyamupaiti**" and others say Jīva is the same Paraśiva in salvation. They lead to the question - In salvation are Jīva and Parabrahma same or different?

Advaitis accept only no difference statements. Dvaitis and Viśiṣṭādvaitis accept only statements mentioning difference between Jīva and Brahma. Salvation in Śāktiviśiṣṭādvaita is of four types namely sālōkya (in divine world), sāmipyā (close to), sārūpyā (similar form) and sāyujya (uniting completely). In only sāyujya there is no difference between Jīva and Paraśiva. There is difference between Jīva and Paraśiva in the other three types of salvation.

13. Kaṭha 1-6-16 says **Atra brahma samaśnutē**" and others teach salvation here in this life to Jīva. But Kaṭha 1-1-6-16 **Śata ĉaikāĉahrudayasya nāḍyaḥ tāsāṁ mūrdhānamabhinissrutaikā | Tayōrdhva māyānna mrutatvamēti**" and Ćhāñ 8-3-4 says "**Asmāt śarirāt samutthāya parañjyōtirūpa sañpadya svēna rūpēṇa**

abhiniṣpadyatē" ,**"Tatpuruṣō mānavaḥ sa ēnān brahma gamayati"** and Pu.Su says **"Ādityavarṇaṁ tamasah parastāt"** and others salvation is in other world. This leads to the question - Is salvation in this life or in another world?

Advaitis say salvation is in this life to those who are free from taints and for those with taints salvation is in another world. Dvaitis says salvation is of two types. It is as per desire. Viśiṣṭādvaita accept salvation in another world only. They say the statements about salvation in this world give the experience of Brahma. Śaktiviśiṣṭādvaitis agree with four types of salvation. They say sāyujya salvation gets in this body by following Ṣaṣṭhala way. Other types of salvation are in another world. This satisfies both type of Śrīti statements.

Advaita philosophy calls sālōkya, sāmipyā, and sārūpya salvation as false. Śaktiviśiṣṭādvaita consider them as true. Having one of these salvation, Jīva in divine state continues to meditate and worship the formless Paraśiva to unite equally with Paraśiva.

14. Ćhān 8-12-3 says **"Sa tatra paraiti jakṣan kriḍan ramamāṇaḥ"** and others suggest relaxation in salvation. But statement **"Satyātma prāṇārāmaṁ manaānaṇḍam"** and others reject relaxation to Jīva. This leads to the question about relaxation with the divine or not?

The arguments about relaxation in salvation is similarly mentioned in 13 above. Relaxation refers to sālōkya, sāmipyā, and sārūpya. In this type of salvation Jīva gets appropriate body for relaxation. Śrīti says there is no relaxation refers to sāyujya salvation. Both Śrīti statements are satisfied in Śaktiviśiṣṭādvaita philosophy.

15. Ćhān 7-25-2 says **"Svaḥ svarāt bhavati"** and others say independence to Jīva in salvation. Tai. Ā 1 says **"Sōśnutē sarvā kāma saha brahmaṇā"** and others suggest Jīva enjoys with Brahma. This leads to the question - Does Jīva in salvation is independent or under Paraśiva?

In Advaita there is no difference between Jīva and Brahma. Even in salvation there is no difference between the two. Jīva in salvation enjoys complete independence in Advaita philosophy. This is called Nirguṇa mukti (salvation

without quality). Saguṇa mukti (salvation with quality) is dependent and it is considered false or mitye in Advaita philosophy. Dvaitis and Viśiṣṭādvaitis agree dependence in salvation. Since Jīva in salvation is not under karma they consider independence. Both of these philosophies differ to the Śrīti statements that mention complete independence to Jīva. Śaktiviśiṣṭādvaita philosophy follow similar to Advaita. But gives independence to Jīva even in Saguṇa mukti. Brahma with qualities are considered true in Śaktiviśiṣṭādvaita.

It is easier to show equality in Śaktiviśiṣṭādvaita for opposing statements of Śrīti. This philosophy accepts both formless and form for Brahma. For this reason Śrīkarabhāṣya calls this philosophy as the one with equality for all diverse statements of Śrīti.

12. Historical aspect of Śaktiviśiṣṭādvaita philosophy

We have previously examined the equalities and differences between the ways of Brahmasūtra and Śaktiviśiṣṭādvaita. Now we examine the equalities and differences between the Śaivas who follow Āgamas with Śaktiviśiṣṭādvaita philosophy. There are many Śaiva divisions. Some of them are Nakulīśa, Pāśupata, Southerenśaiva, Kāśmīrśaiva and others. The Śaiva philosophies are Advaita, Dvaitādvaita, Dvaita and Viśiṣṭādvaita. In the Nakulīśa philosophy, 'Paraśiva independently creates this world without regard to karma of Jīva'. Jīva stays different from Paraśiva even in salvation. **"Muktaḥ śivasmō bhavēt"** In this statement, salvation is to have His form or Sārupya. This is mentioned in Sarvadarśana Saṅgraha (Collection of philosophies). Pāśupata philosophy is Dvaitādvaita. Paśu (animal)- Pati (master)- Pāśa (rope) with this difference the philosophy is of three types. It is called Trika philosophy. In this philosophy Śaktiviśiṣṭādvaita Paraśiva alone is responsible. In Pāśupata philosophy, Jīva and Paraśiva are both different and they are same in salvation. But there is no complete unity between Jīva and Paraśiva. Ikya for Śaivas is complete unity with Paraśiva. Tatvaprakāśa says:

**Muktātmānōpi śivā ēva,
kiṁtvētē tatpra sādātō muktāḥ |
Sōnādimukta ēkaḥ ||**

In salvation Jīva becomes Paraśiva from His Prasāda. It says-from ancient times there is only one Paraśiva who is with salvation. This is how it says Dvaitādvaita between Jīva and Paraśiva. There is no complete unity or Ikya between Jīva and Paraśiva.

Srīkaṇṭhācārya is a proponent of Viśiṣṭādvaita philosophy. According to him there is complete unity in salvation between Jīva and Paraśiva. This argument is not accepted.

Kāśmīrśaiva accepts complete unity in salvation between Jīva and Paraśiva. In philosophy, generally, there is agreement between the two. Kāśmīrśaiva agrees with the 36 philosophies. For the creation of this world, Paraśiva is the reason and Śakti is the performer. Like Advaita

philosophy, Kāśmīrśaiva agrees salvation is through knowledge. Among the 36 philosophies, the first is Śiva. Śiva philosophy entering in Māya Śakti becomes Jīva. So Jīva with the feeling 'that I am Śiva' (Śivō haṁ) meditates daily. From its strength receives the knowledge of Śiva. With the knowledge Jīva unites in Śiva. This is what Kāśmīrśaiva teaches. This is the reason Kāśmīrśaiva is called as Pratyabhijnāna philosophy.

In Śaktiviśiṣṭādvaita philosophy, Paraśiva is both form and formless. He is Saċċidānaṇḁa, happy for ever. Śakti resides in Him. His Śakti is called Ćitśakti. She has the ability to examine truth, knowledge and happiness. For this reason she is also called as Vimarśāśakti. A part of Śakti as per the desire of Paraśiva comes out for his amusement. The large part is the divine and the small part is the one who worship the divine. Paraśiva entering this part of Śakti becomes the 36 philosophies. Because of this, the philosophy does not relate to Śiva or Śakti alone. It represents Śakti-Viśiṣṭa Paraśiva. The philosophy accepts that Paraśiva is both with and without form. Paraśiva staying himself takes the form through his Śakti for attending the business of this world. Paraśiva becomes five divines namely Śiva, Śakti, Sadāśiva, Īśvara and Śuddhavidye. They are responsible for anugraha (blessing), tirōdāna, pralaya (destruction), sthiti (existence) and Śrṣṭi (creation). Kāśmīrśaiva gives prominence to śakti. This is the reason Paraśiva is divine. It appears Kāśmīrśaivas has influence of Śākta sect.

Jīva acquires taints under the influence of Māye. The taints cannot go away just by meditating Śiva with the feeling 'I am Śiva'. This is the way Kāśmīrśaiva preaches salvation. Jīva is Śiva with taints. He loses the taints with the feeling 'Śivōhaṁ'. Jīva thinks he is not Paśu but he is Śiva. It suggests that salvation is through knowledge. Kāśmīrśaiva accepts this. Śakti, part of Śiva, is responsible for the different feeling in Jīva. It is not possible for Jīva to lose taints. Śaktiviśiṣṭādvaita philosophy proposes devotion or bhakti for attaining salvation. Jīva with devotion to Śiva stays in relation with Śiva both inside and outside. Gite clearly says:

**Ananyāścīntayamto
mām yō janāh paryupāsate |
Tēsām nityābhīyuktanām
yōgaksēmaṁ vahāmyaham ||**

Śaktiviśiṣṭādvaita philosophy provides daily devotion to Jīva. It is called Nityābhīyōga. Nityābhīyōga brings outside the body the light that glows in the heart. Guru performs dīkṣa by establishing the Ćitkale of Śiva that is in the devotee as Liṅga. Guru instructs devotee to wear Liṅga on his body. He also instructs ways to worship Liṅga daily. Devotee wears Liṅga on his body, gives salutation to Śiva through his Liṅga and enjoys association with Śiva. Finally he becomes Ikya in his Liṅga. These are called dāraṇa, smaraṇa or dyāna and samādhi or Ikya. This kind of practice is not found in Kāśmīrśaiva.

There are two kinds of Śaivas namely Southern and Kāśmīrśaivas. Other Śaivas follow one of these two. Southern śaiva is called Pāśupata and Kāśmīrśaiva as Pratyubhijna. In philosophy there is not much differences between Kāśmīrśaiva and Śaktiviśiṣṭādvaita. But in practice they are completely different. Śaktiviśiṣṭādvaita follows ṣaṣṭhala path. It firmly believes Jīva cannot lose its taints just by the knowledge 'I am Śiva'. Since the taints are due to śakti, to lose them it uses devotional path which is as strong as the power of śakti. Jīva receives devotion from Liṅga itself. In this philosophy both devotion and its practice are prominent. Śakti pulls Jīva towards the world. Devotion takes Jīva towards salvation. Like Southern śaiva, this gives prominence to devotion. Yet the path for the development and growth of devotion are different. In an orderly way Jīva loses the feeling of difference with Liṅga. In the final stage Jīva without his awareness Jīva enjoys Ikya with Liṅga. During the devotional path Jīva learns about the taints and loses them to become pure. The devotional path for Jīva starts at the Bhakta state. By the time jīva reaches Prāṇaliṅgi state, Jīva has less of a difference from Śiva and enjoys immense happiness in śaraṇa state. With immense happiness Jīva is free from all taints. In Ikya state Jīva gets the feeling of Śiva and Jīva becomes one with Śiva. The unity is like the burnt canvas. This kind of feeling of Śiva is not in the Southern śaiva. Though there is prominence of

devotion in Southern śaivas, it does not have the performance similar to Śaktiviśiṣṭādvaita. Without daily relation with Śiva, without the mind daily meditating cannot lose taints completely. The bond pāśa covers the light of Śiva completely in the form of desire. Śiva is knowledge. It cannot lose the bond of pāśa without association. Desire itself is the bond. Diverting this desire towards Śiva makes to see Him in every thing and at all times. To secure Guru performs Liṅga dīkṣa to Jīva associating the light of Śiva in Liṅga.

Though Śaivas have similar association it is not permanent. They worship Liṅga in temples called stāvāra Liṅga. From stāvāra Liṅga they will not get daily association. By spending time thinking, meditating (smaraṇa) and praying (dyāna), they end life to spend time in Kailāsa. They do not have Ikya but they have sālōkya, sārūpya or sāmipyā. Sālōkya is to live in the land of Śiva, sārūpya is to live like Śiva and sāmipyā is to live close to Śiva. Living in Kailāsa they continue to pray for attaining Ikya or to merge with Śiva. So Śaivas though in salvation are in eternal happiness like Viśiṣṭādvaita they continue to pray Śiva even in salvation. The desire of Jīva is not satisfied completely. The greatest happiness for Jīva is to become Śiva. This is possible in Śaktiviśiṣṭādvaita. Though devotion or bhakti is prominent in Śaiva and Śaktiviśiṣṭādvaita, the practice is different. Jīva through his devotion receives Ikya as his reward. Śaivas in salvation receives one of these state namely, sālōkya, sārūpya or sāmipyā. But Jīva according to Śaktiviśiṣṭādvaita gets immense happiness through his sense organs of his body. The saying of Śrīti:

**"Iha cēdavēdīdatha satyamasti
na cēdihāvēdīnvahatī vinaṣṭih"**

This refers to Śaktiviśiṣṭādvaita. Śakti-viśiṣṭādvaita, Southern śaiva and Kāśmīrśaiva call Paraśiva as Śiva. Śaktiviśiṣṭādvaita is different from the two both in practice and devotional path. It has grown independently from Śaivas.

From ancient times, both Śaiva and Śaktiviśiṣṭādvaita developed their philosophy independently. Growth of devotion is seen in Śaktiviśiṣṭādvaita. Devotional

path in Śaiva philosophy may have been brought to light by Śaktiviśiṣṭādvaita. Śaktiviśiṣṭādvaita has independently developed ṣaṭsthalā philosophy by including devotional path of Southern śaivas and the feeling of Śiva in Kāśmīrśaiva. In Kāśmīrśaiva the feeling of Śiva is called Pratyabhijñe. In Śaktiviśiṣṭādvaita it is called Bhāva. Here Karma, Bhāva and Jñāna are all aids in securing salvation. Śaktiviśiṣṭādvaita has grown independently by including parts from Southern śaiva and Kāśmīrśaiva philosophies as well as from its own.

Śrī Kumāraswamy of Navakalyaṇa Maṭha says the following about Kāśmīrśaiva philosophy- 'The three Śaivas agree the philosophy about prakṛti, puruṣa and parabrahma. But none of them have given prominence to Parāśakti in Paraśiva. They show interest in Parāśakti but they did not bring Śakti to light. Śakti appears prominently in Sāktāgama. There Śiva is not prominent, but Śakti shows equality with Śiva. Parāśakti is in the form of soul in Śiva. Vīraśaiva philosophy gives complete equality to Śiva and Śakti. Hence Vīraśaiva philosophy agrees with four philosophies namely, Prakṛti, Puruṣa, Parāprakṛti and Parabrahma". (Vir. Phi. Myst. Page 60).

Though Śaktiviśiṣṭādvaita philosophy grew by taking good from other Śaiva philosophies, it had equality between Śiva and Śakti from ancient times. Śṛti says:

**Atha martyōsmrutō
bhavatyarta brahma samasnutē**

Based on this saying, this philosophy teaches that Jīva becomes Śiva in the present life. The philosophy is called Vīraśaiva philosophy. Jīva performing Śivayōga daily, as Āgama says:

**Ēkēna janmanā muktiḥ
virāṇām tu mahēśvari**

In one life becomes Ikya with Śiva. This philosophy is properly called as Vīraśaiva philosophy. Śrī Kumāraswamy says the following about the historical development of this philosophy. Examining historically, Vīraśaiva is a opened beautiful flower of Śaiva tree. Śiva religion goes back to 3000 BC. This information has been revealed from the Harappa-Mohenjadāro excavation. Sir John Marshall says Śaiva religion is the oldest religion in the world. People

were worshiping Śiva and Śakti from ancient times. (Vir. Phi. Myst. Page 117).

Vīraśaivas give more importance to Āgamas than Śrtis. In salvation it explains sāyujya as Ikya. Though it gives prominence to Āgamas, it is not possible to determine its origin. Though the religion spread during Basava's time, there is ample evidence that the religion was practiced before Basavaṇṇa. Basavaṇṇa himself quotes Dasīmiah and others in his writings. There is evidence in Anuśāsanika part of Mahabārata that there were Brahmins wearing Liṅga. Dharmarāya asks Bhīṣma:

**Kimāhurbharataśrēṣṭha
pātraṁ viprāssanātanaṁ !
Liṅginaṁ brāhmaṇaṁ cāpi
brāhmaṇaṁ cāpyaliṅginaṁ||**

Who is better to give gifts? Liṅgi Brahmin or Āliṅgi Brahmin? According to the knowledgeable who is better? Bhīṣma replies:

**Sadvruttimapi vijñāya
liṅginē cētarāya cā !
Dēyamāhurmahārāja
ubhāvapi tapasvinau ||**

Both Liṅgi Brahmin and Āliṅgi Brahmin are qualified to receive gifts. Liṅgi means Liṅga wearing Brahmins. Everyone has Prāṇaliṅga in their body. To get the experience of Prāṇaliṅga receives Liṅga from Guru and worships daily to receive blessings. Hence it is called Iṣṭaliṅga. It appears there are both Liṅgi and Āliṅgi Brahmins during Mahabārata periods. Else the discussion would not have been taken place between Dharmarāya and Bhīṣma. Kriyāsāra (Pg 12) mentions many Vīraśaiva sages.

**Āgastyō jaimuniścaiva
viśvāmitrōṣṭha kāśyapaḥ |
Bhāradvājōḡgirā atriḥ
vasiṣṭhō rōmaharṣaṇaḥ ||**

**Ētē sarvē mahābhāgāḥ
ativarṇāśramē ratāḥ |
Vīraśaivāḥ samākhātāḥ
jīvanmuktā na saṁśayaḥ ||**

It is evident from the above verse that Āgastya, Jaimui, Viśvāmitra, Kāśyapa, Bhāradvāja, Aṅgiras, Ātri, Vasiṣṭha, Rōmaharṣa and other great ṛṣis (sages) and Ativarnāśramis were Viraśaivas. Nīlakaṇṭhādīkṣa in Nīlakaṇṭhaviṣayaśāmpu (1-25) clearly expresses the existence of Viraśaivas during the time of churning the ocean for the nectar of life.

**Virabhadra iva kruddhē
vīramāhēśvarē munau |
Itikartavya tāmūḍham
īndramaikṣaṇṭa dēvatāḥ ||**

Sage Dūrvāsa is a great devotee of Śiva. Indra threw the garland given to him by the sage. The sage was very angry and cursed Indra to lose all his wealth in the ocean. Later Indra secured his lost wealth during the churning of the ocean with the blessing of the sage. One who prays Liṅga wearing Liṅga is a Viraśaiva. There were many Viraśaivas during ancient times. Siddhānta Śikhāmaṇi says Rēṇuka taught Viraśaiva philosophy and gave Śivadīkṣa to sage Āgastya.

**Yadā yadā hi dharmasya
hāniḥ śaivasya jāyatē |
Tadā tadāvatārō'yaṁ
gaṇēśānāṁ mahitālē ||** (Vi, Āndri 332)

Śaṅkarasamhite clearly states when Śiva philosophy declines Śivagaṇas take birth to propagate. Rēṇuka and Basavaṇṇa are examples of such births.

According to Śivāgama, Śivagaṇas or Prathamagaṇas are those in heaven praying formless Śiva or Paraśiva after securing sālōkya, sārūpya or sāmipyā type salvation. They are like Śiva with complete knowledge and power required to stop the philosophy from declining. Siddhānta Śikhāmaṇi says:

**Purā dēvēna kathitaṁ
Dēvyēai tannaḥdanāya śa**

Śiva taught the Śaktiviśiṣṭādvaita philosophy to his wife Bhavāni and his son Śaṇmukha. The same philosophy is taught to sage Āgastya by Rēṇuka. The philosophy is documented as Siddhānta Śikhāmaṇi by Śivayōgi Śivācārya. This is similar to writing of Vyāsa, the teaching of Kṛṣṇa to Arjuna during Mahabhārata time. Siddhānta Śikhāmaṇi is

called Rēṇuka Gite. It is the sacred document for Vīraśaivas. Śrīpati Paṇḍitārādyā explains Siddhānta Śikhāmaṇi as Siddhāntāgama in Patyurasāmaṇjasyāt. While writing explanation to '**Athātō brahmajijñāsā**', he gives salutation to Rēṇuka by saying '**Pavitraṁ tē iti ṛgveda maṇtrasya Siddhānta Śikhāmaṇau hi Śrī Rēṇukācāryeṇa liṅgadhāraṇa paratvēna nirdōśataḥ**'. According to Kāśīnātaśāstri, Śrīpati Paṇḍitārādyā lived during 11th century. Hence, Siddhānta Śikhāmaṇi is written before Śrīpati Paṇḍitārādyā.

Basavaṇṇa was born in the 12th century to propagate the religion. Purāṇas say that Naṇḍīśvara himself was born as Basavaṇṇa. Similarly Rēṇukācārya, Maruḷasidda, Ēkōrāmārādyā, Paṇḍitārādyā and Viśvārādyā were born much earlier. They preached this religion living in different parts of India. The Maṭhas established by them are pilgrim centers propagating religious knowledge to devotees even today. They are located at Raṁbāpuri, Ujjayaini, Kēdāra, Śrīśaila, and Kāśī. Naṇḍimaṭ writes in the history of Karnāṭaka, Rēṇukācārya, Maruḷasidda, Ēkōrāmārādyā and others propagated Vīraśaiva religion in the 11th-12th century. It is not possible to decide they are the Pañcācāryas. If they are the Pañcācāryas then this religion propagated during 11th -12th century (page 200). Further he writes - some philosophical aspects of Mahabhārata period Śaiva religion is seen even in Vīraśaiva religion. Hence it can be said that the religion existed during Mahabhārata period. But it cannot be said it existed same as today. Religion grows as time passes. This religion existed during Mahabhārata as well as during Rāmāyaṇa time. This suggests the existence of this religion since ancient times.

Rēṇukācārya gave Śivadīkṣē to Āgastya, a Dravidian of ancient times, and instructed the Śiva philosophy. This suggests Rēṇukācārya showed in Kollipāki Sōmēsvara Liṅga about 5000 years ago teaching Bhēdābhēda philosophy in many places. According to Śiddhānta Śikhāmaṇi, at the request of Vībīṣaṇa (bother of the great Rāvaṇa), Rēṇukācārya established 30 million Liṅgas in the Island of Śrī Laṅka. Archeologists found Liṅgas in Śrī Laṅka think they may be the ones established by Rēṇukācārya. There is

no doubt that Ācāryas taught Viraśaiva philosophy on earth. Naṇḍīmaṭṭ says these five Ācāryas first taught Viraśaiva philosophy. This philosophy was greatly promoted by Basavaṇṇa and other Śiva śaraṇas. We cannot think that this religion started from them. Previously this philosophy has been taught by Śivāgamas. According to Āgamas, Paramēśvara himself taught this to his wife Pārvati and to his son Ṣaṇmukha.

No one can think Advaita philosophy did not exist prior to the preaching of Śaṅkarācārya. Dvaita, Advaita and other philosophies existed during the time of Upaniṣat. Bādarāyaṇa in Brahma sūtra mentions names of Ācāryas indicating duality (Bhēda) and unity (Abhēda) between Jīva and Brahma. Jīva is ancient like Brahma. From ancient times the philosophies have been taught as per the interest of the person teaching it. They have given three paths to realize Paraśiva. The three ways are Upaniṣat, Brahmasūtra and Gite. These three show the ways of Advaita, Dvaita, Viśiṣṭādvaita and Śaktiviśiṣṭādvaita.

Śaṅkarācārya wrote explanation according to Advaita ways. Hayagrīva wrote according to Dvaita ways. Rāmānuja wrote according to Viśiṣṭādvaita ways and Śrīpati Paṇḍita wrote according to Śaktiviśiṣṭādvaita ways. Śrīpati Paṇḍita description of Dvaitādvaita to Jīva and Paraśiva applies at different times and satisfies the two Śr̥tis of Ṛgveda. His description satisfy both philosophy and its practice. His description is called Śrīkara-bhāṣya. Similarly, Siddhānta Śikhāmaṇi is the philosophical document. Śrīpati Paṇḍita cites Rēṇukācārya, Maruḷasidda, Ēkōrāmārāḍya, and Viśvārāḍya to find answers to many controversies. But the books have not been found.

Kriyāsāra says Nilakaṇṭhaśivācārya wrote explanations to Brahmasūtra to suit for the Viraśaiva religion. This document differs from the available Śrīkaṇṭabhāṣya. Śrīkaṇṭabhāṣya is for Pāśupata. It is not for the Viraśaivas. Not much known about the place and time of Nilakaṇṭhaśivācārya. There was a Nilakaṇṭhaśivācārya during the time of Śaṅkarācārya. Śaṅkara-digvijaya says he wrote bhāṣya (explanation) to Brahmasūtra for Śaivas. It appears the Śaiva refers to Viraśaiva because Kriyāsāra says that bhāṣya of Nilakaṇṭhācārya is for Viraśaivas. This

confirms that Nīlakaṇṭhaśivācārya existed prior to Śaṅkarācārya and the religion was existed during that period.

Naṇḍimaṭṭ says, historically this religion spread during 11th-12th century. There were Vīraśaivas among the 63 saints present during the 5th century. It is not possible to identify the Vīraśaivas among them. Periyapurāṇa says they worshiped established Liṅgas. Vīraśaivas respect them. This indicates there was not much differences between the Śaivas and Vīraśaivas. Vīra in Vīraśaiva indicates, they are willing to fight even by giving their life to save the religion. The religion preaches non-violence. Yet it says not to flee when subjected to troubles. This may be the reason for calling them as Vīraśaivas. Also they are called Liṅgāyets because Liṅga is carried on their body and every thing they do is for the Liṅga.

Many discovered tablets indicate there were Śaivas during ancient times. Yet there is no proof regarding the performance of Liṅga dīkṣa. During Basavaṇṇa's time Liṅga dīkṣa was performed in massive scale propagating the Vīraśaiva religion. Though Śaiva became Vīraśaivas there exists many differences between the two. Śaivas worship Liṅga placed in a temple. This type of worship does not make the association of Liṅga with the body. Vīraśaivas receive Liṅga from Guru and follow Ṣaṭsthala ways of worship of their Liṅga called Iṣṭaliṅga. They do not worship any other forms of Liṅga or other idols.

Naṇḍimaṭṭ is of the opinion "Vīraśaiva philosophy is Ṣaṭsthala philosophy. It is different from Śaiva philosophy. Vīraśaiva philosophy strongly rejects the worship of idols. Vīraśaivas should worship only Iṣṭaliṅga received from Guru through dīkṣa. It does not agree the worship of Liṅga in temples". "Liṅga is Śiva for the Vīraśaivas. It does not mean Liṅga is not the idol of Śiva. Śiva stays in the body as the soul. Guru from his power of the soul brings it in the form of Liṅga outside the body and gives it to the pupil. He also instructs the way the Liṅga should be worshiped. The Liṅga becomes the guiding light for the eyes, mind and feeling. It should not be separated from body for any reason. If separated from body it results in the loss of power of the

soul. Except Iṣṭaliṅga, worship of Śiva in any other form is not accepted".

Jīva worships Iṣṭaliṅga goes through the six states called Ṣaṭsthala enjoying happiness that comes from the union of Śiva. Jīva enjoys happiness with the union of Śiva while living. This is unique to Vīraśaiva philosophy. Jīva loses the taints associated with Śakti becomes pure Śaktiviśiṣṭa and Advaita Paraśiva. This is what the Vīraśaiva philosophy provides to Jīva. This type of experience is called Ikya of Jīva with Śiva or Śivajīvāikya. The way to obtain Śivajīvāikya is through Ṣaṭsthala. Since ancient times Śakti-Viśiṣṭa philosophy is practiced. The philosophy became prominent with the teachings by Rēṇukācārya and prospered largely by Basavaṇṇa and his followers teaching and their actions.

According to the vaṇanas of Śaraṇas, the body is itself a temple. They have explained beautifully how to worship Paraśiva who lives in the body.

Body is the temple, why need another?

Soul is Liṅga why need another Liṅga?

Not said or listened, Guhēśvara

If You are stone, what can I be.

(Allamaṇṇabhu)

The light that shine

In my palm, mind and feelings

Listen;

Liṅga staying on body

No saying salutation to stāvaraliṅga.

Paraśiva staying in the six sense organs of the body enjoys the happiness and sadness that comes from the six sense organs. Nearly 5000 year ago this philosophy was first taught by Rēṇukācārya. It became widely prosperous during the 12th century by Basavaṇṇa and his followers.

12-2. Practice of the Śakti-Viśiṣṭādvaita philosophy

Every philosophy have two parts namely - philosophical and its practice. The philosophical part establishes the form of Paraśiva. How to practice the philosophy is the second part. Ātma or the soul is in the philosophical part and the body is in the practice part. Body is of no use without the soul. Practice without the philosophy is also of no value. The body is under the influence of the soul. Without body the soul cannot have desire and action. To practice the body is important. Jīva obtains salvation through practice only after getting a body. Jīva loves the body for getting salvation.

Garuḍa purāṇa stresses the importance of body as:

**Mahatā puṇyapaṇyēna
kritēyaṁ kāyanoustvayā |
Gaṇtuṁ duḥkhōdadhēḥ
pāraṁ tvara yāvanna bhidyatē ||**

Uses his body as a boat to reach the other side of the ocean named sadness. He desires to reach the end of sadness traveling in his boat. Before the boat breaks down he should reach the other side of the shore. He has no other choice but to use the body to gain freedom from sadness. Though the body is under the soul, the soul needs body to reach its goal. Things happen through the association of body and the soul. They are stronger together. The wise says that knowledge without action and the action without knowledge are wasted. Śiddhānta Śikhāmaṇi in Ikya state says the same: **Hataṁ jñānaṁ kriyā hīnaṁ hatā cājñānināṁ kryā.**

Those who believe salvation is possible only through knowledge agree the need for work. Work is required at least till the birth of knowledge. Then there is no necessity of work. This is accepted by the Advaitis. Work is done to purify the soul.

**Kaṣāyē karmabhiḥ pakvē
tatō jñānaṁ pravartatē |
Nityanaimittikairēvaṁ
kurvānō duritaḥ kṣayaṁ ||**
Mahabhārata

With the loss of feeling of hatred and jealousy, the mind becomes pure for knowledge to grow. Gite (3-5,8) suggests three reasons for work.

**Nahi kaścit kṣaṇamapi
Jātu tiṣṭhatya karma kṛt |
Kāryatē hyavaśaḥ karma
Sarvaḥ prakṛtijairguṇaiḥ ||**

**Śarirayātrāpi cha tē
Na prasiddhyēdakarmaṇaḥ |
Tadārthaṁ karma kauṇtēya
Muktasaṅgaḥ samācara ||**

No one can stay without working even for a second. Everyone performs work that inspired by nature. It is difficult to guard the body for those not doing work. This is what Gite instructs. Its meaning is: everything results through performance. Knowing there is fruit near the river is not enough. To get the fruit one must travel to the place of tree. Similarly, the one desiring salvation must find a way to accomplish it. It is only through the body. The quality does not change till the end of body. Śiddhānta Śikhāmaṇi (16-36,37) says:

**Kāyaṁ vinā samastānām
Na kriyā na cha bhāvanā |
Na jñānaṁ yattatō yōgi
Kāyāvānēna saṁcārēt ||**

**Śivaikya jñāna yuktasya
Yōginōpi mahātmanaḥ |
Kāyayōgēna siddhyaṁti
Bhōgamōkṣādayaḥ sadā ||**

Without body there is no work or action. Also there is no knowledge 'I am Śiva'. So Śivayōgi must go with body. The one with the knowledge enjoys both happiness and salvation. Without wood fire cannot glow. Similarly Śivayōgi cannot get salvation without body. As long as the body exists, it should be guarded while performing work to achieve salvation. Gite (3-6) says guarding body is difficult to those who do not work. Gite says:

**Karmēndriyāṇi saṁyamya
Ya astē manasā smaran |**

**Indriyārthān vimūḍhātma
Mithyācāraḥ sa ucyatē||**

The one who shuts off the functions of the sense organs but thinks of their function is without knowledge and a fraud. Regarding this Bhāskarācārya says:

**Saṁdhyāvaṇḍanavēlāyām
muktō'shamiti manyatē |
Khaṇḍalaḍḍu kavēlāyām
daṇḍamādāya dhāvati ||**

Person considers himself as weak while performing prayer, but he gets interest to go knowing it is time for food. This is natural among people. Work is essential to keep the body safe and fit.

For safeguarding the world one should perform work. It is the second reason. People follow the path of the best in the world. In the three worlds, Paraśiva has nothing to accomplish. There is nothing He does not have or He needs accomplish. Yet He is engaged in work. He never stops doing work. The world gets destroyed when He stops work. Ignorant performs work associating with the nature, but the one with knowledge works for the betterment of the world. The wise cannot give up performing work. Knowledge is perceived by sense organs. It cannot be sensed by the one sitting next to him. People grasp knowledge differently. Yet they must perform work to get that knowledge. The person with knowledge performs work without regard to its benefit. But the ignorant perform work seeking rewards and glory. The important point here is performance of work and its result. In this regard, Gite (2-47) says:

**Karmaṇyēvādhikāraṣṭē
mā phalēṣu kadācana |
Mā karmaphalahēturbhōh
mātē saṅgō'stva karmaṇi ||**

Performing karma is your right. The results is not yours. You should not perform karma expecting results. Similarly you cannot restrain from performing. So the performance ends in some type of action.

Gite gives the following as the third reason for performing karma. There are three ways of giving up performance in this world. Yajña, dāna, tapassu and others

cannot be left out at any time. It is essential to perform them. Leaving leads to Tama taints. Leaving the benefits after performing, results in Sātvīka taints. Even after acquiring knowledge one should perform karma (work) to guard his knowledge. These are the three reasons for the learned performs karma or work.

Performing yajña is not acceptable in Ṣaṭsthala way. Devotional worship of Śiva is a form of Yajña. So Dyāna (meditation), Arċana (worship), Praṇāma (salutation) and Stuti (prayer) are forms of worship. They qualify as Yajña. Siddhānta Śikhāmaṇi says the following about Pañcayajña:

**Anēna pañcayajñēna
yaḥ pūjayati śaṅkaraṁ |
Bhaktyā paramayā yuktaḥ
sa vai bhakta iti smṛtaḥ ||**

Śiva philosophy takes root from the five yajña; body, senses, voice, mind and knowledge. A devotee of Śiva worships Śiva both outside and inside of his body. He has abundance of yajña and devotion to Śiva.

**Na karmaṇā na prajayā dhanēna
Tyāgēnaikēsmrutatvamānaśuḥ**

No one gets salvation from karma, children and riches. Some got salvation only from tyāga (renunciation). This suggests, karma does not get salvation but it is tyāga or renunciation. Perform karma without expecting benefits. Performance of karma is different from desiring benefits. Paramātmā (Gite 18-5) says:

**Karmaṇyēvā hi saṁsiddhiṁ
asthitā janakādayaḥ |
Yajñō dānaṁ tapaśċaiva
na tyājyaṁ kāryamēva tat ||**

King Janaka and others secured better status by performing karma only. one cannot leave Yajña, Dāna and Tapassu for ever. Everyone must perform them. Paramēśvara also says (in Gite 11-45,53,54):

**Na veda yajñādhyayanairna dānaiḥ
Na ċa kriyābhirna tapōbhirugraiḥ**

**Nāhaṁ vedairna tapasā
Na dānēna na ċējyayā |**

**Śakya ēvaṁ vidhō draṣṭuṁ
Druṣṭavānasi mām yathā ||**

**Bhaktyā tvaṇanya yā śakyaḥ
Ahamēvaṁvidōꣳrjuna |
Jñātuṁ draṣṭuṁ cha tattvēna
Pravēṣṭuṁ cha paraṇtapa ||**

None can learn or see me by performing Veda, Yajña, Adhyayana, Dāna, Tapassu and others. Learning and uniting with me is possible only through immense devotion. This contradicts His previous statement.

Without desiring fruits from performing karma is called sātṽika. **"Yastu karmaphalnyāsī sa tyāgītyabhidhiyatē"**, (18-9) Person performing karma without desiring benefits is called a Tyāgi. Karma is to perform with desire. Such karma leads to bonds with nature. But performing karma without desire frees from bondage. **"Yajñārthātkarmaṇyoꣳnyatra lōkoꣳyaṁ karmabaṁdhanah"** Yajña refers to daily worship of Śiva. other than this form of worship leads to bond with nature. **"Asaktō hyācāran karma paramāpnōti pūruṣaḥ"** (3-19). Who ever performs karma without the desire of benefits unites equally with Paramēśvara. Siddhānta Śikhāmaṇi (16 -12,14) says:

**Jñānē siddhēꣳpi viduṣāṁ
Karmāpi viniyuḡyātē |
Phalābhisaṁdhirahitaṁ
Tasmātkarma na saṅtyajēt ||**

**Jñānēnācārayuktēna
Prasīdati mahēśvaraḥ |
Tasmādācāravān jñāni
Bhavēdādēhapātanam ||**

Even after acquiring Śiva knowledge perform karma without expecting benefits. Without expecting any type of benefits one should perform the worship of Śiva. Śiva blesses the performer. Even the learned should perform karma till he leaves the sthūla body. Gite says: **"Kuru karmaivqa tasmāttvaṁ pūrvaiḥ pūrvataraṁ krutaṁ"**. Perform karma the way performed by elders in

the past. Śaktiviśiṣṭādvaita philosophy accepts Ṣaṭṣthala way. Kāmikādyāgamas are the basis.

Ṣaṭṣthala ways follow its philosophy. In Advaita philosophy of Śaṅkara, the world is false and salvation is only through knowledge or Jñāna. In Viśiṣṭādvaita of Rāmānuja accepts duality between Jīva and Paraśiva even in salvation. Śaktiviśiṣṭādvaita is different from these two. There is no difference between Jīva and Paraśiva. Part of Paraśiva himself as Jīva is experiencing the world as true. Accepting Jīva and the world as true one cannot accept salvation is through knowledge. The philosophy says salvation is complete unity between Jīva and Paraśiva. The philosophy is different from that of Rāmānuja's Viśiṣṭādvaita. With the influence of Māya Jīva who is with limited power has no knowledge that he is part of Śiva. For these reasons the practice part in this religion looks different from other religions. But it portrays the philosophy beautifully.

In Ṣaṭṣthala there is equality between knowledge and action. Jīva learns that he is part of Śiva from Guru. Desiring to unite with Paraśiva equally he begins action. Without the knowledge that he is part of Śiva all his actions becomes wasted. It does not give the desired result. Even with the knowledge that he is Śiva he cannot be free from taints to fulfill his desire without action. For this reason Ṣaṭṣthala provides both knowledge and action to Jīva. In this regard Atharvaṇa Śruti says: **"Nārudrō rudramarṇayēṭ, "Rudrō bhūtvā rudraṁ yajēṭa".** Rudra cannot be worshiped by other than Rudra. one should worship Rudra being himself as Rudra. In Ṣaṭṣthala, Paraśiva has names Śiva, Rudra, Śaṅkara, Sadāśiva, Mahālīṅga and others. In Kriyāsāra, Nīlakaṇṭhaśivācārya says; **"Mahālīṅgasvarūpō'syaṁ śaṅkaraḥ sa sadāśivaḥ".** Not enough to Know there is butter in milk. Learn how to get that butter from the learned and acts accordingly to get the butter from the milk. In Ṣaṭṣthala philosophy Jīva gets the knowledge that he is part of Śiva during initiation by Guru. Jīva is now a devotee or a Bhakta orderly enjoys happiness of Ikya. Bhakta first learns the effects being his association with Māye. Śiva is hidden in the form of Prāṇa, Bhāva and Iṣṭalīṅga in Jīva. He worships

daily his Iṣṭaliṅga received from Guru. From this he enlarges his devotional power. He goes through the Ṣaṭsthala steps losing the feeling of duality between him and Paraśiva. He enjoys the happiness of unity with Paraśiva. As Bhakta he loses the feeling of his body to become playground for Śiva. In Mahēśvara state, Jīva becomes the favorite of Śiva. Jīva treats everyone with respect. In Prasādi state, Jīva offers things to Śiva and receives them as prasāda for his use. At this state, Jīva sees Śiva in every thing of this world. Prasāda state is "**Śiva ēva jagatsarvaṁ śivādanyanna vidyatē**". The feeling of duality begins to fade between the two. In Prāṇaliṅgi state, Jīva enjoys the radiance of his Prāṇa in the worship of Iṣṭaliṅga. He is happy seeing the radiance both inside and outside. Jīva loses completely the feeling of duality with Paraśiva. In Śaraṇa state, Jīva enjoys the unity with Paraśiva. Jīva with unity loses the feeling of Jīva and enjoys the feeling of Śiva. He offers himself to Śiva. There is nothing left. There is no worshiper or the worshiped. This is the way Jīva loses the feeling of duality in the five states. Jīva reaching Ikya in this state has no actions of sense organs. He is like a burnt canvas.

Jīva unites in this life only with Śiva. The unity is like river merging with the ocean. Every where, Jīva sees the happiness of Śiva and continues the worship of Śiva. His continued worship of Śiva is for the benefit of the world.

The first three states of Ṣaṭsthala give prominence to action or kriye and the last three give prominence to knowledge or Jñāna. Yet Jñāna is equal to kriye in Bhakta, Mahēśvara and Prasādi states. In Prāṇaliṅgi and Śaraṇa states, Jīva with complete knowledge of unity with Paraśiva performs kriye. In Ikya state Jīva with full knowledge of Śiva, though kriye is not required, continues kriyē. This is how we see both Jñāna and kriye equally. This is the true form of Viraśaivism.

The greatness of this religion is for Jīva, the part of Paraśiva, to become Paraśiva himself. Jīva worships with devotion and determination to unite with Paraśiva. His achievement is not after death but it is while living.

Customs and Distinctions

Śaktiviśiṣṭādvaita philosophy says - there is no other like Śakti-Viśiṣṭa Paraśiva. He was alone with Śakti during cataclysm. For His own amusement with Śakti, Paraśiva performs anugraha (blessing), tirōdāna (forget), praḷaya (cataclysm), Sthiti (existence) and Sṛṣṭi (creation). He enjoys staying with the things of the world. Jīva, the part of Śakti-Viśiṣṭa Paraśiva, should unite equally for enjoying eternal happiness during this life only. It is the responsibility of Jīva to learn and perform things that results by practicing the philosophy. Viraśaiva philosophy calls this as Ṣaṭsthala way.

Śaivas and Viraśaivas both worship Śiva seeking salvation (mukti). But their customs are different. Śaivas worship idols of Śiva in temples. This does not make Jīva to associate continuously with Śiva. Śṛti in Brahma sūtra says Paraśiva is merciful to devotees who performs worship both the formless and the form at the same time. **"Jīva mukhya prāṇaliṅgānnēti cēttadvyākḥ ātaṁ"** (1-4-17), this sūtra, indicates worship of Liṅga. **"Prāṇasta danugamamāt"**, In this sūtra Śrīpati Paṇḍitārāḍya gives the meaning to the word prāṇa as Liṅga, the form of Paraśiva, received from Guru.

The pledge of Śṛti **"Sa ēṣa prāṇa ēva prajñātmā Anaṇḍō, jarō, mrutaḥ"**. Guru instills the part of Śiva in the Liṅga made of stone through maṇtras. Jīva keeps that Liṅga on the body to associate and to worship with pure mind and feelings. Thus Jīva enjoys the company of Paraśiva. This is the custom of Viraśaivas. The body does not get attached to taints because of Liṅga on the body. The sense organs of the body divert their attention from bodily pleasures towards Śiva. This makes the association of Śiva both inside and outside the body. His Śivaliṅga gets rid of all bad things and becomes his aid in securing his desired salvation. For this reason Viraśaivas call their Liṅga as Iṣṭaliṅga. He wears Liṅga all the time on his body. He worships his Iṣṭaliṅga. He offers every things to his Iṣṭaliṅga and receives them as prasāda (blessed things). He does not worship in any other forms. He does not go on pilgrimages. Devotee makes his body fit for Śiva. He enjoys the union with Śiva in his life

itself. He engages in true and meaningful kāyaka. Since they perform these daily they do not attached to any taints. They are free from raja and tama taints. This type of custom is not found among Śaivas.

Śaivas pray formless Paraśiva and worship the form of Śiva, they do not have bodily association. According Śṛti, worship of Śiva and daily praying (dyāna) of Paraśiva, both are required for unity with Paraśiva. For this reason, Viraśaivas wear Iṣṭaliṅga on their body. Jīva worshipping Iṣṭaliṅga acquires equality with Paraśiva through his body in this life. This type of worship is called Ṣaṭsthala form of worship. This type of worship is not seen among Śaivas and Kāśmīrśaivas. They worship installed Liṅga. The resulting salvation is not equality with Liṅga, but it is sārūpya, sāmipya, sālōkya. Sārūpya is to live in the form of Śiva. Sāmipya is to live close to Śiva. Sālōkya is to live in the place of Śaiva. None of these give eternal happiness. Even in salvation Śaivas are different from Śiva. They do not get unity with Śiva.

Sthala in Ṣaṭsthala refers to Paraśiva. Siddhānta Śikhāmaṇi says "**Tatra līnamabhūtporvaṁ cētanā cētanaṁ jagat**". During praḷaya (cataclysm) Jīva and the world including sun and moon were hidden unseen in Paraśiva. Śṛti says Paraśiva was alone with Śakti. For amusement Śakti in Paraśiva creates body, mind, wisdom and sense organs to Jīva and the world. Paraśiva joined Jīva to entertain Himself. This created the feeling of devotee and the divine.

Paraśiva took two states namely Liṅga and Aṅga. Liṅga is the divine and Aṅga with little Śakti is the one who worships the divine for salvation. Liṅga inspires Aṅga. Aṅga with devotion worships Liṅga. Aṅga offers all his pleasures to Liṅga. He receives them as prasāda for use. This is the way Aṅga experiences the happiness of being with Śiva. This is Ṣaṭsthala way of experiencing the happiness of union with Śiva while living. Siddhānta Śikhāmaṇi (6-34) says:

**Mūlādāre cā hrudayē
bhrūmadhyē sarvadēhinām |
Jyōtirliṅgaṁ sadā bhāti
yadbhrahmētyāhurāgamāḥ||**

And Kāthōpaniṣat saying: "**Aṅguṣṭha mātṛaḥ puruṣō, n̄talātmā sadā jananām hrudayē sannī viṣṭaḥ**", glorifies Paraśiva in the heart. Except in the dead, Paraśiva stays in the form of soul in the heart. Ṣaṭsthala calls Paraśiva as Prāṇaliṅga, Jyōtīrlīṅga and Mahāliṅga. Paraśiva stays in Mūlādhāra, in heart and in between the eye brows. Paraśiva is in the heart of Aṅga (Jīva). Jīva cannot recognize Paraśiva due to the association of Māye. Hence Aṅga experiences both sadness and happiness. Ṣaṭsthala ways informs Aṅga to his original form and ways to regain the eternal happiness. Aṅga to lose taints must pray and associate daily with Liṅga both inside and outside.

In the form of soul Paraśiva is in the heart of Jīva. The heart is the place of Prāṇaliṅga. In the form of Bhāva (feeling), Paraśiva is in the head. The head is the place for Bhāvaliṅga. Both Prāṇaliṅga and Bhāvaliṅga have no forms. They cannot be described with words or comprehended by mind. Jīva should keep both these places free from impurities.

Paraśiva also stays between the two eye brows. His stay makes Jīva to love the world. Jīva is fond of it because it helps to lose taints. It is called Iṣṭaliṅga. Ṣaṭsthala informs Jīva, Paraśiva stays at heart, head and between eye brows as Prāṇaliṅga Bhāvaliṅga and Iṣṭaliṅga. To divert the attention of Jīva towards Paraśiva from the world, Jīva needs the help of Guru. Ṣaṭsthala provides Jīva, the way to learn and to seek salvation.

Śiva is in heart, mind and between eye brows. Yet Jīva does not know his relationship with Śiva. Jīva is in saṁsāra experiencing sadness and happiness. He is subjected to birth and death in saṁsāra. Gīte says "**Ajñānēnāvṛtaṁ jñānaṁ tēna mahyaṁti jaṁtavaḥ**". This teaches ajñāna forms of taints. Jīva cannot see Śiva who is in his body due to taints. Restriction of Jñāna and kriya śaktis is taints. Dikṣe provides the knowledge to learn the existence of Śiva in the body. It keeps Jīva away from the taints the form of ajñāna. From dikṣe Jīva loses ajñāna and gets the knowledge of Śiva.

Jīva has three kinds of taints because of Māye. They are Aṇava, Māye and Kārmika. To free them Guru performs three types of dikṣe. They are called Veda, Maṁtra

and Kriya dīkṣe. Guru during dīkṣe clearly informs his pupil about Māye and how she influences them to forget the past relation with Śiva. Māye is the reason for love, affection, anger and jealousy. Māye is the reason to think Jīva is the body and to seek bodily pleasures. His instructions divert the attention towards Śiva making changes from life of an animal towards better. He begins to divert senses from bodily pleasures towards Śiva. This changes from a life of pleasure to a life of yōga. He changes his views towards things. He enjoys things without any affection or pride. Dīkṣe provides this kind of changes to a devotee. Jīva gets a new life by ending a life of animal with the instruction from Guru. Kaṭarudrōpaniṣat says.

**Sarva vēdānta siddhāntasāraṁ
vaċmi yathārthataḥ |
Svayaṁ mrutvā svayaṁ
bhūtvā svayamēvāśiṣyatē||**

This is the conclusions of all Vēdāntas. Jīva changes his outlook and starts to enjoy eternal happiness. Jīva from dīkṣe is to lose the bond of pride and jealousy. It is his death. The business of sense organs is not performed by himself alone but is performed as per the wishes of Śiva. Learning this is the end of pride and jealousy. It is the death. With the loss of pride and jealousy, Jīva gets knowledge that Jīva is part of Śiva. He gets the knowledge that Śiva stays in his body and he serves for His amusement. This is how Jīva loses the life of an animal to get the life for escaping the cycle of birth and death. This is due to the grace of Śiva. This increases Śakti in Jīva. It makes Jīva to see the light of Śiva. Person performing penance for his past acts gets the blessings of Śiva. This leads to devotion. With the increase of devotion he becomes indifferent towards bodily pleasures. His mind turns towards Śiva.

Receiving the knowledge of Śiva from a guru is Veda dīkṣe. To make this knowledge to stay and to make it grow, guru performs kriya and maṅtra dīkṣes. Guru installs the radiance of the soul of his pupil in Liṅga. He gives that Liṅga with instructions to wear on the body. The Liṅga is Iṣṭaliṅga. He also instructs maṅtra and the way to worship

Liṅga. Uttering maṇṭra helps body, senses and mind not to deviate from the path of salvation.

There are three types of body namely kāraṇa, sūkṣma and stūla. Kāraṇa body is associated with Bāvaliṅga, sūkṣma body with Prāṇliṅga and stūla body with Iṣṭaliṅga. Stūla body without the association becomes languid. This is the way the three Liṅgas associate with the body - Prāṇaliṅga in the heart, Bhāvaliṅga in the mind and Iṣṭaliṅga in between the eye brows. Jīva gets the knowledge and enjoys happiness of being with Śiva.

Magge Māyidēva (Śatakṛtya 1-39) says the greatness of Iṣṭaliṅga is:

Better to view than meditate.

Better to worship than view,

Wear Iṣṭaliṅga on body

It is the best than daily worship.

Śiva Rahasya says about wearing of Iṣṭaliṅga on the body.

Śivaliṅgē śarīrasthē

śivavattōpapadyatē |

Taĉĉhivānubhavaprēpsuḥ

śivaliṅgaṁ hi dhārayēt ||

Jīva gets the feeling of Śiva having Iṣṭaliṅga on the body. He has the association of Śiva all the time. This results with peace and equality to Jīva with Śiva. He loses the qualities of pride and anger of Aṅga and gets Liṅga characters peace and equality. With the knowledge of Ṣaṭsthala, there is no need to go seeking the blessings of Śiva. He gets it just viewing his Iṣṭaliṅga both inside and outside. Siddhānta Śikhāmaṇi says "**Liṅgadhārī sadā śuddhaḥ**" meaning the wearer of Liṅga is pure always. Śrī Kumāraswāmy (Vi. Ph&Myst. Page 118) says the following about Viraśaiva tradition of wearing Liṅga on their body. The form of Liṅga in temple is for worship by Śaivas. But for Viraśaivas worship in the form of Iṣṭaliṅga. Though Śiva is everywhere in the form of Mahāliṅga, is on the body in the form of Iṣṭaliṅga. The body is fit for Paraśaiva's living. This gives the feeling that Śiva does not live away in a far off place but in the body. For this reason Viraśaiva's require to protect their bodies.

The body of a person wearing Iṣṭaliṅga with dīkṣa is called Aṅga. **"Aṅ-paramātmanāṁ, gaççhatīyaṁgaṁ"**. This makes him pure to receive Śiva. The name Aṅga is suitable to such person. He loses the feeling of his body. He thinks his body is a playground for Śiva. He begins to serve Śiva. He offers every thing to Śiva. He is called "Tyāgāṅga". He accepts both happiness and sadness as prasāda of Śiva. This is the way Aṅga becomes "Bogāṅga". He firmly believes Śiva is in the body for enjoyment. He offers every thing to Śiva and receives them as prasāda for use. Īśāvāsyōpaniṣat says **"Tēna tyaktēna bhuñjīthāḥ mā grudhaḥ kasyasviddhanam"**. Prasāda of Śiva makes Aṅga always happy. Gite says- If Aṅga enjoys without offering to Śiva, Aṅga becomes a thief. **"Tairdattānapradāyaibhyō yō bhuñktē stēna ēva saḥ"**. Aṅga becomes pure enjoying prasāda of Śiva. Saṁsāra cannot bond with Aṅga who lives by the prasāda of Śiva. This assist Aṅga to know Śiva. He is content and complete. Though with body he has no anger and jealousy. He considers both good and bad as prasāda. He sees Śiva every where and in every thing. Aṅga is now called Yōgāṅga. Learned say life of yōga is to feel formless Paraśiva in every thing and in the world.

In Śaṭsthala there is equality among tyāga, bhōga and yōga. Jīva worships Śiva both inside and outside. He offers both happiness and sadness to Śiva before enjoying them as prasāda. Thus he enjoys the happiness of Śiva. This is the way of Śaṭsthala. Even Śrīti says the same:

**Yadā sarvē pramucyaṁtē
kāma yēsyā hrudī sthītāḥ |
Atha martyō, mrutō bhavatyarta
brahma samaśnutē ||**

The one without desire in his heart enjoys eternal happiness. As per Śvētāśvatara 2-6-14, he enjoys happiness of Śiva. Śaṭsthala provides such happiness to every one.

The three Liṅgas - **Prāṇa, Bhāva and Iṣṭa liṅgas, each split into two. They are called Āçāraliṅga, Guruliṅga, Śivaliṅga, Jaṅgamaliṅga, Prasādaliṅga and Mahāliṅga.** The three Aṅgas - **Tyāgāṅga, Bōgāṅga and Yōgāṅga, each divides into two. They are Bhakta, Māhēśvara, Prasādi, Prāṇaliṅgi,**

Śaraṇa and Ikya. Ṣaṭsthala way of worship is to worship the six Liṅgas by the six Aṅgas in the body.

Ṣaṭsthala provides a way to learn Śiva and to worship both inside and outside. Thus he experiences Śiva and happiness being with Śiva during his life. Ṣaṭsthala way provides eternal happiness through equality between Tyāga, Bōga and Yōga Aṅgas. Both Śiva and Aṅga enjoys happiness in the body. They cannot live separately. They are not different. One is the light and the other is like the light of a lamp. Aṅga worships and offers the senses to the corresponding Liṅgas. He enjoys them as Liṅga prasāda.

Ṣaṭsthala describes the offerings in the following way. The dynamic energy of Śiva staying in the nose is called Ācāraliṅga. The energy of Jīva that stays there is called Bhakta. Bhakta with sincere devotion offers things of smell to Ācāraliṅga. He receives them as prasāda for his use. The dynamic energy of Śiva staying in the mouth is called Guruliṅga. The energy of Jīva that stays there is called Mahēśvara. Mahēśvara with faith offers things of liquid to Guruliṅga. He receives them as prasāda for his use. The dynamic energy of Śiva staying in the eyes is called Śivaliṅga. The energy of Jīva that stays there is called Prasādi. Prasādi with vigilance offers things of form to Śivaliṅga. He receives them as prasāda for his use. The dynamic energy of Śiva staying in the skin is called Jaṅgamaliṅga. The energy of Jīva that stays there is Prāṇaliṅgi. Prāṇaliṅgi with knowledge offers things of touch to Jaṅgamaliṅga. He receives them as prasāda for his use. In this state devotee learns prāṇa (soul) is Liṅga without discriminating inside and outside. In Bhakta state, devotee diverts his attention away from his senses to serve Liṅga. In Mahēśvara state loves association of his body with Śiva. As Prasādi he offers every thing to Śiva and enjoys things as Prasāda. In Prāṇaliṅgi state, he experiences the Prāṇa without seeing any differences between Iṣṭaliṅga and Prāṇaliṅga. He is a Śaraṇa. The dynamic energy of Śiva staying in the ears is called Prasādaliṅga. The energy of Jīva that stays there is Śaraṇa. Śaraṇa happily offers things of sound to Prasādaliṅga. He receives them as prasāda for his use. With the experience of Prāṇaliṅga, things seen, smelled, tasted, touched and heard are all Siva prasāda for

a Śaraṇa. For this reason he unites in Śiva. He is unified equally with Mahāliṅga. This state is called Ikya. He is content with himself for he has offered all the five senses to five Liṅgas. He offers that content to Mahāliṅga and receives them for his use.

Jīva and Śiva stays together. Yet they are different for the sake of offerings of things with smell, taste, form, touch and sound. They are accepted by Śiva and returned as prasāda. Śiva is the divine and Jīva is the devotee. This difference between Śiva and devotee gradually diminishes but not completely as the devotee reaches from Bhakta, Māhēśvara, Prasādi and Prāṇaliṅgi sthalas. In the Śaraṇa sthala devotee experiences happiness of being with Śiva. Though there is difference exist between Śiva and Jīva, it is not seen. In Ikya sthala, the difference between the two is like mixing water with water, milk with milk, unites with Śiva and enjoys complete happiness. Jīva has no feeling of duality or the feeling of the body.

Conclusion

Śaktiviśiṣṭādvaitha is three words. They are Śakti, Viśiṣṭa, and Advaita. Śakti generally refers to strength. It also refers to the wife of Śiva. She is called by many names -Pārvati, Ume, Bhavāni, Durgi, Īśvari, Ćāmuṇḍi and others.

Nothing can be accomplished without Śakti. Air cannot move, fire cannot have heat, a person cannot accomplish without Śakti. To accomplish things require three types of Śaktis. They are Iĉhāśakti (desire), Jñānaśakti (knowledge) and Kriāśakti (action). To accomplish any task it starts with desire. Desire acquires knowledge leading to accomplish through action. Yet the credit for the accomplishment goes to the body in which Paraśiva stays. It is Paraśiva who accomplishes the task for His amusement by inciting through His Iĉha, Jñāna, and Kriāśaktis.

Viśiṣṭa means separate. Paraśiva is viśiṣṭa for His amusement. He created the world and all things in the world. He stays in them and in the world in three forms. They are Bōkṭṛ (one who enjoys), Bōjya (things to enjoy) and Prēraḱa (one who incites). Yet He is complete without any effects and stays outside the world. Staying inside the body he incites the sense organs of the body to enjoy the things of the world for his amusement.

Advaita stands for one. Paraśiva is the one and only one in this world. There is no other like Him. Everything is from the One. Even in mathematics every number is found either by adding or by subtraction from one! At the end every thing in this world unites through Śakti with the One and only One remains. There is no room for other than One.

Śakti is not independent. She stays with Paraśiva. She comes out of Paraśiva to fulfill His wishes. She is called Māye when she is outside of Paraśiva. She creates the world and things in it for the amusement of Paraśiva. Paraśiva stays in the world and in all things with Śakti in different forms. Śakti made her creation so Jīva, the part of Paraśiva, bonds with creation. She also made Jīva to forget

that he is part of Paraśiva. Jīva is with various combination of satva, raja and tama characters.

To escape from the bonds of Māye and her creation Jīva seeks Guru. Guru gives Jīva the knowledge that he is part of Paraśiva and puts the seed of devotion in Jīva. With the teachings of Guru Jīva follows in the devotional path of Śaṣṭhala raising gradually from Baktha state to Mahēśvara, Prasādi, Prāṇaliṅgi and Śaraṇa sthalas before reaching Ikya state. Devotion is the enemy of Māye. Jīva with enormous devotion to Śiva is free from the bonds of Māye. Being free from Māye Jīva is free from taints. This leads Jīva to enjoy eternal happiness without being caught in the cycle of birth and death.

The name Śaktiviśiṣṭādvaita is appropriate for the Viraśaiva philosophy. This name explicitly suggests the work of Śakti in Paraśiva, how Paraśiva is in the world with many forms and the devotional path for Jīva to become one with Paraśiva.

Appendix

Śaṭsthala Books by Guru S. Bale in English:

1. Siddalingeshwara Shatsthala Siddantha, 66. 1977
2. Shunya to Shunya, 728, 2009
3. Siddhānta Śikhāmaṇi, 882, 2010
4. Vaṇanas of Basavaṇṇa, 440, 2015
5. Vaṇanas of Siddalingeshwara, 756, 2017

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Śaṭsthala Books in Kannaḍa

1. **Mr. Annadanaiah Puranika**, *Shatsthala Dharmasāra*, Tōṇṭada Śiddalingēśvarya (Dāsōha) Kaiṅkarya Sēvā Saṅga, Yadiyur, 60, 1988.
2. **Dr. Sa. Shi. Marulayya**, *Tōṇṭadārya Vaṇana: Vyakhye*, Sri. Tōṇṭada Śiddalingēśvarya (Dāsōha) Kaiṅkarya Sēvā Saṅga, Yadiyur, 687. 1990.
3. **Dr. H. Thipperudra swamy**, *Basavēśvara Vaṇana Dipike*, Jagdguru Sri Śivarātrīśvara Graṇtamāle, Mysore, 629, 1995.
4. **Sri Siddeshwara Swamiji**, *Siddhānta Śikhāmaṇi*, Jagdguru Sri Śivarātrīśvara Graṇtamāle, Mysore, 869, 1999.
5. **Sri Siddeshwara Swamiji**, *Allama Prabhudevara Pravaṇana - Nirvaṇana*, Jagdguru Sri Śivarātrīśvara Graṇtamāle, Mysore, 1116, 2001.

Other Books by Guru S. Bale in English:

1. Qualities of Veerashaiva, 138, 2001

This book is an English translation of the Kannaḍa book *Sadbhakta Charitra* by Mr. Gururaju. The book discusses 53 qualities of Basavanna mentioned in Akkamahadevi vaṇana.

2. Divine Guides, 121, 2003

This book gives brief history of 63 Vaṇana writers. It was compiled question and answer form in the book *Sharaṇa Kirana* by Mr. Go. Ru. Chennabasappa

3. Karaṇa Hasige, 156, 2010

Chennabasavanna wrote *Karaṇa Hastige*. The name of the person who wrote explanations is not known. Collected by Dr. Sri Immaḍi Shivabasava Svamigalu.

4. Origin and Growth of Viraśaiva, 208, 2012

Mr. T. N. Mallappa, Rtd. High Court Judge, *Veerashaiva Ugama and Pragathi*.

5. Contributions of DR. JA. CHA. NI. , 48, 2012

Selected articles about Dr. Ja. Cha. Ni

6. History of Siddalingeshwara, 190, 2013

Gives history of Sri Siddalingeshwara and Lineage of Gadag Mata Pontiff. Collected by Dr. R. C. Hiremaṭa, Ph. D.

7. History of Madeshwara, 128, 2014

The book Sri *Madeshavara Charitre* by Āsthana Vidwān, Panditarathnam, Kirthanacharya, Karnāṭaka Vibhushana, Padmasri, Dr. B. Shivamurthishastri. It explains the greatness of Madeshwara and the Madeshwara Hills

8. Śaktiviśiṣṭādvaita Philosophy for Viraśaivas, 120,

2019. Dr. Siddappārāḍya's Kannaḍa version of His Doctoral Dissertation.

(The above books are available from Guru S. Bale. Please make a donation to receive a soft copy. Your donation helps to educate children)

A note on Vīraśaiva and Liṅgātata

One of the vaċana of Akkamahādēvi (D. L. Basavaraju, Akkana Vaċanagaḷu, Githa Book House, #208. 1977,) says; **"Namma Basavaṇṇanu jagaddhitārthavāgi martyakke baṇḍu Vīraśaiva mārḡavanaripuvudakke"**. This suggests Vīraśaivas existed prior to and during Basavaṇṇa's time.

Tōṇṭada Śiddaliṅgeśvara is considered the second Allamaprabhu. He wrote 701 vaċanas. He is the one who consolidated 101 sthalas of Siddhānta Śikhāmaṇi into 19 sthalas. He mentions Vīraśaiva eight times in his vaċanas. He also remembers the contribution of Rēṇuka (Vaċana number 61) saying **"Ādiyalli śivatatvadalli Rēṇukanudayavāḡadirdaḡe"**.

One of his vaċana mentions 15 of his Guru lineage ending with Gosala Ćennabasavēśvara. Tōṇṭada Śiddaliṅgeśvara is the 16th president occupying the Sūnyapīṭha established by Basavaṇṇa in the 12th century.

Gadag and Ḍambaḷa branches currently known as Tōṇṭada Siddaliṅgeśvara Pīṭha. The second branch described in Ratnākara is the Ćinmūlādri Bruhanmaṭha, at Ćitrādurga with Murugi Deśikēndra as the head of the Pīṭha. Both started with Tōṇṭada Siddaliṅga Śivayōgi. Ratnākara has a story about the Ćitrādurga branch.

Kaṭṭigehalli Siddhavīraswāmy called one of his elder pupil to give the name of his guru Siddaliṅga and called him 'Noḡa (look) Siddaliṅga Dēśikēndra' and made him the head of the Pīṭha. Immaḡi Murugēndra Dēśika was with Noḡa Siddaliṅga Dēśikēndra. As per the wishes of their Guru Siddhavīraswāmy, both traveled to Delhi. They brought back the golden Pīṭha of Prabhudevāru, Praṇavaśikhā and Śaila sent by Ćennabasavaṇṇa. Noḡa Siddaliṅga Dēśikēndra gave away the Pīṭha to Kumāra Deśikēndraswāmy. The devotees made Immaḡi Murugēndra Dēśika as the Guru for the reasoning and Kumāra Deśikēndraswāmy for the work. Both of them were made to sit on the throne. Is it possible the Ćitrādurga branch got independence from then? The seven heads mentioned after Boḷabasavēśvara in the Niraijanavarṃśa Ratnākara has no other descriptions except the above historical event.

The description of Piṭha lineage after Tōṇṭada Siddhaliṅgēśvara Śivayōgi in Nirāṇjana Jaṅgama varṁśadarpaṇa is complete. This gives information of fifteen heads of Piṭha after Siddhaliṅga Śivayōgi. It also gives the year in which they became the head of the Piṭha and their place of Ikya. The maṭhas started at Ḍaṁbaḷa, Gadag, Aṇṇigēri have prospered.

Ḍaṁbaḷa and Gadag are the two eyes of Tōṇṭadārya Piṭha. The Gadag Piṭha started during Kaṭṭigēhalli Rācōṭiswāmy's (years 1560 and 1610). It came into existence during the early part of 17th century. Ḍaṁbaḷa Piṭha started by Ardanārīśvara Swāmy during the years 1675 and 1775. The head of the Gadag Piṭha was Karibasava Swāmy. Mrutyunḷaya Swāmy (1881) later became the head of the Piṭha. All the heads of the Piṭha after Mrutyunḷaya Swāmy are from Gadag.

The current swamiji Sri. Tōṇṭada Śiddhaliṅgaswamy is of the opinion that Viraśaivas are different from Liṅgāyets. In early days people visited families asking "Liṅga Aitry" meaning do you have Liṅga. If they said "No" they were asked "Do you want Liṅga". Gradually "Liṅga Aitry" became Liṅgāyata. This name is an alias to Viraśaiva. Any one who has a Liṅga is a Liṅgāyata or a Viraśaiva.

It is saddening that Sri. Tōṇṭada Śiddhaliṅgaswamy of Gadag Maṭha and Swamiji of Murugarajēndra Maṭha, Āṭradurga are of the opinion that they do not belong to Viraśaiva communities. Yet they respect Sri Siddhaliṅgēśvara and his ways. I pray Sri Siddhaliṅgēśvara to bless them so they change their opinion and work towards unifying the community instead of dividing.

Guru S. Bale
Oct 20, 2018