

## On Shiva Sutra 1.1. – and the divine nature of the Jiva

Two subtle but very significant differences of intonation and interpretation of the ‘complex noun’ that is Shiva Sutra 1.1. - *Chaitanyatman*

Intonation 1 - Pure Awareness IS the Self (i.e. reducible to a being, and therefore (a philosophical contradiction) something which there can be an awareness OF, and hence not Pure Awareness).

Intonation 2 - The Self IS Pure Awareness (i.e. not a being at all but that singular, universal and divine Awareness that is the source and essence of ALL beings).

Following intonation 2, I understand the ‘self’ and all beings as individualised portions, expressions and embodiments of that singular, universal and supreme Awareness that is the Divine (Paramshiv).

This Awareness therefore is also our deepest innermost link to other beings and to all that is. Out of this Recognition came my first, tentative definition of what it means to practice a ‘New Yoga’, i.e. to move from meditating the Self to ‘Meditating the Other’.

A second twofold Recognition followed. Firstly, the ‘self’ – understood as identical with the one, universal and divine Awareness – IS Shiva, and is ‘God’.

Secondly, as an individualised portion of that Divine Universal Awareness every Jiva is ‘a god’ - no more separable from ‘God’ or Shiva than is a finger of a hand or limb of our body separable from the hand or body as a whole.

In order to affirm our divine nature therefore we must affirm BOTH the divine ‘self’ that is identical with Shiva as Pure Awareness AND the Jiva that is a uniquely individual portion OF that Awareness - and inseparable from it.

In other words, identification with Shiva *must* go hand in hand with total affirmation of our individualised awareness or Jiva and the uniquely individualised portion of the Divine Awareness (Shiva) that constitutes all other Jivas.

The Jiva must be affirmed as a divine portion of Shiva, just as all gods must be affirmed as divine portions of God.

### Conclusions:

- We can recognise the Divine in ourselves and others *as much* through their Jiva-nature as through their Shiva-nature - these two being *both distinct and inseparable*.
- To deny the divine nature of another’s Jiva-nature is to deny their Shiva-nature.
- To affirm the Shiva-nature of another is impossible without totally affirming that portion of it that constitutes their unique individuality or Jiva-nature.
- To meditate the divine ‘self’ in the sense of Shiva-Sutra 1.1. therefore *also* means meditating the divine self of the other and of others in a way that does not *separate* their pure Shiva-nature from their individual Jiva-nature.

- To fully affirm our Shiva nature is impossible without fully affirming our Jiva-nature in all its aspects.

### **Consequences:**

If 'spirituality' is limited to seeking identification with our divine 'Self' or Shiva-nature we forget that 'Spirit' or Shiva, as Pure Awareness, is that which manifests in all sensuous and worldly things - and also as all individual beings or Jivas - since It is their common source.

The infinite *abundance* of different potentialities and manifestations of Shiva (Shaktis) lies in others and in the world, in the multiplicity of unique Jivas.

Hence the first principle *practical* difference distinguishing the 'New Yoga' – to meditate with our eyes *open* and not closed, i.e. open and receptive to the world and to others - and thereby to the *abundant richness* of the One Universal Awareness in all its personifications and manifestations.

Without our eyes open how can we experience Shiva as the expanse of pure open *space* surrounding and embracing all things and all beings, a space both distinct and inseparable from everything in it?

Hence also the first fundamental *difference* between the 'Old Yoga' and the 'New' – namely the understanding that there is no 'limited self' in any respect at all – unless we believe so or think and act *as if* such a limited self exists.

The Jiva is no more limited by being a *portion* of the Divine than a hand is limited by being a portion of a body as a whole. On the contrary, it is only because of its highly specific nature *as* a hand (or eye, limb or any specific organ) that it can serve and express the body as a whole.

Similarly, it is only by nature of its highly individual nature that each Jiva can serve, express and embody the larger body of Shiva of which it is a part and portion.

There are, quite simply. *no boundaries* to the 'self' in any respect or on any level. For in its Shiva-nature the 'self' *is not a being*. Instead it is that boundless Awareness which is the source of all things, all beings, all selves - and all others.

This brings us back to the importance of the 'Second Intonation' of Shiva Sutra 1.1. - which emphasises that the 'Self' *is* Awareness - rather than reducing Awareness *to* some being or 'Self'.

### **Summary:**

There is *no aspect of any individual* that, in its essence, is not part of their divine Shiva-nature or that goes against it.

'Spiritual teachers' therefore have the duty to say to their students: "There is not one part of *you* that needs to be spiritually 'transcended' – instead *every* part of you calls only for deep spiritual understanding, affirmation and veneration."

We must all learn to open our eyes and to appreciate, venerate and worship Shiva in Others and not just the Self. That means also – in other people as *persons* and in their Jiva-nature – which IS the expression of their Shiva-nature and inseparable from it.

All individuals can in this way become our spiritual teachers - opening our eyes, if they are open, to new aspects and expressions and embodiments of Shiva.

This is also the deeper meaning of the New Yoga mantra: 'Meditate the Other'.

### **Postscript**

The Divine Universal Awareness not only embraces but does indeed ALSO transcend all aspects of individual identity and awareness – personal, social and ethnic.

In this sense alone is the Divine Universal Awareness 'Other' to individual identity and awareness, even whilst immanent within it.

Yet the sole Other of this Awareness is not the Jiva but its representation and transformation into the evermore immaterial 'spirit' of monetary 'exchange-value'– what Marx called 'the Monotheism of Money'.

This is a Monotheism which identifies individuality only with the ego or 'I' and with egotism – and which values all things and beings only according to their monetary value – and not in any way as expressions of the Divine.

It has replaced reverence for the Divine with servitude to monetary Debt in a way that could not have been imagined by Sri Abhivagupta.

Spiritual teachings today must therefore make great leaps of thought beyond the realm of what is understood as 'spirituality' to meditate and understand the significance of this 'Other' - this *semblance* of the Pure Awareness which passes like a Holy Ghost through the financial markets that rule today's world and which devalue all values but one – monetary exchange-value.

That is also why a new 'Monism of Awareness' must offer a new understanding and a new and much stronger affirmation of individuality and individual identity – the Jiva - in its divine dimensions.

For it is The Monotheism of Money which (echoing the 1st intonation of the Shiva Sutra 1.1.) has reduced 'individuality' from an expression and embodiment of a Divine-Universal Awareness to the image or likeness of a supreme being in the form of a Divine Ego or 'I'.

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