0. INTRODUCTION

0.0. The Problem

Māyā and Śakti are the two pivotal doctrines upon which the two grand philosophies, viz. Advaita Vedanta and Kashmir Saivism, the Nigama and the Āgama traditions of India are grounded. The two traditions propound one philosophical conclusion: non-dualism (advaita). It is a blissful existence of one’s nature which is attained by three means: experience, logic and authority. When a person closes his eyes, he still perceives his existence. This is a perception without sense organ and it is stronger than the experience of the external things perceived through the sense organs. The perceiver is sure of his internal existence and he finds his experience is described in the Upanisads. He is astonished how truly the Vedic seers have visualized the truth! The self is really neither distant nor close. It is smaller than the smallest and bigger than the biggest. The nature of the self is felt eternal, homogenous and non-dual. This is learned by experience. Secondly, the non-duality is also established by logic, elaborated in the analysis of the world. Thirdly, the non-duality is known from authority, presented in Chapter One. The non-dualism of both the systems of Advaita Vedanta and Kashmir Saivism, is called Brahmādvaita and Sivādvaita or Prādvaita respectively. The reality is non-dual, but the duality is experienced in the external things. This poses a problem which can be solved by only two alternative ways: (1) either the multiplicity is to be negated or (2) it is to be integrated (with the non-duality). The former is the course of Advaita Vedanta in its doctrine of māyā which is a negative way of solving the problem and the latter is the course adopted by the Śaiva in the doctrine of Śakti, which is a positive
attempt. The former logically proves the creation unreal whereas the latter accepts it real. Like this, there are many other implications which are expounded in the analysis of the two doctrines. Hence, there ensues a comparative study of the two doctrines (Māyā and Śakti) which is taken up here.

0.1. The Objectives

The objectives of this research are:

(a) To expound the concept of Māyā in Advaita Vedanta
(b) To determine the necessity of such a concept.
(c) To trace out the roles played by Māyā in Advaita Vedanta.
(d) So also to study all these above characteristics of Śakti in Kashmir Saivism and
(e) To make a comparative study of the two in bringing man’s fulfillment.

0.2. Hypothesis

At first sight, it seems paradoxical to compare these two principles, Māyā and Śakti in the two non-dual systems of India, because Māyā in Advaita Vedanta is nonexistent, nistattvā, whereas Śakti in the Tantra is ever existing. Still these two principles are the sources of creation expounded in their respective systems. Though they seem to oppose each other, it is hypothesized that they are conducive for the aspirant in achieving his enlightenment. Hence they would not be contradicting but corroborating each other.
0.3. Methodology and Design

The present thesis is an extension of the M. Phil. dissertation on which the researcher obtained M. Phil degree in Sanskrit from the University of Jammu, Jammu Tawi, in the year, 1979. The title of the M. Phil dissertation was, *Māyā in Advaita Vedanta and Sakti in Kashmir Saivism (with special reference to Pañcadasī and Pratyabhijñāhrdayam).* In the pages of its extension, the present work incorporates some of the materials of the research done by him at the Yoga Research Laboratory, Institute of Medical Science, B.H.U., Varanasi in the year, 1980. The material and the insight gained at various places of Vedanta, Tantra and Yoga Research Centres, are combined here to make the study strengthened and concurred with its applied aspect. The applied aspect consists in adopting, observing and describing the means of freedom from bondage presented here in the Chapters five and ten. By studying, observing and applying these techniques it is understood that the two doctrines, *Māyā* and *Sakti*, reveal some hidden significance. They reveal that the two doctrines are not propounded only for their own sake of explaining the creation, the causation and the relation etc., but for enabling the practitioner to realize the non-duality, the ultimate reality.

The means of freedom from bondage prescribed in *Advaita Vedanta* and *Kashmir Saivism*, as presented in Chapter five and ten respectively, are observed nowadays at many places. For example, (1) One of the methods given by Gaudapada and quoted in many texts like *Vedāntasāra* is “laye sambodhayec cittam”. This is widely used in the technique called ‘cyclic meditation’ adopted by VK.Yogas, Bangalore. Its description is included in Chapter five. (2) Bhartrhari’s exposition of sound-thought relation is sig-
significant for Kashmir Saivism. It announces \("naso'sti pratyayo lāke yah 'sabdayanugamādṛte\". This theory is adopted in the mind machine for relieving tension. (3) We find the clue of Yoganidrā in Māndukyakārikā (1.1.15) \("anyathā grhnato svapno\". It brings home the practitioner a realization of the self very shortly. Yoganidrā is adopted at Bihar School of Yoga, Munger.

(4) The method ‘Kriyāyoga’ adopted in Yogoda Satsang Society, Ranchi, upholds the Gita’s \("apāne juhvati prānam\". As a Tantric method, it corresponds with the anavayoga of Kashmir Saivism. These methods are depicted here literally (in Ch.5 and 10) and felt that their implementation as well as understanding is very helpful to one and all. It removes inactivity (jadasat) and over activity (anxiety and stress), the duality or māyā and brings about the awareness of calmness or sakti - the thrust points of this research. In the form of Yoga it works well in implementing Human Resource Development for increasing production as well as eliminating physical disorder. They have been observed and are verifiable at many Yoga centres. The extension made in this work and designed over the M. Phil. one, is in the following manner.

The M. Phil. dissertation consisted of six chapters in two parts, devoting three chapters each on Māyā and Sakti. There are three methods of understanding the reality as exposed by Svami Vidyāranya in his Pañcakāsā. These are (A) statement of the authority (B) reasoning and (C) experience - \(\text{srīyuktyanubhutibhih}\). The M. Phil. work explained the middle one (reasoning). The other two (authority and experience) are added in the present work with an extension of four new chapters devoting two chapters each on the two added methods. This work is further extended with one more chapter (eleven) entitled ‘Comparison’. Besides the addition of these five new chapters, the chapters in the M. Phil work are reshuffled in this work. The chapterization of the work has been arranged according to the three methods of understanding the reality: authority, reasoning and experience.
The statements of the authority are presented according to both the systems in the chapters one and six, entitled ‘Prameya in Advaita Vedanta’ and ‘Prameya in Kashmir Saivism’ respectively. The last method i.e. experience which deals with the means of freedom from bondage, is presented according to both the systems in chapter five and six respectively. The middle chapters viz., two, three and four dealing with māyā and Chapters seven, eight and nine dealing with Śakti, contain the second method (reasoning). In them are presented the analysis of the creation, the cause of creation and the status of creation considered from the views of both the systems.

The arrangement of three chapters on māyā and three Chapters on Śakti dealing with reasoning, has a significance. It concerns with the role of Trinity in Trika (Kashmir Saivism) as well as in the doctrine of māyā in Vedanta. Māyā is called tritayi (having three guṇas). The three ways of explaining māyā is presented in the Pāñcadasī of Vidyaranya Svami on the following points:-

(a) The three features of māyā: asattā, jadatā and duhkha - in contrast with the three features of the Reality ‘saccidananda’ (Pan, X V.23)

(b) The three approaches to māyā: from the nature of the world, theory of causation and from the concept of consciousness (I.10)

(c) The three aspects of māyā: social, rational and revelatory (VI.130)

(d) The three divisions of suffering; phenomenal (ādhibhautika), celestial (ādhidaivika) and spiritual (ādhyātmika), the basis of which aVedic truth is interpreted.

(e) The three means of freedom: Yoga, discrimination (reasoning) and scriptural authority presented for the unreality of the world (XIV.1) and

(f) The three roles of māyā: Vāstavī, Anirvacanīyā and Tucchā (VI.130).
The three manifestations of the universal consciousness, consisting of three forms of sakti, are: (1) will, knowledge and action, (2) prakāśa, prakāśa and prakāśya, (3) para, parāpara and aparā (4) puruṣottama, akṣara and kṣara, (5) pramātā, pramāṇa and prameya and (6) Fire, sun and moon etc. symbolised as trisula, tripura or tryambaka, etc.

Vidyaranya writes: "tucchānirvacaniyā ca vastavi cetyasa turidhā". Maya in this thesis is analyzed in the three chapters (2-4) with the sub-titles Vāstavi (Ch.2), Anirvacaniya (Ch.3) and Tucchā (Ch.4) respectively. Chapters two (vāstavi) and three (Anirvacaniyā) syllogistically lead to the chapter four (Tucchā). Similarly the chapters seven and eight lead to the philosophical state of sakti presented in Chapter nine.

The doctrine of sakti has a greater affinity with trinity. It corresponds with the famous epithet of Kashmir Saivism, called Trika which might have developed from the Vedic doctrine of Tryambaka. Trinity is the heart (hrdayatrikona) in the philosophy of Kashmir Saivism. So, trinity has a vital role for both Maya and sakti.

Tryambaka, A Theory of Perfection

Prof. J. Gonda writes a work entitled Triads in the Vedas by selecting "many hundreds of pertinent texts" which are of special interest for comparative religion.

He establishes that the number three in the Vedic culture stands for completion or perfection. In a prehistoric stage, man could not count above three. Triad is "the most holy or divine, the number par excellence". Prof. Gonda writes that the number three is "widely believed to be the number of totality and perfection". It comprises "the beginning, middle, and the end" and therefore, is an appropriate means of expressing the idea of completion, measurement of space: length, breadth and height. "It will finally, be worth
while to show that the frequent occurrences of, and argumentations with, definite number are more than a traditional habit of reasoning, a hypertrophy of a popular usage, an oddity; that it rather reveals a mode of thought which in the Veda and especially in the brahmanas was cultivated almost to the acme of perfection.\(^7\)

The Trika system of Kashmir Saivism might have developed from the concept Tryambaka and Trisīra Bhairava. Satapatha-brāhmaṇa mentions "etam mayo vā ayamātmā vānmayo (bhūtamayaḥ) manomayaḥ prāṇamayaḥ".\(^8\) It shows to interpret the Vedic thoughts in three ways: "ādhyātmyam ādhyātma-dhivyājñamadhyikrya tridhamanal mantramācaksyate". While analyzing the Paippaladāśākhā of the Atharvaveda, Prof. Durga Mohan Bhattacharya writes, “After all in the later Vedic works, there is no distinction between the Brahmanda and the exoteric rites of the Tantra”.\(^9\) The present thesis limits its scope to elucidate the doctrine of sakti in the system of Trika, explained from Tryambaka concept, which has an affinity with the concept of puruṣa, a Vedic thought. Puruṣa is presented in the Gītā in three ways: kṣara, aksara and puruṣottama. The Śaiva divides the cosmos into three; parā, the spiritual non-duality (Śiva), aparā, the mental duality (jīva) and parāparā, (jagat) a combination of the duality and non-duality.

Ontologically, the Śaiva divides the universe into three aspects. As per the principle of māyā in Advaita Vedanta, the universal consciousness is divided into three: prameya, pramātā and pramāṇa. Similarly, in Kashmir Saivism, the universal consciousness assumes three aspects through a process of self-limitation (samkocca). These aspects are (1) the illuminated universe (prakāśya), (2) the illuminator (prakāśa) and the (3) light of illumination (prakāśa). Abinavagupta writes, “When they (the three) are manifest, the universe appears within the field of universal consciousness. When
they cease to operate and the tension between subject and object is resolved, the universe is withdrawn into an undifferentiated consciousness. Thus Paramaśīva assumes three aspects through a process of self-limitation. These three are symbolized as the three great luminaries, Fire, Sun and Moon”.¹⁰ The central mystic experience is called light which is in the form of the three luminaries, and it manifests into delight. Such manifestations is called vīmāraṇa, sāktya, spanda, sphūrtaḥ, hṛdaya, sāra, visarga, svātāntrya, etc. Epistemologically, these three manifestations are termed as will, knowledge and action, or subject, relation and object. Esoterically, the three means are called śāmbhava, sākta and āṇava. On account of the sāktya or freedom, the Absolute assumes the roles of an actor. The action (visarga) is divided into three means of freedom. “sa ca visargastridhā (a) citta pralayātipah, absorption without mentation or thoughtless process done by intention or will (b) cittasambadhālakṣaṇa, in which the duality is removed by the buddhavikalpa through the power ‘knowledge’ where the guiding principles mantra, sattarka, and suddhavidyā, are resorted to and finally (c) cittavisṛāntirūpa where the help of intelligence, breath, body (karaṇa), mudrā, external objects (sthānākālpānā), are utilized for the unfoldment of the universal consciousness. Sāktya is the freedom aspect of the Absolute manifested as Bliss without which the Śāiva declares that Śiva would be inert. Thus sāktya is the bliss (cāmuṇḍāra) to create. It is manifested in will, knowledge and action. It is an interiorisation of the repose (viśrānti) of knowership (pramātrpadaviśrāntyavadhānataḥ camatkāramayo ya ānanda etadeva asya samādhi-sukham, SSV,1.18).

0.4. Limitation of the work

The topic māyā in Advaita Vedanta is so vast that it could not be studied even in a book running into thousand pages. Similar is the posi-
tion of śakti in Kashmir Saivism which differs from the Saivism in Kashmir. Both śakti and māyā are considered from different points of view, like, metaphysical, mystic, historical idealistic, epistemological, social, psychological etc. Such a multidimensional comparative study cannot be covered in a single work. Therefore it is extremely necessary to resort to some companion primary texts. The M. Phil. work was limited to Pañcaadati and Pratyabhijñādayam. The present work is extended to other companions, like Māndukyakārikā, Vedāntasāra, Aparokṣānubhuti, Śivasūtras, Īṣvarapratyabhijñā-kārikā, Vijñānabhairava, Spandakārikā etc. By confining to the primary Sanskrit texts, the work of limitation is not over as both the systems count both the principles separately. The Kashmir Saivism counts māyā and śakti separately in the thirty-six tattvas of the system. Similarly, śakti is different from māyā in Vedanta. A comparison of the two, thereby extends to many, like māyā and śakti in Kashmir Saivism; māyā and śakti in Vedanta; māyā in Vedanta and māyā in Saivism etc. The number of such comparisons increases to six at least by permutation and combination. If Mahāmāya of the Śaiva is included in the list, the number of comparison will increase to ten. Further, if avidyā, prakṛti etc are included, the number will increase to many.

The present work is limited to one of such comparisons which is responsible for establishing the non-dualism in the two systems. Non-duality is the focal point for which these systems are regarded. If the reality is non-dual, how the world is explained and where the position of the duality stands. These are explained with the concepts māyā and śakti in the respective systems in a comparative perspective.
0.5. Survey of the literature

In spite of the prominence of the two doctrines (*māyā* and *sakti*) in the field of Indian Philosophy, no independent work on the comparative study of the two doctrines has yet come to light. Independent works on *māyā* and *sakti* are in abundance. Most of the works on *sakti* deal with the Śaktta philosophy such as the "Dakṣamahāvidyā and Tantrāṣāstra". Sir John Woodroffe's *Śakti* and *Sākta* is the pioneer in this regard. Traditionally the doctrine of *māyā* in Advaita Vedanta has been refuted and counter refuted since its inception. It is this criticism which later developed to the verbal expressions. Śriharsa's arguments in support of Advaita Vedanta developed to Navya Nyaya. Dr. S.N. Dasgupta writes "Śriharsa may therefore be said to be the first great writer who is responsible indirectly for the growth of verbalism in later Nyaya thought". Not entering into the history of the exchanges of traditional, philosophical dialects of Gitsukha, Madhusūdanāsarasvati, Vyāsaraja, Brahmānanda, Vedanta-deśika or of the works of later authors like Anantakrsna Śaṣtri's *Śātibhūṣanī* and *Sudhākhanda* which have already been attacked by Dvaita scholar like Jalihal Srinivacarya of Karnatak, the brother of Keshavacarya Jalihal, it can be said here that such arguments will continue till the systems survive. Though the Kashmir Saivism began after the birth of Śankara-cārya, yet the founders like Vasugupta and Somananda were not aware of Śankara's *māyāvāda*, writes the scholar M.S.G. Dyczkowski. He mentions, "Somānanda lists a number of Vedantins in terms of their most characteristic doctrines. Amongst them are the Bhrāntivādins, who maintain that the world is an illusion and hence unreal. Thus, although he did not know about Śankara's Advaita, Somananda
was well aware that the world of manifestation can be understood to be less than real, and he is careful to refute this view in various places throughout his work”. The modern scholars like Sir John Woodroff, J.C.Chatterjee, K.C.Pandey and others have not refuted the Advaita doctrine of māyā while exposing the ṣakti of Kashmir Saivism. Yet M.M.Gopinath Kaviraj, B.N.Pandit and Dr.D.B.Sensharma have tried to refute the māyāvāda. Amongst the primary texts refuting māyāvāda of Sankara, much help has been taken from a latest work, namely Ātmavilāsa of Amṛtvāgbbhāva, the guru of B.N.Pandit. Refutations made by Thakur Jaideo Singh and Sri Laksman Jee against the Advaita doctrines have been noted in this work and humbly presented with an analysis of their limitations. In this way, except some papers like that of Arthur Avalon, appeared in the Journal, Indian Philosophical Review, 1917 and the existence of some sections on the comparison of Vedanta and Saivism available inside many modern works, no independent work on the analysis and comparative study of the two famous doctrines, has come into light. Therefore this is the first and independent attempt, to the author’s sight, on the problem of māyā and ṣakti, where not only the theoretical exposition, but also the applicability discussed in the means of freedom, has been taken into account.

0.6. Significance

Kashmir Saivism is a twentieth century name attributed to the systems like Pratyabhijñā, Spanda, Trika etc. It begins after Sri Śāṅkaraśārya. Not only in the fields of literature, aesthetics, religion, Ayurveda or philosophy, but also in all fields, Kashmir has occupied the lofty place besides its geographical altitude. A brahmačārī of Banaras even to day runs towards the North in the direction of Kashmir at the time of his upanayana. It reveals
a symbolic journey for higher learning to Kashmir. Theos Bernard writes, "No account of the philosophical system of India would be complete without Kashmir Saivism, for its analysis of Nature is more comprehensive than any of the Six Darsans." The doctrine of *sakti* plays the key role in Kashmir Saivism. It is this concept which covers all the later culture of India. As bliss, (*ānanda*), it develops to the cult of *bhakti* in the name of *ālhadikāśakti* or love in the Vaiṣṇava philosophy. It unfolds the secret of 'power' underlying in all objects and discloses the realm of Para-Psychology which declares that man is opening a new horizon of knowledge as all the material knowledge that man has acquired so far through modern science is severely misleading and mistaken. The study thus directs the attention towards man's infinite power. When man after crossing the spheres of matter has arrived at a new horizon of inner being, Kashmir Saivism, especially, its doctrine of *śakti* invites for a proper satisfaction to frame a new life of materialism-cum-spiritualism—a sweet union of the two.

This is possible by understanding the relation between matter and consciousness. So, to the question, whether the topic is still significant, it can be replied that there are some eternal queries in human mind which resurface again and again, irrespective of how many times they might have been explained. Like Raktabija, they sprout up in man's mind with the same force, freshness and vigor. Far back Naciketa's question to Yama "*yeyam prete vicikitsā manuṣye*" has the same tenderness today in spite of how many times it might have been answered. The present problem of *māyā* and *śakti* is no exception, especially at a time when the prophets have declared that the 21st century will be the world-culture of yoga. The present topic well reveals that "when Vedanta weds Tantra, it gives birth to Yoga."
0.7. Its contribution to the advancement of knowledge

The exposition of \( nīyā \) and \( sakti \) is related with the problem of the day. Anxiety, restlessness, tension, etc are the modern ailments spreading in the society in the shape of physical, social; Industrial or national hazards. According to physicians, most of the modern diseases are psychosomatic. Even the production of an Organization is affected severely by the employee’s stress, developed due to a feeling of alienation from management. Whatever problem the employees put forth in the name of genuine demand like service security, enhancement of pay etc., it is nothing but the feeling of alienation. This develops from a wrong notion of duality, or \( māyā \). The feeling of alienation amongst pupils and teachers, children and parents, employees and employer, subjects and Govt., gives rise to speedy thought. It transforms into anxiety affecting all kinds of disorders. A study on the relation between matter and consciousness speaks of the Unity, harmony, balance or silence which transforms into relaxation.

Relaxation is restfulness, equipoise, a state of \( nīscalatattva \) which is described in the scripture as Brahman. \( "\text{satsangatve niḥsangatvam... nirmohatve niścalatattvam niścalatattve jīvanamuktih...}" \). If the essential nature of the self is restful, how the Saiva describes it vibrating (\( \text{spanda} \)), is explained by the concept \( \dot{sakti} \). It is explained that the essential nature of consciousness is both self-illuminating (\( \text{prakāśa} \)) and self manifesting (\( \text{vimarśa} \)). Conscious is he who consiers, reflects, manifests, \( \text{vibrates. This aspect has been discussed in the context of Dance of Śiva and Play of consciousness (Ch. 6).} \)

The doctrine of \( sakti \) exposes the Vedantic application of action in inaction (relaxation) and inaction (relaxation) in action (\( \text{karmanyakārma and akarmanī ca karma} \)). This is called applied or Neo-vedanta, propounded by Sw. Vivekananda. It is relevant to modern man for all prosperity, especially in implementing Human Resource Development.\(^{17}\)