12. CONCLUSION

The doctrine of *māyā* propounded by the Advaita Vedantin evinces a novelty.

While dealing with the particulars, differences and distinctions in the practical life, man creates limited thought-constructs (*vikalpa*) which develop into ego. He remains cabined, caged and confined within these particulars and limited to the transient pleasures. All these make him incapable of comprehending the universal. The Śaiva describes it nicely:

\[ \text{deha-prāṇa-sukhādibhiḥ pratikālaṁ samruddhyamano janaḥ/} \]
\[ \text{pūrṇānandaghaṇānāmīmaṁ na cinutemāheśvarīṁ svāṁ citim} /'\]

The foremost function of the Vedanta is to raise man above the particular (*māyā*) and enable him to recognize the universal which is his own nature. The whole of the *Brahmasūtras* in its four chapters, viz., *Samanvayādhyāya*, *Avirodhādhyāya*, *Sādhanādhyāya* and *Phalādhyāya*, deals with this. In chapter one, it is affirmed that all scriptures uphold one truth in common, the universal. It is the *samanvaya*, consistency. In the second chapter it is held that scriptures do not have contradictions (*avirodha*) amongst themselves. In the third, it is expounded that man’s essential nature is spiritual and in the fourth, the individual being is identified with the universal. The whole enterprise of the Vedantin being concentrated on removing differences, distinctions and particulars from every individual being, he can not see any difference among different philosophical systems. Thus Madhusana Sarasvati in his *Prasthānabheda* expounds, "apparently a person on account of his constant interaction with the external things, cannot enter into the understanding of Ultimate Universality. For this reason, the reality is described in different ways just
for the sake of convincing the agnostic". He writes:

*bahirviṣayapraṇavaṇānām āpātatapurūṣārthe praveśo na sambhavatī nāstikyavāraṇāya taḥ prakārabhedaḥ pradarśitāḥ*.

The whole story of *māyā* in Advaita Vedanta is that the notion of difference eclipses the universal. The doctrine of *śakti* goes higher in which the method of attaining the universal cognition is not only elaborated but also the position of the world of particulars, is well described. The question of the "why" of the particulars is answered in the doctrine of *māyā* that such a question does not arise, as here is being explained the causation. Intellect feels shy to know the genesis of the creation of the particulars. But the Śaiva with the doctrine of *śakti* beautifully explains the why of the particulars and the why of the creation. It is the very nature of the consciousness to be manifested into difference. One cannot ask why a conscious being should know. The intrinsic nature of consciousness is to know. That is why it is conscious. This explanation ascribes activity to the ultimate consciousness. So, qualities like omniscience, omnipotence etc. which are counted as the *upādhis* and thus are discarded from the pure consciousness in the Vedanta, are considered in the Tantra as the nature of Reality. Otherwise, the supreme universal Reality would be inert, limited and may emerge as one more particular. This exposition of *śakti* in Saivism makes the world of particulars real. But by this, the Śaive in no way retain the particulars in order to comprehend the universal. He transcend the *vikalpas* and arrive at the *nirvikalpa*. Both the systems postulate that one should work with a smile. But the philosophy of the work-culture is more explicit in the Tantra.

What the Vedantin calls inactivity of the reality, the Śaivite calls absolute activity. When the Vedantin argues, "action is always relative (*pratiyogi*) and where there is no second thing for performing the ac-
tion, how could one be an actor of that non-existent thing?" The Śaivite replies that without kartrtvajñāna there cannot be any knowledge of akartrtvajñāna and in this way the kartrtv of the reality is established. It implies that kartrtv is kartrtvajñānaviśiṣṭa-akartrtv. This is the pūrṇa-kartrtv, because cit becomes the substratum of both the kartā and akartā, both of which are knowledge. Thus we read in the Ātmanilāsa: kartrtvajñānasahito' pyakartā yadi bhavān/
pūrṇakartā cit-svarūpaḥ sāmpratāh bhāti sundaraḥ//.

If one of the aspects (either kartrtv or akartrtv) is accepted, it leads to limitation. So, an integration of the two is upheld and this is the pūrṇakartrtv of the supreme reality in the Śaiva philosophy. Paramās-lva is tattvāttī. Similarly, Brahman is above the tattvas. Swami Krishnananda Saraswati (of Divine Life Society) writes that the characteristics of determinacy and indeterminacy are present only in perceivable and conceivable things but not in Brahman which cannot be said to be either savikalpa or nirvikalpa, as it transcends all concepts.

This shows that though the Śaiva affirms the activities of Śiva on account of his śakti, yet there is no difference between the ultimate truth of the two systems.

One of the epithets of śakti is spanda. The Spandakārikā is known as Śaktisūtra. Spanda is the vibration which is a thrilling experience of the blissful nature of consciousness (Consciousness is blissful). Bliss is thrilling which is an activity. The bliss is attained by the action of removing the duality, the stress and strain, māyā or anxiety. Thus there is relaxation, bliss or silence in activity, and there is activity in silence. Silence is niścalataītva, which is the nature of Brahman (vide, Bhajagovindam). In this sense the Vedantic proposition of action in inaction or inaction in action- the message of the Gītā- is philosophized by the doctrine of śakti. The method of experiencing and knowing the bliss and reality is through bending the body, tending (observing) the breath
and mending the mind. By this the balance of the two, 'this' and 'I', the
two waves of the vibration, are equated. It is stimulation cum relaxation;
as Gaudapada prescribes: "laye sambodhaye...". Vidyāraṇya writes,
"dehopalamapākṛtya buddhikuttiḍālakā".

Māyā is a state of duality which creates restlessness. But happiness
is a state of silence. So long as thoughts prevail in one's mind, the state
of silence does not operate. Thought continues in waking as well as in
dreaming states. During this period of waking or dreaming, the mind is
colored by thought. By that, the true picture of the reality is not compre­
hended: "anyathā gṛṇṇato svapno". The state of deep sleep, the third
state, does not reveal anything "nidrā tattvamajānataḥ". It is only in the
fourth state (turīya) that māyā is dispelled and the silence of mind dawns,
'viparyāse tayohkṣīne turīyam padamaśnute'. Such a state is relished by
thousands through a technique now prevalent with the name, yogananidrā.
The thought is the duality which makes for stress, strain or māyā. Māyā
is both the cause and the effect. Removal of māyā, the thought-constructs
or vikalpa is the precondition to silence (nirvikalpa) or Brahman,
"dvaitapratiyayalakṣaṇaḥkṣobhaparīkṣayāt" i.e. "absence of the duality
or difference is defined by the Śaivas as peace". The Kashmir Śaiva goes
ahead. He makes four divisions of the fourth 'parā' state, which begins
at the level of buddhavidya and continues to the level of Śiva-śakti. The
total silence according to him is above the fourth. It is 'parātiṣṭa',
Paramaśiva or parādvaita. When the Vedantin discovers the non-dual
reality just after transcending the duality or Māyā, the latest saint of
Kashmir Saivism, Sw. Laksman Jee comments on such non-duality of
the Vedantin as a lower state of non-duality. He writes, "Yet in Saivism
nothing as yet has happened. All of these tattvas (above duality) exist in
the field of māyā, in the field of objectivity". The Saiva discovers many
other levels of the duality above the level of māyā. The duality is not
exhausted after transcending māyā. He discovers many dual- universal
experiences even above māyā. The Śaiva describes such reality of the universal experience in four divisions. These are according to the four levels of the pure pramātās viz., mantra, mantreyā, mantramahēśvara and Śiva-śakti. For a Vedantin, a universal experience is after all universal which cannot be divided. The Śaiva also admits it indirectly when the saint L.Jee writes that once the universal experience begins, the experiencer automatically proceeds to the highest. Thus, the Vedantin feels, it is redundant to make these divisions of the universal state of duality which seems self-contradictory. Yet the description provided in Kashmir Saivism is helpful to comprehend the stages of creation in the subtle realms which is possible owing to the power of freedom or Śakti.

Similarly, the five kañcukas of māyā described in Saivism are nothing except the expansion of the concept of māyā conceived by the Advaitin. Including māyā, these are the eleven (five kañcukas, māyā and the five tattvas in the pure state) additional principles counted above 'prakṛti', the twenty fifth principle of Sānkhya. They make a total of thirty six principles of the Śaiva. These additional principles of the Śaiva simply elaborate the philosophy of Advaita Vedanta.

The implication behind the inclination to study Māyā and Śakti together can be summed up by citing the differences and the agreements between the two doctrines:

(I) The doctrine of sphurattā (or svātantrya) holds a unique power or absolute Freedom which functions like a catalyst to dissolve all the charges imposed on "the possibility of impossibility for the All possible". The freedom (māyā) of God in Vedanta could make God unattached with His action. By the same principle and on a higher state, a Śaiva postulates that the absolute becomes a doer and knower. In this context, Śakti, the Power, represents "Power to the power 'Power'." In this way, Śaktivāda proceeds to be an advancement of Māyavāda (vide Ch. Nine).

(II) Śakti shares the ontological aspect of māyā and pushes away the
epistemological aspect. Being both epistemological and ontological māyā is more complex in constitution. It is tamorūpa, jadā, moha, ignorance, svatantrā, anirvacanīyā, tucchā etc. By pushing away one aspect, sakti progresses on her own metaphysical way to acquire one more gain. It progresses to unite with the pure, illuminating consciousness, Śiva, where there does not exist any difference between action and IS-ness. Whereas, māyā fades away in the competition and falls back. Māyā ends in consciousness, Śakti starts from consciousness. Patanjali yoga ends with cīti where from the Śaiva Yoga begins.

(III) The Śūdra declares:

“The Self entered the entire body from top to bottom” (Br. Up. III.3.4.)

“He who has entered within the door of all” (Śve. Up. III.12)

“He having created the whole ... through that gateway entered”. (Ch. Up. VI.3.2.)

If creation is the repeated declaration of the authority, it cannot be abandoned. To say something and to cancel it (creation is false, Pan. VII.38), is self-humorous. If logic fails, thinks a Śaivite, avoid it. But by calling it unreal, do not destroy the creator's work. Māyā and Śakti solve the problem in the following way. The verdict of the Vedas has two assertions on the nature of Reality. It is:

(1) immutable, eternal, all-pervading (niskriyam, niskalam....) and

(2) related, evolved, finite (sakriyam, saśaktam....).

Out of the two opposites, none is to be sacrificed. The two statements must be either separated or united. The Vedantin took recourse to the first, i.e. the two extremes are separated. To the question, “Is there any duality”? The Vedantin answers, “No”; because, there is “Māyā”, which declares creation as false. The Śaiva accepts the second, i.e. the two assertions of the Vedas are integrated. To the question, “Is it illogical”? the reply is, “No”, It is so, because there is Śakti, No logic
can interfere in the absolute Freedom.

(IV) About the unreality of the world a Śaiva has to agree, at the level of anuttara with the Vedantin that “In that level, there is neither a teacher, nor any bondage. The liberation of a liberated one is false. Everything is an illusion like a snake on a rope”*. Turiyā Śakti, stretching Her garb, goes beyond the theatre. As described in the Māyāvāda, involving all, she transcends also all relations.

The “exclusion” and “exceeding” of relation in Māyāvāda and in Śaktivāda have been shown by A. Avalon as follows.

Both māyā and śakti are beyond all relations and creations. They agree in the transcendental aspect of existence and consciousness. Śaktivāda has to accept the unreality of the world. It is not proper to ascribe the sole property of unreality to Māyā or the sole property of reality to the doctrine of Śakti, as very often the modern scholars conceive of. That is why, Woodroffe remarks that there nothing has been more misunderstood than ‘unreality’.

According to some Vedantins, the Śaiva system is limited to the level ofĪśvara (i.e. jaṅgatika sattā) of the Vedanta and ends there. Thus they hold that Saivism is subordinate to the Vedanta. Naturally, such concept gets support from the Śaiva concept of the phenomenal activities like doership, knowership etc. ascribed to the Lord, and from the notion of the reality of the world. But it is clear that such a notion arises out of an incomplete idea of Śakti. On the other hand the Śaivite holds the position of Śiva, the Parādvaita, to a higher level than that of Brahman, which according to them is incomplete and apūrṇa.

Both of these two views are the extreme reactions and exaggerations. What might be stressed here, is the necessity that both of these systems include mutually conducive and saturating wisdom helping each other, yet are exclusively complete and self-sufficient. Their strong affinity is based on explaining the same illustration of seed and tree, egg
of peacock, the desire to be the source of creation, thinking of the world to be a manifestation on His own body, comprehending one eternal, infinite, immutable, perfect Absolute. The Sun, the Moon, the earth, water... The world of plurality, the individual entity, the creator etc., are in essence nothing but manifestations of consciousness and power-accepted in both the systems. This is the establishment of the Upanisadic doctrine "sarvam khaluidam brahma", the bhūmā of the Self. It is in this unique way of establishment that Kashmir Saivism triumphs over all the systems, at least from a sādhanā standpoint.

Vivartavāda seems to be a correct answer to any question concerning the relation between Brahman and the world. Deusch Eliot writes, "can this Advaitic analysis of the relation between Brahman and the world be vindicated? Is it a valid or fruitful philosophical analysis? The Answer, we believe, is yes, provided one is willing to acknowledge that the problem to which the analysis is directed is a legitimate philosophical problem and not a piece of verbal nonsense... The world can be made intelligible only by employing an epistemological category of avidyā. The final teaching of Advaita Vedanta on causation is that no causal relation can be established between Brahman and the world... In short one cannot establish relation between desperate levels of being; one can only trace the generation of these levels back to the thinking subject... What is a loss (of not explaining the relation in the terms of the world) to strict intellectual satisfaction might, nevertheless, be a gain to that love of Wisdom which after all has something to do with what we call philosophy..." One can realize the profundity of the system when he understands the nature of māyā. One cannot put questions on māyā which is above mind, and this is the answer which satisfies when questions on māyā are put. So the Vedanta philosophy culminates in its concept of māyā. The Doctrine of māyā is a touchstone, the "heart" of this system, by which all attacks against it can turn into its favor. While keeping logic per-
fectly alive, the Vedanta Science assumes to be the most consistent and profound system that ever can be possible. This is the understanding of Woodroffe while he praises this system. So, says Swami Chinmayananda, “Śankara has rightly captured the brilliant tempo and the dazzling beauty of Vedanta.” If nuclear physics supports the energetic bond existing in every particle of the world, Einstein’s theory of relativity will be no exception in supporting the doctrine of meaningless of the world.

If Mayavāda is a profound doctrine, Śaktivāda will be equally a marvellous (camatkāra) doctrine, put forth by Kashmir Saivism. Though it is blamed by all the orthodox supporters of India, yet such blame to Śaiva’s wine-ritual develops without proper understanding of the import of the Śakti. For, “physical, moral, aesthetic, evil exist only in ignorance and nonacceptance of the whole.” The system of the Śaiva is not a false asceticism and excessive mortification or the ‘flesh’... The highest end of realization cannot be achieved by fleeing from or rejecting the world of objects, but by removing the veil of practical ignorance which has concealed from man their true nature of Bliss-consciousness-Power.

To lead the happiest of lives in the midst of objectives, a Śaiva can by no means go against the path of a Vedantin. To make a perfect man in the midst of worldly enjoyment as he may lawfully desire, it concedes cultivations of those powers which are only the “Mother in Form”. It does not resist to be one with the Formless Mother, while treading the path of worldly enjoyment. It gives training “to release the individual life as a part of Divine action”. “It is She who are, and in, the person of the worshipper”. Her manifestation consumes the wine which is again Herself the “Savories in liquid form”. Thus the marvel of the Saiva is relished from the analysis of Śakti, as one of the meanings of Śakti is marvel (camatkāra).

In the nature of marvel, Śakti opens the secret. It is the aspect of knowledge-matrix, cause-causation, delight, sovereignty, free-
dom etc. According to this, whenever we see anything, hear, touch or smell anything, that reminds and indicates us our consciousness which is always on the back of all our perception and activities. There is nothing which we cannot know. Even the nonexistent, which excludes the preview of knowledge, is also related to consciousness (asattapi ca yamayit). Everything bespeaks consciousness. Consciousness includes all (acetitasya kasyapi sattvabhavati). Consciousness is the nature of existence. Everything else, except consciousness being nonexistent, bliss relates to consciousness only. Bliss, therefore, is the heart, freedom, and sovereignty, inseparable from consciousness (sva-svabhava). A conscious one must be conscious. He inclines to know. No one can hold back a conscious being from knowing. It is in-built, inborn. This is the will, deliberation, reflective nature, pulsation, vibration, reverberation or manifestation of consciousness (iskana, unmukha, spanda, vimsa, abhispandana). Without manifestation consciousness cannot exist. Manifestation is bliss. To manifest outside what is inside like an artist, is the nature of consciousness. So consciousness manifests itself into two (1) and (2) his 'subject' and 'object': "bhoktaiva bhogyarupa sadā sarvatra samsthitah". The experiencer is the experienced and vice versa. Object is the self appearing as not-self to itself. This vibration, reverberation (vasyam in īśā) is called 'the sudden flash of delight or camatkāra (camatkāraparaparyavimarṣaṇa). J. Singh writes, "camatkāra is the experience, 'Ah ! How wonderful! It is like the delight of an artistic experience, an intuitive flash of artistic experience"20. It is a rapturous joy, enjoyed by being aware of awareness, aware of the repose of knowership (pramāṭipaḍavisranti-avadhānataḥ camatkāramayo yah ānanda). It is a birth of new awareness from awareness, replete with will, knowledge and action. This is the "Analysis of knowledge", matrix, mother (maṅkā) or Bliss aspect which is the distinctive feature of consciousness. Due to camatkāra consciousness is divided into two. Ab-
solute is neither predominance of Śiva nor of Śakti, but a perfect identity, samarasya, ekātmya, abhinna and abheda. This well explains that experience or knowledge is not away from action and while performing an action, happiness results. Action is implicit in knowledge. "yah kriyāvān sa panditaḥ". It explains the 'why' of creation to which the Vedantin could not explain. Camatkāra makes the inexplicability explained. Happiness is not outside but inside the being which is achieved not by the route of Kārtika but of Gaṇeśa, by revolving around Śiva, i.e. not by what one does but by how he does. The first mantra of Ṛgveda is a marvellous depiction of Śakti. It is a wonderful discovery of man. In the doctrine of māyā, Vidyāraṇya emphasizes only on the mental creation to be the cause of the misery, "dhimayo jivavandhakri", but not the world of objects. Kṣemarāja in the doctrine of Śakti, prescribes sakti-samkoca and sakti-vikāsa with the illustration of the contraction of limbs of a tortoise. The Śaiva describes the controlled mind within the lotus of his heart when he praises:

"When, O Mother, man renounces all mental activities and is free from the bondage of the pursuit of sense activities, then is the unparalleled happiness".

This is what Gaudapada speaks as "amanibhāva". He writes, "manaso hyamani-bhāve dvaitam naivopalabhyaete", when the mind ceases to be the mind, duality is no longer perceived. So, the two doctrines are not contradictory, but are pregnant with mutually conducive understandings. The more strongly the doctrine of māyā is established, the stronger it will make the doctrine of Śakti.

People from various countries and continents may come through different routes to the foot of that mountain which has only one pavilion extending from its foot to the top. "But once they come to the foot of the mountain, they all take the same route to the top". This has been verified by this comparative study of māyā in Advaita Vedanta and Śakti in
Kashmir Saivism - the two magnificent, apparently contradictory systems of the Nigama and the Agama traditions of India. The great Acarya Madhusudana Sarasvati brings about an integration of all the philosophical systems when he writes: "sarvesāṁ śāstraṁ Śaktiṁ bhagavati eva tātparyāṁ sāksāt paramāparayā va."24. Sri Satyanarayana Sastri also observes the same truth in his Sadāśivapāñcāśikā, where he writes: sarvesāṁ darśanānāṁ nirgūparabhramābhinnne sadāśive tātparyāṁ"25.

The non-dual reality described in Advaita Vedanta is "the fact" attained by eliminating the duality (māyā). Kashmir Saivism as a system of sādhanā, achieves the nonduality by integrating the two, Śakti and Śiva or matter and consciousness. So, the whole comparative study can be concluded with this composition that the non-contradiction of the two, māyā and Śakti or matter and consciousness, leads to the goal of nonduality. "the fact is one, the goal is one; the fact is one to end in one"26. Abhinavagupta quotes the same truth:

yasmin sarvam yataḥ sarvam yaḥ sarvam sarvataśca yaḥ/
yasća sarvamayo nityāṁ tasmai sarvātmāne namah/27.

In a line it can be presented:

lokārthena pravakṣāmi yaduktam Śaivadarśane/
Śaktiḥ srṣṭāṁ jagat sarvam śambhussaktaivaścaryāparh/28.

smāram smāram guruvarapada-dvandavisphurjitaṁ
māṇtram vīryāṁ kimapi paramāṁ darśitāṁ yanmayātra/
tasminantarnimitaguravā mantraçakraika sāre
samsārābdhiṁ tarata tarasā bhairavībhāvantametah/