CHAPTER IV
CONCEPT OF MĀYĀ

Etymologically the term Māyā is derived from the Sanskrit verbal root 'ma' which means 1. measure, 2. measure with compare 3. mere out 4. arrange, build, form, make.¹ There fore the literal meaning of Māyā is that which measures, arranges, forms, builds, makes. Dr.S.Radhakrishnan writes: Māyā is that which measures out, moulds, forms in the formless.² The term Māyā has a number of different meanings according to the different Vedāntic current phenomenon, Prakṛti-nature, śakti, avidyā, that which renders possible, the impossible, taking one thing for another, veiling superimposition, etc. refer to all Māyā.³ The word Māyā derived from the root 'ma' to measure or form. Māyā is the principle that makes one thing appears as what it is not. Māyā is not real, or unreal, or real and unreal. It is indefinable. In M.K., describes the Māyā is the illusive power of Paramātman or Brahman. The illusive powers of Brahmātman or Brahman, Māyā is dual and Real is non-dual. In the real sense that which is not is Māyā, and Māyā as such is not there but only in our dealings with the world.⁴ C.R., says that, it is due to the influence of the power of
Māyā, things seen and unseen, intelligence other entities and even world are thought to be at times real and unreal.⁵

Drṣyavumadrṣyavum buddhiyumupādhiyum
Nśeṣacarācarajātiyum lokaṁnaḷum
Okkeyumunṭennumillennum tonnīṭuvati-
nuttame! Kartāvārennortukaṇṭīṭunneram.

Māyā is an innate worldly dealing caused by false knowledge. According to C.R., human beings are living on the earth with the illusory mind. They are not trying to know, how the birth of sorrows takes place. They are not aware of the fourteen worlds and all the beings of that world are illusory and also they selfishly become slaves to ignorance or avidyā. They are blind with desire without knowing the difference of cause and effect and they also have a lot of personal desires.⁶

Martyajanmatte labhiccīṭuvāntanne pārtāl
etrayum bhāgyodayamuṇṭāye kazhivarū.
Tatra keḷariyāte māyāmohikaḷāyī
kutracil bhramikkunnu janmādīduḥkhanāḷil.
Paranna lokāṁreżhuḷatumatiluḷa
caraṁṇalacaravum janmādīduḥkhanāḷum
Māyākalpitamennu mānase ninayāte
kāyābhimānīkaḷāyajānāṇavaśaṁmārāy
kāryakāraṇaḥabhedabhāvaṁṇaṁalariyāte
kāryaṁnaḥorotaram ceytu mohāndhanmārāy.

In Sve. Up., the Māyā is termed as 'Prakṛti'. Māyā is the 'Prakṛti' and Maheśvara is the wielder of Māyā. In the Rg.V., there are other hymns too referring to Māyā through Māyā, Mitra, and Varuṇa send rain and guard their law. Sun and moon succeed each other in virtue of Māyā.

Thus in Rg.V., the word Māyā is used generally to indicate the supernatural power attributed to gods, especially to Varuṇa, Mitra, and Indra. Indra assumes many forms through mysterious power. The word Māyā has been frequently used in Pre-Śaṅkara literature, but in different senses. In the Ya. V., the word refers to the meaning of prajñā or the Māyā, related to Asuras. Mahīdhara gives the meaning; 'something extra-ordinary which can create unimaginable things.' In the A.V., the word has been used in the sense of creating power, magic power of Asuras. Śaṅkara defines in Brahmasūtra, this undeveloped prior state of the world which is inexplicable because it is the same and also not the same is called
Māyā and is dependent on God (Īśvara) Māyā is the seed of the world of difference and multiplicity. This avyakta state of the world is called Māyā by Śaṅkara. In the Brahmaśūtra, the word appears only once and has the sense of 'svāpṇika prapañca'.

C.R., says that, Māyā is the cause of the world in name and form. Māyā itself is that which does not exist but appears in different forms like knowledge, ignorance, nature, etc.

Mithyāyāmavidyātān vaśanmārajñāni
Nityayum sansārikañāyīṭṭu bhavicīṭum
Vṛttibhēdēna ranṭāy vartticīṭumnu sadā
Nityānandānubhūtipradayām mahamāyā.

Śaṅkara says that she is neither existent nor non-existent partaking of both character, neither same or different nor both, neither composed of parts nor an invisible whole nor both; she is the most wonderful and cannot be described in words. Māyā is not Real as Real things cannot be sublated. By Real, Śaṅkara means trikālasatya. It transcends all empirical existence. It is free from all differences of space and time. It is not real because it has no existence apart from Brahman. Giving an independent place to Māyā will mean accepting fundamental dualism between Brahman
and Māyā. Nor is it unreal for it projects the world of appearance; it is true at least till it lasts.\textsuperscript{18} C.R., says the Ultimate Real is divided into two for the creation, existence, and dissolution of the universe. Ignorant people believe Māyā originates from Brahman. The Ultimate Real is neither male, nor female, nor both. They are only the one, same Ultimate Bliss which is divided into two.\textsuperscript{19}

\begin{verbatim}
Māyayennatu parabrahmamām svarūpattin
Jāyākunnatennu collunnitajñānikaḥ
Paranākunnatoru puruṣanalla, pinnettaruṇiyēṅkilatumalla, kūbavumalla
Paramānandamākunnonnitennatuṅtu
Paramānandam tanne raṇṭāyīṭṭirippatum.
\end{verbatim}

\textit{Vedānta} thinks that the illusion is not merely subjective, but that there is actually a phenomenon of illusion as there are phenomena of actual, external objects. The illusion is generated by the doṣa or defect of the senses etc., where as the phenomena of external objects are not due to specific doṣas.\textsuperscript{20} By Māyā, Śaṅkara understood illusion or the illusive power of Paramātman. According to Māyāvāda, the world is an illusion and not permanently real. But Māyā is not completely 'asat' or 'ālīka' and
thus it is 'anirvacaniya'. Being 'anirvacaniya' it is neither 'Sat' nor 'asat' but different from both. Therefore the world of name and form which is created of Māyā, is different from both 'Sat' and 'asat', and thus 'anirvacaniya'.^ The Māyā is neither 'Sat' or eternally existent like Brahman, nor 'asat' or totally non-existent like a sky-flower; It is different from both the existent and the non-existent and is technically called 'anirvacaniya' or indefinable.^^ The special feature of the theory of illusion is that an indefinable (anirvacanīyakhyāti) illusory silver is created in every case where an illusory perception of silver occurs.^^

The term Māyā is also different from 'sadasat' (existent and nonexistent) because the term (sadasat) is self contradictory. The Advaitin propounded the concept of non-dual-reality (Brahmavāda or Advaitavāda) with the help of the doctrine of Māyā. It was easy to say that there is only one Ultimate Reality Brahman, but difficult to explain the position of phenomenal creation or world. And it was possible through the concept of Māyā which proved that the world is false from the view point of permanent reality, but the Real is available in the Rg.V, Ya.V., Sa.V., and A.V., in the Upaniṣads, the B.G., the Purāṇas, etc. Māyā was first developed in the shape of doctrine by Śaṅkara.
The concept of Īśvara is essentially mingled with the concept of Māyā, because it is in association with Māyā that Brahman reveals itself as Īśvara, Māyā is regarded as the sakti or potency lying in Īśvara, through which he manifests the objective world of multiplicity with all its names and forms. The world has in reality no existence apart from Brahman but the potency of Māyā gives to it the sense of 'otherness'. Māyā being the power of Īśvara, is indistinguishable from him, just as the burning power is indistinguishable from fire.

Māyā Two Kinds

According to C.R., Māyā is of two kinds, vidyā and avidyā. Maya is of two kinds such as vidyā and avidyā, the vidyā which is in the nature of knowledge will destroy the avidyā which takes the form of ignorance.

Māyā is known in a variety of names like the true knowledge (vidyā), the false knowledge (avidyā), the self (para), the other
(apara), the nature, and the Supreme Soul etc. According to C.R., knowledge, ignorance, illusion, darkness, abstruseness, etc. are synonyms of Māyā.

Vidyayumavidyayum mithyayum tamassuma-
vyaktavum pradhānavumiḥnane collīṭunnu.

**Vidyāmāyā**

C.R., says, in Vidyāmāyā, Māyā takes the form of knowledge.

Vidyayākunnu sadā vijñānasvarūpi

It is Vidyāmāyā who is of conscious nature one who helps to provide wisdom to differentiate between things that are everlasting and never lasting, and between the knowledge of mind and the knowledge of self.

Nityānityavastujñānādīsādhanaṁśaḥ

vrūtiḥjñānavumātmajñānavum varuvānum

etrayumeḻupamāyulloru vazhiyāyi

citsvarūpiṇī vidyavarttikkumatu neram

bhaktavatsalayākum vidyatannanugraha-

śaktikoṇṭātmānandaprāptiyum varumappol

That which gives the wisdom that everything is lifeless unless filled with the life force of Brahman is the true knowledge. This
created a phenomenon of appearance of rope for snake, but the true sense to state that the appearance of snake is not true but rope, is the result of true knowledge. In the same way the wisdom to know all that is not of soul is not true, is provided by the true knowledge.\(^3\)

C.R., says that, when you are capable of knowing the universal soul through the individual soul, only then you will be able to differentiate which is Māyā.\(^4\)

Paramātmāve jīvātmāvinālariyumpo!
parayākunna māyākāryavumariṇṇāṭāṃ.

When the union of both individual and universal soul is brought about Māyā and all things in Māyā except the universal soul will become one with the universal soul to attain the eternal bliss.\(^5\)

Parajīvayoraikyamuṇṭāy vannīṭunneram
parameśvaranozhīṇīṇanyamillonnumennu
varumanneram mahāmāyayum talkāryavum
paramātmmani layiccānandam šeṣicciṭum.

Māyā is removable by right knowledge. When vidyā dawns avidyā vanishes. When the rope is known, the rope snake
vanishes. The saying 'vidyayā amṛtamaśnute' would justify this opinion. The destruction of Māyā, and the ultimate termination of sorrows are made possible by the true knowledge, the result of which is nothing but liberation.

Avidyāmāyā

According to C.R., Māyā is in the nature of ajnāna.

Ajñānasvarūpiṇiyennallo collīṭunnu

The words Māyā, avidyā, ajñāna, adhyāsa, adhyāropā, anirvacaniya, vivarta, bhrānti, bhrama, nāmarūpa, avyaya, akṣara, bījaśakti, mūlaprakṛti, etc. are recklessly used in Vedānta as very nearly synonymous. Of these Māyā, avidyā, adhyāsa, and vivarta are very often used as interchangeable terms. According to C.R., those people who are strongly influenced by the Avidyāmāyā will turn to cling to the worldly things.

Avidyāvaśanmārāy bhavikkunnavarellām
avaśyam samsārikaḷennumennariṇā-nilām.

Due to Māyā, that can become an unconscious energy facing the Brahman. In its aspect as the unconscious, Māyā is called avidyā and ajñāna, which are usually translated as ignorance. Our individual separate existence is rooted in this unconscious and we
are ignorant, therefore, of our true nature and of the nature of the world. Māyā, avidyā, ajñāna, mean the same and are used as synonyms by almost all the Advaitins.\textsuperscript{41} C.R., says that, an awareness about the truth and the eternal is brought out by avidyā, the power of Māyā.\textsuperscript{42}

Satyavum nityatvavum bodhippicciyaanñunna
śaktitānavidyākunnatu nirantaram.

Māyā or avidyā is not pure illusion. It is not only absence of knowledge. It is also positive wrong knowledge. It is a cross of the real and unreal. In fact it is indescribable. It is neither existent nor non-existent nor both. It is not existent for the existent is only the Brahman. It is not non-existent for it is responsible for the appearance of the Brahman is the world. It cannot be both existent and non-existent for this conception is self contradictory. It is called neither real nor unreal. It is false or mithyā. But it is not a non-entity like a hare's horn. It is positive. It is potency. It is also called super-imposition.\textsuperscript{43} C.R., says that, Māyā is said to be the cause of bondage and liberation. Because of the influence of Māyā, the visible universe is thought to be real in the eyes of the ignorant.\textsuperscript{44}

Raṇṭumulḷonnallennatākilum mahāmāyā
bandhamokṣaṇalkkadhikāriṇiyākamūlam
ullatu tonnippolamullatāy tonnippikkum
ullattilavivekamullavarkkellāypozhum.

The occurrence of both bondage and liberation are caused by Māyā.\textsuperscript{45}

Bandhamokṣagñā raṇṭum sambhavippippānoru
bandhuvākunnu mahāmāyayennariṇṇālum.

The special feature of the theory of illusion is that an indefinable (anirvacanīyakhyāti) illusory silver is created in every case where an illusory perception of silver occurs.\textsuperscript{46} A shell is mistaken as silver. The shell is the ground on which the silver is superimposed. When right knowledge arises, this error vanishes. The relation between the shell and the silver is neither that of identity nor of difference nor of both. It is unique and is known as non difference. Similarly Brahman is the ground on which the world appears through Māyā. When right knowledge dawns and the essential unity of the Jīva with the Paramātman is realized, Māyā or avidyā vanishes.\textsuperscript{47} According to C.R., by the increase of worldly sorrows, stupid ajñānins become attracted to Māyā. They themselves determine the bodily actions as actions of Ātman and they also let down God and run in search of the actions.\textsuperscript{48}
Jñānamīllāte mūḍhanmārākumajñāninām
mānase rāgādikāl varddhikanimittamāy
Māyāmohitanmārāykkāyadharmāṇālāya
kāryaṇālātmadharmamennākkikoṇṭu nija-
kāyattilirunīṭumĪśvaramaviratam
pāyunnu diśidiśi tertunnu karmaṇāle

The mind as Ātman is unknown by the creation of ignorance in
mind.\textsuperscript{49}

Cittattilavidyāmajñānamuṇṭākayāl

Cittākkumātmāvineyariyunnila cittam.

The creation of a paradoxical impression that the soul is not
essential but the elements of body is from false
knowledge(avidyā). Fine instance for the statement is the perception
of rope for snake.\textsuperscript{50} According to C.R., this body, universe, sorrows,
happiness, all organs, enemy, friend, sons, wealth, servants, all the
positions in life, and all mental feelings are imaginations of Māyā.
They are not eternal and true.\textsuperscript{51}

Ikkaṇākunna śaṛravum prapaṇcavum
duḥkhavum sukhaṇāluṃ sakalendriyaṇāluṃ
mitravumamitravum putrarum dhanaṇāluṃ
bhrtyarum sthānaṅñāḷum mattumoronniṅṅane
ulttalirilttonniṅṭunakkeyum māyā-
kalppitamatu nityamalla satyavumalla.

It is the same avidyā that which is transformed to the wise as
vidyā, the self knowledge and also become the cause for the
liberation.⁵²

Vidyāyāy vivekikaḷkātmajñānatte nalki
muktyarthayāyiṭṭirunniṅṭunitatu koṇṭum

Mu.Up., says, the path of false knowledge is just opposite to
the path of true knowledge. The dealings and relations with the
world seem to exist because in the elements of body, false
knowledge creates a sense of truth.⁵³ According to Śaṅkara, ajñāna
is beginning less, (anādi). It may be argued that it is not
beginningless, it is a mere illusory imagination of the moment
caused by same imperfection (doṣa).⁵⁴ The term avidyā has two
different usages in Śaṅkara's philosophy, individual avidyā and
cosmic avidyā. Due to individual avidyā we superimpose the world
of nāmarūpa on Brahman, but cosmic avidyā is Māyā or Prakṛti.
The former may be destroyed but not the latter.⁵⁵ When the true
knowledge enlightens in the embodiment of uninterrupted bliss,
avidyā creates an impression to think that the entire universe is true. The experience of the sorrows of the world, and room for lust, fury, greed, desire and rivalry are all caused by the false knowledge. Ignorance (avidyā), because of which the seeming reality of our empirical reality of our empirical experience remains super imposed upon the Ultimate Reality of Brahman, is thus absolutely inexplicable, through its very nature. It cannot be demonstrated by reasoning, since reasoning itself can never stand apart from ignorance.\(^{56}\)

Śuddhamāyā and Malinamāyā

According to C.R., Māyā is again of two types as pure (śuddha) and impure (malina).\(^{57}\)

\[
\text{Buddhiyumupādhiyumpole māyayum, raṇṭāy}
\]
\[
\text{śuddhayum malinayumennu nāmavum pūṇṭu.}
\]

Mahāmāyā is named as many forms but it is mainly divided into two, viz. pure and impure.\(^{58}\)

\[
\text{Ittaram palatāyiṭṭeṅkilum mahāmāya}
\]
\[
\text{śuddhayum malinayumāyiṭṭu bhavikkunnu.}
\]

That which enlightens our intellect and does not let us go astray is the pure Māyā which is in the nature of knowledge.\(^{59}\)
Buddhiyilarivinu citsvarūṇīṇiyāyi
śuddhamāmakhaṇḍārtha siddhikkuḷḷorumārgam
Siddhippippatinu bodhasvarūṇiyāyākum
śuddhatānallo vidyārūṇiyākunnatum.

Pure Māyā liberates the Jīva by removing the worldly sorrows.\textsuperscript{60}

Suddhayāyuḷṇa Māyāsamsāramayam tīrttu
Muktyarthayākum;

It is without avidyā or Māyā, Pure, Ātman.\textsuperscript{61} C.R., says it is the pure Māyā which helps to achieve the bliss of Brahman.\textsuperscript{62}

Amnāyāntārthavedyabhūtayāmavaṇṭanne-
yānandaprāpti hetubhūtayāyirippatum

The darkness of ignorance is caused by the impure Māyā which is in the nature of false knowledge. It deliberately mistakes our conscious mind to recognize silver for conch shell and snake for rope.\textsuperscript{63}

Aṣṭānāṅgdhakaramāmavidyāsvarūpiṇi
vijñānavināśiniyāyirippatum sadā.
śuktiyettarāmennum rajjuvesarppamennnum
vastuvettiriyāte mithyāyay janimṛti-
Impure Māyā exists in the avidyā without approaching the good qualities by the covering of illusion.64

Tannute guṇaṇālālonnume tirikkāte
Nirṇayamavastutvam vastutvamennakkunnu.

One who believes impure Māyā as truth will never understand the eternal nature of Ātman. Liberation never gets even in dream. They repeatedly originate and pass away.65

Labhicīṭaṇam svargamiṁñane māyābalā-
lavastu vastu vastuvākkikalppiccu bhramikkunnu.

Mithyāyāy malinayāyuḷloru māyākāryam
satyamennorttu vasiccīṭuvorkkorunāḷum
nityanāmātmasvarūpatteyum kaṇṭukīṭṭā
mukti svapnattipplolum sambhavikkayumilla.

Bhuktiyum, susuptiyum maithunaviharavum
vṛttikaḷiva ceytu kālaṇṇaḷ kazhikkayum
sattvaram janikkayum vṛttikaḷ kazhikkayum
cattupokayum tathā pinneyumatupole.

Whatever be the actions in the previous birth, the result of those actions will continue to this birth and future birth. This way
all are in the hold of impure Māyā and are engaged in various actions with avidyā. These pure and impure Māyā become the cause of liberation and worldly sorrows.66

Pūrvajanmani karmameṁñaneyennālatu
saravumanantarajanmattilanubhavam
mujjanmakarmaphalamijjanmamtannil bhujiccijjanmakarmaphalaminni meljanmattilum
janmaṇñal torum phalāpekṣapūṇṭa jñāniyāy
karmaṇñal ceytu samsārāmbudhou nimagnarāy
eñūme marukara kānāte valayunno-
riṅñane malinatan vaśanmārarikeṭo!
śuddhayum malinayumiṅṅane bhavikkunnu

Parāmāyā

Māyā is called parā i.e. because its life's causal element for world, and causal element for subtle body as well. The vigorousness of soul (ātman) is luminous. The Parāmāyā does contain the five elements of senses, five elements of action, mind citta, intellect and the five elements of life but only in the subtle form. Life is given to the universal soul that it has no organs due to the fine form ordered by Māyā. In the same way the spirit is
composed of both subtle and gross elements. And that which is reflected in the mind, is given life.\textsuperscript{67} There is a minute difference in the position of Parameśvara. Parameśvara is the controller of the universe and is associated with Māyā while Para Brahman is absolute and without Māyā.\textsuperscript{68}

**Aparāmāyā**

The Māyā which subjects the universe to the senses is called 'aparā'.\textsuperscript{69} It is Brahman with Māyā, Brahman with attributes, however Brahman, avidyā, knowledge, determinate Brahman.\textsuperscript{70} C.R., says that, a strong effect which is covered with the veils of Real and unreal becomes the root cause of worldly sorrows.\textsuperscript{71}

\begin{quote}
Sattvāvaraṇamabhānāvaraṇavumēvam
āvaraṇayāyuḷḷa śaktikāriyam samsā-ramāyaduḥkhahetubandhamennat tumalla
\end{quote}

Māyā is too called 'aparā' because it creates the gross universe. It is ignorance that makes the appearance of the universe true. Without knowing that Brahman alone is truth, one may, due to the power of natural inclination, mistakenly regard that world that is of both emotion and thoughtfulness as true is because of the power of Māyā i.e. 'aparā'. One who sees conch shell wrongly
thinks it as silver is because of the failure in the proper understanding of conch shell. So does one who has more experience of the world believe it as true.\textsuperscript{72} The base behind this is false knowledge or ignorance that is attributed to the universal soul and which also takes the form of the quality 'tamas'.

\textbf{Māyā is the Inharent Character of Brahman}

Brahman alone is the Ultimate Reality, while everything else is false. Māyāśakti is contained in Brahman and is not separate from Brahman. It (Māyāśakti) is the inherent character of Brahman. Śaṅkara in his introduction to the commentary on the Brahmaṇaṣṭūtra he says that the essence of all illusory perception is that one thing is mistaken for another, that the qualities, characteristics or attributes of one thing are taken for the qualities, characteristics or attributes of another. Illusion is defined as the false appearance in some object of something experienced before, resembling a memory change.\textsuperscript{73} According to C.R., Mahāmāyā emerging from ParaBrahman, dissolves into the same, as the water bubbles which evolve from water and disappear to the same.\textsuperscript{74}

Taṅkal ninnuṇṭākunnu layikkunnatum taṅkal

Paṅkameṅnine jalam taṅkālennatu pole.
Toyattilninnu phenamuṇṭākunnatu pinne
Toyattiltanne layiccīṭunnitatupole
Parameśvarantaṅkalinnuṇṭām mahāmāya
Paramātmanitanne layikkumariṅṅālum.

It is the inherent power of potency (śakti) of Brahman. Just as pure water appears as dirty foam Brahman appears as manifold through its agency of avidyā. Maya is the inherent power of potency of Brahman. It is coeval with Him. It is absolutely dependant on and inseparable from Brahman. It is non-different from Him. The relation of Māyā and Brahman is unique and is called tādātmya; it is neither identity nor difference nor both.

According to C.R., ParaBrahman and Māyā, as part of Brahman are one and they are the two sides of the same.

Paranum parayāya māyayumonnennu ūnā-nuraceytallo ninnoṭeṅkilumatin bhedam.

From the standpoint of the Brahman which is Being, the world considered apart from the Brahman, is Māyā; it is neither Being, nor non-being, nor both, nor neither. But considered along with the Brahman which we do not do- it belongs to its Being and is Being. But Māyā belongs to, and is the Brahman, just as the
burning power belongs to, and is fire. Brahman being associated with Māyā creates the world. Again if we suppose the world is to be an illusion, Māyā, its validity till we are in ignorance and its falsity when we are awake will be easily made clear to us. Thus Māyā is the capping stone of Advaitic edifice.

Even to say that it belongs is a mistake because we draw the distinction between the burning power which belongs to fire, and fire to which it belongs. They are really one and the same. Māyā loses its unconscious nature, when it is realized that it is part and parcel of the Brahman itself. But when viewed as separate, we have to say that it not only has no existence but also does not belong to the Brahman. C.R., says that, the activities of the body are insensitive illusion (Māyā).

Martyajanmatte labhicciṭuvān tanne pārtāl
Etrayum bhāgyodayamuṇṭāye kazhivaru.

The Brahman created the world out of itself. The Brahman, as the Absolute, is infinite and is eternally present in its perfection. Nothing of the Brahman is expanded in the process. The Brahman throws out its mysterious energy out of itself the energy as such, apart from the consciousness of the Brahman, and is blind,
unconscious force, or power. It is this energy that takes the forces of the world. Like the Brahman its energy also is infinite. The Brahman never exhausts itself in the process of creation. It is the inexplicable (anirvacanīya) power of the Brahman, Māyā. According to C.R., all are the effect of Māyā.

Māyā as Guṇas

The three guṇas are named satva, rajas and tamas. Each of them stands for a distinct aspect of physical reality roughly; satva signifies whatever is pure and fine; rajas, whatever is active; and tamas, what is solid and offers resistance. The above description shows that the guṇas are not merely distinct but are also, in some measure, antagonistic in their nature. The antagonism, however is not such as to preclude their acting together. They function as one and their harmonious action is illustrated by the example of a lamp-flame, the result of co-operation between the wick, oil and fire which, in their separate nature, appear to be hardly fitted so to co-operate. In Advaita the names of Māyā, avidyā and tamas are in accordance with the preponderance of three gunas.
paranna kāryaṇāṇāṃ niraṇāṇa guṇaṇāṇāṃ
vaḷaṃnorajāṇāṇavum arivālariṇṇuṭan
C.R., says that, Mahāmāyā with the qualities of satva, rajas and tamas is moulded as passive reality from the self, like the smoke emits from the fire.86

Vahniyilninnu dhūmameṇnine poṇṇiṭunna-tennatupole paran taṅkalinnuntāyiṭum
triguṇāṭmikayāyīṭṭirikkum mahāmāyā
jaḍacaitanyamāya bhāvavum dharicciṭum
Ignorance is described as something positive though intangible, which cannot be described either as being or non-being, which is made of three qualities and is antagonistic to Knowledge.87

According to C.R., Mahāmāyā divides the qualities into three as satva, rajas, and tamas.88

Anneram mahāmāya tannute guṇaṇaṇaḷe
Onnāyiṭṭirippatu mūnṇayittiriccuṭan
Mūnnetu satvaguṇam pinnetu rajoguṇam
Pinnetu tamoguṇamiṇṇane mūnṇayatil
By differentiating the three qualities as satva, rajas, and tamas, the Brahma with the quality of rajas is created from the Ultimate Reality. Viṣṇu, Maheśvara are also created by this way.89
Satvādīguṇatrayam vyaktamāy rajoguna-

Yuktamāy brahmā virāṭtiṅkaluṇṭāyi vānī. 

Viṣṇuvum hiranyagarbhamāṃśamāy satvānuol-
Kṛṣṭamāyuṇṭāy; rudrantānumīśvarāṃśattāl

Udbhaviccitu tamoguṇamāśrayicceva-
mudbhavasthitisamharaṇālapecceyvānāyey.

Māyā is of the three qualities of 'satva', 'rajas' and 'tamas', and is the seed of the material world. At the time of dissolution, this universe is absorbed in Māyā and Māyā exists in the being of Īśvara. In the beginning of creation, the world is manifested from the bosom of Māyā resting in Īśvara.90 Īśvara i.e., Brahman associated with the aggregate of ignorance, has three qualities, viz. satva, rajas, and tamas, whose effects are seen in the acts of creation, preservation, and destruction.91

C.R. says that, Mahāmāyā creates the living beings, the owners of Ātman by invoking the three qualities like satva, rajas and tamas.92

Triguṇātmikāyiyiṭṭiripponnanantaram

Triguṇaissarvappaṇcatteyum sṛṣṭikkunnu.

Māyā as apart from the Brahman, has three attributes, each of which is also a power. They are clarity (satva), activity (rajas), and
darkness (tamas). As tamas Māyā conceals the Brahman, as rajas it creates the forms of the world; and as satva, it enables consciousness to appear and know the forms as objects. Rajas is also called the projective power (vikṣepaśakti) and tamas the concealing power (āvaraṇaśakti) of Māyā. It is the nature of the power of Māyā to divide itself into the opposites of subject and object. And because Māyā has no separate existence from the Brahman, it is said that the Brahman divides itself into the subject and object.93

**Satvaguṇa**

C.R., says that, satva part becomes knowledge.94

Sattvāṁśamāyavidyārūpiṇiyyākunnatum

In which satvaguṇa is preponderant and is the conditioning factor of Īśvara is called Māyā. Pure satva, even though mixed with these two becomes the means of salvation. Its reflection of the Absolute Self received by satva manifests the universe of objects.95 The properties of mixed satva are self-respect, self-regulation, self-control, and the rest, reverence, regard, desire for liberation, God-like attributes and abstinence from evil.96 C.R., says, by the blessings of a good teacher avoiding the qualities like rajas and tamas becomes sensible with the quality of satva.97
Guruvin kṛpāvasāl triguṇabhедattināl
varumīśvarajīvajagatbhedānājellām

The properties of pure satva are purity, perception of the Ātman within us, Supreme-tranquility, a sense of contentment, cheerfulness, contradiction of mind upon the self, by which a taste of eternal bliss is obtained.

Rajoguṇa

Lust, anger, avarice, arrogance, spite, egoism, envy, jealousy, etc. are the dire attributes of rajas, from which the worldly tendency of man is produced. Therefore rajas is a cause of bondage.98

According to C.R., Jivātman is created by the mixture of the spirit of God and divided parts of ignorance or avidyā that which is concealed by the quality of rajas.99

Tatraiva rajoguṇayuktayāmavidyayum
Palatāy piriṇñatilīśvaracaitanyavum
Kalarnnu jīvakkaḷāyuṇṭāyiccamāññitu.

Tamoguṇa

C.R., says that, illusory avidyā becomes the quality of tamas.100

Mithyayāmavidyakku tāmasamāya guṇam

The power of tamas is called āvṛti (āvaraṇa) by the force of which one thing appears as another. It is this force which is the
ultimate cause of the conditioned existence of the ego and the exciting cause for the operation of the force of extension. Absence of the right judgment, or contrary judgment, want of definite belief and doubt—these certainly never desert one who has any connection with this veiling power, and then the projecting power gives ceaseless trouble.\textsuperscript{101} Even though intelligent, learned, skillful, extremely keen-sighted in self examination, if developed by tamas: but on account of ignorance one considers as real that which arises out of error and depends upon the properties of objects produced by error. It is the enveloping power of tamas and is irrepressible.\textsuperscript{102} In Brahman the universe takes its form, but having no true knowledge about Brahman, worldly man is attracted by the power of Māyā, and does not realize the nature of Brahman.

The Two Aspects of Māyā

C.R., says that, the intense quality of tamas with the blessings of God divided into projection (vikṣepa) and concealment (āvaraṇa).\textsuperscript{103}

\begin{center}
Īśvaranuṭeyoru vīkṣaṇam tamoguṇam raṇṭāyittiriṇīṇīti
rūkṣamāṃ tamoguṇam raṇṭāyittiriṇīṇīti
Vikṣepāvaraṇaśaktikaļṇatil pinpu
\end{center}
Māyā has got two powers, namely, āvaraṇa and vikṣepa. The power of āvaraṇa conceals the real nature of Brahman from the view of the bound selves, while the power of vikṣepa produces the multiple worlds. These powers are ineffective in the case of Īśvara from whom the real nature of the non-dual Brahman is not concealed. Īśvara is never subjected to bondage and ignorance, and to him, the world created by Māyā is illusory like a dream object. Īśvara is always conscious of the unity between the world and himself and the multiplicities of the world have no reality to him.  

Māyā has two aspects āvaraṇaśakti (concealing power) and vikṣepaśakti (projecting power). In its negative aspect it conceals the reality and in its positive aspect it projects (vikṣepa) the world of multiplicity on Brahman. While āvaraṇa is mere negation of knowledge, the second is positive generation of error. We not only do not perceive the absolute but we perceive in its place something else. 'Jagat' is the totality of names and forms which Māyā assumes. It is not merely absence of apprehension but misapprehension as well. As a small piece of cloud seems to cover the sun which is million times bigger in size, ajñāna covers the soul. In the negative aspect, it is the covering of Reality and keeps it covered.
In the positive aspect, it creates the universe as the reflection of Brahman. It is ignorance as well as false knowledge. In its negative aspect it conceals (āvaraṇa). Reality and acts as a screen to hide it. In its positive aspect it projects (vikṣepa) the world of plurality on the Brahman ground. It is non apprehension as well as misapprehension.

Māyā, the cosmic power of projection conditions Īśvara who is not affected by avidyā; while avidyā the individual ignorance, conditions the Jīva. Brahman reflected in Māyā is the Īśvara and Brahman reflected in avidyā is the Jīva. The individual ignorance is dispelled by knowledge, Māyā being the inherent nature of Brahman, cannot be so dispelled. Māyā is made mostly of satva, while avidyā is made of all the three- satva, rajas, and tamas. Māyā is called the cosmic and positive power of projection and avidyā the individual and negative ignorance, or Māyā and avidyā are treated as synonymous and as having two aspects of concealment and projection but the fundamental position remains the same.

Māyā, as part of Brahman, has three attributes, each of which is also a power. They are Satva (clarity), Rajas (activity) and Tamas. As tamas, Māyā conceals the Brahman; as Rajas, it creates
the forms of the world. As Satva it enables consciousness to appear and know the forms as the objects. Rajas is also called the projective power (vikṣepaśakti) and Tamas, the concealing power (āvaraṇaśakti) of Māyā. It is the nature of the power of Māyā to divide itself into the opposites of subject and object. Māyā has no separate existence from the Brahman.\textsuperscript{110} While āvaraṇa is the absence of apprehension, vikṣepa is the positive generation of error. The concealing power is attributed to fear, shivering, etc., whereas projecting power is attributed to names and forms. Māyā is bhāvarūpa though it is not real. By the name bhāvarūpa (of the nature existence) it is shown that it is not negative. It is the covering of reality and while it keeps it covered, it creates the universe as the reflection of Brahman.\textsuperscript{111}

Āvaraṇaśakti

V.C., says, the power of ajñāna which hides the self from the mind of man is called the power of concealment (āvaraṇaśakti).\textsuperscript{112} According to C.R., by the nomadic thoughts (nāstika) becomes unreal and with the knowledge of the Real, rigidity will be formed in the mind. Philosophical knowledge is two, direct and indirect. The covering of unreality will destroy the knowledge from the good
teacher. Āstika will appear and nāstika will disappear with this type of knowledge. Everyone will understand 'I am the all' and theism will shine in the place of atheism.¹¹³

Asatvāvaraṇavumabhānāvaraṇavum

asattākunnitatu raṇṭum pinneyum raṇṭāy

vastunāstiyum vastunabhātiyennumuḷḷa

vastuve maraccirunṇīṭunna kāryam raṇṭum

nāstiyum nabhātiyumāyuḷḷa rūpam raṇṭum

tattvajñānena naśiccīṭumennariṇīṇālum!

tattvajñānavum raṇṭāyuṇṭatil parokṣajñā-
nattināl naśiccīṭumasatvāvaraṇavum

Just as a small patch of cloud, by obstructing the vision of the observer, conceals, as it were, the solar disc extending over many miles, similarly ignorance, though limited by nature, yet obstructing the intellect of the observer, conceals as it were, the Self which is unlimited and not subject to transmigration. Such is this power of concealment.¹¹⁴

The āvaraṇa aspect of Māyā in the case of Īśvara is powerless. Over him in the sense that Brahman though concealed by Māyā retains its own nature of pure consciousness without, in
any way, being affected by the concealment and is ever conscious of his identity of the world. In the case of the uniqueĪśvara and the great high souled persons who have realized theĀtman, theāvaraṇaśakti, like the darkness in a new moon in the cloudy season of rains, veils the gnostic vision that for an instant illumines the ignorant who identify by themselves with their gross bodies. Even when a man thinks himself bound, he is in reality the blissful Atman. He has only forgotten his real nature and this is due to Māyā. The aim of all spiritual practice (sādhanā) is to realize the identity of Paramātman and Jīvātman. The concealing power of Māyā makes a man forget his real nature like the small patch of cloud which obscures the mighty sun from the vision of the observer.

This veiling power (āvṛti), which preponderates in ignorance, covers the Self, whose glories are infinite and which manifests Itself through the power of knowledge, indivisible, eternal, and one without a second-as Rāhu does the orb of the sun. Veiling super imposition means superimposing a thing upon another thus taking a thing to be something else. For example, one can superimpose the colour blue upon the sky which is really
colourless. We can superimpose the physical body upon the pure Ātman so that we fall into the error of considering the physical body as being absolute and real. We can superimpose a concept upon a reality, the nature of which is different.\textsuperscript{118}

Āvaraṇaśakti will bring about in the Jīvas a blindness which renders them completely incapable of knowing about the distinction between the apex spiritual energy-Kútastha-Brahman and the assumed notions about the Jīva and Īśvara. Therefore, the āvaraṇaśakti is the adjunct to the causing of that perennially terrific pain of endless births and deaths.\textsuperscript{119} The power of tamas is called 'āvṛti' by the force of which one thing appears as another.\textsuperscript{120} C.R., says that, the knowledge like 'I am hidden', have happiness etc., will give the reality of self. The Real object will appear which is hidden by indirect knowledge. There comes the knowledge of self. It is continued by the destruction of the remaining impurities with the direct knowledge and ParaBrahman will shine. Eternal Bliss is got with the destruction of concealing power.\textsuperscript{121}

Nāstiyennatu naśicciṭumanneram vastu
Astiyennanubhasiddhiyumunṭāay varum
Asatvāvaraṇavum naśikkum nabhātiyā-
masattuṇṭatuminparokṣajñānattināle
Kṣayikumappolabhānāvaraṇavum nāśam
Nayikkum; brahmamasti bhātiyennappol varum
Nāstiyum nabhātiyum naśiccālāvaraṇaśaktiyum naśiccīṭumānandāptiyumūṇṭām.

**Vikṣepaśakti**

The creating power of Māyā, it is the power of projection (vikṣepaśakti) which creates the world. Ignorance endowed with the twin powers of concealment and projection is the cause which transforms, as it were, the Pure self, immutable, unattached and indivisible into the Jīva and the world. As ignorance regarding the rope gives rise to the illusion of the snake, similarly ignorance regarding the snake, by its power of projection brings before our mind the illusion of the phenomenal universe. Just as ignorance regarding a rope, by its inherent power, gives rise to the illusion of a snake etc. in the rope covered by it, so also ignorance, by its own power creates in the Self covered by it, such phenomena as Ākāśa etc. Such a power is called the power of projection. C.R., says that, the power of projection is the cause of subtle bodies and from
the same power did the sky (ākāśa), and from the sky did the air (vāyu) come into existence.\textsuperscript{125}

\begin{quote}
Viksepasakti suksmakariniyakunnatu
viksepasaktiyil ninnuntayitakasavum
talksanamatininnuvayuvumuntayvannu.
\end{quote}

Superimposition is caused by two factors, the one projective-we project with our imagination an idea, a concept etc; the other veiling, because the projection veils and hides the reality of the datum. In fact, the blue colour that we have projected upon the sky hides the true nature of the sky, just as the concept of physical body, which we have projected upon the \textit{Atman}, hides as a result the true nature of the \textit{Atman}.\textsuperscript{126} The power of rajas is extension (vikṣepa) which is the essence of action and from which the pre-existing tendencies to action were produced. The modifications of the mind known as attachment and other qualities productive of sorrow are always produced by it.\textsuperscript{127}

Māyā is not a real-absolute datum, it does not belong to the category of tangible objects, it can be recognized by simple ascertainment. For example, we might easily take a piece of rope- if we saw it lying in a country lane- to be a snake; in this case we
have superimposed the concept of 'snake', or the image snake, upon the rope, which is not the snake. But on looking more carefully we recognize or ascertain that the snake does not exist and what really exists in instead a rope. The projection of the 'snake' is the outcome of an error of perception, the effect of not knowing the fruit of avidyā (ignorance concerning the true nature of a thing.).\textsuperscript{128} Māyā is jñānnavirodhini. It is cancelled after knowledge of its substratum. Both jñāna and ajñāna are opposed to each other when they have the same object and the same locus. Thus it is not opposed to pure 'Cit' but 'Cit' as reflected in vṛtti. It disappears at the dawn of knowledge as the true knowledge of rope removes the illusion of snake.\textsuperscript{129}

**Māyā is Beginningless**

In Advaita Jīva may be deemed the locus of avidyā. Jīva and avidyā are equally beginningless. The individual soul, the faith of the soul as well as avidyā is the cause of all and the dialectism. C.R., says that, it is not only avidyā, which is beginningless but Brahman, Īśvara, the nexus between avidyā and Brahman and the difference between all this external entities are beginningless.\textsuperscript{130}

\[\text{Adyantam brahmattinum māyakkumilla nūnam}\\
\text{Adyantantanne māyārūpamāyirkayāl.}\]
It is something positive (bhāvarūpa) though not real. It is called positive in order to emphasize the fact that it is not merely negative.¹³¹

Māyā is Destructible

C.R., says that, as knowledge dawns Māyā disappears. The liberated soul is beyond the influence of Māyā. With the appearance of knowledge, ignorance disappears. Māyā can be destroyed by the realization of the pure Brahman as the mistaken idea of a snake is removed by the discrimination of rope.¹³²

Rajjuvessarpamennnum sthāṇuveppumānennnum
śuktiyetāramennnum vastuvettiriyāte
Avastu vastuvennumasatyam satyamennnum
Pravṛttiyyuktyāyittonnikkum mahāmāya.

Māyā can be destroyed neither by weapons nor by wind or by fire nor by millions of acts but only by the wonderful sword of knowledge.¹³³ C.R., says that, we get the knowledge of Ultimate Reality and destroy the worldly sorrows by the real worship of true knowledge that which helps to create a discriminating capacity in the self.¹³⁴

Vidyaye bhajiccāl mattokkeyum naśiccīṭum
Vijñānamuṇṭāyvurumennu bodhikka bāle!
Māyā is 'Sat'

Māyā can be said to be neither existent nor non-existent because they are mutually contradictory terms. So Śaṅkara described Māyā as existent-non-existent-indescribable. Māyā can be studied from three different standpoints. The man in the street considers the word of Māyā to be real, he who is learned in scriptures regards it as unreal and metaphysician who mainly trusts the powers of his intellect maintains that it is neither real nor unreal. Similarly Māyā is not real, because of the conflict with the spiritual declaration of the non-difference. Nor it is unreal, because there would be no other primal cause of the world. It cannot be both real and unreal because of contradiction. The separateness implied in the terms 'Real' (Sat), unreal (asat) and real-unreal (sadasat) can be applicable only to Māyā and never to the Ātman.

Māyā is 'Asat'

Just as in the dark, a rope which is not determinately known is imagined to be a snake or a streak of water, the self is imagined to be the world through nescience. And when the rope is known as a rope, the posited snake, etc. vanishes. So also when the self is
known as non-dual that pluralistic world disappears. It must be comprehended that the manifest universe is an assumed creation out of Brahman by ignorance and has no independent or Absolute Reality, one that it is really untrue or understandable. The knowledge born of the satvaguṇa of Māyā-Brahmākāramanovṛtti is the cause of the destruction of that very Māyā.

**Māyā and God**

According to C.R., God is created from the Māyā which is based upon the quality of satva.

Satvāṁsatavāṁmāyayilinnīśvaran

Since Māyā is the power of God, it is through Māyā that God creates the universe. So like God Māyā is also eternal even after destruction and it remains in God in the form of seed.

Bhaktanārkkaṇāṇiṭu mattaltīrtānadānadāmām
muktiyekkoṭuppānāy paramesvarantanne
śaktiyākunna vidyārūpayāy vasikkunnu.
nityatvamitukoṇṭu vidyakkuṇṭatu collām.

All variations are due to the super impositions of names and forms by Māyā or the immutable Brahman. Māyā is a power of the Brahman. The material cause of the manifest universe is the
creative power of Māyā. It cannot be concluded that the power that creates the Universe, is the truth in the sense in which Brahman is truth. That creative power is also a false nature like the manifest world and capable of annihilation and it exhibits itself as the various phenomena of the seen world, though ultimately the entire corpus of universal existence is nothing but the original substratum. This principle of Māyā is also inscrutable.¹⁴¹

Māyā is to be inferred by one of clear intellect only from the effects it produces. It is Māyā that brings forth the whole universe. Māyā is existent because it is eternal like God. It is unreal, since it disappears with the dawn of knowledge and does not limit the Brahman. Sve.Up., when it describes its God as a 'Māyin', a magician, a powerful Being who creates this world by his power while the other, namely the individual soul is bound down again by Māyā.¹⁴² 'Only by meditation upon God by union with him and by entering into his being at the end there is cessation of Māyā.'¹⁴³ Avidyā exists as the adjunct of the Jiva where as Māyā exists as the adjunct of the Lord, that is Īśvara.¹⁴⁴ The concept of Īśvara is essentially mingled with the concept of Māyā, because it in association with Māyā that Brahman reveals itself as Īśvara, Māyā is regarded as the sakti or potency lying in Īśvara, through which
he manifests the objective world of multiplicity with all its names and forms. The world has in reality no existence apart from Brahman but the potency of Māyā gives to it the sense of 'othernesses'.

At the time of dissolution, this universe is absorbed in Māyā and Māyā exists in the being of Īśvara. In the beginning of creation, the world is manifested from the bosom of Māyā resting in Īśvara. Māyā being the power of Īśvara, is indistinguishable from him, just as the burning power is indistinguishable from fire.

Māyā as Prakṛti

In the system of Advaita Vedānta Prakṛti or Māyā is the power of Īśvara and it is this Prakṛti on account of which Īśvara is the creator of the universe. C.R., says that, Prakṛti is in the darkness of Māyā and Prakṛti with the three qualities is called mahāsusupti.

Sattvādi guṇatraya yuktayām prakṛtikkā
Pilppāṭu nāmam mahāsusuptiyennum collum
Māyāśakti of Īśvara is called Prakṛti. C.R., also says that, Māyā as Prakṛti has also becomes the seeds of tree as universe.

Prapañcavṛkṣattinte bījamāyatumavaḷ
Advaita view of Māyā and 'avidyā' are essentially the same. Avidyā or nescience is conceived as the subjective counterpart of the objective principle of cosmic illusion called Māyā. Both are forms of Prakṛti while 'avidyā' is predominantly one of the impure satva element of Prakṛti, Māyā is Prakṛti dominated by the pure satva element. Prakṛti is called Māyā when it projects the unreal world of diversity in accordance with the will of the agent, Īśvara just as a magician mysteriously projects an illusion. When Prakṛti obscures the true and the real independent of the agents will, it is called 'avidyā'. The three qualities of Māyā such as satva, rajas, and tamas go to stand separately to create universe pertaining to different names and shapes, because of which Māyā is also said as 'Prakṛti'. The quality of satva when predominantly high, the individual soul aspires to have wisdom, the nature of which is the bliss of soul, and the quality of which is the experience of the luminosity of soul. An ardent desire is felt when the quality of rajas is remarkably increased which propels the Jīva to work towards the goal of attainment of maximum comfort of the body. The quality of tamas provides the basis for lust which quality again keeping the truth of every entity covered, induces indolence in the mind, and
bound by the strong physical, bodily ties, mind becomes inactive too. The Prakṛti of Advaitin being Māyā is illusory. The Vedāntin admits that Īśvara creates the universe with the help of Māyāsakti or Prakṛti.\textsuperscript{152}

**Māyā as Pradhāna**

As a seed contains all of a tree but in an immature form, so does the unknown Māyā reside in everything of the universe. Because of this, Māyā gets the name 'pradhāna'.\textsuperscript{153} According to C.R., numerous brahmāṇḍas are hiding in the Ultimate Bliss like the seeds are situated in the Banyan fruit.\textsuperscript{154}

\[
\text{Aļavillāte paramānandāmṛtamūli-lo-nnoļivāmatilanavadhi brahmāṇḍaṇnaļum}
\]

\[
\text{Akame kiṭakkunnitarayālkkurutannil}
\]

\[
\text{Taruveṅṅineyirikkunnittenatupole.}
\]

\[
\text{Indiscretion or aviveka makes the worldly matters.}\textsuperscript{155}
\]

\[
\text{Śuddhamāyiripporu manassilavivekam}
\]

\[
\text{Varddhiccu varunneramajāṇānamuṇṭāy varum.}
\]

'Pradhāna' which has inseparable union with the three qualities (satva, rajas, and tamas), is also a mixture of happiness, sorrows, and desires; which is why it becomes a causal element for
world. Scholars of the Sāṅkhya system are of the opinion that the nature which maintains equilibrium between the three qualities is 'pradhāna'. They also do not hesitate to say that 'pradhāna' which is lifeless, might be the cause for the world. On the contrary the Advaitins uphold the idea that considers the power of Māyā as the cause of the universe. 'Pradhāna' is so called, because the power of Māyā is the only cause to bring about the experience of the universe. Goddess of knowledge will give self confidence by rejecting the world of illusion.

Mithyābhūtamāyuṭa samsāram kaṇaṇātma bodhatte nalkum vidyādeviyennariṇālum.

Māyā as Upādānakāraṇa

Śaṅkara has made a great effort to explain the position of the world through the doctrine of Māyā. According to the conception of Reality of Śaṅkara, Brahman is the only Permanent Reality and the worldly things which appear to be real and unreal. In Śaṅkara Vedānta, the world appearance created by Māyā is not completely unreal because of the anirvacanīya of Māyā. The world, therefore, is phenomenally real, according to the Vedāntic view of Śaṅkara. For the theory of causation, Śaṅkara accepts Māyā as Śakti of
Paramātman, because Māyā alone is not competent to create the world. Īśvara with his power of Māyā is the creator of the world and so he is the nimittakāraṇa and Māyā-the upādānakāraṇa.\textsuperscript{157}

Brahman endowed with Māyā is the efficient cause or the nimittakāraṇa-the creator, sustainer and destroyer of the world, while Brahman as remaining as the ground of everything is the the ground cause- or adhiṣṭhānakāraṇa. Brahman is regarded as the the material cause or upādānakāraṇa also, only in the sense that the world appearance has its ground on Brahman.\textsuperscript{158} Brahman is both the efficient cause and the material cause of the world. Brahman is neither 'only' the efficient cause nor 'only' the material cause, because in either case it will be limited by what it is not. Brahman must be regarded as both the material cause and the efficient cause; it is abhinānimittopādānakāraṇa. The scriptures also bear testimony to the double causality of Brahman. Śruti passages like 'He thought', 'That desired' etc., declare the efficient causality of Brahman, while texts like 'may I become many' etc. its material causality.\textsuperscript{159} C.R., says that, Māyā is always working in the body refers as what is real, unreal and eternal. The same Māyā becomes the cause of liberation by giving the knowledge of Reality to the
philosophers. The abysm, earth, sky and all the beings of those worlds are also created by Māyā.¹⁶⁰

Satyavum nityatavum bodhippicciyaṅṅunna
śaktitānavidyayākunnatu nirantaram.
Vidyayāy vivekikaḷkkātmajñānatte nalki
muktyarthamāyiṭṭirunnīṭunnitatu koṇṭum
śaktiyāṁ mahāmāyākalppitamallo pārtāl
ittrilokavumatilullo padārthavum
okkeyum māyākāryamennu collukakoṇṭum.

Māyā is the cause for the appearance of this world in its form. It can be ascertained neither as real nor as unreal. Vedāntins use the term 'ajñāna', 'avidyā' and 'Prakṛti', as practically synonymous with Māyā. Illusion is fundamentally nothing but the false appearance of one thing with the characteristics of another. It may be that a conch-shell appears as silver or that one moon appears as two moons.¹⁶¹ Māyā appears in different forms, namely knowledge (vidyā), ignorance (avidyā), transcendence (parā), immanence (aparā), darkness (tamaḥ), Prime potency (Pradhānam) and nature (Prakṛti). According to C.R., knowledge, ignorance, projection, concealment, mind, great principle, world, all from birth to death are emerged from Mahāmāyā.¹⁶²
Vidyayumavidyayum vikşepāvaraṇavum
cittāhaṅkāramahattattvasamsāraṅṅalum
tattvaṅṅaḥ śivādimediniparyantamuḷḷa-
tokkeyum mahāmāya taṅkalninnuṇṭākunnu.

Māyā can become an unconscious energy facing the Brahman. In this aspect as the unconscious, Māyā is called avidyā and ajñāna, which are usually translated as ignorance. Our individual separate existence is rooted in this unconscious, and we are ignorant, therefore, of our true nature and of the nature of the world. Māyā, avidyā, ajñāna mean the same and are used as synonyms by almost all the Advaitins.¹⁶³

The whole universe is the effect of Māyā, the portion of the Universe which constitutes the accomplishments of an individual self, like the physical body and the internal organ, are regarded as derived from the avidyā of that particular self. Whatever distinction there appears to be between the ego and the qualified Brahman or between one ego and another is entirely due to these differing adjuncts. In themselves, the egos are not distinct from one another or from the qualified Brahman.
Pure, non-dual, eternal and unconditioned consciousness (śuddhacaitanya) called Brahman or Ātman through its own power 'Māyā' or 'avidyā' appears as conditioned and determinate and is then called lower Brahman or 'Īśvara'.¹⁶⁴ Brahman is the transcendent ground reality (adhiṣṭhāna) on which, Īśvara, Jīva and Jagat (objective world) are superimposed, and when this avidyā is the non-dual Brahman. God, individual selves, and the objective world are appearances of Brahman. These are non-different from Brahman. They appear when avidyā arises and vanish when avidyā is dispelled.¹⁶⁵

The Saguna Brahman or Īśvara is the efficient cause while the Nirguna Brahman is the material cause. But the Saguna Brahman and the Nirguna Brahman being but two sides of the same reality i.e. Brahman, it is plainly said that Brahman is both the material cause and the efficient cause of the world.¹⁶⁶

The one single Brahman becomes the Lord, the only cause of the world, because of association with 'avidyā'. Śaṅkara says 'avidyātmaka nāmarūpabījāvyākaraṇaṇaṃ pektvāt sarvajñatvasya'. Avidyā that conceives the names and forms which are indescribable as real and other than that. They are the seed of 'samsāra' and
'prapañca'. Brahman is the Lord in accordance with 'nāma' and 'rūpa' created by avidyā.\textsuperscript{167}

The world is an actual change of Māyā or that it is a change, as it were, of Brahman. Māyā is conceived as really undergoing change in the process of manifesting the world, Brahman in the same process is conceived as remaining changeless. Brahman is also the cause of the universe, though only in the sense in which a rope is the cause of the serpent in our example of illusory experience. Spirit is the only reality, all else being either Māyā or its transformations. Brahman in itself is devoid of unity as well as diversity, which are the characteristic features of the empirical world.\textsuperscript{168} Śaṅkara regards, the one, single, Brahman as the Ultimate Reality by introducing the concept of avidyā which is 'adhyāsa'only. He proves that Brahman is only the pure consciousness.\textsuperscript{169}

Brahman is the material cause of the world, and is not subject to any change. According to the Advaitins, upādana or material may be of two types, namely, pariṇāmin or changing and apariviṇāmin or unchanging. The unchanging material cause is called vivartakāraṇa also. Brahman is here regarded as the material cause
of the second types, i.e., as the vivartakāraṇa of the world. The changing material of the world is however not Brahman but Māyā, because it is Māyā that is modified into the world. Brahman is the vivarta-upādāna-kāraṇa of the world, while Māyā is its pariṇāmi-upādāna-kāraṇa.\textsuperscript{170}

Adhyāsa

According to C.R., Māyā is called phantasm or 'mithyā' because it has no immortality and purity and also differed from the Paramātman as eternal Bliss.\textsuperscript{171}

Vyktamāyirikunna śaktikku nityatvavum
Satyanirmitatvumillatukoṇṭu Māya
Mithyayennallo collīṭumnatu vidvattukkal.

Śaṅkara has defined adhyāsa as the apparent presentation in the form of remembrance to consciousness something previously observed in some other thing.\textsuperscript{172} C.R., says that, indiscreet is happening by avidyā. Pride in intelligence is created by great indiscretion. Body is formed with the actions by the increase of rāgadveṣa. The indiscreet mind creates the relation between body and Jīvātman. When we discriminate this relation by adhyāropa, then knowledge of Real will rise with the destruction of the indiscreet.\textsuperscript{173}
Tūṅgamāmajñānattāluṇṭākumavivekam.
Durddharamāyoravivekam koṇṭabhimānam
buddhiyiluṇṭāmatilīnnu rāgādikāḷum
varddhicciṭṭavakoṇṭu karmavumuṇṭākunnu
siddhicciṭṭunnu karmamkoṇṭu dehādikāḷum.
Karmajanyamāṁ śarīrattil sūkṣmamāṁ tanu
tanniluḷḷoru manassinte durvicārattāl.
Dehadehikaḷtammilanyonyabandhamuṇṭe-
nnevam tonnīṭumavivekamāṇasattināl.
Anyonyabandhamuṇṭennullatumaddhyāropa
mennariyumpōlavivekavum naśicciṭṭum.

Adhyāsa is pervasive in everything we know and in
everything we do in our daily life. In simple language, adhyāsa is
wrong cognition, cognizing something as something else. It is, as
Śaṅkara put it 'atasmin tadbuddhiḥ'. When we mistake a rope for a
snake, or when we view Brahman which is nirguṇa as sāguṇa there
is adhyāsa, because we superimpose something alien on the given
object in both the cases. So long as our perspective is empirical, we
are victims of adhyāsa at the epistemological, metaphysical, and
ethical levels. Adhyāsa is defined as the appearance of a thing
when it is not. To attribute to the real what is different from it, is, what Śaṅkara calls adhyāsa. When the rope appears as snake we have adhyāsa. In all illusion, there is some sort of projection; there is projection of snake in the rope, of the world in Brahman.  

It has a phenomenal and relative character (vyāvahārikasattā). It is an appearance only (vivarta). It is of the nature of superimposition (adhyāsa). It is an error (bhrānti) like that of a 'rope-snake' or a 'shell-silver'. It is the superimposition upon one thing of the character of another thing. It is wrong cognition or misapprehension. Adhyāsa is removable by right knowledge (vijñānanirāsyā). When vidyā dawns avidyā vanishes. When the rope is known, the 'rope-snake' vanishes.  

When one who says, 'I am blind', 'I am deaf', there is adhyāsa in the form of a wrong identification of the self with the sense organ. There is again adhyāsa through a wrong identification of the self with the mind when one says 'I am happy', 'I am miserable' and so on. Though adhyāsa is pervasive at all levels of our empirical life, it is not permanent. It can be overcome by right knowledge, because an idea which is the cause of adhyāsa disappears at the rise of knowledge (vidyā). C.R., says, pure mind becomes impure by
the avidyā. It will shine when removed from the self by knowing that it is false.\(^{178}\)

Svacchata kalarnnatiśuddhamāyiripponni-
ccottamākunnatitilajñānakalusaññaḥ
pattiyālatinniramāyīṭumavayellām
Tettennu nīkkīṭināl svaprakāśavum varum.
Like wise the self can be seen in the mind. We will get spiritual sensation by the way of non-dualism, with the destruction of avidyā.\(^{179}\)

Citsvarūpiṇīyāya vidyatan prabhāvatvam
cittattil prakāśicālajñānam naśicciḥ
tum.
Ajñānam naśikkumpoḷadvaitamārgam labhi-
cātmānandamāmanubhūtiyumuṇṭāy varum.
REFERENCES


22. *AdvaitaSiddhi*, p. 62,

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शान्तमन्त्रणे च----------।
---------- कृपयति कर्मणि च॥


अत्र यद्यं सर्वं शरीरं प्रपन्चस्च।
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कल्पितत्सृष्णलानि न नित्यानि सत्यानि॥


चित्ते चाविश्वासूप्तामभवतीत्यतः।
चिदात्मसृष्णं न चित्तं विजनीति च॥


विद्यारूपेण विद्येक्षेत्रोपि ब्रह्मानं
दत्ता च मुक्त्यर्थमच लिष्टतीत्यतो हेतो॥


अविद्यायमन्त्रेषु चर्तमानाः:
स्वयं धीरा: पदिपल मन्यमानाः।
जड़पयमानाः परिवर्त्ति मूढः:
अन्येनेव नीयमाना यथान्त्या॥

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68. Prof. Ram Murti Sharma, *Encyclopaedia of Vedānta*, p.64.


70. Prof. Ram Murti Sharma, *Encyclopaedia of Vedānta*, p.6.


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परशुरामाय द्वयोरेक्यं तत्त्वम्।

प्रावचों पूर्वमेव तथापि तथ्य भेदः॥

78. P.T.Raju, The Philosophical Traditions of India, pp. 178-179.


मनुष्यजन्मलाभे मान्यता विना नरो।

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कृत्रिमचित्राकृतिः हा! जन्मादिदु:खैरिपय॥

82. P.T.Raju, The Philosophical Traditions of India, pp. 178-179.


सर्वं च महामाया तत्त्वस्वरूपत्थवे।


अपरिणामकल्पनवाचारन्द्वयं वस्तुं।

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सुप्रभीतमां च ज्ञानेनावगत्य तु॥

86. Ibid, 139-142, cf. C.R.Skt.Tr.v. 70-71.

पावकादूमो यथोदयते तत्वेय सा।

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जडवैतन्यवभावकल्पनां धारयति॥

87. V.S., 34.


विविधभाववैरिपं वर्तितान् गुणान् पुनः।

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तृतीयस्तम्भगुणाश्रेष्ठति त्रिविधा गुणः॥

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सत्त्वां दिगुणेश्वरं व्यक्तं च रजोगुणं

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सम्प्रज्ञातः तमोगुणाश्रयेषु सृष्टिस्थिति।

90. Dr.K.P.Sinha, The Absolute in Indian philosophy, p. 93.

91. Swami Nikhilananda, Commentary on V.S., of Sadananda, Advaita Ashrama, Kolkata, 2002, p. 27.


त्रिगुणात्मिका माया सा यत्र पुनर्पं

त्रिगुणाश्रयेषु ज्ञानान् सृष्टिः च।


सत्त्व्यक्तं माया विद्यारूपिणी भवति च।

95. V.C., 119.

96. Ibid, 119-121.


आचार्यकृपावशतः तिमुण्येदेन च।

दृष्ट्यां जीवेशजगद्धेदा contenders Kānti च।

98. V.C., 112.


तथवेव रजोगुणायय्यामिवधा च।

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चेतन्यं व्यायं पुनः जीवार्च सर्वं भूताः।


सत्त्वामृयायामिवधायायामच तमोगुणः।

101. V.C., 115.


104. Dr. K.P. Sinha, *The Absolute in Indian Philosophy*, p. 93.

105. V.S., 51.


111. Dr. R. Karunakaran, *The Concept of Sat in Advaita Vedānta*, p. 36.

112. V.C., 145.


114. V.S., 52.


117. V.C., 139.
120. V.C., 113.

नासित  भावस्य  नाशो  यदा  सम्भविष्यति।

तदावरणसितानाशाशान-दप्राप्तिभवेत्।

122. *Vākyasudha*-10, विश्वेष्यविविधं  जगत्तुपशुज्वत्। *cf. Prof. Ram Murti Sharma, Encyclopaedia of Vedānta*, p. 100.
124. V.S., 54.

विश्वेष्यक्ति  पुनः  सूक्ष्मकारिणि  भवेत्।

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तत्क्रियामस्यदेव  वायुर्ज्ञाविभूति।

127. V.C., 111.

आध्यात्मिकर्मस्य  ब्रह्म:  मायायाश्च।

आध्यात्म स्वयं  पुमान्  मायारूपत्वं  ध्येय॥


रज्जो  च  सर्पपुद्रिः  स्थाणो  च  पुमानिति।

प्रवृत्तिपुस्तवेच  भान्तिमापादयति॥
133. V.C., 147.


विद्यामात्र भजनेन विद्याविभूतमन्यतः।
सर्वं नश्यति पुनः विज्ञानं भविष्यति॥

135. R. N. Sharma, Indian Philosophy, Orient Longman Ltd., Delhi, 1972, p. 306.


137. Ibid, p. 234.


सत्याश्वगुणामयायां सबेश्चरः॥


भक्तानुत्तरतुडऱ्णिवृत्ति च विधाय।

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कारणाद्वादेव नित्यत्वमम्यितं तय्य॥

141. T. M. P. Mahadevan, Preceptors of Advaita, p. 51.


छन्दोस्य यज्ञः क्रतवो व्रतानि भूतंभवं ययं सत्यं ब्रह्म् वदन्ति। अस्मान्यायी
सृजने। विश्वमेतत्तत्त्वस्मिष्वयोमायया संनिर्ज्ञ॥

143. Ibid, 1.10.

क्षीरं प्रधानममृतांकर्षं हरं भरतात्मानवीशाये देव एकः।
तत्त्वायंभिष्यायनायांत्त्वभवायांद्वृत्त्वायां विश्वमायानिवृत्ति॥


146. Ibid, p. 93.
147. Ibid, p. 92.
148. Prof. Ram Murti Sharma, Encyclopaedia of Vedānta, p. 67.

सत्याविरुणत्वमुक्ता साप्रकृतिः च।
परस्परत्वा नामन्य महायुक्तिरिति मता।।


प्रपञ्चमहाकृत्सनिष्ठ सातभवतुन।।

151. L.V.Rajagopal, A Critique of Vedānta, p. 87.
152. Prof. Ram Murti Sharma, Encyclopaedia of Vedānta, p. 68.

अमेयपरानन्दसुधाराः स प्रभु।

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सूक्ष्मरुपता प्राय सूक्ष्मिकालं प्रतीक्ष्य।


शुद्धभावनास्थितमानसे प्राप्तेन।
चाविवेकेन सर्वमज्ञान भविष्यति।।


भिृयाभिमानभूतसंसारं त्यक्तव चुनः-
रात्रेषोधादियनी विद्येऽभिभिषीयताम्।।

158. Pd., I.44, Jagato yad upadanam Māyām adaya tamāsim nimittam suddhasattam tam ucyate--
159. Dr.K.P.Sinha, The Absolute in Indian philosophy, p. 94.
शक्तियाँ महामायाकल्पिता: खलु दूषां
लोकजनयज्ञ तस्या वैरितपदार्थश्च।
सवौषपि मायाकार्यमित्युक्तमहोत्राहम्।


विद्या चातिद्या चापि विक्षेपावरणे च।

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भावनः संसारिकानिमान्त च सृजित यतः॥


165. Ibid, p. 189.

166. Dr. K.P. Sinha, The Absolute in Indian philosophy, p. 95.


168. M. Hiriyanna, The Essentials of Indian Philosophy, p. 162.


170. Dr. K.P. Sinha, The Absolute in Indian philosophy, p. 95.

नित्यानन्दस्वरूपात्मनोऽस्मत्स्यात्र।
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मिथ्येति कथयामि वेदान्तविशारदः॥


175. Dr. Priti Sinha, *The Philosophy of Advaita-A Transition from Śaṅkara to Sri Aurabindo*, p. 117.


