CHAPTER - VII
RELATION BETWEEN VIJÑANABHAIRAVA AND TANTRASĀRA
WITH OTHER INDIAN SCHOOLS OF PHILOSOPHY:

The Vedānta of Saṅkara, generally known as inactive brahmavāda or Sāntabrahmavāda has been described as without any activity in real sense. The Monistic Śaivism of Kashmir, on the other hand completely based on the active brahman, and believes on its continuous vibration. It describes the brahman as satata spandanaśīla. Thus the monism of Saṅkara and the most essential principle of advaita Śaiva concept of Kashmir differs in their very fundamentals. The monistic Śaivism maintains that brahman is active and plays a very active part in the activity related to the supreme Lord. Saṅkara's monism holds that the characteristics of cit is only prakāśa, which is without vimala. In Śaivism, the cit is ascertained as the essential formation of both, prakāśa and vimala.
These two aspects of the highest reality are also defined as Siva and Sakti. The union of these two principles is stated to be essential and inseparable. According to Saṅkara, the kriyā is attributed to the individual and the supreme has no relation to the act of creation. It holds that the kriyā is only a means for the jīva to enter in the world of ignorance and veils. It appears that the kriyā is regarded as impure and means of ignorance in the Vedānta of Saṅkara. According to Vedānta Lord has not to relate himself with kriyā, rather he detach himself from that and maintains his pure identity. Kriyā is only the nature of illusion and duality in the Vedānta of Saṅkara. In the Saivism, however, the field of kriyā and māyā has been propagated in very large and healtheir form. It

1. ॥ स्वामयमप्राचेरा रंगमणी विद्वेद्याः।
   प्रकाशी चैरुपस्ततैं चि स्वामित्वादि जडीयम्।।

SN;P.18

2. ॥ ज्ञानवत्ते चि सा मया

BS:1:IV;3
maintains that even jñāna is attributed to the Lord, who along with the highest knowledge possesses the kriyā. He is regarded as the highest reality and nominated as spandāmṛta. The highest fruit is said to be bestowed by that Lord. It strongly asserts that the Lord, if convicted as devoid of activity is as good as as inert and incapable of doing anything. In this state he is inert and unable to bring any kind of solace to the sādhaka. In Monistic Śaivism Parama Siva is svatantra and the nature of absolute independence:

Śaṅkara maintains that Brahmān, in true sense is inactive, but become active when associated with avidyā and in that state is nominated as Isvara, endowed with the power to act. Thus his potency is temporary and belongs to avidyā, and the activity of Brahma cease to function when the avidyā is disassociated to him:

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1. भार्यायं सधै सन्धिनि परमार्धं गम्यार्थम् भावितम् निःसृतिः स्वतन्त्रं बिस्मातास्वरूपम् चतुः  

BS:3:II;3

2. वेदान्त ब्रह्म जन्मः कारणं प्रकृतिरसिन्ध  

BS:2:I;4
Thus the monism propounded by Saṃkara establishes that it is none else but avidyā which entangles Brahman and transform him into Isvāra with all the powers; namely omnipotence, omnipresence and the omniscience etc; but when he shatters the shell of avidyā from the ātman, the functions of the aforesaid powers become inappropriate for him.

The monism of Śaiva-gamas, on the other hand holds that the supreme power can never be assumed as bereaved of five great works of supremacy. He is sarvavyāpaka and sarvajñātā, he acts with his free will and holds all the energies; such as śruti, sthiti saṁhāra, anugraha and pīchāna. He, on account of his being situated on the highest place, is nominated as the nature of eternal movement. He is described active not only while he is active in performing five great acts, but when he is in his real nature, he is equally active and discharging the same functions in his essential nature. The difference which occur between the Lord and the individual is

1. यथाविद्यान्तत् ज्ञानिष्ठवां कर्मकालं संसारार्थं विविधं प्रकर्षितं जनतां ममकीर्षमाविदितं हैवर्तादि नाविकलकेति फलं नाविकं

BS:3:II;38
that the latter is ignorant of his real nature, whereas the Lord is aware and eternally situated in the state of awareness. The individual is ignorant, because of the energies of Rudra, the ghora and the aghoratris. These energies, as opposed to the Lord binds the ignorant being in the veils and takes him into the painful world of eternal misfortune. Activity, in Monistic Saivism is not some adjustment in the nature of Isvara, but it is his own free will that he performs the activity. The divine acts are also performed by him while he assumes the form of Jiva. The great acts, according to Saṅkara are only an additional power, that Isvara functions that. In Monistic thought of Saivism, the five great acts are recognised as an essential aspect of the nature of the Lord. He is presumed as the only holder of these divine energies.

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1. लोकः सत्तार्थः विष्णुः परमेश्वरः

बिन्न लोकः सत्तार्थः परमेश्वरः ।

तां शास्त्रां बुद्धिः स्वासर्वस्य घृतत्वे पराः सः सः ॥

नमः सक्षीमि दुर्शाचारे धौरे संसारवत्मनः

SK:II;V.4

MVT:III;31

VB;V.109

नं सत्तास्य विष्णुः परमेश्वरः ।

तां शास्त्रां बुद्धिः स्वासर्वस्य घृतत्वे पराः सः सः ॥
According to the Monistic thought of Saivism, inactive brahman is as good as unreal. It has been defined in the Mahārtha Mañjarī that the true nature of Paramēśvara is that he performs the five great acts.¹

Though māyā and the avidyā are two important aspects of the Monistic Saivism, but does not happen to affect the Īśvara. According to Vedānta, brahman is entirely inactive, all the activities are only due to māyā. According to the essential principle of the saivism the māyā functions as extending the activity of Īśvarakṛśṇa limited soul, in the real sense he has the activity and the power to maintain it. The limitation, that individual observes as imposed on the Īśvara, is his self imposed and voluntarily assumed by his free nature.²

1. तथाक्षि परमेश्वरम् हृदयमातांभाग्यर भवनावो धृतं श्रुत्याम
   विश्वभूताणिर्कृतम् ।

2. यवयाति प्रदूषणाविनिक्रियत्वयो शुद्धिकाई
   विचित्रो विप्रकारसः

Coom. On BS: 2; I, 30
Monistic Vedānta holds that māyā is unreal and cannot be expressed, but in the Śaivism it is propounded that the nature of māyā is completely pure, explicable, fully justifiable sakti and brings about the multiplicity and the sense of duality. It is rather subjected to be fully understood and ascertained by the individual.

It has been explained in the Vedānta that this universe is unreal and illusive, which delude the individual and enwrap him in the bondage and limitation. But the Monistic Śaivism holds that the universe is as real as the state of brahman and simply a display of Isvara’s energy. It is also maintained that this universe has been brought about by the power of Lord, therefore, being the expression of His glory, it can not be ascertained as unreal. The creation of real being

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1. शर्करा दिना सा माया

BS:2:II:30

2. प्राणसंध्वयुः विपुः सेव रिभेन सच्छेदोऽचरा
करिता ग्नानेक्षाओऽवायोऽदिनामिदः

Comm. on BH;20
can not be presumed as unreal. On the other hand Saṅkara’s non dual system seems to be not all inclusive, for he thinks that māyā is neither real nor unreal. If this is the case then māyā is something that has its own independent power to delude the Īśvarā ¹. This māyā is therefore, can not be integral, but according to the Monism of Śaivism, māyā is essential aspect of Lord Siva’s nature, absolutely non dual as well as integral. There is, however, possibility of a tinge of duality in Saṅkara’s monism as he maintains māyā as neither real nor unreal; but as an intermediate force.²

According to Saṅkara, Ātman or empirical ego is in active and wherever activity there belongs to buddhi, which is merely reflected in puruṣa.³

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1. सदस्यामानविनी या
2. स्थ्यानायमपूर्णम्
3. चिति सङ्क्रोचयता वैतनो पि संविर्भित विश्वायः

Comm.on BS:2:III;21
PH;PP.4,10

तथापि मन्त्रूप्त: वाय तद्भवत्व बुद्धानि करौति
In Śaiva tradition of Kashmir, the state of jīva is not something that distinguishes from the Lord, of course ignorant of reality, yet contains the five great acts and have the ability to that. It holds that the manifestation of ābhāsas is real and regarded as an aspect of the Ultimate Reality. On the other side the Vedānta maintains that ābhāsas are only nāmarūpa and can not be attributed to the Lord.

Regarding the unreality of Saṅkara's viewpoint, the Śaivas observes that, since the Lord Siva creates this universe as being his being in his nature, therefore, the creation is real. All manifestations, though, do not appear or reside in the state of Parama Siva, as they are perceived by an individual soul, but in true sense, all the manifestations exist in His nature as His experiencer.

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1. वामास्य नव चेष्टा जीवः परत्यात्मनः
   जामेवादित्वप्रत्ययः

Comm. on BS:2:III;50

2. विशालतनो विकल्पानां प्रसङ्गेः पि महेश्वरा

PH;P.12
According to Saṅkara, this world is annulled, but Śaiva philosophy maintains that this world comes as a gleam of His consciousness's delightful expression.

Vedānta believes that the transcendental soul or self after transmigration does not become extinct. It exists forever and witnesses the state of pure idealism and also that of nihilism. But in Monistic Śaivism of Kashmir it is not void. Void or Śūnya too is not unreal, rather an absolute truth is an entity which witnesses that state of dreamlessness—śūṣupti. This, according to Vedānta, is the highest state of dreamless sleep, with a peep into the fourth state, named as turya dāśā. The attainment of this state is the vedāntic conception of liberation. On the other hand, this kind of attainment, in Monistic Śaivism, is regarded as the state of tranquility, without any positive charm. The real liberation, according to it is to become one with the Lord, and to enjoy the five great powers. It concludes that no particular abode is

1. ब्रह्मचार्यवर्गः विविधात्मः
   सवं ममायं विनंत्वः

SK;P.11
Comm.on BH;12
there to live for liberated souls for ever. This whole universe is mere manifestation of one's own self. Ignorance of this truth is the bondage and to ascertain this truth is liberation.

However, the ignorance should not be understood as lack of knowledge, but little or incomplete knowledge, limited by time, space and the kalā. To know and realize Parama Śiva as transcending to everything, bringing about all creations and still preserved in his absolute state, is stated to be complete knowledge, and absolute liberation.

Bondage or ajñāna is a kind of involvement of one's own mind and intellect in a kind of confusion, whereas, jñāna is revelation of one's essential self, which shatters all duality or confusions, and thus the purity comes in the mind as well as in intellect.

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1. क्रतिमिणाति स्त्र्यं कगादात्मकाः ।
   यदि विचित्र रजनं पुराततः राजेः ॥
   तौः मुनि मौलिकविद्वानश्रुततः ।
   विशं परासृष्टिः नौ वुढः पत्तथा ॥
   PS;P.39

2. छ ताल्स्मस्तैवृ शास्त्रमाम परिवृत्ता ।
   ब्रजानं गुणार्द्धानानं दृष्टां कारणाम् ॥
Thus the real liberation, according to Monistic Saivism, is that which leads one to the state of Parama Siva, the Ultimate reality and the absolute truth.

In the philosophy of Sāmkhya, the concept of liberation is the attainment of the Kaivalyapada, which has been regarded as the highest liberation. Similarly, the Yoga system of Indian philosophy provides that when prakṛti and puruṣa are discriminated, the state of liberation is attained. However, according to Śaivism this state is standstill and become extremely indifferent towards the internal and external aspects, the sādhaka in this state is aloof, like pure space.

This state is one of the middle stages of the dreamless state of suṣupti. According to Monistic thought of Śaivagamas, such attainment is not everlasting, but short staying. Such yogins are sent back to this universe again by the Lord Siva.

\[\text{TA:}I;\text{Vs.}22,23\]
in the cycle of birth and death.

In Sāṇkara’s monism the place of eyes is said to the abode of Brahman, and a way to contemplate on him. Saivagamas also observes that it not only the place of para-saṃhid, but also a sacred place to be contemplated as the seat of brahman.

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3. 

TS; P.124

BS: III; 20

TA: III; P.138
There are some common points between yoga darśana and the Monistic Śaivism. The latter explains that by practising over the prāṇa and apāna a perfect control over mind is achieved, in the last the prāṇa automatically enters into the sugumna, rising upto the state of Brahmarandhra experiencing the self as free from all limitations.

In Pātañjala Yoga darśana also, there is a major distinction. It has laid down a great deal of stress on the eight parts of yoga, which is well known as ashtanga yoga darśana also. But Monistic Śaivism, on the other hand, put stress only on the importance in the vital means to get entry in the state of Bhairava; because, according to it they are related to empirical body, not to the highest. These prāṇa and apāna represent the energy of Lord, whereas, the eight part of yoga are only related to the body, and not to Lord.

1. यमनियमासन्याणाभुत्वात्वाभान्तरणां
   न्यासावृत्त्यां
2. तै एव अज्जद्धाराभान्तरणां वर्णीं-उदाहरणं
   गृह योग:- वैभारापिकल्लाभं संपत्तं, तत्स्थितयस्य पुनर्भव तन्त्रपालव वृहाराच्छादं संपाद्यं तत्क्रिययं गाढ्यं।

Comm. on TA.III. 36
Monistic Saivism has not fully disagreed with all important aspects and the theories of yoga system. It ascertains the energy of yoga which is a great producer of vitality and self-control over body. It creates more firmness over mind and senses but keeps the real subject unchanged. Besides it, in social life too this astānga yoga has earned a great respect to it and is indeed helpful in building the monistic outlook; but it is hard truth that besides these bright aspects it does not take directly the sādhaka to the abode of ultimate and the absolute truth—Para Bhairava.

Yoga system admits that the cessation of the manifoldness of mind is yoga.¹ This cessation of the thought constructs of the mind is attained through contemplation and meditation. Though it is unconscious, but it has power of being conscious on account of being near to puruṣa. In the monistic thought of Saivism, however, citta is taken in the larger sense. According to Pratyabhijñā thought

¹. योगसिद्धान्तितितिती: 
YS; 1.2.
citta is Universal, infinite and the embodiment of the Lord Siva. It appears as limited when it assumes the limitation voluntarily and is nominated as citta. According to yoga citta is unconscious and in fake appears as conscious, but according to the Monism of Kashmir Saivism, it has its own will and has infinite power vested inside. It is just a play of Maheśvara. Thus the word citta, in yoga seems to have been taken in very narrow sense.

The manifestations of citta ceases to function anymore when puruṣa realizes that he is isolated. The return of puruṣa, thus to its own state is yoga. But in Saivism the modifications or vrittis are not attributed to citta but to māyā.

1. चिति: सत्यं विश्वस्चिति।

PH; 1.2

2. प्रभाण विपरीतं विकल्प निशस्त।

YS; 6

3. चित्रित प्रेम पुनः पदवर्ज्ञम नै च तत्केल्पिनं निश्चित

PH; 5
Since no such conception of māyā is defined in the yoga philosophy, therefore, referred to as attributes of purusa. In saivism, it is rather a different valued element, and has been assigned a definite circle to act upon in the world of thirty six elements. The cessation of vikalpas and reabsorption of one's essential self in Pārāśara Siva is final liberation or cessation of citta-vrittaya, according to monism of saivism.

According to yoga system the bondage is wrong identification of self with the mental modifications, therefore, the end of this wrong notion and right discrimination between purusa and prakṛti along with the entire cessation of the modifications of the mind is the ultimate aim of yoga. However, an advance control over body, the senses and the mind is another admittance of yoga. It lays a great stress on the perfection of the body. On the other

1. तत्र विचिन्तित्वात् पौजः:
   - Comm. of Vachaspati Mishra on YS; 2.24

2. परमाणु परमात्मत्वा तो रूप विशिष्टः:
   YS; 1.40
Saivism recommends the well feeding, well maintenance of the body, but rejects the conception of the approach to the ultimate truth because the body and all other external parts do not help to realize that ever moving state, Lord Siva. The aim of monistic saivism is not to attain perfection but assimilation in the Parama Siva.

Yoga system asserts that it generates some supra-normal powers, but right guidance to such ogi is that he should avoid to use those and should fix only on liberation which is the ultimate aim of human life.

By attaining perfection and performing many ågas, according to Saivism, scores of such powers are bestowed upon the sādhaka by yoginis. The right use of these powers and the awareness is necessarily required by the sādhaka in the saivism. According to yoga, the complete liberation is achieved only after breaking the barrier of this
tical body and till then the yogi remains
state of madness, which is hard to be described.

In the Saivism the liberation can be attained
while one is alive, and is called as "jīvanmukti".
state can be understood and has been explained in
Rivāgamas very well.

According to the theory of "Rājayoga", or the
of Patanjali, the existence of God is accepted,
set the theory of God is practical. He refers
a special kind of puruṣa, free from all
otions and karmas. He is all knowing, all doing
l pervading, but does no action. He is not
ator, preserver or destroyer. He is only a
with special characteristics. In granting
ation or binding one in the veils or karmas has
ng to do with him. He is a sort of spectator,
 to perform any kind of activity. The liberation,
ing to yoga is not union with God but separation
Limited puṣa and prakriti.
The monistic Saivism, however, in this context differs a lot. According to it, the existence of God is everywhere. In Svacchanda Tantra, it is said that the God is all pervading where the mind can wander away from him.

"vyāpakatvāt kutra yāsyati"

He is present in all souls, objects, whatsoever is realized or perceived by the individuals. It asserts that the Lord acts the five great acts i.e. sriṣṭi etc. He is always busy in performing his five great acts.

He is omnipotent, omnipresent and omniscient. His grace is called saktipata, which can liberate anything whatsoever it may be, irrespective of any kind of characteristics. Even he does not require worship etc. from his devotees, he is free and acts freely. The final liberation, according to Saivagamas

1. सब्बत्रिपृण भानभानाये श्वानाये श्वानाये श्वानाये श्वानाये श्वानाये
The activity of prakṛti, according to the doctrine of 'saiva thought, is not inferred through products as it is not capable to produce anything.¹

In 'saivism the highest consciousness is defined as the main cause of this whole universe. It doesn't about the creation of animate or inanimate world. He is all free and all doing, he with his free creates, whatever he likes to.²

Sākhyā accepts that the prakṛti is a state mixed by the unity of three gunas held in equilibrium³; in monistic 'saivism however, prakṛti regarded as an element and without the attributes of three gunas. These gunas, on the other hand, depend on puruṣa and not on prakṛti.

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¹: TA: III;V.100
²: TA: V, 20
³: SK.V.12
Lucts, it is therefore, called anumāṇya. 

Prakṛti is jaḍa as it is unconscious but its energy is ever active. The existence of Prakṛti is inferred through its products. According to some scholars of this school the consciousness of prakṛti in the self of its sakti can not be regarded as the source of its inanimate universe, because an intelligent ciple cannot transform his self into the intelligent formation.¹

In the Monistic Saivism of Kashmir, no such theory of cause and effect is accepted. All causes, according to this thought are attributed to the Lord alone. This universe is real and exists in the nature of Paramāṣīva, it is shining in his nature. Prakṛti does not have such power to hold this universe in unmanifested state or to make it shined. She does not regard the prakṛti as the first evolute of this universe. Śaṅkhya declares the prakṛti as and attaches the sakti into it, but it is possible for a sentient attribute to be with the

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does not regard the prakṛti as the first evolute of this universe. Śaṅkhya declares the prakṛti as and attaches the sakti into it, but it is possible for a sentient attribute to be with the

SKVs:57, 10.11
In the Śāṅkha philosophy there are twenty-five tattvas described, and prakṛti is the root cause of this whole drama of the universe, in which the puruṣa is a limited subject and spectator. ¹

In the monistic Saivism there are thirty-six elements and the puruṣa and prakṛti are not the key elements, and the prakṛti is not the root cause of this universe, but it comes in appearance with the reflection of highest state of consciousness. ²

The theory of causation which ultimately declares prakṛti as a root cause of the world. All worldly objects are as latent and uncaused in this state. Prakṛti is called, because it is the first evolute of this universe. It is also called pradāna because all unmanifested objects reside in it. It is avyakta due to being manifolded in the play of this universe. It is extremely subtle and imperceptible and can only be inferred from its

¹ Vide Sattrimśat tattva Sañdoha by Kśemarāja pp. 3-9.
² Vide Sattrimśat tattva Sañdoha by Kśemarāja pp. 3-9.
is to become one with the state of Bhairava, which
has been described as Mahāsūnya. No discrimination
between puruṣa and prakṛti is explained in the
śaivism to be ascertained but right discrimination
of all the thirty six elements. The Monistic
śaivism in the application of yoga asserts a great
importance to Kūṇḍalinī yoga and describes it as
the Highest one. In the yoga of Patañjali,
Kūṇḍalinī yoga is regarded as a secondary yoga.

The conception of God according to yoga is quite
unsatisfactory because it has been said as the
owner of the three great powers, but also describes
it as a mere spectator unable to bring about any
solace to yogins.  

1. सक्तिपालकम्ये न विवारणां कार्यित
   पुरानांम ज्वलयाः।
   सोन्त जित सहितं
   देवी ज्वलयां पार्वेन।
   मित्यत्र विषया शास्त्रविद्वान निर्देशने।

2. कूलनि या रघुनाथ

3. तावदन्तराष्ट्रायथार्थार्थमप्रद्युःमयैः
   तात्विकस्वर प्रणार्थान्तरम प्रकटता। यथेकंवरः पुरुष: एव: प्राण:।
   कैलाकृती नुषक्षे: तथा यथि बुद्धः प्रतिष्ठाते।।

Ibid 1,29

SStV: XIII; 15
VS; 147
VS; 120
PH; 17
YS:3;31

SStV: XIII; 15
VS; 147
VS; 120
PH; 17
YS:3;31

Ibid 1,29
In the Sāmkhya philosophy it is declared that the puruṣa is principle of pure consciousness, the self, the spirit, the subject and the knower. It is itself pure and acts as transcendental consciousness. It is beyond time, space and change of activity. It is self luminous and self-prone. It is uncaused. It appears as all pervading and is eternal. It is free from the acting upon of three guṇas. The manifoldness of puruṣa is also accepted in the sāmkhya thought, and they are called ķīvās. These are essentially alike, only numerically they are different.¹

The puruṣa, according to saivāgamas, can not be regarded as the essential spirit-self, the knower, the subject etc., but the five pure elements i.e. tvaḍhavidya, ṭvara, sāśīva, sakti and the Siva are responsible and hold all the characteristics what are attributed to puruṣa in the sāmkhya system. The monistic saivism believes in more than one puruṣa which are essentially alike; but the different in numbers. Puruṣa, according to Kashmir saivism is

1. ज्ञातवक्तु विकाराणां न विद्वित्ति न विद्वित्ति पुरुषः:

SK: VS 3,17,65
is empirical soul, and acts according to the direction of kañcukas (limitations) and māyā. He is regarded as limited and devoid of all-pervading energy. He acts according to the māyā and enfolds himself with all limitations. All elements are pure and essentially an outward reflection of supreme consciousness. ¹

Though sāmkhya has become atheistic, but it is somewhat orthodox as it believes in the authority of the Vedas. It does not establish the non-existence of God, but shows that prakṛti and purusa are sufficient to explain the universe, therefore, there is no reason for postulating a hypothesis of God.² Some commentators of Sāmkhya have repudiated the existence of God, they argue that God is not free and all doer and is determined by law. The pain and sufferings are the result of his limitations. And if purusa is the part of God, he must have some divine power; but all purusas are subject to destruction.³

1. ¹प्रेणां शक्तिः प्रभृति महाहुः।
2. सन्तोषस्तव विभूतिज्ञानां राजस्य।
The conception of God according to Monistic ‘saivism of Kashmir is real and essential. It believes in the God and asserts that the ultimate and absolute state is attributed to God. None of these elements is sufficient to explain His state, one has to feel his state by becoming one with his own self. He is absolutely free and beyond all limitations. The pain and misery of puruṣa is purusa's own will, he loves these limitations, therefore, he suffers, but as soon as he realizes his nature he is liberated, because he has realized his own real nature. This is the essence of pratyabhijñā philosophy in Kashmir’saivism. Thus there is strong conviction of God in the Monistic ‘saivism of Kashmir.1

1. कल्पन्त्रयोऽवस्था यो विपश्चित्तिः परंपरा:।
नायैकौ विकृत्त: सहस्रैवतं ह्यमेतरी विनिश्चयः॥

मौलाना हिन्द नमो भवानु: सत्वमप्रसन्नं चिन्तैं

PK:V;1

TA:I;p.192.
CONCLUSION