

EXTRACT ON MĀYĀ
FROM STAVACINTAMANI

यस्याः प्राप्येत पर्यन्त-विशेषः कैर्मनोरथैः ।
मायामेकनिमेषेण मुष्णांस्तां पातु नः शिवः ॥७३॥

*yasyāḥ prāpyeta paryanta-viśeṣaḥ kairmanorathaiḥ /
māyāmeka-nimeṣena muṣṇāṁstāṁ pātu naḥ śivah //73//*

Let that Lord Śiva protect us (*pātu naḥ śiva*; *naḥ* means, us), let that Lord Śiva protect us from all sides, whose *māyā*, whose illusive energy of *māyā*, *paryanta viśeṣaḥ kairmanor-athaiḥ prāpyeta*, . . .

Paryanta viśeṣaḥ: *Paryanta viśeṣaḥ* means, the last understanding of what *māyā* really is.

Māyā is just the concealing nature of Lord Śiva, the concealing energy of Lord Śiva is *māyā*. But, in fact, this concealing energy of *māyā* is just the *svātantrya śakti* of Lord Śiva.

ERNIE: His freedom.

SWAMIJI: It is only freedom! It is only freedom that He conceals His nature, out of His freedom, free will.

JOHN: He's not forced by any *karma* or anything else to do that.

SWAMIJI: No, He conceals according to His play.

That is *paryanta viśeṣaḥ*, that is the ending quality of *māyā*, the last ending quality of *māyā* . . . what is that last ending?

JOHN: *Svātantrya śakti*.

SWAMIJI: *Svātantrya śakti*, entry in *svātantrya śakti*.

And that entry in *svātantrya śakti* of *māyā*, that is *paryanta viśeṣaḥ*; *paryanta viśeṣaḥ*, the last understanding of *māyā*, what *māyā* actually is.

It is said in the *Pratyabhijñā darśan*:

“*Māyā* is actually the energy of *svātantrya śakti* of Lord Śiva, *māyā* is not ignorance.”

Actually, *māyā* is not ignorance, *māyā* is just the freedom of Lord Śiva. By His free will He conceals His nature. Not that He has concealed His nature and now He has not revealed His nature. Although it is revealed, at the same time, He makes ignorant persons feel that it is concealed. Actually, it is not concealed. This is the position of *māyā*.

Māyā is nothing, *māyā* is divine!

So, that is *paryanta viśeṣaḥ*; and *kairmanorathaiḥ prāpyeta*, and *Brahmā*, *Viṣṇu*, *Rudra*, all of these gods and sages and *r̥ṣis* and *yogis* are craving for that last point of *māyā*'s understanding – what *māyā* is.

And that *māyā*, that ignorance, *eka nimeṣena muṣṇāṁ*, You destroy it; instantaneously You destroy that misunderstanding of *māyā*.

Let that Lord Śiva protect us in this way.

Have you understood it?

JOACHIM: Yes.

SWAMIJI: *Bas...[enough!]*

ERNIE: Swamiji, in other schools, *māyā* is . . .

SWAMIJI: *Māyā* is very bad . . . very bad. In our school, *māyā* is divine.

ERNIE: Is divine. And they hold that that is . . . what is it?

SWAMIJI: What is it?

For instance, Vedanta directs us: “don’t go to sex, don’t go . . .”

But in our School – see the beauty of Ellen, and divert your attention towards God consciousness, *bas*.

JOHN: This is ours, not theirs.

SWAMIJI: That is ours. This *māyā* becomes *svātantrya śakti* then.

JOHN: And they would hold, to just reject everything?

SWAMIJI: If you find attachment, individual attachment, that is *māyā* – that you should leave. You should feel everything as divine, then there is no *māyā*, there is *svātantrya śakti*.

ERNIE: No but, in the Buddhist School, they feel that it’s the absence of knowledge?

SWAMIJI: They feel that, yes.

JOACHIM: It is unreal, it is not reality.

SWAMIJI: It is not real.

ERNIE: It’s not real. In Vedānta, they hold that *māyā* is . . . ?

SWAMIJI: Ignorance.

JOHN: Yes, but in this particular illustration . . .

SWAMIJI: Not only in Ellen, I mean, anybody.

DEVOTEES: (laughter)

JOHN: But in this particular one, for a Vedāntin to look at Ellen and see anything, that would just all be false [illusion].

SWAMIJI: Vedānta directs us that, “*citra nikatam api naram na paśyati*, you should not see, you must not see a woman, [even] a photograph of a woman!” What to say of seeing a woman and talking to her; it is a blunder [according to Vedānta].

ERNIE: But then, this is a very important difference in Shaivism, . . .

SWAMIJI: Yes.

ERNIE: . . . this concept of *māyā*.

SWAMIJI: In Shaivism everything is divine, if you feel like that.