ABSTRACT

When one closes his eyes, he still perceives his own inner reality. This perception which is without sense organ, is stronger than the perception of external things with sense organs. The Upanisads distinguish these two realities. The former one is the self which is blissful, conscious and eternal. It contradicts the later, the duality which is painful, inert and transitory (asat, jada and duhkha). Man loses his Universality by being chained within the particulars. It is a problem of matter and consciousness, the source of all other problems. It develops to the problem of inactivity or over activity (stress) causing problems like choking of blood in the lungs or its overflow to the brain. A harmonious, equi­poised (sama) state (adhi) is the removal of such excess (upādhi). The non-dual, silent and blissful nature of man, shaken by objective flickering is regained by introverting the mind. This is called the removal of duality (māyā) from the homogeneous non-duality. The Vedantin sees the consistency (samanvaya) and goes above the contradiction (avirodha) in the duality. Then the world does not contradict the non-dual reality, but becomes helpful. It is indescribable.

Freedom is an experience which is knowledge. Mind quivering with anger, attachment etc., misrepresents the reality. It gets tranquil­ized through the eight steps of Yoga. As the carbon deposited in a plug is removed by digging a pin, so also māyā, as stress, strain, duality and anxiety, is removed by stimulation and relaxation - prescribes Gaudapada. Vidyāranya shows the way to dig into the mind and remove the body awareness. Aṣṭāvakra assures the finding of bliss at once by removing
the body consciousness. A wakeful state and that of dream-color reality. Deep sleep prevents the mind from knowing it. The fourth state only reveals quietude. It is relished now through the use of modern techniques like Yoganidrā which relinquishes the three states of māyā. This refers to a profundity in the doctrine of māyā, that it cannot be related to eternity.

The doctrine of Śakti in Kashmir Saivism, on the other hand, unities the three, meya, māna and mātā in consciousness. Śakti reminds us the presence of consciousness in each of the four states: quietude, thoughtfulness, perception and activity. It reveals that everything is a play of consciousness, as knowledge pervades all, including the nonexistent. Matter is like the power Kāli (Śakti) manifested upon Śiva-Consciousness. Consciousness comprises the 'Will' to know, the object of knowledge, and the power to know. It is solidified into matter. So matter must be uncovered for peace. The triple states asat, jada and duḥkha of matter in the tritayī doctrine of māyā correspond with the action, knowledge and will of Śakti as the Tryambaka in the Trika system of Kashmir.

A conscious being cannot cease from the activity of knowing. The desire to know is innate in consciousness. This is the 'knowledge-matrix', the unobstructed power to know. It manifests outside what lies inside. Bliss springs from the expansion of the repose of consciousness. It is obtained not by what one does, but by how he does a thing. Knowledge and practice are identical. It is a state of love and bliss. Every activity originates from the vibration of consciousness. Knowledge is translated into action (yāh kriyāvān sa panditaḥ). Theory (siddhānta) is not different from practice, as it is no more a sādhyā. As thought becomes analytical, it also becomes synthetic to rest on its source. Thought is a spark of
consciousness. A strong, pure thought transforms itself into pure awareness. So, it is not the extinction of desire, but the expansion of consciousness that dispels misery. It is by getting hold of the awareness which is leaked as it were, from the juncture (madhya) of an action.

Rising from matter to consciousness is the path of māyā. Sakti descends from consciousness to matter. These are called the right and the left paths. People can take different routes to reach the foot of a hill after which they converge into one single path leading to the top. Various philosophies are only various means to convince the agnostic. Sakti and Māyā seem contradictory to each other. The former sanctions worldly reality and physical pleasure; whereas the latter does not. In this work, it is found that they are corroborating each other. Sakti by its potency of 'knowledge-matrix' and concept of bliss, elevates the Advaita to Parādvaita. The 'why' of creation is an enigma for māyā. It is well accounted for by Sakti. It turns the profundity of māyā to a splendor (camatkāra) of Sakti. Light as consciousness is delight. It philosophies action in relaxation and vice versa. It brings one to a conclusion that when Tantra weds Vedanta, they give birth to Yoga which can supersede tranquilizers. This interaction of matter and consciousness in both the systems, strengthens the philosophy of human resource development.