

“REACTION TO THE FORMS”

«*Observe, dare, deliver the fulminating blow, and stop.
After the storm the time of calm always comes*»

Raphael

«*Coming in contact with the sensory objects, the mind imagines their qualities (tadgunān).
When its reflection has matured, desire is born. Struck by desire the mind strives to possess
the object.*

How is the condition of pleasure-displeasure born? When we see an external object (it can also be an internal one, projected by the imagination), we can respond to it in three ways:

- The object leaves the psyche indifferent. Consciousness is not disturbed, and remains free.
- The object generates a sensation of repulsion. Consciousness contracts.
- The object generates a sensation of pleasure. Consciousness reaches out towards the object.

In every instance the object is just the external stimulus, which is... innocent. We must thus pay attention to how we react to the object.

Faced with the same datum, different individuals react in different ways. Thus, if we want to solve the problem, we should not look outside of ourselves, nor consider the datum in an exclusive way, but... we should observe our reaction to it. *Reaction* is sensitivity. Our reactive sensitivity to an object can be so deep as to create disquiet, decentralization, emotional depletion, attachment and uncontrolled attraction. That is, we may become prisoners of the object. When we see an apple, how do we respond to it? If we are strongly attracted to it, we feel that we have to possess it, even through sacrifices. Eliminating the apple altogether will not resolve our problem because the reaction is precisely within us, not in the apple. If we want to resolve it, we have to confront our *sensitive reactions*. In what way do our sensitive reactions manifest themselves both towards the vital forms that surround us and towards every relational circumstance in life? Are there reactions that are not under our control? Once this mechanism is comprehended and we have worked in order to dominate it, we will have truly resolved the greatest difficulty haunting the disciple who seeks liberation, precisely that of *reactive action* to forms, names and relationships»¹.

«To reacting deeds respond with the magic flashes of soft notes.
Knighth is who has tamed his own horse»².

©Āśram Vidyā.

New York, NY - U.S.A. 2005.

No part of this meditations may be reproduced in any form without the written permission from the publisher except for the quotation of brief passages in criticism, citing the source.

¹ Raphael's comment to *sūtra* 326 from *Vivekacūḍāmaṇi*. Śāṅkara, *Vivekacūḍāmaṇi*. Translation from the Sanskrit, and commentary by, Raphael (Āśram Vidyā Order). Aurea Vidya. New York. 2005. [Coming soon].

² Raphael, *At the Source of Life, sūtra* 111. Aurea Vidyā. New York. 2001.