

Drigdrīśaviveka
-I sūtra - *

«An object-form is perceived, but it is the eye that perceives. This is perceived by the mind, which becomes the perceiving subject. Then, the Thinker-Witness who cannot be the object of perception perceives the mind, with its modifications».

All forms are simply an agglomeration of energy, which manifest certain peculiar qualities living in time and space. A mineral, a vegetal, an animal, a human body, a planet, a star, etc., are but the result of vibrations. What does seeing an object means? It means that our eyes respond to the vibration of light coming from the object, then, our mind transforms them into a concept of form and name; in other words, the mind crystallizes the flow of life. Any form... is a rhythmical flux, a vibration wave of light in perpetual movement. All perception is based upon ondulatory vibrations... The manifested world, both gross and subtle, constitutes the spectacle, he who witnesses the spectacle represents the observer.

Between the observed and observer there must be a link-instrument, which is a binding factor, otherwise they would be completely disjointed from one another without possibilities of 'knowing each other'. This instrument is consciousness. It – as mechanism of contact that causes consciousness – constitutes the connection that unites the observer and the spectacle. Thus three data come to the discerning attention of whoever wants to begin a deepening process of *realizative* philosophy: observer (subject), consciousness and object... *Advaita Vedānta*... states that beyond both object and subject there is *Brahman-nirguṇa*..., the Substratum of the whole spectacle and of the individualized perceiver-spectator.

...Can we perceive him who perceives?

For *Vedānta* it is not possible to perceive [him who perceives] because by being perceived he would not be [him who knowing], but a simple object of knowledge... We can sensorially see, hear and touch everything except him who is revealed through these aspects. At this level the Spectator lives into Silence...

The modifications of the mind to which the *śloka* refers are:

- *buddhi*
- *ahaṁkāra*
- *manas*

The observer is the incarnated *jīva*, which is a reflection of *ātman* Itself. It is this *jīva* which, all told, perceives; when its attention is elsewhere, the eyes, while seeing, do not really see, the ears, while hearing, do not really hear, and the vocal organ, while speaking, does not truly speak.

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* Essay from the Śaṅkara's *Drigdrīśyaviveka*; Translation from the Sanskrit, and commentary, by Raphael. Op. Cit.