

**Part I: Perception according to Advaita Vedanta with special reference to
Vedanta Paribhasa**

Part II: The Immediate effect of Trataka on Visual Perception

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ABSTRACT

**Part I: Perception according to Advaita Vedanta with special reference to
Vedanta Paribhasa**

Almost all the ancient texts have talked about perception as a means of knowledge. This study was conducted to know what *Advaita vedānta* tells about perception and how it recognizes perception as the main means of valid knowledge. According to it perception is a valid knowledge. Valid knowledge is that knowledge which apprehends an object that is not already known and which is not contradicted. The object although known previously, yet as conditioned by the second and the subsequent moments, remains 'previously unknown'. *Vedānta* says perceptual knowledge is nothing but pure consciousness. According to *vedānta* if everything is *caitanya* then every object must be having *caitanya*. So in the process of perception, the object which we are going to percept in that object also there is a *caitanya*. When there is a contact between sense organ and object and a contact between mind with the object, there is perception. There is connection between consciousness conditioned by mind and consciousness conditioned by the object. Perception is of two kinds. Subjective perception and objective perception. According to *Vedānta*, the self being absolutely identical with *Brahman*, what limits its knowledge is its ignorance of its real nature. When ignorance is overcome, what remains is the self-shining consciousness, the pure self or *Brahman*. *Vedānta* says that Consciousness is the very essence of perceptual cognition.

CONCLUSION

A right method of knowledge is required to sense the world in the right way. There are six distinct methods of knowledge, perception being one of them, considered as immediate cognition. Knowledge is pure consciousness beyond the relativity of the knower and the known. It is prior to every form of existence. Perception plays a major role as it is the knowledge obtained which

is immediate, unlike the other knowledge that results from inference etc... which is mediate. Through the interaction of the sense organ and the object there is the removal of *ajñāna*. According to *advaita vedānta*, worldly objects are illusory and everything is Brahman. Consciousness is the very essence of perceptual cognition. With regard to the conception of knowledge, according to Vedānta it is eternal Pure Consciousness; only it is manifested through mental states. Vedānta holds that Pure Consciousness has three forms – as associated with the subject or knower or Consciousness limited by the mind as associated with the object, and as associated with the mental state, and perception of any external object takes place when these three occupy the same space.

In this study only one out of six valid knowledge is discussed. The other five too needs to be studied.

Part II: The Immediate effect of *Trataka* on Visual Perception

The study was conducted to assess the immediate effect of *trātaka* on adults and children. There were two groups of subjects for the present self as control study. One group comprising of children who were attending a ten days personality development camp and another group was of adults who were attending a one month residential yoga instructors course. The immediate effect of *trātaka* on the degree optical illusion was measured by using Muller-Lyer lines. The data was taken before and immediately after *trātaka*. Pre values were compared with post values by using a Wilcoxon signed rank test. There was a significant improvement in 'out' trials (ICR-Increment) ($p < 0.001$) and 'in' trials (DCR-Decrement) ($p < 0.001$, Wilcoxon signed ranks test) of both yoga and control group of children. There was no significance difference in the adults.

CONCLUSION AND SUMMARY

Since the yoga practices helps in improving different aspects of perception, and reduce the degree of illusion. The present study was conducted to compare the immediate effect of *trātaka* on children and adults. In this study the subjects were studied using 'self as control' design in 2 different sessions i.e. *trātaka* (eye excersises) and sitting quietly. The impact of this self as control study showed that there was a significant deffrence in the degree of illusion perceived by children after the practice of *trātaka*. But their was no difference

in the adults.

Key words: Trataka, optical illusion, Muller-Lyer.

