

For the terms 'seer' (draṣṭā), 'seeing' (darśana), and 'seen' (dṛśya), the synonyms often used in Vedānta are, 'seer' (pramāta), 'seeing' (pramiti), 'seen' (prameya), and 'the instrument of seeing' (pramāṇa).

There where there is no distinction between these, in that which is the substratum of all these seeming distinctions, in that changeless, formless, absolute Reality, how can there be any plurality?



कल्पार्णव इवात्यन्तपरिपूर्णैकवस्तुनि ।  
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ४०२ ॥

*kalpārṇava ivātyantaparipūrṇaikavastuni,  
nirvikāre nirākāre nirviśeṣe bhidā kutaḥ. (402)*

402. In that one Reality which is all-pervading and motionless, like the ocean after the dissolution of the universe, which is the changeless, formless, absolute, how can there be any diversity?

In a deluge, when there is water everywhere, how can there be any distinction? The waters of the Atlantic, the waters of the Pacific, the waters of the river and the tank, the waters of the well and the tumbler – these differences cannot exist where there is only water everywhere unlimited, unconditioned.

In that supreme all-pervading Reality which is without change, without form, which is absolute, how can there be any diversity?

In the state of sleep, though there is no perception of plurality (bheda-abhāvam), yet there the cause for pluralistic perception, the spiritual non-apprehension (avidyā) exists. In the moments of full apprehension of Reality there is a total annihilation of avidyā.

This is brought out in the following verse –

