

## Appendix : Dṛg Dṛśya Viveka (verses with translation)

रूपं दृश्यं तेजसं दृक् तद्दृश्यं दृक् मानसम् ।

दृश्या धीवत्तः सखी दृशे न तु दृश्यते ॥ १ ॥

*rūpaṁ dṛśyaṁ tejasam dṛk tadāśyaṁ dṛktau mānasam*

*dṛśyā dhitvattāḥ sakhī dṛśe na tu dṛśyate (1)*

The form is the seer; the eye is the seer. The eye is the seen, but the mind is the seer. The thoughts (the mind) are seen. The witness is always the seer, but never becomes the seen. (1)

नैतरेणैकान्युपायैर्विभेदतः ।

नानविधानि कदापि परेष्वेकमेव ॥ २ ॥

*nā-pāra-ekāny-upāyair-vibhēdat-*

*nānavidhāni kāpapi parēṣv-ekameva (2)*

The forms are many due to distinctions like blue, yellow, gross, subtle, short, long, etc. But the eye sees them without any changes in itself. (2)

आत्मनस्तदनुनेषु तेजस्यैव विद्या ।

सबुद्धिर्नमः शेषवन्नाहौ येन्यतमिदम् ॥ ३ ॥

*ātmanas-tad-anu-ṇeṣu tejasay-eva vidyā*

*sabuddhir-namaḥ śeṣavannāhau yēn-yatam-idam (3)*

The mind, without any changes in itself, cognizes the characteristics of the eye (and other organs) such as blindness, dullness, or sharpness. This rule may also be applied to the ear, the sense of touch, etc. (3)

यतः सबुद्धिर्नदेही बहवश्च दृष्टेऽन्ते ।

हृत्प्रीतिर्नैवमार्तमालपयित्वा चित्तिः ॥ ४ ॥

*yataḥ sabuddhir-nadēhī bahavaśch dṛṣṭe-ante*

*hṛt-pṛitir-nāivamārtamālapayitvā cittiḥ (4)*

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Without itself changing, the pure awareness (*sākṣī*) illumines (i.e. makes known) the thoughts (such as) desire, resolve/consideration and doubt, faith and its absence, fortitude and the lack of it, shame, ascertained knowledge, fear, and the like. (4)

नोदेति नास्तमेत्येषा न वृद्धिं याति न क्षयम् ।

स्वयं विभात्यन्यानि भासयेत्साधनं विना ॥ ५ ॥

*no-dēti nāstametyeṣā na vṛddhiṁ yāti na kṣayam*

*svayaṁ vibhātyathānyāni bhāsayetsāadhanam viṇā (5)*

This pure awareness (*citi*) is neither born nor destroyed. It does not grow or decline. It shines as the spontaneous, self-evident knowledge principle, and illumines (all) other things without any means. (5)

विद्यायावेशतो बुद्धौ भानं धीस्तु द्विधा स्थिता ।

एकाहङ्कृतिरन्या स्यादन्तःकरणरूपिणी ॥ ६ ॥

*cicchāyāveśato buddhau bhānam dhīstu dvīdhā sthitā*

*ekāhankṛtiranya syādantaḥkaraṇarūpiṇī (6)*

The *buddhi* appears to possess luminosity on account of the reflection of consciousness. The inner organ is two-fold: one aspect is the egoity (*kartā*) and the other is the inner instrument (*karana*). (6)

आपाहङ्करयोरैक्यं तत्तापःपिण्डवन्मतम् ।

तदहङ्करतादात्म्यदेहश्चेतनतामगात् ॥ ७ ॥

*chāyāhankārayoraikyam taptāyapindavanmatam*

*tadahankāratādātmyādēhaścetanatāmagāt (7)*

The union of reflected consciousness (*cit-chāyā*) and the *ahankāra*, ego, is like that of iron and heat in a red-hot iron ball. (Similarly), the physical body acquires sentiency due to its union with the ego. (7)

आहङ्करस्य तादात्म्यं विद्यायादेहसाक्षिभिः ।

सहजं कर्मजं ज्ञानितजन्यं च विविधं कमात् ॥ ८ ॥

ahankārasya tādātmyaṁ cicchāyādehaśakṣibhiḥ  
sahajam karmajam bhraṇtījanyāṁca trividham kramāt (8)

The unity or identity of ego (ahankāra) with the reflected consciousness (cit-chāyā), the physical body (deha) and witness-consciousness (śakṣi) is of three types, namely inborn, born of karma (results of actions), and born of delusion or self-ignorance, in that sequence. (8)

संनिधौस्सतोऽस्ति निवृत्तिः सहजस्य तु ।  
कर्मजपादकोषाच्च निवर्तते कमादुभे ॥ ९ ॥

sambhauśasato'sti nivṛttiḥ sahajasya tu  
karmajapādakōṣācchā nivartate kramādubhe (9)

There is indeed no termination of the inborn identification pertaining to the two (ego and reflection of consciousness) connected by birth itself. The other two identifications cease by the ending of karmas (results of actions) and by self-knowledge, respectively. (9)

जगत्पदे सुप्तौ मूर्धोऽप्यचेतनः ।  
जगत्पदेकालार्थः स्वप्नः सर्वस्तु जगरः ॥ १० ॥

ahankāralaye suptau bhaveddeho'pyacetanaḥ  
ahankāraśakṣibhiḥ svapnāḥ sarvastu jāgaraḥ (10)

When the erroneous T-notion (ahankāra) disappears in deep sleep, the physical body also becomes unconscious, volitionally inoperative. The half manifestation of ahankāra is called dream, whereas (its) complete manifestation is the waking state. (10)

अन्तर्यामिनिश्च चित्तचयिष्यमगता ।  
वस्तुनः कल्पनेत्येव बोधः सौमित्रियान् बाह्यः ॥ ११ ॥

antaryāminīśca cittacchayīṣyamagatā  
vatsūnāḥ kalpayet ityapev bodhaḥ saumitriyān bahiḥ (11)

The inner instrument, which is of the nature of modification of mind, is also united with the reflection of consciousness

(cit-chāyā). It produces the mental images in dream, (whereas) during the waking state, it creates the sense objects externally with the sense organs. (11)

मनोहङ्कृत्युपादानं लिङ्गमेकं जडात्मकम् ।  
अवस्थात्रयमन्येति जायते म्रियते तथा ॥ १२ ॥

manohankṛtyupādānaṁ līṅgamekaṁ jadātmaṁ  
avasthātrayamanvetai jāyate mriyate tathā (12)

The subtle body, which is inert by nature, is the common material cause for the mind and the ego. It gains the three states of consciousness and is born and dies. (12)

शक्तिद्वयं हि मायाया विशेपावृत्तिरूपकम् ।  
विशेषशक्तिर्लिङ्गादिब्रह्माण्डान्तं जगत्सृजेत् ॥ १३ ॥

śaktidvayaṁ hi māyāyā vīkṣepāvṛttirūpakam  
vīkṣepaśaktirliṅgādibrahmaṇḍāntaṁ jagatsṛjet (13)

As is well known (in the scriptures), the creative power (māyā) has two powers, that of projection and that of veiling. The power of projection creates the world, from the subtle body (liṅga) onwards to the (gross) universe. (13)

सृष्टिर्नाम ब्रह्मरूपे सच्चिदानन्दवस्तुनि ।  
अथौ फेनादिवत्सर्वनामरूपप्रसारणा ॥ १४ ॥

sṛṣṭirṇāma brahmarūpe saccidānandavastuni  
abdhaū phenādīvatsarvanāmarūpaprasāraṇā (14)

The manifestation of all names and forms in the vastu or reality, which is sat-cit-ānanda and which is brahman, is called the creation. It is like the creation of foam, etc., in the ocean. (14)

अन्तर्यदृश्ययोर्भेदं बहिश्च ब्रह्मसर्गयोः ।  
आवृणोत्यपरा शक्तिः सा संसारस्य कारणम् ॥ १५ ॥

antardṛgdrśyayorbhedam bahiḥca brahmasargayor  
āvṛṇotyapara śaktiḥ sā saṁsārasya kāraṇam (15)

The other aspect, namely the veiling power of *māyā*, covers the mutual distinction between seer and seen within the physical body (internally) and that of *brahman* and the creation externally. That veiling power is the cause of *samsāra*. (15)

साक्षिणः पुरतो भातं स्निग्धं देहेन संयुतम् ।

चित्तिच्छायासमावेशजीवः स्याद्व्यावहारिकः ॥ १९ ॥

*sākṣiṇaḥ purato bhātam<sup>1</sup> liṅgaṁ dehena saṁyutam*

*citticchāyāsamāveśajīvaḥ syād vyaahārikaḥ* (16)

Identified with the physical body, the subtle body that shines in the close proximity of the self-evident witness (*sākṣi*) becomes the individual self (*jīva*) due to the infusion of the reflected consciousness (*citi-chāyā*). This *jīva* is the performer of all the transactions. (16)

अस्य जीवत्वमनोराससिन्ध्ववभासते ।

आवृत्तौ तु विनष्टायां भेदे भातेऽप्यति तत् ॥ २० ॥

*asya jīvattvamano-rāsa-sindhvavabhāsatē*

*āvṛttau tu vinastāyām bhedē bhātē'pyāti tat* (17)

Due to superimposition, the individual's status as a *jīva* appears even in the witness, the true 'I' (*ātma*). It (the superimposed status of *jīva*) disappears, however, when the distinction (of *dr̥k* and *dr̥śya*) is cognized upon destruction of the veiling. (17)

तथा सर्वाङ्गणोद्य मेदमादृत्य तिष्ठति ।

या शक्तिस्तद्वशाद्ब्रह्म विकृतत्वेन भासते ॥ २१ ॥

*tathā sargabrahmaṇo'ca bhedamādotya tiṣṭhati*

*yā śaktistadvāḍābrāhma vikṛtatvena bhāsatē* (18)

Similarly, *brahman* appears changeful in nature on account of the (veiling) power that conceals the distinction between the creation and *brahman*. (18)

<sup>1</sup> Alternate reading: *bhāti* = shines, appears

अत्राप्यावृत्तिनाशेन विभाति ब्रह्मसर्गयोः ।

भेदस्तयोर्विकारस्स्यात्सर्गे न ब्रह्मणि क्वचित् ॥ १९ ॥

*atrāpyāvṛttinaśēna vibhāti brahmasargayoḥ*

*bhedastayorvikārasyāt sarge na brahmaṇi kvacit* (19)

Externally also, the distinction of *brahman* and the creation becomes clear by the destruction of veiling. Among the two, the modification is in the creation, (but) never in *brahman*. (19)

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।

आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥ २० ॥

*asti bhāti priyam rūpaṁ nāma cetyaṁśapañcakam*

*ādyatrayaṁ brahmarūpaṁ jagadrūpaṁ tato dvayam* (20)

(Every object has) five aspects, namely it exists, it shines, it is pleasing, and it has a form and a name. The first three are of the nature of *brahman*, and the last two are of the nature of the world. (20)

स्ववाच्यभ्रिजलोर्वीषु देवतिर्यङ्मरादिषु ।

अभिन्नाः सच्चिदानन्दाः भिद्येते रूपनामनी ॥ २१ ॥

*kharāyavagnijalorvīṣu devatiryaṁmarādiṣu*

*abhinnāḥ saccidānandāḥ bhidyete rūpanāmāni* (21)

The existence (*sat*), consciousness (*cit*), and wholeness (*ānanda*) aspects are common in space, air, fire, water, and earth, as well as in the celestial beings, animals, humans, etc., (whereas their) names and forms differ. (21)

उपेक्ष्य नामरूपे द्वे सच्चिदानन्दतत्परः ।

समाधिं सर्वदा कुर्याद्धृदये वाऽथवा बहिः ॥ २२ ॥

*upekṣya namarūpe dve saccidānandatatparaḥ*

*samādhiṁ sarvadā kuryādhṛdaye vā'thava bahiḥ* (22)

Disregarding both name and form, the seeker engrossed in *sat-cit-ānanda* must always make the mind absorbed in it (i.e.



practice *śamādhi*), either within the heart (*antahkaraṇa*) or without. (22)

सविकल्पो निर्विकल्पः समाधिर्द्विविधो हृदि ।

दृश्यशब्दानुवेधेन सविकल्पः पुनर्हिथो ॥ २३ ॥

*savikalpa nirvikalpaḥ śamādhirdvividho hṛdi*

*drśyaśabdānuvedhena<sup>1</sup> savikalpaḥ punarhitho* (23)

*Śamādhi* (the absorption of the mind) is of two kinds, namely absorption recognizing a distinction of subject and object (*savikalpa-śamādhi*) and the one without recognizing any distinction of subject and object (*nirvikalpa-śamādhi*). *Savikalpa-śamādhi* is further subdivided depending upon its association with *drśya* (a cognized object) or *śabda* (the words of scripture). Thus, three types of *śamādhi* can be practised in the heart. (23)

कामाद्यधिसृज्य दृश्यस्तत्संज्ञित्वेन चेतनम् ।

ध्यायेद्दृश्यानुवेधोऽयं समाधिः सविकल्पकः ॥ २४ ॥

*kāmādyādhisṛjya dṛśyastatsañjītvēna cetanam*

*dhyaeyed drśyānuvedho'yaṁ śamādhiḥ savikalpakah* (24)

The internally cognized thoughts (*drśyas*) such as desire, etc., are available in the inner organ (*antahkaraṇa*). One should contemplate on pure awareness (*caitanya*) as their direct illuminator. This is called *drśya-anuviddha-savikalpa-śamādhi* - absorption of the mind while recognizing a distinction, with the help of the (internally) cognized thoughts. (24)

अखण्डैकरसं वस्तु सच्चिदानन्दलक्षणम् ।

अनर्तितशब्दविधेऽयं समाधिः सविकल्पकः ॥ २५ ॥

*akhaṇḍaīkarasaṁ vastu saccidānandalakṣaṇam*

*anartitaśabdavidhē'yaṁ śamādhiḥ savikalpakah* (25)

One should contemplate, "I am unattached, *sat-cit-ananda*, self-effulgent, nondual." This is called *śabda-viddha* (or *śabda-*

<sup>1</sup> Alternative reading: *drśyaśabdānuviddhena* (same meaning)

*anuviddha*) *savikalpa-śamādhi* - absorption with the recognition of distinction, and mixed with scriptural words. (25)

स्वानुभूतिरसावेशाद्दृश्यशब्दानुपेक्षितुः ।

निर्विकल्पः समाधिः स्यान्निवातस्थितदीपवत् ॥ २६ ॥

*svānubhūtirasāveśāddṛśyaśabdānupekṣituh<sup>1</sup>*

*nirvikalpaḥ śamādhiḥ syānnivātaśhilitadīpavat* (26)

The person who drops cognized thoughts (*drśya*) and words (*śabda*) has *nirvikalpa-śamādhi* due to the complete absorption in the true 'I' that is at once consciousness and *ānanda*. (The absorbed mind is) like a lamp placed in a calm, windless place. (26)

हृदीव बाह्यदेशेऽपि यस्मिन्कस्मिंश्च वस्तुनि ।

समाधिराद्यः सन्मात्रान्नामरूपपृथक्कृतिः ॥ २७ ॥

*hṛdīva bāhyadeśe'pi yasmin kasmihśca vastuni*

*śamādhirādyah sanmātrānnāmarūpapṛthakkr̥tiḥ* (27)

As in the case of the heart (*antahkaraṇa*), also distinguishing externally the name and form in anything from pure *brahman* is the first type of *śamādhi* (i.e. *drśya-anuviddha savikalpa*). (27)

अखण्डैकरसं वस्तु सच्चिदानन्दलक्षणम् ।

इत्यविच्छिन्नचिन्तेयं समाधिर्मध्यमो भवेत् ॥ २८ ॥

*akhaṇḍaīkarasaṁ vastu saccidānandalakṣaṇam*

*ityavicchinnacinteyam śamādhirmadhyamo bhavet* (28)

The middle *śamādhi* (i.e. *śabda-anuviddha-savikalpa-śamādhi*) is the uninterrupted contemplation upon reality, undivided and unchanging, defined as *sat-cit-ananda*, which is *brahman* itself (28)

स्तब्धीभावो रसास्वादात्तृतीयः पूर्ववन्मतः ।

एतैः समाधिभिः षड्भिन्नयत्कालं निरन्तरम् ॥ २९ ॥

<sup>1</sup> Alternative reading: *drśyaśabdānupekṣya tu* ("having dropped both *drśya* and *śabda*")

stabdhābhāvaḥ rāstvadāttītyaḥ pūrvaśāntamataḥ  
etaiḥ samādhibhūḥ śaṅbhirmayet kṛtān nirantaram (29)

The steady abidance of mind due to absorption in *brahman*, the true nature of oneself, as told previously (i.e. in the case of internal *nirvikalpa-samādhi*) is regarded as the third type of *samādhi* (external *nirvikalpa-samādhi*). One should constantly spend time in the practice of these six types of *samādhi*. (29)

देहाभिमाने गतिं विहाते परमात्मनि ।

एव एव मनो गतिं तत्र तत्र समाधयः ॥ ३० ॥

dehābhimāne gatiḥ vihaate paramātmani

yatra yatra mano gatiḥ tatra tatra samādhayaḥ (30)

When identification with the body disappears and *brahman* is clearly known, then wherever the mind goes, *samādhis* occur there effortlessly. (30)

निघटे हृदयगुणैश्छिद्यन्ते सर्वसंशयाः ।

छिद्यन्ते वाच्ये कर्माणि तस्मिन्नेह पराये ॥ ३१ ॥

bhidyante hṛdayaguṇaiśchidyante sarvasaṁśayaḥ

kṛyante cānya karmāṇi tasmīn dr̥ṣṭe parāyaḥ (31)

When the identity between *paramātmā* and *jīvātmā* is clearly known, the knower's knots in the heart are destroyed, all doubts are dispelled, and the results of actions are eliminated. (31)

अवच्छिन्नचित्तं त्रयमनुवीच्यः स्वप्नवर्णितः ।

विश्लेषार्थं त्रयो जीवतस्त्रयः परमार्थिभिः ॥ ३२ ॥

avacchinna-cittaḥ trayaṁ anuvīcya śvapna-varṇitaḥ

vijhēyatrindho jīvatastrīdyāḥ pāramārthikāḥ (32)

The *jīva* is to be known as three-fold: the conditioned *cit*, the reflection of *cit*, and the one imagined as in dream. Among them, the first is of the nature of *brahman*. (32)

अवच्छेदः क्षणिकः स्यादवच्छेदं तु सततम् ।

तस्मिन्मूर्तौ च तस्मिन्मूर्तौ च सततम् ॥ ३३ ॥

avacchedaḥ kalpitaḥ syādavacchedyaḥ tu vāstavaḥ  
tasmīn jīvataṁ āropādbrāhmaṇyaḥ tu svabhāvataḥ (33)

The limitation is imagined, but the *sākṣī* (pure awareness) upon which the limitation is projected is the truth. (Therefore) the status of *sākṣī* as *jīva* occurs due to superimposition, whereas its nature as *brahman* is innate. (33)

अवच्छिन्नस्य जीवस्य पूर्णेन ब्रह्मणैकताम् ।

तत्त्वमस्यादिवाक्यानि जगुर्नेतरजीवयोः ॥ ३४ ॥

avacchinasya jīvasya pūrṇena brahmaṇaikaṭām

tattvamasya ādivākyāni jagurnetarajīvayoh (34)

The statements (by the Upaniṣads) "tat tvam asi – you are that *brahman*," etc. declare the identity between *sākṣī* (with the superimposed limitations of *jīva*) and the fullness which is *brahman*, but not (the identity between) the other two *jīvas* (and *brahman*). (34)

ब्रह्मण्यवस्थिता माया विक्षेपाऽऽवृत्तिरूपिणी ।

आवृत्त्याऽखण्डता तस्मिन्जगज्जीवौ प्रकल्पयेत् ॥ ३५ ॥

brahmanyavasthita māyā vikṣepāvṛttirūpiṇī

āvṛtya'khaṇḍatāḥ tasmīn jagajjīvau prakalpayet (35)

*Māyā*, which is of the nature of projecting and veiling, abides in *brahman*. Having veiled the non-dual nature of *brahman*, *māyā* creates (projects) the world and the *jīva* on *brahman*. (35)

जीवो धीस्थश्चिदाभासो भवेद्भोका हि कर्मकृत् ।

भोग्यरूपमिदं सर्वं जगत्स्याद्भूतभौतिकम् ॥ ३६ ॥

jīva dhīsthaścidābhāso bhaved bhoktā hi karmakṛt

bhogyarūpamidam sarvaḥ jagat syādbrūtabhautikam (36)

The *jīva*, which is the reflection of consciousness identified with the *antahkarana*, becomes the performer of actions and the experiencer (of the world). All the five elements and the elementals constitute the world, which is in the form of various objects of experience. (36)

अनादिकालमारभ्य मोक्षात्पूर्वमिदं द्वयम् ।

व्यवहारे स्थितं तस्माद्भवं व्यावहारिकम् ॥ ३७ ॥

*anādikālamārabhya mokṣātpūrvamidaṁ dvayam*

*vyāvahāre sthitam tasmādbhavam vyāvahārikam (37)*

This pair (jīva and jagat) has existed empirically since beginningless time and will exist until liberation. Therefore, both enjoy relative reality. (37)

विद्याभास्तस्थिता निद्रा विक्षेपाऽऽतिरूपिणी ।

आवृत्त्य जीवजगती पूर्वं नूत्ने तु कल्पयेत् ॥ ३८ ॥

*vidyābhāstasthita nīdrā vīkṣepaḥśātirūpiṇī*

*āvṛtṭya jīvajagatī pūrve nūtnē tu kalpayet (38)*

Sleep abides in cid-ābhāsa (the reflection of consciousness) and is of the nature of the veiling and projecting powers. Having covered the jīva and jagat of the waking state, however, it produces new ones. (38)

प्रतिबिम्बत एवेति स्थितत्वात्प्रतिभासिके ।

न हि स्वप्नबुद्धस्य पुनः स्वप्ने स्थितिस्तयोः ॥ ३९ ॥

*pratibhāṭa evaite sthitatvātpṛatibhāsike*

*na hi svapnabuddhasya punaḥ svapne sthitistayoḥ (39)*

These two (jīva and jagat in the dream) are called subjective reality because they exist only during the period of their appearance in the dream; when the dreamer wakes from one dream and goes to another, the dreamer and dream world of the previous dream are not there.

प्रतिभासिकजीवो यस्तज्जगत्प्रतिभासिकम् ।

वस्तुतः मन्यतेऽन्यन्तु मिथ्येति व्यावहारिकः ॥ ४० ॥

*pratibhāṭikajīvo yastajjagatpṛatibhāsikam*

*vastutaḥ manyate'nyantu mithyeti vyāvahārikah (40)*

The dream jīva (dreamer) considers the dream world to be real, whereas the other, i.e. the empirical jīva (waker), considers both the dream jīva and the dream jagat to be false. (40)

व्यावहारिकजीवो यस्तज्जगद्व्यावहारिकम् ।

सत्यं प्रत्येति मिथ्येति मन्यते पारमार्थिकः ॥ ४१ ॥

*vyāvahārikajīvo yastajjagadvyāvahārikam*

*satyam pratyeti mithyeti manyate pāramārthikah (41)*

The empirical jīva (waker) believes the empirical world to be real, whereas the jñāni (person of self-knowledge) knows the empirical jīva and the empirical world to be false. (41)

पारमार्थिकजीवस्तु ब्रह्मैक्यं पारमार्थिकम् ।

प्रत्येति वीक्षते नान्यद्वीक्षते त्वनृतात्मना ॥ ४२ ॥

*pāramārthikajīvastu brahmaikyam pāramārthikam*

*pratyeti vīkṣate nānyadvīkṣate tvanytātmanā (42)*

The wise person indeed knows his identity with brahman as real. He does not see another. If the jñāni does see another, then he certainly sees the otherness as false in nature. (42)

मायुर्यद्रवशैत्यानि नीरधर्मास्तरङ्गके ।

अनुगम्याथ तन्निष्ठे फेनेऽप्यनुगता यथा ॥ ४३ ॥

*mādhuryadravaśaitiāni nīradharmāstarāṅgake*

*anugamyātha tanniṣṭhe phene'pyanugatā yathā (43)*

As the characteristics of water, namely, sweetness, liquidity, and coolness, having inhered in the wave, also inhere thereafter in the foam situated on it (the wave)... (43)

साक्षिस्थाः सच्चिदानन्दाः सम्बन्धाबावहारिके ।

तद्द्वारेणानुगच्छन्ति तथैव प्रतिभासिके ॥ ४४ ॥

*sākṣisthāḥ saccidānandāḥ sambandhādvāyahārike*

*taddvāreṇānugacchanti tathāiva prātibhāsike (44)*

...in the same way, the sat-cit-ananda existing in sākṣi, inheres by association in the empirical jīva and jagat. Similarly, through the empirical jīva and jagat, sat-cit-ananda inheres in the subjective (jīva and jagat). (44)

लये फेनस्य तद्धर्मा द्रवाद्याः स्युस्तरङ्गके ।

तस्यापि विलये नीरे तिष्ठन्त्येते यथा पुरा ॥ ४५ ॥

*laye phenasya taddharmā dravādyāḥ syustaraṅgake*

*tasyāpi vilaye' nire tiṣṭhantyeṭe yathā purā (45)*

When the foam dissolves, its attributes such as liquidity etc. abide in the wave. When the wave also disappears, these (attributes) abide in the water as before. (45)

प्रातिभासिकजीवस्य लये स्युर्व्यावहारिके ।

तल्लये सच्चिदानन्दाः पर्यवस्यन्ति साक्षिणि ॥ ४६ ॥

*prātibhāsikajīvasya laye syurvāvahārike*

*tallaye saccidānandāḥ paryavasyanti sākṣiṇi (46)*

When the subjective *jīva* (with dream *jagat*) disappears, *sat*, *cit*, and *ānanda* abide in the empirical *jīva* (*cid-ābhāsa*). The same *sat*, *cit*, and *ānanda* remain in *sākṣi* when that (empirical *jīva*) ceases to exist. (46)