

दृग् दृश्य विवेक

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रूपं दृश्यं लोचनं दृक्  
rūpam drishyam locanam drik

Form is observed, eye is the observer.

तद्दृश्यं दृक्तु मानसम् ।  
taḍ drishyam drik tu mānasam

That (eye) is observed, mind is the observer.

दृश्या धीवृत्तयः साक्षी  
ḍrishyā dhī-vṛittayah sākshī

Mental activities are observed, witness is the observer.

दृगेव न तु दृश्यते ॥१॥  
ḍrig eva na tu ḍrishyate

But that observer is not observed.

नीलपीतस्थूलसूक्ष्म  
nīla-pīta-sthūla-sūkshma

Blue & yellow, gross & subtle,

ह्रस्वदीर्घादिभेदतः ।  
hrasva-dīrghādi-bhedatah

short & long, etc. – due to such differences

नानाविधानि रूपाणि  
nānā-vidhāni rūpāni

many kinds of forms exist.

पश्येल्लोचनमेकधा ॥ २ ॥  
pashyel locanam ekadhā

The eye seeing (them) is but one.

आन्ध्यमान्द्यपटुत्वेषु  
āndhya-māndya-patutveshu

Blindness, dullness & sharpness,

नेत्रधर्मेषु चैकधा ।  
netra-dharmeshu caikadhā

which are qualities of the eye –

संकल्पयेन्मनः श्रोत्र  
sankalpayen manah shrotra-

the mind cognizes, being one.

त्वगादौ योज्यतामिदम् ॥ ३ ॥  
tvag-ādau yojyatām idam

This also applies to hearing, touch, etc.

कामः संकल्पसन्देहौ

kāmah sankalpa-sandehau

Desire, certainty & doubt,

श्रद्धाऽश्रद्धे धृतीतरे ।

shraddhā 'shraddhe dhritītare

belief & disbelief, firmness & its opposite,

ह्रीर्धीर्भीरित्येवमादीन्

hrīr dhīr bhīr ityevam ādīn

modesty, intelligence, fear, etc. –

भासयत्येकधा चित्तिः ॥ ४ ॥

bhāsayaty ekadhā citih

one consciousness reveals.

नोदेति नास्तमेत्येषा

nodeti nāstam ety eshā

This (consciousness) does not arise or disappear,

न वृद्धिं याति न क्षयम् ।

na vṛddhim yāti na kshayam

nor does it increase or decrease.

स्वयं विभात्यथानन्यानि

svayam vibhāty athānanyāni

It shines on its own. Other objects

भासयेत् साधनं विना ॥ ५ ॥

bhāsayet sādhanam vinā

it reveals without any other means.

चिच्छायाऽऽवेशतो बुदौ

cicchāyā 'veshato budau

Manifest in the mind, consciousness shines being reflected.

भानं धीस्तु द्विधा स्थिता ।

bhānam dhīs tu dvidhā sthitā

Mind is two-fold:

एकाहंकृतिरन्या स्याद्

ekāhankritir anyā syād

one aspect is *ahankara* – ego,

अन्तःकरणरूपिणी ॥ ६ ॥

antah-karana-rūpinī

the other is *antahkarana* – mind.

छायाहंकारयोरैक्यं

chāyāhankārayor aikyam

Identification of ego with reflected consciousness

तप्तायः पिण्डवन्मतम् ।

taptāyah pindavan matam

is like a glowing hot iron ball.

तदहंकारतादात्म्याद्

tad- ahankāra-tādātmyād

Due to identification of the ego with that (reflection)

देहश्चेतनतामगात् ॥ ७ ॥

dehash cetanatām agāt

the body gains sentiency.

अहंकारस्य तादात्म्यं  
ahankārasya tādātmyam

Identification of the ego

चिच्छायादेहसाक्षिभिः ।  
cicchāyā-deha-sākshibhih

with (1)reflected consciousness, (2)body, and (3)witness

सहजं कर्मजं भ्रान्ति  
sahajam karmajam bhrānti-

is (1)natural, (2)due to karma, and (3)due to ignorance –

जन्यं च त्रिविधं क्रमात् ॥ ८ ॥  
janyam ca trividham kramāt

each of these three respectively.

संबन्धिनोः सतोर्नास्ति  
sambandhinoh sator nāsti

For the relationship (of ego & reflected consciousness)

निवृत्तिः सहजस्य तु ।  
nivrittih sahajasya tu

which is natural, there can be no destruction.

कर्मक्षयात् प्रबोधाच्च  
karma-kshayāt prabodhāc ca

By exhausting karma or by knowledge

निवर्तते क्रमादुभे ॥ ९ ॥  
nivartete kramād ubhe

(identification) with both (body & witness) is destroyed.

अहंकारलये सुप्तौ

ahankāra-laye suptau

In deep sleep, ego disappears

भवेद्देहोऽप्यचेतनः ।

bhaved deho 'py acetanah

and the body becomes insentient.

अहंकारविकासार्धः

ahankāra-vikāsārdhah

In dream, the ego is half-manifest.

स्वप्नः सर्वस्तु जागरः ॥ १० ॥

svapnah sarvastu jāgarah

In waking, it is fully manifest.

अन्तःकरणवृत्तिश्च

antah-karana-vrittish ca

Mental activities

चित्तिच्चक्ष्रायैक्यमागता ।

citic-cachāyaikyam āgatā

which are non-separate from reflected consciousness

वासनाः कल्पयेत् स्वप्ने

vāsanāh kalpayet svapne

project thoughts while dreaming

बोधेऽक्षैर्विषयान् बहिः ॥ ११ ॥

bodhe 'kshair vishayān bahih

and external objects of perception while awake.

मनोऽहंकृत्युपादानं

mano 'hankrity upādānam

The source of mind and ego

लिङ्गमेकं जडात्मकम् ।

lingam ekam jadātmakam

is the subtle body, one and insentient.

अवस्थात्रयमन्वेति

avasthā-trayam anveti

It is present in all three states of experience.

जायते म्रियते तथा ॥१२॥

jāyate mriyate tathā

Also, it is born and it dies.

शक्तिद्वयं हि मायाया

shakti-dvayam hi māyāyā

*Maya* has two powers:

विक्षेपावृत्तिरूपकम् ।

vikshep-āvritti-rūpakam

projecting and veiling.

विक्षेपशक्तिर्लिङ्गादि

vikshepa-shaktir lingādi-

The power of projection

ब्रह्माण्डान्तं जगत् सृजेत् ॥१३॥

brahmāndāntam jagat srijet

creates the world – from subtle body to the universe.

सृष्टिर्नाम ब्रह्मरूपे

srishtir nāma brahma-rūpe

The world is a manifestation of *brahman*

सच्चिदानन्दवस्तुनि ।

sac-cid-ānanda-vastuni

in limitless, unchanging consciousness.

अब्धौ फेनादिवत् सर्व

abdhau phenādivat sarva-

Like foam and bubbles in the ocean,

नामरूपप्रसारणा ॥१४॥

nāma-rūpa-prasāranā

names and forms become manifest.

अन्तर्दृग्दृश्ययोर्भेदं

antar drig-drishyayor bhedam

The inner difference between observer and observed

बहिश्च ब्रह्मसर्गयोः ।

bahish ca brahma-sargayoh

and the external (difference) between *brahman* and world –

आवृणोत्यपरा शक्तिः

āvriṇoty aparā shaktih

the other power conceals (these differences).

सा संसारस्य कारणम् ॥१५॥

sā samsārasya kāranam

That (power) is the cause for worldly life.



साक्षिणः पुरतो भाति

sākshinah purato bhāti

In the presence of witness consciousness

लिङ्गं देहेन संयुतम् ।

lingam dehena samyutam

subtle body united with a physical body becomes sentient

चित्तिच्छायासमावेशाज्

citi-cchāyā-samāveshāj

due to reflected consciousness.

जीवः स्याद् व्यावहारिकः ॥ १६ ॥

jīvah syād vyāvahārikah

Such is the empirical person.

अस्य जीवत्वमारोपात्

asya jīvatvam āropāt

For that (person), due to superimposition, individuality

साक्षिण्यप्यवभासते ।

sākshiny apy avabhāsate

appears in witness consciousness.

आवृतौ तु विनष्टायां

āvritau tu vinashtāyām

When the veiling power is destroyed,

भेदे भातेऽपयाति तत् ॥ १७ ॥

bhede bhāte 'payāti tat

the difference becomes apparent and that disappears.

तथा सर्गब्रह्मणोश्च

tathā sarga-brahmanosh ca

Similarly, for *brahman* and world,

भेदमावृत्य तिष्ठति ।

bhedam āvṛitya tiṣṭhati

the difference is concealed

या शक्तिस्तद्वशाद् ब्रह्म

yā shaktis tad-vashād brahma

due to the veiling power. (Therefore) *brahman*

विकृतत्वेन भासते ॥ १८ ॥

vikṛitatvena bhāsate

appears to have undergone modification.

अत्राप्यावृतिनाशेन

atrāpy āvṛiti-nāshena

But when the veiling power is destroyed,

विभाति ब्रह्मसर्गयोः ।

vibhāti brahma-sargayoh

the difference between *brahman* and world becomes clear.

भेदस्तयोर्विकारः स्यात्

bhedas tayor vikārah syāt

(Therefore) modification belongs to the world

सर्गे न ब्रह्मणि क्वचित् ॥ १९ ॥

sarge na brahmani kvacit

and not to *brahman*.

अस्ति भाति प्रियं रूपं

asti bhāti priyam rūpam

Existence, knownness, attractiveness, form &

नाम चेत्यंशपञ्चकम् ।

nāma cety amsha-pancakam

name – these are the five characteristics.

आद्यत्रयं ब्रह्मरूपं

ādya-trayam brahma-rūpam

The first three belong to *brahman*.

जगद्रूपं ततो द्वयम् ॥ २० ॥

jagad-rūpam tato dvayam

The latter two belong to the world.

खवाय्वग्निजलोर्वीषु

kha-vāyv-agni-jalorvīshu

In space, air, fire, water & earth,

देवतिर्यङ्गरादिषु ।

deva-tiryan-narādīshu

and in gods, animals & people,

अभिन्नाः सच्चिदानन्दाः

abhinnāh sac-cid-ānandāh

existence, knownness and attractiveness are the same.

भिद्यते रूपनामनी ॥ २१ ॥

bhidyate rūpa-nāmanī

Names and forms differentiate them.