

The course on ***Dr̥g-dr̥śya-viveka*** comprises four lessons. A detailed description of the topics covered in each lesson is provided below.

### **Lesson 1: Seer–Seen Relationship [ Verses 1 – 5 ]**

- What is dr̥g-dr̥śya-viveka and its purpose?
- Various other methodologies used in the śāstra
- The methodology of dr̥g-dr̥śya-viveka explained:
  - Eye is the seer, world is seen.
  - Mind is the seer, the senses are seen.
  - Consciousness is the Seer and the mind is seen.
  - Consciousness is the ultimate Seer and never becomes the seen.
- Laws derived in the inquiry of the seer–seen relationship:
  - The seer is different from the seen.
  - The seen is outside, the seer is inside.
  - Seen is many, seer is one and uniform.
- Inquiry into Consciousness as the ultimate Sākṣin:
  - The forms are many; the eye remains the same and sees them all.
  - The mind remains the same; the various states of the senses (eye etc.) are known.
  - Consciousness remains the same; the various states and moods of the mind are known.
  - Consciousness does not rise or set or increase or decrease.
  - Consciousness is the ultimate seer.
    - To know Consciousness one does not need anything else.
    - Mind and senses are dependent seers.
- How is sākṣin a witness?
- The meaning of sākṣin in its 'rūḍhi'
  - That which is distanced
  - That which is unaffected
  - That which has seen all

### **Lesson 2: Nature of the Ego [ Verses 6 – 12 ]**

- Difference between Life and Consciousness
  - Life is an expression of Consciousness.
  - Consciousness, unlike life, is all-pervading.
- Consciousness expresses as life through a subtle reflecting medium
- Cit-chāyā explained
- The twofold nature of the antaḥkaraṇa
  - Ahaṁ-vṛtti as the karaṇa-vṛtti
- Nature of ahaṁkāra

- Ahaṅkāra is same as ahaṁ-vṛtti
- Ahaṅkāra is the karta
- The mind gains sentience because of the ahaṁ-vṛtti holding the reflected Consciousness
- The mutual superimposition between the ahaṁ-vṛtti and the reflected Consciousness illustrated with the example of an iron ball and fire
- How does the body gain sentience?
- Nature of identification of the ahaṁ-vṛtti with the body, pure Self and the reflected Consciousness, and when and how they cease
- Analysis of karmaja-tādātmya, sahaja-tādātmya and bhrānti-janya-tādātmya
- Waking and dream state analysed
- Role of antaḥkaraṇa in dream
- Analysis of how the the ahaṅkāra manifests in each of the states of awareness – waking, dream and deep sleep
- Analysis of linga-śarīra
- Understanding what undergoes transmigration

### Lesson 3: Māyā and its Effects [ Verses 13 – 21 ]

- *Dr̥g-dr̥śya-viveka* is also termed as ‘*Vākya-sudhā*’, for it expounds the identity of ‘tat’ and ‘tvam’
  - The dichotomy of subject and object – two forms of Consciousness indicated by the śāstra from our standpoint
- Exposition of the the dr̥śya
- Māyā as the cause of the dr̥śya
  - Māyā is the inherent creative power of Brahman to express as the many.
  - Brahman being non dual, its effects are only an appearance.
    - Appearance is:
      - That which is seen
      - That which does not have an independent existence
    - Māyā, as a power, is not different from Brahman.
  - The two powers of māyā – āvṛti and vikṣepa
  - Effect of vikṣepa – it projects creation
    - Creation is nāma-rūpa-prasāraṇa, and Reality is Sat-Cit-Ānanda
      - Creation is an appearance on Brahman as wave is an appearance on water.
  - Effect of āvṛti on the ‘inside’
    - Āvṛti causes the notion of the jīva
    - Within the body, pure Consciousness as sākṣin is seen as an individual.
    - Jīva acquires the status of becoming a jñātā, kartā and bhoktā because of individuality.

- There is a superimposition between the jīva and the sākṣin and the limitations of the jīva appear on the sākṣin.
- Effect of āvṛti on the 'outside'
  - Āvṛti causes the identity of Brahman and creation
  - Methodology of kārya-kāraṇa-viveka
  - Result of kārya-kāraṇa-viveka
    - Understanding that the cause alone is true and the kārya is mithyā, that is merely name and form with no independent existence
    - Comprehending the cessation of the distinction between cause and effect in one's understanding
  - The five aspects of the world – asti, bhāti, priya, nāma and rūpa
    - Asti, bhāti, priya belong to Brahman
      - Asti from Sat aspect
      - Bhāti from Cit aspect
      - Priya from Ānanda aspect
    - Nāma and rūpa belong to jagat (world)
  - Existence (Sat), Consciousness (Cit) and Bliss (Ānanda) are the same in all – only the name (nāma) and form (rūpa) differ

#### **Lesson 4: Antaḥ- and Bahiḥ-samādhis and their Results [ Verses 22 – 30 ]**

- The six types of samādhi enumerated
- Detailed exposition of antaḥ-samādhi
  - Antaḥ-dṛśyānuviddha-savikalpa-samādhi explained
  - Antaḥ-śabdānuviddha-savikalpa-samādhi explained
  - Nirvikalpa-samādhi
    - Antaḥ-samādhi pertains to 'tvam'
- Detailed exposition of bahiḥ-samādhi
  - Bahiḥ-dṛśyānuviddha-savikalpa-samādhi explained
  - Bahiḥ-śabdānuviddha-savikalpa-samādhi explained
  - Nirvikalpa-samādhi
    - Bahiḥ-samādhi pertains to 'Tat'
- Detailed sequence or steps leading to each of the above samādhis
- Nature of nirvikalpa-samādhi
- Result of Knowledge