Dṛṣṭi-Sṛṣṭivāda of Kevalādvaita Vedānta represents the culmination of Idealistic thought. Idealism, rooted in the Upaniṣadic era, has reached its zenith in the Dṛṣṭi-Sṛṣṭivāda finally established in the sixteenth century A.D. by Prakāśānanda. Dṛṣṭi-Sṛṣṭivāda totally denounces the reality of the worldly phenomena and puts them on a par with the dreaming world. This theory emphasizes that the world of appearance has no substantiability but exists only when it is perceived. In other words, Sṛṣṭi and Dṛṣṭi are both identical. Thus, the Dṛṣṭi-Sṛṣṭivāda nullifies the unapprehended existence of the world. In short, Dṛṣṭi-Sṛṣṭivāda is a unique theory of solving the riddle of the world appearance, even while upholding the Absolute Reality of the one ultimate Reality.

In this thesis entitled "Dṛṣṭi-Sṛṣṭivāda in Indian Philosophy", I have tried to present systematically the
development of Drṣṭi-Sṛṣṭi vāda from its emergence up to its establishment. This is an attempt to show how the Idealistic thought of a primary stage reached its acme step by step.

In the introductory part I have explained what Idealism signifies in its different shades with special reference to the Idealistic schools of Indian philosophy. Then in the span of eleven chapters I have treated the rise and growth of Idealistic thought from the vedic times to the final establishment of Drṣṭi-Sṛṣṭi vāda in Kevalādvaita vedānta vis-a-vis the Sṛṣṭi-Dṛṣṭi vāda of the same school. At the end I have given the Résumé of my findings.

The eleven chapters of my thesis are as follows:

1. Idealistic thought in the Vedas and in the Upaniṣads

The Rgveda represents a very primary stage of Idealistic thought. Some philosophical hymns, e.g. the Nāsadiya Sūkta etc. have expressions which can lead towards Idealism.

Glimpses of Idealism are certainly found in the Upaniṣads, which assert in clear terms the reality of the non-dual sentiency. Of course, in the earlier Upaniṣads the
concept of the unreality of the phenomenal world is not expressed. On the other hand, some minor Upaniṣads which are much later, emphasize the subjective trend of thinking which can lead towards the type of Idealism which demolishes the reality of the phenomenal world.

(2) **Idealistic thought in the Brahma-Sūtra**

Presenting a systematic study of the Upaniṣads, the Brahma-sūtra declares the one non-dual sentience as the ultimate Reality. It may be said that it does not have any expression which can lead towards that type of Idealism, which asserts the unreality of the world of appearance.

(3) **Idealistic thought in the Mādhyamika and the Vijñānavāda (Yogācāra) Schools of Buddhism**

It was seen that some minor Upaniṣads reveal subjectivist views, perhaps under the influence of Buddhistic thought. So going astray from the vedāntic tradition, a study of the Idealistic views of the Buddhistic schools is put forth.

Both the Mādhyamika as well as the Vijñānavāda schools do not regard the objective world as real. The Mādhyamika
school points out the faultiness of each one of our empirical concepts and the unreality of the organs of proof. Hence the world and its dealings as we know them do not stand the test of reason and cannot be real. The viññānavāda school on the other hand says that our consciousness appears as if it were outside and hence no objective world apart from consciousness exists. The Viññānavāda school clearly supports the subjectivistic thought and this could be said to have helped the Idealistic thought of Vedānta in its onward development. Besides, it is noteworthy that the law of simultaneous apprehension (Sahopalaṁbhanīyama) presents a theory which brings it very near to Drṣti-Sṛṣṭi vāda.

(4) Idealistic thought in the Yoga-Vāsistha:

Though the Yoga-vāsistha is a purāṇa, it is replete with Idealistic thought. This work forcefully negates the reality of the world and declares the world to be a projection of the Mind. Moreover, concepts of Avidyā, creation, the factor responsible for creation etc. are discussed in this work. Besides, the actual use of the term 'Drṣti-Sṛṣṭi is found. In short, the yoga-vāsistha throws some light on the
concept of "Drsti-Srsti," and plays a leading part in promoting the progress towards Drsti-Srsti vāda.

(5) Idealistic thought in the Gaudapādakārikā:

Under the influence of Buddhistic thought and its mode of reasoning, Gaudapāda announces the world as unreal and puts it on a par with a dream. Moreover, the confutation of the theory of causation and the emphasis on the doctrine of Acosmism (Ajātivāda) help the progress of Idealistic thought.

(6) Idealistic thought in the Vivekacūdāmani:

This vedāntic work presents the Idealistic thought while declaring the only reality of the ultimate sentiency—viz. Brahman. Like the Gaudapādakārikā it compares the empirical world with the dream world and asserts the mind's leading role in the projection of the world. This positively leads towards subjectivism.

(7) Idealistic thought in the Brahma-sūtra-Sāṅkara-Bhāṣya:

Śaṅkara's Bhāṣya on the Brahma-sūtra is a wonderful combination of Realism and Idealism, rather Absolutism. So far as the world-phenomenon is concerned, Śaṅkara asserts
its objective reality from the empirical standpoint, but
emphasizes its unreality from the transcendental stand
point.

Even though Śaṅkara considers everything as unreal
(mithyā) apart from Brahman, he seems to be preferring the
mode of explanation that leads towards Ārṣṭi-Ārṣṭi vāda.
As Śaṅkara admits the unapprehended existence of the world,
he cannot be said to have promoted Ārṣṭi-Ārṣṭi vāda.

(8) Idealistic thought in the Brahmasiddhi:

Māṇḍana Miśra, the author of the Brahmasiddhi is
considered to be a pioneer of Ārṣṭi-Ārṣṭi vāda. He is
the first Vedāntin who has boldly emphasized the jīva as
the locus of Avidyā. This revolutionary mode of thinking
has paved the way for Ārṣṭi-Ārṣṭi vāda.

(9) Ārṣṭi-Ārṣṭi vāda:

Rightly speaking, two diverse trends developed after
Śaṅkara. Some problems such as those pertaining to the
locus of Avidyā, oneness and manyness of Avidyā, jīva etc.
were discussed by the Śaṅkaraites. They were all agreed
about the sole reality of the non-dual Absolute ultimate
principle. But they explained the appearance of the world in different ways, each trying to be as consistent as possible with the established Upanisadic doctrine of the one unchanging sentient principle being the only Reality. Thus their thoughts bifurcated in two directions viz. those of Srsti-Drdti vāda and Drsti-Srsti vāda.

This chapter contains a brief exposition of Srsti-Drdti vāda, a rival theory of Drsti-Srsti vāda.

(10) Drsti-Srsti vāda in the Vedānta-Siddhānta-Muktāvalī:

The main thesis of the Vedānta-Siddhānta-Muktāvalī is Drsti-Srsti vāda. Prakāśānanda, the author of this work is the expounder of Drsti-Srsti vāda.

Through the establishment of Ekajīva-vāda, Eka Avidyā vāda, and through the refutation of the means of knowledge and the theory of causation he has very cleverly established the unique as well as revolutionary theory of Drsti-Srsti. Prakāśānanda has very logically elucidated that Srsti takes place simultaneously with its percipt (Drstī), or that Srstī and Drstī are identical. Thus the unapprehended existence of the world is rejected. While trying to explain the riddle of the world of appearance,
he has put the world on a par with a dream, and thus has considered it as a projection of the 'drsti' of the one soul (Eka jīva).

(11) **Defence of Drsti-Sṛsti vāda**

We find Drsti-Sṛsti vāda as an established theory in the works of Madhusūdana Sarasvatī and Appaya Dīkṣita.

In the *Advaitasiddhi*, Madhusūdana Sarasvatī has presented a defence of Drsti-Sṛsti vāda. The objections raised by the realists, esp. the Nyāya-Vaiśeṣikas are refuted at length and convincingly.

In the *Siddhāntaśāsana-graha* of Appaya Dīkṣita, Drsti-Sṛsti vāda is defined as a theory having the highest value.

At the end I have given a Résumé of my findings in the different chapters.

The above is a bird's eye view of the thesis. I may mention here that I would had been handicapped in my task without the help of books such as:

(1) *Indien Idealism* by Dasgupta S. N.

(2) *History of Indian Philosophy* by Dasgupta S. N.
(3) Idealistic thought of India by Raju P. T.

(4) Avidyā: A problem of Truth and Reality

by Solomon E. A.

But I have attempted to base my thesis on the original Sanskrit works and to support every important statement of mine by a quotation from some original Sanskrit works. Some of the works that I studied very carefully are as follows:

(1) Upaniṣads

(2) Yoga-vāsiṣṭha

(3) Gaudapadakārikā

(4) Brahma-Sūtra-Sāṅkara-Bhāṣya

(5) Brahma-siddhi

(6) Śiddhāntabindu

(7) Advaitasiddhi

(8) Siddhāntaleśāsamgraha

(9) Vedānta Śiddhānta Muktāvalī

(10) Viśnaptimātratāsiddhi etc.

A number of books have been written on different topics and problems of Kevalādvaita Vedānta. The topic of Drṣṭi-Sṛṣṭi vāda also is referred to in most of the works on Śāṅkara vedānta. I have read the article "Problems and
justifications of the theory of Drsī-Sṛṣṭi" written by Umeshchandra Das and published in the Journal of Indian philosophy (Vol. 5, 1977). This article is written in defence of the Drsī-Sṛṣṭi vāda. All the possible doubts are attempted to be answered. This article is noteworthy in the sense that it provides some material for the exposition of Drsī-Sṛṣṭi vāda. Still I feel that I have worked out a few points in my own way and may be allowed to claim some originality here.

(1) It is true that the Vedic thought does not assert the phenomenal world as unreal. On the contrary it worships Nature in all its aspects.

Still an expression is found which can be interpreted as doubting the reality of the world. One of the philosophical hymns viz. the Nāsadiya Sūkta contains some doubts that arise in the curiosity to solve the riddle of the world-appearance - what was there before the creation of the world? There was neither 'Sat' nor 'Asat'. Then from what has all this emerged? Who knows? The Almighty alone knows this or perhaps he might not be knowing.
Mostly it is understood that this hymn suggests that the creation is beginningless. But at the same time it could be interpreted negatively also to say that the world was never created, but is an unreal projection.

Attempts have been made to dig out the roots of mysticism and scepticism from this hymn. I have here tried to show that this could be interpreted in the light of Idealism. It cannot be stated that the unreality of the world is meant here. Yet the doubts presented here could be considered later on as suggesting that the world has never been created, and so must be an unreal projection of some power.

(2) Then comes the upaniṣadic era. The upaniṣads very clearly emphasize the non-dual sentiency as the Ultimate Reality. And the world is regarded as a creation of the Ultimate Reality viz. Brahman. I have tried to be very clear and careful in the interpretation of upaniṣadic statements and not jumped to conclusions which could clearly favour Drsti-Srṣṭi vāda.

The statement of the Brhadāraṇyaka upaniṣad - "Ātman-astu kāmāya sarvām priyām bhavati" means that as everything is of the nature of Self-viz. existence, consciousness,
bliss; a thing is experienced as dear. This expression can also be interpreted in the light of subjectivism— a thing is not dear or otherwise in itself; as the self projects, the thing appears accordingly. So all the things of the external world are relative by nature. This may indicate that a thing does not possess any substantiability of its own. The Upanisadic sage may not have meant this but this expression can be said to have led towards the type of Idealism, that negates the reality of the world.

Another trace of the unreality of the world has been attempted to be detected in the statement of the chandogya Upaniṣad— which states that the effects (name and form) are brought about by speech. They are not real. Here, there is the assertion of the theory, later known as the theory of transformation (parināmavāda). Still this expression could be interpreted as declaring the unreality of the world of appearance.

No doubt, the main thesis of the Upaniṣads is to emphasize the non-dual sentiency as the ultimate Reality; and the world is declared to be a part and parcel of the supreme self. So they could not be considered as propounding
the unreality of the world. Still there are found some stray
glimmerings of Idealism, which asserts the world as unreal.
So I have tried to interpret some of the statements, which
though indirectly can be said to declare the world as
unreal.

(3) The developed Mahāyāna trend of the Buddhistic thought
very clearly denounces the reality of the world.

Idealism revealed in the Mādhyamika as well as in the
Vijñānavāda schools is conspicuous. I have tried to present
a striking similarity between the law of simultaneous apprehen-
sion (Sahopalamābhaniyama) and Drṣṭi-Sṛṣṭi vāda and to show
how both these concepts represent the culmination of the
Idealistic thought.

(4) Another conclusion I have derived from my study is
that Śaṅkara would not have favoured Drṣṭi-Sṛṣṭi vāda and
so cannot be considered to be the propounder of Drṣṭi-Sṛṣṭi
Vāda. In the commentary on the Siddhāntabindu, at one place
p.c. Divanjī has regarded Śaṅkara as a propounder of Eka jīva
vāda or Drṣṭi-Sṛṣṭi vāda. But that does not seem to be
proper. On the contrary, Śaṅkara seems to be favouring
Sṛṣṭi-Drṣṭi vāda as he accepts the manyness of the jīvas
from the empirical standpoint. Moreover, Śaṅkara asserts
the empirical reality of the world which goes totally against
the Drṣṭi-Sṛṣṭi vāda which forcefully negates the empirical
reality of the world. Hence Drṣṭi-Sṛṣṭi vāda is not a direct
development of the views of Śaṅkara.

(5) Besides, I have tried to make it clear that
Ekajīva vāda is not identical with Drṣṭi-Sṛṣṭi vāda. In the
Siddhāntabindu, Ekajīvavāda is considered as an identical
theory of Drṣṭi-Sṛṣṭi vāda. But it seems that both are not
quite identical. Drṣṭi-Sṛṣṭi vāda is a theory related to
creation and perception, whereas Ekajīvavāda is a theory declaring
the reality of one soul. Of course, the final conclusion of
both the theories is the same. Nevertheless, it is proper to
consider Ekajīvavāda as one of the aspects of Drṣṭi-Sṛṣṭi
vāda, since Drṣṭi-Sṛṣṭi vāda as established in the Kevalā-
dvaita school emphasizes the reality of only one soul.

The above mentioned are some of the points concluded
from my study. It would not be out of place to repeat that
it is only an attempt to throw some light on the development
of the unique theory of Drṣṭi-Sṛṣṭi, of which, to my knowledge,
no separate detailed study has been attempted as yet.
SCHEME OF TRANSLITERATION

| ब – a, | ला – े, | ह – i, | हँ – i, | त – u, |
| क – ṭ, | क – ṭ, | त – ṭ, | र – e | रे – ai |
| वो – o | वो – au, |

| कृ – ki | ख – kṛ | ग – gs | घ – ghṛ | ḍ – ṇ |
| चृ – cṛ | छ – chṛ | झ – ḷ | झ – jṛ | श्व – ṇ |
| हृ – ṭṛ | ह – ṭṛ | ह – ḍṛ | ह – ḍṛ | ह – ṇ |
| वृ – tṛ | व – ṭṛ | व – ḍṛ | व – ḍṛ | व – ṇ |
| पृ – pṛ | प – phṛ | ब – bṛ | भ – bhṛ | म – m |
| यू – ṭू | यू – ṭू | त्र – ṭू | त्र – ṭू | त्र – ṭू |
| वू – ṭू | वू – ṭू | णू – ṭू | णू – ṭू | णू – ṭू |

- m or ṭ or ṇ
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<tr>
<td>Ad. Si</td>
<td>Advaitasiddhi</td>
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<tr>
<td>Ait-Up</td>
<td>Aitareya Upanishad</td>
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<td>Bra. Sid</td>
<td>Brahma-siddhi</td>
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<td>Br. Sū</td>
<td>Brahma-sūtra</td>
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<td>Br. Up</td>
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<td>Br. Sū, Sā. Bhā-</td>
<td>Brahma Sūtra Sāṅkara-Bhāṣya</td>
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<td>Chā. Up</td>
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