

A comparative analysis of drishTi-srishTi-vAda and srishTi-drishTi-vAda

It is crucial to understand the difference between srishTi-drishTi-vAda (SDV) and drishTi-srishTi-vAda (DSV) in VedAnta. Without fixing the model upfront, we may miss the framework in which a particular bhAshya-portion is required to be understood. A tabular presentation of critical features of DSV and SDV, along with the respective references for DSV, is as under:-

S. No.	drishTi-srishTi-vAda	srishTi-drishTi-vAda	Reference
1	The creation is simultaneous. DrishTi, i.e. vritti-upahita-chaitanya itself is srishTi. There is no concept of pancha-mahAbhUta and panchikaraNa etc.	The creation is sequential through pancha-mahAbhUtAs, panchikaraNa etc.	Advaita Siddhi (Vol. 2, Page 329)
2	PratyabhijnA is illusory. The Devadatta seen now is not the Devadatta seen a moment ago. It is a new drishTi, it is a new Devadatta.	PratyabhijnA is not illusory. This Devadatta is the same Devadatta which was seen a moment ago.	Advaita Siddhi (Vol. 2, Page 329)
3	BhAvarUpa avidyA is admitted.	Here also, bhAvarUpa avidyA is admitted.	Generic definition of avidyA as propounded in VivaraNa is accepted in both DSV and SDV.
4	There is only one jIva.	There are many jIvAs.	SiddhAnta Bindu (Page 83) SiddhAnta Lesha Sangraha (Page 121)
5	There is no ajnAta-sattA of objects.	ajnAta-sattA of objects is accepted.	VedAnta SiddhAnta MuktaVallI (Page 43-56) Advaita Siddhi (Vol 2, Page 322, 329)

S. No.	drishTi-srishTi-vAda	srishTi-drishTi-vAda	Reference
6	There are only pAramArthika and prAtibhAsika sattA.	There are pAramArthika, vyAvahArika and prAtibhAsika sattA.	Advaita Siddhi (Vol 2, Page 326 & 329)
7	Pratikarma-vyavasthA is not admitted.	Pratikarma-vyavasthA is admitted.	Advaita Siddhi (Vol 2, Page 325)
8	Dream and waking are the same.	Dream and waking are not the same.	SiddhAnta Lesha Sangraha (Page 356-362)
9	It comes within the purview of vivarta-vAda.	It also comes within the purview of vivarta-vAda.	Smakshep-shArIraka-sAra-sangraha-tIkA (2.83)
10	avidyA-lesha is not admitted.	avidyA-lesha is admitted.	VedAnta SiddhAnta MuktaVallI (Page 141)
11	PrArabdha is not admitted.	PrArabdha is admitted.	VedAnta SiddhAnta MuktaVallI (Page 141)
12	JIvanmukti is not admitted.	JIvanmukti is admitted.	Advaita Siddhi (Vol.3, Pg. 15) VedAnta SiddhAnta MuktaVallI (Page 142)
13	BhAga-tyAga-lakshaNA is not appropriate as the dharmI are not identical.	BhAga-tyAga-lakshaNA is correctly employed in MahAvAkyAs.	Advaita Siddhi (Vol. 2, Page 331)
14	Memory is inadmissible as it is also drishTi. Thus, analysis of sushupti is also drishTi.	Memory is admitted. Recalling sushupti in waking is a memory.	MAnDUkya-kArika-pravachan (Swami AkhanDananda SaraswtI) (Page 138)
15	avasthA-traya-vichAra is inadmissible.	avasthA-traya-vichAra is admissible.	As an inference of the previous point.
16	There have been no jnAnI in the past. All references thereto are arthavAda.	There have been jnAnIs in the past.	Advaita Siddhi (Vol.3, Pg. 15) VedAnta SiddhAnta MuktaVallI (Page 141-142)

S. No.	drishTi-srishTi-vAda	srishTi-drishTi-vAda	Reference
			SiddhAnta Bindu (Page 85)
17	There is no perception of the world post-jnAna.	There is a continuance of perception of the world post-jnAna.	VedAnta SiddhAnta MuktaVali (Page 183) Advaita Siddhi (Vol. 3, Page 14-15)
18	It is incapable of leading a person to Moksha.	It also is incapable of leading a person to Moksha.	Smakshep-shArIraka-sAra-sangraha-tIkA (2.83)
19	ajnAna-upahita-bimba-chaitanya is Ishwara. ajnAna-pratibimbita-chaitanya is jIva. OR ajnAna-anupahita-shuddha-chaitanya is Ishwara. ajnAna-upahita-chaitanya is jIva.	JIva and Ishwara are variously defined taking into account several antah-karaNa.	SiddhAnta Bindu (Page 83)
20	It is for uttama-adhikArI.	It is for manda-adhikArI.	Advaita Siddhi (Vol 2, Page 325)

The edition of the works cited in the table above are as under:-

1. Advaita Siddhi book by SwamI VishuddhAnanda Giri jI published by DakshiNAMurtI-maTha.
2. SiddhAnta Lesha Sangraha by Chaukhamba Vidyabhavan (Shri Mula Shankara Vyasa jI)
3. VedANta SiddhAnta MuktaValI by Achyuta GranthamAlA
4. SiddhAnta Bindu by Achyuta GranthamAlA