THE PHILOSOPHY OF
THE YOGA-VĀSIṣṬHA
THE PHILOSOPHY OF THE YOGA-VĀSIṢṬHA
A COMPARATIVE, CRITICAL AND SYNTHETIC SURVEY OF THE PHILOSOPHICAL IDEAS OF VASIṢṬHA AS PRESENTED IN THE YOGA-VĀSIṢṬHA-MAHĀ-RĀMĀYĀṆA

BY
B. L. ĀTREYA, M.A., D.LITT.,
Asst. Professor of Philosophy, Benares Hindu University

THE THEOSOPHICAL PUBLISHING HOUSE
Adyar, Madras, India
1936
BASED ON
A THESIS APPROVED FOR THE DEGREE OF
DOCTOR OF LETTERS
IN THE BENARES HINDU UNIVERSITY.
TO
MY TEACHER
P. B. ADHIKĀRI, M.A.,
PROFESSOR OF PHILOSOPHY, AND DEAN OF THE
FACULTY OF ARTS, BENARES HINDU UNIVERSITY,
THIS WORK IS GRATEFULLY AND AFFECTIONATELY DEDICATED.
FOREWORD

I have pleasure in writing this brief foreword to Dr. B. L. Ātreya's work on The Philosophy of the Yoga-Vāsiṣṭha. Some of the recent historical accounts of Indian philosophy hardly do justice to the importance of this work. Dr. Ātreya's work will help to correct this defect. He gives an admirable account of the main ideas of the system and his comparisons with western views are as a rule stimulating.

Whether or not we agree with the opinion of the author in regard to the date of the work, his arguments cannot be neglected by critics. The range of the author is as wide as his judgment is measured. Dr. Ātreya's work is certain to rank among the dependable English treatises on Saṁskṛt philosophical classics.

Waltair
27-12-35

S. Rādhā-krṣṇan
PREFACE

With the exception of a few additions and alterations to bring it up to date, this work embodies substantially my Thesis submitted and approved for the Degree of Doctor of Letters conferred on me by the Benares Hindu University in 1930. For various reasons, mostly of a personal nature, it remained unpublished so long. At times small events have great consequences. In 1932, my esteemed friend Dr. S. C. Dās, the Secretary of the Kāśṭṭ Tattva Sabhā, persuaded me to deliver a series of lectures on the philosophy of the Yoga-vāsiṣṭha in the Hall of The Theosophical Society, Benares. Mr. D. K. Telang, the then General Secretary of the Indian Section of The Theosophical Society, very kindly published the first five of them in the Theosophy in India and generously allowed me to get them reprinted in the form of a pamphlet—The Yoga-vāsiṣṭha and Its Philosophy. The learned editor of the Benares Hindu University Magazine, Principal A. B. Dhruva, was similarly kind enough to publish my notes of the other five lectures and to allow me to get them reprinted in the form of another pamphlet—The Yoga-vāsiṣṭha and Modern Thought. As a result of these publications, there came a number of letters urging me to publish a larger volume on the subject. Some of the readers, having learnt that I had a bigger work ready on the subject, were so kind as to carry on correspondence on my
behalf with publishers. I cannot but mention the name of one of them, Mr. B. Subba Rao, retired Customs Officer of South Kanara District, who actually persuaded the Theosophical Publishing House to send for my MS. I felt deeply touched by the affair and must express my gratefulness to him. I am very thankful to the Theosophical Publishing House, Adyar, for quickly undertaking to publish this voluminous work in such a nice form. My thanks are also due to Pañḍit S. Subrahmanya Sāstrin of Tanjore for his scholarly help in seeing it through the Press. I am obliged to my students, Messrs. Prabhākara Tri-vedi, B.A., and Dwārkā Prasād Shukla, B.A., for the trouble they have voluntarily taken to prepare the Index.

To compare the philosophical views of Vasiṣṭha with those of modern thinkers, I have quoted extensively from modern works. For this I am greatly indebted to the authors whom I have quoted and the publishers whose publications I have used.

B. L. Ātreya

Benares Hindu University
November 11, 1935
PREFACE TO THE THESIS

The world is no longer divided into the two unmeeting East and West. It is tending to become one undivided whole in matters of commerce, science and culture. It is a pity that philosophy, which ought to have been the first to obliterate the distinction of the East and the West in itself, is still lagging behind in this respect. Not many thinkers of the West are found handling philosophical problems with reference to what has already been thought upon them in India. There is hardly any work on general philosophy in which any reference is made to the views of the great thinkers of India.

Mere racial prejudice cannot be held responsible for this inexcusable behaviour of philosophical thinkers. The main reason seems to be ignorance. How can a thinker of the West, who has through his own labour arrived at a certain view on a problem before him, know that his doctrine is not really new but quite an old one held long long ago by a philosopher in India, if he has never heard of him? This ignorance is really very harmful to the advancement of human knowledge at the present time. It is nothing but waste of energy, that could have been utilized in solving other problems, to discover facts already discovered, to come to already-arrived-at conclusions, and to believe that a new theory is advanced when it was known long ago. This ignorance also keeps the present day thinker away from learning by the mistakes of others, and from growing
wiser with the help of the wisdom of the past. For, it cannot be denied that the ancient Indians also thought on the fundamental problems of existence. Man has always been a philosophical animal, and the fundamental nature of life and the Universe has always been the same. It is highly probable that some of their reflections may be of use to us at the present time. A Western thinker has even said: "Modern scientific theories are largely a reversion to the ancient teachings: with the added force of experimental evidence and a greater knowledge of detail." (Kingsland: Rational Mysticism, p. 56); another, after having studied Indian philosophy, has expressed his opinion: "An examination of the Indian Vedântic Doctrine shows that it is, in important respects, in conformity with the most advanced scientific and philosophic thought of the West and where it is not so, it is the science which will go to Vedânta and not the reverse." (Woodroffe: The World as Power-Reality, p. 6.)

Who is responsible for this ignorance which does not let the energy of the modern thinker be liberated for greater advancement of knowledge? I think, we Indians, who are the inheritors of the wisdom of the great ancient philosophers of this country, are to a great extent responsible for it. We have not done our duty fully in laying before the world the invaluable treasures hoarded and hidden in our lore. Much of the credit of discovering the wisdom of the East lies rightly with the Western scholars. It is only recently that Indians have heard the call of the world, and have begun to lay before it in the language of the day what the ancient philosophers of this country thought, and to approach the persistent problems of philosophy with reference to what the great thinkers of the world, of the
West as well as the East, have already thought over them. Much spade work is still to be done before any completion in the former direction is achieved and before the latter becomes the habit of the thinkers of the day.

My apology for this thesis is that, so far as I know, nobody else has, up to this time, introduced the Sāṃskṛt work Yoga-vāsiṣṭha and its very suggestive, deep and comprehensive philosophy to the modern world in a proper manner. An English translation of the work, no doubt, was published as early as 1891, but unfortunately it was not so well rendered as to enable one to know and understand the philosophical doctrines embodied in the work. This is probably the reason why the Yoga-vāsiṣṭha is still lying in oblivion, so far as modern scholars of and writers on philosophy are concerned. I have not here attempted a translation of the work, but have approached it in a manner in which, I think, other works on Indian philosophy also ought to be approached in order to make the modern reader interested in them.

The thesis is divided into three "Books". In the first "book" an attempt is made to introduce the Yoga-vāsiṣṭha to the reader by telling him what place it occupies in the philosophical literature of India, at what probable time it might have been composed, how it has been exploited by other ancient writers, what up to this time has been written in connection with it, in what manner it has been written, what its philosophy in general is, and by what stories the doctrines are illustrated. In this "book" I humbly claim to have given some important facts, originally discovered by me, in Chapters II and IV, which may be of great value in Oriental research.
The second "book" of the thesis deals with the philosophy of the *Yoga-vasishta* in detail. I have called this "book" as "The Philosophy of Vasiṣṭha" as this expression sounds better, and is probably more appropriate in so far as the author of the work proposes to give us the teachings of Vasiṣṭha. For philosophy, it does not matter much whether Vasiṣṭha was a historical person or a mere legendary name. This "book", it may be mentioned, is not a mere analysis of the philosophical contents of the *Yoga-vasishta*, which even up to this time, so far as I know, has not been placed within the reach of the modern scholar, except through three small papers, "The Philosophy of Vasiṣṭha", "The Divine Imaginism of Vasiṣṭha", and "Gauḍa-pāda and Vasiṣṭha", which I had the privilege to read before the Indian Philosophical Congress in 1925, 1926 and 1927 in its sessions at Calcutta, Benares and Bombay respectively. Here I have tried to present in a systematic manner the philosophical doctrines that are scattered here and there in the *Yoga-vasishta* without any systematic arrangement suited to modern times; I have not, however, confined myself to being a translator and systematizer of the thoughts of Vasiṣṭha. I have also tried here and there to elucidate them to some extent, and have reminded the reader of similar thoughts in the writings of other thinkers, ancient and modern Indian and Western. At the end of this "book" I have given a brief summary of the philosophy and my own estimate of it with regard to certain important and general problems of philosophy. In quoting from the *Yoga-vasishta*, I have, it may be mentioned to the reader, translated the original Sanskrit expressions some times freely, when the literal translation of them would damage English idioms or would not make the sense
very clear. I have also not cared to translate a whole stanza or a whole line when only a part of it was required to be quoted. I have indicated within brackets the exact place in the Yoga-vasiṣṭha of the quotations. [The Nirṇaya-sāgara Press, Bombay (1918) edition.] The first number of the reference indicates the Prakarana, the second the sarga, and the third the sloka (stanza). Reference has also been made to the works of the authors whom I have quoted.

The third "book" of the thesis is in Sāṁskṛt. I have named it "Vasiṣṭha-darsana" (The philosophy of Vasiṣṭha). In this portion I have collected from the huge work Yoga-vasiṣṭha stanzas and lines of philosophical import, classified them according to my own principle, and re-arranged them so as to form a systematized manual of Vasiṣṭha's philosophy in the original language. No authorship is claimed by me of any line in this book. I am only responsible for the arrangement and names given to the parts, chapters, sections and subsections of this manual. In the brackets I have indicated the place in the Yoga-vasiṣṭha of the stanzas and lines which compose this book. My originality in connection with it is only like that of a gardener who does not create or originate the plants of his garden but only plans their proper place in it. The value of this garden of the philosophy of Vasiṣṭha (Vasiṣṭha-darsana) lies mainly in the fact that it is the first garden of its own kind, the contents of which are directly taken from a huge forest in which one knows not where what lies.

This "book" has been separately published under the title of "Sri Vasiṣṭha Darsanam" in the Princess of Wales Sarasvati Bhavana Texts of the U. P. Government, edited by Principal Gopnāth Kavirāj, M.A., of the Govt. Sanskrit College, Benares. Most of the passages collected therein have, however, been included in the present edition as footnotes.
It may be mentioned here that I am entirely and solely responsible for the selection of the subject of my thesis, its plan, arrangement and language (English), for the interpretation of Vasiṣṭha’s philosophy, for comparisons, and for the opinion expressed on it. But I am glad to mention that I have been very greatly encouraged and inspired in this work by my revered guru Professor Phaṇī Bhūshaṇ Adhikārī, the Head of the Department of Philosophy, Benares Hindu University; by Principal Gopi-nāth Kavi-raj of the Government Saṁskṛt College, Benares; and by Dr. Surendra Nāth Dās-gupta, the well-known author of A History of Indian Philosophy, to whom all my thanks are due.

B. L. Ātreyā

Benares Hindu University
April 2, 1928
अः

प्रातः विज्ञातविष्ण्यं सम्प्रद्दर्शनमाध्यम: ।
न दहनति वनं वर्षसित्तमधिशिक्रा इति ॥ १ ॥
यथदासाह्यते किंचित्केन्तनिकाचित्वेव हि ।
स्वयंकोनकृत्या तत्तथ्यते नान्यत: कचित ॥ २ ॥

(योगवासिष्ठ—२।३।४१; ५।४३।१३)
CONTENTS

Foreword ........................................ vii
Preface ........................................... ix
Preface to the Thesis ........................... xi

BOOK I

INTRODUCTION TO THE YOGA-VĀŚIŚṬHA

CHAPTER I

THE PLACE OF THE YOGA-VĀŚIŚṬHA IN THE
PHILOSOPHICAL LITERATURE OF INDIA

1. The popularity and greatness of the Yoga-vāśiṣṭha . 3
2. The opinion of Rāma Tirtha, Bhagavān Dās, Baij
   Nāṭh and others with regard to the Yoga-vāśiṣṭha. 4
3. The opinion of the author of the Yoga-vāśiṣṭha with
   regard to his work ............................. 5
4. The authoritativenss of the Yoga-vāśiṣṭha ............ 6
5. The neglect of the Yoga-vāśiṣṭha by the present-day
   writers on Indian philosophy ................. 8
6. A wrong conception about the Yoga-vāśiṣṭha ........ 8
7. The place of the work in Indian philosophical
   literature ....................................... 9

CHAPTER II

THE PROBABLE DATE OF THE YOGA-VĀŚIŚṬHA

1. The orthodox view ................................ 11
2. The opinion current among modern scholars ....... 12
3. The difficulties in accepting it ................... 12
4. Winternitz’s view and its criticism ............... 13
5. Why it is not to be taken as a post-Saṅkhara work. 14
6. Why it is not to be taken as a post-Gauḍa-pāda work. 17
7. Why it should be taken to be a pre-Gauḍa-pāda work. 17
8. Bhava-bhūti and the Yoga-vāsiṣṭha 21
9. Bhartrī-hari and the Yoga-vāsiṣṭha 22
10. It is an earlier work than Bhartrī-hari 23
11. The current Yoga-vāsiṣṭha not a work of Vālmiki 23
12. Analysis of the first chapter of the current Yoga-vāsiṣṭha to prove this contention 23
13. A reference in the Mahā-Bhārata 24
14. Mention of the later Buddhist schools and use of Buddhist terms in the work 25
15. The dates of Nāgārjuna and Vasu-bandhu 26
16. The idea of a "cloud-messenger" in the Yoga-vāsiṣṭha 26
17. The date of Kāli-dāsa 26
18. The probable date of the Yoga-vāsiṣṭha 27

CHAPTER III

THE YOGA-VĀSIṢṬHA-LITERATURE

1. Scarcity of literature on the Yoga-vāsiṣṭha. 28
2. On the date of the Yoga-vāsiṣṭha 28
3. Dealing with the philosophy of the Yoga-vāsiṣṭha 29
4. On the stories of the Yoga-vāsiṣṭha 31
5. Translations of the Yoga-vāsiṣṭha 31
   (i) English 31
   (ii) Hindi 31
   (iii) Urdu 33
6. The Sanskrit Text 33
   (i) Complete 33
   (ii) The abridged editions 34
7. Manuscripts 35
   (i) Of the Yoga-vāsiṣṭha 35
   (ii) Of the abridgments 38
8. A Persian Translation of the Laghu-yoga-vāsiṣṭha in MS. 40
## CONTENTS

### CHAPTER IV

**THE YOGA-\textit{VĀŚISṬHA} AND SOME OF THE MINOR UPAŅIṢADS**

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Introductory</td>
<td>41</td>
</tr>
<tr>
<td>2. The \textit{Upaniṣads} which are entirely or partially taken from the \textit{Yoga-\textit{vāśiṣṭha}}</td>
<td>41</td>
</tr>
<tr>
<td>3. Reasons for the view</td>
<td>42</td>
</tr>
<tr>
<td>4. A table of the identical verses of the \textit{Mahaṃ \textit{Upaniṣad}} and the \textit{Yoga-\textit{vāśiṣṭha}}</td>
<td>44</td>
</tr>
<tr>
<td>5. A table of the identical verses of the \textit{Annapūrṇā \textit{Upaniṣad}} and the \textit{Yoga-\textit{vāśiṣṭha}}</td>
<td>49</td>
</tr>
<tr>
<td>6. Of the \textit{Muktikopaniṣad} and the \textit{Yoga-\textit{vāśiṣṭha}}</td>
<td>52</td>
</tr>
<tr>
<td>7. Of the \textit{Vārāhopaniṣad} and the \textit{Yoga-\textit{vāśiṣṭha}}</td>
<td>53</td>
</tr>
<tr>
<td>8. Of the \textit{Aksī \textit{Upaniṣad}} and the \textit{Yoga-\textit{vāśiṣṭha}}</td>
<td>54</td>
</tr>
<tr>
<td>9. Of the \textit{Bṛhat-saṃnyāsopaniṣad} and the \textit{Yoga-\textit{vāśiṣṭha}}</td>
<td>54</td>
</tr>
<tr>
<td>10. Of the \textit{Śaṇḍilyopaniṣad} and the \textit{Yoga-\textit{vāśiṣṭha}}</td>
<td>55</td>
</tr>
<tr>
<td>11. Of the \textit{Maitreyi \textit{Upaniṣad}} and the \textit{Yoga-\textit{vāśiṣṭha}}</td>
<td>55</td>
</tr>
<tr>
<td>12. Of the \textit{Yāṣṭh-va$k̄yopaniṣad} and the \textit{Yoga-\textit{vāśiṣṭha}}</td>
<td>55</td>
</tr>
<tr>
<td>13. Of the \textit{Yoga-kundal \textit{Upaniṣad}} and the \textit{Yoga-\textit{vāśiṣṭha}}</td>
<td>55</td>
</tr>
<tr>
<td>14. Of the \textit{Paṇḍita \textit{Upaniṣad}} and the \textit{Yoga-\textit{vāśiṣṭha}}</td>
<td>56</td>
</tr>
<tr>
<td>15. Other \textit{Upaniṣads} having similar passages</td>
<td>56</td>
</tr>
</tbody>
</table>

### CHAPTER V

**THE METHOD OF THE YOGA-\textit{VĀŚIṢṬHA} AND THE NEED FOR PROPER ABRIDGMENT**

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The easy, pleasing, and inspiring nature of the work</td>
<td>57</td>
</tr>
<tr>
<td>2. Want of proper arrangement in the work</td>
<td>59</td>
</tr>
<tr>
<td>3. The nature of \textit{Vāśiṣṭha Darśana}</td>
<td>59</td>
</tr>
<tr>
<td>4. Other attempts of a similar nature and their defects</td>
<td>60</td>
</tr>
</tbody>
</table>
CHAPTER VI

A BRIEF OUTLINE OF THE PHILOSOPHY OF THE YOGA-VĀSIŚṬHA

1. Rama's dissatisfaction ........................................ 63
2. Happiness is not to be found in the objects of the world but in Self-realization .......... 64
3. Self-effort versus Destiny ..................................... 64
4. Four Preliminary requirements ............................... 65
5. Monism .......................................................... 65
6. Idealism .......................................................... 65
7. Similarity between dream and waking experience .... 65
8. Subjective and objective idealism and reconciliation between them ......................... 66
9. Worlds within the world ....................................... 66
10. The general law of evolution ................................. 66
11. Death and after ................................................ 67
12. The nature of the mind and its powers .................... 68
13. Functional aspects of the mind ............................. 69
14. The Cosmic Mind .............................................. 69
15. The Creative Power of Brahman ............................. 70
16. The Absolute Reality ......................................... 70
17. The unreality of the world .................................. 70
18. Acosmism ....................................................... 70
19. How the Absolute can be realized ......................... 71
20. The practical method of the realization of the Absolute ........................................ 71
21. Seven stages on the path of realization ................... 71
22. The liberated living man ...................................... 72

CHAPTER VII

THE STORIES OF THE YOGA-VĀSIŚṬHA

Introductory ....................................................... 73
1. The story of the recensions of the Yoga-vāsiśṭha ........ 74
2. The story of Sūka .............................................. 74
3. The story of Vasiśṭha's learning the truth from the Creator .................................... 75
<table>
<thead>
<tr>
<th>Page</th>
<th>CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>75</td>
<td>4. The story of Ākāśāja</td>
</tr>
<tr>
<td>76</td>
<td>5. The story of Līlā</td>
</tr>
<tr>
<td>78</td>
<td>6. The story of Karkaṭi</td>
</tr>
<tr>
<td>78</td>
<td>7. The story of the sons of Indu</td>
</tr>
<tr>
<td>79</td>
<td>8. The story of Indra and Ahaḷyā</td>
</tr>
<tr>
<td>79</td>
<td>9. The story of the Mind</td>
</tr>
<tr>
<td>80</td>
<td>10. The story of the three unborn boys</td>
</tr>
<tr>
<td>80</td>
<td>11. The story of a Magician</td>
</tr>
<tr>
<td>81</td>
<td>12. The story of Śukrācārya</td>
</tr>
<tr>
<td>82</td>
<td>13. The story of Dāma, Vyaḷa and Kaṭa</td>
</tr>
<tr>
<td>83</td>
<td>14. The story of Bhima, Bhāsa and Dr̥ḍha</td>
</tr>
<tr>
<td>83</td>
<td>15. The story of Dāśūra</td>
</tr>
<tr>
<td>84</td>
<td>16. The story of Kaca</td>
</tr>
<tr>
<td>84</td>
<td>17. The story of Janaka</td>
</tr>
<tr>
<td>85</td>
<td>18. The story of Puṇya and Pāvana</td>
</tr>
<tr>
<td>85</td>
<td>19. The story of Bali</td>
</tr>
<tr>
<td>86</td>
<td>20. The story of Prahlāda</td>
</tr>
<tr>
<td>86</td>
<td>21. The story of Gāḍhi</td>
</tr>
<tr>
<td>87</td>
<td>22. The story of Uddālaka</td>
</tr>
<tr>
<td>88</td>
<td>23. The story of Suraghu</td>
</tr>
<tr>
<td>88</td>
<td>24. The story of Bhāsa and Vilāsa</td>
</tr>
<tr>
<td>89</td>
<td>25. The story of Vita-hāvya</td>
</tr>
<tr>
<td>89</td>
<td>26. The story of Kāka-bhusunḍa</td>
</tr>
<tr>
<td>90</td>
<td>27. The story of Deva-pūjā</td>
</tr>
<tr>
<td>90</td>
<td>28. The story of a Bīva-fruit</td>
</tr>
<tr>
<td>90</td>
<td>29. The story of a piece of granite</td>
</tr>
<tr>
<td>91</td>
<td>30. The story of Arjuna</td>
</tr>
<tr>
<td>91</td>
<td>31. The story of Sāta-rudra</td>
</tr>
<tr>
<td>91</td>
<td>32. The story of a Vṛtālā</td>
</tr>
<tr>
<td>92</td>
<td>33. The story of Bhagī-ratha</td>
</tr>
<tr>
<td>92</td>
<td>34. The story of Cūḍālā</td>
</tr>
<tr>
<td>94</td>
<td>35. The story of a Kṛīṭa</td>
</tr>
<tr>
<td>93</td>
<td>36. The story of a Cintā-maṇi</td>
</tr>
<tr>
<td>95</td>
<td>37. The story of an elephant</td>
</tr>
<tr>
<td>95</td>
<td>38. The story of Kaca</td>
</tr>
<tr>
<td>96</td>
<td>39. The story of a Mithyā-puruṣa</td>
</tr>
<tr>
<td>96</td>
<td>40. The story of Bhṛgītā</td>
</tr>
<tr>
<td>97</td>
<td>41. The story of Ikṣvāku</td>
</tr>
</tbody>
</table>
42. The story of a hunter and a sage 97
43. The story of a Vidyā-dhara 97
44. The story of Indra 98
45. The story of Maṇki 98
46. The story of the mind compared to a deer 98
47. The story of a block of stone 98
48. The story of Vipāścit 99
49. The story of the Vāya-dhānā princes 100
50. The story of a Corpse 100
51. The story of a Block of Stone 100
52. The story of the Brahmana 101
53. The story of the sons of Indu (repeated) 101
54. The story of a Tāpasa 101
55. The story of a Woodcutter 102

CHAPTER VIII

THE BHAGAVAD-GĪṬĀ AND THE YOGA-VĀSIŠṬHA

1. The story of Kṛṣṇa’s teachings to Arjuna 103
2. Why only a few verses are common between the Bhagavad-gīṭā and the Yoga-vāsiśṭha 103
3. Table of the identical verses 104

BOOK II

THE PHILOSOPHY OF VĀSIŚṬHA

PART I

PRELIMINARIES

CHAPTER I

CONSCIOUSNESS OF SUFFERING

1. The problem of adhikāra 109
2. Who is an adhikāri of the study of the Yoga-vāsiśṭha 109
3. Rāma’s condition 110
CONTENTS

4. Rāma’s reflections on the evils of life . . 112
5. The enquiry of Rāma . . 121
6. Intensity of Rāma’s inspiration . . 122

CHAPTER II

THE CAUSE AND REMEDY OF SUFFERING

1. Desire is the cause of suffering . . 124
2. Ignorance is the cause of desire . . 125
3. Wisdom is the remedy of suffering . . 125
4. Wisdom consists in Self-knowledge . . 215

CHAPTER III

EFFORT VERSUS DESTINY

1. The view of Vasiṣṭha in general . . 127
2. Everything is attainable through self-effort . . 128
3. Dependence on Fate or any other being is futile . . 129
4. Fate is a non-entity . . 130
5. True meaning of destiny . . 131
6. The power of effort over destiny . . 132
7. Right and wrong efforts . . 133

CHAPTER IV

PRELIMINARY REQUIREMENTS OF THE ASPIRANT

AFTER SELF-KNOWLEDGE

1. The preliminary requirements . . 136
2. Tranquility . . 137
3. Contentment . . 138
4. The Company of the Wise . . 138
5. Thinking . . 139
### PART II

**METAPHYSICS**

**CHAPTER I**

**THE SOURCE OF KNOWLEDGE AND THE METHOD OF IMPARTING IT**

<table>
<thead>
<tr>
<th></th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The problem of the source of knowledge</td>
</tr>
<tr>
<td>2</td>
<td><em>Anubhava</em> (Experience) the only source of knowledge</td>
</tr>
<tr>
<td>3</td>
<td>The meaning of <em>Anubhava</em></td>
</tr>
<tr>
<td>4</td>
<td>The method of imparting knowledge</td>
</tr>
<tr>
<td>5</td>
<td>The nature of the philosophy of Vasiṣṭha</td>
</tr>
</tbody>
</table>

**CHAPTER II**

**IDEALISM (*KALPANĀ-VĀDA*)**

<table>
<thead>
<tr>
<th></th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Idealism the chief feature of Vasiṣṭha’s philosophy</td>
</tr>
<tr>
<td>2</td>
<td>The Unity behind subject and object presupposed by knowledge</td>
</tr>
<tr>
<td>3</td>
<td>Consciousness the essential character of the Unity</td>
</tr>
<tr>
<td>4</td>
<td>Similarity between dream and waking experience</td>
</tr>
<tr>
<td>5</td>
<td>Statement of the Idealism</td>
</tr>
<tr>
<td>6</td>
<td>Comparison with the view of other thinkers</td>
</tr>
<tr>
<td>7</td>
<td>Ideality and relativity of Space</td>
</tr>
<tr>
<td>8</td>
<td>&quot; &quot; &quot; Time</td>
</tr>
<tr>
<td>9</td>
<td>&quot; &quot; &quot; Things</td>
</tr>
<tr>
<td>10</td>
<td>&quot; &quot; &quot; <em>Niyati</em> (Regularity)</td>
</tr>
<tr>
<td>11</td>
<td>&quot; &quot; &quot; Stability</td>
</tr>
<tr>
<td>12</td>
<td>&quot; &quot; &quot; Physicality</td>
</tr>
<tr>
<td>13</td>
<td>The relation between the subject and the object</td>
</tr>
<tr>
<td>14</td>
<td>No thing-in-itself behind objects</td>
</tr>
<tr>
<td>15</td>
<td>Three main kinds of Idealism</td>
</tr>
<tr>
<td>16</td>
<td>Subjective Idealism in the <em>Yoga-vāsiṣṭha</em></td>
</tr>
<tr>
<td>17</td>
<td>Objective Idealism in the <em>Yoga-vāsiṣṭha</em></td>
</tr>
<tr>
<td>18</td>
<td>Reconciliation of the subjective and objective Idealism</td>
</tr>
<tr>
<td>19</td>
<td>The common world only accidentally common</td>
</tr>
<tr>
<td>20</td>
<td>The doctrine of <em>Ātma-khyāti</em></td>
</tr>
</tbody>
</table>
# CONTENTS

## CHAPTER III

### THE WORLD (JAGAT)

<table>
<thead>
<tr>
<th></th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Names given to the world</td>
<td>178</td>
</tr>
<tr>
<td>2. The Contents of the world are in themselves centres of imagining other worlds</td>
<td>178</td>
</tr>
<tr>
<td>3. Worlds within worlds</td>
<td>180</td>
</tr>
<tr>
<td>4. Worlds existing unknown to us</td>
<td>181</td>
</tr>
<tr>
<td>5. Everything possible everywhere</td>
<td>182</td>
</tr>
<tr>
<td>6. Variety of world-experience</td>
<td>183</td>
</tr>
<tr>
<td>7. Individuals and worlds come into existence and pass out of it</td>
<td>184</td>
</tr>
<tr>
<td>8. The dissolution of the entire cosmos</td>
<td>184</td>
</tr>
<tr>
<td>9. What remains at the end of the Cosmos</td>
<td>185</td>
</tr>
<tr>
<td>10. The general law of the evolution of a cosmos</td>
<td>185</td>
</tr>
<tr>
<td>11. Description of the evolution of a cosmos</td>
<td>187</td>
</tr>
<tr>
<td>12. Vasīṣṭha's view compared with that of Saṅkara</td>
<td>190</td>
</tr>
<tr>
<td>13. Three planes of manifestation</td>
<td>191</td>
</tr>
<tr>
<td>14. The Niyati (Laws) of the world</td>
<td>192</td>
</tr>
<tr>
<td>15. Niyati is accidental at the root</td>
<td>193</td>
</tr>
<tr>
<td>16. Niyati changeable by individual effort</td>
<td>194</td>
</tr>
<tr>
<td>17. The &quot;seed of the world&quot;</td>
<td>194</td>
</tr>
</tbody>
</table>

## CHAPTER IV

### THE MIND (MANAS)

<table>
<thead>
<tr>
<th></th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Importance of the mind in Vasīṣṭha's philosophy</td>
<td>197</td>
</tr>
<tr>
<td>2. The nature of the mind</td>
<td>197</td>
</tr>
<tr>
<td>3. The relation of the mind with Brahman</td>
<td>199</td>
</tr>
<tr>
<td>4. Functional aspects of the mind</td>
<td>200</td>
</tr>
<tr>
<td>5. How mind assumes the body</td>
<td>204</td>
</tr>
<tr>
<td>6. All limitation is self-inflicted</td>
<td>206</td>
</tr>
<tr>
<td>7. Plurality of minds</td>
<td>207</td>
</tr>
<tr>
<td>8. Seven grades of the density of ignorance</td>
<td>208</td>
</tr>
<tr>
<td>9. Seven kinds of the experience of monads</td>
<td>210</td>
</tr>
<tr>
<td>10. Fourteen kinds of monads</td>
<td>213</td>
</tr>
<tr>
<td>11. The origin of monads from Brahmā</td>
<td>216</td>
</tr>
<tr>
<td>12. Pan-psychism</td>
<td>217</td>
</tr>
</tbody>
</table>
CHAPTER V

THOUGHT-POWER

1. The antiquity of the knowledge of thought-power in India ................................................. 219
2. The omnipotence of mind .................................................. 220
3. One's world-experience is the realization of one's desires .................................................... 221
4. The nature of things determined by thought ................................................................. 222
5. The power of bhāvacā .................................................. 224
6. The power of constant practice ....................................................................................... 226
7. The effect of strong determination ..................................................................................... 227
8. Thought is destiny ............................................................................................................... 227
9. Happiness depends upon the condition of mind .............................................................. 228
10. The environment is the creation of desires ........................................................................ 229
11. The power of mind to cure physical diseases ..................................................................... 229
12. The body is the creation of mind ......................................................................................... 229
13. Two kinds of diseases ......................................................................................................... 231
14. How diseases originate ....................................................................................................... 232
15. How physical diseases are caused by the disturbance of mind ........................................ 233
16. How mental change restores physical health ................................................................. 234
17. Mantra-cure ................................................................................................................................ 235
18. Ignorance the fundamental disease .................................................................................... 235
19. The ultimate cure of all diseases ......................................................................................... 236
20. How to stay well ................................................................................................................... 236
21. Happiness depends upon the purity of mind ...................................................................... 239
22. The Self is revealed in a pure mind ..................................................................................... 241
23. The world is experienced as long as the mind is merged in pleasures ............................ 241
24. Mind is the nave of the world-wheel .................................................................................. 242

CHAPTER VI

ATTAINMENT OF EXTRAORDINARY POWERS (SIDDHIS)

1. Introductory ............................................................................................................................ 244
2. The secret of supernormal powers ....................................................................................... 245
3. Two methods of acquiring higher powers ............................................................................ 245
CONTENTS

PAGE

4. The psychological method .......................... 245
5. Knowledge of other minds .......................... 246
6. Vision of the Siddhas and their worlds ............... 247
7. Identification with the physical body the cause of all our limitations ... 248
8. How to get rid of identity with the body ..................... 248
9. Bhāvanā the secret of all achievements ................. 250
10. The bio-physical method: Description of Kūṇḍalinī .... 250
11. The mechanism of Prāṇa ............................ 253
12. How to become heavy like a mountain .................... 256
13. How to be able to fly through the sky ................. 256
14. How to see the Siddhas ............................. 257
15. How to enter another body ............................ 257
16. How television is acquired ............................ 258
17. How Yogins become abnormally small or large ....... 259

CHAPTER VII

THE SELF

1. Four kinds of experience ............................ 262
2. Waking ............................................. 263
3. Sleep .............................................. 264
4. Dream .............................................. 265
5. Turya .............................................. 266
6. Four beliefs about the Self ............................ 268
7. "I am the body" .................................... 268
8. "The Self as the mind" ................................ 269
9. "I am the subtle Spirit beyond body and mind" .......... 269
10. Freedom of the Self from the states of the body ....... 270
11. "I am the whole universe and the essence of the universe" .. 271

CHAPTER VIII

DEATH AND AFTER-DEATH EXPERIENCES

1. Knowledge of death in ancient India ................. 276
2. Death is nothing to be afraid of ..................... 276
3. What death is ..................................... 276
CHAPTER IX
THE COSMIC MIND (BRAHMĀ)

1. Brahmā ........................................... 295
2. The world is the imagination of Brahmā .... 295
3. Brahmā is mind .................................. 296
4. How Brahmā originates ........................ 296
5. Its origination is spontaneous lilā ............. 297
6. Brahmā is an aspect of Brahma hypostatized . 299
7. Imagination the essential characteristic of Brahmā . 300
8. The cause of the rise of the Creative Impulse in the Reality according to other systems of Indian philosophy .......... 300
9. It is causeless and not due to any previous karmas or memory according to Vasiṣṭha .... 301
10. Brahmā has no physical body .................. 302
11. The world imagined by Brahmā is mental .... 303
12. The concept of Brahmā in Theosophy ........ 304

CHAPTER X
THE Creative Power of the Absolute

1. The difficulties of abstract Monism ............ 305
2. The plurality of the world inherent in the Brahma .... 307
3. Everything potentially present in the Brahma .... 307
CONTENTS

4. The Creative Power of the Absolute ........ 308
5. The Absolute not an abstract Unity ......... 310
6. Prakṛti ..................................... 310
7. Relation of Prakṛti with the Brahman ....... 312
8. The Brahman ................................. 314

CHAPTER XI

THE ABSOLUTE REALITY (PARAM BRAHMA)

1. The Brahman the ultimate source of the world .... 315
2. The Brahman beyond all our categories .......... 315
3. Neither one nor many .......................... 316
4. Neither being nor non-being ................... 317
5. Neither Vidyā nor Avidyā ....................... 319
6. Beyond light and darkness ...................... 319
7. Neither Self nor not-Self ....................... 320
8. Neither Spirit nor Matter ....................... 320
9. With no differentiation of this or that .......... 321
10. "The Nature of the Absolute" unspeakable ....... 321
11. Vasiṣṭha's view compared with that of others .... 322
12. Names given to the Absolute in different systems . 323
13. Description of the Absolute .................... 325
14. A Similar conception in other thinkers ........ 330

CHAPTER XII

THE MANIFESTATION OF THE ABSOLUTE

1. The world is the manifestation of the Absolute Brahman .... 332
2. It exists potentially in the Brahman ............ 334
3. The Absolute appears as the finite objects of the world .... 335
4. To manifest as the world is in the very nature of the Brahman .... 337
5. World-manifestation a moment's work in the Absolute .... 338
6. Multiplicity within the womb of the unity .......... 338
7. The multiplicity of the world does not impair the unity of the Absolute 338
8. How the Brahman is the Creator of the world 341

CHAPTER XIII

IDENTITY OF EVERYTHING WITH THE ABSOLUTE

1. The relation of identity 343
2. Prakṛti identical with the Brahman 344
3. Mind identical with the Brahman 344
4. Everything identical with the Brahman 345
5. The world identical with the Brahman 347
6. A similar concept in Mahā-yāna Buddhism 347

CHAPTER XIV

THE REALM OF APPEARANCE

1. Distinction between appearance and reality 349
2. Test of reality 349
3. How the world of things is an appearance 350
4. The world neither real nor unreal 352
5. It is real as well as unreal 352
6. It is an appearance 353
7. It is an illusory appearance like other illusions 354
8. The Creative Activity is an appearance 355
9. It is Māyā 357
10. Everything is illusory, but is real to the ignorant 358

CHAPTER XV

THE ABSOLUTE POINT-OF-VIEW

1. How appearances are negated in the Absolute 360
2. How long appearances are experienced 362
3. Ignorance vanishes when knowledge dawns 364
4. When the world-illusion ceases to be experienced 364
<table>
<thead>
<tr>
<th>PART III</th>
</tr>
</thead>
<tbody>
<tr>
<td>REALIZATION OF THE ABSOLUTE POINT-OF-VIEW</td>
</tr>
</tbody>
</table>

Introductory | 387

CHAPTER I
THE HOME OF HAPPINESS

1. All creatures desire to be happy, but happiness is not found in worldly pleasures | 389
2. The psychology of pleasure and pain | 393
3. Painfulness of desire (icchā or vāsanā) | 395
4. Happiness of desirelessness | 396
5. The Blissfulness of the Self | 396
6. The Bliss of the Self is realized when the mind is at rest | 397

CHAPTER II
BONDAGE AND LIBERATION

1. The nature of bondage | 398
2. The main task of life is to be free | 398
3. The causes of bondage | 399
THE YOGA-VĀSIŚṬHA

4. The nature of liberation ............................................. 401
5. When one is liberated .................................................. 403
6. Two states of liberation—without the body and with the body .................................................. 408
7. The idea of liberation according to Buddhism compared ................................................................................. 409
8. The state of liberation distinguished from inertness ......................................................................................... 410
9. Unreality of bondage and liberation from the Absolute point of view ................................................. 412

CHAPTER III

THE MEANS OF ATTAINING LIBERATION

1. No other means than Knowledge ..................................... 413
2. Knowledge the only means ............................................. 414
3. Futility of devotion to any god ......................................... 415
5. The real God residing within ........................................... 417
6. How to find the real God .................................................. 419
7. The true worship of the real God ....................................... 420
8. Wise man's worship ........................................................ 421
9. Devotion purifies mind ...................................................... 422
10. No need of renouncing action .......................................... 423
11. Action cannot be given up ............................................. 425
12. Ideal of right knowledge ................................................ 428
13. Knowledge is acquired through self-effort ....................... 428
14. How purification of mind necessary before Self-knowledge is effected ......................................................... 429
15. The problems for thinking ............................................. 430
16. Ignorance removes ignorance ........................................ 431
17. The use of Scriptures and teachers .................................. 431

CHAPTER IV

PRACTICAL REALIZATION OF THE ABSOLUTE

1. Knowledge is to be lived .................................................. 434
2. Jñāna-bandhu (he who uses knowledge for worldly ends) ......................................................... 434
3. A real knower (the wise) .................................................. 436
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Practice is required to actualize knowledge</td>
<td>436</td>
</tr>
<tr>
<td>5. This practice is called <em>Yoga</em></td>
<td>438</td>
</tr>
<tr>
<td>6. Three aspects of the <em>Yoga</em></td>
<td>439</td>
</tr>
<tr>
<td>7. I. Practice in deep affirmation of One Reality</td>
<td>440</td>
</tr>
<tr>
<td>8. (a) Brahma-bhāvanā</td>
<td>441</td>
</tr>
<tr>
<td>9. (b) Padārtha-bhāvanā-tyāga</td>
<td>441</td>
</tr>
<tr>
<td>10. (c) Kevali-bhāva</td>
<td>442</td>
</tr>
<tr>
<td>11. A similar idea of a modern writer compared</td>
<td>443</td>
</tr>
<tr>
<td>12. II. Control and stoppage of the activity of the <em>Prāṇas</em></td>
<td>443</td>
</tr>
<tr>
<td>13. The relation of <em>Prāṇa</em> and mind</td>
<td>444</td>
</tr>
<tr>
<td>14. What is <em>Prāṇa</em>?</td>
<td>445</td>
</tr>
<tr>
<td>15. The natural activity of the <em>Prāṇa</em></td>
<td>446</td>
</tr>
<tr>
<td>16. Various kinds of natural <em>Prāṇāyāma</em></td>
<td>447</td>
</tr>
<tr>
<td>17. The most important point to be noticed in the flow of the <em>Prāṇa</em></td>
<td>448</td>
</tr>
<tr>
<td>18. How the movement of the <em>Prāṇa</em> is stopped</td>
<td>449</td>
</tr>
<tr>
<td>19. III. Control and stoppage of the activity of the mind</td>
<td>451</td>
</tr>
<tr>
<td>20. The importance of the mind and its control</td>
<td>452</td>
</tr>
<tr>
<td>21. How the mind grows dense</td>
<td>454</td>
</tr>
<tr>
<td>22. How the mind gets refined</td>
<td>455</td>
</tr>
<tr>
<td>23. The methods of mind-control</td>
<td>456</td>
</tr>
<tr>
<td>24. (a) Realizing its unreality through thinking</td>
<td>456</td>
</tr>
<tr>
<td>25. (b) Negation of <em>saṃkalpa</em></td>
<td>457</td>
</tr>
<tr>
<td>26. (c) Distaste for the objects of enjoyment</td>
<td>459</td>
</tr>
<tr>
<td>27. (d) Renunciation of desires</td>
<td>462</td>
</tr>
<tr>
<td>28. (e) Eradication of the egoistic feeling (individuality)</td>
<td>469</td>
</tr>
<tr>
<td>29. (f) Practice of detachment</td>
<td>476</td>
</tr>
<tr>
<td>30. (g) Cultivation of equanimity (<em>samatā</em>)</td>
<td>478</td>
</tr>
<tr>
<td>31. (h) Freedom from the idea of agency</td>
<td>481</td>
</tr>
<tr>
<td>32. (i) Mental renunciation of everything</td>
<td>481</td>
</tr>
<tr>
<td>33. (j) <em>Samādhi</em> or intense contemplation of the Absolute</td>
<td>485</td>
</tr>
<tr>
<td>34. The joy of the annihilation of mind</td>
<td>488</td>
</tr>
</tbody>
</table>
THE YOGA-VĀSIȘṬHA

CHAPTER V

THE SEVEN STAGES OF SELF-REALIZATION

1. Self-realization as a process in time .......................... 489
2. Stages on the path of Self-realization ......................... 489
3. The first view ...................................................... 490
4. The second view ................................................... 492
5. The third view ..................................................... 493

CHAPTER VI

FREEDOM FROM THE LAW OF KARMA

1. Introductory ....................................................... 498
2. The law of karma-phala ........................................... 499
3. What karma is ..................................................... 500
4. Identity of agent and action ..................................... 500
5. The origin of the binding karma ................................. 501
6. The cause of bondage to karma ................................. 502
7. Desire is the binding force in an action ........................ 503
8. The actions that bind and that do not bind the agent .... 504
9. How should a wise man act? ..................................... 510
10. A trait of an Ārya (gentleman) .................................. 514

CHAPTER VII

THE EXPERIENCE OF LIBERATION

1. Introductory ....................................................... 516
2. Signs of the dawn of Self-realization ............................ 517
3. The Experience of the Self ....................................... 519
4. The uniqueness of Self-experience ............................... 519
5. No feeling of individuality in Self-experience ................. 521
6. No return of ignorance ............................................ 522
7. The Joy of Self-realization ....................................... 532
CONTENTS

CHAPTER VIII

THE CHARACTER OF THE LIBERATED LIVING MAN

1. Introductory ........................................ 527
2. A general description of the character of a liberated man .... 528
3. He has nothing to avoid or obtain .......................... 530
4. He is a great man of action ................................ 535
5. He is not in need of forsaking family life ..................... 536
6. He is a great enjoyer .................................... 540
7. He is a master of his body and senses and enjoys appropriate pleasures through them ............................ 541
8. He is as busy in the world as the ignorant ..................... 543
9. The mind of the liberated living .............................. 543
10. Liberation is different from the attainment of Powers ........ 544
11. Protection and prosperity of the wise ......................... 545
12. His is really the happiest life ............................... 546
13. The liberated after death .................................. 547

PART IV

RECAPITULATION AND REVIEW

CHAPTER I

THE SALIENT POINTS OF VASIŚTHA'S PHILOSOPHY

1. Need of philosophy ..................................... 553
2. Ignorance the root-cause of suffering ......................... 554
3. We make our destiny ..................................... 554
4. Direct cognition the ultimate source of knowledge ........... 554
5. Knowledge presupposes Unity between subject and object .... 554
6. Idealism ................................................ 554
7. Relativity of Time and Space ................................ 555
8. Absolute Idealism ....................................... 555
9. Cosmic and individual minds ................................ 556
10. The law of evolution .................................... 556
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Individuality</td>
<td>557</td>
</tr>
<tr>
<td>12</td>
<td>Thought-power</td>
<td>559</td>
</tr>
<tr>
<td>13</td>
<td>The unity of mind</td>
<td>560</td>
</tr>
<tr>
<td>14</td>
<td>Secrets of supernormal powers</td>
<td>561</td>
</tr>
<tr>
<td>15</td>
<td>The Self</td>
<td>562</td>
</tr>
<tr>
<td>16</td>
<td>Death and After</td>
<td>564</td>
</tr>
<tr>
<td>17</td>
<td>The Cosmic Mind</td>
<td>566</td>
</tr>
<tr>
<td>18</td>
<td>The Creative Impulse</td>
<td>566</td>
</tr>
<tr>
<td>19</td>
<td>The Absolute</td>
<td>569</td>
</tr>
<tr>
<td>20</td>
<td>Everything is Brahman</td>
<td>570</td>
</tr>
<tr>
<td>21</td>
<td>Unreality of the world</td>
<td>571</td>
</tr>
<tr>
<td>22</td>
<td>Acosmism</td>
<td>572</td>
</tr>
<tr>
<td>23</td>
<td>The ultimate source of happiness</td>
<td>573</td>
</tr>
<tr>
<td>24</td>
<td>Bondage and liberation</td>
<td>574</td>
</tr>
<tr>
<td>25</td>
<td>Knowledge the only means of liberation</td>
<td>575</td>
</tr>
<tr>
<td>26</td>
<td>Practical realization of knowledge</td>
<td>576</td>
</tr>
<tr>
<td>27</td>
<td>Seven stages of Self-realization</td>
<td>578</td>
</tr>
<tr>
<td>28</td>
<td>The life of liberation</td>
<td>578</td>
</tr>
<tr>
<td>29</td>
<td>Final liberation from the world-experience</td>
<td>579</td>
</tr>
<tr>
<td>30</td>
<td>The sources of Vasiśṭha's philosophy</td>
<td>580</td>
</tr>
</tbody>
</table>

**CHAPTER II**

**CRITICAL ESTIMATE OF THE PHILOSOPHICAL POSITION OF VASIŚṬHA**

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The test of the validity of a philosophical system</td>
<td>581</td>
</tr>
<tr>
<td>2</td>
<td>The conception of an ideal system of philosophy</td>
<td>582</td>
</tr>
<tr>
<td>3</td>
<td><em>One or Many?</em> (1)</td>
<td>588</td>
</tr>
<tr>
<td>4</td>
<td>Neither a pluralist nor a monist can give satisfactory explanation of the world</td>
<td>588</td>
</tr>
<tr>
<td>5</td>
<td>The view of Lotze and Rāmānuja and its difficulties.</td>
<td>589</td>
</tr>
<tr>
<td>6</td>
<td>The view of Vasiśṭha</td>
<td>589</td>
</tr>
<tr>
<td>7</td>
<td><em>Spirit or Matter?</em> (2)</td>
<td>592</td>
</tr>
<tr>
<td>8</td>
<td>Materialism</td>
<td>592</td>
</tr>
<tr>
<td>9</td>
<td>Spiritualism</td>
<td>593</td>
</tr>
<tr>
<td>10</td>
<td>Dualism</td>
<td>593</td>
</tr>
<tr>
<td>11</td>
<td>Higher Monism</td>
<td>594</td>
</tr>
<tr>
<td></td>
<td>CONTENTS</td>
<td>PAGE</td>
</tr>
<tr>
<td>---</td>
<td>----------------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>12</td>
<td>Chief representatives of these schools</td>
<td>594</td>
</tr>
<tr>
<td>13</td>
<td>Criticism of Materialism</td>
<td>594</td>
</tr>
<tr>
<td>14</td>
<td>Unsatisfactoriness of ordinary spiritualism</td>
<td>595</td>
</tr>
<tr>
<td>15</td>
<td>Vasiṣṭha's view</td>
<td>596</td>
</tr>
<tr>
<td>16</td>
<td><em>Realism or Idealism?</em> (3)</td>
<td>597</td>
</tr>
<tr>
<td>17</td>
<td>The antiquity of Idealism in India</td>
<td>597</td>
</tr>
<tr>
<td>18</td>
<td>Realism</td>
<td>598</td>
</tr>
<tr>
<td>19</td>
<td>Untenability of Realism</td>
<td>598</td>
</tr>
<tr>
<td>20</td>
<td>Unsatisfactoriness of Berkeley's idealism</td>
<td>599</td>
</tr>
<tr>
<td>21</td>
<td>Unsatisfactoriness of Absolute Idealism of the West</td>
<td>600</td>
</tr>
<tr>
<td>22</td>
<td>Superiority of Vasiṣṭha's Idealism</td>
<td>602</td>
</tr>
<tr>
<td>23</td>
<td>How Vasiṣṭha arrived at his idealism</td>
<td>603</td>
</tr>
<tr>
<td>24</td>
<td>Ordinary and Higher Solipsism</td>
<td>604</td>
</tr>
<tr>
<td>25</td>
<td>Defence of Higher Solipsism of Vasiṣṭha</td>
<td>605</td>
</tr>
<tr>
<td>26</td>
<td><em>Fatalism or Freedom?</em> (4)</td>
<td>606</td>
</tr>
<tr>
<td>27</td>
<td>Determinism</td>
<td>606</td>
</tr>
<tr>
<td>28</td>
<td>Inner demand for freedom</td>
<td>607</td>
</tr>
<tr>
<td>29</td>
<td>Pragmatic revolt against determinism</td>
<td>608</td>
</tr>
<tr>
<td>30</td>
<td>Criticism of Determinism</td>
<td>609</td>
</tr>
<tr>
<td>31</td>
<td>Freedom must be presupposed</td>
<td>611</td>
</tr>
<tr>
<td>32</td>
<td>The truth in determinism</td>
<td>611</td>
</tr>
<tr>
<td>33</td>
<td>Individual freedom in Vasiṣṭha's philosophy</td>
<td>612</td>
</tr>
<tr>
<td>34</td>
<td>Identity and continuity of the individual</td>
<td>613</td>
</tr>
<tr>
<td>35</td>
<td><em>Annihilation or Survival?</em> (5)</td>
<td>614</td>
</tr>
<tr>
<td>36</td>
<td>The hypothesis that the dead cease to be is untenable</td>
<td>614</td>
</tr>
<tr>
<td>37</td>
<td>Proofs for the continuity after death</td>
<td>616</td>
</tr>
<tr>
<td>38</td>
<td>Greater probability of continuity after death</td>
<td>617</td>
</tr>
<tr>
<td>39</td>
<td>Reason demands continuity</td>
<td>618</td>
</tr>
<tr>
<td>40</td>
<td>Soundness of Vasiṣṭha's view</td>
<td>619</td>
</tr>
<tr>
<td>41</td>
<td><em>Fulfilment or Frustration of Desires</em> (6)?</td>
<td>619</td>
</tr>
<tr>
<td>42</td>
<td>Man's religious views determined by his conception of values</td>
<td>620</td>
</tr>
<tr>
<td>43</td>
<td>Philosophy must guarantee the conservation of values</td>
<td>626</td>
</tr>
<tr>
<td>44</td>
<td>Bradley's view that all desires are not to be realized criticised</td>
<td>621</td>
</tr>
<tr>
<td>45</td>
<td>Vasiṣṭha's view that all desires are fulfilled</td>
<td>622</td>
</tr>
<tr>
<td>46</td>
<td>How it is possible</td>
<td>623</td>
</tr>
</tbody>
</table>
47. The destiny of the individual ............................................. 624
48. The highest value .......................................................... 625
49. Whence and Why the Evil (7)? ........................................ 626
50. The concept of evil in the Absolutism and Pragmatism .......... 627
51. The problem in Indian philosophy ..................................... 628
52. The Cārvāka view and its criticism ................................... 628
53. The Jaina view and its criticism ..................................... 629
54. The Nyāya-Vaisēṣika view and its criticism ......................... 629
55. The Mimāṃsaka view and its criticism ............................... 630
56. The Sāṃkhya view and its criticism ................................. 631
57. The Buddhist view ....................................................... 632
58. The view of Śāṅkara ....................................................... 633
59. The attitude of Vasiṣṭha towards evil ................................ 634
60. The origin of evil neglected by almost all systems of philosophy ............................................. 634
61. Vasiṣṭha’s view .............................................................. 635
62. Victory over evil ............................................................ 637
63. What am I? (8) ............................................................... 638
64. “Cogito ergo sum” .......................................................... 638
65. The view of Hume and Buddhism criticised ......................... 639
66. A clue to find out the Self ............................................... 640
67. James’s view criticised ................................................... 641
68. Which factor of the concrete personality can be the Self .......... 642
69. The factors of personality that cannot be the Self ................ 643
70. Consciousness that continues is the Self ............................ 644
71. Consciousness is eternal and sui generis ............................ 645
72. The Sāṃkhya view ......................................................... 647
73. Criticism of the Sāṃkhya view ....................................... 647
74. Vasiṣṭha’s view .............................................................. 648
75. Reality or Unreality of the World? (9) ............................... 649
76. What is real? ................................................................. 650
77. Relativity of the objectively real world .............................. 651
78. Epistemological argument for acosmism ............................. 653
79. The existence of the world in a different way in the Brahma ................................. 654
80. Concluding Remarks (10) ................................................. 655
CONTENTS

81. General estimate ........................................ 655
82. Main defects in the presentation .................. 655
83. Chief merits of presentation ...................... 656
84. The originality of Vasishtha's philosophy .... 657
85. Its healthy influence on life ..................... 657
<table>
<thead>
<tr>
<th>PAGE</th>
<th>LINE</th>
<th>INCORRECT</th>
<th>CORRECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>1</td>
<td>(sektarischen)</td>
<td>(sektarischen)</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>eine religiöses</td>
<td>ein religiöses</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Werk,&quot;</td>
<td>Werk . . . . &quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>that</td>
<td>That</td>
</tr>
<tr>
<td>13</td>
<td>34</td>
<td>seine</td>
<td>eine</td>
</tr>
<tr>
<td>14</td>
<td>1</td>
<td>Abkürzung</td>
<td>Abkürzung</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sāra lebte.</td>
<td>sāra . . . lebte.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>alter</td>
<td>älter</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>erwähnt</td>
<td>erwähnt</td>
</tr>
<tr>
<td></td>
<td>29</td>
<td>three-quarters</td>
<td>a quarter</td>
</tr>
<tr>
<td></td>
<td></td>
<td>and</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>12</td>
<td>tattva-vidāḥ</td>
<td>tattva-vidāḥ</td>
</tr>
<tr>
<td>18</td>
<td>8</td>
<td>and</td>
<td>and</td>
</tr>
<tr>
<td>19</td>
<td>14</td>
<td>vivartta</td>
<td>vivarta</td>
</tr>
<tr>
<td>21</td>
<td>28, 34</td>
<td>Bhaṭṭ hari</td>
<td>Bhaṭṭ hari</td>
</tr>
<tr>
<td>23</td>
<td>13</td>
<td>Surāj</td>
<td>Suraj</td>
</tr>
<tr>
<td>33</td>
<td>2</td>
<td>Ananada</td>
<td>Ananda</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>preceptor</td>
<td>preceptor</td>
</tr>
<tr>
<td>63</td>
<td>6</td>
<td>Cahar</td>
<td>Cahar</td>
</tr>
<tr>
<td>73</td>
<td>19</td>
<td>in</td>
<td>of</td>
</tr>
<tr>
<td>84</td>
<td>23</td>
<td>of god</td>
<td>of a god</td>
</tr>
<tr>
<td>86</td>
<td>6</td>
<td>grows</td>
<td>grows up</td>
</tr>
<tr>
<td>87</td>
<td>7</td>
<td>in</td>
<td>an</td>
</tr>
<tr>
<td>89</td>
<td>2</td>
<td>self-knowledge</td>
<td>Self-knowledge</td>
</tr>
<tr>
<td>99</td>
<td>20</td>
<td>effort</td>
<td>effect</td>
</tr>
<tr>
<td>PAGE</td>
<td>LINE</td>
<td>INCORRECT</td>
<td>CORRECT</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>-----------</td>
<td>---------</td>
</tr>
<tr>
<td>111</td>
<td>30</td>
<td>॰नारिमि:</td>
<td>॰नारिमि:</td>
</tr>
<tr>
<td>118</td>
<td>31</td>
<td>वस्तु नायांति</td>
<td>वस्तु वायाति</td>
</tr>
<tr>
<td>120</td>
<td>32</td>
<td>॰वाचसम्</td>
<td>॰वाचसम्</td>
</tr>
<tr>
<td>122</td>
<td>1</td>
<td>oneself engaging</td>
<td>engaging oneself</td>
</tr>
<tr>
<td>123</td>
<td>18</td>
<td>कद्विषरम्</td>
<td>कद्विषरम्</td>
</tr>
<tr>
<td>125</td>
<td>30</td>
<td>संसारात्तराने</td>
<td>संसारात्तराने</td>
</tr>
<tr>
<td>131</td>
<td>30</td>
<td>सोसिमैं</td>
<td>सोसिमैं</td>
</tr>
<tr>
<td></td>
<td>31</td>
<td>कर्मकृत्</td>
<td>कर्म कृत्</td>
</tr>
<tr>
<td>132</td>
<td>31</td>
<td>॰सकारावान्भव</td>
<td>॰सकारावान्भव</td>
</tr>
<tr>
<td>136</td>
<td>30</td>
<td>॰सप्तशम्ससा</td>
<td>॰सप्तशम्ससा</td>
</tr>
<tr>
<td>145</td>
<td>24</td>
<td>Sadhana</td>
<td>Sadhana</td>
</tr>
<tr>
<td>147</td>
<td>21</td>
<td>transmuted</td>
<td>transmitted</td>
</tr>
<tr>
<td>151</td>
<td>27</td>
<td>ऐक्यं</td>
<td>ऐक्यं</td>
</tr>
<tr>
<td>166</td>
<td>30</td>
<td>स्वेतः स्यन्दिता</td>
<td>स्वेतः स्यन्दिता</td>
</tr>
<tr>
<td>178</td>
<td>27</td>
<td>and</td>
<td>and</td>
</tr>
<tr>
<td>183</td>
<td>32</td>
<td>कदनिचिदाण्वयः</td>
<td>कदनिचिदाण्वयः</td>
</tr>
<tr>
<td>184</td>
<td>29</td>
<td>मतवाविंतवान</td>
<td>मतवाविंतवान</td>
</tr>
<tr>
<td></td>
<td>32</td>
<td>॰राजया:</td>
<td>॰राजया:</td>
</tr>
<tr>
<td>189</td>
<td>27</td>
<td>त्वगतितिति</td>
<td>त्वगतितिति</td>
</tr>
<tr>
<td>252</td>
<td>29</td>
<td>सतत</td>
<td>सतत</td>
</tr>
<tr>
<td>259</td>
<td>25</td>
<td>॰जरण</td>
<td>॰जरण</td>
</tr>
<tr>
<td>260</td>
<td>23</td>
<td>याज्ञसूरसा</td>
<td>याज्ञसूरसा</td>
</tr>
<tr>
<td>271</td>
<td>3</td>
<td>a lotus flower</td>
<td>gold</td>
</tr>
<tr>
<td>274</td>
<td>19</td>
<td>infinite</td>
<td>infinite</td>
</tr>
<tr>
<td>286</td>
<td>18</td>
<td>यम मठा</td>
<td>यम मठा</td>
</tr>
<tr>
<td>292</td>
<td>19</td>
<td>our</td>
<td>one's</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>one's</td>
<td>one's</td>
</tr>
<tr>
<td>293</td>
<td>4</td>
<td>our</td>
<td>one's</td>
</tr>
<tr>
<td>311</td>
<td>29</td>
<td>॰दाह्यतिप्रक</td>
<td>दाह्यतिप्रक</td>
</tr>
<tr>
<td>353</td>
<td>3</td>
<td>as an</td>
<td>an</td>
</tr>
<tr>
<td>PAGE</td>
<td>LINE</td>
<td>INCORRECT</td>
<td>CORRECT</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>-----------------</td>
<td>---------------</td>
</tr>
<tr>
<td>365</td>
<td>28</td>
<td>बहोि</td>
<td>बहोि</td>
</tr>
<tr>
<td>372</td>
<td>30</td>
<td>which is</td>
<td>which it is</td>
</tr>
<tr>
<td>374</td>
<td>31</td>
<td>necessary</td>
<td>accessory</td>
</tr>
<tr>
<td>378</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>380</td>
<td>1</td>
<td>accosmism</td>
<td>acosmism</td>
</tr>
<tr>
<td>381</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>389</td>
<td>13</td>
<td>is</td>
<td>is a</td>
</tr>
<tr>
<td>392</td>
<td>23</td>
<td>Compensation</td>
<td>Compensation</td>
</tr>
<tr>
<td>393</td>
<td>22</td>
<td>all</td>
<td>all on</td>
</tr>
<tr>
<td>395</td>
<td>12</td>
<td>that</td>
<td>that is</td>
</tr>
<tr>
<td>451</td>
<td>4</td>
<td>static</td>
<td>static aspect</td>
</tr>
<tr>
<td>456</td>
<td>18</td>
<td>pleasure</td>
<td>pleasure</td>
</tr>
<tr>
<td>457</td>
<td>1</td>
<td>opening</td>
<td>closing</td>
</tr>
<tr>
<td>461</td>
<td>7</td>
<td>Atma-</td>
<td>Atma-</td>
</tr>
<tr>
<td>481</td>
<td>32</td>
<td>कम्याग</td>
<td>कम्याग</td>
</tr>
<tr>
<td>484</td>
<td>18</td>
<td>&quot;The&quot;</td>
<td>The</td>
</tr>
<tr>
<td>510</td>
<td>22</td>
<td>qeen</td>
<td>queen</td>
</tr>
<tr>
<td>533</td>
<td>25</td>
<td>even</td>
<td>even when</td>
</tr>
<tr>
<td>555</td>
<td>1</td>
<td>it</td>
<td>they</td>
</tr>
<tr>
<td>556</td>
<td>20</td>
<td>objective</td>
<td>object</td>
</tr>
<tr>
<td>567</td>
<td>29</td>
<td>very</td>
<td>the very</td>
</tr>
<tr>
<td>576</td>
<td>33</td>
<td>o</td>
<td>to</td>
</tr>
<tr>
<td>577</td>
<td>4</td>
<td>ecstasy. And</td>
<td>ecstasy; and</td>
</tr>
<tr>
<td>604</td>
<td>9</td>
<td>Berkeleyian</td>
<td>Berkeleyian</td>
</tr>
<tr>
<td>617</td>
<td>19</td>
<td>Breilley</td>
<td>Bareilley</td>
</tr>
<tr>
<td>620</td>
<td>12</td>
<td>concerned</td>
<td>conserved</td>
</tr>
</tbody>
</table>
BOOK I

INTRODUCTION TO THE
YOGA-VĀSIŚṬHA
CHAPTER I

THE PLACE OF THE YOGA-VASIŚTHA IN THE PHILOSOPHICAL LITERATURE OF INDIA

The Yoga-vasiśtha, known also as Maha-ramāyaṇa, Ārśa-ramāyaṇa, Jñāna-vasiśtha, Vasiśtha-ramāyaṇa, or simply as Vasiśtha (Winternitz: Geschichte der indischen Litteratur, p. 443-note) is a voluminous Sanskrit work, which is very widely read, in the original as well as in vernacular translations, throughout India. It is the Bible of those who seek Self-knowledge and Liberation, as the Ramāyaṇa of Tulasī-dāsa and the Bhāgavata are for devotees and the Bhagavad-gītā for men of action. Thousands of men and women, from the lowest to the highest grade of culture, find solace in the study of this wonderful work, which contains many stories, in which even children may find pleasure, and philosophical speculations, which the brightest intellect may find difficult to comprehend. In grandeur it may be compared to the Himālayas, which, being situated on the earth, are within the reach of all, but whose lofty peaks baffle the attempt of even the most earnest explorers. Men of all tastes, literary, religious or philosophical, find interest in it. It is really one of the wonders that the mind of India has produced in its literature, and surely the best companion for one, who is anxious to realise Cosmic Consciousness and to live on the heights of spiritual peace, where the best and noblest
men of India have always aspired to stand. All who have had the fortune of studying the *Yoga-vāsiṣṭha* share this view, and others who will study it earnestly will not have occasion to differ much.

Śvāmī Rāma Tirtha, one of the greatest saints of modern India and a great Vedāntin, said in one of his American lectures: "One of the greatest books, and the most wonderful, according to me, ever written under the sun, is *Yoga-vāsiṣṭha*, which nobody on earth can read without realising God-consciousness." (In *Woods of Godrealisation*, Delhi Edition, Vol. III, p. 295.) "This work," he says in another American lecture, "is clear, comprehensive, and written in a real and true poetry." (Ibid., p. 327.) Bhagavān Dās, an erudite scholar of Indian thought, writes in the Prefatory Note to his *Mystic Experiences*: "The *Yoga-vāsiṣṭha*, a Śaṁskṛt work, in thirty-two thousand *stolakas*, or sixty-four thousand lines, is highly honoured among Indian Vedāntins, for its philosophy and its hints on practical mysticism, as also for its literary beauty and poetry. The saying about it, among the Vedāntins, is that it is a work of the *siddhavastha*, i.e., for the philosopher-yogin, who, having mastered the theory, is passing on to the practice of it, while the other well-known works, even the *Gīta*, the *Upaniṣads*, and the *Brahmavāstra*, are works of the *sadhana-vastha*, i.e., for those who are yet trying to master the theory." Lālā Baij Nāṭh, in his introduction to the *Hindi Translation of the Yoga-vāsiṣṭha*, writes: "On the Vedānta Philosophy, there has not, up to this time, been written any other work so big, and expounding the doctrines with so many stories, illustrations and arguments, as *Yoga-vāsiṣṭha*. All will agree, when it is said that, by the study of this work alone, even the most passionate and worldly-minded
will become dispassionate and will gradually realise peace within." (Yoga-vāsiṣṭha Bhūṣaṇika, Vol. II, Bhūmika, p. 7) and "Whether the work is a production of Vālmīki or not, it is the crest-jewel of all the works on the Vedānta, and no aspirant of liberation can afford to neglect it." (Ibid., Vol. I, Bhūmika, p. 4.) Surāj Nārāyana Mehar, in the Introduction to his Urdu Translation of the Laghu-Yoga-vāsiṣṭha, writes: "Whosoever studies Yoga-vāsiṣṭha becomes a jñānīn (knower of truth)." (Yoga-vāsiṣṭha-sara, p. 6.) Considering the loftiness of its thought, K. Nārāyanaśvāmi Aiyar says in his Introduction to the English Translation of the Laghu-Yoga-vāsiṣṭha: "This work, in the words of Madame Blavatsky, is meant for the few only!" (A Translation of Laghu-Yoga-vāsiṣṭha, p. viii.)

The author of the Yoga-vāsiṣṭha himself was quite confident of the uniqueness, greatness, effectiveness and beauty of his own composition, and has given expression to his opinion in several places of the work. Here are some of his statements: 'It is a composition of thirty-two thousand verses and is known as the bestower of Nirvāṇa. (II, 17, 6.) It is written in a very intelligible style, ornamented with literary beauties, and full of illustrations in support of the doctrines expounded. (II, 18, 33.) Having studied, understood and realised its philosophy, one does not stand in need of any other performance (penance, meditation and chanting, etc.) for liberation. (II, 18, 35.) Having learnt the methods of liberation expounded in this work which bring about direct Intuition, even a child comes to realise the Self. (VI b, 215, 6.) It brings all sufferings to an end, and gives a unique consolation to the heart. (II, 10, 9.) It takes one to the state of the highest bliss, which is beyond pleasure and pain. (II, 10, 7.) He who studies
it daily comes to attain God-consciousness, (III, 8, 13) and becomes liberated even while living in this life (III, 8, 15). With the help of this work one crosses over the ocean of misery of existence. (I, 2, 14.) It is really a store of wisdom, and contains all that is best anywhere.' (III, 8, 12.)

The greatness, authoritativeness and value of the *Yoga-vāsiṣṭha* are also borne out by the influence it has had on the History of Indian Thought. A comparative study of the *Yoga-vāsiṣṭha* with the *Vairāgya-sūtaka* and *Vakya-padiya* of Bhṛty-hari, with the *Maṇḍukya-karikas* of Gauḍa-pāda, with the *Viveka-cūda-māṇi* of Saṁkarācārya, and with the *Manasollasa* of Suresvarācārya, will clearly reveal the influence which the *Yoga-vāsiṣṭha* exercised over these illustrious thinkers of the Advaita school of thought. (See Chapter II of this part.) About ten centuries ago, in the first half of the 9th century A.D., when the great Saṁkarācārya had succeeded in creating a wide-spread interest for the Advaita philosophy, the huge work *Yoga-vāsiṣṭha*, which, on account of its size, was available to the few only, was summarised into a *Laghu-Yoga-vāsiṣṭha* by Abhinanda, a Gauḍa Brāhmaṇa of Kashmir. (See Winternitz: *Geschichte der indischen Litteratur*, Vol. III, p. 443; Konow: HOS, *Karpūra-mañjari*, p. 197.) Since then, it has become a very popular work and has inspired many writers and schools of thought. A careful study of the *Minor Upaniṣads* will reveal that many of them are wholly or partially composed of the ślokas quoted verbatim from the *Yoga-vāsiṣṭha*. All the six chapters of the *Maha Upaniṣad*, except the first, all the five chapters but the introductory portion of the *Anna-pūrṇa Upaniṣad*, the whole of the *Aksi Upaniṣad*, the second, which is the main, chapter, of the *Muktika Upaniṣad*, the fourth chapter of the *Varaha Upaniṣad*, 50 ślokas
of the Brhat-samīnāyaka Upaniṣad, 18 ślokas of the Saṅdilya Upaniṣad, 10 ślokas of the Yaṣñavalkya Upaniṣad, 3 ślokas of the Maitreyi Upaniṣad, 2 ślokas of the Yoga-kundalī Upaniṣad, and one śloka of the Paṅgala Upaniṣad are taken verbatim from the Yoga-vāsiṣṭha. The section on Samādhi in the Jñāna-darsitana Upaniṣad, the whole of the Tejo-bindu Upaniṣad, ślokas 2-11 of Chapter I of the Maitreyi Upaniṣad, ślokas 1-11 of the fourth section of the Maitrayanya Upaniṣad, ślokas 34-37, 59, 60 of part I, ślokas 58-64 of part VI and whole of part IV of the Yoga-sthā Upaniṣad, ślokas 1-19 of the part V of Tripura-tapini Upaniṣad, ślokas 1-5 of the Amṛta-bindu Upaniṣad, and ślokas 12-16 of the second part of the Saubhagya-lakṣmi Upaniṣad, when compared with the Yoga-vāsiṣṭha, clearly reveal its influence, if not direct borrowing from it, as in the case of the former group of the Upaniṣads. (See Chapter IV of this part.) Vidyāranya (Mādhava-cārya), a well-known writer of the first half of the fourteenth century, must have considered the Yoga-vāsiṣṭha as a book of high authority, for he quotes it often in his very famous work Pañca-dasi, and has based his Jivan-mukti-viveka chiefly on it, quoting no less than 253 ślokas from it in support of his thesis. He also seems to have summarised the Yoga-vāsiṣṭha in his Yoga-vāsiṣṭha-sara-samgraha of 2300 ślokas, a manuscript of which is reported by Hall (Hall: Bibliography, Vedānta, MS., CXLVIII) to be existing in the Govt. Sanskrit College Library, Benares. The Yoga-vāsiṣṭha is also quoted in the Bhakti-sāgara of Nārāyaṇa Bhāṭṭa (Winternitz: G. I. L, Vol. III, p. 443 note), Rama-gītā (Samadhi 17, 23, 31, 32, etc.) and the Haṭha-yoga-pradīpika (IV, 15, 22, 23, 56, and 61), and its commentary. Viṣṇu-bhikṣu (1550) and Prakāśānanda (1565),
the author of the Vedanta-muktavali, also quote it as an authority in support of their views.

All these facts clearly indicate that the *Yoga-vasishta* is one of the very important works on Indian Philosophy, and that, in the history of Indian thought, it has stood on an equal footing with the *Upanishads* and the *Bhagavad-gita*, for the last one thousand years at least.

Yet, it is very strange that it has not received the attention it deserves from modern scholars of Indian Philosophy, by whom its study appears to have been conspicuously neglected. There is, for example, no mention of even the name of the *Yoga-vasishta* in Volume I of Dr. Dāsa-gupta’s *History of Indian Philosophy*, where he devotes a long chapter to the philosophy of Advaita Vedānta of Gauḍa-pāda and Śaṅkara and the Schools started by them. (We are, however, very glad to mention that there is a chapter devoted to the philosophy of the *Yoga-vasishta* in Vol. II of Prof. Dāsa-gupta’s work recently published.) There is not a single paragraph on the philosophy of the *Yoga-vasishta* in the two volumes of Prof. Rādhākṛṣṇan’s *Indian Philosophy*, not to say of the previous works on Indian Philosophy by other writers. Even more surprising is the omission of the name of the *Yoga-vasishta* from the very excellent Bibliography of Indian Philosophy prepared by Prof. Vāsudeva Abhyaṅkara Sastri and appended to the *Sarva-darśana-saṅgraha*, edited by him and published in the Bombay Govt. Oriental (Hindu) Series.

The *Yoga-vasishta* has not only been thus neglected, but also misunderstood by some eminent writers. Dr. Winter- nitz, for example, writes in his *Geschichte der indischen Litteratur*, Vol. III on page 443: “Bei vielen Vedanta- werken kann man zweifeln, ob sie der philosophischen
oder theologischen (sektorischen) Litteratur zuzurechnen sind. So ist das Yoga-vāsiṣṭha . . mehr eine religioses Werk," that is, "With regard to several Vedānta works, one can doubt whether they are to be looked upon as belonging to philosophical or theological (sectarian) literature. So is the Yoga-vāsiṣṭha—more a religious work". In the same way Farquhar thinks: "The Yoga-vāsiṣṭha-ramāyaṇa is one of the many Śaṁskṛt poems written in the thirteenth and the fourteenth centuries to popularise a philosophy or theology of a sect. It is scarcely parallel with the Adhyātma-ramāyaṇa." (Farquhar: An Outline of Religious Literature of India, p. 228.) Prof. Rādhākrṣṇan seems to accept this view, when he writes: "Many of the later Upaniṣads, such as Maho-paniṣad and religious works like Yoga-vāsiṣṭha and Adhyātma-ramāyaṇa advocate Advaitism." (Rādhākrṣṇan: Indian Philosophy, Vol. II, p. 452.) A careful study of the work, however, will convince one that it does not belong to any sect or religion, but is a purely philosophical work written in popular but literary style. It is in no way inferior to many works which are usually accepted as philosophical, as distinguished from the sectarian ones.

If not even for its philosophy, which is sufficiently deep, comprehensive, rational and invigorating, the study of the Yoga-vāsiṣṭha is very important and indispensable for the correct understanding of the history and evolution of the Advaita Vedānta. For, it is probably an earlier work than those of Śaṁkara and Gauḍa-pāda. (See Chapter II.) We think, to indulge in a metaphor, the Yoga-vāsiṣṭha is the holy Ganges of Advaita philosophy—issuing forth from the Himalayas of the Upaniṣads, flowing onward to the infinite ocean of the future, and increasing in its depth, volume and
breadth, as it passes on—at the Prayāga of the Hindu culture, where it is immensely enriched by the deep and quiet Yamunā of Buddhism and the invisible, yet really present, Sarasvati of the Śāṁkhyā thought—both having their ultimate source in the different portions of the same Himalayas of the Upaniṣads. It is the sacred Tri-veṇī—the three united as one—of India, a dip into which is declared to purge one of all sins of ignorance, delusion and bondage. Śāṁkara is the great and immortal architect who added to the glory of the ever-flowing Ganges by constructing the Benares ghats, temples and palaces of concepts, worships, and orders of his school of Vedānta.
CHAPTER II

THE PROBABLE DATE OF THE
YOGA-VĀSIŚTHA

It is very difficult to come to a definite conclusion about the date of many Sāṃskṛt works. The reasons are too well-known to be mentioned. In the case of a work like the Yoga-vāsiśtha, the difficulty is not only that the author of the work does not say anything about himself, or his time and place, but also the orthodox belief that the ancient Rṣis could have an experience of future events as of the immediate present. The doctrine, that the events of all the four yugas or cycles are repeated in each round of the manifestation of the universe (stated even in the Yoga-vāsiśtha in the story of Bhusūṇḍa, in the first part of the Nirvāṇa-prakaraṇa) very much stands in the way of the modern historical method. What appear to be anachronisms are, on this belief, explained away as being due to the supersensuous vision of the author. Such an explanation is attempted in connection with the Yoga-vāsiśtha, by K. Nārāyaṇa-svāmi in his Introduction to the English translation of the Laghu-Yoga-vāsiśtha: “The events recorded herein (i.e., the teachings of Vasiṣṭha to Rāma-candra) should have occurred in the Treta-yuga, when Rāma-candra incarnated. But in the initiation of Rāma by Vasiṣṭha, as recorded in the work, we find the story of Arjuna introduced therein.
Is it not an anachronism? some may ask. We shall find the objection to vanish into the air, if we bear in mind the fact that nature is cycling round and round and is not a sealed book to our ancient Ṛṣis. Every recurrence of the yugas brings with it its own Vyāsas, Rāmas and others. Therefore before the divine vision of our ancient Ṛṣis, all the events of past as well as future, march in the procession as recorded in the tablets of Citra-gupta. This is the very objection which many Orientalists have taken without understanding exactly the views of the Hindus as regards the book of nature." (A Translation of Laghu-Yoga-vasiṣṭha, Intr. p. xxii.)

On the other hand, a few modern scholars, who have turned their attention to the Yoga-vasiṣṭha, commit the mistake of putting it at a very late date. J. N. Farquhar, for example, thinks: "The Yoga-Vasiṣṭha-ramāyaṇa is one of the many Sanskrit poems written in the thirteenth and the fourteenth centuries." (Religious Literature of India, page 228.) Prof. Śiva Prasāda Bhaṭṭācārya, in a paper entitled "The Yoga-vasiṣṭha-ramāyaṇa, its probable date and place of inception," read at the third Oriental Conference, Madras (1924), concludes: "All this points out to the 10th to 12th century as the probable date." (The Proceedings and Transactions of the Oriental Conference, Madras, p. 554.)

These and such other views, which put the Yoga-vasiṣṭha at a very late date, cannot be accepted, mainly for two reasons:

(i) By the time of Vidyāraṇya (the first half of the fourteenth century) the Yoga-vasiṣṭha had become an authoritative work. He quotes it in several places in his famous book Pañca-dasti, and bases his Jīvan-mukti-viveka mainly on the Yoga-vasiṣṭha, quoting no less than 253
slokas from it in support of his views. Prof. Bhaṭṭacāryya does not seem to know this fact when he writes: "No writer and scholiast on philosophy earlier than Viśnāna-bhikṣu seems to use it as an authority." (Proceedings of the Madras Oriental Conference, p. 549.) Viśnāna-bhikṣu, we must remember, is believed to have lived in the sixteenth century.

(ii) By the middle of the 9th century the huge work Yoga-vāsiṣṭha, of about 32,000 slokas was summarised into a Yoga-vāsiṣṭha-sara or Laghu-Yoga-vāsiṣṭha of some 6,000 slokas by Abhinanda, a Gauḍa Brāhmaṇa of Kashmir. This fact is accepted as true by Konow (HOS. Karṇa-maṇjari, page 197), by Keith (Catalogue: Bodleian Library, MS. 840), and by Winternitz in his Geschichte der indischen Litteratur. (Vol. III, page 444.) A MS. of this Yoga-vāsiṣṭha-sara of Abhinanda is reported by Hall (Bibliography. Vedānta, MS. No. CXLIV) to be existing in the Govt. Sāṃskṛt College Library, Benares. Laghu-Yoga-vāsiṣṭha has also been published by the Nirṇayānāgar Press, Bombay (1887). Prof. Bhaṭṭacāryya was not probably aware of this fact even, as in a footnote on page 553 of the Proceedings of the Madras Oriental Conference he says "The Laghu-Yoga-vāsiṣṭha or Mokṣopaya-sara, which presupposes the bigger work, ... is a work in 92 verses by a Bengāli writer ... named Abhinanda ... who is thus to be distinguished from the famous Gauḍa Abhinanda of Kashmir."

Dr. Winternitz in fixing the date of the Yoga-vāsiṣṭha argues: "There is an abbreviated edition, Yoga-vāsiṣṭha-sara of Gauḍa Abhinanda who lived in the middle of the 9th century. The Yoga-vāsiṣṭha must be older. As Sāṃkara does not mention the work, it is probably written by one of his contemporaries. (Es gibt ... seine
Abkürzung, den Yoga-vāsiṣṭha-sāra lebte. Das Yoga-vāsiṣṭha muss also älter sein. Das Śaṅkara das Werk noch nicht erwähnt, ist es vielleicht von einem seiner Zeitgenossen verfasst)." (G. I. L., Vol. III, page 444.) We do not, however, find much logic in this argument, which is positively fallacious. This view fails to see how it could be possible for such a huge work to have been composed, become famous, studied and summarised within a few decades only, for the date of Śaṅkara accepted by modern scholars is 788-820 A.D. (Vide, G. I. L. Vol. III, page 434; and Theism in Medieval India, page 308 and the footnote on it.) And Gauḍa Abhinanda "was the son of Jayanta Vṛttī-kāra. His great-great-grand-father lived under the king Muktāpiḍa Lalitāditya of Kashmir, whose succession according to Būhler cannot have taken place before 724 A.D. Gauḍa Abhinanda must therefore have lived about the middle of the 9th century." (Konow: Karpūra-maṅjarī, HOS. Vol. IV, page 197.) Composing a Śaṅskṛt work of about thirty-two thousand (now available 27,687) slokas ornamented with literary beauties, is itself a life-long work. To be known far and wide in times of manuscript-publication and slow communication, it must have required several generations, specially when the work was a huge one. Before Abhinanda set to summarising it, it must have become well-known and much appreciated and needed. It must have taken a long time to study and select extracts from it. All this could have hardly taken place within three-quarters of a century after the death of Śaṅkara. Yet this is what the view of Dr. Winternitz presupposes. We cannot therefore accept this view.

Now, is there any reason why we should positively believe the Yoga-vāsiṣṭha to be a post-Śaṅkara work, and is there any difficulty in placing it before Śaṅkara?
Prof. Bhaṭṭācārya has argued: "The reference to the school of Vedānta philosophy as the Vedāntins or Vedānta-vadin, would take us to the time not earlier than that of the great Śaṅkarācārya." (Proceedings of the Oriental Conference, Madras, p. 552.) The mere occurrence of the word Vedāntin or Vedānta-vadin in the Yoga-vāsiṣṭha would not prove its posteriority to Śaṅkara, seeing that the word Vedānta for the Upaniṣads is a very old one (See the Mūndaka Upaniṣad, III, 2, 6; Śvetāsvatara Upaniṣad, VI, 22), that there is sufficient indication in the Maṇḍukya-kārikas of Gauḍa-pāda, whose priority to Śaṅkara cannot be doubted and that even before Gauḍa-pāda there must have existed a school of thinkers, who expounded the philosophy of the Vedānta. (See Kārika, II, 31.) There is no reason why they should not have been called by the name of Vedāntins or Vedānta-vadin. The reference in the Yoga-vāsiṣṭha to Vedāntins is not therefore a decisive factor to prove that it must have been a post-Śaṅkara work. In the Yoga-vāsiṣṭha we do not find any other indication against its priority to Śaṅkara. There are, on the other hand, some grounds in its favour:

(1) The Yoga-vāsiṣṭha is no doubt a work on Advaita Philosophy and its general standpoint is very much similar to that of the School of Śaṅkara, with some differences here and there. Yet it is very curious and conspicuous that the peculiar terminology of Śaṅkara is quite unknown to the author of the Yoga-vāsiṣṭha. This could not have been so, had the author been a writer posterior to Śaṅkara. The author of the Yoga-vāsiṣṭha seems to be totally ignorant of Śaṅkara and his philosophy and school. Some of the terms and conceptions of Śaṅkara and his immediate followers, which are conspicuous by their absence in the Yoga-vāsiṣṭha, are noted
here: (a) Adhyāsa; (b) Sādhana-catuṣṭaya consisting of viveka, virāga, śat-saṁpat (śama, dama, uparati, titikṣa, straddhā and samādhāna) and mumukṣutva; (c) Saguna and Nirguṇa Brahman; (d) Apara Brahman; (e) Savīśeṣa and Nirvīśeṣa Brahman; (f) Īśvara, as distinguished from Brahman; (g) Upādhi; (h) Prārabdhā karma; (i) Saṁcita karma; (j) Krama-mukti; (k) Bādha; (l) Pañca-kośas; (m) the stereotyped conception of Māyā and Avidyā as the Upādhi of Īśvara; (n) beginninglessness of Avidyā and Karma; (o) the Evolutionary Process of the world as different from that of the Śaṅkhya (Śaṁkara’s view of cosmology is quite unknown to Vasiṣṭha); (p) the peculiar way of interpreting the Mahā-vākyas of the Upaniṣads adopted by the School of Śaṁkara, etc., etc.

(2) In the Yoga-vāsiṣṭha the Advaita-vāda is not found to be a finished and conceptualized system as in Śaṁkara, but it is presented therein in a cloud-like, vague and uncertain form and without any fixity of meaning in the terms used.

(3) The author of the Yoga-vāsiṣṭha does neither try to defend his own position by arguments or Upaniṣadic texts, nor criticise others; but quite the opposite was the tendency of the times of Śaṁkarācārya, and specially of his own school.

(4) From the time of Gauḍa-pāda and Śaṁkara the Śruti has been considered as the supreme and unquestionable source of the Advaita Vedānta or Advaita Philosophy; but we do not find this tenet in the Yoga-vāsiṣṭha. For Vasiṣṭha Experience is the Ultimate Pramāṇa of knowledge. (II. 19. 16; VI b. 197. 15).

(5) A careful and comparative study of the poetical works of Śaṁkarācārya, particularly the Viveka-cūḍa-māṇi—Śaṁkara’s authorship of which is generally accepted by
scholars like Abhyaṅkara, (See the Bombay Govt. Edition of the Sarva-darṣaṇa-saṁgraha, Appendix, Bibliography) and Rādhākrṣṇa (see Indian Philosophy, Vol. II, p. 450) —will show clearly that Śaṅkara was not only influenced by the Yoga-vasiṣṭha, but also thoroughly imbied its teachings, and in many places composed almost literally identical verses and gave expression to almost the same thoughts. This statement will be borne out by Appendix I to this chapter, where we have compared more than a hundred extracts from the poetical works of Śaṅkara with extracts from the Yoga-vasiṣṭha. It cannot be maintained that of the two, the author of the Yoga-vasiṣṭha is the borrower, for the technical terms of Śaṅkara, found in his works from which the extracts are taken, are not found in the Yoga-vasiṣṭha.

A comparative study of the Maṇḍūkya-karikas of Gauḍa-pāda—which are undoubtedly earlier than Śaṅkara—and the Yoga-vasiṣṭha, will clearly show that the Advaita philosophy, that existed before the advent of the great Śaṅkara, is more akin to the philosophy of the Yoga-vasiṣṭha than to that of Śaṅkara and his followers. There is much that is in common between the Karikas and the Yoga-vasiṣṭha, not only in thought (Vide, Gauḍa-pāda and Vasiṣṭha: A Comparative Survey of Their Philosophy—a paper read at the third session of the Indian Philosophical Congress, Bombay, by the present writer), but also in language. (Vide, Appendix II to this chapter.) The problem before us now is: who is the earlier of the two—the author of the Karikas or of the Yoga-vasiṣṭha? The problem is no doubt a difficult one, yet there are certain reasons which convince us of the priority of the Yoga-vasiṣṭha to the Karikas:

(1) The Karikas are offered as a sort of commentary on the Maṇḍūkyopaniṣad and are not written
as an independent work on the Advaita Philosophy. They mean to interpret the *Upaniṣad* from the stand-
point of a particular school of thought. Gauḍa-pāda does not claim to give us an original philosophy of his own. He gives us an indication of the pre-existence of thinkers with whom he agrees and whom he follows. They are referred to as “Vedānteṣu vicakṣaṇāḥ” (II, 31), “tattva-vidāḥ” (II, 34), “nāyakāḥ” (IV, 98), and as “buddhāḥ” (IV, 88) as distinguished from the Buddhists whom he has called “Bauddhāḥ.” (IV, 19; and IV, 100.) What is to be specially noticed in this connection is that the views attributed to these thinkers and upheld in the *Karikas* are found in the *Yoga-vasiṣṭha* almost identically. (Vide, Appendix II to this chapter.)

(2) On the other hand, the philosopher Vasiṣṭha in the *Yoga-vasiṣṭha* claims to have received his doctrines directly from Brahmā and to have realised the truth of them in his own experience. (II, 10.) The philosophy of Vasiṣṭha includes in itself all the views which the *Karikas* refer to as pre-existing, such as the illusoriness (māyā) of the world compared to “gandharvanagara”, “svapna”, “magical show”, etc.; and the doctrine of “ajāti”.

(3) The *Karikas* represent a later phase of the Advaita philosophy than the *Yoga-vasiṣṭha*, when it tended to become critical, hostile, and polemical towards other contemporary schools of thought. The *Yoga-vasiṣṭha*, on the other hand, represents the earlier phase, when the Advaita philosophy existed in harmony with its sister-philosophies, looking at them all from a higher point of view wherein all contradictions are harmonised. In this respect the *Yoga-vasiṣṭha* is nearer to the *Upaniṣads* and the *Bhagavad-gītā* than the *Māṇḍūkya-kārikās* or the writings.
of Śaṅkara are. Here we note a few examples of the catholicity, reconciliatory tendency and harmonising spirit of the Yoga-vasiṣṭha, which, in later times, were revived by Vaiṣṇava-bhikṣu under the inspiration of the Yoga-vasiṣṭha:

(i) "From our standpoint" says Vasiṣṭha, "there is no difference in 'bāhyārtha-vāda' (Realism) and 'vaiśṇava-vāda' (Idealism)." (VI b, 38, 4.)

(ii) Having pointed out how he differs in his opinion on the nature of the mind from the points of view of the "Naiyāyikas, Śaṅkhya, Cārvākas, Jainānyas, Ārhatas, Bauddhas, Vaiśeṣikas, and Pañcā-rātras, etc." (III, 96, 49-50), he adds: "All these various doctrines arising at different times and different countries, however, lead to the same Supreme Truth, like the many different paths leading travellers from different places to the same city. It is ignorance of the absolute truth and the misunderstanding of the different doctrines that cause their followers to quarrel with one another with bitter animosity. They consider their own particular dogmas to be the best, as every traveller may think, though wrongly, his own path to be the only and the best path." (III, 96, 51-53.)

(iii) Not only does the author of the Yoga-vasiṣṭha regard other systems of philosophy with respect, but also thinks that it is advisable for every man to stick to his own method of spiritual realisation, provided he meets with success and makes progress through it. He says, "The method by which a man makes progress is the best for him. He should not change it for another, which may not look right to him, nor pleases him, nor is useful to him." (VI b, 130, 2.)

(iv) With regard to the Absolute Reality, the author of the Yoga-vasiṣṭha says that it is the same, "that is called Śūnya by the Śūnya-vādins, Brahman by the
Brahma-vids, Puruṣa by the Śāmkhya thinkers, Iśvara by the followers of the Yoga school, Śiva by the Śaivas, Time by those who believe Time to be the only reality, the Self by those who think the Self to be so, Non-self by the philosophers who do not believe in the reality of the Self, Madhyama by the Mādhyaamikas, and the All by those who have a vision of equality all around” (V, 87, 18-20).

Prof. Bhaṭṭācārya, in this connection, thinks “The nature of the ideal and temperament held up for the realization could not be thought of in Buddhist India before the days of the Pāla kings of Bengāl, when we remember that the writer was essentially a Hindu, treating a subject essentially Hinduite.” (Proceedings of the Oriental Conference, Madras, p. 551.) A study of the Harsa-carita, however, will convince any one that in the first half of the 7th century, the date assigned to the work, such views could be possibly held, and such an “ideal and temperament held up for the realisation” could be thought of in that part of India which used then to be called the Madhya-desa and which we now call the United Provinces. Bāṇa, the author of Harsa-carita, has nicely depicted a beautiful picture of the general culture of his times. “He describes”, writes Carpenter, “a visit paid by the king Harṣa to a Buddhistic recluse, named Divākara Mitra. Numbers of Buddhists were there from various provinces. . . . There, too, were Jainas in white robes, and worshippers of Kṛṣṇa. The singular assembly included mendicants of various orders and religious students of all kinds; disciples of Kapila (adherents of the great Śāmkhya school), Laukāyatikas (Materialists), students of the Upaniṣads (Vedāntins), followers of Kaṇḍāda (the reputed author of Vaiśeṣika philosophy), believers in God
as a Creator (the Nyāya school), students of the Institutes of Law, students of the Purāṇas, adepts in sacrifices and in Grammar, and others besides—all diligently following their own tenets, pondering, urging objections, raising doubts and resolving them, discussing and explaining moot points of doctrine in perfect harmony”. "Here is a picture", adds Carpenter, "of mutual independence and goodwill on a still wider scale than at Nalanda. But the poet's mockery would have been unmeaning had there been no basis for it in fact." (Carpenter: Theism in Medieval India, pp. 111-112.) Here were the conditions, for which one need not go to the reign of the Pāla kings of Bengāl.

There is positive evidence also to the effect that a philosophy like that of the Yoga-vāsiṣṭha existed in India before the time of Saṅkara and Gauḍa-pāda and it is hoped that further research on the subject will make Prof. Dāsa-gupta change his opinion: “I do not know of any Hindu writer previous to Gauḍa-pāda who attempted to give an exposition of the monistic doctrine (apart from the Upaniṣads), either by writing a commentary as did Saṅkara, or by writing an independent work as did Gauḍa-pāda. (Dāsa-gupta: A History of Indian Philosophy, Vol. 1, p. 422.) If there did not exist such a monistic philosophy before the time of Gauḍa-pāda, whence has Bhava-bhūti learnt the views alluded to in the Uttarā-Rāma-carita (II. 47; VI. 6)? The term vivartita is found neither in the Upaniṣads nor in the Bhagavad-gītā. Gauḍa-pāda too does not seem to have used it. Bhava-bhūti could not have borrowed it from Saṅkara, as modern scholars (Vide, Bhāndārkar: Introduction to the Mālatī-madhava) place him at the end of the 7th century A.D. (i.e., before the time of Saṅkara.) The word vivartita surely occurs in the first verse of
Bhartṛ-hari’s Vākya-padiya (Benares Sāmśkṛt Series, No. 11), whose relation to the Yoga-vāsiṣṭha we shall presently see; but all that Bhava-bhūti says in this connection by way of a simile occurs in the Yoga-vāsiṣṭha in several places. A careful comparison of the lines of Bhava-bhūti with the parallel ones from the Yoga-vāsiṣṭha (Vide, Appendix III to this Chapter) and general acquaintance with the philosophy of the Yoga-vāsiṣṭha will leave no doubt as to which of the two is the borrower. We have no hesitation in thinking that the Yoga-vāsiṣṭha must have existed in the time of the great poet Bhava-bhūti, if not earlier.

This belief is very much strengthened by a comparative study of the Vairāgya-sataka and the Vākya-padiya of Bhartṛ-hari and the Yoga-vāsiṣṭha. Appendix IV to this chapter will show how much Bhartṛ-hari has borrowed from the Yoga-vāsiṣṭha. The first sloka of the Vairāgya-sataka is in imitation of III, 10, 33 and III, 10, 41 of the Yoga-vāsiṣṭha (Nīrayasāgar Press edition). This sloka occurs in exactly identical form at the beginning of the Manuscript of the Yoga-vāsiṣṭha found in the Library of His Highness the Mahā-rāja of Bikaneer (Vide, Mitra: A Catalogue of Sāmśkṛt MSS. in the Library of the Mahārāja of Bikaneer, MS. No. 1216), and of the Nirvāṇa-sthiti, an extract from the Yoga-vāsiṣṭha. (Vide, Mitra: Notices of Sāmśkṛt MSS., Vol. IX, p. 283, MS. No. 3208.) It cannot be a mere chance coincidence. The whole of the Vairāgya-sataka appears to be an imitation of the Vairāgya-prakaraṇa of the Yoga-vāsiṣṭha and has other slokas either identical with or written in imitation of the corresponding slokas of the Yoga-vāsiṣṭha. (Vide, Appendix IV.) Not only in the Vairāgya-sataka, but also in the Vākya-padiya which is the systematic philosophical work of Bhartṛ-hari, we find much that appears to be borrowed from the Yoga-vāsiṣṭha (Vide, Appendix IV). The sloka III, 4, 71 of the
Vākya-padiya, for example, is almost the same as the s'loka V, 56, 35 of the Yoga-vāsiṣṭha. The main reason to believe that Bhartṛ-hari is the borrower of the two is that his doctrine of "Sabda Brahman", which is the main thesis of the work, is unknown to the author of the Yoga-vāsiṣṭha. It is a doctrine which could not but have been accepted and mentioned in the Yoga-vāsiṣṭha, if it were otherwise. The s'loka in question, moreover, embodies one of the main doctrines of the Yoga-vāsiṣṭha which contains countless such s'lokas, but it occurs as a solitary and rare one in the Vākya-padiya. On these considerations we cannot but think that the Yoga-vāsiṣṭha is an earlier work than those of Bhartṛ-hari, who is said to have died in 650 A.D. (Vide, Max Muller: Six Systems of Indian Philosophy, p. 90; and Keith: Classical Sanskrit Literature, p. 118.) How much earlier, it is very difficult to settle. At any rate the Yoga-vāsiṣṭha must have, on these considerations, existed in the life-time of Bhartṛ-hari, i.e., at about the commencement of the 7th century.

Let us now turn our attention to the other side of the problem. Does the work really come from the pen of Vālmiki, the author of the Ramayana, as it is generally believed by the orthodox people? The Yoga-vāsiṣṭha, in the form in which we have it now, as printed at the Nirnayasagar Press, Bombay, or as it is found existing in MS. in the India Office Library (Vide, Eggeling: Catalogue, Part IV, p. 772 ff. Nos. 2407-2414), cannot be a work of Vālmiki, for the following reasons:

1) The first chapter of the current Yoga-vāsiṣṭha indicates that it must have been written much later than Vālmiki's composition, even if there had existed any to form the nucleus of the present work. The contents of the first chapter are in brief the following: 'There
was a Brāhmaṇa, Sutikṣṇa by name. He had a philosophical doubt in his mind, and to get himself satisfied on the problem, he approached one Agasti. The latter, having answered his question said to him: "I will, in this connection, relate to you an old story which is as follows. Once Agni-vaṣṭya saw his son sitting idle, with a doubt in his mind as to whether the Vedic sacrifices or their renunciation led one to the final deliverance. In order to show him the right way he told his son the following story: Once a fairy named Suruci, while sitting on one of the peaks of the Himalayas, happened to see a messenger of Indra passing along that way. She asked him where he was coming from. In reply, the messenger told her that he came from the hermitage of the sage Vālmiki, whither he had escorted, by the command of his master, Indra, a king Ariśṭa-nemi, who was desirous of knowing the way to liberation. The sage Vālmiki recited to him an old composition of his in which he recorded the teachings of Vasiṣṭha to his pupil Rāma-candra, and which was, immediately after its composition, recited to Bharadvāja. The messenger repeated to the fairy all that the sage had taught to the king." This looks like the traditional way in which many a Purāṇa begins, and in which also the Maha-bharata begins. Now, even if all that is said above is not a mere Paurāṇic fiction to give weight to the doctrines, and if there were really some composition of Vālmiki which might have formed a nucleus of the present Yoga-vasiṣṭha, as appears from the above story, it is very difficult to say what its doctrines might really have been in their unadulterated form.

When we compare the first chapter of the Anuśasana Parvan of the Maha-bharata with the tenth sarga of the second prakaraṇa of the Yoga-vasiṣṭha and the doctrine
of the *Yoga-vāsiṣṭha*, "Superiority of Effort over Fate" (II, 5-9), we are led to believe that there may have existed, even before the composition of the present *Maha-bharata*, some such work which contained the Philosophy of Vasiṣṭha which he had learnt from Brahmā. In the *Maha-bharata* we read that one of the many questions that Yudhīṣṭhira put to Bhīṣma, when the latter was at his death-bed of arrows, was: "Which of the two, fate and effort, is superior?" (Anu. 1, 1.) Bhīṣma says in reply: "In this connection there is an old story of Vasiṣṭha and Brahmā, O Yudhīṣṭhira!" (Anu. 1, 2.) In the *Yoga-vāsiṣṭha* (II, 10) Vasiṣṭha tells Rāma-candra that he learnt his philosophy from Brahmā. The views that are said to have been expounded by Brahmā to Vasiṣṭha on the problem raised by Yudhīṣṭhira in the *Maha-bharata*, are almost identical with the views of Vasiṣṭha given to Rāma-candra in the *Yoga-vāsiṣṭha*. (II, 5-9.) All this shows that there might have been in existence even before the *Maha-bharata*, some work which incorporated the philosophy of Vasiṣṭha, which might have formed the nucleus of the present *Yoga-vāsiṣṭha*.

Nothing more than this can be said in favour of the orthodox opinion. For, the present *Yoga-vāsiṣṭha* could not have been written before the spread of Buddhistic thought as presented by its various schools, such as the Mādhyamika and Viśīṇavāda, not only because a direct mention by names is made of them in V, 87, 18-20 and III, 5, 6, etc., of the *Yoga-vāsiṣṭha*, but also because their doctrines of Idealism, Nihilism, Yoga-bhūmi-kās, etc., are very nicely and irremovably incorporated in the doctrines of Vasiṣṭha, whose philosophy on the whole is a fine synthesis of all that was best in the Upaniṣads, Sāṃkhya and Māhā-yāna Buddhism. A
reference to Buddhistic doctrines in the *Yoga-vāsiṣṭha* can in no way be dismissed as mere interpolation, without losing much of what is best in the work. Prof. Bhattachāryya has rightly pointed out (*Proceedings of the Oriental Conference*, Madras, p. 547) some reasons which prove that "there was an admixture of Buddhistic doctrines in the philosophy of the *Yoga-vāsiṣṭha*", as certainly it is as in the philosophy of Śāṅkara and Gaḍa-pāda also. There is thus hardly any doubt that the author of the *Yoga-vāsiṣṭha* was acquainted with the philosophy of Buddhism in its later development into the Tathātā-philosophy of As'va-ghoṣa, the Śūnya-vāda of Nāgarjuna, and the Vijñāna-vāda of Asaṅga and Vasu-bandhu, before whom we cannot put the author of the *Yoga-vāsiṣṭha*. Now, Nāgarjuna is placed by modern scholars in the "latter half of the second century". (*Vide*, Farquhar: *Religious Literature of India*, p. 116.) But Vasu-bandhu is placed by Takakusu between 420 and 500 A.D. (*Vide*, *Journal of the Royal Asiatic Society*, 1905, p. 1 ff.) The author of the *Yoga-vāsiṣṭha*, therefore, could not have lived earlier than the close of the fifth century A.D.

(2) There is one more important evidence which points to the same conclusion. In VI b, 119, 2-5 of the *Yoga-vāsiṣṭha* we come across the idea of a "Megha-dūta" (Cloud-messenger), where the whole theme of the poem, Megha-dūta of Kāli-dāsa is nicely summarised in three slokas. (*Vide* Appendix V to this chapter.) The date usually assigned to Kāli-dāsa by modern scholars is the early part of the fifth century A.D. (*Vide*, Smith: *Early History of India*, p. 321 and the note). The author of the *Yoga-vāsiṣṭha* cannot, therefore, be placed before the middle of the fifth century A.D. He probably lived at the time of the down-fall of the glorious reign of the Gupta kings, which conclusion is borne out by the nature
of the philosophy of the work and by the description of the wars and battles in which the third and the sixth prakaraṇas of the Yoga-vasiṣṭha abound. The battle between Vidūratha and Sindhu in the third prakaraṇa, the invasions from all quarters on the kingdom of Vipāscit in the second half of the sixth prakaraṇa, and the mention of the Hūns in those places very plainly justify our conclusion. It was about that time that the Hūns had thrown India in the melting pot.

We have come to this conclusion about the probable date of the work—before Bhārtr-hari and after Kali-dāsa—on the ground mainly of its philosophical doctrines. There is, however, much in the work relating to the geography, topography, and history of the times when it might have been composed, which can help us in fixing an exact date of this important work, if competent scholars turn their attention towards it. For ourselves, we shall think it sufficient for our purpose, if we succeed in creating some interest in the study of this great book and its doctrines.
CHAPTER III

THE YOGA-VĀSIŚTHA-LITERATURE

To think of any expository literature on the Yoga-vāsiśtha, up to the commencement of the second quarter of the twentieth century A.D., when the present writer read his paper—"The Philosophy of Vāsiśtha" before the Indian Philosophical Congress at its first session at Calcutta in December 1925, is to think of a hare’s horn or of the son of a barren woman, to use Vedic metaphors. There was hardly any book or paper existing in the English Language, in which any serious attempt had been made to study the philosophy or any other aspect of this wonderful work. Nor is there up to this time any good translation of the Yoga-vāsiśtha in English. Here we propose to point out what little literature is available at present on the work in English, Hindi, Urdu or Sanskrit:

A. ON THE PROBABLE DATE OF THE YOGA-VĀSIŚΘHA

1. A paragraph in Geschichte der indischen Litteratur (German) Vol. III, Page 443-444 of Dr. Winternitz.
3. A paper entitled The Yoga-vāsiśtha Ramayana, Its probable date and place of inception, by Prof. Siva


7. B. L. Ātreya: “The Probable Date of Yoga-vāsiṣṭha”, a paper read at the Baroda session of the Oriental Conference, 1933.

**B. Literature Dealing with the Philosophy of the YOGA-VĀSIṢṬHA**

1. Lāla Baij Nath: Introduction (Hindi) to the *Hindi Translation of the Yoga-vāsiṣṭha*, published by Jhāna Sāgar Press, Bombay. It gives a brief analysis of the contents of all the six Prakaraṇas of the work.


3. B. L. Ātreya: *Philosophy of Vasiṣṭha*, a paper read at the first session of the Indian Philosophical Congress, Calcutta, 1925, published in the *Proceedings*.

4. B. L. Ātreya: *Divine Imaginism of Vasiṣṭha*, a paper read at the second session of the Indian Philosophical Congress, Benares, 1926, published in the *Proceedings* of the session.
5. B. L. Ātreya: *Gauda-pāda and Vāsiṣṭha, a Comparative Study of Their Philosophy*, a paper read at the third session of the Indian Philosophical Congress, Bombay, 1927.


7. B. L. Ātreya: *Sṛi Vāsiṣṭha-darśana-sara* (Hindi), Benares, 1933.

8. B. L. Ātreya: "Yoga-vāsiṣṭha and some of the Minor *Upaniṣads*", a paper published in the Prince of Wales Sarasvatī Bhavana Studies, Benares, 1933.


10. B. L. Ātreya: *Yoga-vāsiṣṭha aur uske Siddhānta*, a series of Hindi articles contributed to the *Sanatana Dharma*, Benares.


15. B. L. Ātreya: "Siva-Sakti-vāda" in Yoga-vāsiṣṭha, an article published in the Siva-number of the *Kalyāṇā*, Gorakhpūr.

16. B. L. Ātreya: "Yoga-vāsiṣṭha men Bhagavad-gītā" (Hindi), an article published in the Gītā-number of the *Kalyāṇā*, Gorakhpūr.

17. B. L. Ātreya: "Yoga in Yoga-vāsiṣṭha" (Hindi), an article in the Yoga-number of the *Kalyāṇā*, Gorakhpūr.
C. ON THE STORIES OF THE YOGA-VĀSIŚTHA

1. Bhagavān Dās: Mystic Experiences or Tales of Yoga and Vedānta from the Yoga-vāsiśṭha, published by the Indian Bookshop, Theosophical Society, Benares City, 1928. It contains only four Stories of the Yoga-vāsiśṭha.

D. TRANSLATIONS

I. English:

1. English Translation of the Yoga-vāsiśṭha Mahāramāyaṇa, by Bihāri Lāla Mitra, complete in four volumes, Calcutta, 1891. It is a translation of the whole work, which is praiseworthy only as an effort, not as a translation. It is not reliable, being wrong at numberless places. It is altogether useless for a student of the philosophy of the Yoga-vāsiśṭha.

2. A Translation of the Yoga-vāsiśṭha (Laghu), by K. Nārāyaṇasvāmi Aiyar, Madras, 1896. It is more reliable than the above mentioned one. Unfortunately, it is a translation of the Summarised Yoga-vāsiśṭha, and not of the whole work. It does not give the serial number of the verses translated and is wrong in many places.

II. Hindi:

1. Yoga-vāsiśṭha Bṛhasṭṭīka-sahita, by Thākur Prasād Ācārya, published at the Jñāna Sāgar Press, Bombay, Samvat, 1960. This translation was done under the direction of the late Rai Bahadūr Lalā Baij Nāth. It contains the original Saṃskṛt Text as well as the Hindi translation of each sloka. It follows the interpretation of the text given by the Saṃskṛt commentator Ānanda-bodhendra Sarasvati, who has read the
ideas of the later Advaita Vedanta into the philosophy of the Yoga-vasistha. One, therefore, misses the real and original meaning of the text in many places, while reading this translation. Otherwise it is an excellent translation.

2. Yoga-vasistha Bhasa, published at the Navalkishore Press, Lucknow, 1914, and also at the VENKATESVARA Press, Bombay. This translation has a long history behind it. More than 150 years ago, two sisters of the then Maharaaja of Patiala, Saheb Singh, were widowed. They requested one Sadhu Rama Prasad Niranjan to read the Yoga-vasistha to them. He read the whole of it to them, translating it at the same time in the Panjabi dialect, which was noted down verbatim by two reporters secretly appointed by the ladies for the purpose. The translation was later on published in the same dialect. The present publication is a corrected version of the same in Hindi. (Vide, Preface to it.) It is one of the most popular and widely read books on philosophy in Hindi. It does not contain the translation of some chapters of the original which are mere descriptions and are not of any philosophical interest. This translation appears to us to be quite a reliable rendering of the ideas of the author of the Yoga-vasistha.

3. Yoga-vasistha Bhasa—Vairagya and Mumukshu Prakaranas, published at the Venkatesvara Press, Bombay. It contains only the first two parts of the above mentioned translation, published probably for those who are not yet capable of understanding the philosophy of the Yoga-vasistha. These two prakaranas deal only with the temperament and qualities of the proper recipient of the doctrines of Vasishta. This edition has become so popular that a copy of it may be found in almost every Hindu home in Northern India,
III. Urdu:

1. Yoga-vasistha-sara, a translation of the Laghu-Yoga-vasistha by Munshi Suraj Narayan Mehar, Delhi, 1913. It is quite a reliable and good translation of the famous summary of the Yoga-vasistha made by Gauḍa Abhinanda of Kashmir in the 9th century A.D.

2. Yoga-vasisthayana, by Śiva-vrata Lāl, Lahore. It is also a translation of the Laghu-Yoga-vasistha. It is superior to the last mentioned one in that in it we find the contents of the paragraphs noted down in the margin which gives facility to the reader in knowing what topics are dealt with in the book. They also appear as contents in the beginning of the book. The last mentioned translation notes only the names of the stories, as is done in the original Laghu-Yoga-vasistha.

E. The Original Samskṛt Text

I. Complete with the Commentary of Ānanada-bodhendra:

1. Published at the Gaṇapata Kṛṣṇaji Press, Bombay, in Samvat 1936, Vikrama. It was published in pātra form (i.e., unbound leaves). Its verses are not separated from one another in the proper fashion, and therefore it is very inconvenient to read it.

2. Published at the NIRAYASAGAR Press, Bombay in 1918. It is in two volumes, edited by Vāsudeva Lakṣmaṇa Sāstrī Pansikar, which bear the title of The Yoga-vasistha of Valmiki with the Commentary Vasīṣṭha-raṇayana-tattvārya-prakāśa. It is the completest available text. But it contains only 27,687 stanzas, whereas the tradition is that the Yoga-vasistha contained thirty-two thousand stanzas. This edition agrees much with the MS. work existing in the India Office Library. (Vide, Eggeling; Catalogue, London, 1887, Part IV, pages 772 ff.)
The commentator is named in the commentary as Ananda-bodhendra Sarasvati Bhikṣu, disciple of Gaṅgādharendra Sarasvati Bhikṣu, who was the disciple of Sarvajña Sarasvati. The commentator reads and comments on the work in the light of the Advaita Vedānta of later times. This edition has been printed in the best available style. We have followed this text in the present work.

II. The abridged editions:

1. *Laghu-Yoga-vasiṣṭha*, by Gauḍa Abhinanda, published at the Niraṇayāsa-gar Press, Bombay, in Saṁvat 1644, in unbound leaves. The first three prakaraṇas of the work, namely, the Vairāgya, Mumukṣu-vyavahāra and Utpatti, have on them the Commentary *Vasiṣṭha-candrika* of Ātmasukha, and the last three, namely, the Sthiti, Upaśama and Nirvāṇa prakaraṇas, have on them the Commentary, *Samsāra-tariṇī* of Mummaḍi-deva. This summary does not contain anything from the second half of the sixth prakaraṇa of the *Yoga-vasiṣṭha*.

2. *Yoga-vasiṣṭha-sara*, a short compendium of the *Yoga-vasiṣṭha*, by an anonymous author, in 10 chapters, containing about 200 verses in all, published by the Lakṣmī Nārāyaṇa Press, Moradabad. It seems to be the same as the MS. described by Aufrrecht in his *Catalogi Codicium Manuscriptorum Bibliothecae Bodleianae* under No. 564. (See also No. 563.)

3. *The Maha-Upaniṣad*, an *Upaniṣad* which is a summary of the *Yoga-vasiṣṭha* in 535 verses. It is published along with other *Upaniṣads* in the Niraṇayāsa-gar Press Edition of the 108 *Upaniṣads* and in the Minor *Upaniṣads* Series of the Adyar Press.

4. *The Anna-pūrṇa Upaniṣad*. It is another collection of 337 verses from the *Yoga-vasiṣṭha*, published as above.
5. *The Aksī Upaniṣad*, an abridgment of the section on the “Seven Stages of Yoga in the Nirvāṇa Prakaraṇa (Via. 126) of the *Yoga-vāsiṣṭha* published as above.


7. *The Varāha Upaniṣad*, Chapter IV, a collection of verses from the *Yoga-vāsiṣṭha* on the stages of Yoga and the character of the liberated living man, published as above. (*Vide*, Chap. IV of this part.)

8. The *Vāsiṣṭha-darsana* (in about 2500 sūlokas), by B. L. Ātreya, published in the Prince of Wales Sarasvatī Bhavana. Texts of the U. P. Government. It is the best and the most comprehensive summary of the *Yoga-vāsiṣṭha* so far as its philosophy is concerned. (See Chapter V.)

F. MANUSCRIPTS OF THE *YOGA-VĀSIṢṬHA* AND ITS ABRIDGMENTS

I. Of the *Yoga-vāsiṣṭha*:


The *Yoga-vāsiṣṭha* with the *Vāsiṣṭha-tātparya-prakāsa* of Ānanda-bodhendra Sarasvatī (Nos. 2407-2414 of the *Catalogue*). It consists of the following parts:

1. *Vairāgya-prakaraṇa* (No. 302a) which is in 33 sargas with about 1130 sūlokas. It may also be noted that the printed Edition of the Nirñayasāgar Press, Bombay, has also its Vairāgya-prakaraṇa in 33 sargas consisting of 1176 sūlokas. (2) *Mumukṣu-vyavahara-prakaraṇa*, in 20 sargas with nearly 6000 sūlokas. The Nirñayasāgar Edition of the *Yoga-vāsiṣṭha* also has its
Mumukṣu-vyavahāra-prakaraṇa in 20 sargas of 807 ślokas. (3) Utpatti-prakaraṇa in 122 sargas with nearly 6000 ślokas. The Niraṇayaśāgar Edition has it in 122 sargas with 5295 ślokas. (4) Sthiti-prakaraṇa in 62 sargas with “about 2400 couplets”. The Niraṇayaśāgar Edition has it also in 62 sargas of 2415 stanzas. (5) Upasama-prakaraṇa, in 93 sargas with about 4270 couplets. The Niraṇayaśāgar Edition has it also in 93 sargas of 4167 stanzas. (6) Nirvāṇa-prakarāṇasya Pūrvādham, in 129 sargas with about 5460 ślokas. The Niraṇayaśāgar Edition has it in 128 sargas with 5111 ślokas. Eggeling also says with regard to the MS. (306) of this prakaraṇa “As the 111th sarga has no number, the MS. seems to have only 128 sargas”. Nirvāṇa-prakarāṇasya Uttarādham (in three MSS. 307, 308 and 309), in 216 sargas with about 880 ślokas. The Niraṇayaśāgar Edition also has it in 216 sargas with 8716 ślokas.

There are other Manuscripts also (2415/2941; 2416-2420; 2421 and 2422), but they are incomplete.

(b) In the Bodleian Library Oxford:

Vāsiṣṭha-ramayana or Yoga-vāsiṣṭha, described by Th. Aufrecht in Catalogi Codicum Manuscriptorum Bibliothicae Bodleiane under No. 840. There is no Uttarārdha of the Nirvāṇa-prakaraṇa in this Manuscript. It begins with “Divi bhūmāu,” etc.

(c) In the Library of His Highness the Maharāja of Bikaner described by Rājendra Lāla Mitra in A Catalogue of Sāṃskṛt Manuscripts in the Library of His Highness the Maharāja of Bikaner under No. 1216. Yoga-vāsiṣṭha Satika. It begins with “Dik-kālādy-ana-vacchinna”, etc. It has no Uttarārdha of the Nirvāṇa-prakaraṇa.

(d) In the Library of His Highness the Maharāja of Alwar, described by Peterson in the Catalogue of
Alwar Manuscripts (Nos. 548 and 549): "Yoga-vāsiṣṭha Ārṣa-rāmāyaṇa, Jñāna-vāsiṣṭha, Maha-rāmāyaṇa, Vāsiṣṭha-rāmāyaṇa or Vāsiṣṭha" with the commentary of Ānanda-bodhendra Sarasvati.

(e) In the Queen's Sanskrit College Library, Benares: There are about 6 Manuscripts of Yoga-vāsiṣṭha (Vide, Catalogue of Sanskrit Manuscripts in the Sanskrit College Library Nos. 1808, 1809, 1810, 1820 and 5037) out of which only one (No. 1820) seems to be complete.


1. Vāsiṣṭha-rāmāyaṇam Savyākhyānam. The text is accompanied with the commentary of Ānanda-bodhendra Sarasvati, in Deva-nāgarī script, containing only the Sthiti, Vairāgya and Mumukṣu Prakaraṇas. (No. 1910.)

2. Vāsiṣṭha-rāmāyaṇam Savyākhyānam (No. 1911) in Grantha character. The Upaśama Prakaraṇa not complete.

3. Vāsiṣṭha-rāmāyaṇam Savyākhyānam (No. 1912) in 570 pages of Devanāgarī script. This MS. comes up to the 122nd sarga of the Nirvāṇa Prakaraṇa.

4. Vāsiṣṭha-rāmāyaṇam Savyākhyānam, from the Adhyāya 39th of the Nirvāṇa Prakaraṇa to the end, in Deva-nāgarī script with the commentary of Ānanda-bodhendra Sarasvati. (No. 1913.)

(g) In the Oriental Library of the Asiatic Society of Bengal: (Vide, Kuṇj Behāri: Catalogue, Calcutta, 1904, p. 156.)

2. *Yoga-vāsiṣṭha-tīkā* (Vāsiṣṭha-pada-dipīkā) by Advayāranya in Deva-nāgari character. (No. III. E. 62.)

(b) There is another Manuscript of the *Yoga-vāsiṣṭha* described by Rājendra Lāla Mitra in the *Notices of Sanskrit MSS.*, Calcutta, 1880, under No. 2043:

*Maha-rāmāyaṇa* or *Vāsiṣṭha-rāmāyaṇa* with the commentary *Vāsiṣṭha-tatparya-prakāśa* in 75,000 slokas, in Nāgari character. It begins with “Yataḥ sarvāṇi bhūtāni, etc.”, and ends with “Yat sarvam khalv idam”, etc.

II. Manuscripts of the Abridgments:

1. *Laghu-Yoga-vāsiṣṭha*, *Yoga-vāsiṣṭha-sāra* or *Mokṣopaya-sāra*:

(a) The India Office Library: See Eggeling: *Catalogue*, Part IV, under Nos. 2424/2120 and 2425/1342.

(b) In the Bodleian Library—Vide, Keith: *Catalogue*, Appendix, under No. 840 (MS. Fraser 6). It is an abridgment of the *Yoga-vāsiṣṭha* by Abhinanda. Keith says: “Abhinanda’s great-great-grand-father flourished under Muktāpiḍa of Kashmir (about A.D. 724). The poet was born in Kashmir, but wrote in Gauḍa for Yuvarāja Hara-varṣa, son of Vikrama-sīla. See Peterson: *Subhasitavati*, p. 97”.

(c) In the Ālwar Library—See No. 550 of Peterson: *Catalogue*.

(d) In the Sanskrit College Library, Benares—See Hall: *A Contribution towards an index to the Bibliography of Indian Philosophical systems, Vedānta Philosophy*, No. CXLIV. An abridgment of the *Yoga-vāsiṣṭha*, “by Abhinanda of Kashmir”. The copy contains a commentary (No. CXLV), *Samsāra-tūrīṇī*.

(e) In the Govt. Oriental Manuscript Library, Madras—Vide Raṅgācārya: *Catalogue* Nos. 1892, 1893 1894, and 1895. It is called *Laghu-Yoga-vāsiṣṭha* as well as *Jñāna-vāsiṣṭha*. “This is an epitome in 44 sargas of
the big Vāsiṣṭha-rāmāyaṇa. The name of the compiler is given as “Kashmir Paṇḍit”. Telugu script.

2. Yoga-vāsiṣṭha-sāra, an epitome of the Yoga-vāsiṣṭha by an anonymous author, with or without the commentary of Mahī-dhara of Benares:


(b) In the Bodleian Library—See Winteritz and Keith: Catalogue of MS. No. 1302, and Aufrecht: Catalogi Codicum Manuscriptorum, No. 563. This MS. also contains the commentary of Mahī-dhara. It consists of 10 chapters: (i) Vairāgya (27 verses); (ii) Jīvan-mukta-lakṣaṇa (25); (iii) Mano-laya (27); (iv) Jīvan-muktī-phalaka-tattvajñāna; (v) Vāsanopāśama; (vi) Ātma-manana (10); (vii) Sūddhi-nirūpaṇa (15); (viii) Ātmārcaṇa (10); (ix) Ātma-nirūpaṇa (32); and (x) Jīvan-muktī-nirūpaṇa (34).

(c) In the Benares Saṃskṛt College Library—Vide, Hall: Index, p. 121, Nos. CXVI and CXVII.

(d) In the Oriental Library of the Asiatic Society of Bengal. See Kuṇḍ Behāri: Catalogue, No. I. G. 25. It is Yoga-vāsiṣṭha-sāra, (Saṭṭika), commented by Mahī-dhara in Bengāli character.

(e) It is also described by Rājendra Lāla Mitra in the Notices of Saṃskṛt MSS., Calcutta, 1880, under No. CCCXL of Vol. I, p. 192. It begins with “Dik-kālādy-anavacchinānantī-cinmātra-mūrtaye, Svānubhūty-eka-mānāya namaḥ sāntāya tejase.”
3. **Yoga-vāsiṣṭha-sara-saṃgraha**

   It is a collection of about 2300 s'lokas from the *Yoga-vāsiṣṭha*, by Mādhavacāryya existing in the Saṃskṛt College Library, Benares (*Vide Catalogue No. 1807/70*). See Hall: *Index*, p. 121. No. CXLVIII.

4. **Jñāna-vāsiṣṭha-samuccaya**


5. **Nirvāṇa-sthiti**

   It is an extract from the *Yoga-vāsiṣṭha-rāmāyaṇa*, dealing with final release and the means thereof, in 304 s'lokas, described by Mitra in the *Notices*, Vol. IX, p. 283, under No. 3208.

6. **Nama-prasānatmakaḥ Khila Mokṣopayayah**

   It is a supplement to the Nirvāṇa-prakaraṇa existing in the India Office Library. (See Eggeling: *Catalogue*, Part IV, No. 2423/2442b.) It is in 14 sargas of 550 s'lokas in all.

G. **A Persian Translation of "Laghu-Yoga-vāsiṣṭha"**:

*(In Manuscript)*

It is also interesting to note that *Laghu-Yoga-vāsiṣṭha* is also one of those Saṃskṛt books which were got translated into Persian by Darah Shikoh. A copy of it exists in the Malatisadan Library, Benares. It is in 126 leaves of big size. It was copied on the 9th of Śrāvana month of the Saṃvat, 1855, by Lālā Kunvara-singh of Benares. Its Persian is very beautiful and sweet.
CHAPTER IV

THE YOGA-VĀSIŚṬHA AND SOME OF THE MINOR UPANIŚADS

The greatness of the Yoga-vāsiŚṭha and the authority that it enjoyed in the medieval thought of India will be evident when a thorough search is made of the source of many of the Minor Upāniśads. Then, it will be discovered that a number of the Minor Upāniśads take their material wholly or partially, very often verbatim, from the Yoga-vāsiŚṭha. Unlike the present times, when it is almost impossible to misappropriate from another author, in old times, when books were very rare, especially huge ones like the Yoga-vāsiŚṭha, people could very easily copy portions from some work without acknowledgment and pass them as new and original compositions. This, we think, has been done with the Yoga-vāsiŚṭha. It is very difficult to find out what has been borrowed from such a huge work, when there is no index of the work available. We have, however, been able to discover the source of the whole or parts of many a Minor Upāniśad in the Yoga-vāsiŚṭha. The following is the general account which is supported by detailed tables of the identical ślokas.

Almost all the six chapters of the Maha-Upāniśad except the first which is in prose; all the five chapters but the introductory portion of the Anna-pūrṇa Upāniśad,
almost the whole of the *Aṣṭi Upaniṣad*, the second, which is the main, chapter of the *Muktikopaniṣad*, the fourth chapter of the *Varahopaniṣad*, 50 slokas of the *Brhat-samnyāsopaniṣad*, 18 slokas of the *Sāndityopaniṣad*, 10 slokas of the *Yajñavalkyopaniṣad*, 3 slokas of the *Yoga-kundalit-upaniṣad*, and probably one sloka of the *Paiṅgalopaniṣad*, seem to have been taken verbatim from the *Yoga-vāsiṣṭha* as would appear from the following tables.

The main reasons, why we should think that the *Yoga-vāsiṣṭha* is not the borrower from these *Upaniṣads*, are the following:

1. In these *Upaniṣads* there are many slokas which are common to several of them, but which occur in different contexts in the *Upaniṣads* and sometimes in unsuitable contexts, whereas in the *Yoga-vāsiṣṭha* they occur in their proper places. Some of the same slokas of the *Yoga-vāsiṣṭha* occurring in many *Minor Upaniṣads* are shown in the following table:

<table>
<thead>
<tr>
<th>The Yoga-vāsiṣṭha</th>
<th>The Minor Upaniṣads</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Maha</strong></td>
</tr>
<tr>
<td>V. 74. 33,36.</td>
<td>II. 47.</td>
</tr>
<tr>
<td>V. 91. 81.</td>
<td>II. 48.</td>
</tr>
<tr>
<td>V. 59. 32.</td>
<td>IV. 10.</td>
</tr>
<tr>
<td>III. 7. 10.</td>
<td>IV. 82.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Muktika</th>
</tr>
</thead>
<tbody>
<tr>
<td>V. 90. 4.</td>
</tr>
<tr>
<td>V. 90. 16.</td>
</tr>
<tr>
<td>V. 90. 18.</td>
</tr>
<tr>
<td>V. 90. 20.</td>
</tr>
<tr>
<td>V. 90. 23.</td>
</tr>
<tr>
<td>V. 91. 37.</td>
</tr>
<tr>
<td>V. 91. 14.</td>
</tr>
<tr>
<td>The Yoga-vāsiṣṭha</td>
</tr>
<tr>
<td>--------------------</td>
</tr>
<tr>
<td>Muktika</td>
</tr>
<tr>
<td>V. 91. 29.</td>
</tr>
<tr>
<td>V. 92. 17.</td>
</tr>
<tr>
<td>V. 92. 22.</td>
</tr>
<tr>
<td>V. 92. 34.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Maha</td>
</tr>
<tr>
<td>III. 118. 5—15.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Maitreyā</td>
</tr>
<tr>
<td>III. 117. 9.</td>
</tr>
<tr>
<td>III. 9. 47.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>MuktiKa</td>
</tr>
<tr>
<td>III. 9. 14.</td>
</tr>
<tr>
<td>IV. 23. 58.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Yajñavalkya</td>
</tr>
<tr>
<td>I. 21. 1, 2, 5, 6,</td>
</tr>
<tr>
<td>11, 12, 18,</td>
</tr>
<tr>
<td>20, 23, 35,</td>
</tr>
<tr>
<td>IV. 24. 8—10.</td>
</tr>
<tr>
<td>IV. 35. 18.</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

2. The slokas found in the Upaniṣads are apparently selections made from the Yoga-vāsiṣṭha, because the places from which they are selected abound in many more slokas of the same theme.

3. The philosophy expounded in all of these Upaniṣads is one or the other aspect of the philosophy
of Vasiṣṭha which is not completely represented even in all of them taken together.

4. No attempt is made in the Upaniṣads to re-arrange the slokas in a systematic order. Very often they occur in the order of the Yoga-vasiṣṭha which is made worse by the fact that the slokas are not found in their proper context.

5. Almost all these Upaniṣads lack in the character of being very old. None of them probably existed before the time of Śaṅkara, whereas it seems that the Yoga-vasiṣṭha is a pre-Śaṅkara work.

6. Some of the slokas of these Upaniṣads are not found in the Yoga-vasiṣṭha in identically the same form, but, curiously, they occur in that very form in the Laghu-Yoga-vasiṣṭha, which shows that either the authors of these Upaniṣads have used this summary of the Yoga-vasiṣṭha or some other version of the Yoga-vasiṣṭha different from the available one, from which the Laghu-Yoga-vasiṣṭha was selected.

The Maha Upaniṣad

This Upaniṣad is a big Upaniṣad divided in six chapters or Adhyāyas. The first Adhyāya is in prose. The other five are in 535 slokas, almost all of which are from the Yoga-vasiṣṭha, the following of which we have been able to identify in it.

<table>
<thead>
<tr>
<th>The Maha Upaniṣad</th>
<th>Yoga-vasiṣṭha</th>
</tr>
</thead>
<tbody>
<tr>
<td>II. 1, 2.</td>
<td>II. 1, 8, 10.</td>
</tr>
<tr>
<td>II. 3, 5.</td>
<td>III. 80, 4, 7.</td>
</tr>
<tr>
<td>II. 9, 10, 11.</td>
<td>III. 81, 2, 3, 3.</td>
</tr>
<tr>
<td>II. 13—35.</td>
<td>II. 1, 11—34.</td>
</tr>
<tr>
<td>II. 37.</td>
<td>I. 3, 16.</td>
</tr>
<tr>
<td>II. 37—40.</td>
<td>I. 3, 6, 8, 15.</td>
</tr>
<tr>
<td>The Maha Upanisad</td>
<td>The Yoga-vasiṣṭha</td>
</tr>
<tr>
<td>-------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>II. 41, 42.</td>
<td>II. 2. 5, 8.</td>
</tr>
<tr>
<td>II. 43–46.</td>
<td>V. 16. 18, 21, 11, 19.</td>
</tr>
<tr>
<td>II. 47.</td>
<td>V. 74. 33, 36; V. 75. 52.</td>
</tr>
<tr>
<td>II. 48.</td>
<td>V. 91. 81.</td>
</tr>
<tr>
<td>II. 49–60.</td>
<td>Vla. 115. 12, 13, 15, 37, 38, 28, 25, 33, 16, 34, 20, 21.</td>
</tr>
<tr>
<td>II. 70–77.</td>
<td>II. 1. 35–37, 41–45.</td>
</tr>
<tr>
<td>III. 22–25.</td>
<td>I. 17. 8, 29, 31, 32.</td>
</tr>
<tr>
<td>III. 26–32.</td>
<td>I. 18. 4, 4, 18, 19, 31, 38, 61.</td>
</tr>
<tr>
<td>III. 34.</td>
<td>I. 20. 3.</td>
</tr>
<tr>
<td>III. 35, 36.</td>
<td>I. 22. 6, 8.</td>
</tr>
<tr>
<td>III. 37, 38.</td>
<td>I. 23. 3, 19.</td>
</tr>
<tr>
<td>III. 39–48.</td>
<td>I. 21. 1, 2, 5, 6, 11, 12, 18, 20, 23, 35.</td>
</tr>
<tr>
<td>III. 56.</td>
<td>The Laghu-Yoga-vasiṣṭha, I. 165</td>
</tr>
<tr>
<td>III. 57.</td>
<td>A summary of several ślokas.</td>
</tr>
<tr>
<td></td>
<td>Compare I. 31, 24.</td>
</tr>
<tr>
<td>IV. 2–4.</td>
<td>II. 11. 59, 61, 67.</td>
</tr>
<tr>
<td>IV. 5.</td>
<td>II. 13. 11.</td>
</tr>
<tr>
<td>IV. 6.</td>
<td>V. 50. 17.</td>
</tr>
<tr>
<td>IV. 7, 8.</td>
<td>V. 56. 15, 21.</td>
</tr>
</tbody>
</table>
The Maha Upanisad
IV. 9.
IV. 10.
IV. 11, 12.
IV. 13—15.
IV. 17—23.
IV. 24.
IV. 26.
IV. 28—34.
IV. 35—37.
IV. 38.
IV. 39.
IV. 42, 43.
IV. 44—49.
IV. 50.
IV. 51, 52.
IV. 53, 54.
IV. 55, 57.
IV. 58, 60.
IV. 61—63.
IV. 64, 65.
IV. 66.
IV. 67.
IV. 68.
IV. 82.
IV. 87.
IV. 88—98.

The Yoga-vasistha
V. 57.
V. 59.
V. 62.
IV. 56.
IV. 61.
V. 13.
II. 12.
III. 13.
II. 15.
II. 18.
II. 19.
II. 19.
III. 1.
III. 3.
III. 4.
III. 4.
III. 5.
III. 17.
III. 22.
III. 20.
III. 84.
III. 89.
III. 103.
III. 7.
III. 109.
III. 111.
III. 112.
III. 113.
<table>
<thead>
<tr>
<th>The Maha Upanisad</th>
<th>The Yoga-vasishta</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV. 113–132.</td>
<td>III. 114. 3–5, 7, 8, 12, 14, 15, 16–18, 23, 29, 31, 34, 51, 53, 60, 61, 75, 76.</td>
</tr>
<tr>
<td>IV. 133.</td>
<td>III. 115. 4–5.</td>
</tr>
<tr>
<td>V. 41, 42.</td>
<td>A summary of III. 118. 28–30.</td>
</tr>
<tr>
<td></td>
<td>Found exactly as III. 13: 130 of The Laghu-Yoga-vasishta.</td>
</tr>
<tr>
<td>V. 43.</td>
<td>The Laghu-Yoga-vasishta, III. 13. 132, 133.</td>
</tr>
<tr>
<td>V. 44–46.</td>
<td>III. 119. 21–23.</td>
</tr>
<tr>
<td>V. 48–51.</td>
<td>III. 121. 53–56, 68.</td>
</tr>
<tr>
<td>V. 52, 53.</td>
<td>III. 122. 54, 53.</td>
</tr>
<tr>
<td>V. 54.</td>
<td>IV. 1. 3.</td>
</tr>
<tr>
<td>V. 55–58.</td>
<td>Missing from the Yoga-vasishta, but found in the Laghu-Yoga-vasishta as IV. 14. 2, 4–6.</td>
</tr>
<tr>
<td>V. 59.</td>
<td>IV. 14. 43.</td>
</tr>
<tr>
<td>V. 60, 61.</td>
<td>IV. 15. 21, 25.</td>
</tr>
<tr>
<td>V. 62–69.</td>
<td>IV. 22. 1–3, 7–10, 32.</td>
</tr>
<tr>
<td>V. 70–75.</td>
<td>IV. 23. 44, 41, 43, 56–58.</td>
</tr>
<tr>
<td>V. 76–82, 84.</td>
<td>IV. 24. 1, 8–14, 18, 19.</td>
</tr>
<tr>
<td>V. 85, 86.</td>
<td>IV. 27. 25, 35.</td>
</tr>
<tr>
<td>V. 88.</td>
<td>IV. 16. 7, of the Laghu-Yoga-vasishta.</td>
</tr>
<tr>
<td>V. 89–95.</td>
<td>IV. 33. 50–57, 59.</td>
</tr>
<tr>
<td>V. 96, 97.</td>
<td>IV. 35. 3, 18.</td>
</tr>
<tr>
<td>V. 98.</td>
<td>IV. 17. 6, of the Laghu-Yoga-vasishta.</td>
</tr>
<tr>
<td>The Maha Upanisad</td>
<td>The Yoga-vasistha</td>
</tr>
<tr>
<td>-------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>V. 99—103.</td>
<td>IV. 35.</td>
</tr>
<tr>
<td>V. 104—107.</td>
<td>IV. 39.</td>
</tr>
<tr>
<td>V. 108—112, 114, 117.</td>
<td>IV. 41.</td>
</tr>
<tr>
<td>V. 113.</td>
<td>IV. 17.</td>
</tr>
<tr>
<td>V. 118—135.</td>
<td>IV. 42.</td>
</tr>
<tr>
<td>V. 136—143.</td>
<td>IV. 43.</td>
</tr>
<tr>
<td>V. 144—164.</td>
<td>IV. 44.</td>
</tr>
<tr>
<td>V. 165, 166.</td>
<td>IV. 45.</td>
</tr>
<tr>
<td>V. 167—177.</td>
<td>IV. 46.</td>
</tr>
<tr>
<td>V. 178—185.</td>
<td>IV. 54.</td>
</tr>
<tr>
<td>VI. 1—5.</td>
<td>IV. 56.</td>
</tr>
<tr>
<td>VI. 6—9.</td>
<td>IV. 57.</td>
</tr>
<tr>
<td>VI. 10.</td>
<td>IV. 58.</td>
</tr>
<tr>
<td>VI. 11.</td>
<td>IV. 18.</td>
</tr>
<tr>
<td>VI. 12—15.</td>
<td>V. 5.</td>
</tr>
<tr>
<td>VI. 17—21.</td>
<td>V. 8.</td>
</tr>
<tr>
<td>VI. 22—27.</td>
<td>V. 9.</td>
</tr>
<tr>
<td>VI. 28—34.</td>
<td>V. 13.</td>
</tr>
<tr>
<td>VI. 35—38.</td>
<td>V. 14.</td>
</tr>
<tr>
<td>VI. 39, 40.</td>
<td>V. 15.</td>
</tr>
</tbody>
</table>

3, 7, 8, 14, 15.
23—25, 43.
4, 13—15, 20, 32.
40, of the Laghu-Yoga-vasistha.
11, 13—16, 21,
23—26, 31, 34,
36—38, 44, 45,
50.
1, 2, 5, 9—12,
22, 25, 30.
14—28, 30, 31,
42—49.
14, 25, 26.
2, 4, 5, 7, 8, 14,
16, 17, 21, 22, 26.
2—5, 12, 13, 18,
22, 37, 38.
25, 34, 37, 41—44.
22—25, 29, 37.
7, 40.
40, of the Laghu-
Yoga-vasistha.
39, 43, 51.
8.
9—11, 13, 17.
25, 33, 36, 41, 44,
52, 60.
21, 28, 39, 32,
33, 35, 38.
46, 48, 50, 52.
23, 24, 27.
The \textit{Maha Upanisad} & The \textit{Yoga-vasishta} \\
VI. 41–49. & V. 16. 7—12, 15, 18—21. \\
VI. 50–62. & V. 17. 5, 7, 9, 13—17, 19, 20, 22, 27. \\
VI. 63–71. & V. 18. 5—9, 17, 18, 22, 24, 19, 21, 61. \\
VI. 72. & V. 18. 61, and V. 20. 37. \\
VI. 73–76. & V. 21. 2, 8, 11, 15. \\
VI. 76. & V. 22. 33. \\
VI. 77, 78. & V. 26. 13, 14. \\
VI. 79–82. & V. 27. 2, 20, 25, 32, 33.

---

The \textit{Anna-pur\-na Upanisad} \\
This Upanisad, consists of 337 s\'lokas. Except the first 17 s\'lokas, almost the whole of it is taken from books V and VIa of the \textit{Yoga-vasishta}. Here is the detailed study:

The \textit{Anna-pur\-na Upanisad} & The \textit{Yoga-vasishta} \\
I. 18–19. & VIa. 115. 1, 40. \\
I. 20–22. & VIa. 117. 9, 10, 11. \\
I. 23–26. & V. 55. 2, 3, 7, 8. \\
I. 40–46. & V. 58. 32, 33, 39, 41, 44, 47. \\
I. 47. & V. 59. 32. \\
I. 48–50. & V. 62. 9–11. \\
I. 51, 52. & V. 64. 49–51.
<table>
<thead>
<tr>
<th>The Anna-purpa</th>
<th>The Yoga-vasishtha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upanishad</td>
<td></td>
</tr>
<tr>
<td>I. 53.</td>
<td>V. 65. 1.</td>
</tr>
<tr>
<td>I. 54, 55.</td>
<td>V. 64. 55, 54.</td>
</tr>
<tr>
<td>I. 56, 57.</td>
<td>V. 67. 33, 42.</td>
</tr>
<tr>
<td>II. 1—7</td>
<td>V. 68. 1, 2, 4, 5, 6, 8, 9.</td>
</tr>
<tr>
<td>II. 8—11</td>
<td>V. 69. 2, 7—11.</td>
</tr>
<tr>
<td>II. 12—16</td>
<td>V. 70. 12, 26, 31—33.</td>
</tr>
<tr>
<td>II. 17</td>
<td>V. 71. 56.</td>
</tr>
<tr>
<td>II. 18</td>
<td>V. 72. 36.</td>
</tr>
<tr>
<td>II. 20—22</td>
<td>V. 72. 40, 41, 33, 43, 44.</td>
</tr>
<tr>
<td>II. 23</td>
<td>V. 73. 35, 36.</td>
</tr>
<tr>
<td>II. 24—26</td>
<td>V. 74. 9, 10, 33, 35.</td>
</tr>
<tr>
<td>II. 27</td>
<td>V. 75. 52.</td>
</tr>
<tr>
<td>II. 28—31</td>
<td>V. 77. 7, 13, 14—16.</td>
</tr>
<tr>
<td>II. 32, 33</td>
<td>V. 78. 46, 49.</td>
</tr>
<tr>
<td>II. 34—44</td>
<td>V. 79. 2, 8—13, 15—17, 20.</td>
</tr>
<tr>
<td>III. 4—9</td>
<td>V. 82. 9, 11, 12, 15, 16, 21, 23.</td>
</tr>
<tr>
<td>III. 9, 10</td>
<td>V. 83. 43, 44.</td>
</tr>
<tr>
<td>III. 10, 11</td>
<td>V. 84. 3.</td>
</tr>
<tr>
<td>III. 11, 12</td>
<td>V. 86. 3, 5, 6.</td>
</tr>
<tr>
<td>IV. 1—8</td>
<td>V. 89. 9, 12—14, 23, 27, 31—33.</td>
</tr>
<tr>
<td>IV. 9</td>
<td>V. 89. 66.</td>
</tr>
<tr>
<td>IV. 11</td>
<td>V. 90. 63.</td>
</tr>
<tr>
<td>IV. 12—24</td>
<td>V. 90. 12, 14, 4, 5, 16, 18, 20, 23—28, 30, 31.</td>
</tr>
<tr>
<td>The Anna-pūrṇa Upaniṣad</td>
<td>The Yoga-vaśiṣṭha</td>
</tr>
<tr>
<td>-------------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>IV. 31.</td>
<td>III. 7.</td>
</tr>
<tr>
<td>IV. 39—72.</td>
<td>V. 91.</td>
</tr>
<tr>
<td></td>
<td>8, 10, 14, 15,</td>
</tr>
<tr>
<td></td>
<td>20, 21, 26, 27,</td>
</tr>
<tr>
<td></td>
<td>29, 36, 37, 39,</td>
</tr>
<tr>
<td></td>
<td>42, 43, 46, 47,</td>
</tr>
<tr>
<td></td>
<td>66, 74—77, 81</td>
</tr>
<tr>
<td></td>
<td>—87, 102, 105,</td>
</tr>
<tr>
<td></td>
<td>108, 110, 111—113,112.</td>
</tr>
<tr>
<td>IV. 73—91.</td>
<td>V. 92.</td>
</tr>
<tr>
<td></td>
<td>2—6, 9, 11—17,</td>
</tr>
<tr>
<td></td>
<td>22, 25—27, 29,</td>
</tr>
<tr>
<td></td>
<td>30, 32, 34, 49,</td>
</tr>
<tr>
<td></td>
<td>50.</td>
</tr>
<tr>
<td>V. 1—7.</td>
<td>V. 93.</td>
</tr>
<tr>
<td></td>
<td>15, 55, 56, 82,</td>
</tr>
<tr>
<td></td>
<td>84, 85, 91.</td>
</tr>
<tr>
<td>V. 8—13.</td>
<td>Vla. 2.</td>
</tr>
<tr>
<td></td>
<td>24—26, 31, 46, 56.</td>
</tr>
<tr>
<td>V. 14.</td>
<td>Vla. 4.</td>
</tr>
<tr>
<td></td>
<td>4.</td>
</tr>
<tr>
<td></td>
<td>14, 20—22, 44.</td>
</tr>
<tr>
<td>V. 20, 22, 23.</td>
<td>Vla. 11.</td>
</tr>
<tr>
<td></td>
<td>17, 77, 99.</td>
</tr>
<tr>
<td></td>
<td>2.</td>
</tr>
<tr>
<td>V. 25—32.</td>
<td>Vla. 25.</td>
</tr>
<tr>
<td></td>
<td>3—5, 7, 34, 63,</td>
</tr>
<tr>
<td></td>
<td>67, 68.</td>
</tr>
<tr>
<td>V. 33, 34.</td>
<td>Vla. 28.</td>
</tr>
<tr>
<td></td>
<td>47, 68.</td>
</tr>
<tr>
<td>V. 35, 36.</td>
<td>Vla. 29.</td>
</tr>
<tr>
<td></td>
<td>67, 134.</td>
</tr>
<tr>
<td>V. 37—46.</td>
<td>Vla. 44.</td>
</tr>
<tr>
<td></td>
<td>2, 10, 14, 16—18,</td>
</tr>
<tr>
<td></td>
<td>24—26, 30.</td>
</tr>
<tr>
<td>V. 47, 48.</td>
<td>V. 53.</td>
</tr>
<tr>
<td></td>
<td>19, 22.</td>
</tr>
<tr>
<td>V. 49—53.</td>
<td>Vla. 69.</td>
</tr>
<tr>
<td></td>
<td>18—20, 40, 45, 47.</td>
</tr>
<tr>
<td>V. 55, 56.</td>
<td>Vla. 78.</td>
</tr>
<tr>
<td></td>
<td>32—34.</td>
</tr>
<tr>
<td></td>
<td>8, 12, 14, 16, 20.</td>
</tr>
<tr>
<td>V. 62.</td>
<td>Vla. 25.</td>
</tr>
<tr>
<td></td>
<td>26.</td>
</tr>
<tr>
<td>V. 63.</td>
<td>Vla. 93.</td>
</tr>
<tr>
<td></td>
<td>44.</td>
</tr>
</tbody>
</table>
### The Anna-purṇa Upaniṣad

<table>
<thead>
<tr>
<th>V.</th>
<th>VIa.</th>
<th>VI.</th>
<th>VIa.</th>
<th>VI.</th>
<th>VIa.</th>
<th>VI.</th>
<th>VIa.</th>
<th>VI.</th>
<th>VIa.</th>
<th>VI.</th>
<th>VIa.</th>
<th>VI.</th>
<th>VIa.</th>
<th>VI.</th>
<th>VIa.</th>
<th>VI.</th>
<th>VIa.</th>
<th>VI.</th>
<th>VIa.</th>
<th>VI.</th>
<th>VIa.</th>
</tr>
</thead>
<tbody>
<tr>
<td>65, 66</td>
<td>111.</td>
<td>36, 40.</td>
<td>67.</td>
<td>113.</td>
<td>20.</td>
<td>68.</td>
<td>117.</td>
<td>14.</td>
<td>69.</td>
<td>118.</td>
<td>7.</td>
<td>70.</td>
<td>119.</td>
<td>8.</td>
<td>71.</td>
<td>120.</td>
<td>1.</td>
<td>81—95.</td>
<td>120.</td>
<td>1—10, 12—16, 22.</td>
<td></td>
</tr>
<tr>
<td>96—101.</td>
<td>122.</td>
<td>4—8, 11.</td>
<td>102—106.</td>
<td>123.</td>
<td>6—8, 10, 11.</td>
<td>107—111.</td>
<td>124.</td>
<td>23—27.</td>
<td>112—118.</td>
<td>125.</td>
<td>1, 2, 4—8.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### The Mukti-kopaniṣad

The second Adhyāya consisting of about 76 sūlokas, which is the main portion of the Upaniṣad has been taken from the Yoga-vāsiṣṭha. It acknowledges its indebtedness when it begins these sūlokas with the words: "atra sūlokā bhavanti", but does not mention from where he takes these sūlokas. All the sūlokas collected here bear on desire and its control for the attainment of liberation. They are so unsystematically arranged that it is very difficult to find out their source in the Yoga-vāsiṣṭha. We have, however, succeeded in identifying most of them, as would appear from the following table:

### The Mukti-kopaniṣad

<table>
<thead>
<tr>
<th>II.</th>
<th>II.</th>
<th>II.</th>
<th>II.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>5.</td>
<td>4.</td>
<td>5.</td>
</tr>
</tbody>
</table>
The Muktikopaniṣad

II. 10—14. V. 92. 16, 17, 18, 22, 23.
II. 16, 17. V. 34. 32, 28.
II. 25—27. V. 91. 35, 48, 53, 54.
II. 29. V. 91. 37.
II. 30, 31. II. 9. 41, 42.
II. 32—35. V. 90. 4, 11, 16, 18, 20, 23.
II. 36—38. V. 9. 55, 56.
II. 39. IV. 35. 18.
II. 40. IV. 24. 8—10.
II. 42. IV. 23. 58.
II. 43, 44. V. 92. 33—35.
II. 45, 47. V. 92. 36—39.
II. 48. V. 91. 14.
II. 51—52. VI.a. 25. 8, 16, 17.
II. 57—60. V. 91. 29—32.
II. 61, 62. I. 3. 11, 12.
II. 68—71. IV. 57. 19—22.

The Varahopaniṣad

The fourth of the five Adhyāyas of this Upaniṣad contains about 30 slokas from the Yoga-vāsiṣṭha. They deal with the seven stages of Self-realization and the character of a liberated living man. They are identified as shown below:

The Varahopaniṣad

IV. 1—10. III. 118. 5, 6, 8—15.
IV. 11—18. VIa. 126. 52, 60—69.
IV. 21—27. III. 9. 4, 6—9, 11, 13.
The Aksī Upaniṣad

It is a small Upaniṣad dealing with the seven stages of Self-realization. It consists of about 50 slokas, of which 40 are found in the Yoga-vāsiṣṭha in a chapter which contains more of the same type.

The Aksī Upaniṣad 2—41.  
The Yoga-vāsiṣṭha VIa. 126. 98, 99, 8—30,  
32, 33, 36, 38,  
41, 42, 58—68,  
70, 71.

The Brhat-samnyāsopaniṣad

This Upaniṣad deals with Samnyāsa (renunciation). In its description of the Self-realization of a samnyāsin it utilises 47 slokas of the Yoga-vāsiṣṭha picked up from several chapters, one line from here, one line from there, which makes it very difficult to identify them, as will appear from the following table:

The Brhat-samnyāsopaniṣad 13—57.  
The Yoga-vāsiṣṭha V. 34. 9—20, 68, 69,  
100, 101, 104,  
112—114.  
V. 35. 4, 11, 38, 39, 77,  
78, 81.  
V. 39. 47, 48, 49.  
V. 40. 19.  
V. 42. 14, 15.  
V. 50. 21, 22, 29, 34,  
35, 39, 42.  
V. 51. 31, 33, 35.  
V. 53. 67, 75, 78, 79.
**Sandilyopanisad**

This Upanisad selects 18 slokas from the *Yoga-vasiṣṭha* on the control of the mind through the control of the vital airs.

<table>
<thead>
<tr>
<th>The Sandilya Upanisad</th>
<th>The Yoga-vasiṣṭha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 7, 24—36.</td>
<td>V. 78. 8, 15, 16, 18—21, 25, 27—31, 39.</td>
</tr>
</tbody>
</table>

---

**The Maitreya Upanisad**

There seem to be several slokas of this Upanisad identical with those of the *Yoga-vasiṣṭha*. We could, however, identify only the following:

<table>
<thead>
<tr>
<th>The Maitreya Upanisad</th>
<th>The Yoga-vasiṣṭha</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. 10.</td>
<td>III. 9. 47.</td>
</tr>
<tr>
<td>II. 27.</td>
<td>VIa. 126. 38, 39.</td>
</tr>
<tr>
<td>II. 30.</td>
<td>III. 117. 9.</td>
</tr>
</tbody>
</table>

---

**The Yajñavalkyopanisad**

Out of the 24 slokas of the Upanisad 10 are from the *Yoga-vasiṣṭha*.

<table>
<thead>
<tr>
<th>The Yajñavalkyopanisad</th>
<th>The Yoga-vasiṣṭha</th>
</tr>
</thead>
<tbody>
<tr>
<td>5—14.</td>
<td>I. 21. 1, 2, 5, 6, 11, 12, 18, 20, 23, 35.</td>
</tr>
</tbody>
</table>

---

**The Yoga-kundali Upanisad**

There are only two slokas identical with those of the *Yoga-vasiṣṭha* in this Upanisad.

<table>
<thead>
<tr>
<th>The Yoga-kundali Upanisad</th>
<th>The Yoga-vasiṣṭha</th>
</tr>
</thead>
<tbody>
<tr>
<td>III. 24.</td>
<td>III. 9. 47.</td>
</tr>
</tbody>
</table>
The Pâingâla Upaniṣad

So far we have been able to identify only one śloka of this Upaniṣad with one in the Yoga-vasiṣṭha.

The Pâingâla Upaniṣad    The Yoga-vasiṣṭha


It may also be noted here that there are several others of the Minor Upaniṣads, in which although we have not yet been able to discover ślokas exactly identical with those of the Yoga-vasiṣṭha, yet the theme and language are very much similar to those of the Yoga-vasiṣṭha. The following portions of these Upaniṣads can very well compare with similar portions of the Yoga-vasiṣṭha.

1. The section on Samādhi in the Jâbala-darsanopaniṣad.

2. Ślokas IV. 1–11 of the Maitrayani Upaniṣad.

3. Ślokas 1–5, on the nature of the mind, in the Amṛtabindu Upaniṣad.

4. I. 34–37; I. 59–60; IV (whole); VI. 58, 59–64 of the Yoga-sikhopaniṣad.

5. V. 1–19 of the Tripura-tapini Upaniṣad.

6. The whole of the Tejo-bindu Upaniṣad.

7. II. 12–16 of the Saubhâgya-lakṣmî Upaniṣad.

N. B.—In the comparison of the Yoga-vasiṣṭha and the Minor Upaniṣads (One Hundred and Eight Upaniṣads) we have used the Nirṇayasāgar Edition of both.
CHAPTER V

THE METHOD OF THE YOGA-VĀSIŚṬHA AND THE NEED FOR PROPER ABRIDGMENT

The main reason why the Yoga-vāsiśṭha has not been recognised as a philosophical work is perhaps the manner in which it is written and the method which the author employs to impress his doctrines. One does not find in this work the terseness of Gauḍa-pāda, the hairsplitting quibbles of the Neo-Naiyāyikas, the authority-obsession of Śaṅkara, and the stereotyped terminology of the later Śaṅkarites. Nor do we find any influence either of Dīg-nāga or of Vātsyāyana on the author of the Yoga-vāsiśṭha as he does not attempt to put his doctrines in the inferential form. He merely states in simple and unequivocal manner what he has to say and makes it clear by means of similes, analogies and illustrations, and impresses the truth of what he feels through stories. He hates obscurity, brevity, and vagueness. He knows that it is very difficult to make others realize that of which he has the direct intuition, and that it can be made intelligible only through illustrations and analogies. He avoids the method of abstract disquisition and dry argumentation, pursued perhaps by some of his predecessors like Nāgārjuna, which hopelessly failed to attract the notice of the people at large. He goes back to the method of the Upaniṣads, the Maha-bharata and the Jatakas, which carried the
truths advocated in them to the very heart of their readers. He also felt that works written in a sweet and literary style were more read and appreciated by the laity than books written in the cold philosophical style, and probably thought that the kavya style might well be utilised for philosophy to make it popular and effective. This is what he might have thought while writing this work. He says in one place: "All that is expressed in sweet and graceful words, and with easily comprehensible arguments, similes and illustrations, goes directly to the heart of the hearer, and expands there, just as a little drop of oil expands on the surface of water; whereas all that is said without suitable illustrations and arguments intelligible to the hearer, in confused and obscure language, does not enter the heart of the hearer, and is a mere waste of words, like the butter poured on the burnt ashes of oblation. It is only through appropriate illustrations that subtle, yet worthy of being known, themes can be made popular in the world, as it has been done so in all the famous works." (III, 84, 45-47.)

Moved by such considerations and by the desire of making his philosophy popular, he yoked the literary art of story-telling to his philosophy which contained all that was best in Indian thought at the time he lived. How far he has succeeded in his effort, only those who are gifted with the double-fold genius in philosophy and literature can judge. We may only point out that the work has been a success, in so far as it has been ever since enjoying popularity in all circles of people, even though many do not understand the whole of its philosophy. The reader feels that he is in the living presence of a saintly personality, who is speaking from direct experience in a simple and beautiful style. He is his
own authority and does not bore the reader with quotation after quotation from the Upaniṣads and other authoritative texts and their commentaries, as is done in the later works of the Advaita philosophy. He has imbibed all that was best in the Indian philosophy that existed before him—Hindu, Buddhistic and Jaina—and speaks from his own standpoint, very often in words which might be mistaken as from other books and authors which he thoroughly imbibed and made his own. It is in this way that many expressions of the Upaniṣads and the Bhagavad-gītā and some Buddhistic works can be identified in the Yoga-vāsiṣṭha.

In his attempt to be clear and impressive, the author of the Yoga-vāsiṣṭha has, however, committed the fault of too much repetition and sacrifice of a systematic arrangement of the contents of his work. The main division of the work into the six prakaraṇas or parts—Vairāgya (Dissatisfaction), Mumukṣu-vyavahāra (the conduct of the aspirant), Utpatti (the creation of the world), Sthiti (the continuance of the world), Upāsama (Attainment of peace), and Nirvāṇa (the cessation of finite existence) has not even been kept fully in view. Everything is treated of in every prakaraṇa and also in many of the chapters of the prakaraṇas. No scientific or logical classification has been kept in view with regard to the topics dealt with. This defect of the work is very much felt by the modern reader who wants everything properly classified and exhaustively, but tersely, treated in its own place.

It is from this consideration and to save the time and energy of the present-day reader, who does not want to remain ignorant of the philosophy of the Yoga-vāsiṣṭha, yet at the same time has no leisure to go through an unsystematic, but important, work of no less than 27,687
slokas that we have ventured to compile our Vasiṣṭha-Darsana (published by the U. P. Government in its Prince of Wales Sarasvatī Bhavana Texts), in which we have collected extracts from the voluminous work, expounding almost all the aspects of the philosophy taught in the work, and classified them so as to present in a systematic form the tenets of the philosophy. The whole matter is taken from the Yoga-vasiṣṭha without any addition of even a single line, but the form in which it is arranged and the headings under which it is classified are ours, of course, in accordance with the textual matter. The chief thing that the reader will miss in our Vasiṣṭha-Darsana is the stories, which we have deliberately excluded from our collection to win for Vasiṣṭha (or the author of the Yoga-vasiṣṭha) a worthy place in the world of philosophy, where the naked truth is more valued than the garb in which and the accompaniments with which, it appears.

There have been, in the long history of the existence of the Yoga-vasiṣṭha, many attempts made to summarise the huge work into smaller ones, the nature of some of which may be noted here. The first such effort known to the students of the Yoga-vasiṣṭha is the already mentioned Laghu-Yoga-vasiṣṭha of Gauḍa Abhinanda of Kashmir, who lived in the first half of the 9th century A.D. (Vide, Chapter II.) He selected 4,829 slokas (the tradition, however, says 6,000) from the original work in the serial order of it, and in the same six prakaraṇas gave a connected account of some of the doctrines and stories of the original work. This effort proved a great success in popularizing the Yoga-vasiṣṭha. But it also, like the original, lacks in a philosophically important system of arrangement. It also leaves some very important topics of the original. Moreover it stops at the end of the first
half of the last chapter and does not contain a summary of the other half of it. (It is probable that this portion did not exist at that time, or the summarizer might have left his work unfinished.)

Another attempt, and a better one from the philosophical and systematic point of view, was made by the unknown author of the *Yoga-vāsiṣṭha-sāra* (Compare Aufrecht: *Oxford Catalogue MS. 563*), who collected about 225 sūlokas from the *Yoga-vāsiṣṭha*, and classified them under the following heads: I. Dissipation; II. Unreality of the world; III. Character of the living liberated man; IV. Annihilation of the mind; V. Annihilation of desire; VI. Meditation on the Self; VII. Worship of the Self; VIII. Description of the Self; and IX. Liberation in life. It is a good attempt, but represents only a fraction of the philosophy of the *Yoga-vāsiṣṭha*. It also, as is evident, lacks in a sound system of classification.

Other attempts to present the philosophy of the *Yoga-vāsiṣṭha* by way of summary, hardly known as such to most people, are the *Mahopaniṣad* and the *Annapūrṇopaniṣad*, each of which present many aspects of the philosophy of the *Yoga-vāsiṣṭha* in 535 and 337 sūlokas respectively. It is a pity that they do not anywhere mention that these sūlokas are taken from the *Yoga-vāsiṣṭha*. Both these selections are defective in so far as they lack a good and scientific order of arrangement of the material they have selected. They do not, even when combined together, present the whole philosophy of the *Yoga-vāsiṣṭha*.

In the same manner the author of the *Muktikopaniṣad* has collected a number of sūlokas from the *Yoga-vāsiṣṭha* bearing on desire and its renunciation in the second chapter of the Upaniṣad; and the author of the *Vārahopaniṣad* has collected in its fourth chapter some sūlokas on the "seven stages of the yoga" and
the "conduct of the living liberated man". Again, some ślokas from a chapter on "the stages of the yoga" have been picked up from the Yoga-vasiṣṭha and made into a separate Aksī-upaniṣad. All these collections of some of the views of the Yoga-vasiṣṭha are unsatisfactory, in so far as they do not give the whole philosophy of it.

Our Vasiṣṭha-Darśana is the first attempt of its kind to present the entire philosophy of the Yoga-vasiṣṭha or Vasiṣṭha in a systematic form, inspired by the zeal of introducing a so-far-neglected, but important, system of thought to the modern scholars of Indian Thought.
CHAPTER VI

A BRIEF OUTLINE OF THE PHILOSOPHY OF THE YOGA-VĀSIŚṬHA

The author of the Yoga-vāsiśṭha presents to us the doctrines that Rāma-candra, the hero of the Rāmāyāna, is supposed to have been taught by his preceptor Vasiśṭha. Rāma-candra, while still a boy, begins to reflect on the nature of things and finds them unsatisfactory, illogical, transitory and illusory. As a consequence, he is overpowered by pessimism. Rāma's father, having been informed of his son's mental condition, calls him in the presence of Vasiśṭha, before whom Rāma-candra gives expression to his views thus: What use is there of our life here, when we are all born to die? Life is momentary and is fastly passing away. It is a doll in the hands of death. Our mind is so restless, that it never finds lasting repose in anything. Our desires are insatiate and always jump from one object to another. The body is an abode of disease and suffering. Childhood is beset with want of strength and wisdom. Youth, in itself evanescent, makes our minds polluted. In youth, we become slaves to the person of women, which appears charming only for a short time, but turns destructive of health and happiness soon after. There is none whom old age does not overcome. Our existence is a mere mockery. Our enjoyments are the
source of our own pain, and our desires and ambitions allure us to ruin. Our own senses are our enemy. The splendour of all objects is flickering. Thus there is nothing in life in which a sensible man can find solace. "I, therefore, want to know, if there is any state of existence attainable which is above the sufferings and sorrows of life".

Vasiṣṭha teaches Rāma-candra that true happiness, which every man seeks for, does not reside in the things of the earth. Objects of our enjoyment appear to be pleasant only when we have a hankering after or desire for them. There is real pleasure, joy or happiness which is felt in the absence of desire; and it is the abiding happiness belonging to the very nature of our Self, for which we have to go nowhere outside. It is on account of the ignorance of the Self, and consequently of the false knowledge of the world that we suffer from all sorts of pain. But there is a way out of this wrong vision, and it consists in the right investigation into the nature of the Self and the world.

Before one starts to acquire anything, he must be convinced of the fact that the sole determining factor in any achievement is one's own exertion. Those, who vainly depend upon fate for getting the desired objects and neglect self-effort, are their own enemy. They depend upon a thing which neither exists nor does anything. For fate is a non-entity. Our fate is nothing but the inevitable consequences of our own already-accomplished efforts. The actions performed in a former life determine our destiny in the next. So, the so-called fate can be easily overcome by our present efforts. For, of the two influences, the present is superior to the past, because the past has already been determined, but the present is still undetermined.
There are four preliminary requirements which a man desirous of knowing the truth should have in order that he may easily succeed in his effort, namely, Contentment, Peace of mind, Association with the wise, and Rational Investigation. Of these the last is the most important. For, by no other way does one directly come to the knowledge of the truth than through one's own thinking and experience. In fact, there is no other means of knowing the truth than one's own intuition, without which we can have no conception of it.

The fact of knowledge, according to Vasiṣṭha, presupposes that behind the variety and plurality of objects perceived in the world there is an all-embracing Unity. All relations presuppose some identity behind the related things. And knowledge, specially, can have as its object only that which is homogeneous with it in nature. Consequently all objects along with the perceiving subjects are modifications of an All-inclusive Consciousness, the Brahman.

The objective world is a manifestation of the mind. It is a system of ideas, a play of mentation. Everything is a creature of the mind as dream-experiences are. It is evident from the fact that the yogins do not experience anything at all when they bring their mind to rest. Time is a relation of succession of one idea after another. It is also a product of the mind's imagination and is relative to the flow of ideas. Space is also a relation of co-existence of ideas and so is relative to the activity of the mind. The stability, fixity and order of the world are also like those of the dream-world, due to the imagination of the mind.

On this view there is little or no difference between the waking-world and the world of dreams, with regard to the quality of their contents. Both are alike in
nature and, as long as each lasts, it gives us the same sense of reality and stability as the other.

Every individual knows and perceives what is within his own mind. No mind perceives aught but its own ideas. So the world-appearance has arisen individually to every mind and every mind has the power to manufacture and change its own world. But Vasiṣṭha is not a mere subjective idealist. He admits the plurality of minds and also a common world of experience, which, in its original form, is an ideal construction in the Cosmic Mind which he calls Brahmā. Both these views are reconciled by him thus: The ideas manufactured in the mind of Brahmā are the common objects of experience to us all, although in our mind they enter as our own ideas. Every mind, being the manifestation of the same Divine Mind, is capable of representing within itself other individual minds also as ideas within its own mind. The common ideas of us all give us the appearance of a common world.

There is another very interesting aspect of Vasiṣṭha’s Idealism, namely, that there are worlds within worlds ad infinitum. Whatever is thought of by the mind, be it the cosmic or the individual mind, becomes, in its own turn, a centre of imaginative activity, i.e., a mind, the creator of its own objective world. In every universe thus, there are contained millions of other worlds and this process goes on ad infinitum.

All the worlds are not of the same nature and contents. Some of them probably are entirely similar, some partially similar, and others quite different from one another. Every world-evolution is followed by an involution. The evolution of an objective world within a mind, proceeds in the same way as in a dream.
The dynamic force behind the manifestation of all objects in the world is desire. Imagination actuated by desire assumes the forms of the objects of enjoyment on the one hand and the sense-organs and the body on the other. Involution sets in, when desire to enjoy objects ceases to operate.

This standpoint of idealism saves us from many false conceptions regarding our life. Death is one of them. In death there is nothing really to fear. Even if death brings about the total dissolution of a person, it is a desirable consummation, as, in that case, death means the cessation of all our sorrows and sufferings. But in reality, such total extinction does not occur. Souls bound to their desires are led from one body to another in endless succession, so that death is only a change of experience. A body being dead, the vital airs (prānas) leave it and float in the atmospheric air, with the seeds of desires that have yet to fructify within them. Then having, after some time, recovered from the state of insensibility produced by death, the minds of the dead begin to experience various kinds of other worlds, in accordance with their respective desires, beliefs and merits. Having enjoyed the bliss of heaven or the torments of hell deserved by them, they again are attracted to the life of this world, on account of their previous karmas and unfulfilled desires. It is only those persons who have realised their identity with the Absolute Reality and have become liberated in this life (Jivan-muktas), that do not undergo any further experience of the world, because having given up their physical bodies and hence all their desires, they have no desires to fructify. They attain, after the death of the physical body, the state of Nirvāṇa, by which is meant here the total extinction of separate and individual existence.
They merge in the Brahman, the Absolute Reality, which is the Self of us all. Death thus does not mean the total extinction of everything within us. It is only the dissolution of the physical body that is brought about by death. Death is a change in our world-experience due to our desires. It is also possible, according to the Yoga-vasistha, for us to conquer death to a great extent. Death does not easily approach those who keep themselves above sorrows, cares and anxieties; who are not slaves to their changing moods and passions. Those who are pure in heart and character can live as long as they like.

We, as minds, have got a tremendous power at our command. Whatever the mind thinks and believes intensely, comes to exist. The mind is the seed of the world and the navel of the wheel of the saṁsāra. Creation and dissolution are the rising and setting of its activities. Every individual mind is the master of its destiny and the maker of its body and circumstances. There is no other agency but our own mind, that gives us our desired objects. The Mind creates the body from its own imagination and can change the form of the body in accordance with its own intense imagination. It can cure all the physical diseases of the body by its harmonious and healthy thoughts, because all physical diseases have their origin in mental disorder, according to the Yoga-vasistha. It is in the power of every one to continue well and young, as long as one likes. For, whatever the mind determines to experience, no other agency can obstruct. Bondage and freedom are also states of the mind and are determined by it. Bondage or suffering is due to our wrong belief that we are finite beings. Freedom from ignorance and wrong beliefs and the conviction of our being one with the
THE PHILOSOPHY OF THE YOGA-VĀSIŚṬHA

Absolute Reality, constitute liberation. The Kingdom of Heaven and the Home of Happiness is within us. The moment we attain peace of mind, the entire universe is changed for us.

It is one and the same mind that assumes various forms and is called by various names, on account of its different functions. It is called Buddhi, when it knows something definitely; Ahamkāra (ego), when it assumes for itself a distinct existence; Citta, when it displays fickleness; Karma (action), when it moves towards a desired end; Kalpanā (imagination), when it thinks of some desired thing; Vasana (desire); Indriya (sense-organ), when it reveals to the Self external objects; and Prakṛti (root-matter), because it creates objects out of itself. In fact everything that we know, is, according to the Yoga-vāsiśṭha, a form of the mind.

We have already noted that there are innumerable minds. They all have their origin in the Cosmic Mind (Brahma). The latter has its origin in the Absolute Consciousness. From the Absolute Reality, which is like a calm ocean, Brahma springs like a wave. The rise of the Cosmic Mind in the Absolute Consciousness is not due to some external agency, is not determined by any previous karmas and is not due to any purpose to be realised. The creative activity, which manifests itself in the Cosmic Mind, is inherent in the Reality. It works quite spontaneously. Before the rise of the Cosmic Mind the Law of Karma does not operate, according to the Yoga-vāsiśṭha. Every creation is a new creation. The Law of Karma, however, begins to bind an individual, the very moment he begins to live a life of separation and distinction from the Reality as a Whole. But however much an individual may think himself to be separate from the Absolute, he is
in reality ever identical with It, for he is a manifestation of Its creative Power.

The Absolute and Its Creative Power, again are not two realities. The Creative Power of the Absolute is ever identical with the Absolute. When the Power is active, it may falsely assume a separate reality for itself, but when it turns back to its source, it merges there and becomes undifferentiated. In that case the Creation comes to an end.

It is very difficult to say anything about the essential nature of the Absolute. It is above all our concepts and categories which hold good in our experience. We cannot, for example, say whether the Absolute Reality is one or many; self or not-self; spirit or matter; conscious or unconscious. All that can be said about the Absolute, by those who have not yet directly realised It, is that It is the All-embracing and All-powerful Reality which manifests Itself in all things. It is the subtlest of the subtle and the grossest of the gross. It is that from which all things arise, that in which all things exist, and that to which all things return. It is the ultimate Self of us all.

The test of reality is eternal persistence. That which has a beginning or an end cannot be said to be real. Nothing in the world is absolutely real according to this test of reality, for everything comes into existence and goes out of it. The Absolute alone is real. The world is only an appearance, a phenomenon. It is real only relatively to the individuals who experience it and to the time when it is being experienced. It is like a dream or mirage.

In Itself the Absolute Reality is above all changes, divisions, differentiations and relations. All these things are relative and fall within the Absolute. But the
Absolute in Itself is free from them. It is distinction-
less, homogeneous Reality, which is Consciousness and
Bliss through and through. For the Absolute as such
there is no creation, no destruction; no bondage or
freedom; no change; no evolution or involution. All
these things are relatively real, but quite unreal for
the Absolute.

To realise the standpoint of the Absolute is the ideal
for those, who want to be free from the miseries of life
and death. The only method of realising the standpoint
of the Absolute is to know the Truth and to live accord-
ingly. This experience does not dawn upon any one
merely through the grace of any god or teacher. No god
or teacher can confer liberation on one, who is not
disciplined through his own right thinking. No re-
nunciation of any kind of actions is required for the
purpose. Knowledge is the only requisite for Liberation.

However knowledge should not remain a mere belief,
but should become a living experience. This can be
done through constant practice (abhyaśa) in Yoga.
Yoga, in the Yoga-vāsiṣṭha, means the method of freeing
oneself from the misery of life and death. It consists
in Brahma-bhavana—imagining oneself to be identical
with the Absolute, Mano-laya—merging the mind in the
Absolute, and Prāṇa-nirodha, stopping the activity of
the vital airs. Any one or all of these methods may
be practised by the aspirant to realise the Absolute
point of view and consequently to be free from the
troubles of individuality and finitude.

The completion of this Yoga of Self-realisation
requires prolonged effort on the part of the aspirant.
Several stages, seven according to the Yoga-vāsiṣṭha,
may be marked on the progressive path of the attainment
of the Absolute experience by an individual. The first
is Subheccha—the dawn of the desire to be liberated; the second is Vicāraṇā—investigation into the nature of the Reality; the third is the Tanu-manasa—the purification of the mind (lit. thinness); the fourth is the Sattvapatti—the realisation of the pure being (of the Self within); the fifth is the Asamsakti—rising above attachment to objects; the sixth is the Padarthaḥbhavanti—realisation of the unreality or non-existence of the objects in the Absolute; and the seventh is the Turyaga—(the fourth experience) attainment of the Absolute Experience, which is so unique, that It cannot be given the name of waking, dream or sleep. Having realised this experience one becomes liberated.

The person who has become liberated and is yet living in this world is called a Jivan-mukta. He or she (for we must remember the Yoga-vāsiṣṭha is not prejudiced against the fair sex and admits that women have equal right to be liberated) is the happiest person on the earth. The Jivan-mukta is neither delighted in prosperity nor dejected in distress. Outwardly discharging all the duties of life, yet he is free within. He is free from the bonds of caste and creed and is polite and friendly to all. He is busy in the affairs of life, but is free from desires. He has nothing to attain, nor has he anything to give up. He is in solitude, even in the midst of worldly activities and is always above the turmoil of life.
CHAPTER VII

THE STORIES OF THE YOGA-VĀSIŚṬHA

As already noticed, the way in which the author of the Yoga-vāsiṣṭha tries to impress his doctrines on the mind of his readers, is, first to enunciate them with appropriate similes and metaphors and then to relate a story by way of illustration. There are no less than fifty-five such illustrative stories in the work. Some of them are mere epic similes and small allegories, while others are really interesting and instructive stories. The main dialogue of Vasiṣṭha and Rama-candra is itself presented in the form of an illustrative story in the present scheme of the work. With regard to many of the stories, it is very difficult to say whether there is any historical truth in them. It is very probable that most of them are the offspring of the author’s own imagination. This method has been quite successfully imitated in the service of the Advaita philosophy in Catur-darśaṇa, Candra-kānta and Jñāna-vairāgya-prakāśa in Urdu, Guzerati and Hindi respectively.

Here we propose to have a bird’s-eye-view of all the stories of the Yoga-vāsiṣṭha, in the order in which they occur in the work, although, from a strictly scientific point of view, they may require a different classification on the lines of the classification of the doctrines.
THE STORY OF THE FIRST PRAKARAṆĀ

1. The Story of the Recensions of the Yoga-vāsiṣṭha:

Once a Brahmaṇa named Sutikṣṭa happened to have a philosophical doubt in his mind. To get himself satisfied on the problem, he approached Agasti. The latter, having answered his question, said to him: "I will, in this connection, relate to you an old story, which is as follows: Once Agni-vasya saw his son sitting idle with a doubt in his mind, as to whether the Vedic sacrifices or their renunciation led one to the final deliverance. In order to show him the right way, he told his son the following story: Once a fairy named Suruci, while sitting on one of the peaks of the Himalayas, happened to see a messenger of Indra, and asked him where he was coming from. In reply, the messenger told her that he came back from the hermitage of the sage Vālmiki, whither he had, by the command of his master, escorted a king named Aṛiṣṭa-nemi, who was desirous of knowing the way to liberation. The sage recited to the king an old composition of his, in which he had recorded the teachings of Vasiṣṭha to his pupil Rāma-candra and which was, after its having been composed, recited to Bharadvāja. The messenger told the fairy all that the sage had taught the king."

THE STORIES OF THE SECOND PRAKARAṆĀ

2. The Story of Suka, the Son of Vyāsa:

This is given to illustrate the character of a true aspirant. Suka, the son of the great Vyāsa, becomes desirous of knowing the Truth and approaches his father. The latter asks him to approach king Janaka. He accordingly goes to the city of Janaka and gives notice of his arrival at the gate of his palace. The king gets
the information, but, wishing to test the mentality of his guest, does not receive him until the seventh day. Šūka does not at all mind the apparent disregard and remains standing there with a balanced mind. On the eighth day the king welcomes Šūka very warmly, gives him a lodging in his harem, which was full of captivating beauties, who attend upon the guest by the order of the king and feed him on very tasteful and sumptuous food. Amidst all these circumstances, however, the young sage remains unmoved at heart and does not at all fall a prey to the attachment of worldly pleasures, but persists in his intense desire to know the Truth, which the king, having sufficiently tested his fitness, gladly teaches him.

3. The Story of Vāsiṣṭha’s Learning the Truth from the Creator:

When Brahmā had created the world, he forethought that there would be trouble and suffering in it as a result of ignorance. He, therefore, wanted to create some remedy for the evil arising out of the ignorance of the creatures. He meditated and by his creative imagination brought forth Vāsiṣṭha, whom he taught the Science of Peace, and deputed to India (Bhārata-varṣa).

THE STORIES OF THE THIRD PRĀKARAṆA

4. The Story of Ākāśajā:

The story of Ākāśajā illustrates that the Brahman is beyond the clutches of death.

There was a Brāhmaṇa named Ākāśajā. The Lord of death very often wished to destroy him, but was unsuccessful in his attempts. The reason was that he could find no karmas which bound him, for it is due to such karmas alone that one falls a prey to death.
5. The Story of Līlā:
This is one of the most interesting stories of the work. It is given to illustrate the ultimate ideality of the universe, the philosophy of death-and after-death-experience, the relativity of time and space, the existence of worlds within worlds, the power of desires and thoughts, and the equality of man and woman in the acquirement of supernatural powers.

Līlā is the wife of a king, Padma. She is intensely devoted to her husband. Once she asks the priests of her court, whether there is any method by which her husband could be made immortal and learns from them that it is impossible. She then propitiates Sarasvati, and gets a boon through her, that if her husband should ever die, his soul would never go out of her own room. Very much pleased with her devotion the goddess promises to manifest herself, whenever and wherever she would require her. Padma dies in course of time and leaves Līlā in intense mourning. A voice from the Void, however, assures her, that the soul of the king is within the room where he died, and advises her to preserve the corpse, until the departed soul again vivifies it after some time. Līlā is very much surprised and remembers the goddess, who instantaneously appears before her. Līlā implores the goddess to show her the present experiences of the king in his new world. For the purpose of enabling her to see the other worlds, the goddess teaches her the existence of various planes penetrating one another and existing quite unperceived by the inhabitants of other planes. She teaches her also the method of seeing and visiting the various worlds interpenetrating our world and takes her to the present world of her husband's experience, where he is seen as a young
king of sixteen years ruling over a mighty kingdom. Lilā becomes wonderstruck. But Sarasvati makes her more so by telling her the story of her and her husband’s previous existence thus:—In a small hut in a different world there lived a Brāhmaṇa named Vasiṣṭha, with his wife Arundhati, who got also a similar boon to keep the soul of her husband confined in her apartment after his death. One day after having witnessed the pompous procession of a king and wishing to be born a king, the poor Brāhmaṇa died. His wife, unable to bear the pangs of separation from her husband, burnt herself with the body of her husband. Sarasvati, then tells her that all this happened only a week before and that the Brāhmaṇa pair was born as the king Padma and his wife Lilā, in this world, where Padma died after having lived a long life, leaving Lilā alone. Lilā does not believe this story. This goddess, then, takes her to that world, and makes her verify the story from a son of the deceased pair. Through her meditation, she remembers all her previous births since her origin from the Creator. Both Lilā and Sarasvati then return to the present world of the king, who is now named Vidūratha, and find him in his 70th year. His present wife is also named Lilā. They manifest themselves before the king in his private apartment and mysteriously remind him of his previous existence as Padma. He expresses a desire to be Padma again. His present wife propitiates Sarasvati to confer a boon upon her to be the wife of her husband even in his future world. After a short time there arises a war in which the king Vidūratha is killed. His soul, which was present throughout in the room where the Padma-corpse was lying, now re-enters the dead body and lo! it rises again as king Padma,
and finds standing before him his two wives, namely, Līlā I and Līlā II, with whom he lives happily for a long time again in this world.

6. The Story of Karkaṭi:

This story shows that there is fear or danger in this world only for the ignorant, but the wise who can explain the riddle of the universe and know the true nature of the Reality behind it, are free from all dangers.

There was a huge and gluttonous cannibal woman named Karkaṭi in a northern valley of the Himālayas. She found much difficulty in appeasing her hunger on account of her abnormal size. She, therefore, underwent penances and through the boon of Brahmā got herself reduced to the size of a needle. Thereafter she was called Viṣucikī (suci = needle). After some time she repents for her action, for with that minute size she could enjoy only a little drop of the blood of her prey. Through another course of penance she got her former size back, but on the condition that she should prey upon the ignorant alone. In order that she may distinguish between the wise and the ignorant, to kill the latter and to spare the former, she framed a set of questions which she put to all whom she met. Once a Kirāta king of the vicinity happened to be seen by her in a forest. She puts the questions to him to all of which he replies quite satisfactorily, as he was a wise man. She lets him alone. As advised by the king, she gives up her huge ugly form and assumes a charming and beautiful appearance. The king now allows her to stay in his own harem. There, she was fed on the bodies of the criminals of the state and lived quite peacefully.

7. The Story of the Sons of Indu:

This story illustrates the creative power of thought.
Near the Kailāsa hill there lived a Brāhmana, named Indu. On his death, his ten sons met to think of the best way to commemorate the death of their beloved father and decided that every one of them should become a creator of a universe, through the creative power of his thought. All of them sat in meditation and, through the force of their imagination and affirmation, they actually evolved into ten creators of ten world-systems.

8. The Story of Indra and Ahalyā:

This story illustrates how pleasure and pain depend on the determination of mind, and to what extent the body becomes anaesthetic to all external tortures, if the mind is fixed on something else. It also shows that the determination of the mind is a proof against all external coercion.

In Magadha there lived a king named Indra-dyumna. He had an exceedingly beautiful wife, Ahalyā. She fell in love with one Indra, a very handsome youth living in the same city, who also loved her very much. No sooner did the king come to know of their secret love than he began to dissuade her. But she was mad after her lover and preferred to undergo all sorts of tortures to giving up her love. The king, then, punished them both in the severest possible ways. But the mutually loving pair remained unmindful of all the pains that their bodies had to undergo, for their minds were so deeply set on each other that they did not feel bodily pain at all. The king ultimately took pity on them and allowed them to live together out of his kingdom.

9. The Story of the Mind:

It is an allegory showing the self-troubling nature of the mind.
The Mind is here represented by a mad man having a thousand hands and eyes and beating himself in frenzy with a thousand lashes. He wanders in a dense forest without any aim.

10. The Story of the Three unborn Boys:

This is given to illustrate the absolute unreality of the world.

A mother once told the following story to her child: In a city which never existed there lived three princes, two of whom were never born and the third never entered the womb of any mother. They once went out and took their bath in three rivers, two of which were already dried up and the third contained no water at all. There they stayed in three houses, two of which never existed and the third was not yet built. They invited, then, three guests, two of whom had no mouth and the third no stomach, etc., etc.

11. The Story of a Magician:

This story is given to illustrate the doctrine that the events which take several years to occur in the history of the world can be identically represented in any mind within a few moments. It illustrates the ideality and relativity of all things, time and space.

In the Uttara-Pandava country their lived a king named Lavana. Once a magician comes to his court and gets permission from him to show his wonderful powers. He begins to wave his bunch of peacock feathers before the king and in a moment the king is hypnotised. Within a few moments of his hypnotic trance the king experienced the following long series of events: A very fine horse is sent to him as a present by some feudalatory chief. He rides the horse, which goes out of control and takes him to a very distant forest.
The king, feeling very much troubled by him, wishes to get rid of him and so he catches hold of a branch of a tree, under which the horse happened to pass. The horse runs away, leaving the king alone wandering in the unknown forest. While he is feeling very hungry and extremely thirsty, a Candaḷa girl is seen by him carrying some food for her father working in a field near by. He requests her to give him a portion of it. She feeds him only on the promise of the king to become her husband and takes him to her father, with whose consent she marries him. The king lives like a Candaḷa, in the Candaḷa family and brotherhood, eating and enjoying all sorts of filthy things. He brings forth a number of children and continues to live up to a pretty long age. Once, unfortunately, there happens to be a terrible famine in the country and, in spite of his best efforts, he is unable to maintain his big family and so, he commits suicide by throwing himself into the fire. Immediately he wakes up from his trance into his original state as King Lavanā. He is very much surprised and, wishing to know whether there was any reality behind his trance vision, he starts to visit the place in the Vindhya hills which was the scene of his Candaḷa-experiences. To his great surprise, he could identify all the items of his vision with the actual facts which occurred in this place. He found not only the familiar places and objects, but his old parents-in-law, whose ugly daughter he was compelled to marry in the trance under the necessity of appeasing his hunger.

**The Stories of the Fourth Prakarana**

12. **The Story of Sukracarya**:

This story illustrates the marvellous effect of the desire or wish on the life of an individual, and shows
how even a mere passing wish brings about a new birth in which it will be realised.

The great sage Bhīgu and his son Śūkra-cārya were once undergoing penance in a valley of the Mandara mountain. While engaged in meditation, Śūkra happens to catch sight of a celestial damsels and at once a wish creeps in his mind to enjoy her company. His subtle body leaves the physical and reaches the city of the gods, where he finds his beloved and wins her love. There he lives for a number of years in the sweet company of his beloved, until, the force of his good actions being exhausted, he falls down on the earth through rain and becomes a grain of paddy. A Brāhmaṇa eats the grain, and he is born as a son to him. As a Brāhmaṇa boy, he becomes fond of deer and consequently becomes a deer in his next life. In this manner he transmigrates in several bodies, until he is born as the son of a Tapasvin and takes to the performance of penance on the banks of the Ganges. In the mean time, the original body of Śūkra, left by him long ago, begins to decay. His father noticing it, becomes angry with the god of death, who, manifesting himself on being wrongly accused, explains the whole thing. Both then approach the boy sitting in penance and ask him to meditate on the history of his past lives. He remembers his Śūkra-form, goes back to it with his mental body and revives it.

13. The Story of Dāma, Vyāla and Kata:

This story illustrates that the will to live is the cause of all failures and sufferings in life and the absence of it is that of success and achievements.

There was a wealthy and wise Demon king of the Pātāla world, named Śambara. He waged a great war
upon, the gods and gave them a severe defeat. The chief reason for his success was that he could create, through his magical powers, three great warriors, Dāma, Vyāla and Kaṭa. They fought most selflessly, without the least desire to preserve themselves and so could not be defeated by the gods, whom they drove out of heaven. The gods approach Brahmā, who comes to know of the cause of their success through his meditation. He advised the gods to fight with the demon-warriors in such a manner as to create the desire for self-preservation and victory in their mind. The gods succeeded in doing so, because the demon-warriors were ignorant of the true nature of the Self and so killed them in a battle.

14. The Story of Bhīma, Bhāsa and Drḍha:

This story is a continuation of the above and illustrates the same thing with an additional point that the desire for self-preservation cannot be created in one who knows the true nature of the Self.

S'ambara, the above-mentioned demon king, seeing his great warriors thus killed by the gods, now creates another triad of Bhīma, Bhāsa and Drḍha, in whom it was impossible for the gods to create the feeling of ego, as they were born with the knowledge of the real nature of the Self. They defeated the gods in spite of the best efforts of the latter.

15. The Story of Dāgara:

This story illustrates that peace cannot be achieved by undergoing penances, or performing sacrifices enjoined in the Vedas. Such things can at the most purify our intellect, if done thoughtfully and with unselfish motives. Knowledge of the Self dawns only through rational thinking and meditation,
In Magadha there lived a Muni named Dāsūra. He was ignorant of the nature of the Self. When his father S'araloman dies, he weeps bitterly. Gods of the forest console and advise him to attain peace. Seeking peace, he takes to the performance of penance, but in vain. He performs very difficult sacrifices, but does not attain peace. He then takes to meditation and thinking and at last knows the real nature of the Self and finds peace within. Through his boon a son is born to a forester-woman. Dāsūra teaches the science of peace to this boy, when he grows up. Vāsiṣṭha, while one day passing that way, enjoys one of his lectures to his pupil.

16. The Story of Kaca:

This is not a story in the real sense of the term, but a soliloquy on the immanence of God.

Kaca was the son of Bṛhaspati. He once sat in samādhi. Waking up from his samādhi state he sang a very beautiful song on the immanence of the Brahman in every thing of the universe.

THE STORIES OF THE FIFTH PRĀKARĀṆA

17. The Story of Janaka:

This story illustrates how accidental suggestion sometimes awakens the dormant discriminative tendencies in the previous birth of an individual.

One day, the king of the Videha country, whose name was Janaka was sitting in his garden. There, he happened to hear some very inspiring songs sung by the celestial beings passing that way. These songs produced a very deep impression on his mind and set him to meditate on the illusory nature of the world and on the real nature of the Self. He discovers that the main cause of all suffering was the ignorant mind.
He realises that the true nature of the Self is free from ego. Even then he rules over his kingdom.

18. *The Story of Puṇya and Pāvana*:

This story shows that it is absurd and futile to be sorrowful, when some beloved person is separated from us, seeing that we have had countless relations in the long history of our past lives.

On the Mahendra mountain in the Jambū-dvīpa there lived a sage, named Dirgha-tapas. He had two sons—Puṇya and Pāvana. The former had acquired the knowledge of the Truth, whereas the latter was only on the path, when their beloved father passed away. Pāvana weeps very bitterly at the death of his father. Puṇya teaches him the absurdity of his action, on the ground that he had had numberless fathers in his past lives. He reminds him of the countless lives he had lived as a deer, a lion, a monkey, a prince, a crow, an elephant, an ass, a bird, a puppy, etc.

19. *The Story of Bali*:

This story is given to illustrate how the state of nir-vi-kalpa samādhi can be realised through meditation on the truth that everything is consciousness.

Bali was the son of the famous Virocana of Pātāla. He begins to reflect that life, as it is generally lived, is a monotonous drudgery. We repeat the same course of actions and always remain unsatisfied. He recollects that his father, who was famous for his wisdom, used to speak of a very wonderful state of existence called liberation, in which man finds undecaying peace. He now wishes to know more about it and approaches his preceptor, Sukраcārya. The latter teaches him that he should realise that every thing is consciousness. Bali meditates on this truth and realises it in his nir-vi-kalpa
samādhi. He becomes a liberated man and rules over his kingdom wisely.

20. **The Story of Prahlāda:**

This story illustrates that even the great gods like Viṣṇu cannot cause a man to realise the Self without his own thinking and meditation. The Grace of god or a teacher cannot confer the knowledge of the Self on any person.

Once Viṣṇu defeated the demons and killed their lord, Hiraṇya-kaśipu. This impressed Prahlāda, the son of the killed demon, very much. He begins to worship the victorious Viṣṇu. The latter is very much pleased with his devotion, and appears before him when he was very eager to see him. When Prahlāda is asked to choose a boon, he wants to realise the true nature of the Self. Viṣṇu tells him that he would be able to realise it only through his own thinking and meditation, for no god or teacher can confer the knowledge of the Self on any person. Prahlāda follows his advice and attains a state of thought-less samādhi. He forgets his royal duties and continues to enjoy the bliss of samādhi. Anarchy prevails in his kingdom, for he neglects it. Viṣṇu comes down and, waking him up from the thoughtless samādhi, advises him to rule over his kingdom as an ideal and wise ruler. Prahlāda does accordingly.

21. **The Story of Gādhi:**

This is a very interesting story, illustrating the creative power of *Maya* and the possibility of the identical representation of the real historical series of events by the individual mind as the creation of *Maya* within a few moments before their actual occurrence.

There was a Brāhmaṇa named Gādhi. He had a keen desire to know the nature of *Maya* and worshipped
Viṣṇu to get his desire fulfilled. Viṣṇu granted a boon to him that he would soon realise the nature of Maya. After a few days, while he was bathing in a river, he dipped his head in water, and lo! he saw the following vision: He is ill at his home and experiences his death. He is born again of an ugly and black Candaśa woman. He grows and marries a Candaśa girl and begets several children. Once, while passing through a country called Kira, he happens to be picked up by the elephant which was let loose by the people to elect a king in the place of the one who was dead and is installed as king in spite of himself. He rules over the country for a number of years, until he is discovered to be a Candaśa by birth by his high caste subjects, who enter into the fire by way of performing a prayāś-citta for having been ruled by a low class king. He feels very sorry at the sight of this horrible scene and jumps himself into the fire. The intense pain of being burnt wakes him up from his vision in the water, where he, as Gādhi, was taking his bath. All this happened within a few seconds of his dip. After a few months he meets a traveller who relates to him, in the course of his account of his travelling, all that Gādhi experienced within a few seconds of his vision. The coincidence being too wonderful to be believed, he starts to verify it and actually finds all that he saw in his vision had actually happened in the real and historical world. Such is the wonderful power of Maya!

22. The Story of Uddalaka:

This story is given to show how the mind can be controlled and the true nature of the Self realised through meditation and the practice of the control of the vital airs (Prāṇa).
There was a Muni, Uddālaka by name. He makes up his mind to experience the state of samādhi. Finding the mind to be a great impediment in his way he addresses it and tries to discover the nature of the Self. Through the control of (prāṇa) vital airs he realises the state of samādhi.

23. The Story of Suraghu:

This story illustrates how equanimity can be attained even amidst the duties of the world.

There was, once, a king of Kirātās near the Kailāsa mountain. The Muni, Māṇḍavya, pays a visit to him and, being requested, teaches him how one can experience equanimity even in the midst of worldly duties and that the Self is the reality which persists, even after every object is eliminated. The Muni goes back and Suraghu sets about to realise his teachings in experience and succeeds. Once he is visited by a Persian King Parnaḍa, whom he teaches the way of enjoying the state of samādhi, while one is busily engaged in worldly affairs.

24. The Story of Bhāsa and Vilāsa:

Through this story the author teaches that one cannot be well and at peace unless the mind is brought under control and the Self is realised.

On the Sahya mountain in the north there lived a great Rṣi, Atri, with his pious wife Anasūyā. They had two sons Bhāsa and Vilāsa. After the death of their parents they went in different directions to undergo penance. After sometime they meet each other and when Vilāsa enquires of the welfare of his brother, the latter replies that welfare cannot be possibly attained, unless one has realised the true Self and brought his mind under control.
25. The Story of Vītahavya:

This story is in illustration of Self-realisation and attainment of the best state of existence.

Vītahavya was a Muni in the Vindhyah hills. He performed various rites prescribed by the Śāstras but could not attain peace. He now makes up his mind to realise the state of nir-vi-kalpa samādhi. He addresses his mind, chastises it for its fickleness, controls it and the senses and attains the state of samādhi in which he stays for a very long time. In the meantime his body was covered by earth, so that when he wakes up from his samādhi-state, he finds himself unable to move. He does not mind it but creates another world through his imagination and lives there as a liberated man. Once again he remembers his body being covered by earth and makes up his mind to uncover it. He enters the orb of the sun and comes back therefrom with a ray of the sun, which removes the earth and relieves the body of it. In this body he lives for a long time as a free man. Once he makes up his mind to realise the disembodied state of liberation and, entering a cave, withdraws himself from the body, senses, mind, etc. He, then, realises the highest stage of existence, which is thoughtless, immutable and eternal bliss.

26. The Story of Kāka-Bhusunḍa:

This story illustrates the possibility of an infinitely long and healthy life through the mastery of the vital airs (Prāṇa) and the Kuṇḍalinī-force.

Once Vasiṣṭha, while sitting in the assembly of the gods, happens to hear about Kāka-Bhusunḍa who is
said to be enjoying the longest life, becomes inquisitive to see him and proceeds to the Kailasa mountain, where he is said to reside in the form of a crow in the tree known as Kalpa-tree. Kāka-Bhusunḍa welcomes him and on being questioned, describes to him his birth, long life, the way how he survives the universal destruction, the wonderful experiences of his life and how one can live a long and healthy life. He says that he has seen eight births of Vasishtha, a hundred of Viṣṇu, one thousand of Buddha, eleven of Rāma and ten of Kṛṣṇa. In his lifetime the Maha-bhārata has been composed eleven times and the Ramayana twelve times. He gives a discourse on the science of vital airs and Kūndalini.

27. The Story of Deva-Puja (Worship of God):

This story shows that the only and the best form of worship is that wherein there is no necessity for any external show.

Once Vasishtha goes to the Kailasa and shows his devotion to Śiva, who becomes pleased with him and appears before him with his consort, Pārvatī. Being asked "What is the best form of worship?" the god tells him that the worship of the Self is the best form of worship and that the knowledge of the Self is the best way of worshipping the Self.

28. The Story of a Bilva-fruit:

The Absolute Consciousness is here compared to a Bilva fruit to show that the entire universe exists within such Consciousness.

29. The Story of a Piece of Granite:

Here the Brahmān is compared to a huge block of stone. Even as a piece of granite contains within it all the statues that can possibly be made of it, so in
the Brahman all the forms of the Universe exist potentially.

30. The Story of Arjuna:

This story says that at a particular period of time, when the earth would abound in evil-doers Viṣṇu would come down in the form of Kṛṣṇa and Arjuna to kill them. Arjuna, while in the battle-field of the Mahabharata war, would hesitate to kill, Kṛṣṇa would teach him the right attitude towards life and having acquired it he would do his duty without any attachment.

31. The Story of Sata-rudra:

This story illustrates the power of thought, desire and imagination on transmigration and the doctrine of worlds existing within worlds.

There was a mendicant. Once he entertained the thought of becoming a house-holder and consequently in his dream becomes one. The dream personality again, by his wish, dreams himself to be a Brahmana. The process goes on, changing the man into a hundred forms in the course of a series of dreams, until he becomes Rudra. As Rudra he becomes omniscient and comes to know of all the hundred forms thus imagined living in their own separate worlds. He wakes the dreamers up, and the imagined forms survive as distinct entities. Such is the creative power of thought.

32. The Story of a Vetala:

This is narrated to show that there is no danger anywhere for a knower of the Brahman.

There lived a Vetala in the Vindhyā hills. At nights he used to come out in search of prey. Once he happened to meet the king of the vicinity, who was learned in the knowledge of the Brahman. He put several questions to the king, who answered them to his
satisfaction. The Vetala could not harm him in any way as he knew the Brahman.

33. The Story of Bhagiratha:

This story illustrates the peculiar trait in the character of a living liberated man that, although he does not stand in need of worldly actions, yet for the good of others he reverts to them in spite of his detachment.

There lived a great king named Bhagiratha, who brought the Ganges down to the earth. Once he begins to think of the unreality of worldly possessions, goes to his spiritual teacher, Tri-tula, and acquires the knowledge of the Self. Thereupon, he gives the whole of his kingdom and property away in charity, and goes to a lonely place to meditate. Here he realises the Truth and lives in blissful peace. Once Bhagiratha was passing through the country which he formerly ruled and on the death of the ruling king the people had to choose another. Having recognised Bhagiratha, they entreated him to be their king. Bhagiratha accepted their offer for the sake of their good and ruled over the country justly and wisely.

34. The Story of Cudala:

This is one of the most interesting and instructive stories in the whole work. It shows that a woman is not shut out from the temple of wisdom; she has an equal right to Self-knowledge and, if she makes effort, can realise the Self, even earlier than man. Having realised the Self, she can help her husband on his path. The real and genuine renunciation which is essential for Self-realisation is not the renunciation of external things and works, but of the internal desire or craving for them. The busy ruler of a kingdom, as Cudala was,
above the turmoil of life and at peace within, she is an ideal example of a truly liberated individual.

Once there lived a king named Śīkhi-dhvaja in Mālava. He married Ćuddala, a princess of the Suraśṭra country. Having lived a happy life of youthful enjoyment, both become dissatisfied with the pleasures of life and set themselves to seek knowledge of the Self. Being more enthusiastic and discriminative, Ćuddala succeeds in getting a true vision of life; consequently a unique lustre brightens her face. Unable to realise the Self her husband cannot understand the reason of her joy. She tries to help him, but he takes her advice lightly, in spite of her showing him her supernatural powers and so fails to achieve peace within him. He takes to the performance of religious ceremonies which do not help him. He then renounces his kingdom and every thing in his possession and goes to a forest, in spite of his wife's entreaties not to do so. Then he puts himself to severe austerities and so becomes languished. Ćuddala in the meantime rules over her kingdom well and wisely. One day she takes compassion on him and visits him secretly. She intends again to teach him the right way of self-realisation, but thinking that he would not care to listen to her, she, by her Yogic Power, transforms herself into a young heavenly Brāhmaṇa, named Kumbha. The king, being impressed with the personality of Kumbha, accepts him as his teacher and learns from him the secret of Self-realisation, which consists, not in the external renunciation of things and duties, but in the internal renunciation of the hankering after them, which is the root of all evil. The queen does not forget to fulfil her royal duties, to which she goes back now and then. The king having got the true vision of the Self,
experiences the samādhi state and becomes liberated from the pairs of opposite feelings. The queen in the form of Kumbha tests him in many ways. One day Kumbha tells the king that he is cursed by Durvāsas to be a woman at nights and shows himself unhappy. The king asks him not to mind it at all for, says he, what cannot be cured must be cheerfully endured. The nocturnal personality of Kumbha, Madanikā, now tells the king that as it is quite natural for a young woman to have a husband, she must now marry; and proposes to marry the king. He sees no loss or gain in it and therefore, to be of some service to her, marries her. Both pass their nights in conjugal happiness. In order to test whether the king has acquired any sort of attachment in his heart, which is the real bondage in life, she creates, by her Yogic powers, a lover and throws herself in his arms in the most amorous attitude in the absence of the royal sage and continues in that position till he comes and sees the pair. The sight does not move him; he is unperturbed and unchanged. He keeps his balance of mind and comes out successful in the test. In such other various ways she trains her husband in the art of living above life's turmoil and in the end brings him back to rule over the renounced kingdom like a perfectly free and wise man.

35. The Story of a Kiraṭa:

This story emphasises the value of effort, even though it be for small things, as often, we get precious things through efforts which were originally directed towards the achievement of ordinary ones.

There was a miserly Kiraṭa. Once a cowrie shell fell down from his hands. He being a miser
began to search for it vigorously and continued his search for three days. Accidentally he found a philosopher's stone.

36. The Story of a Cintāmaṇi (Philosopher's Stone):
This shows that one should not disregard the valuable things which one has got and wander in search of others or of similar ones elsewhere, as king Sīkhi-dhvaja did on his wife's advice.

A man was in search of a Philosopher's stone. He happened to find it accidentally. But he thought the philosopher's stone to be too valuable a thing to be found so easily and himself to be too unfortunate to find it so soon and so he threw it away, thinking it to be a piece of glass. After throwing it away he proceeds further and reaches a forest where, after repeated efforts, he finds nothing but pieces of glass.

37. The Story of an Elephant:
This story is narrated to point out the lesson that one should never let slip an opportunity to vanquish one's enemy, which, in the case of an aspirant for self-realisation, is his individuality. Opportunity once lost is lost forever.

There was a tamed elephant. Once he got an opportunity to be free from the control of his master. If he had only availed of it, he could have won his freedom for ever by defeating the efforts of his controllers. But he did not utilise the opportunity. Consequently he was again bound and put under control.

38. The Story of Kaca:
This is given to show that true renunciation of all things consists in the renunciation of the ego.

Kaca, the son of Bṛhaspati, goes to his father for advice about the realisation of the Self. The father asks
him to renounce every thing in order to find peace. The son goes to a forest, literally giving up everything. Yet he does not find peace. Again he is advised to give up every thing. The son does not again understand him and tries to give up even the little that was in his possession, but in vain. The father again comes after three years and finds his son without peace. Then he explains to him that renouncing every thing does not mean throwing away every thing. It is the withdrawal from the mind which finitises the ego. This can be easily done by affirmation of one's Divinity.

39. The Story of a Mithya-Puruṣa (Unreal Man):

This illustrates the futility of the efforts of the ego to limit the Self within finite objects which are perishable.

There was a mithya-puruṣa (unreal man) who wanted to encase space. For this he makes a jar, but after sometime the jar is broken, leaving the man bewailing the loss of the space enclosed in the jar. Then he digs a well, constructs a tank, builds a four-storeyed house, etc. But all these things come to destruction one after another. Bewailing the futility of his efforts to preserve space in a finite form, the man dies.

40. The Story of Bhringīṣa:

This story is related to teach Rāma to be a great renouncer, a great doer and a great enjoyer.

Once Bhringīṣa went to the Mahā-meru to see Lord Śiva. Having bowed down to him, he asked for advice. The god advised him to be a great renouncer, a great doer, and a great enjoyer and explained the meaning of the three terms.
41. The Story of Ikṣvāku:
This story contains the philosophy which Manu is said to have taught to Ikṣvāku.
There was a great king, Ikṣvāku, an ancestor of Rāma. Once he begins to think of the unreality of worldly things and becomes inquisitive to know the Truth. He goes to Manu in the Brahma-loka and learns from him the origin, stay and decay of the universe, the cause of bondage and freedom, the stages of Self-realisation, the nature of the ego and the Maya and the characteristics of the living liberated beings.

42. The Story of a Hunter and a Sage:
This story describes the nature of the Turiya state, i.e., the state of consciousness free from the experiences of waking, dream, and deep-sleep states.
A hunter pursued a deer which outran him and passed beyond his vision. On his way he saw a sage sitting in meditation. Being asked as to which direction the deer took, the Muni replies that he, being above all the states of relative experience, does not care to know anything; and therefore, does not know which way the deer went.

THE STORIES OF THE SECOND PART OF THE SIXTH PRAKARANA

43. The Story of a Vidyā-dhara:
This story explains how the study of the spiritual Sastras can fructify only in those who have control over their senses.
Vasiṣṭha once asked Bhusunḍa, whether he knew any individual, who could not attain Self-knowledge in spite of having lived long. Bhusunḍa told him that there was a Vidyā-dhara, who could not realise the Self in spite of his having lived for four Kalpas. Having acquired
in him a little discrimination, the Vidya-dhara came to him (Bhusunḍa) and said that his passions and senses were his stumbling blocks. Bhusunḍa taught him the way to control them and consequently he realised the Self.

44. The Story of Indra:
This story illustrates the possibility of the existence of a whole world-experience within an atom.

Once Indra, the king of the gods, is defeated by the demons. To save his life, he shortens his size and enters a sun's ray. There he imagines a world and rules over it. After his death his descendants rule there. One of his descendants realises Cosmic Consciousness and comes to know of this fact.

45. The Story of Maṇki:
This story illustrates the possibility of Self-realisation through the teachings of another, provided the mind is already prepared to imbibe them.

Once Vasiṣṭha, when coming to officiate as a priest in the sacrifice to be performed by Aja, meets a Brahmaṇa named Maṇki on the way. The traveller begins to talk of the evils of the world. Vasiṣṭha teaches him the science of the Self. Hearing him, the Brahmaṇa becomes liberated, because he was already ripe for it.

46. The Story of the Mind Compared to a Deer:
In this story the mind is compared to a wandering deer. The deer is running here and there in a barren land finding no rest, until he finds the shade of a tree. The shade of the tree, in the case of the mind, is samādhi.

47. The Story of a Block of Stone.
This is one of the most interesting stories. It illustrates the possibility of a whole universe, with its cosmic
gods and other beings, to be imagined (created) within a point in space.

Once Vasiṣṭha himself wanted to meditate in a solitary place. Finding disturbances everywhere, even in the ethereal plane, he retires to the Śūnya plane. There, he imagines a hut in which he sits in samādhi and experiences and wanders through innumerable worlds, one existing within the other. Waking up from the samādhi state he hears a sweet and melodious song and, through his Ākasa-dhāranā, concentration and fixity of mind on the plane of Ether (which is the medium of sound), he finds out the source of the sweet song to be a beautiful young woman, who, when requested, tells him that in a corner of the world imagined by him there is a mountain. Within a point of a stone of that mountain, she and her husband are living. They both stand in need of Self-knowledge for which she seeks Vasiṣṭha's help. The latter, becoming curious, accompanies her and actually finds her husband there. Having acquired self-knowledge the husband sits in nir-vikalpa samādhi and thereby the world of his saṃkalpa collapses. This is seen even by Vasiṣṭha through his Dhāranā. Returning therefrom, Vasiṣṭha comes back to his hut, but finds that his body in the hut is occupied by a Siddha. Vasiṣṭha withdraws the force of his saṃkalpa and his body collapses whereupon the Siddha falls down to the earth. Vasiṣṭha explains the matter to him, and both go to the Siddha-loka and live there.

48. The Story of Vipāscit:

This story is also one of the most interesting ones. It illustrates the creative power of thought and the effort of desire on one's transmigratory career.

There lived a king named Vipāscit at Tatamiti in Jambu-dvīpa. Once he is attacked by enemies from all
directions. Wishing to multiply his body to cope with all the four invasions he performs a sacrifice in which he offers his own flesh to the flames of the sacrificial fire and becomes four Vipāścits. They put the enemies to flight and set out for world-conquest in all directions. They go far and wide, live in different countries, die there and experience different series of transmigrations. One of them is said to be present in the body of a deer in the zoological museum of king Dasaratha at the time of Vasiṣṭha's discourse to Rāma. Rāma, hearing this, becomes very curious and asks the deer to be brought in the assembly. To show the truth of the story, Vasiṣṭha, by the power of his thought, makes him take the human form and names him Bhāsa. Bhāsa, now, describes his experiences in the assembly.

49. The Story of the Vaṭa-dhana Prince:

This story illustrates the endlessness of the world. There was a country named Vaṭa-dhāna. One of its kings had three sons. They desired to see the end of the universe and started on a tour. No less than 17 lacs of years have passed, yet they are still wandering, as there is no end to the universe.

50. The Story of a Corpse:

This story illustrates the fact that every individual is also the Cosmic Deity of his universe.

Once there was a hunter. He teased a Muni who cursed him to become a mosquito. Having lived as a mosquito, he becomes a deer and then, a hunter again. Being advised to give up his wrong-doings and to acquire Self-knowledge, he undergoes penance, returns back to the Muni and asks him, how the internal imagination takes the form of an external world. The
Muni relates his own experience thus: Once he saw a man sleeping and, moved by curiosity, entered the sleeping man’s dream-world through the power of Dharana and saw a world there. Forgetting his original form, he lived there for 100 years until he was reminded of it by a Muni. Coming out he found all that experience a moment’s work. The hunter does not understand the truth of this story. He undergoes penance and gets the boon of having a body as big as a Brahmāṇḍa. Left by his soul, it falls upon another Brahmāṇḍa and is observed by Vipāscīt of a former (48th) story. Then he becomes a king, Sindhu, the enemy of Vidūratha of the story of Līlā (5th), and ultimately realises Nirvāṇa through the teachings of his ministers.

51. The Story of a Block of Stone:

In this story a detailed comparison of the Brahma, with a huge stone is attempted. As a piece of stone has within it, in potential form, all the statues that can be possibly made out of it, so is the Brahma, the source and the stay of the whole universe.

52. The Story of the Brahmāṇḍa:

In this story Vasisṭha relates what he heard from Brahmā about the origin of the universe.

53. The Story of the Sons of Indu:

This story is a repetition of the story No. 7, narrated in Prakaraṇa III.

54. The Story of a Tapasa:

This illustrates the possibility of the multiplication of worlds by the power of thought and desire and the co-ordination of the various conflicting desires of different people with regard to the same object or person.
In a country there are eight brothers. Every one of them wishes to be an emperor of the seven continents and to that effect undergoes penance. All of them get boons to the effect that their desires will be fulfilled at the same time. Their wives, in their own turn, get boons to the effect that the souls of their husbands will not go out of their rooms after their death. All this comes to the notice of a traveller, Kunda-danta, who is at a loss to understand how these self-conflicting desires can be fulfilled at the same time. He is advised to go to Ayodhyā to understand the mystery. There he relates the story to Rāma-candra, who brings Kunda-danta to the assembly and gets his doubts removed by Vasiṣṭha.

55. The Story of a Wood-cutter.

This last story points out that, though the teacher and the Sūtras are not the direct cause of Self-realisation, yet they, if constantly resorted to, sometimes, bring a man to the direct realisation of the truth.

There was a very poor wood-cutter. He used to go to a forest in search of wood every day and supported himself and his family on what he could get by selling the wood thus collected. As a result of his constant effort in searching for wood in the forest, he one day happened to find a desire-fulfilling gem (Philosopher's stone). The gem made him rich and happy.
CHAPTER VIII

THE BHAGAVAD-GĪTA AND THE YOGA-VĀSIŚTHA

In chapters 52—58 of the first half of the Nirvāṇa Prakāraṇa (VIA) of the Yoga-vāsiśṭha, which constitute the Arjunopākhyāna (the story of Arjuna), Vāsiśṭha is represented as teaching to Rāma-candra what Kṛṣṇa would (in the future tense) teach Arjuna on the battlefield of the Maha-bhārata war which, Vāsiśṭha says, would take place long after. All these chapters comprise 254 verses of the Yoga-vāsiśṭha. The philosophy expounded therein is in full harmony with the philosophy of Vāsiśṭha and differs much from the philosophy of the current Bhagavad-gītā. The verbs used in these chapters are throughout in the future tense (e.g., will teach, will happen, etc.).

It is very strange that, out of the seven hundred verses of the Bhagavad-gītā, only twenty-seven are wholly or partially identical with the verses distributed over these chapters in the Yoga-vāsiśṭha. Nothing more is common between the Bhagavad-gītā and the Yoga-vāsiśṭha. To what this is due it is very difficult to surmise. The orthodox reader will probably hold that, as Vāsiśṭha himself says, the actual teaching of the Bhagavad-gītā occurred long after Vāsiśṭha had taught his doctrines to Rāma-candra and that Vāsiśṭha could have known what
Krśṇa would teach to Arjuna only through his power of pre-cognition and so only in a general way. Had the Bhagavad-gītā been already in existence, Vasiṣṭha would have repeated much more of it in his teachings. It is very difficult to accept this view, so long as we find that the philosophy of the Bhagavad-gītā is not on the whole identically the same as taught in these chapters of the Yoga-vāsiṣṭha. It is the philosophy of the Yoga-vāsiṣṭha, that Krśṇa is made to teach in the chapters concerned and not that which is presented in the Bhagavad-gītā. The verses selected from the Bhagavad-gītā are only those which can easily fit in with the philosophy of Vasiṣṭha. It may also be possible that the Bhagavad-gītā current at the time of the composition of the Yoga-vāsiṣṭha might have been a different one.

The following table gives the verses common between the Bhagavad-gītā and the Yoga-vāsiṣṭha:

<table>
<thead>
<tr>
<th>The Bhagavad-gītā</th>
<th>The Yoga-vāsiṣṭha</th>
</tr>
</thead>
<tbody>
<tr>
<td>II. 8.</td>
<td>VIa. 55.</td>
</tr>
<tr>
<td>II. 14.</td>
<td>VIa. 54.</td>
</tr>
<tr>
<td>II. 16.</td>
<td>VIa. 55.</td>
</tr>
<tr>
<td>II. 17.</td>
<td>VIa. 55.</td>
</tr>
<tr>
<td>II. 17, 18.</td>
<td>VIa. 53.</td>
</tr>
<tr>
<td>II. 19.</td>
<td>VIa. 52.</td>
</tr>
<tr>
<td>II. 20.</td>
<td>VIa. 52.</td>
</tr>
<tr>
<td>II. 47/2—48/1.</td>
<td>VIa. 54.</td>
</tr>
<tr>
<td>II. 48/1.</td>
<td>VIa. 53.</td>
</tr>
<tr>
<td>II. 70.</td>
<td>VIa. 54.</td>
</tr>
<tr>
<td>III. 6.</td>
<td>VIa. 54.</td>
</tr>
<tr>
<td>III. 7.</td>
<td>VIa. 54.</td>
</tr>
<tr>
<td>III. 27/2.</td>
<td>VIa. 53.</td>
</tr>
<tr>
<td>The Bhagavad-gītā</td>
<td>The Yoga-vasiṣṭha</td>
</tr>
<tr>
<td>------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>IV. 18.</td>
<td>VIa. 54.</td>
</tr>
<tr>
<td>IV. 20.</td>
<td>VIa. 54.</td>
</tr>
<tr>
<td>V. 11.</td>
<td>VIa. 53.</td>
</tr>
<tr>
<td>VI. 29.</td>
<td>VIa. 53.</td>
</tr>
<tr>
<td>VI. 29/1.</td>
<td>VIa. 53.</td>
</tr>
<tr>
<td>VIII. 1.</td>
<td>VIa. 58.</td>
</tr>
<tr>
<td>IX. 27.</td>
<td>VIa. 54.</td>
</tr>
<tr>
<td>IX. 34.</td>
<td>VIa. 53.</td>
</tr>
<tr>
<td>X. 1.</td>
<td>VIa. 54.</td>
</tr>
<tr>
<td>XV. 5.</td>
<td>VIa. 53.</td>
</tr>
<tr>
<td>XV. 9.</td>
<td>VIa. 55.</td>
</tr>
<tr>
<td>XVII. 4/1.</td>
<td>VIa. 55.</td>
</tr>
</tbody>
</table>

(with a little change)
BOOK II
THE PHILOSOPHY OF VASIŚṬHA
PART I
PRELIMINARIES
A BOOK
OF
THE PHILOSOPHY OF LAW.

AND
APPLICATIONS.
CHAPTER 1

CONSCIOUSNESS OF SUFFERING

It has been customary in India to point out at the commencement of a philosophical work the type of readers for whom it is intended. This is termed adhikara and is the first problem discussed at the beginning of almost all the Commentaries of the Vedānta-sūtras. To raise this problem does not seem wholly unnecessary, though it may look so to the modern reader. It is quite evident that every book cannot be of interest or use to every person. The same book that is a source of pleasure and solace to one may be thrown away as trash by another. Who would, for example, take the trouble of reading through the works of Kant or Hegel, if he is not deeply interested in philosophy? Men of devotional fervour find in the Bhagavata what others cannot imagine. Men of highly moral temperament will shun those sensational novels which are very eagerly perused by ordinary people.

Who is the person, then, for whom the Yoga-vasisṭha is meant? What type of readers will find interest in it? Who, in other words, is the fit recipient of the philosophy expounded in it? Bhagavān Dās, in his Prefatory Note to his recently published Mystic Experiences, writes about the Yoga-vasisṭha: "The saying about it among the Vedāntins is, that it is a work of
siddhavastha, i.e., for a philosopher-yogin, who, having mastered the theory, is passing on to the practice of it; while the other well-known works, even the Gita, the Upaniṣads and the Brahma-sūtras, are works of the sadhanavastha, i.e., for those who are yet trying to master the theory." Such, however, is not the view of the author of the work himself. He says: "He has a right (adhikāra) to study this work, who has become aware of his bondage, and longs to be free; and he who is no longer in utter ignorance (about the nature of the world and the Self), but has not yet attained the (full) knowledge." (I, 2, 2.) This, in other words, means that the philosophy of Vaiṣiṣṭha is meant for those on whom the reflective consciousness has dawned and has revealed that dark aspect of life which is called bondage, evil, or suffering, in different systems of thought.

The author of the Yoga-vaiṣiṣṭha has very nicely depicted the mentality of such people in the first prakāroṇa of the work, vis., the Vairageya-prakarana. The character and reflections of Rāma are eminently of this type. The questions put by Rāma to his teacher are those of all such people. It will not, therefore, be out of place here to note how Rāma felt, what he thought and to what extent he aspired to know the secret of escaping the sufferings of life. Rāma, the eldest of the young sons of Das'a-ratha, the ancient king of Ayodhyā, begins to reflect on the problems of life and discovers the reign of suffering, decay and death everywhere, like the Sākya prince, Gautama, of later times. Finding every thing and every state of

1 अहि बद्रं विषुक: स्थापिति परस्थिति निषेधः ∥

नायतत्तवः नौ तत्त्वः सोरस्वाक्षान्विकान्तवनु ∥
existence unsatisfactory, he becomes indifferent, restless and morose. His mental unrest finds expression in his conduct; and his attendants, not understanding the reason for the change in his behaviour, become very anxious about him and report the matter to the king in the following manner: Your gracious Majesty! We are observing a serious change in the life of Rāma these days. “He has become unmindful of his daily duties, which he does, or does not, perform with a gloomy countenance, when repeatedly besought by us. (I, 10, 10.) He is averse to bath, worship, distribution of alms, and even to his meals, which he takes without relish, when often requested by us. (I, 10, 11.) He no more likes to be rocked in swings by young maidens of the harem. (I, 10, 12.) Ornaments, however precious, please him no longer. (I, 10, 13.) He is not happy, even while sitting in fragrant bowers, with beauty dancing all around him. (I, 10, 14.) He becomes displeased with, and looks with tearful eyes on, everything sweet, elegant and pleasing. (I, 10, 15.) He takes delight in lonely places, remote corners, forests and river-sides. (I, 10, 21.) He is becoming weaker, paler and more and more indifferent, as days pass on. (I, 10, 27.) Knowing nothing as to what we should do, we have approached you.” (I, 10, 41.)

1 वर्णपर्यायमधुर्यमयप्रभुज्ञापारसाधनमिनित्यात्माविदमित्रप्रभुहित: करोति न करोति वा॥
सोदयमानानवधनोऽर्जुनाधिनेषु दुःखवति॥
क्षणोर्जुनोऽर्जुनाधिनेषु दुःखवति॥
प्राथमित्वेर्जुनोऽर्जुनाधिनेषु दुःखवति॥
विद्यमान्यानाधिनं दुःखवति॥
न च कोहेत्तद विद्यमानानाधिनं दुःखवति॥
प्राणिक्षयत्वभाद्रकान्तस्य केन्द्रीकृत्यकारविदः॥
नामन्दिराति सं राजनेव पातिक्रमां पथा॥
Having heard the above report, the king becomes very anxious and immediately sends for Rāma, in the presence of Vasiṣṭha, his family-priest. The latter asks Rāma, why he looked so unhappy. Thinking that Vasiṣṭha might throw light on his difficulties, Rāma gives expression to his pessimistic views of life. He thinks, in the same way as Gautama (Buddha) and Schopenhauer have also thought, that there is reign of misery and suffering everywhere in the world, for sickness, sorrow and death are constant companions of all worldly creatures. “What happiness can there be in this world, where every one is born to die? (I, 12, 7.) Everything comes into existence only to pass away. There is no stability in our achievements. (I, 12, 8.) How tantalizing are the pleasures of life. Prosperity is misery (in another form); pleasures are harbingers of pain; and life is meant only for death.” (VIb, 93, 73.) All creatures are steeped in dark
ignorance. "How deep is our ignorance! Although sold to none, we act as if we are bound and sold slaves. Knowing the vanity of the affairs of life, we continue to be whole-heartedly engaged in them like fools. (I, 12, 12.) Even knowing well that there cannot be real and lasting joy in our life, we foolishly stick to the hope of having it." (I, 12, 13.)

People spend their life in amassing wealth; but wealth is not a desirable thing. "The accumulation of wealth does not make us happy, but miserable, on the other hand. It hides within it the possibility of our ruin, like a poisonous creeper. (I, 13, 10.) It is very pleasant from a distance and so captivates our imagination. But in obtaining it one has to resort to undesirable means. It does not, when obtained, last long." (I, 13, 22.)

Life is hopelessly unstable. "It is evanescent as autumnal clouds, as the light of an oil-less lamp, and as the ripples on the surface of water. (I, 14, 6.) It is a worthless thing; it is meant for death only. There is nothing stable, good or desirable in it, although on the surface it appears to be stable and pleasant. (I, 14, 23.) It is being gradually eaten away by the rat of Time which is ceaselessly

---

1 न केनविक्षित विवीर्तिता विवीर्तिता इत्य स्वरूपः ||
बत मुद्रा कर्म सर्वे जानाना अपि शाम्रम् ||
किमेतेतु पपेक्षा भोगा नाम सुदुर्भंगा: ||
सुखवै हि कर्म मोहसेरथिता बद्धानवना: ||

2 न श्री: सुख्याम भमरतु:खाराय हि कर्तेत ||
गुणा विनाशानं परं दुःखं विषस्त्ता पथं ||
मनोरमा कर्त्ति चित्तश्वैत कदाचेसाध्या क्षणमक्षुराः े ||
व्याहारलोकावज्ञित्रितते विश्वात्र अधिशितं पुनर्भरवं खर्मी: ||
busy with its work." (I, 14, 16.)
Our mind finds no rest anywhere. "Like a caged lion, it is always restless. (I, 16, 10.) It falls to objects as passionately as a bird to its prey, but it gets very soon disgusted with them, as a baby with his toys." (I, 16, 22.)
There is no ultimate satisfaction of desire. "Desire is as fickle as a monkey. It is never satisfied with the object which is already in hand, but jumps to other unattained ones. The more it is satisfied, the more intense it grows. (I, 17, 29.) Desire is as dangerous as a venomous serpent, which, although very appealing to the touch, stings fatally, when even slightly touched. (I, 17, 17.)
Of all the evils of the world, desire is the most painful. It yokes to trouble even the most guarded people. (I, 17, 32.) The fire of desire burns our hearts so intensely that even nectar will not give us relief." (I, 17, 11.)

1 पेक्षिं शारदीयानाशमणे हि दीपक: ।
तत्राय় ইব্যাহোঁ গতেনাপথ্যবেত
স্থিরত্বয় সর্বভাসিত্বয় তথা সত্যমিত্যস্তুমফল্যং চ ।

gātir nāsīt tathā guṇtvāśi tathā saññājanamānānāh
prāyām kēṭamṣāpyāhāmābrahīmān
bhānuvar jātāyena kāśeṇa vinihāya

2 चेतास्वयं दुःखपय चिन्तानिचयचुंबुरम् ।
प्रृति बचायं नेत्रको परेः केतरय यथा ।
चेत: पहाति कोणौ विहार: स्नामपरेणिव
क्षेणेन विहाति याति बाध: श्रीनकादिव

3 परः कोणः पापः वधि ज्ञानपि केषीहते ।
सिंह तिल्यति नेत्रभु मुद्रा चष्टमकिं ॥
कृष्टिः कोषाप्रहर विन्यायपारिणी ।
दसापि मनाकस्मया तुष्णा कुण्येण मोहिनी ॥
There is nothing good in the body, continues Rāmā-candra. All stages of its growth, viz., boyhood, youth and old age, are characterized by defects peculiar to themselves. "There is nothing desirable in the body. It is an abode of disease, a receptacle of all kinds of agonies and subject to wrinkles. (I, 18, 34.) What beauty can there be in the body which is made of flesh and blood and which is frail in its nature? (I, 18, 38.) Fie on them! who are intoxicated with the love of the world and put reliance on the stability of the body." (I, 18, 52.) "Childhood is characterized by weakness, cravings, incapability to speak, lack of knowledge, longings for unattainable things, fickleness of the mind and helplessness. (I, 19, 2.) What delight should we have in that undesirable portion of our life called youth, which comes like a flash of lightning, soon to be inevitably followed by the thunder-claps of the agonies of old age? (I, 20, 8.) Youth is pleasing only for a short time at its commencement, but it soon turns into an evil, like the company of a harlot. (I, 20, 13.) The mind, however wide, clear and pure it may be, gets polluted

सर्वसंसारःपङ्कर्ष कृष्णो तीजस्विंश्चतः
अन्तःपरस्परम् प्रांज्यायाति तस्क्ते
तुष्णात्रिकाय ताल दशोऽज्रम ज्वालाय तथा
परा दाहोपशमनमाश्चर्यानामूद्दरसि

"समस्तमावपस्यं कर्जीपस्वितपतनम्
सर्वाचिसाराहं नेह्वं देहोऽहं मम
रक्तमांसस्वास्त्यस्य सवात्त्राम्बन्तं मुने
नानाकर्माणि ब्रह्म केव कर्मवर्ध रम्यता
बद्धस्य ये शरीरं बद्धस्य ये जागरितं
तामोहमधिरोपन्नतान्वितंगतु पुनः पुनः"
in youth like a river in the rainy season." (I, 20, 18.)

In youth man becomes fondly attached to the physical beauty of the other sex. But, "what beauty is there in the body of a woman which is simply a doll of flesh, blood, bone, etc.? (I, 21, 1.) Women appear charming only for some time and only to an unreflective mind. In reality there is no beauty in their body; it is due to our ignorance. (I, 21, 8.) This false and illusory beauty binds a man as strongly as a spell binds a snake . . . ." (I, 21, 21.)

Bitterness of pain and suffering is the consequence of all worldly and sensual enjoyments. "The sensual enjoyments of life, which are flickering like the wings of a bee, are pleasant at their commencement only and turn bitter and unbearable at the end. I do not find any delight in them for fear of disease, decay and death." (I, 21, 36.)

Old age is

1 भशक्तिरापदसत्याः मुक्ता महसुष्णितः
गृहनुता धोखा हैन्यं सर्वं बाल्ये प्रवरते ||
निमित्तमसुक्राकामोक्तवमनगालितम ||
विशंकङ्काशमधिकं योवनं मै न रोचते ||
आपत्तमारमणं सद्यगहितान्तरम ||
केश्वालीसंगमप्रलयं योवनं मै न रोचते ||
मुनिमिदार्पिनिस्त्रीणां पावन्यपि हि योवने ||
मेति: क्षणतामेति प्राकृतिय वर्धन्निः ||

2 मोसपाबालिकायास्तु जन्मकोलेडुप्रपूरे ||
कात्यस्यप्रभाविष्टान्तिन्यः: खिया: किमिभ शोभनम ||
आपत्तमारणीयतम कलप्ते केवल खिया: ||
मन्ये च तस्य नास्य भुने महकायम ||
मन्तुं व तुर्वाणामालानिमित दन्तनाम ||
पुंसं मन्त्र इवाहानां भवने वासलोचना ||

3 आपत्तमारस्मेषु सुदुःस्तेशु भोगेशु नामस्मितात्सातिचालेऽ ||
ब्रह्मते सर्वत्तेजारादितिया शाम्याम्यं परमेष्मिम पदं प्रसक्तात ||
the worst, but an inevitable thing in life. "The poor rat of youth is soon eaten away by the proud cat of old age, which takes delight in consuming the flesh of the body. (I, 22, 25.) Old age spares none. It overcomes even those heroes who never knew defeat in battle and catches hold of even those who may hide themselves in caves. (I, 22, 31.) It destroys the body as effectively as the falling snow destroys a lotus, as a gust of wind destroys an autumnal cloud. (I, 22, 2.) What is the good of living a life which is ever under the subjection of old age and death?" (I, 22, 38.)

Death reigns supreme everywhere. "There is nothing in the world which death does not devour. (I, 23, 4.) Of what value is the body, the pleasures, the wealth and the kingdom we may have, when, early or late, death shall put an end to all? (I, 18, 37.) The cruel hand of death is sure to remove everything. It only allows creatures to ripe for its own use, as it were." (I, 26, 6.)

1 जगमात्मारीका मुझे यौवनाखु त्योहारता।
पर्वज्ञाताराम्यति ज्ञानरामणामिनी॥
न जिता: शान्तिम: संध्ये प्रविधा येःकिक्षोते।
ते जराजीरोक्पत्वा पस्यांशु निजिता मुने॥
हिमालानिर्वास्ये वायुये जातुकूक्तः॥
देह्यं जरां नाशयति नदी तीर्तरं यथा॥
कि केन दुर्जीविन्दुप्रसेण जरामोक्तायि हि जीविते यत।
जरां जगद्यामिनिता जनानां संबंधांस्सतां तिरस्करोति॥

8 न तदस्तीत्व यदं काठः सकुल्वस्तमः॥
प्रस्ते तज्जग्नांतो प्रेत्याविभिन्न वायुः॥
कि क्षिप्या कि च राष्टयेन कि कायेन किमेहिते॥
दिने: कातिपैये काठं सर्वका निकृत्तति॥
प्रस्तेतद्वित्ते भूतजानं सर्वं इवालं।
कृतान्तः कर्क्रंचारी जरां नीत्याकर्मः वपुः॥
Everything is transitory. (I, 28, 1.) "Childhood, youth, body and riches, all are unstable. They unceasingly pass from one condition to another, like the waves of the ocean. (I, 28, 10.) Life is as unstable as the flame of a lamp placed in open air and the splendour of all objects is as momentary as the flash of lightning. (I, 28, 11.) We never find ourselves to be the same as in the previous moment. (I, 28, 32.) Our bodies change every moment; they quickly pass through the states of childhood, youth, old age and death. (I, 28, 37.) The mind also quickly changes from one state to another like an actor. It is now pleased, now annoyed, and now quiet. (I, 28, 38.) The Creator of the world seems to be like a playful child who quickly changes his toys, having soon become disgusted with them." (I, 28, 39.)

All things of the world have an undesirable aspect. We find that "Life is fast fleeting; death is awfully
cruel; youth is extremely evanescent! (I, 26, 9.) Everything is under the sway of death and decay; all relations are chains of bondage; enjoyments are our fatal diseases; and desires are tantalizing mirages. (I, 26, 10.) Our senses are our enemies. What is believed to be true is soon discovered to be otherwise. (I, 26, 11.) All beings are mixed with non-being. All thinking is egoistic. (I, 26, 14.) All things come into existence only to disappear. Desires are chains that bind us to the world. All creatures are, as it were, being carried away, but none knows where. (I, 26, 22.) All human beings are self-deluded to be entrapped into the snares of desires and thereby to be afflicted with the troubles of birth and death. (I, 26, 41.) The indiscriminate creatures of the world come and go away, leaving room for others like the old leaves of trees. (I, 27, 18.) Sons, wives, riches, etc., are considered to be the elixir of life, but none of them can be of any ultimate good to us. They are no better than the temporary soothing sensations, during a prolonged swoon due to a dose of poison." (I, 27, 13.)' All things are defective, transitory,
and so unsatisfactory. Man, on the other hand, aspires for perfection, perpetual joy and changelessness. He is therefore dissatisfied and hence miserable. "What direction", says Rāma, "is there, from which cries of suffering are not heard"? (I, 27, 31.)¹ Rāma found nothing good, beautiful or true in this world. He feels life to be full of misery, pain and suffering. It is not the possibility of the physical pains alone that made him so unhappy, but also the more unbearable pains of unfulfilled desires and ambitions and of finding the world falling short of the ideal state of goodness, beauty and truth. "I can", says he, "bear to be sawed alive! But the pain accruing from worldly desires and ambitions, and from the ways of the world is utterly unbearable." (I, 29, 17.)²

Rāma's vision of life may be well compared with that of Schopenhauer who says: "Everything in life shows that earthly happiness is destined to be frustrated and recognised as an illusion... Life presents itself as a continuous deception in small things as in great... The enchantment of distance shows us paradies which vanish like optical illusions, when we have allowed ourselves to be mocked by them. Life with its hourly, daily, weekly, yearly, little, great and greater misfortunes, with its deluded hopes and its accidents destroying all

¹ कास्त्रा द्वी प्राऽ यासु न सान्ति दोषा: कास्त्रा द्वी प्राऽ यासु न दूःखदहः।
कास्त्रा: प्रजा यासु न महंगृत्वं कास्त्रा: किया यासु न नाम माया॥

² जनकालाप्रजनियां सोहु श्रोतः सांसारिकाः नानाविस्ताराः॥

||
our calculations, bears so distinctly the impression of something with which we must become disgusted, that it is hard to conceive how one has been able to mistake this and allow oneself to be persuaded that life is there in order to be thankfully enjoyed and that man exists in order to be happy. Rather that continual illusion and disillusion and also the nature of life throughout presents itself to us as intended and calculated to awaken the conviction that nothing at all is worth our striving, our efforts and struggles; that all good things are vanity, the world in all its ends bankrupt; and life a business which does not cover expenses." (The World as Will and Idea, Vol. III, 382f.)

Having thus given vent to his pessimistic vision of life, which was based on his observation and reflection, Rāma now enquires of Vasiṣṭha: "Is there any better state of existence, which may be free from suffering, ignorance and grief and be full of unconditional good? (I, 30, 11.) What is the most properly desirable end of life? How should one live in this inconsistent world? (I, 30, 20.) What is the spell by which the disease of worldliness—the source of all kinds of suffering—can be cured? (I, 30, 24.) How can one attain unchanging and perpetual joy within oneself? (I, 30, 25.) What is the method, what is the way, what is the science, and what is the art of saving this life from undesirable occurrences? (I, 31, 6.) In what way should a man live in this world, so that he may not be bound in it? (I, 30, 17.) How is it possible to enjoy this world, without, however, remaining in ignorance? (I, 31, 8.) How are those who live in this world to be saved from the pains consequent upon likes and dislikes, prosperity and pleasures? (I, 31, 12.) Let me know, Sir, the best possible secret of becoming free from the sufferings of life; whether it
be by oneself engaging in the activities of life or withdrawing from them.” (1, 31, 17.)

Rāma spoke thus from the very bottom of his heart. He felt his bondage very keenly and was extremely eager to get rid of it and to be free from the sufferings of life. This is evident from his concluding sentences, which illustrate the degree of **mumukṣutā** (desire to be free) one must have, before one can be free. His inquisitiveness reminds us of that of the boy Naciketas in the *Kathopaniṣad*. He says in the end: “If there is no such secret in existence, or should there be one and nobody lets me know of it (1, 31, 20), or, if I myself do not acquire peace through my own

---

1 अत्रोज्ञन्वमनायासमनुपादित सत्यमम्।
कि तस्याद्विद्विधिसवादो यत्र शोकों न विचारे॥
कि तस्याद्विद्विधिसवादो यत्र तस्याद्विद्विधिसवादो विचारे॥
विचारे च संसारे कथे नामासमझे॥
केन पत्तानस्मृति दुःसंस्कृतिनिरूपिच्चिकाः।
शम्पातीर्ममनायासमायायासदत्तकारिणी॥
कथे शीतलस्मारकस्मारकतम्बकरेम्॥
पूणेचन्द्रे इवासीणं भुतामासारकायमहम्॥
क उपायो गति: का बा का चिन्ता के: समाख्य:॥
केनेकृष्णमुद्दित्वा न भवेयीविदायी॥
संसारे एव निन्द्वे जनाः व्यवहरारपि:॥
न बन्यं कथमात्मत्व प्रपन्ते पियो यथा॥
अर्थ वह द्रव्यसंसारं नौरनन्दकनाकुलः॥
कथे मुलादृत्तमेति नीरसो मुहसं निनां॥
राज्ञीपरमहंरोगों मोगरुगां विचारण:॥
कथे जन्मः न बाधन्ते संसारार्वनचारणे॥
व्यवहारवतो शुक्तया दुःखेन नायाति मे यथा॥
अथ वा व्यवहारस्य बृहत तो युक्तिशुद्धम॥
attempts, I will give up all other activities and will become free from the ego even. (I, 31, 21.) I will not eat, drink, or dress. (I, 31, 22.) I will not engage myself in any work. I will not desire anything else than giving up the body. (I, 31, 23.) Having given up everything, I will give up this body as well.” (I, 31, 26.)

Vasiṣṭha was glad to find in Rāma a true disciple whose mind was ripe for receiving his philosophy.
CHAPTER II

THE CAUSE AND REMEDY OF SUFFERING

There cannot be any denying the fact that there is suffering in life. There is evil and there is misery in this world. Recognition of this fact is the first of the four noble truths of Buddhism. Vasishtha, therefore, agrees with Rama that life, as it is lived by the ordinary man, is full of misery and troubles. The cause of suffering, he points out like the Buddha, is desire (vasana, trsna, raga). "The desire for worldly objects", says Vasishtha with all the emphasis at his command, "is the most dangerous enemy. It stings one like a venomous serpent; cuts like a sword; pierces like a lance; binds like a rope; burns like fire; blinds like a dark night; and grinds down its helpless victim like a heavy stone. It destroys his wisdom, upsets the balance of his mind, and throws him into the deep and dark well of infatuation. (II, 12, 14.) It causes him to suffer the pangs of hell." (II, 12, 15.)

1 विष्णुम् सापित्त्र संसारारामो भोगीव दशाति, असरिव निधनति, तुस्त इव केवलिति, रत्नुविवेष्यति, पावक इव दशति, रत्निवानवथति, अवक्तिपरिपतितपुर्णपापार्क इव विवशीकरति, हरति प्रभाय, नाशयति श्रीतिः, पातयति मोहान्यकुपे, तृणा अर्जीकरति, न तदस्ति निकिरु भ्रां संसारी यज्ञ प्राप्तिः।।

दृश्यते यं किश्विनिव्ययिका यदि न चिकित्स्यते तत्किते नरकनारः निकनकनकाद्वाटुवनिन्दिता तत्किरति।।
But why do we at all desire worldly objects, when desire makes us miserable? It is due to ignorance. We do not know the true nature of ourselves and the objects and of their relation to us and so we have a wrong attitude towards them. "The worst of all evils is ignorance. (VIa, 88, 27.) There is no end to the sufferings of the ignorant. (VIa, 6, 35.) The river of the worldly life flows on account of the follies of the ignorant." (VIa, 6, 33.)

So the best and the only effective remedy of the sufferings of life is the removal of ignorance, which is the same as the attainment of wisdom (jñana). "The poison of worldly life, from which all troubles proceed, affects only the ignorant. Effort, therefore, should be made to root it out. (II, 11, 69.) Sorrows do not approach the wise man, who has come to know what ought to be known and has a right attitude towards all things. (II, 11, 41.) Wisdom is the only way to cross over the ocean of the world. Penances, offerings, pilgrimage, etc., are of no avail. (II, 10, 22.) The state of Nirvana, the Supreme Bliss, having attained which one no more experiences birth and death, is realized by wisdom alone." (II, 10, 21.)

1 सर्वपादं शिरसि तिम्यति मील्येमंकूं ||
हं दुःखंफळक्ष्मणु न कदाचन शाक्यलति ||
हं संसारसरणिवेश्यवश्यप्रमादत: ||

2 संसारविपक्षोपर्यः प्रमेयमास्तरमापदात्य ||
आशं संमोहप्रभृतियं मील्यं चेन्न नाजापेत ||
प्राधं बिज्ञातविशिष्यं सम्पूर्णकर्मनाभिष: ||
न दहन्ति वनं कार्पसिंहमंटरक्ष्मा हृद ||
संसारसत्चरे जनंतोपपयो श्रामेयं हि ||
तपो दानं तथा दीर्घमुनिपया: प्रभृतितला: ||
निर्वाणं नाम परमं सुखं पैन पुनर्जीव: ||
न जायते न प्रियते तद्वज्ञानाद्वै लम्यते ||
Wisdom really consists in knowing and realizing the true nature of the Self, by knowing which correctly we shall know everything else. "The knowledge of the Self is the real knowledge; all other kinds of knowledge are mere semblance of knowledge, as they do not attempt to find out the essence of reality which is the Self. (VIb, 21, 7.) One may rule over the whole world, yet he cannot attain peace unless he knows the Self. (IV, 57, 34.) The root of all suffering is cut off by the vision of the Self. (V, 75, 46.) Ignorance of the Self is the source of all troubles, and the knowledge of It is that of undecaying bliss and peace."

(V, 5,7, 23.)

1 आत्मानं विद्वृज्ञानं ज्ञानान्यन्यानि यानि तु ।
तानि ज्ञानाद्वरानि सार्वस्यानंकोशवानि ॥
करोदु सुवने राज्य विश्वत्वमभोजं दवा ॥
नात्मविषाण्डं जन्तुकिंत्वत्वमभिगमन्ति ॥
आत्मविद्वाने यद: कर्तायो भूतत्वमिल्ला ।
सवववे: खशिःश्रेष्ठं आत्मानेन जायते ॥
हे जनः अपरिज्ञात आत्मा तो हुःखसिद्धे ।
परिज्ञातस्यनन्तर्य सुखायोपशायाम। त॥
CHAPTER III

EFFORT VERSUS DESTINY

Self-knowledge, which has been pointed out as the ultimate remedy for all sufferings of life, cannot be acquired by one who does not make effort, but merely depends upon fate or destiny to bring about his desired object. A large number of people believe in the agency of fate as making them fortunate or miserable and shirk their own responsibility for their being so, with the result that they go from bad to worse in the scale of life. Such people can neither achieve any remarkable success in the world, nor can they attain wisdom. This belief in the agency of some other unknown thing than our own selves in moulding our career, is responsible for numberless failures in the world. Vasiṣṭha, therefore, very strongly repudiates this view, at the very beginning of his teachings to Rāma. He is a staunch believer in the efficacy of effort and action in changing our condition. He thinks that every individual is wholly responsible for what he is. He believes in complete self-determination and the strength of every individual to overcome his miserable plight or to achieve anything he wants either in the realm of the world or in the kingdom of heaven. Fate, for him, is not a reality other than the results of our own previous actions, which every person is bound to have, but is at the same time quite free and strong enough to modify by
his present efforts. The following is a systematically arranged summary of his views on the subject:

"There is no other way to bring about the end of all misery than one's own effort (puruṣa-yatna).

(III, 6, 14.) There is hardly anything in existence which is not attainable through right and earnest effort.

(III, 92, 8.) Everything is always and fully attainable by proper effort. (II, 4, 8.) If any body aspires for anything and proceeds to attempt to achieve it, he shall have it, provided that he does not retrace his steps back on his way. (II, 4, 12.) It is through self-effort alone that Bṛhaspati has become the priest of the gods and Śukra of the demons (II, 7, 7); Viṣṇu has established his victory over the demons, has established order in the world, through his effort only and not by depending on anything like fate. (II, 7, 31.) In the world quite a number of persons have risen from a very low condition of misery and poverty to positions of fortune fit to be compared to that of Indra. (II, 5, 27.) Through effort alone the wise always come out of dangerous situations, and not through the absurd belief in destiny. (II, 7, 18.) One gets only what he has striven for; nothing is ever achieved by sitting idly. (II, 7, 19.) Every one is his own friend or enemy; if one does not save himself, there is no other to save him. (VII, 162, 18.) It is our own efforts that bring victory over our undesirable condition without fail. (III, 92, 19.) One should, therefore, learn to be active along the right direction." (III, 92, 28.)

1 अनुष्ठान पौरुष सा कर्मयोगः।
संवदुःक्षयप्राप्ति न काचिदुपपधः॥
न तदस्ते जगत्काहो शुभकांमुखपतिना।
प्रत्योपेक्षण जूठे न समासाचते जाने॥
"He is a great fool undoubtedly, who relies on fate, or believes that God will throw him capriciously in hell or heaven. (II, 6, 27.) He who believes, that there is some other agency, which is compelling him to think evil thoughts and to do undesirable acts, and so, gives up his own effort, which is so palpable, is a very wretched man, whose company should always be avoided. (II, 6, 29.) There is none among the brave, the successful, the learned and the wise, who ever waits for destiny. (II, 8, 17.) They who always depend on fate, lose all their merit, wealth and enjoyments. They are,
in fact, their own enemies. (II, 7, 3.) The fools who believe that everything is in the hands of destiny are utterly ruined." (II, 5, 29.)

"There does not exist anything like fate or destiny (II, 5, 18 and II, 8, 13). It is absolutely unreal. (II, 8, 11.) The hypothesis of fate is unwarranted, for everywhere we see that activity alone brings about results, and where activity is absent, as in the case of a corpse, no agency of fate is ever observed to produce anything. (II, 8, 8.) Fate does not do anything; it exists only in imagination. (II, 9, 3.) Fools alone imagine the existence of fate and are ruined by their imagination. (II, 8, 16.) Apart from being a consolatory contrivance, destiny has no reality of its own." (II, 8, 15.)
"Destiny is nothing but what inevitably happens as the good or bad result of our efforts already put forth. (II, 9, 4.) The attainment of the fruits of our labours is destined and so it is termed destiny. (II, 9, 5.) If anything is sure to happen as a result of one's efforts, it is said to be destined. (II, 9, 6.) Actions previously done with will and determination and now ready to fructify are our destiny. (II, 9, 16.) Expressions, such as 'It shall be so' and 'It is thus determined,' in cases where the results of our efforts are completely and surely predictable, have given rise to the conception of destiny. (II, 8, 2.) Ignorant people have, on the basis of such expressions, come to believe in the reality of fate as a self-subsisting entity, in the same way as one perceives a snake in a rope where there is none. (II, 8, 3.) The real fact is that there is no other destiny than our own past efforts, fructifying now in good or bad results. (II, 6, 4.) Our (previous) actions alone constitute our destiny. (II, 6, 35.) As one endeavours, so he achieves." (II, 6, 2.)

Compare what Kingsland says of destiny: "Destiny is simply the limitation imposed by an already exercised freedom of choice, or what is commonly called free-will." (Kingsland: Rational Mysticism, p. 353.)
This being the true meaning of destiny, "It can be overcome by our present efforts as easily as a child by a grown up man. (II, 6, 4.) The efforts already made in some direction (now our destiny) and the efforts now being made in a contrary direction oppose each other like two contesting rams; and those which are stronger will surely vanquish the others. (II, 6, 10.) Just as the wrong acts of yesterday can be rectified today, so the present efforts can rectify the previous ones. (VIIb, 157, 29.) It is the stronger of the two—the past and the present efforts—which subdue the result of the other. In either case, however, it is our own effort that succeeds. (II, 6, 18.) Further, it is quite evident, that of the two—the past and the present—the present effort can be stronger and can succeed against the other, as a youth can defeat a child."

(II, 6, 19.)

For, the past has been what it is, but the future is still undetermined.

Śvākṣāśtuḥprātātavibhāvāntvabhāvānti ν: ||
गिरता देवनाग्रीता: प्रशिद्धि सुमुपागता: ||
ततवः मुद्मतिमिनद्वस्तस्तत्तीति निष्क्रयः: ||
आतो दुर्वावेन रुज्वाविव सुज्ञः: ||
प्राक्षण्तकर्तारां देवं नाम न विषयते ||
प्राक्षण पीर्षें तदे देवशेषें कर्यते ||
यथा यथा प्रयम्भं: स्थाइवेदान्त फलं तथा ||
इति पीर्षेक्षेपति देवमस्तु तदेव च ||

1 बाह: प्रक्षयुपेखत तत्तुलितं शक्यते ||
ही हुद्वाविव दुन्ये दुरुपाधी परस्परम ।
य एव बल्बार्त्तू स एव जयति क्षणम ।
हास्यस्त्रिद्विशालये गति तथा: ||
अपैत्र प्रालाम तस्मादलांसकारणेवान्नभ ||
"One should, therefore, set to overcome his undesirable destiny by having recourse to greater effort with unflinching and strong determination. (II, 5, 9.) The idea, that our past acts prompt us to undesirable ends, should be suppressed and rooted out, for in no case can past actions have greater force than the present ones. (II, 5, 10.) Every one should exert oneself to the extent of completely eradicating the evil effects of one's previous acts. (II, 5, 11.) There is hardly any doubt that the evils, which are the legacy of the past, can be absolutely destroyed by efforts in the living present." (II, 5, 12.)

One must also remember that all efforts are not productive of a particular result. There are some, which are most appropriate for the purpose and others, which are not so. It will be a mere waste of energy and its dissipation in wrong directions, if wrong efforts are made. One should, therefore, first know the scientific (Sastrita) method of attaining the object of his desire, before he proceeds to make effort to attain it. "Efforts
may be scientific (Sastrita) and unscientific (Uc-chastra). The former tend to bring about the desirable results, the latter, evil ones. (II, 5, 4.) One should have recourse only to proper efforts." (II, 6, 24.)

"उच्चारां शास्त्रितेऽपि उच्चारां पौरुषं स्वतं ।
तत्रात्मा वर्षस्य परमार्थस्य शास्त्रितं ॥
तत्त्वात्मप्रयासाय सच्चारे: सत्सामागी: ।
प्रज्ञामवट्ठों नीलां संसारजज्ञयं तेतृ ॥"
CHAPTER IV

PRELIMINARY REQUIREMENTS OF THE ASPIRANT AFTER SELF-KNOWLEDGE

Self-knowledge—the remedy of all suffering, evil and bondage according to Vasishtha—dawns upon that mind alone, which has been prepared for it. It requires a peculiar temperament and training, which have to be acquired and undergone before the vision of the Self dawns. Unless he is already prepared, intellectually and morally for it, the teaching of a teacher in the science of the Self falls flat on the pupil. "The words of a teacher settle down in one's mind, only when it is calm and free from craving for objects of pleasure and when attachment to the objects of senses is given up. (VIa, 101, 10-11.) When the mind is purified by casting off the impurities of worldly desires, everything heard from the teacher is grasped very easily." (VIa, 101, 14.)

Prof. Radhā-kṛṣṇan likewise says: "To realise the supreme spirit a certain purifying of the mind is necessary". (An Idealist View of Life, p. 334.) "Unless the mind is set free and casts away all desire and anxiety,

\[
\text{मनस्युपाशि याते सक्मोगैः प्रवते । ।}
\text{कमायणके भिन्नोति सर्विन्द्रयमाण्य च ॥}
\text{यान्ति चेतसि बिध्वस्तिः बिमला देविकोक्तः ।}
\text{यथा सिताःशुके दुष्टे बिन्दवः दुकुमाम्भसः ॥}
\text{वायुवालमया याते तु महेषु बिमः सहे ।}
\text{पद्मकि गुहन्तस्तातिवाचातुपूर्यः चिंसे ॥}
\]
all interest and regret, it cannot enter the world of pure being and reveal it." (Ibid., p. 157.) In the Yoga-vāsiṣṭha, however, we do not find any elaborate scheme of preliminary requirements, such as, in later times, we find in the school of Saṃkara, under the name of the sadhana-catusṭaya (the four requirements)—(i) Viveka (discrimination), (ii) Vairāgya (disinterestedness), (iii) the Six attainments, namely, Sama (quietness of mind), Dama (control over the senses), Titikṣa (power of bearing the extremes of heat and cold, etc.), Uparati (being above the temptation for the enjoyment of worldly objects), Sraddha (faith in the instructor and the Scripture), and Samādhanā, and (iv) Mumukṣa (strong desire to attain liberation)—but there is only a statement of four preliminary qualities required by one who wants to be free. The author calls them "the four gatekeepers of Liberation (mokṣa-dvārapalāh)" or "the four methods of proceeding to attain liberation". They are not all compulsory, as the above-mentioned requirements of Saṃkara's school, but optional, for it is said that, if any one of them is well-acquired, the other three will follow. Thus we find: "There are four methods of crossing over the ocean of worldly existence, namely, Tranquillity (sama), Contentment (samtosā), Company of the good or the wise (sādhu-saṅga), and Thinking (vīcāra). (II, 16, 18.) They are so related to one another that, if one of them is fully acquired, others will inevitably accompany it. One should, therefore, make effort in acquiring any one of them thoroughly." (II, 16, 22.)

1 संतोष: साधुमुक्ति विचारोदयवाक्यामस्तथा ||
एत एव भवामोहाधुपमवास्तवेणौ सुगम ||
एकोपाध्यक्षिपि सर्वप्रामाण्यो प्रतिवर्मित ||
सर्वसंस्कृते तत्कार्यक्षीतं समाप्तेत् ||
A detailed description of each one of them is given as follows:

I. *Tranquillity*:

"Truth dawns by itself upon the mind of the tranquil, who are equally good and friendly to all beings. (II, 13, 60.) Tranquillity is the most desirable state of existence; through it one attains the *summum bonum* of life; it is the harbinger of beatitude and peace. (II, 13, 52.) He is said to be tranquil, who is impartial to all creatures, who neither desires nor denounces any object and remains a master of his senses (II, 13, 73); whose mind is unruffled even in the midst of death, festivities or war (II, 13, 75); and who is not cast down even during unending troubles and ravages of time." (II, 13, 79.)

"Such a person will always and everywhere be happy. (II, 13, 6.) Even the riches of all the three worlds and the prosperity of an extensive empire cannot make a man so happy as the possession of tranquillity. (II, 13, 57.) Even ghosts, cannibals, demons, enemies,
tigers, serpents, etc., cannot harm a man of tranquillity." (II, 13, 66.)

II. Contentment:

"Wisdom never dawns upon the mind, which is under the control and at the mercy of desires and expectations and is destitute of contentment. (II, 15, 9.) All kinds of prosperity wait upon the contented man. (II, 15, 16.) He is said to be contented, who is not desirous of what he has not got, is quite unaffected by what he has got, and never experiences elation or dejection." (II, 15, 6.)

III. The Company of the Wise (literally, the good):

"The company of the wise removes the darkness of the heart; leads one to the right way, and causes the sun of wisdom to shine in one's mind. (II, 16, 9.) He who bathes in the cool and holy Ganges of the
company of the wise, does not stand in need of penances, pilgrimage, charity or sacrifices." (II, 16, 10.)

IV. Thinking:

"Truth cannot be known without thinking. (II, 14, 52.) Thinking leads us to the attainment of peace. (II, 14, 53.) Thinking consists in logical investigation into the problems: 'What am I?' and 'How has this world-evil come into existence?'" (II, 14, 50.)

---

1 साधुसंगतेर्वे सन्मार्गमिथ च दीपिका: ॥
हर्दान्नाथकार्तारिणी भासो ज्ञानविवल्लत: ॥
य: ब्रह्म: श्रीमसिन्तः साधुसंगतिमङ्गः ॥
कि तत्त्व दान्त: कि त्यथाय: कि तपोमिः किमच्चवेः ॥

2 न विचाराहरुते तत्वः ज्ञायते साहु किचन।
विचारान्ज्ञायते तत्वः तत्त्वं तत्त्वातिभ्रमितात्मनि ॥
कोजन कथमथो दोष: संसारालयो उपागत: ॥
स्मायमेनति परमाध्य विचार इति कथयते ॥
PART II

METAPHYSICS
CHAPTER 1

THE SOURCE OF KNOWLEDGE AND THE METHOD OF IMPARTING IT

KNOWLEDGE, particularly Self-knowledge, which is the essence and foundation of all knowledge, has, as we have already seen, been said to be the ultimate cure of all evils and sufferings of life. But what is the source of knowledge? The problem of the source of knowledge—the ‘Pramāṇa’—has been a very interesting problem in Indian philosophy. Various schools of Indian Thought have offered different views with regard to the source of knowledge. The Cārvākas, for example, have held that Sense-perception is the only source of valid knowledge. The Buddhists believe that Sense-perception alone does not suffice, but Inference also is required. According to the Śaṅkhya view, Perception, Inference and the Scripture are the three sources of our knowledge. The Naiyāyikas hold that Comparison (Upanāna) must also be admitted as one of the sources of knowledge, in addition to the three already mentioned. The Prābhākara school of Mīmāṁsā adds one more, namely, Presumption (Arthāpatti) to the list of the Naiyāyikas, and the Bhaṭṭa school of Mīmāṁsā makes them six by adding Non-apprehension (Anupalabdhi) to the other five. The followers of Śaṅkara have accepted all the six—Perception (Pratyakṣa),
Inference (Anumāna), the Scripture (Sabda), Comparison (Upanama), Presumption (Arthāpati), and Non-apprehension (Anupalabdhi)—as the proper sources of our knowledge. They, as also other Vedāntins, however, believe that the Scripture (the Sruti) is the only and the ultimate source of the knowledge of the Ultimate Reality (the Brahman). The number of Pramāṇas went on increasing until it reached ten, by the addition of Tradition (Aitihya), Inclusion (Sambhava), Gesture (Cēṣṭā) and Elimination (Parīṣeṣa), as sources of knowledge.

Unfortunately, we do not find in the Yoga-vāsiṣṭha any criticism of any one of the above-mentioned views. But we find Vāsiṣṭha very emphatically asserting that Direct Cognition (Pratyakṣa or Anubhava) is the only and the ultimate source of all our knowledge, be it of an external object, the Self or God. Experience is the final test of all our knowledge or beliefs. He does not believe in any other pramāṇa as the source of new knowledge. “There is no other pramāṇa of what is said here than Pratyakṣa.” (III, 42, 15.) There is only one source of knowledge, viz., Pratyakṣa, which is the ground and source of all other Pramāṇas, as the ocean is the ultimate source of all waters.” (II, 19, 16.)

Bergson says, “An absolute can only be given in an intuition” (Bergson: Introduction to Metaphysics, p. 6), and “Philosophy consists in placing oneself within the object itself by an effort of intuition.” (Ibid., p. 37.) So we read in the Yoga-vāsiṣṭha: “He alone knows the Absolute Reality who knows it by direct intuition,

1 प्रामाण्यक श्रुण मे प्रक्षः नाम नेतरत् ||
सर्वप्रामाण्यस्तानं प्रक्षिप्तिपरपिव ||
प्रामाण्यन्येभु प्रक्षः तद्व श्रुण ||
placing and merging himself in it; others only repeat the words of the Scriptures. (VIb, 52, 29.) Vasiṣṭha does not think, as the Naiyāyikas do, that God's existence and attributes can be known through Inference, or as the Vedāntins think that the Scripture alone gives us the knowledge of God, or that God can be known by any other means than one's own vision of Him. He says positively: “Inference and the Scriptures cannot show us God (Paramesvāra). He is always and fully revealed only in our intuition of Him. (V, 73, 15.) No teacher or Scripture can ever show us God. He is seen by one as one's own Self, through one's own developed and purified intuition.” (VIa, 118, 4.) If the Self or anything else is not directly known, it can never be made known by any description of it, given by the Scriptures or anybody else. “The taste of sugar can never be made known to one who has not himself tasted it. In the same manner, the nature of the Self cannot be known without direct intuition of it.” (V, 64, 53.) We find Rabindra-nāth Tagore saying the same thing, “The vision of the Supreme One in our soul is a direct and immediate intuition, not based on any ratiocination or demonstration at all.” (Tagore: Sadhana, p. 36.) Compare also what a modern Western

1 तब्रदा तपस्वेन तन्मुखेनातनूर्ध्वाये।
अन्येऽक्तद्वारातैरागमिरेव वर्ध्ये॥

2 नात्मानस्तुस्मया राम न चात्मचनादिना।
सब्रदा सवया सव च प्रव्योज्तस्मृतत:॥
न शाक्तेनापि गुरु रश्ये परमेश्वरः।
रश्ये भाष्मेनवत्त्रा स्वयं सत्स्थवरण विषया॥

3 अनुपूर्णविना तत्चं खण्डावेनातनूर्ध्वाये।
अनुपूर्णविना रूपं नात्मनातनूर्ध्वाये॥

19
author writes: "The deepest secrets of Nature, the great structural facts of the Universe, are not matters of physics and chemistry, nor can they be ever demonstrated to the intellect like a proposition of Euclid. They are living facts, fatefully connected with the life of each individual, and only to be discovered and demonstrated within the individual, by and for himself. They are matters to be experienced rather than demonstrated; not by an intellectual apprehension of truth merely, but by a living and vital contact therewith."

(Kingsland: Rational Mysticism, p. 64.)

According to Vasiṣṭha thus, Pratyakṣa is the ultimate and the only source of knowledge. But by Pratyakṣa Vasiṣṭha does not mean merely sense-perception like the Āravākas. It is described by him as "the essence (sāra) and supervisor (adhyaśa) of all the senses; feeling (vedana); experience (anubhūti); awareness (pratipatti); and consciousness (saṃvid). It is the Jiva—the living principle; it is the person (pumān); it is that which is named as "I". Its modifications arise as the objects and are called things (padārthas)."

(II, 19, 17-19.)

There is hardly any one word in English which can express the idea. Intuition probably may be a better term than any other, although it too fails to bring out the full meaning of Vasiṣṭha's

"Pratyakṣa".

1 सत्यसत्यामामवेदने विदुरुपभा: ||
   नृता तत्प्रतिपालि सत्यमामुराहितम ||
   अनुपूर्वेत्यािः प्रतिपालवभावम ||
   प्रमाणामि नामेह कृति जीवः स एव न: ||
   स एव लंबित्स पुमांहहतार्थयासमक: ||
   स अतिदेहि संविद्या सा पदार्थ इति स्थूला: ||

{
This being the case with all our knowledge, it is really impossible to impart to a person any knowledge of anything of which he has had no direct experience. Who can, for example, make any body understand what a toothache is, if the latter has never experienced toothache himself? But, if it were absolutely impossible, our knowledge would not advance, and we would never have become conscious of the many aspects of our experience, of which we are reminded by those who have already become aware of them. Vasiṣṭha, therefore, thinks that a partial knowledge or hint of things not already known, can be given through similes (dṛṣṭānta) and analogies (upamāna), for the similarity thus pointed out helps one in cognizing directly the thing suggested.

"No one", says Vasiṣṭha, "can be made acquainted with an object of which he never had the direct vision, except through some similar example (dṛṣṭānta). (II, 18, 51.) A familiar similar example can help one to a certain extent to imagine the nature of an object never directly known before." (II, 18, 50.) "It (Intuition) is expressed and transmuted" says Prof. Rādhā-krṣṇan, "not by means of precise scientific statements, but by myth and image, literature and art". (An Idealist View of Life, p. 144.)

It is also to be remembered that only some aspects, and not all, of the similar or analogical instances are to be taken into consideration. "As no similar example can be an identical substitute of that which is exemplified (II, 18, 66), the similarity between the analogical instance and the real thing should be understood only
partially, and not wholly.” (II, 18, 64.)

Similes and metaphors, it must never be forgotten, are not meant in the Yoga-vāsiṣṭha to prove anything, but to illustrate.

The philosophy of Vasiṣṭha, expounded in the following pages, is thus not the result of discursive thought moving along Inferential lines like the Nyāya system, nor is it based on the speculations of the Śruti, or the interpretation of its evidence like the Vedānta system of philosophy. For Vasiṣṭha does not believe in the ultimate authority of the Scripture, nor does he seem to think that Inference leads to anything new. Inference, he appears to think, always presupposes a generalization on the basis of previous experience, and therefore does not go beyond it. The statements of the Upaniṣads are likewise based on the direct experience of the ancient sages. The philosophy of Vasiṣṭha is a vision of life as it is and as it can be. He is a sage who directly knows all sides of life, actual and possible, and gives us what he sees, with the help of illustrations and similes, in a language which is partly philosophical and partly poetical. What has really advanced human knowledge is not logic or argumentation so much as vision. If a philosopher lacks in the vision of reality, he is not worth the name. Kingsland has rightly observed: "What has been accepted of the great philosophers, has not been so much their method as some mystic vision of Truth, intuitively grasped, even though inadequately proved." (Kingsland: Rational Mysticism, p. 139.)
CHAPTER II

IDEALISM (KALPANĀ-VĀDA)

The chief and the most important aspect of the philosophy of Vasiṣṭha is his Idealism which may better be called "Imaginism" in the language of Fawcett. It is really the keystone of the entire structure of his philosophy—the basic principle from which everything else will follow. For him, it is the key which unlocks all the enigmas of life and the explanation of all the riddles of existence. We shall, therefore, begin the study of the philosophy of Vasiṣṭha with that of his Idealism.

The philosophical system of Vasiṣṭha, as we have already noted, is an interpretation of or investigation into the nature of experience. Let us, therefore, find out how Vasiṣṭha has understood experience as a whole. The first revelation of experience, no doubt, is a multiplicity of individuals and things of which the world is full. Our reflective consciousness, however, reduces this plurality of the experienced world to a duality of the subject (the knower) and the object (i.e., all things that are known). Vasiṣṭha further asks: Is the duality of subject and object ultimate? Are the knower and the known ultimately two separate things having no identity or common reality in and behind them? Is the subject absolutely distinct in nature from the object? Green raises the same problem and comes to a Spiritual Monism in his Prolegomena to Ethics. Prof. Rādhā-krṣnan
raises the same problem in his *Indian Philosophy* while reviewing the Pluralism of Jainism and answers thus: "The dualism of mind and external world, whatever truth it may have at the psychological level, is overcome, when we rise to the standpoint of logic as theory of knowledge. If the two, subject and object, the individual mind and the independent reality, are separate, then there can be no knowledge at all. Either knowledge is arbitrary and groundless, or the dualism is wrong. Subject and object are not separate existences, held together by an external bond. They are a unity in duality, a duality in unity . . . The distinction of subject and object is not a relation between two independent entities, but a distinction made by knowledge within its own field." (Rādhā-krṣṇa: *Indian Philosophy*, Vol. I, p. 306.) At another place he says: "Thought is able to reveal reality, because they are one in essence". (An Idealist View of Life, p. 138.) Also "knowledge presupposes a unity between subject and object; without this basis knowledge is impossible . . . The interpretability of nature is a proof positive of the kinship of object with the subject, nature with mind." (Rādhā-krṣṇa: *The Reign of Religion in Contemporary Philosophy*, p. 431.) This is very much similar to what Vasiṣṭha thought long ago. "The subject cannot be aware of the object unless they are related. And there cannot exist any relation between two heterogeneous things. (III, 121, 37.) Relation implies identity, for it cannot be possible between two utterly different objects. (III, 121, 42.) Only those things which are homogeneous in their nature can come in contact with each other. The cognition of the object by the subject, therefore, establishes their substantial identity. (VIb, 25, 14.) If they were utterly different
from each other, knowledge would not have been possible; the subject would ever remain unaware of the object as a stone of the taste of sugar.” (VIb, 38, 9.)

Some sort of unity is, therefore, to be postulated as existing in and behind both the subject and the object. "There is a unity in and behind the subject, object and their relation, which in its nature is beyond the three, yet which exists in them. (III, 121, 53.)" Bradley also seems to think like Vasiṣṭha when he writes: "A relation between A and B implies really a substantial foundation within them." (Bradley: Appearance and Reality, p. 22.) And "Relations are unmeaning except within and on the basis of a substantial whole." (Ibid, p. 142). Aliotta similarily says: "We cannot possibly understand how that which is absolutely outside consciousness can stand in any sort of relation to feeling and imagination, the most intimate and subjective functions of the mind of man." (Aliotta: The Idealistic Reaction Against Science, p. 17.)

But can we have any positive conception of this all-embracing reality which is postulated as an epistemological necessity? Vasiṣṭha characterizes it as "Bodhamātratā" (VIb, 25, 13), "Cin-mātram" (VIb, 38, 8), "Cid-ātmaka" (VIb, 39, 9), etc., which may be rendered

\[1\] न संयमिति संवन्धी विषमाणाः निःस्तरः ।
न परस्परसंबंधाविनासुतमयं मिथ्: ॥
पैकान्तिव निःस्तरभाष्य: 
सलिहिन्तेऽपि सलिहिन्तेऽपि ।

\[2\] संवन्धं समानविधीनां ममे द्वादशे पद्वः ।
द्वादशोऽस्य इत्यतः विनिः ॥
in English by the word "Consciousness," when we take it to mean pure consciousness apart from all differentiations. It is very much similar to the "Tathatā" of As'va-ghośa, "Vijñāna-mātratā" of Vasu-bandhu, and the "Supra-Consciousness" of Bergson. It is the essence, the substance, or the reality behind all objects and subjects. "There is no object in which Consciousness is not immanent as its essence, in the same way as there cannot be an earthenware in which clay is not present. (VIb, 25, 17.) As waves are the manifested forms of water, so are all things of the world manifestations of Consciousness." (Vla, 101, 54.)¹ The Ultimate Reality has also been called by the names of Brahman and Ātman in the Yoga-vāsiṣṭha as in the Upaniṣads. Prof. Rādhā-kṛṣṇan has put what Vāsiṣṭha really means thus: "Before any question of knowledge arises, this One Self must be presupposed as the ultimate and final fact within which fall all distinctions of subject and object." (Rādhā-kṛṣṇan: Indian Philosophy, Vol. I, p. 306.)

Having thus found out the ultimate unity of substance in Pure Consciousness, Vāsiṣṭha now turns his attention back towards the multiplicity of experience, and revises his conception of objects. If Consciousness is to be presupposed as the essence, the substance, the reality behind all things of our experience, are they not but modifications or forms of Consciousness? But so are our mental states or thoughts. Yet we find a great deal of difference between things and thoughts. Vāsiṣṭha, however, like many other idealistic thinkers of the East

¹ सर्व जगार्थं दृश्यं चिन्मात्रार्थं तत्तमि।
स्पन्दमात्रं यथा यातुर्जन्मात्रं वधार्जयें॥
एकं वस्तु जगस्तवं चिन्मात्रं वारिवासिष्ठि॥
तदेव स्पन्दते धीभि: दुर्दवारिव बीचिभि॥
and the West, points out that this apparent distinction between thoughts and things is obliterated, when we take into consideration another aspect of our experience, namely, dream, which should not be neglected when we want to know the truth of the experience as a whole. "There is nothing present to perception", says Fawcett, "which could not be duplicated exactly in a merely dreaming experience" (Fawcett: *The World as Imagination*, Chap. III), and "There is nothing present in any domain which you perceive normally, which could not be duplicated in a merely solipsistic dream". (Fawcett: *The World as Imagination*, p. 144.) And yet we know that all the subjects, objects, time, space, etc., of the dream-experience are nothing but thoughts, ideas, or images of the sleeping person. What reason can there be, then, against the supposition and belief, that the objects of the waking experience are of the same stuff as dreams are made of? "There is no call to suppose", Fawcett observes, "that anything, save imagination, forms the 'essence' of the appearances that float before sense". (*Ibid*, p. 144.) For, as Vasiṣṭha thinks, there is hardly any difference between the two, the waking and the dream experiences. "The experience of the waking state is thoroughly similar to that of a dream. There is hardly any difference between the two, except that the one seems to be more stable than the other. (IV, 19, 11.) That we call a dream, which is experienced for a short time and in a different context from that of the waking state. But as long as the experience lasts, it is believed to be a waking state. (IV, 19, 10.) Moreover, the waking state can also be experienced as a dream, if the feeling of its being so is strengthened; so a dream, on the other hand, appears a waking experience, when this feeling is very strong. (IV, 19, 13.) From the
standpoint of the Ultimate Reality, there is no difference whatsoever between the waking and the dream-objects. (VIb, 161, 24.) The waking man may not apprehend his waking state to be like a dream, as long as he is living, but he will realize it to be so, when he experiences another world after death.” (VIb, 161, 25.)

Schiller similarly writes: “No fundamental difference in character between the two can be established.” (Schiller: Studies in Humanism, p. 473.) “While it lasts ... a dream has all the characteristics of reality. So with our present life: it seems real and rational, because we are yet asleep, because the eyes of the soul are not yet opened to pierce the veil of illusion ... It (dream) is real, while it lasts, so is our world ... When we awake, both cease to be true ... And both, moreover, may be seen through by reflection, just as we are sometimes so struck by the monstrous incongruity of our dreams, that, even as we dream, we are conscious that we dream, so philosophy arouses us to a consciousness that the phenomenal is not the real.” (Schiller: Riddle of the Sphinx, p. 281.)

A similar argument is advanced in the cause of idealism in Viveka-cūḍā-māṇi, a poetical work attributed
to Śaṅkara: "In dream, when there is no actual contact with the external world, the mind alone creates the whole universe consisting of the enjoyer (bhokta), etc. The waking state is similar to dream; there is no difference. Therefore, all this phenomenal universe is the projection of the mind. Moreover, in dreamless sleep, when the mind is reduced to its causal (kāraṇa) state, there exists nothing, as is evident from the experience of all. Hence the world-experience is simply the creation of one's mind and has no objective reality." (Vivekacūḍa-maṇi, 170-171.)

Gauḍa-pāda similarly says: "Those objects that are in the subtle condition within, as well as those that are manifest without in the gross condition, are all mere imagination, the difference being only in the means of cognition." (Māndukya-Karikas, II, 15.)

So Vasiṣṭha thinks that things in reality are thoughts, ideas or images. "The whole world is merely ideal (kalpana-matram). (VIb, 210, 11.) It does not exist except in thought. (III, 40, 57.) It arises and exists in the mind. (IV, 4, 11.) All the three worlds are constructed by thought alone. (IV, 11, 23.) The whole universe is the expansion of the mind. (IV, 47, 48.) It is a huge dream arisen within the mind. (IV, 18, 47.) Nothing of the world—sky, mountains, ocean, earth, etc.—is outside the mind. (V, 48, 49.) The objectivity, its perception and idea, with their essence, duration and movement, are all created and destroyed by the mind. (V, 48, 52.) It is

1 स्वप्नेण गृहीतम्।
तथ्यम ज्ञातः।
तत्र शस्यस्तरभवते।

tathā yājñayati

tathā yājñayati

2 भिन्नता एव ते सर्वे।
बिन्नताय एव ते सर्वे।

बिन्नताय एव ते सर्वे।

बिन्नताय एव ते सर्वे।
imagination alone that has assumed the forms of time, space and movement. (III, 56, 37.) The heavens, the earth, the atmosphere, the space, the mountains, the rivers and the directions (of space)—all are portions of the mind, as it were, appearing to be existing outside. (V, 56, 35.) Just as the dream-world is entirely made of one's ideas, so also is the case with the world of waking experience. (III, 101, 35.) As the world of fancy is created by the mind within itself (III, 44, 20), so is this universe imagined by the mind. (III, 44, 21.) All the various things of the world are forms of thought, in the same way as currents, waves, foam and particles are forms of water." (III, 110, 48.)

' समस्तं कल्पनामात्रमिदम्।
विष्णु नास्ते भवनाद्रते।
समवेद वाक्कृतं स्पारं स्पृशति चारितं च।
मनोभवः भवः स्मरणार्तमात्रं भवति।
योगीविज्ञानविद जाति संसारं हि समस्तम्।
जगतीमहाभवः: सौभाष्यं: समुत्तमः।
भव्यं विविधपरिस्त वाच्यक्यः सुधिमार्गः।
प्रत्ययविनिर्भवत: प्राप्तं सत्यन्यात्वं विदेः।
कुम्मकरो गतिमवच चतुर हिन्ति कयति च।
देशकार्याविनिर्बाध्यं संपूर्वेद्रति भावना।
खौ: कथा वायुहातिः पर्वता: सारिता दिसः।
अन्तः: करणालस्य भागा वाहिन्यस्थिता।
संपर्यङ्कणिचां सर्वेऽस्त्रः क्षणवादयमः।
रत्नार्थविसर्वसंपर्यः च किंचने चिन्ते।
तदेशु अस्मातिसूचिन्य तन्मयसत्सूचिस्तम्।
प्राप्तं कोणमिफलोद्धतः संतंक्षेत्रविकः।
तथा विकृतिरिमवा नानाते यह चेतसः।
Such an idealism is as old in India as the Upaniṣads. We read, for example, in the Aitareya Upaniṣad (III, 3): “This god, Brahmā, and this god, Indra, . . . these five great elements, . . . creatures born of the egg, from the womb, and from respiration, sprouting plants, horses, cows, men, elephants, whatsoever breathes, whether moving or flying and, in addition, whatsoever is immovable—all this is led by the Intellect and is supported on the intellect. The world is led by the Intellect. Intellect is the support. Intellect is the final reality.” According to the Mahā-yāna Buddhism also the whole objective world is ideal (vijñāna-maya). “There is no such thing as an objective world, which is really an illusive manifestation of the mind, called Ālaya-vijñāna.” (Suzuki: Outlines of Mahā-yāna Buddhism, p. 69.) “The objective world in reality does not exist”, according to the Mahā-yāna Buddhism, “but by dint of subjective illusion that is created by ignorance, we project all these ‘germs’ in the Ālaya-vijñāna to the outside world, and imagine that they are there really as they are”. (Ibid, p. 67.) “Independent of that which perceives (i.e., the ego or subject)”, says As'va-ghoṣa, “there is no surrounding world (or the object)”. (Suzuki: Awakening of Faith, p. 72.) Bhartṛhari has also held a similar view in his Vākya-pādiya, where he says: “The heavens, the earth, the sun, the oceans, the rivers and the directions—all are portions of the mind existing outside.” (III, 7, 41.)

¹ एष प्रकृति हन्त ... एते सर्वं देवं इत्यादि स पवं महाभूताति ... अष्ट्रज्ञानि च जान्याज्ञानि च स्वेदज्ञानि च वृद्धिज्ञानि विधि गाव: पुरुषो हस्तिनो पर्क्षिचिंबेद्वर्तक श्रानि जस्मम च पवति च वव स्थावरं सर्वं तत्प्रातिनि प्रायपि प्रतिष्ठितं प्रायपि तोषक: प्राया प्रतिष्ठा प्रायिनं भव।

² श्र: श्रम वाचयादिन्य: सागंर: सरितो दिशा। अस्तःकरणतदेशं भागं बोहरविद्यता।
The same kind of Idealism is advocated by Suresvara-caryya in his Manasollasa (I, 18): "As in dream, so in the waking state, is the world the construction of the mind"; and "Down from Brahman to the lowest being, all (creatures) are the display of imagination, as in a dream". (I, 28.)

The same view is, in much later times, held by Prakasananda in his Vedanta-muktavali: "As the world of dreams, which is really nothing but cognition (vijnana-matram), appears in consciousness under diverse forms of cognition and cognized objects, so too the world of waking consciousness of things animate and inanimate (is nothing apart from the Brahman) (Muktavali XIX). In the Self alone all the world, whose esse is percipi (drsti-matram) takes its rise, and persists, and perishes over and over again." (Ibid, XXII.)

Berkeley holds a similar view when he says: "All the choir of heaven and the furniture of the earth, in a word, all those bodies which compose the mighty frame of the world, have not any substance without a mind; that their being is to be perceived or known; that consequently so long as they are not actually perceived by me, or do not exist in my mind, or that of any other created spirit, they must either have no existence at all, or subsist in the mind of some Eternal Spirit: it being perfectly unintelligible and involving all the absurdity of abstraction to attribute any single part of them an existence independent of a Spirit." (Frazer: Selections from Berkeley, p. 36.)

Sir James Jeans adds, after

[sastra]

1. ब्रह्मान्तकम्पिन्तता तत्सामस्पर्शक करणां
2. ज्ञानोपप्रेमतदान स्वाम प्रस्थीते
विद्वानामेवेततथा आप्पवर्चयम्
आत्मन्येव गरमवै दृष्टिमात्रे सतत्त्वकम्
उद्यय स्थितास्थया विनिर्वतित मुद्रपृङ्खुः
quoting this passage in his *The Mysterious Universe*, "Modern Science seems to me to lead, by a very different road, to not altogether a different conclusion." (Cambridge, 1931, p. 137.)

The author of the *Yoga-vasistha* is not satisfied with a mere general statement of his idealism. He takes up Time, Space, Things, Stability, Physicallity, Regularity, etc., of the world one by one and shows with the help of illustrations and stories how every one of these conceptions is ideal, depending wholly upon the mind to which alone it is real, and relative in every case to thought. None of these things, according to him has any reality of its own apart from the mind in which it exists and by which it is conceived and imagined. Here we shall put in brief what he has said on each of these conceptions:

*Space*: "The idea of space originates where a monad is manifested. (VIb, 73, 19.) It is relative to the activity of the mind, as it is observed that even a little space, say of the size of a cow's foot-print, can give us the impression of an extent of several miles during the play of imagination, dream and mental flight." (III, 103, 13.)¹ In a small head, it may be added, to explain the meaning of Vasiṣṭha, an infinite world of dreams with its immeasurable extension, can be experienced and is actually experienced by all of us. It may be further pointed out, in support of Vasiṣṭha's contention, that a vista of miles may be represented by an expert artist on a small piece of canvas, so that if a man would make an effort to suppress the usual

¹ विद्वानां भातोदेशिके देशे भिन्निचिन्तनं नः

मनोरथे तथा स्वयम् संकल्पकडनायतनम् च।

गोष्पदयोजनयः स्वामु त्वामु चेतस: ॥
idea of extension and would look at the painting intently, he will perceive the scene actually extending to miles. However minute the pictures on a paper may be, we always feel them to be like their originals, so long as the mutual proportion of their content is alright. This is probably the case in dreams. Vasiṣṭha, therefore, holds: "The extension of space is nothing real in itself" (III, 44, 19)¹ apart from a mind.

_Time:_ "The reality of time also consists in imagination. (V, 49, 14.) "As there is no real extension of space, so there is no duration of time" (III, 20, 28), apart from the activity of the mind. "If within a moment one could imagine the whole cycle of the world's existence, the moment would actually be experienced as a full world-cycle (kalpa); and vice versa, a whole cycle can be experienced as a moment through imagination." (III, 60, 20-21.) That the duration of time is relative to the mind is evident from the fact that "One night of a tormented creature passes as an age, whereas it is experienced as a moment in the merriment of the happy. And, in a moment a dream extending to ages can be experienced, and, vice versa, countless years are passed as a moment's dream. (III, 60, 22.) The same period of one day is experienced as long as a year by those who suffer from separation from their beloved. (III, 20, 51.) There is no experience of time in the case of those who can stop the activity of their mind in meditation. (III, 60, 26.) They will feel the passing of ages as the twinkling of an eye. (III, 20, 50.) The ages of the evolution and involution of the cosmos are a moment for some beings, the twinkling of an eye for others, and a kalpa (cycle)

¹ न देशकाहद्यक्षेत्रम्
for others. (III. 40, 30.) The whole life-time of a Manu is only a moment for Brahmā, and the life of Brahmā is said to be only a day for Viṣṇu, (III, 60, 25); the life-time of Viṣṇu, again, is said to be a day for Śiva." (III, 60, 26.)

It is interesting to note that the ideality and relativity of time and space, on which the author of the Yoga-vāsishtha is very emphatic throughout, are being accepted by modern thinkers in science and philosophy. "Einstein", says Eddington "has now shown that in physics, time and space are purely relative to the observer, and the physical space is now recognized as something definitely dependent upon the limitation of our sense-perceptions of matter. Mathematically many different kinds of space are conceivable." (Eddington: Space,

\[1\] विषय संकल्पमान्यस्ती कालेष ब्राह्मणि विद्यति ।
देषालयं यथा नास्ति कालेष तथाज्ञने ॥
निमेषे यदि कल्पीवसविंद परिविन्दति ।
निमेष एवं नत्तिर्बोभ्यस्त्र न संज्ञनः ॥
कल्पेन यदि निमेषपत्रं वेत्ति कल्पोध्ययस्ती सतः ।
निमेषीभवति किष्प्र ताराध्यार्थिका हि विचार ॥
दुःखिताय निशा कल्प: सुकितस्वेय च क्षण: ॥
क्षण: स्वप्ने ममतकल्पः कल्पक्ष भवति क्षणः ॥
कालाविविज्ञानायं कालार्थ वत्सरायते ।
प्राणप्रक्षीणविस्तः न दिनाय न राघवः ॥
निमेषेणात मेकर्तयो गति इतिनृतस्ते ।
क्षणकल्पजागरसः: समुपवित्ति गाध्यति च ।
निमेषाक्षेत्राध्यक्षात्वागध्यक्षात्वाच कं मेकर्त ॥
धनमुतेन: प्रजेताय स मनोजीवितं मुने: ।
जीवितं यहरिरतस्त ताहिनं किल चक्रिणः ।
विमोक्षयजीवितं राम तद्वृष्णस्ति वासरः ॥
Time and Gravitation, p. 43.) Kingsland says: "The apparently extended events of a life time can in dream-consciousness take place in a 'time' which in waking consciousness is represented by a fraction of a second. In the consciousness of a drowning man the same thing is experienced. In mystical consciousness it is even more pronounced." (Kingsland: Rational Mysticism, p. 342.) "We have every reason", says the great psychologist, James, "to think that creatures may possibly differ enormously in the amount of duration which they intuitively feel." (James: Principles of Psychology, Vol. I, p. 639.) Madame Blavatsky also observes: "Time is only an illusion produced by the succession of our states of consciousness, as we travel through the Eternal Duration and it does not exist where no consciousness exists in which the illusion can be produced." (The Secret Doctrine, Vol. I, p. 69.) Compare also what Bhagavān Dās says on the problem: "As this succession of events, i.e., experiences, identifications and separations, slackens or quickens or ceases (comparatively and apparently), so the standard of time changes; it appears to be long or short, or even disappears altogether, as in the case of sound slumber . . . to the individual and limited consciousness . . . The same is the case with the standard of time with reference to the waking consciousness . . . the quick or slow passing of time is something subjective, and the real significance of the length or shortness of time is also subjective; being only the feel of such a length or shortness." (Bhagavān Dās: Science of Peace, Second Edn., pp. 236-237.)

Things: "That which is experienced is a thing. (VIb, 73, 20.) It is consciousness that appears as an object. (III, 44, 18.) The reality of things consists in
their being thought. They are nothing but a product of prolonged imagination. (III, 26, 52.) All things of the world are made of the same stuff as the earth, cities, etc., appearing in a dream are. Their effectiveness to some purpose is also of the same nature as that of the forms (woman) of a dream. (III, 26, 48.) They are as much our own ideas, and nothing beyond them, as the objects seen by a deranged mind, where others see nothing (III, 26, 49); as the ghost-visions of boys; or as the perception of ghosts, forests, trees, etc., in empty space by the panic-stricken, the intoxicated, the half-sleepy, and the sea-sick boat-passengers." (III, 26, 51.)

Fawcett also says similarly: "Perceived Nature is a 'stuff' such as dreams and private imagined worlds are made of." (Fawcett: The World as Imagination, p. 131.) "Substance" according to Prof. Eddington "is a fancy projected by the mind into the external world". (The Nature of the Physical World, p. 318.)

Regularity (Niyati): "There is no meaning in regularity or irregularity in dream-consciousness (VIb, 148, 20); everything that is experienced in a dream is taken
to be in regular order." (VIb, 148, 21.)¹ So is the case with the world of waking experience. Vasiṣṭha seems to think, like Hume, that there is no absolute necessity in the course of nature.

Stability (sthiratā): So also is the case with the stability of our waking experience. The world seems to be a stable world existing in its own reality, apart from the mind which really holds it. But the truth of this belief is shaken, when we think of the world of our dreams, which also appears to be existing in the same manner as long as it lasts, for we all know that the dream-world is unstable. So Vasiṣṭha says, "As a dreamer merged in dreams sees stability in dreams, so also do we imagine stability in the waking experience." (VIa, 61, 29.)²

Physicality (Adhibhautikata): "The essential nature of all objects is thought; materiality is a wrong idea. (VIb, 68, 34.) There is no materiality in objects even in name, not to say of reality. (III, 57, 16.) Whatever is perceived by the mind as an object is taken by it to be material." (III, 57, 15.)³ The physical body is also the result of continued materialization of thought.

¹ निम्नविनियतः भूष्ठो त्रिवृत्तो स्वास्तिकायाम् ।
शालाधाराय किंतु स्वच्छ तावस्तेन स्थितिः ॥
² स्वे निम्नविनियतः पश्चात्ति स्थिरतां तथा ।
सर्वस्येऽपि स्वास्तिकायां ॥
³ आतिवाहिकमन्वेयां मूलानां विष्ठं वयोः ।
अध्यात्मिकसंस्कारस्तवेऽपि विशालिकायां ॥
वर्तमानं तु भूम्यावाचारायाः विशालिकायां ।
न शास्त्रे न चार्चितं सत्यता शाश्वतं ॥
आतिवाहिकमन्वेयं दृष्टं यद्वस्तविशिष्टम् ।
भूम्याद् नाम तत्स्थविन् कूलं तत्वान्तिकायां ॥
(III, 57, 14.) "We do not find", says Vasiṣṭha, "any cogency in the belief that consciousness originates in the body like the intoxicating power in stale sugar (as the Cārvākas have held); in our opinion, the body itself is a product of thought, just as it happens in dreams." (VIb, 52, 11.)

Compare what a great physicist of modern times has written: "All through the physical world runs that unknown content, which must surely be the stuff of our consciousness. Here is a hint of aspects deep within the world of physics, and yet unattainable by the methods of physics. And, moreover, we have found that where science has progressed the furthest, the mind has but regained from nature that which the mind has put into nature." (Eddington: *Time, Space and Gravitation*, p. 201.)

According to Vasiṣṭha, thus, every thing is an idea, image or thought, and as such proceeds from, exists in, and merges in the mind. All objects exist potentially in the mind from which they originate. This is described as follows: "The objective world is potentially inherent in the subject, as seeds of a lotus exist in the filaments of its flower (III, 1, 42); as flavour in a fruit; as oil in sesamum seeds; as fragrance in flowers. (III, 1, 43.) As dream-images and thoughts arise and subside in the mind so the objects arise from and subside in the subject (III, 1, 45), etc., etc."

---

1 आतिवाहिकदेहस्य कालेनामयुदितो भ्रमः ||
आधिबैहिकदेहोज्ज्ञिति राज्यमुखमुखात् ||
मदाधिसचिव इहासयिति नास्मस्व निच्छयिति ||
देहं विश्वार्तोत्सर्सकं स्वभवत तु तत्स्वः: ||

2 आतिशवल्लीरुपं यथा पप्पात्कोरे ||
आस्ते कम्भितीयोजं तथा द्रष्टि द्वियची: ||
The relation that exists between the objects and the subject is conceived by Vasiṣṭha as that of identity (ananyatva) or non-difference (abhinnatva) of substance. "The mind and the objects are never different." (III, 3, 36.)¹ What is actually meant by identity or non-difference is illustrated by the following similes: "As the surging waves are related to the body of water from which they arise (III, 94, 20); as the rays of light scattered all around are related to the lamp from which they proceed (III, 94, 21); as the sparks of fire flung about by the burning flame are related to the column of fire (III, 94, 22); as the dust and filaments are related to the flower; as the spreading beams of the moon are related to the moon (III, 94, 23); as the branches and flowers of a tree are related to the tree (III, 94, 24); as the gold ornaments are related to gold (III, 94, 25); as the drops of water are related to water (III, 94, 26); as the particular spaces in a jar, dish, hole, etc., are related to the infinite space (III, 94, 27); as the mirage-river is related to the rays of the sun (III, 94, 28), so are all objects related to the subject from which they proceed. They appear to be different from it, but are not so in reality." (III, 94, 29.)²

¹ संदर्भ: पदार्थां यथा तेवं तिथादित्वम्।
कृष्णमेव यथाभावोदस्तथा द्रव्यं हयन्ति:॥

² संदर्भ: चात्र तव स्वप्नः संक्लपितं विचारं राग्वथवन्ति:॥
स्वानूष्ठवं द्रव्यान्तरस्तथा हयन्ति द्रव्यम्:॥

मनोवृत्तस्य भिन्ने न कटाचन केनचित॥
मीनत्यः कथित संगमयोऽर्जिरायवम्य:॥
स्वतेजः स्वप्रमिताभमाभापादिव मरीचय:॥
स्वमरीचिस्वपितः स्वप्रमितः श्रवणं हव:॥
संदर्भात्मकान्तिप्रकाशान्तिक्षिप्तादिवांशक:॥
To the question whether there is a thing-in-itself, as Kant supposed, behind the perceived universe on the ground of which the mind imagines the forms of the objective world of its experience, Vasiṣṭha has a definite reply in the negative. There is no external real substance behind the thoughts, images and ideas which constitute the objective world: “Just as in dreams, the objects, their perceptions and ideas . . . are made of empty void, so is exactly the case with the objects of the waking experience. (VIb, 62, 23-24.) As there is no evidence of the ‘reality’ of the body, places and instruments experienced in a dream, so is the case with the bodies, places and instruments of our waking experience. (VIb, 62, 27.) As the words—earth, roads, mountain surface, etc., denote only forms of empty space in the dream-experience, so is the case with the terms ‘I’, ‘You’, ‘She’, etc., of the waking experience. (VIb, 62, 29.) As in a dream, struggle, bustle and activity are experienced, although they are nothing in reality, so is the whole business of life here. (VIb, 62, 30.) Consciousness experiences this world, in which nothing really has been produced from any material cause, in the same way as a dreamer creates his own world from empty space.” (VIb, 62, 44.) The world-experience is nothing in reality but a dream.
This reminds us of a very beautiful hymn of Tulasi-dāsa:

"O silent Sleeper in this seething Sea!
Plain we behold and yet speech may not be.
We wander, wonder, search and then we find,
But find it in the silence of the mind.
Who will believe the marvel, if we say,
That on the boundless walls of nothingness,
A painter full of skill but bodiless,
Limns phantom figures that will never fade;
Though to efface them, time has e'er essayed,
Limns forms of countless colours ceaselessly?
O serene Sleeper of this stormy Sea!"

(Tulasi-dāsa: Vinaya-patrika, 112, quoted in Science of Peace of Bhagavan Dās, on page 250.)

Taking the world-experience to be nothing more than a display of imagination, a construction of thought

रूपालोकमनस्कारः अश्वपाठावचाचितम् \( \text{च} \)

यथा स्वभे नमत्स्वे सनित तत्र तथावने \( \text{॥} \)

रूपालोकमनस्कारः स्वभे विकसत एव ते \( \text{॥} \)

यथा देयति तथात्तर्तत्र उदयं बालन्तिः स्थितम् \( \text{॥} \)

शास्त्रेशलक्षणवचायां का तव प्रमा \( \text{॥} \)

यथा तेषां देर्दर्दी त्यादसमाक्षिमिः स्थितम् \( \text{॥} \)

यथा स्वभे धराभ्रा कृष्णद्वैतावतिनमेऽः \( \text{॥} \)

तत्ता हां च त्यं सा च तदर्दं च तथा नम् \( \text{॥} \)

यथा स्वभे श्रीसुन्दरकोलाहलगममाः \( \text{॥} \)

असन्नोद्घन्तुमूलयते संसारनिरालयः \( \text{॥} \)

निन्द्यायानसर्वभन्नताबेद्विचम् \( \text{॥} \)

पद्यस्मृतमैम जगलूव बुम स्वल्प \( \text{॥} \)

दीर्घस्मृतिमिं विश्रं विवेकहतादिसंयुतम् \( \text{॥} \)
a net-work of ideas through and through, as Vasiśṭha thinks it to be, there arises a question: Who thinks the world out, whose ideas form the contents of the world, who dreams the world-dream? "Who is the imaginer of these different forms?" as Gauḍa-pāda asks in his famous Maṇḍukya-karikas. (II, 11.) This problem has also been raised in later times in the Advaita Vedānta thus: "Whose ignorance is the material cause of the universe, whether that of the individuals or of a Cosmic God?" (Vide, Siddhānta-lesa-saṃgraha, I, 6.) It has also become an oft-discussed problem in the West, since the enunciation of Berkeleyan Idealism. Broadly speaking, there can be three answers to this question: I might hold that as my dream-world, including all the individuals of that world, is within my own consciousness and is the creative work of my own mind, so the waking experience is also my own imagination, outside of which nothing exists. Such a view is called Solipsism or Subjective Idealism. It is the doctrine according to which "The external world has no existence independent of the mind; it is but a thought or idea existing in the mind; all apparent modifications of the external objects being modifications of the mind of the thinking subject. The objective world exists in and for and by the individual subject; it has no independent reality—it is the 'dream' of the subjective self". (Kingsland: Rational Mysticism, p. 148.) Or, it might be believed that there is some Divinity which imagines the whole Universe including myself and other individuals who have as much right to be counted upon as I. This view may be called the Absolute Idealism or Divine Imaginism. There might be a reconciliation of these two opposite views—one holding the individual and the other God to be the author of the
world-dream—in a third view, which might balance the claims of the individual as well as of God, by advancing the hypothesis of a 'Super-individual Consciousness' or 'Consciousness in general' operating in and behind all individual minds and all objects of the universe at the same time, as the ultimate Self or essence of all, which is believed to imagine the forms of the universe, which are represented in each individual as his own ideas, presenting a view of the whole universe from a peculiar perspective of the individual. It is difficult for a casual reader to know definitely which of the above views is advocated by Vasiṣṭha, for we find in the Yoga-vasiṣṭha all of these views advocated at different places. To us it appears that he stands definitely and finally for the last view which reconciles the first two in a higher or deeper type of Idealism, in which all rival claims of realism and Idealism, of the individual and the cosmos, etc., are to a great extent satisfactorily reconciled.

The following statements in the Yoga-vasiṣṭha seem to favour subjective idealism: "No individual is aware of anything but his own ideas. (III, 55, 61.) One knows only what has come to pass in his own experience. (VIb, 13, 4.) All creatures, inert or moving, are shut up within their own experience. (III, 55, 62.) No one can know the world of another's experience, as a Brāhmaṇa cannot know the taste of wine (for he would never drink.) (VIb, 195, 31.) In every individual separately has arisen the experience of the world in the same way as soldiers, while dreaming, experience their own battle-fields, each within his own mind, and quite distinct from that of another. (IV, 17, 27 & III, 40, 29.) Millions of the world-orbs have arisen in the experience of each individual. (IV, 61, 14.) Vision of
countless worlds is seen by every monad within itself.”
(III, 27, 29.)

But from the following passages it appears that he believes in an objective world, imagined by a Cosmic God whom he calls Brahmā, existing independently of the individual who is also a part of this universe, so far as he is an individual, and thus seems to favour Objective Idealism: “The objective world continues to be the same as it was imagined by the Prajā-pati (the Lord of creatures) at the beginning of the creation. (III, 55, 47.) In this ideal (imagined) world, substances continue to be of the same fixed nature, as they were imagined to be at the commencement of the world. (III, 55, 67.) The world is the imagination of the Prajā-pati. It becomes as He thinks it to be. (VI6, 186, 65.) The order in which it was imagined has become fixed and unalterable ever since. (III, 21, 46.)
The inherent nature of the objects like the earth, snow, fire, etc., continues to be the same as it was imagined by Brahmā.” (III, 54, 13, 16, 18.)

1 न किंचिदिक जानाति निजसंवेदनाहे।
येप्रत्येकमिदं सम्बोध्यं स एवमेनं हि ज्ञेतति॥
स्वसंस्कारणेव जीवात्तथा स्थायरजेव॥
अन्यस्यायं न जानाति सथूलवाहुमिव दिजः॥
प्रत्येकमुदितो राम नूः संक्षिप्तलिङ्गः॥
राजो सैन्यस्वर मात्रात्वत्त्वात्ममि स्तुत:॥
प्रभक्ष्यप्रत्येकमुदित: प्रतिचित्रे जगद्भूमि:॥
प्रत्येकमुदितस्तेन बहुप्रवाहिनीव कोटिदिः॥
परमाणो परमाणी सर्वं गारं निरंगितम॥

2 वासिष्ठ नूत्त्व मूलयान्येन निनिर्माणयति।
वथा द्वारं प्रकृतिस्वास्तवायिः स्थितस्वस्यस्य:॥
एवं भासितमुग्धि विषे पदार्थं संरक्षितस्य:॥
सम्बास्तु वथेवास्तवायिः स्थिततः॥
be alive to the fact "that so far as the 'I', the individual thinking subject, is concerned, 'things' exist independently, and that when we lose touch with the objective world of our present consciousness, those 'things' still exist: they exist in the consciousness of other individuals, and even should the whole humanity perish and become utterly extinct on this globe, we cannot rid ourselves of the idea that the globe itself would still exist." (Kingsland: *Rational Mysticism*, p. 148.)

Both these views are again found to be reconciled by Vasiṣṭha in the form of a higher kind of Idealism which might be called the Absolute Idealism, or Imaginism, if we do not forget that the Absolute Consciousness in which the entire universe is held, is our own higher Self which is at the same time the Self of everything else in this universe. We shall be more and more acquainted with this Idealism as we proceed. Here we shall gather together a few of his statements bearing on the position: "For us there is no difference between Realism (*Bahyarthavada*) and Idealism (*Vijnana-vada*) for everything is ultimately of the nature of thought. (VIb, 38, 4.) The world-idea arises in every individual
mind in the same manner as it arose in the beginning
in the mind of Brahmā. (VI, 51, 2.) The Cosmic
imagination is the original stress which is initiated and
represented in all minds. (III, 55, 48.) We know each
other and share the world-experience in common with
others, on account of there being represented or reflected
(prati-bimba) in each individual the same Cosmic order
of ideas which is imagined in the Cosmic Consciousness
(Maha-cit). (III, 53, 25.) Although every individual is
shut up within his own world of ideas, yet the individu-
als know each other by mutual representation in each
other's consciousness (sva-samketa-parāyana). (III, 55, 62.)
So, in every monad everything is represented in the
same fashion as in the Cosmic Mind (Virañ-atma)."
(VIIb, 20, 7.)¹ Schiller suggests a similar view when he
writes: "It is quite possible to make several subjects
share the same hallucination . . . If we can experi-
mentally create a subjective world of objective reality (i.e.,
valid for several persons) . . . what may not be achieved
by an operator of vastly greater knowledge and power."

¹ ब्राह्मनाधिकार्याः विनाधिकार्याः पौर्णमिदुप्रायाः प्राणिष्ठाः
कदाकालः पात्रात्वीति 
पुर्णवत्सः सर्वस्य तथेकदेव सर्वाः 
प्रथमोऽसौ प्रतिस्पन्दः पदार्थाः हि विभक्तः 
प्रतिरिविद्विभिवस्तत्तक्तवर्णम् संस्कृताः 
महाप्रतिरिविद्विभिवस्तत्तक्तवर्णम् 
अन्योन्मेव पूर्वनाति विभ: संप्रतिरिविद्विभः 
स्वांस्बलनमेव लीनानां तथ्यतत्त्तवः 
परत्पं यदा सर्वं स्वस्तितपपाणिण: 
प्राहृतो वितात्तमन्येष किस्तार वामतः 
तत्त्राहे सर्वस्यायुक्तापि भूतके
(Schiller: Riddle of the Sphinx, p. 281.) Stanley Redgrovve suggests a hypothesis like that of Vasiṣṭha when he writes: “And it is because the Spirit is what it is, because of our likeness . . . to God, that this real physical world is possible to some extent to us as an ideal construction corresponding to the Divine ideal construction. The ‘external world’ we know is the world as it exists in each of our minds; the real ‘external world’ is the world as it exists in the Divine Mind (Compare Brahmā of Vasiṣṭha); in so far then, as our ideal constructions are alike to the Divine do we know Reality.” (Stanley Redgrove: Matter, Spirit and Cosmos, p. 104.) Compare also the view of Kingsland: “The independent validity, which we assign to the objects on this physical plane, is due to the fact that we are formally convinced, that these external objects exist independently of our individual consciousness; the external world goes on, whether we are alive or dead. In this conviction we are right, simply because the external world of Nature exists in the Cosmic Mind; it is only reflected in the individual mind; and can only be re-arranged therein, not created. Yet even so, there is still a certain amount of individual colouring contributed by the individual mind to the most ordinary objective thing on the plane of perception. No two persons see the same thing exactly alike, but common perception is sufficiently alike to give a collective reality to this physical world. The individual derives his consciousness from a larger Consciousness, Cosmic Man, and it is this Cosmic Man, not the individual, who ‘creates’ that objective world, which is the same, yet not the same, for each individual man.” (Rational Mysticism, p. 346-347.)

In this connection we are reminded by Vasiṣṭha that the mutual representation of the individuals and their
worlds, or the representation of the Cosmic World in every monad in a particular way, is not a universal and all-compelling law, never to be violated and always to be obeyed everywhere. No individual is, according to Vasiṣṭha, bound by this rule. Every monad, being essentially identical with the Infinite and Absolute Reality, is essentially and absolutely free to will and imagine his own world in his own way. Each monad independently imagining his own world, there occur common contents in different world-experiences only accidentally (Kaka-tatalasthit-vat). This point is touched in the following statements: "The working of the mind is very wonderful. Sometimes, quite accidentally, the same idea arises in many minds. (V, 49, 10.) The same dream is seen by many persons. (V, 49, 11.) Many people sometimes see a (second) moon at the same time and at the same place, although it is actually an idea in the mind of each one of them. The same woman is enjoyed by many people in their imagination individually and at the same time. (VIb, 210, 8.) So, I am a person in your dream as much as you are a person of my dream. (VIb, 151, 10.) All the individuals and objects are thus mutually existing as ideas in one another's world-dream. (VIb, 154, 11.) I am a reality for you, as much as you are to me in this huge world-dream." (III, 42, 20.)¹ "Collective dreams" writes Conklin, "have in rare instances been reported. Although rare, they are of considerable theoretical value. As the name indicates, they are instances

¹कालसिद्धिपञ्चमेव वृक्षार्धमां पायते ||
कालोक्ताःसिद्धिपञ्चमेव वृक्षार्धमां पायते ||
तथा हि वास्तवः सात्रे वास्तवमि मालवः ||
यथेयवृक्षवसुक्ति सात्रे वास्तवमि मालवः ||
मालवेवेव वास्तवमित: कालसिद्धिकृत: स्वतः ||
of two or more people having the same dream at approximately the same time. The cases reported are of considerable groups of people sleeping under approximately identical conditions who report having approximately the same dream. Soldiers hastily quartered in an abandoned building about which there was a local tradition of ghosts awoke in terror, telling much the same dream of the devil jumping on their chests. . . . It is important to recall that people sleeping under similar conditions may have nearly identical dreams". (Edmund S. Conklin: Principles of Abnormal Psychology, p. 341).

Before closing this chapter a few words may also be said on a problem which is passingly mentioned in the Yoga-vāsiṣṭha, namely, the problem of Khyāti or appearance. The problem originates in accounting for the appearance of illusory objects. What is it that appears, for example, as a snake before our vision, in the case of an illusory perception of it, when in reality there is no snake present where it appears to be? A number of hypotheses have been offered by various schools of Indian thought, viz., the a-khyāti-vāda by the philosophers of the Saṁkhya school, the asat-khyāti-vāda by the Sūnya-vādins, the anyatha-khyāti-vāda by the followers of the Nyāya school, the atma-khyāti-vāda by the Vijñāna-vādins (Idealists), the anirvacanīya-khyāti-vāda by the followers of Śaṅkara, and the sat-khyāti-vāda by Rāmānuja and his followers. It is very important to note that the names of the last two views are not mentioned in the

\[
\begin{align*}
\text{अस्माते त्वं स्वस्मारतयो च स्वहानम्} & \| \\
\text{एतेवेदिः सत्त्वयेऽऽस्ति} & \| \\
\text{संसारे विविधे स्वप्ने पथा सत्तमहं तव} & \| \\
\text{तथा त्वमापि मे सत्यं सर्वं स्वाश्चित्कम्} & \|
\end{align*}
\]
Yoga-vasistha, whereas all others are mentioned. This shows that the Yoga-vasistha is an earlier work than Saumba. The author of the Yoga-vasistha adheres to the Ātma-khyati-vāda, as would appear from the following passage: "All these, ātma-khyati, asat-khyati, a-khyati, anyatha-khyati, are the various expressions of the Ātma-khyati, on account of the wonderful self-manifesting power of Consciousness." (V1b, 166, 9.) Nothing more is said by Vasiṣtha in this connection. A few words, however, may be added to explain the meaning of every one of these terms. The general meaning of the a-khyati-vāda is that all knowledge as such, whether of the real or unreal objects, is true. In illusory perceptions, however, we confuse between what is actually perceived by the senses and what is only remembered. The asat-khyati-vāda is the view according to which the whole knowledge is false, there being nothing real either in the objective or in the subjective experience. The anyatha-khyati-vāda is the doctrine according to which owing to the imperfect perception of some object the impressions of the past experience of other similar objects are revived as an actual object. Ātma-khyati-vāda, the doctrine of the idealists, is the view that every object, whether it is regarded relatively real or illusory, is an idea of the mind.

1 आत्मक्ष्यतिसतत्क्ष्यतिरक्ष्यतिः क्ष्यतिरत्स्यथ ||
इत्येतत्त्विधिबमण्डकूशा आत्मक्ष्यतिविमूलम: ||
CHAPTER III

THE WORLD (JAGAT)

So far we have studied the Idealism of Vasiṣṭha in its general aspect. Now we shall point out how he applies Idealism to particular problems of life and the universe. The first thing we take notice of is the objective world. We shall therefore begin with it.

The world as such, as we have already seen, does not exist according to Vasiṣṭha. It is only a system of ideas in the mind of every individual and there is an objective world, so far as our ideas happen to be accidentally common with those of others. There is also a world of ideas in the Cosmic Mind (Brahmā), whose contents we, individuals, and our common world are. Just as a dream-world, though nothing in itself, is taken to be an objectively real something, as long as its experience lasts, so is the case with the world of our waking experience. Vasiṣṭha gives various names to the objective aspect of the experience, three of which may be noted here, namely, ādṛṣṭa, avidyā, and māyā. (III, 23,20.) Ādṛṣṭa signifies that which is perceived as an object. Avidyā signifies that which does not exist apart from the mind (na vidyate). Māyā also means the same, viz., that (yā) which is not (ma), apart from being imagined.

Douglas Fawcett who claims to have given a new philosophy in his World as Imagination and Divine
Imagining, says: "All contents of the world are psychical in character, of one tissue with the familiar mental contents which are labelled thus. The world of my private fancy is made up of the same stuff as the larger world beyond and including it. This larger world depends on Divine consciing which is continued into subordinate consiring areas in part only free. Any content whatsoever is sustained by consiring, and were it consired enough, it would become itself a consiring area, a sentient, an individual unit which has awakened to life." (Divine Imagining, p. 81.) "These sentients, no longer Its mere contents, become relatively independent centres of consiring." (Ibid., p. 92.) This thought Fawcett calls "a suggestion of great importance." (Ibid., p. 84.) This view, however, appears as it were a reproduction of what Vasiṣṭha holds on this problem. (See VIb, 208, 27-30; IV, 19, 3.) Vasiṣṭha thinks like Fawcett that every content of the Objective World which is the Idea of a Cosmic Mind is in itself "a centre of consiring (kalpanā)", and an "individual in its own right". It is the nature of the Absolute Experience, that the contents (avayavāh) of what is imagined in It, begin to live as so many selves of different types, although in essence ultimately the same. (VIb, 208, 27-28.) Behind every one of them is the same universal Consciousness which manifests in the world. (VIb, 208, 29.) Whatever is conspired (yat yad dṛṣṭyam) becomes an individual in its own right (Jīva), as, in summer, small insects are generated from the perspiration of other living beings. (IV, 19, 3.)

1 स्वयं स्वभाव एवेश चिदन्वात्यां सुस्पन्तः
वच्चांक्लुप्पाश्चु तन्त तेवज्ञानं बापि\\
चिदात्मकत्वं भावितं नानात्मकत्वाच्छल्लमानं
अच्छेक्तारसिद्धिन्ति नानाकार्त्तमायावः
more appropriate example of this fact can be found in dreams, where the contents of the dreamers' imagination are seen as existing and living in their own right so long as the dreams last. (See IV, 19, 2.)

This idea is carried by Vasiṣṭha to its furthest implication to which Fawcett does not go. When all the contents of what we call the objective world are in themselves so many centres of consciring (kalpana), there is no reason, Vasiṣṭha would say, why we should not believe that every such centre of imagining activity should not be the subject or imaginer (kalpayinā) of its own world? The Universe, according to Vasiṣṭha, contains within it as many worlds as its contents, monads or centres of consciring activity. Now, take the case of one of such worlds. All the numberless contents of this world must have their own objective worlds. This process of worlds within worlds must go on ad infinitum. "Within this world there are innumerable worlds, quite distinctive in their nature; and within them, again, are others, and so on like the covers of a plantain tree. (IV, 18, 16-17.) Within the experience of every individual there are other individuals, as within the womb of the earth there are countless insects. (IV, 19, 2.) The whole world exists within the consciousness of a monad as in dream, and in the consciousness of every individual in this world there is a world, which again contains other individuals imagining their worlds. (III, 52, 20.) Every atom of space (in this way) contains a
world." (III, 44, 34-35.)¹ There is no *a priori* reason, we may add, against this conception of Vasishtha. "There may be", as Bradley says, "a number of material worlds, not realised in space and by consequence not exclusive and repellent to each other." (Bradley: Appearance and Reality, Chap. XXII.)

The worlds of other individuals than ourselves are not, however, experienced by us. We can only imagine them to be thus existing on the analogy of our own dream-experience. "The world of one monad exists unknown to another monad. The inhabitants of one world do not know those of others (VIb, 63, 12-13), in the same way as the dream worlds of sleeping persons, with all sorts of business and activity going on therein, are absolutely unknown and unreal to one another (VIb, 59, 19, 34); or as the world of fancy of one mind exists unknown to another." (III, 21, 45.)² Compare Schiller who holds: "There might have existed and exist in the world, myriads of beings of a different order from ourselves... Or again, there might be phase upon

¹ सों सों पृथ्वीय संता सत्त्वान्तराण्यपि ||
लेखणपत्तरांसमार्थिर: कदलीदलपिरङ्गत ||
कदलीदलपिरङ्गति कौटा इव धरीदरे ||
प्रिमाण्यतत्तत्तपतिस्वामपुरे यथा ||
तस्मायन्तत्तपतिस्वामपुरे प्रसेन्येकाः ब्रह्म ||
आकाश्य परमाण्यवद्यदेशेऽरुकेपिपि च ||
जीवाणुपात तंत्रद्वायं जगहिति निमं बुधः ||

² प्रत्येकमान्तर्यानि तथेवान्युदितानि च ||
परस्परस्मृतानि बृहुनि निविधानि च ||
अन्यरूपम पानि सत्यानि न प्रत्यक्षे निर्देश ||
स्वप्रमुखाणि सुतानां तुल्यकालं सुगमित ||
phase of existence forming worlds upon worlds unknown to our knowledge." (Schiller: *Riddle of the Sphinx*, p. 299.) Kingsland also conceives the possibility of worlds existing unknown to us, yet interpenetrating our world: "Such another world, as real and palpable to consciousness as our own, could actually interpenetrate our physical world and its inhabitants go about their affairs and move through our space, without our being in the slightest degree aware of their presence; while our world of matter would be equally non-existent for them." (*Rational Mysticism*, p. 101.)

Although the world-experiences of other subjects thus exist unknown to us, there is yet a possibility, according to Vasiṣṭha, of every content of any world, existing anywhere and at any time, being represented in the same manner anywhere and at any time, for, ultimately we are all one with the Absolute Consciousness, which is the substance of all the forms and which is omnipresent. "Because the Brahmān is present everywhere, at every time and in everything, everything can be experienced everywhere, as it is possible in dreams. (III, 52, 42.) The whole reality is present in its full potency everywhere; so whatever is intensely thought of anywhere can be experienced there." (III, 52, 43.)

\[\text{महाराम्भानुमुद्गानि शृण्यानि च परस्परम्} \]
\[\text{परस्परांस्त्रानि नामस्मृतानि वै मिथ:} \]
\[\text{संकल्पनाग्रे सत्यं द्वयासंबंधितं प्रति} \]
\[\text{सदेहं वा सिद्धेहं वा नेतरं प्रति किचन} \]

\[\text{अधा सर्वंतं यस्माद्यत्र वन्य बदोरितम्} \]
\[\text{भल्लया तथा तत्र स्वप्नशाक्तिय यथयति} \]
\[\text{सर्वं सर्वंसत्तित्वान्त्र या शक्तिरहयते} \]
\[\text{आस्ते तत्र तथा भाति तीवरंविग्रहेतु} \]
almost the same way Kingsland writes: "In the Absolute Continuum we conceive that the potentiality of every event subsists and persists as an interpenetrative, congruent, eternal, ever-present Now." (Rational Mysticism, p. 376.)

The worlds that arise in the experience of the countless monads need not, however, be quite similar in nature and contents. There may be an infinite variety of details in them. "Innumerable worlds arise in the Absolute, as waves on the surface of an ocean, as mirage-rivers in a desert, and as flowers on a mango tree. (IV, 47, 14-15.) All the worlds are not of the same nature. Some of them, indeed, are quite similar, others are quite different in nature from others." (VIa, 66, 23-24.)¹ The inhabitants of these worlds are also of different types. "Some of them are inhabited by men, others by demons, others by insects and reptiles." (VIb, 59, 32.)² The creators of these worlds are also called by different names. "Sometimes the world is created by Sīva, at others by Brahmā, Viṣṇu, Manu, etc." (IV, 47, 8.)³ The elements that constitute the

¹ अनन्तवारि जगन्नमत्यमवात्मकत्वमहानेन ।
अमोचिन्द्रियणायकाः जगत्यमवात्मकाः ॥
यथा तर्कम जलतः मणिमण्डलम मयी वथा ।
कुमारीन्यथा चूज्ये तथा विषाण्वितः परे ॥
भृगुभृगों विवेकेन्नसे समीपवत्त्व वीचयः ॥
अन्तरसक्तिः केशिकचंधरसंक्षयैः ॥
केशिकदीपरसमागमाः केशिक दर्शितपुन्नतथा ॥

² देवमैकसागरिणि सर्वाचारप्रभावैः ॥
दैववृद्धि/त्वाविदयं कुमारिभिवाली ॥

³ कदाचित्तुर्मः शाश्वः कदाचित्यप्रगोऽवः ॥
कदाचिविधेण्यः कदाचित्तोतिमिता: ॥
various worlds also may differ. "Sometimes earth, sometimes stone, gold, copper, etc., forms the planet." (IV, 47, 12.)

In spite of the infinite variety in the character of the countless worlds, there is one character in which they all agree, namely, that all of them, without exception, collapse some time or other, for the monads, who sustain them by their consoling activity, do not ever continue to be. They come into existence and pass out of it. "Monads originate and pass away like the green plants of the spring season, which are dried up in summer. (III, 95, 10.) They originate from the Absolute Consciousness, continue to exist for some time, and finally merge in the Absolute." (II, 95, 11.)

Apart from this usual origin and decay of the infinite number of world-experiences, Vasiṣṭha seems to believe in a universal mergence of the entire Cosmos in the Absolute Consciousness at the end of a particular cyclic period, called Kalpa in Hindu Philosophy. This he calls the Maha- pralaya. "Everything comes to an end at the close of the kalpa-period, as a dream comes to an end, when one enters the state of deep sleep. (VIb, 213, 5.) At that time, nothing (particular) remains in existence. The earth, mountains, movements, time, etc. (VIb, 213, 6), the space with all the worlds within it, all creatures (VIb, 213, 7), all gods, Brahmā, Viṣṇu

1 सूरभुतस्य नापूर्वकालिनादिनावृक्षमिथिः।
   असूरलिङ्गेऽन्नापूर्वकालिनादिनावृक्षमिथिः।

8 जीविविधायात्मविच्चरणे तथा साधारण विश्वसः।
   तत्र भवविभूतिः भृगुन्म महाबृह्तः ||
   सिद्धन्तत् न जालियुः तं एवं न्ये व बृहिष्टः।
   जापन्ते य प्रतीयन्ते परसमाधीविराजः।
and Śiva—all come to be merged in the Absolute Reality." (VIb, 213, 8.)

"What remains at the close of the cyclic period is
the Absolute Consciousness, the Deep Silence, which is
neither light nor darkness, the Unmanifest and unspeakable
Reality of which we can only say that It exists (III,
1, 11.) It is the ever-real Great Void, which exists in
the subtle and unconditioned form. (III, 2, 37.) It
is the ever-calm undecaying Brahman, which is our
Ultimate Self." (III, 2, 36.)

How does the Cosmos evolve again from within the
womb of this Absolute Reality, after it has merged in It?
This problem, viz., the origin of the world from the
Absolute Cause or Causes, whatever their nature may be
supposed to be, has been a problem agitating the minds
of philosophers for ages, both in the East and the West.
Whatever the Jainas and the followers of Kumārila in
India and Kant in the West might have said against the
attempt of man to think of the absolute origin of the
Cosmos, there is an instinct in man to ask how the
world came into existence. But, what evidence can we, who are within the Cosmos, have as to how it originated? Our knowledge, as Vasiṣṭha believes, is limited to our experience. We cannot know anything which is beyond what may be revealed in our actual or possible experience. If at all we infer anything, it must be based on the analogy of our experience, otherwise there will be no guarantee of its being real. So, as Fawcett says, "An inferred region (of Nature) must be conceived as not essentially different from the contents of our sentient life." (Fawcett: Individual and Reality, p. 108.) Thus, if we are to philosophize at all about the total reality, we cannot but presuppose that our experience "samples" (Fawcett) the entire reality. It is only from my experience that I can discover a key to unlock the mysteries of the Cosmos. There is probably no other way. This is what the ancient Seers of the Upaniṣads thought in India, and Fichte and Schopenhauer in the West. A careful study of the Saṃkhya theory of evolution, which is probably the oldest systematic account of the evolution of the world, will reveal that it also presupposes the same principle of Idealism that the macrocosm is to be studied in the light of what is experienced in the microcosm. Vasiṣṭha, in the same way, seems to think that the Cosmic process can be rightly construed in the light of individual experience. The problem of the evolution of world-experience, according to Vasiṣṭha, is the same as the evolution of a dream-world. It is a psychical problem ultimately. How a newly born baby comes to the full-awareness of the objective world of his experience, how our world of dreams evolves, how the vision of another world arises after the insensibility caused by death and how a Cosmos originates from the Brahman are the same problem in various garbs.
"The Brahman manifests Itself into the world, exactly in the way as the state of deep sleep manifests itself into a dream." (III, 12, 2.)\(^1\) Kingsland says almost the same thing: "We are not altogether without the means of apprehending how an objective world of form can arise out of pure Subjective idea; we possess and exercise the same power in our dream-consciousness."

(Rational Mysticism, p. 340.)

The description given in the Yoga-vasistha of the stages through which the Continuum of Consciousness gets differentiated into a full world-experience is very vague and confusing. It differs in details, in different places in the work. This is probably due to the fact that the author of the work did not believe in a fixed scheme of creation or evolution. He believes in spontaneity and variety, and not in universal laws and determinism. He probably thinks that there is no fixed and definite outline-scheme of evolution for all world-experiences. But there is one thing to which he invariably holds. It is the general principle underlying all change and evolution, which, according to him, is desire-fulfilment. It is the desire (vāsana), will (iccha), imagination (saṃkalpa), or strong affirmation (bhavana) of the experiencing subject, which materializes itself in the forms of objects of enjoyment on the one hand, and the body and the senses with which to enjoy, on the other. It is the same principle (desire-fulfilment) on which Freud explains the occurrence of the phenomena of dreams. Kingsland calls it the secret of Cosmic Evolution: "Objectivity in its origin arises in and for and by the power of the One Absolute Subject, which thereby objectifies Its own content. Of

\(^1\) त्रिपुरुष तल्लक्ष्यविद्याति भाति ब्रह्मेऽव तर्पितह.॥
the nature of the process we can form no conception, until we have understood the exercise of the like creative power within ourselves as individual subjects... It is one of the deepest mysteries of our nature—a secret carefully guarded, yet unconsciously exercised by all. In its Cosmic aspect it has been conceived to be an exercise of a Will, a Desire, or of that power of the Mind we term Imagination." (Rational Mysticism, p. 178.)

Here we summarize how, in one place, Vasiṣṭha has described the evolution of world-experience:

In the Absolute Reality, which is the Self, Conscirig activity begins to manifest itself, by itself, without any external or ulterior compulsion. (VIa, 11, 37; VIa, 114, 15.) A centre of objectifying activity is then fixed in the Self, and it begins to feel its own separate existence from the Absolute, forgetting its identity with It, asserting itself as an ego (aham-marstana-pūrvakam). (III, 12, 4.) It is then impregnated with the Idea of the future names and forms of the world. (III, 12, 5.) It then assumes a definite form and becomes capable of being named. (III, 12, 6.) Through the intensity of objective thought, it becomes individualized, forgetting its identity with the Absolute and is called Jīva. (III, 12, 7.) Its nature consists in being some thing (bhavana-matra-sara) and it changes quickly from one form to another. (III, 12, 8.) Immediately after the rise of this conscirig ego in the Pure Consciousness, there is experienced by it the objective Void which is the source of all differentiated objective names and forms. (III, 12, 9.) The ego then intensely thinks of one aspect of this objective continuum, namely, sound and, as a consequence of the intensity of its idea, sound gets differentiated as a definite subtle thing. (III, 12, 13.) Another idea arises in the
ego and differentiates the touch aspect of the objective-continuum into a distinct subtle thing. (III, 12, 18.) In this way other aspects of the continuum, namely, colour, taste, and smell get differentiated through the consciroying activity of the ego by its desire. (III, 12, 20, 22, 24.) The subtle aspects thus differentiated by the ego further evolve into various forms. (III, 12, 26.) They are not now seen existing in their unmixed forms. They now exist mixed with one another, as water mixes with water. (III, 12, 27.) All the forms of the world, existing in the womb of space, like banian trees in a banian seed, are in their essence consciousness. (III, 12, 28.)

1 श्रविन्नितस्त्रूत्वान्तः स्पर्शित स्मृतिकांथ्वतः ।
   जगाच्छक्कयात्मनाःउद्वैच ब्राह्म स्त्रावनि संस्तिरणः ॥
   स्यमवात्मनेवात्मा शक्ति संस्तिरणामिकामः ।
   पदा करोति स्पर्शः स्पन्ददाशिकमिवानितः ॥
   तदारम्भनि स्वयं किनिच्छेलतामिव गच्छति ।
   अगूहितात्मकं संविहर्मणानुवर्जकं ॥
   भावनामय्यंकराये किनिच्छेलिह्हपकम् ।
   आकाशाद्वृहं च संविहिन्नंति वीचनम् ॥
   तत्: सा परमा सत्ता सचेत्येवतोन्युक्ति ।
   चित्ताभृमणमा भवति किनिच्छेलिह्हया सत्या ॥
   इनसंभेदना पञ्चग्राहिनायादिनामिका ।
   संस्मृताचार्क्या यतदेवशतिपल्ल पदं ॥
   सत्रैव भावनायासरा संस्तायोन्युक्ति ।
   तदा क्वसुस्मृता चतुष्क्षेप्ति तामिकाम् ॥
   समस्तान्तरेऽव्यमः खस्तोदेवति श्रविन्नतः ।
   श्रविन्नितस्त्रूत्वान्तः सा भक्ष्यदिनामिका ॥
into English, as literal translation would appear to be unintelligible.)

This scheme of evolution, it will appear, is very much similar to that of the Sāṁkhya, which seems to have been interpreted by Vasiṣṭha in the light of his own monism and idealism, on the analogy of dream-experience. It must also be noted that it is different from the scheme of the Sāṁkara-school based upon the authority of the Brahma-sūtras and the Upaniṣads. The main difference between the two is that, according to the Yoga-vāsiṣṭha, ego is the source and cause of the objective names and forms in their subtle as well as gross aspects, while, according to the other, the ego is the product of the sattvīka or the finest aspects of the

चिदृश्या तावत्ती व्रोधश्चत्तमात्रमृगवनाः ||
खत्रो वर्मीभूषाः खत्त्रात्रं भवनानं ||
असंप्राप्ताभिव्यासाः चित्रवात्प्रसुदनं ||
रसा चैव स्पर्शतस्मां भवमात्रवति क्षणं ||
तत्जीव चिह्निताः प्रकाशोऽनुभवामिव ||
रेतजस्तनात्रस्तु भविष्यमिव असुंकन्तिः ||
भववर्ज्जस्तनात्मां रस्तनानुभवयते ||
स्वदं तत्स्य संवक्त्यारस्तनध्रुवाच्यते ||
भवविद्युपसंगतस्तनामांसी कल्याणत्तकः ||
संकलपातमसूणांचत्तनात्रलं प्रयत्तति ||
चिती विमालप्रमाणां तन्मात्राणि परस्परसः ||
स्वयं परिणता परमस्तम्भनीव नित्यारसः ||
तंतानि विमिष्किर्षणि विविष्क्षणि पुनः ||
न छुतानामुपायते सर्वं मात्रास्माति विदा ||
संविशेषात्तपा विद्यतानि गणनेत ||
भवावतु वनाशास्त्राय यथा वीणकाणास्ते ||
subtle and unmixed elements which evolve previous to
the evolution of the ego (ahāmkarā). The former is
idealistic while the latter is a realistic conception.

Thus the whole idea of evolution is idealistic
according to the Yoga-vasiṣṭha. It is thoughts that get
materialized into physical objects. We must also remember
that thoughts themselves are forms or modifications of
a still subtler Substance—Consciousness—in which, by
its own Creative-Will, consiring-(samkalpa)-centres, from
which thoughts emanate, are formed as winds are gener-
ated in air, or, to take a modern example, as electric
stresses originate in the ether of space. We thus notice
three grades of manifestation, which we might call the
spiritual, mental and physical, although not quite appro-
priately. Corresponding to the three grades of mani-
festation, Vasiṣṭha suggests the existence of three planes
(objective continua) of manifestation (or being), namely,
those of Consciousness, Mind and Matter, which may be
called the Consciousness-continuum, Thought-continuum,
and Ether-continuum. Vasiṣṭha uses the word akasa for
plane or continuum. Thus we find him saying: "There
are three akasas, the ordinary ether (akasa) known to
us in the objective world, the mental ether (citta-
kaṣā), and the ether of consciousness (cid-akasa). The
last is the subtlest of the three." (III, 17, 10.)

It may be remembered that Theosophists believe in
seven planes in the Universe, viz., Physical, Astral,
Mental, Intuitional, Spiritual, Monadic and Divine. (Vide
Jina-rajā-dāsa: First Principles of Theosophy, p. 86.)

Vasiṣṭha may, however, say with regard to this division,
that it all depends upon the point of view from which one

1 चित्ताकाशो चिदाकाशाभाकाशां च नृत्यकस "
हामां शून्यतं विद्वि चिदाकाशं वरान्ये॥
looks upon the universe, how many planes or grades of intensity or materialization he will find. For, everything is ultimately a movement in the Absolute Consciousness and, as such, it is nothing but Consciousness, in the same way as all physical objects are nothing but ether according to some scientists of the present day. For Vasiṣṭha there is ultimately only one plane of existence, namely, that of Pure Consciousness. "If the thought of there being three ākāsas is given up, all of them will be realized as one ākāsa of Consciousness (the Cid-ākāsa)." (III, 40, 19.)

Another very important problem with regard to the objective world is whether there is any fixed and unalterable nature of things in the world. Modern science presupposes the course of nature to be uniform and the nature and behaviour of things to be more or less fixed and so amenable to study. In some places in the Yoga-vāsiṣṭha we find a view like this. It appears that Vasiṣṭha believes that the properties of things in the world are fixed and unalterable to a great extent. The laws of Nature are inexorable. Even gods cannot alter them. This aspect of Nature is called Niyati by him. "The properties of things are fixed (niyata) and cannot be changed. The way in which things will behave is determined. (III, 62, 9.) Even the gods, Rudra and others, cannot alter them. (III, 62, 26.) The niyati (fixed nature) cannot be changed by any one, even though he may be omniscient and learned like Viṣṇu and Hara. (V, 89, 26.) It continues to be the same as it was imagined at the commencement of the present cycle of the world-process. (III, 54, 22.) It controls all creatures of the world, down from the great
Rudra to a straw." (VIIb, 37, 21.)¹ Compare what Kingsland says: "Individual man can modify the course of Nature on the Earth in many minor ways, but he cannot alter the course of Nature as a whole: that is to say those Cosmic happenings which are determined by a higher power, or by higher powers." (Kingsland: Rational Mysticism, p. 354.)

We must also remember in this connection that Vasiṣṭha is not a naturalist or determinist of the extreme type, as might appear from the above paragraph. He believes in the absolute freedom of the Self which is behind Nature. The world, according to him, could have been otherwise, the nature of things could have been imagined differently and the laws of Nature might have been different from what they are in the present world, if so willed by the Cosmic Mind at the commencement of the Cosmos. The determination of the laws of the world and of the nature of things is contingent ultimately. It is not even teleological, i.e., for bringing about of some ulterior end. It is merely accidental (kāka-tāla-vat) as in a dream. "What does Niyati (fixity) or aniyati mean in dream-experience? Whatever appears in any way in a dream is proper.

¹ आदिवार हि नियतिमार्थविश्वाच्यमक्षयम्
अनेनेन्न श्रवणा मात्यमिति संपत्ते परम्
त शाक्यते ब्रह्मचितुमपि द्वादिविबुद्धिम्
संब्रह्मपि ब्रह्मचिद्विपि मात्योपि हरोपि च
अत्यथा नियति क्षुद्द न शाक्य: किंविदेव हि
संगारी या यथा श्या संविक्षणसन्तति: ||
साधारणप्रयत्नात्त्येन सिद्धा नियतिहृष्टे त
आयंकारप्रयणत्मित्वस्यमिति सिद्धे: ||
आयुक्तायाप्राप्तिपरं नियमान्ययति: स्यूता: ||
(VIIb, 148, 20-21.) In the same way, what ultimate meaning can Niyati have in this world?" (III, 60, 7.)

One thing that every individual should bear in mind is that the laws of nature are never opposed to man's freedom and effort. They are rather favourable, for in a world of regular laws, where things are fixed in their nature, one can be sure of his progress and attainments, which would not be possible in a world where anarchy prevails. Vasiṣṭha says: "The conception of Niyati should not cause one to abandon effort. Effort itself is a manifestation of the Niyati controlling the world." (III, 62, 27.)

Nay, Vasiṣṭha goes further and tells us that all of us are ultimately identical with the same omnipotent and absolutely free Spirit and therefore, if we so will and put in sufficient effort, we can change the nature of the world we are experiencing in any way we like. For, it is ultimately we, who either create the cosmos or accept it as it is. "The nature of things is ultimately what the mind has willed it to be, whether fixed or otherwise. (V, 24, 31.) It can therefore change it. It is the ultimate author of the Niyati. (V, 24, 32.) That alone is experienced in the world, which the monad which is the Self (individualized) imagines intensely." (V, 24, 35-36.)

Everything whatsoever in the objective world is thus, according to Vasiṣṭha, as it has been imagined by

1 नियमितती बहुः कौन हो स्वप्नसिविद्
   यावदानं किंतु स्वमेत तावतेव निमित्तन्"
2 एवमया सुभाषन्ते: का सत्ता कैल वासना
   कावशया का च निभयति: काववर्यमाधिकतयायतम्
3 पौरुषं न परिवासमेतार्यमिश्रिष्य चिन्मता
   पौरुषेन्द्र रूपेण निपिताहि नित्यामिका
4 नियतिः यथोऽमेतर्वस्तंकल्पिता सा तथा
   नियतान्यन्तरत्नाधिकर्ष्णनिर्यानपि
the Cosmic mind, which is a centre of consiring activity, automatically fixed in the Absolute Consciousness. The Cosmic consiring activity is carried on and multiplied in the contents of this original consiring, those contents again becoming centres of such activity. This process goes on ad infinitum. As ideas manifest themselves objectively in things, so the movement or activity of consiring (samkalpa) manifests itself objectively as energy (prāṇa) in the macrocosm as well as the microcosm. What is vāsana or samkalpa (desire or will) subjectively, is prāṇa objectively. The appearance of things in the objective world is relative to the peculiar construction of the sense-organs of the body, for, with a different set of senses our objective world would have appeared quite differently, as has been contended by all the idealists of the world. All this appears to be presupposed in the following reflections of Vasiṣṭha on "the seed of the world":

"The body is the seed of the tree of the world. (V, 91, 8.) The seed of the body is the mind, which is subject to the control of desires and hopes. (V, 91, 10.) Of the tree of this painful mind (the word 'mind' is here taken in a restricted sense—citta), there are two seeds, namely, the movements of prāṇa and intense desires. (V, 91, 14.) Both of them are but two aspects of the same thing. The prāṇa moves on account of desires and desires arise when prāṇa moves. (V, 91, 53.) The seed of the fluctuations of the prāṇa and the surging of desires, is the tendency towards objectivity (samvedyam). (V, 91, 63-64.)

करोति चित्तं तेनीतिहिते नियतिप्रेषयं।
नियतं नियतं कुर्वन्तंदिवितर्वर्यार्थामिष्यं।
जीवो हि पुश्चो जाते पीर्वक्रेण स गयः।
संकल्पयति कोकेस्मस्त्तत्त्वम् तस्य नान्यतयः॥
This tendency towards objectification has its seed in consciousness, when it assumes a definite form through intense imagination. (V, 91, 89.) Consciousness has its root in 'being' (sattā). (V, 91, 98.) Satta-sāmanya is that state of existence which is above all particularization, without a taint of thisness or thatness and uniformly existing in all things. It is the Ultimate Reality. (V, 91, 101-102.) This Satta-sāmanya (uniform existence, literally), destitute of all divisions within Itself, the Pure Homogeneous existence, which is neither this nor that, neither being nor non-being, neither known nor unknown, neither self nor not-self, is the ultimate seed (or source) of everything and It has no other source of Its own." (V, 91, 109, 110, 120.)

1 संस्कृतितः सांस्कृतितः शास्त्रोऽवयः सिद्धिः राहव।
बौधस्य शास्त्रस्य चिन्तामणावतावस्यस्य।
वेद बौधेः चिन्तामणस्य श्रीस्मृततितिविवधिः।
एकं प्राणपरिवर्तनं विद्वृत्तं दृष्टमवना।
वासनावशश: प्राणपरिवर्तनस्तः च वासन:।
वासनाप्राणपरिवर्तनयोगस्योऽवयः:।
संवेदनं बौधविस्तुं वेदविस्तुं धातस्तः।
पदा संकल्पं संकल्पं संविदास्तः सब्जः।
तदाशं ज्ञाताच्य सैव गणवित्त: बौधलाम।
अभावय: संविदो राम जन्मात्र बौधमुच्यते।
विशेषं संपरिवर्त्यं सन्नाच: यदंप्रकाशः।
एकं रङ्गं महारङ्गं सततासास्तः विद्वा:।
सत्तासनंस्यस्यस्य सोऽष्टि: हृदविदेश:।
सैवत्मवेद बौधवा वातात तत एव ग्रहेन।
सत्तासनंस्यस्यस्य अवंती: हृदविदेश:।
सत्तासनंस्यस्यस्य प्रवेद्यं विद्वात:।
परमात्मास्तः सत्यवेदी न विद्वाते।
तत्त्वं निर्दितं किं परं तत्त्वस्य नाश:।
तत्त्वं हृदयमद्यं च तत्त्वस्य न चास्मि:।

1 संस्कृतितः सांस्कृतितः शास्त्रोऽवयः सिद्धिः राहव।
CHAPTER IV

THE MIND (MANAS)

The most significant concept of Vasiṣṭha's philosophy is that of manas (the mind). He calls it the navel of the world. (V, 49, 40.)¹ We might call it the navel of his own philosophy as well. It is the pivot of his whole thought, as we shall see throughout. If one expression were required to denominate his entire philosophy, we might call it the philosophy of the mind. For, everything, every concept, every state of existence is a play and manifestation of the mind according to him. The rising and setting of the mind is the evolution or involution of the world. The purity or impurity of it is our freedom or bondage. On the condition of the mind depend all our worldly and spiritual achievements. We shall learn all these things as we proceed. We shall, in this chapter, note what the term mind means in Vasiṣṭha's philosophy.

This is what we find in several places in the Yoga-vasiṣṭha with regard to the nature of the mind:

"The Mind is a definite form of the all-powerful Absolute Consciousness assumed by It through Its own Will-power. (III, 96, 3.) It is, as it were, the thinking aspect of the Absolute Consciousness.

¹ ‘चिंता नाभि: किञ्चस्येद्भ मायाचक्षुः सर्वते।'
(V, 13, 56.) Its essence is imagination. (III, 4, 43.) The Absolute Self manifesting Itself in imaginative (or "conscirling"—in the language of Fawcett) activity is the mind. (V, 13, 80.) It is a vibration in the pure Consciousness, rendering it impure with objectivity and change. (III, 96, 41.) It is a pulsating and changing form of Consciousness, which partakes both of subjectivity and objectivity. (III, 96, 40.) The Mind is the tendency of pure Consciousness towards objectivity. (III, 91, 37.) The Mind is the intense tendency of thought to be something. (III, 96, 1.) The Mind is Consciousness imagining itself to be some thing, and although, in reality, as Consciousness it is the infinite whole, yet, as the mind it assumes a particular active existence." (III, 91, 40.)

1 All this means that the Mind is a centre of "conscirling" (Vide Fawcett: Divine Imagining, p. 55) or imagining (sāmkalpa) in the Absolute Consciousness, at which an objective world is imagined. It is something like a definite wave
of creative activity on the infinite ocean of Consciousness. In Mahā-yāna Buddhism also "The manas really marks the beginning of concrete, particular conscious waves in the eternal ocean of the mind ('Consciousness' of Vāsiṣṭha)." (Suzuki: Mahā-yāna Buddhism, p. 133.) Compare also what Kingsland thinks of the mind: "The mind is, as it were, a definite centre in which the Self—which in itself is universal and absolute—can centre itself so as to particularize a 'world'." (Rational Mysticism, p. 149.)

How then are we to distinguish the mind from the Brahman, the Absolute Consciousness? "The Mind is somehow to be distinguished from the Self, as ornaments made of gold are distinguished from gold. (IV, 42, 18.) The Brahman in a definite form is the mind. (V, 13, 54.) The Brahman is consciousness without any object present to it, whereas the mind is consciousness with objectivity. (V, 13, 53.) As there is no ultimate difference between air and wind, between the void and space, so there is no difference ultimately between the mind and pure Consciousness which itself appears as the mind." (VIa, 96, 19.)

Asvā-ghoṣa's conception of the mind and the essence of the mind is very much similar to Vāsiṣṭha's conception of the mind and Consciousness. He says in his Mahā-yāna-Sraddhōtadā-Sastra. "While
the essence of mind is eternally clean and pure, the influence of ignorance makes possible the existence of a defiled mind. But in spite of the defiled mind, the mind itself is eternal, clear, pure, and not subject to transformation. Further, as its original nature is free from particularization, it knows itself no change whatsoever, though it produces everywhere the various modes of existence.” (Suzuki: *Awakening of Faith*, p. 79.) The Mind, according to Vasiṣṭha, is the Pure Absolute Consciousness manifesting Itself as a creative agent. It is not anything separate from the Whole; but is the Whole looked from a particular point of view. It is very often called by Vasiṣṭha a Cid-ānu, an atom of consciousness, or a monad. The description is very much in conformity with the modern scientific conception of atom. “The real atom”, as Kingsland points out, “instead of being the smallest of the small, is the largest of the large, for every so-called atom is nothing less in substance than the One Substance—which is the only thing in the Universe which cannot be divided or cut.” (*Rational Mysticism*, p. 81.) Scientists like Sir Oliver Lodge have begun to think of the infinite potency of an atom. He thinks that in every cubic millimetre of etheric space there is so much energy as to furnish “a million horse-power working continually for forty million years.” (Lodge: *The Ether of Space*, p. 95.)

The multiplicity of the external and the internal world, as we have already observed, is nothing but the forms or modes of the mind according to Vasiṣṭha. It is one and the same mind which assumes within an individual various names and forms, in accordance with the role it plays. The various faculties of the internal world are nothing but one and the same mind functioning in different ways and so called by different
names. Mind, Intellect, Citta, Ego, Activity, Imagination, Memory, Desire, Ignorance, Impurity, Maya, Prakriti, Jiva, Creator, Preserver, etc., the subtle body, the sense-organs, the physical body and the objects of knowledge—all are merely the names and forms of the mind in accordance with the different functions it performs.¹ "As an actor assumes several forms on the stage, so the mind, while engaged in various activities, assumes different names and forms. (III, 96, 43.) As

¹ यथा गच्छति शास्त्रे रूपाण्यकृ तीये हि
मनो नामान्येनान्ति घेति कर्ममात्रं ब्रजत् ॥
क्षतिग्निकरवताति विचित्रा विकृताभिषा ॥
यथा याति नरः कर्मविधायितस्तथा मनः ॥
गतेति सकल्पां कदाचित्त्वस्वात्मकम् ॥
उभेक्षणिणि नाना तदैव हि मनस्थिता ॥
भावान्यानमुसंधानं यदा निभिला संस्थिता ॥
ततथा प्रायत्ते बुद्धिरिपुर्णवचनम् ॥
अस्त्रीति प्रत् प्रयात्महं कार्यम् कथ्यते ॥
यदा मिथ्यामिति अति कल्पपति व्यथा ॥
आंक्यायामितेन प्रायत्ते महज्जवनी ॥
इति ग्यात्मिति स्पन्दोऽशुद्धिशीत्वेऽविच्छेदस्ते ॥
इदं लापवकेमा वायुवकेश यदा ॥
विचारं संपरिलक्यं तदा सा चित्तमुच्यते ॥
यदा स्पन्दकमेलक्षणां शृण्यान्तिस्मी ॥
आावायिति स्पन्दपलं तदा कर्मकुटालं ॥
कालाधुर्योगेन लल्लकेतनिभषयम् ॥
यदि हितं कल्पपति मायेन तेनेव वल्पना ॥
पुर्वां तदन्त्वं या प्रायत्तिति निष्क्रियः ॥
यदां विकृतेन्तत्स्तदा स्पन्दित्वदालं ॥
यदा पदार्थानां संधितानामितप्रशो ॥
वस्तिमथितान्येकां वासनेति तदैवते ॥
the same man may appear in various names and forms on account of his being in various offices, so also is the case with the mind, on account of its various activities. (III, 96, 44.) It is called *Manas* when it is functioning as the conspiring activity of the Absolute Consciousness, imagining the multiplicity of forms. (III, 96, 17.) It is called *Buddhi* when it remains fixed on a particular idea (III, 96, 18) and has a definite knowledge of it in the form of "it is this". (VIb, 188, 6.) It is called *Aham-kara* (ego) when it assumes for itself a distinct existence and binds itself to particular states. (III, 96, 19.) The name is given on account of the idea of "I am" being present in it. (VIb, 188, 5.)
It is called *Citta*, when it displays fickleness and passes quickly from one object to another without any proper reason. (III, 96, 20.) When it feels some want in itself and runs after an object, which can be attained as a result of a movement towards it, it is called *Action*. (III, 96, 21.) It is called *Imagination*, when, forsaking its balanced state, it begins to think of some desired state of existence. (III, 96, 22.) It is called *Smṛti* (memory), when it thinks of an idea as previously experienced. (III, 96, 23.) It is called *Desire* (*Vāsana*), when it is so fixed on the objects of enjoyment as to forget (neglect) everything else. (III, 96, 24.) It is called *Avidyā* (ignorance), because it ceases to be (something different from the Absolute consciousness), when true knowledge is attained (*Vib*, 188, 8); It is called *Mala* (impurity), because its appearance is for its own harm, and because on account of the net-work of its imagination it conceals the real Self (causes it to be forgotten). (III, 96, 26.) It is called *Mayā*, because on account of it the real (Self) appears as unreal (as if non-existing) and the unreal (the objective world) as real. (III, 96, 29.) It is called *Prakṛti* (the root cause of objective forms) on account of its being the source of all objects of experience. (III, 96, 28.) It is called *Jīva* (Living Principle), because it lives and is conscious. (*Vib*, 188, 4.) It is called the *Pury-aśṭaka* (the eightfold city, *i.e.*, the subtle body consisting of eight factors, namely, the mind, the intellect, the ego and the five senses) on account of its strong net-work of imagination. (*Vib*, 188, 7.) It is also called the *Ātivahika-sarīra* (the body of thought, so called on account of its capacity to go to distant places without difficulty). (*Vib*, 188, 9.) It becomes an *Indriya* (sense-organ) and is called so, because it pleases the Self (*Indra*) through hearing, touch,
vision, taste and smell. (III, 96, 27.) It becomes the body by thinking of the body and the objects by thinking of the objects. (VIa, 50, 17.) As a creator of its own world, it is called Brahma by some, Virat by others, Sanatana by some, Narayana by others, Isá by some, and Praja-pati by others. (VIb, 188, 17-18.) All these names are synonyms of the stress in the Absolute Consciousness impregnated with objectivity.” (III, 96, 31.) Very much similar was the view on the unity of the mind amidst its functional multiplicity, prevalent in the Maha-yana Buddhism. “Five different names”, says Asva-ghosha, “are given to the ego (according to its different modes of operation).” (Suzuki: Awakening of Faith, p. 76.) In the Laṅkāvatāra-sūtra also it is held:

“The sea-water and the waves,
One varies not from the other:
It is even so with the mind and its activities;
Citta is Karma-accumulating,
Manas reflects an objective world,
Mano-vijñāna is the faculty of judgment,
The five viññānas are the differentiating senses.”

(Laṅkāvatāra-sūtra, quoted in Suzuki’s Maha-yana Buddhism, p. 131.)

From the point of view of grossness and limitation, there may be distinguished three grades in the manifestation of the Mind, the monad, the ego, and the body (Jīva, Aham-kāra and Deha). Jīva or monad is that aspect of the Mind in which it originates as a ray from the Absolute Consciousness and is yet very subtle in character. The ego is the Jīva in a grosser and more limited form in which objectivity acquires a greater degree. How a Jīva acquires the character of an ego and becomes embodied is described by Vāsiṣṭha
in the following manner: "A monad gradually becomes an ego on account of the intensity of the tendency towards objectivity, as a spark of fire grows in volume on account of the increase of fuel (III, 64, 12); as on account of depth the sky appears to be blue (III, 64, 14); and as air becomes wind. (III, 13, 15.) How the ego becomes the body is described thus: "Through the intensity of many-sided imagining activity, the monad knows itself in the form of 'I am this' (III, 13, 22), and imagines a starlike form for itself, which is later on further differentiated as the body. (III, 13, 23.) It then desires to see, makes an effort to see, and immediately there arise two holes in the form with which it has identified itself, which evolve into the eyes. (III, 13, 28.) Pari ḍasu with the desire to see is created on the objective side the subtle object of vision. (III, 67, 48.) In the same way that with which it touches becomes the skin, and through which it hears becomes its ears (III, 13, 29); that with which it smells becomes the nose and that with which it tastes becomes the tongue. (III, 13, 30.) On the objective side evolve the corresponding objects of all the senses (in its experience). (III, 67, 49.) Those with which the monad acts in accordance with its desires, become the organs of action. (III, 13, 31.) In this way by the power of desire are experienced by the monad, the objects, their perceptions and ideas. (III, 13, 31.) The monad, now stands clothed in the eightfold subtle body—mind, intellect, ego, and the five
subtle elements. (III, 13, 32; VIb, 51, 50.) This subtle body is gradually experienced as the physical body in the uterus, through the intensity of thought." (III, 13, 34).

Thus, the limitation of the monad to the physical body is self-created. "It enters the bondage (of the body) by itself like a silk-worm. (IV, 42, 31.) It imagines the body by its own thought, gets bound in it, and then repents. (IV, 42, 32.) It enters the network of objects created by its own imagination, and becomes helpless like a caged lion." (IV, 42, 34.)

1 पथाभित्रितमश्वर्णमभवितादिश्रवणपत: ।
स एव शालमासतूनदपर्यं सीद्धिमिति ।
चिताकारणमायते स्मोम स्वाभित्व पान्न्ताम ।
तर्काकारणलोक्यदिश्वतिनिव तथा ।
भाववपेति तद्व्यव चित्ते चेत्तात्माचित्त ।
प्रेमुद्वारमिति भावेन दृश्यु सरस्तिव ।
ततो रामायणो भावविधामित्व पुनः ॥
शेष पश्यति ततेन्युङ्गा नास्ताम मवविश्व ।
शेष स्यात्सित स च ।
शेष जित्यति तथा गाभण स स्वारमनिपन्न ॥
ततः स्वदने पखादनमा चोज्यतियतियति ॥
सिध्दौ यत्तित्वानीतिती तततो दश्याठिता स्विताः ॥
शप्तातेव विवाचनः केमनास्तिवाम ॥
सुपालाभक्षकारणाः सुपरामितियिपा मात्यतः ॥
वित्तिविद्यकदेहत्वा लिङ्गमवरमरेते ॥
मनो कुश्चिक्षाधिज्ञा तन्यातपवकम् ॥
वैतितिर्यादियकदेहत्वा चित्रायाम्यास्तकृत्यः ॥
व्यक्तिर्यानास्ता कारणार्दसश्च प्रस्तुतिः ॥

2 कौश्याकर्ममिभिन्न श्वेष्ट्वा याति वन्ननम ॥
व्यक्तिर्यानुसंधानागतापारीतिन्यान्युः ॥
We have already seen that according to Vasiṣṭha there is no limit to the number of monads in the world, for every content of the world is a centre of consciiring activity in its own right. In the Absolute Consciousness there is no limit to the number of centres of imaginative activity. The universe is full of monads all around. “Millions and billions of monads spring from the Cosmic Mind. (IV, 43, 1.) Countless have already been born, countless are being born, countless will be born in course of time like sprays of water from a waterfall. (IV, 43, 2.) In every direction, in every place, whether land or water, innumerable monads are born and die as bubbles in water.” (IV, 43, 4.)

This reminds one of a passage from Leibnitz: “There is a world of created things, of living beings, of animals, of entelechies, of souls, in the minute particle of matter. Every portion of matter can be conceived as like a garden full of plants, and like a pond full of fish. But every branch of a plant, every member of an animal, and every drop of fluid within it, is also such a garden or such a pond. And although the ground and the air which lie between the plants of the garden, and the water which is between the fish in the pond,
are not themselves plant or fish, they nevertheless contain these, usually so small, however, as to be imperceptible to us." \textit{(Monadology, paragraphs 66-68.)}

Thus there is no end to the number of monads in the universe. Yet we can have some \textit{a priori} principle of division of all the monads into definite groups or classes. Several bases of division may be suggested. Vasiṣṭha has attempted three divisions on three different bases. In one place he has divided the monads of the universe on the basis of the density of their ignorance. At another place we find a division of monads on the basis of the nature of their experience. A third division is attempted on the basis of their fitness for Self-realization.

The following are the seven grades of density of the ignorance (or objectivity of experience) of monads according to Vasiṣṭha: \textit{The Bija-jāgrat} (potential waking), the \textit{Jāgrat} (ordinary waking), the \textit{Maha-jāgrat} (intense waking), the \textit{Jāgrat-svāpna} (the waking dream), the \textit{Svāpna} (dream), the \textit{Svāpna-jāgrat} (dreaming wakefulness), and \textit{Susūpti} (deep sleep). (III, 117, 11-12.) These are thus briefly characterized:

(1) "The first stress in Consciousness which afterwards is called the monad and which is the seed of all future experience is called the 'potential waking' state of the monad." (III, 117, 13-14.)

(2) "When a newly evolved monad from the Absolute Consciousness has acquired the sense of ego and possession ('I and mine'), it is said to be in the state of waking." (III, 117, 15-16.)

(3) "When by passing through a number of incarnations the idea 'I and mine' gets intensified, the monad is said to be in the state of intense wakefulness." (III, 117, 16-17.)
(4) "The state of fancy or imagination, whether of short or long duration, is called a waking dream experience. (III, 117, 17-18.)

(5) "The impression, after a state of sleep, that something was experienced as real during sleep, although it is not so, is called dream." (III, 117, 19-20.)

(6) "That very experience, when, on account of being repeated several times, it becomes dense and acquires the intensity of wakefulness, is called the dreaming wakefulness." (III, 117, 20-21.)

(7) "That insensible (unconscious) state of existence of a monad is called deep sleep (sūpti), when none of the above six states are experienced by it, but there is still the potentiality of future world-experience and suffering present in it. (III, 117, 22-23.) All the so-called inert objects—a straw, a lump of clay, a stone, etc.—exist in that state of insensibility." (III, 117, 24.)

1"
This division would be intelligible, if we remember that waking, dream and sleep mean here various grades, through which our experience of the objective world becomes stable and fully materialized. Sleep is probably that stage of the idea of objectivity, when it is present as a sort of vague and undifferentiated continuum in which no definite features are yet noticeable. Dream is the name given to the next stage of objectivity, when differentiations begin to appear in the objective continuum, but they are still very subtle and unstable in form. When the differentiated aspects of the objective experience acquire definiteness, stability and intensity of materialization, such experience is called the waking experience. Vasiṣṭha has thus distinguished here the seven kinds of monads on the basis of their being more or less intensely aware of their objective experience.

In order to understand another division of monads attempted by Vasiṣṭha, we must remember his doctrine of the possibility of world-experiences within world-experiences expounded in the last chapter. According to him the individuals that are the contents of our dreams, have also a right to be recognized as individual monads in their own right; and it is also possible that we may

निद्राकालानुभूतैः निद्रात्वे प्रवयो हि य: । ।
स स्वम: कक्षितस्तस्य महाजागाधिक्ष्यि न भिङ्गिन्दि ||

स्वस्वेन राजात्मा रूढी महादानमत्तेन गति: । ।
बाह्यते वा क्षति देहे स्वभावग्रस्तं हि तत् ।

बहुक्ष्यापरावर्गाय ज्ञात जीवनस्य या स्थिति: ।
भविष्यदत: सरोधायणा सौंपसी सोर्व्यते गति: ।

एते तस्यामास्मिन्ह तृणलोकेश्वरै: ।
पदार्थादि संस्थितादि संबंधे परमान्यमाणिन: ||
be the dream-personalities of some one like Brahmā or the Cosmic Mind of our Cosmos. On such considerations Vasiṣṭha attempts another division of monads in the following manner:¹ "Monads are said to be of seven kinds: Svapna-jāgarāḥ (those whose dreams are others' waking experiences), Samkṣaṭa-jāgarāḥ (those whose world of fancy is a waking world for others), Kevala-jāgarāḥ

¹ ते स्वमजागर: केचित्केचित्संकल्पजागर: ||
केचित्केचित्कवस्मिन्तनत्वाधिकाराणाहारितस्यत: परे ||
ध्नमजागरस्यताधानाय जात्स्वमालास्तेष्टे ते ||
क्षणजागरकाः केचित्तीव: साधविवा: स्वमजागर: ||
कसिमकिस्मिजागरन् कलये कसिमकिस्मिजागर: किचित्ते ||
केचित्तुचा: स्थिता देहीर्जिवा जीविताधिमिन्त: ||
ये स्वममायप्रियान्ते तेषां स्वमायित्त: जगतु ||
विषि ते हि खल्क्कयते जीविताः स्वमजागर: ||
क्षणिदेव प्रत्यात्तावर्ग: स्वप्न: स्वयमन्वित: ||
विविवय: सोस्यस्यशास्त्रं तेषां स्वप्नरा वयमः ||
तेषां चिरत्या स्वप्न: स जात्रस्यायुपाय: ||
कसिमकिस्मिजागरन् कलये कसिमकिस्मिजागर: किचित्ते ||
अभिन्नज्ञ एवान्त:संकल्पविपरीत: स्थिता: ||
व्याग्निर्देशित: वाच्य मनोराज्यवेशानुगः ||
संकल्पदातायामप्य: गतिविध्यानुमूल: ||
संकल्प एव जात्रस्य येषां चिरत्यावधात: ||
तत्तस्मिन्तचेदानाः ते हि संकल्पजागरः ||
देहे तेषां वयम्मे संकल्पपुरुषः स्थिता: ||
प्रायवेनावौतीणोत्ते बहन्या गृहितालमण: ||
प्रोक्त: केचित्तमण्यो: प्रायुपस्यविकासन: ||
मूर्तो जन्मान्तरगताश्च एव चिरजागर: ||
कार्यक्रमं प्रीतिमापति: कार्यपारायावर्णिण: ||
त एव दुस्क्रात्वेशाज्ञास्यायर्वतः गता: ||
वनज्ञप्रचवा प्रोक्ता जात्रस्य चतां गता: ||
(waking alone), Cira-jāgarāḥ (waking since a long time), Ghanā-jāgarāḥ (intensely waking), Jāgrat-svāpṇāḥ (waking dreamers), and Kṣīna-jāgarāḥ (whose waking experience has lost its intensity)". (VIb, 50, 2-3.)

They are thus described:

(1) "The svāpṇa-jāgarāḥ are those monads that belong to some other time-space order, and are sleeping there and dreaming various dreams. But perchance, what is a dream-experience to them is our waking world. Their dream-objects are real things for us; and we (who are individuals in our own right) are persons of their dream. On account of the long duration of their dreams, we are feeling it to be a real wakeful world-experience." (VIb, 50, 5-8.)

(2) "The Samkalpa-jāgarāḥ are those monads of some other time-space order that are so much given to their thoughts of imagination that they have become quite unconscious of the actual world they are living in. Their world of fancy, on account of their exclusive thought directed to it, has come to acquire the stability of the waking experience. The contents of their world of fancy have acquired individuality of their own and live their own lives." (VIb, 50, 14-17.)

(3) "The Kevala-jāgarāḥ are those monads that have for the first time evolved from the Brahman and are experiencing the world." (VIb, 50, 19.)

(4) "The Cira-jāgarāḥ are those monads that were evolved from the Brahman like the former class, but to them this world has become a very hard and stable

दे तु श्राब्धार्थसत्संभोजिता बोधवानमात: |
पश्चालित स्वभवजाग्रामातस्तवमां भवन्ति ह्ये ||
दे तु संप्रातसंयोधि विघण्यात: परमे पदे: |
क्षीणजाग्रामात्मत्वस्तः तुष्मी मूढिकां मताः ||
reality governed by the law of causality, on account of their having passed through repeated births and deaths." (VIb, 50, 20.)

(5) "The Ghana-jāgarah are those monads that, on account of their repeatedly performed evil actions, have lapsed into the unconscious or inanimate state of existence. They are called the deeply waking class because their objectivity has become deeply intensified." (VIb, 50, 21.)

(6) "The Jāgrat-svāpnāḥ are those monads that, having become enlightened by the study of philosophical works and association with the wise, have begun to look upon their waking world as a dream." (VIb, 50, 22.)

(7) "The Kṣīṇa-jāgarah are those enlightened monads that have found peace in the Absolute Reality and stay in the Tṛṣṇa (fourth) state of experience, and for whom all other kinds of experience have lost their validity." (VIb, 50, 23.)

In another place he classifies monads into the following fourteen kinds:

(1) "The Idām-prathamata is the class of those monads that in their very first birth (life) are prone to

```
इद्यप्रथमतोत्पन्नो योंस्मिषतेव हि जन्मनि ।
इद्यप्रथमतानाशी शुभायासस्मुद्वा ॥
शुभलोकाया सा च शुभकायांतुवनिनः ।
सा चेष्ट्विचिन्त्यंसारवासनायत्वहारिणी ॥
भवेऽ: कातिप्रेयमोक्षकिरुक्ता गुणपीवीरि ।
तत्त्वक्ष्मानिस्त्वयाश्चायत्सारात्मानादः ॥
तेन राम सत्त्रेष्टि प्रोच्यते सा कृतात्मिनि ।
थथ चेष्टिसारायवासनायत्वहारिणी ॥
अथ चेष्टिसारायांतुवनिनामिनि ।
तत्त्वक्ष्मानिस्त्वयाश्चायत्सारात्मानादः ॥
```
good thoughts and actions which bring about good results. (III, 94, 2-3.)

(2) "The Guna-pivars is the class of those monads that in their very first birth begin to cherish desires for worldly objects, and attain liberation having passed through many cycles of transmigration. (III, 94, 3-4.)
(3) "The *Sasattvā* is the class of those monads that think of what ought to be done and what ought not to be done (i.e., have moral consciousness awakened), and choose only those actions which are favourable to liberation. (III, 94, 4-5.)

(4) "The *Adhama-sattvā* is the class of those monads that have previously indulged in desires for worldly objects and so have got themselves bound to the world through thousands of transmigrations, but now have acquired the power of discrimination between a right and a wrong course of action, and prefer the former to the latter. (III, 94, 5-7.)

(5) "The *Atyanta-tamasi* is the class of those monads that are yet far from liberation even though they have passed through innumerable births and deaths. (III, 94, 7-8.)

(6) "The *Rajas* is the class of those monads that having passed through two or three lives of other (worse) kinds are now born with moderate qualities and active habits. (III, 94, 8-9.)

(7) "The *Rajasā-sattvikā* is the class of those monads whose actions are free from blemishes and who deserve to be liberated after the dissolution of their present bodies. (III, 94, 9-10.)

(8) "The *Rajasā-rajasi* is the class of those monads that deserve liberation after some more lives. (III, 94, 11-12.)

(9) "The *Rajasā-tāmasi* is the class of those monads that require hundreds of more lives to live, before they are capable of liberation. (III, 94, 12-13.)

(10) "The *Rajasatyanta-tamasi* is the class of those monads whose actions are such that their liberation is uncertain even after thousands of lives. (III, 94, 13-14.)

(11) *Tāmasi* is the class of those monads that have passed through thousands of lives since their origin
from Brahmā and are still a long way from liberation. (III, 94, 14-15.)

(12) "The Tāmasa-satvoś is the class of those beings who have already passed through a long course of lives and deaths, but now stand on such a level of progress that, if they make efforts, they can attain liberation after this life. (III, 94, 15-16.)

(13) "The Tamo-rajasi is that class of monads that have already passed through countless lives in the past, and yet have to undergo many more before they would attain liberation. (III, 94, 16-17.)

(14) "The Tāmasa-tāmasi is the class of those worst kind of monads that have already undergone millions of lives in the past and still have to undergo millions more before they can attain liberation." (III, 94, 17-19.)

All the various kinds of monads in a cosmos originate according to Vāsiṣṭha from the Cosmic Mind (Brahmā) in the same way as the creatures of our dreams originate from our minds. "All these kinds of monads originate from Brahmā. (III, 94, 19.) All the monads, in fact everything in the objective world, have sprung from Brahmā, in the same way as billows have from an agitated ocean, streaks of light from a burning lamp, beams from the disc of the moon, flowers from a tree, ornaments from gold, sprays from a water-spring, particular spaces from infinite space, whirls, eddies and waves from water, and mirage-rivers from the rays of the sun." (III, 94, 20-28.)"
holds: "Finite sentients, while enjoying truly free creative initiative and being, accordingly, relatively independent, presuppose, nevertheless, the Universal Consciring (Brahmā of Vasiṣṭha) as their source." (Fawcett: Divine Imaging, p. 59.)

The law of origination and mergence, it may also be noted, is the same in the case of every monad down from Brahmā to an insect. "As a Brahmā originates, so does an insect. All monads (from the Brahmā to the lowest insect) merge in the Absolute Reality through right knowledge." (III, 67, 69-68.)

Before concluding this chapter, it may also be pointed out, that Vasiṣṭha is a thoroughgoing panpsychist. He believes that everything in this universe has a subtle mental operation behind it. "All objects have their mental aspect (citta-stāvatvam). (III, 40, 20.) There is the mind behind every particle of dust; it fills the whole space; it grows within every sprout; it moves as a sap in tender leaves. (III, 40, 21.) It rises up in the waves of the ocean; it dances within the womb of a rock. It rains in clouds; and lies inert in a piece of stone. (III, 40, 22.) Even in inert things resides desire in a potential form, as flowers, etc., in their seeds."

मन्दारम्भकारीहर्तपक्षनिर्मियादिवांशवः ||
यथा विदविनिनफ्रास्तूताया विदविनिफ्रि: ||
वदक्रम्भकतुम्ययोः कार्यादिवः कहिंतुम्य ||
निश्चारमलिङ्गोऽन्तर्यिलवायत्नानि विन्दु: ||
आनात्यमात्य वदस्थालीर्नास्तिकाश्वयो यथा ||
सीरकार्तक्ष्त्वकुलकीत्वः पचसि यथा ||
मुग्गलाण्नांकुष्यो यथा मास्कर्तेज्जस: ||
1 यथा संपथतेन महा कृत: संपथते तथा ||
आ ब्रह्मकृतसंबिते: सम्भवस्वेदनाल्क्षयः ||
(VIb, 10, 19.) It is quite evident that pan-psychism is the inevitable conclusion of his idealism, according to which all things are thoughts ultimately, and every thought is an entity in itself. Vasiṣṭha will agree with Fawcett who writes: "Nature is aglow with psychical life in every quarter and cranny. It is of one tissue with the psychical reality noticed in ourselves" (Fawcett: World as Imagination, p. 162); and with Royce who rightly says: "We have no right whatsoever to speak of really unconscious Nature, but only of uncommunicative Nature, whose mental processes go on at such different time-rates from ours, that we cannot adjust ourselves to a live appreciation of their inward fluency; although our consciousness does make us aware of their presence." (Royce: The World and the Individual, 2nd Series, p. 225.) Vasiṣṭha would further say that by undergoing an appropriate training we can communicate with the beings behind Nature.

1 एतरातकान्तेः विद्वेद सर्वगतोदयम् ||
वर्षति असंरवत्ताधिनेति गगनाद्रे ||
हीते द्वाककारकोश्चु प्रसीमति फहसे ||
उत्तमवमुण्याविष्टे प्रत्ययति शिलोद्रे ||
प्रवसेयानुद्रे भूता शिवीर्मूहाविष्टे ||
यथा तीमेव पुष्पादिपृढ़ो रामो ब्यो। यथा ||
तथात्तत्त्वं सरस्थता साधो स्थाक्रेषु श्वासना ||
CHAPTER V

THOUGHT-POWER

Now-a-days we hear much about the power of thought. Enormous literature has been written on thought-power. The works of James Allen, Trine, Marden and Larson, to mention a few of the writers on the power of thought, are passing through several editions. Experiments are made in the laboratories of the West, and specially in America, to study the effect of thought on the health and strength of the thinker of particular kinds of thought. A new school of thought, generally called the "New Thought," which believes in the omnipotence of thought, is rising into prominence. But it is a matter of great surprise and satisfaction that what is considered to be a new thought in the twentieth century after Christ is a very ancient doctrine of India and is found worked out in many aspects and details in the Yoga-vasistha. The Seer of the Mundaka Upanishad said long ago: "Whatever worlds the man of pure heart covets by his mind, and whatever objects he wishes to get, he gains those worlds and those objects." (M. U., III, 1, 10.) The Buddha taught: All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts." (Carus: The Gospel of Buddha, p. 111.) Nothing will appear radically new in the so-called
“New Thought”, when all that Vasiṣṭha has said in this connection is known. Swami Rāma Tīrtha rightly said in one of his Lectures to the people of America: “All your New Thought is the old antiquated thought of the Hindus. In order to get the genuine centre, the whole truth and all the new thought, Blessed ones, you have yet to wait a little and get more knowledge from India. Most of those wonderful writings have not yet been translated into your language, such as the Yoga-vāsiṣṭha which deals with all the new thought of America.” (In Woods of God-realization, Vol. III, p. 327.) Here we shall try to present briefly what Vasiṣṭha has said on the power of thought or mind, comparing here and there his views with the most up-to-date thinkers of the New Thought school.

The Mind, according to Vasiṣṭha is omnipotent. “It is capable of accomplishing everything. (III, 91, 16.) As it imagines within itself, so things happen forthwith. (III, 91, 52.) Whatever is intensely thought by the mind, that comes to be materialized and effected.” (III, 91, 17.)¹ Compare what Dr. Charles Gilbert Davis says: “I say that thought is omnipotent—that the mind is all-powerful.” (Davis: The Philosophy of Life, p. 53.) The mind is endowed with creative power. “It can evolve objects from within itself. (III, 66, 6.) It is the creator of the world which appears in just the form that is fashioned by the mind. (VIIb, 139, 1.) Time and space also appear as the mind thinks them

¹ स्वकुपं सत्कृत्वं च शततं मनसो मुने ||
यथैतर्तद्यावदेश्वान्ते तथैव भवति क्षणात् ||
प्रतिभासमुपाप्नति व्ययद्विह मीते चेतसः ||
तत्तत्वकृत्तात्माति स्वैरं सत्कृतां ||
to be.” (III, 103, 14.)¹ Marden says: “Mind is the only creator. Nothing ever was or ever will be created or recreated except through mind.” (O. S. Marden: The Miracle of Right Thought, p. 227.) Davis says “Thought is the stuff out of which things are made” (The Philosophy of Life, Motto); and “The Mind is all, it is everything. All matter is but a materialization of consciousness.” (Ibid., p. 32.) In creating a world for itself, the mind is absolutely free and not determined by any other external force. “The Mind imagines the world and the body in accordance with its own free-willing like a magic scene.” (III, 4, 79.)³ We should not be under the impression that creative power belongs only to a select few minds. It is the privilege of every mind. “Every mind (praty-ekam cittam) has this power.” (III, 40, 29.)³

We all attain what we aspire after. All that we intensely desire for comes to us early or late, in accordance with the effort we put in to acquire it. Our own efforts, guided by our aspirations, are the warp and woof of our destiny. “Every individual can attain all that he desires. (III, 45, 12.) Whoever

¹ विचित्रादृश्यकाले स्वातंत्र्ये व्यस्तिकिणि।
यथा मुराया: सामयिक तथा विद्वेद संसूक्ति॥

² तत्सर्वं स्वार्थवाद्य संकल्पयति देहम॥

³ प्रत्येकेषु यथितं तदेदेश्चत्सिन्किम॥
strives to attain anything attains that surely." (III, 45, 18.)

No other agency can confer favours upon us, unless we deserve them. Whatever we seem to get through others, is the outcome of our own aspirations and effort. "The mind itself is the giver of the results of its own efforts, although it may do so in the garb of a god or penance. (III, 45, 19.) There is nothing other than one's own effort that ever brings him anything good. (III, 45, 20.) No other being is responsible for what one acquires, as everything is the consequence of his thought. (IV, 13, 11.) There is nothing under the sun which cannot be attained by anybody through right exertion." (III, 62, 8.)

Marden similarly says: "The cause of whatever comes to you in life is within you." (Marden: Peace, Power and Plenty, p. 99.)

The nature of things around us is as we think it to be. Our lives are what we make them by our thought. All that we are, is how we have thought. Thoughts are the bricks with which we build the mansion of our personality. Thought determines our destiny.
We become what we wish, desire and imagine to become. The world around us is the reflex of our thought. It changes its appearance as we change. The extent of space as well as the duration of time are relative to our thoughts and emotions. "An individual becomes what he sets his heart to. (III, 56, 28.) The nature of the objects is as it is believed to be. (III, 56, 30.) Even poison can be turned into nectar by being constantly imagined to be so, and an enemy will behave as a friend, if one has faith in him to be so. (III, 60, 17.) One experiences as one thinks. (III, 60, 16.) If a moment is imagined to be an age, it is experienced as such, and **vice versa**. (III, 60, 20-21.) The same period of night is experienced as a long age by the troubled mind, and as a moment by the merry. (III, 60, 22.) Sweet is experienced as bitter and **vice versa** by intense thought. (III, 60, 27-28.) Sometimes people are killed on account of their own imagination of an absolutely non-existent devil. (III, 60, 33.) One experiences only that to be real, which one thinks to be so. (VIb, 100, 3.) One is affected by things only in accordance with his ideas about them. (VIb, 148, 5.) It is by thought alone that we get into delusion, undergo the experience of birth and death, are bound in the world and become released from it. (IV, 4, 9.) All our states of happiness or misery in heaven or the hell, are effects of our own thought."

(IV, 23, 13.)

1 ययश मक्कतमयशं पदार्थाः हि सङ्कल्पः ||
यश भवनमतेः पदार्थाः हि सङ्कल्पः ||
अमृतलयव विषय जाति सदाविसमतेवदनात् ||
शुष्कंविन्द्रतमयाति मिन्त्यंतिसिविदेशनात् ||
Early or late, in this life or lives to come, all our desires, wishes and even passing thoughts have to be realized. But what is desired or thought intensely with warmth of faith is soon realized. Faith, intense belief, or bhavāna is the secret of all our achievements, as a modern writer puts it: “Faith is the hidden secret of everything; the key that unlocks every door that may exist in the universe; faith is the perfect way to that inner world from which all things proceed; faith is the royal path to unbounded power; . . . faith is the hidden secret to every desire and need of man.” (Larson: The Hidden Secret, p. 10.)

The world around us is only what we believe it to be.
Our perceptions are coloured by our beliefs. That alone appears to be real for us in the reality of which we have faith. "The mind perceives and continues to perceive an object in that very form in which it imagines it to be with intense faith. (IV, 21, 56-57.) There is nothing true or false in itself; everything is as it is believed to be. (IV, 21, 58.) In accordance with one's long-standing and intensified belief, does one work, accomplish and achieve the objects of his desire and enjoying them gets bound. (IV, 21, 20-21.) One thinks that alone to be real on which one has pinned his faith and believes that there is nothing better than it. (IV, 21, 22.) People have different conceptions of duty, value, enjoyment, and liberation, in accordance with their different convictions and strive after their own ideals. (IV, 21, 23.) Whatever a pure mind strongly believes something to be that it soon becomes. (IV, 17, 4.) Poison becomes nectar and the unreal becomes the real through one's faith. (III, 56, 31.) We perceive only what we believe." (VIa, 51, 3.)

1 दृष्टभावनया चेतो यथाया भावयत्वलम् ||
तत्तथात् तदाकारं तावत्कारं प्रपंचति ||
न तदस्ति न यस्तत्वं न तदस्ति न यत्नुष्ठाय।।
यथाया चेतन निर्गति तत्थथा तेन लक्ष्यते ||
याः भावमादि ईदान्यासवववान्नम: ||
तथा किंवा तत्तत्वात् निग्नास्थवीति चावात् ||
तत्सत्तं चाद्वादनमुमुष्यात् बस्यते ||
'यं यं भावमुषश्च तं तं वस्तिति विन्दति ||
तत्तत्त्वात् हप्न्यस्वतिः निधयोपस्वय च जाप्ते ||
धर्मोऽपि अन्यवृष्टिः प्रयत्ति सदैव हि ||
मनसिः द्विभिष्मानि प्रतिपत्तिः स्वैयं च ||
मनो निर्मदस्वत्वं यथार्थवतिः पाश्चाय।।

29
Our thoughts are powerful in proportion to their intensity, depth and warmth. They become so by their being constantly and over and over again cherished. This is what Vasiṣṭha calls abhyāsa (practice or habit). Constant thinking, desiring or imagining of the same idea contributes much to the materialization of that idea. “Doing the same thing over and over again is called abhyāsa. It is also termed puruṣārtha. Without it nothing can be achieved. (VIb, 67, 43.) Things become what they are repeatedly thought to be. (VIb, 67, 20.) The mental or subtle body becomes physical, only through repeatedly being imagined to be so, and so also can the physical body be realized to be subtle, through constant meditation on its being so. (VIb, 67, 30-31.) Through repeated efforts even the most difficult things can be realized; even poison can be turned into nectar by repeatedly thinking it to be so. (VIb, 67, 33.) Constant and repeated effort along any line is the secret of success.” (VIb, 67, 44.)

तत्त्वाभावं भवते वाचवनस्तः भवतेत्पति: ||
यथा वाचवनस्तः जन्तोत्तप्तम्यः मुतायते।
अस्य: सत्यतात्मिति पदार्थों महावाक्यः ||
यथा भाववाचवनस्तः तत्त्वः परिपुष्यति ||

१ पौन्ते: पुनर्विद्यु कारणमयां इतिः कथयते।
पुरुषार्थः स ऐसह तेनारित्त न विना गतिः: ||
प्रोक्तम्याः प्रकट्यां: नुद्विविधानमस्ति रसात्।
भवत्रम्यांवनान्तारावलिमावित्वम्यः लक्ष्यते ||
आतिनेव हवेदीह्यं वुद्विविध्योम्य केवलम्।
आत्मात्मिति कारणमयों महावाक्यम्योपेत: ||
आत्मात्मितवे हवेदीह्यस्तो धारणमयास्थवतान्त।
विहृत्तरत्नम्येति पन्थामयास्विभृमितमेऽत् ||
Unflinching and strong determination (drdha-niscaya) is another very important factor which contributes to the realization of our thoughts and desires. There is nothing in the world which does not yield to the strong determination of a man. There is no force that can withstand the power of a determined mind. Persons with unflinching determination can realize everything they set their heart to. They see nothing but their own idea dancing around them. We are bound to our strongly determined ideas; no one else can change the mind of a well-determined man. "There is no power in the world to withstand the determination of a mind. (III, 88, 18.) Whatever idea has taken root in some mind, cannot be rooted out by any other but that very mind. (III, 88, 19.) The idea that has been deeply planted in some mind cannot be removed from it by any agency, such as even death or a curse (sūpa)." (III, 88, 20.)

All what we are, all what we have, and all that we shall be, is thus the result of our thought. Our destiny is not mapped out for us by some other agency but our own thought. "Control thought," as Davis says, "and you control destiny." (Philosophy of Life, p. 33.) We become as we think. We have only as much

łęśaśtha: siddhimāyānītā rīpaḥ vānītī mührtaṁ

śīvāvyumūttāṁ vānītī sāntaṁvāya-stāpyogat: ||

drdhaṁpāśāmāɭhām ekaṁnāśra śvākāmṛga |

nījāvedanāṁeśa siddhimānyati nānyaya ||

'ṇ mānośānāyaktu kāṭhādāśiiṁ kām: ||

yō bhrapārdaṁ yātō jñātāmānīsā niśkṣāya: ||

sa teśāṁ vinā bhūtānāpān vinivārataṁ ||

bhrupālāye vṛttaṁśī mānta drdhanākṣaya: |

śāpeśāpi n i śāyānti kṣāyō niśṭedāpi dēṣṭe: ||
power as we imagine we have. The world around us is as we have willed it to be. We can change it even to-day if we will so. We are living in an infinite ocean of power and bliss, and appropriate only so much from it as we think, believe and imagine. "Our present state is what has been willed, and can be changed with effort into another. (III, 40, 13.) If one believes himself to be separate from the Absolute Reality, he is so; if one thinks himself to be the Brahman, he is so. We limit ourselves by our thought. (III, 67, 58.) A ghost continues to be seen by a child, as long as the idea of there being a ghost lurks in his mind, but when the idea is given up, there is no longer any experience of a ghost." (III, 53, 31.)¹ So is the case with all our limitations. "The limit of your thought", so says Marden, "will be the limit of your possibilities." (Marden: How to Get What You Want, p. 45.)

Our mind is also the maker of our happiness or misery: on the condition of our mind depend all our joys and sorrows. Even bondage and freedom are the states of our mind and are wrought by our thought. No body else can make us happy or miserable, bound or liberated, but our own thought. "Everything, even bondage and freedom, depends on the mind. (III, 98, 3.) The increase or decrease of our sufferings is in the hands of our own mind. (III, 99, 43.) It is the creator of all our joys or sorrows. (III, 115, 24.) It is the

¹ यथा संविषय सुन्तम् तथा तस्मादस्विष्ठिति गता।
परमेण प्रकोष्ठेऽनन्तरेऽद्वादशमु शुभे।
अन्यत्रवेदनात्मयं परस्मात्तिरसि।
रक्तवेदनाक्षरस्य संविषयी स्नान्या।
यान्मेहात्मसंकरणं वात्सर्य किल विशते।
निर्वस्तियतंश्लावस्तुदस्तस्तोकः कथम्॥
mind that is deluded, experiences birth or death, gets bound or feels released from the bondage." (IV, 4, 9.)

Our environment and circumstances are the materialization of our own desire. Our objective world is but the projection of our own imagination, and the realization of our own desires. "The world-experience rises or falls in accordance with desires. (IV, 45, 33.) It is a long dream imagined by the mind. (IV, 45, 24.) Whatever desire is cherished by any one in his heart is ultimately realized in the world. (III, 96, 10.) By our own mind, through our own samkalpa (desire), with our own effort taking various forms, is this multifarious objective world spread out before us like a magic scene." (III, 96, 8-9.)

Much stress is laid in the "New Thought" movement on the power of the mind to effect changes in the body and to cure physical ailments. The curative

1 चित्तायचिंमद्र सव जगरिस्थरचरास्तमकम्।
2 चित्ताधीनाकोर् रम वनमोधास्वपि स्थितम॥
 मनःप्रामादबर्षते दुःखानि गिरिक्रजवत॥
 वास्तवं नर्मं संकेतं सुङ्गेस्त्राये हिमं यथा॥
 संवधु सुचतुःकेषु सस्पेदः कन्नान्तु च॥
 मनः कर्तृ मनो भोक्त मानसं विद्व सानवकम्॥
 मनो मोहुपाद्यो निक्षेपे जायते मनः॥
 तत्स्वविन्द्यात्मकादेश मव्येते मुच्चते पुनः॥

2 एी चित्तेच्छयोदिति लोपयते तदनिन्यथा।
 दीप्तकम तथर्वं विद्व सर्वोपादित्यम॥
 या येन वासना यथ छत्तवारोपप्त्या यथा।
 सा तेन फलसुस्तत्त वदेन्न्व प्राप्तेत् तथा।
 स्मृतेन चित्तेच्छयेन कर्मणाः फलार्थमिण्या।
 संक्रस्वेकारारेण नानास्पतिर्दाहिना एदुतःतमानकालम् भायामकारणम॥

1 चित्तायचिंमद्र सव जगरिस्थरचरास्तमकम्।
2 चित्ताधीनाकोर् रम वनमोधास्वपि स्थितम॥
 मनःप्रामादबर्षते दुःखानि गिरिक्रजवत॥
 वास्तवं नर्मं संकेतं सुङ्गेस्त्राये हिमं यथा॥
 संवधु सुचतुःकेषु सस्पेदः कन्नान्तु च॥
 मनः कर्तृ मनो भोक्त मानसं विद्व सानवकम्॥
 मनो मोहुपाद्यो निक्षेपे जायते मनः॥
 तत्स्वविन्द्यात्मकादेश मव्येते मुच्चते पुनः॥

2 एी चित्तेच्छयोदिति लोपयते तदनिन्यथा।
 दीप्तकम तथर्वं विद्व सर्वोपादित्यम॥
 या येन वासना यथ छत्तवारोपप्त्या यथा।
 सा तेन फलसुस्तत्त वदेन्न्व प्राप्तेत् तथा।
 स्मृतेन चित्तेच्छयेन कर्मणाः फलार्थमिण्या।
 संक्रस्वेकारारेण नानास्पतिर्दाहिना एदुतःतमानकालम् भायामकारणम॥

1 चित्तायचिंमद्र सव जगरिस्थरचरास्तमकम्।
2 चित्ताधीनाकोर्त रम वनमोधास्वपि स्थितम॥
 मनःप्रामादबर्षते दुःखानि गिरिक्रजवत॥
 वास्तवं नर्मं संकेतं सुङ्गेस्त्राये हिमं यथा॥
 संवधु सुचतुःकेषु सस्पेदः कन्नान्तु च॥
 मनः कर्तृ मनो भोक्त मानसं विद्व सानवकम्॥
 मनो मोहुपाद्यो निक्षेपे जायते मनः॥
 तत्स्वविन्द्यात्मकादेश मव्येते मुच्चते पुनः॥

power of thought has been greatly demonstrated by the followers of the "Christian Science" and the Psychotherapeutists even in cases of very serious illness. They have come to believe that the mind, through its power of thought, can bring about desirable changes in the body and can restore it to perfect health. Even a medical doctor has emphatically asserted: "It is absolutely true that every thought we think has its corresponding effect on the whole or some part of human anatomy. . . . Much has been said or written upon this subject, yet from my own observation as a physician I must say that I am astounded that it has not received a deeper consideration. Not a day passes that I do not see wonderful illustrations of this fact: that the mind can both create and cure diseases." (Gilbert Davis: The Philosophy of Life, p. 65.) Marden also writes: "The body is but objectified thought, and . . . when the thought is changed the body also must change." (Marden: How to Get What You Want, p. 183.) Vāsiṣṭha holds exactly similar views. Body according to him is the creation of the mind and can be changed by it into any condition. Most of the diseases of the body originate in the disturbances of the mind, and can be cured by right thinking. "The body is created by the mind for its own use, as a silk-worm forms a cocoon round itself. (IV, 45, 7.) It creates the body from the material of its own thought. (IV, 11, 19.) The body changes in accordance with the thoughts in which the mind is engaged. (IV, 21, 16.) The body is now experienced as it has been eagerly imagined to be in the past." (VIa, 28, 34.)

1 मनसेदे शरीरं हि वासनायः प्रभृतिपतम्।
कृष्णिकाश्रापकोरेण स्वात्मकोश इव स्वयम्॥
"The whole body is nothing but objectified will." (Schopenhauer: *The World as Will and Idea*, I, 130.) According to Marden: "The body is but objectified thought, and ... when the thought is changed the body also must change." (Marden: *How to get What You Want*, p. 18.) Larson also says: "That the mind exercises great power on the body, that every mental state is a cause, producing its corresponding effect upon the moral, the mental and the physical conditions of the individual, and that every thought is a force that can change, transform, or at least modify almost anything in the human system—these are facts that are no longer disputed. The metaphysical side of man is now receiving its due share of attention, and the facts just stated are therefore being firmly established among all who discern them." (C. D. Larson: *How to Stay Well*, p. 61.)

Vāsiṣṭha distinguishes two kinds of diseases: physical and mental. "Mental and physical diseases are the two causes of pain. Relief from them is happiness (sukha). (VIa, 81, 12.) The disorder and inharmony of the physical body is called a physical disease (vyādhi) and the conflict of the mind is called a mental disease (adhi). Both of them have their (ultimate) root in ignorance, and can be finally cured by the knowledge of reality (tattva-jñāna)." (VIa, 81, 14.)

करोति देहं संकल्पतुकुम्भकरो घरं यथा ||
यन्मयं हि मनः राम देहस्तदनु तददः ।
तत्तमायाति गत्याति: पवनो गत्यतामिकः ॥
प्रक्षमवास्तवस्तस्तो वासनामिकः य: ।
तथावै देहस्तदनुस्तुत्या सः ॥

आयो व्याध्यावेष देहं दृःखं कारणं ।
तत्तत्ततति: सुरं विधात्तत्त्वो मोक्ष उज्जवते ॥
How these diseases originate is further described by Vasiṣṭha as follows: "A depressing mental disturbance originates, when an individual foolishly worries about what has been achieved and what has not been achieved. (VIa, 81, 17.) To realize the desires and ambitions that surge in their uncontrolled minds, ignorant people often do many improper things, such as eating unwholesome food, travelling in ungenial countries, working at improper times, behaving in improper ways, associating with undesirable persons, contracting bad habits, etc., on account of which many disorders take place in their bodies, such as the clogging of the nadis or their weakness so as to make them unable to supply vital energy properly to all parts of the body. The vital energy (prāna) not being properly distributed (lit. flowing) in the body, inharmony results in the system, and there ensue physical diseases." (VIa, 81, 18-20.)

Mental inharmony (adhi) is said by Vasiṣṭha to be the cause of physical diseases (Vyadhayah). He relates the two as the cause and the effect in this way: "The inharmony or disturbance (vidhurata) of the

1 इति प्रातामित्र नेति जाव्याना वनमोहदा:]
| आनान्य संस्कृति निःस्तेन चार च ||

2 भवति स्कुरत्तीविष्णु सौरवं चेतानिनिते ||
| द्वार्यायभरणे द्वैदार्याभरणे च ||
| द्वेक्षिष्ठयाहरणे द्वैक्षिष्ठयाभरणे च ||
| द्वार्यायभरणे दृष्टादृष्टाभरणे च ||
| क्रिणात्वद्वा प्रणागतावानादानान्तरस्पृस्ति ||
| प्राणे विचुरतां वाते कार्ये तु विकल्पिते च ||
| द्रोहित्वालकारणं दोषाशास्त्रितेह प्रवतते ||
body follows the inharmony of the mind. (VIa, 81, 30).
When there is disturbance in the mind, the smooth and regular flow of the vital currents (prāṇa) is disturbed. The vital currents flowing improperly, the nādīs become disorganized. Some of them, then, getting more vital energy than required, become stouter and others receiving less than required are atrophied. This causes sometimes bad digestion, sometimes indigestion and sometimes over-digestion. All that is eaten in such disordered condition produces only bad results. Sometimes the undigested food-particles are carried away by the vital currents to their own organs; sometimes the undigested matter settles down in the body. There it rots and consequently generates many diseases. In this way is mental inharmony the cause of our bodily diseases which can be cured only by removing the cause.” (VIa, 81, 33-38.)

Compare the general idea of Vasiṣṭha with what Dr. Davis says: “Every disturbing, depressing thought that enters the brain has a depressing effect on every cell of the body and tends to produce disease. Fear, anger, jealousy, envy, hatred are all the fore-runners of disease and the messengers of death.” (Davis: The Philosophy

\[1\] चिन्ते विदुषिन्ते द्रेह: संखोभमनुणार्थम्।
संखोभमस्माभ्यसुख्य वहनति प्राणार्यवः।
वसंव वहनति प्राणे नाइको यानति विसस्थितिम्।
काशिचनाथ: प्रर्णितं यानति काशिच रिलताम॥
कृजीयत्वमजीवितस्मिन्तिजीवितमेव वा।
दोषवीव प्राप्यम् प्राणसंचारतुस्मात्॥

tapāmānaṁ nityanāṁ praṇavaṁ śvāḥprāmaṇaḥ।
yānprāmaṇaṁ nīrūpāne nityanāṁ: hārēkē॥
tanāvam bhāvītāḥ yānāt prāṇāprāmaṇaṁ॥

evdharmaḥyeyavābhidhānaśaśaśānavābān nāmānti॥

30
of Life, p. 79.) . . . "Men, women and children are diseased and dying around us everywhere, as a result of pathological thought. Correct the thought of the world and disease will be swept away." (Ibid, p. 81). Trine similarly says: "We are rapidly finding today, and we shall find even more and more, as time passes, that practically all disease, with its consequent suffering, has its origin in perverted mental and emotional states and conditions." (Trine: In Tune with the Infinite, p. 55.) "Subtle and powerful are influences of the mind in the building and rebuilding of the body." (Ibid., p. 69.)

The restoration of mental harmony, the disturbance of which is the source of bodily ailments, is, according to Vasiṣṭha, the proper cure of our physical diseases. (VIIa, 81, 24.) How it can be done is stated as follows: "By performing noble actions and associating with people of good character, the mind becomes purified and calm, and consequently joy pervades the body. On account of the purity of the mind, the vital currents begin to flow properly and harmoniously and cleanse the system of all impurities, as a result of which the diseases are cured. (VIIa, 81, 40-42.)" "Every hopeful idea", says Dr. Davis, "created in the mind, stimulates the heart, improves digestion and promotes the normal action of every gland." (The Philosophy of Life, p. 85.)

\[ आविष्कारणाविभव: श्रीमन् व्यास्योपवत्तम्।
ढ़ुद्धवा पुरुषो तापो विनया साधुसेवया॥
मन्: प्रायति नैकेत्य निन्दयेते राजनप्रम्।
आनन्दो वर्तते देवे छुदे चेतासि राधव॥
सत्तचुद्धवा बहुत्येते क्रमेण प्राणवायव:।
जगत्प्रत्युत्त व्यास्यों शक्तितेन विनिदलित॥\]
Standing writes: “The therapeutic influence of the mind on the body is a recognized principle of modern medical science.” (Herbert F. Standing: Spirit in Evolution, p. 127.)

Vasiṣṭha believes also in the cure by incantations (mantras). He says that “As medicines, haritaki, etc., produce purgative effect on the body by their very nature, so also can letters, ya, ra, la, va, etc., be made to produce certain effects through our faith.” (V1a, 81, 39.) So, it is our faith that gives power to the letters of an incantation to produce curative effect on our bodies. It is also believed by the leaders of the “New Thought” now-a-days, that “Faith, hope, expectancy and belief are the most powerful therapeutic agents.” (The Philosophy of Life, p. 89.) “Faith is at the bottom of all cures” says Marden (How to Get What You Want.)

So far we have learnt that, according to Vasiṣṭha, physical diseases originate in mental inharmony. But mental inharmony is itself due to ignorance of the true Nature of the Self, of objects, and of their true relation. If we could know everything rightly, we would never feel disturbed in our minds and so would be saved from physical troubles as well. The real disease and the essence (śāra) of all kinds of diseases, according to him, is Ignorance, on account of which we undergo various troubles associated with our very birth in this world. So he says. “Sufferings are of two kinds: the ordinary ones, which we usually know, and the ultimate one which consists in the very birth in the world.”

1 यथा सिरिक कुर्वन्ति हरितक्य: लमावतः ।
भावनावश्च: कार्य तथा यरूवादयः ॥
How then are we to cure the ultimate suffering? An answer has already been given at the commencement of Vasiṣṭha’s teachings. The ultimate cure of the ultimate suffering is Self-knowledge. “The ordinary sufferings are removed by our having what is wanted. But the ultimate suffering cannot be cured by anything short of Self-knowledge.” (IVa, 81, 24-25.) This remedy of the essence of all kinds of mental and physical sufferings uproots all of them, as a river does the creepers grown on its banks, in the rainy season.” (IVa, 81, 25-26.)

Not only can we be free from the round of births and deaths through right vision of the Self, as suggested above, we can also make our life happy here, by right thinking and right living, if we only know the power that thought wields. We can live a healthy and harmonious life on earth, if we have mastery over thought. For, if we determine to remain above sickness and suffering and do not allow ourselves to be weak-minded, if we cherish only right thoughts and emotions, if we never allow the balance of mind to be overthrown by ambitions, cares, anxieties, worries, etc., there is no reason why disease should ever lodge in the temple of our body. The secret of a long and healthy life lies in right thinking. This is what we learn from the Yoga-vāsiṣṭha: “Whatever is resolved by the mind to be experienced,
cannot be undone by any other agency. (III, 88, 18.)
He who is resolute and undeterring from making effort,
is beyond all sufferings. (III, 92, 14.) The resolute and
determined wise man is beyond the attack of worries, dis-
eases, curses and the evil looks of others." (III, 92, 24-25.)

According to Vasiṣṭha, that man can live a healthy life
(anamaya-jīvitaṁ), who lives ever satisfied within him-
self and is always above the cares of having or not
having the objects of his desire (VIa, 26, 10); who
never indulges in the thought "this I have attained
today, that I will do tomorrow" ((VIa, 26, 12); whose
mind is tranquil, free from worries, centred in the Self,
controlled and at peace (VIa, 26, 16); who is not
troubled by the idea of acquiring or having acquired
worldly things (VIa, 26, 18); who is not joyous at
being happily situated or even crowned, nor is afraid of
old age, death or misery (VIa, 26, 19); who does not
make the distinction of friend and foe among the people
around him (VIa, 26, 20); who is master of his strength,
and behaves equally, nobly and sweetly with all (VIa,
26, 25); whose mind is not soiled by the thought of
being an agent of any action, in spite of his being
busily engaged in it (VIa, 26, 27); who does not injure
anybody in spite of his having the power to do so;
who is not cast down even in serious troubles; who
does not desire anything in spite of being poor (VIa,
26, 29); who ever finds something new and good in what decays, wears or perishes (VIa, 26, 33); who is a sweet friend to all, and shares their joys and sufferings (VIa, 26, 34); who is courageous in misfortunes, a benefactor of all in prosperity and unmindful of life or death. (VIa, 26, 35.)¹ Compare what O. S. Marden says: "Mind is the only creator. Nothing ever was

¹भावामायं काच्चार्यां
   विनिर्दार्यमाले तिद्यामि चिंते जीवायमानमयः
   इदं मया क्षयमिच्छ एवत्साहामि सुन्दरम्।
   इति चित्ता न मे तेन चिंते जीवायमानमयः।
   प्रशान्त्तापार्थ वीतोकस्म स्थर्यं समाहितम्।
   मनो मम सुने शान्ति तेन जीवायमानमयः।
   किनय मम संपत्ति प्रात्त्व भविता पुनः।
   इति चित्तावर्जो नाभित तेन जीवायमानमयः।
   जयामण्डुः गुरुः श्रावणाभूमर्युक्ते च।
   न विखेषिमि न इष्टामि तेन जीवायमानमयः।
   अयं बन्धुः परक्षतेः मायामयमन्नतः।
   इति ब्रह्म जानामि तेन जीवायमानमयः।
   अपरीचत्या हास्या सुदा ःस्माचमुच्छया।
   क्रतुः परायमि सवेन्त तेन जीवायमानमयः।
   यत्रार्जो सदाद्रामि तस्य्यया तदर्जः।
   मनो नैक्षर्यमागाते तेन जीवायमानमयः।
   करोमीशोध्रपि नामाच्छति परितपि न खेदवः।
   दरिश्रोतानि न वास्माद्रामि तेन जीवायमानमयः।
   नीर्मि हितेऽथ क्ष्र्यं क्ष्र्यं सुचनं श्रुचनं क्ष्र्यं गतम्।
   प्रक्षामि नववस्थां तेन जीवायमानमयः।
   सुक्कसोरचिम सुहापने दृःक्तो दृःक्तेऽजने।
   सक्षरस्य प्रायमित्र से तेन जीवायमानमयः।
   भापणचक्षुरोरचिम चाग्गिमं च संपर्ति।
   भावामाशु नैवास्मि तेन जीवायमानमयः।
or ever will be created or recreated except through mind." (O. S. Marden: The Miracle of Right Thought, p. 227.) "Physical discord always means mental discord, for if there had always been perfect harmony in the mind, the body would be in harmony. So, if you can keep them in perfect harmony, the body must ultimately correspond, because the physical is merely an outpicturing of the mental." (Ibid., p. 174.) "Every discordant thought, feeling or emotion must pay the penalty in the physical manifestation of some discord." (Ibid., p. 181.) "The body, being a product of mind, must necessarily be like it . . . A healthy body is composed of healthy thought externalized, outpicted." (Ibid., p. 183.) "It is now well established that vicious mental states, violent emotions and explosive passions, make chemical changes in the brain and poison the cell life through the whole body." (Ibid., p. 184.) "Mind is the great healer, the great restorer, because it was the original creator of these cells." (Ibid., p. 186.) "Whatever improves the health of the mind improves the health of the body." (Ibid., p. 193.) "It is well-known that worry, anxiety, fear kill millions and millions of red blood corpuscles every day." (Ibid., p. 194.) The physical is merely the outpicturing, the expression of the mental condition. The condition of our health is our objectified thought." (Ibid., p. 196.)

It is not only the secret of health that lies in right thinking or the proper culture of the mind, as we have learnt above, but also of a happy and joyful life. Happiness is another name for the harmony of the mind. When our thoughts do not wander to this or that object and we feel Self-satisfied, we are in a state of joy which is unique. If we are thus happy within, everything appears good and pleasing to us. "The Mind
is all in all. That being cured all troubles are cured. (IV, 4, 5.) If there is peace within, the whole world looks cool and pleasing (V, 56, 34), but when cravings and desires surge within, the world appears as something intensely burning us like fire. (IV, 4, 5.) The result that accrues from the culture of the mind cannot follow even from the prosperity of all the three worlds or from the possession of jewels of all kinds. (V, 21, 12.) When one's mind is perfected, the whole world appears to him to be full of nectar, just as to a man putting on a pair of shoes the whole earth appears, as it were, covered with leather." (V, 21, 14.)

Dr. Hutchison, has therefore, rightly said: "The necessity of opening our eyes wide to the far reaching influence of our thoughts in causing health or disease, happiness or unhappiness, cannot be too strongly urged." (Hutchison: Hypnotism and Self-education, p. 85.) James Allen similarly says: "Your own thoughts, desires and aspirations comprise your world, and, to you, all that there is in the universe of beauty, and joy, and bliss, or of ugliness, and sorrow, and pain, is contained within yourself. By your own thoughts you make or mar your life, your world, your universe. As you build within by the
power of thought, so will your outward life and circumstances shape themselves accordingly. whatsoever you harbour in the inmost chamber of your heart will, sooner or later, by the inevitable law of reaction, shape itself in your outward life." (James Allen: Book of Meditations, p. 34.) "When the heart is pure all outward things are pure." (Ibid., p. 63.) "Man is the doer of his own deeds, as such he is the maker of his own character ... Character is destiny." (Ibid., p. 66.) "Man is a thought-being, and his life and character are determined by thoughts in which he habitually dwells;" (Ibid., p. 286.)

A purified mind is also needed for having the intuition of the inner Self, for the Self can shine only in a pure and calm mind, and not in an impure one which is laden with the dust of desires and passions. "As the sky, although present everywhere, is reflected only on a mirror, so the Self (Pure Consciousness), although omnipresent—present even in a wall, in the sky or in a piece of stone (i.e., in every object whatsoever) —is reflected (felt) only within a calm mind." (V, 71, 39, 36.)

It has also to be remembered that we cannot anyhow get rid of the experience of the objective world and of the ignorance of the Self, as long as our mind continues to be impure, for it will, in that case, continue to imagine one state of existence after another. The experience of an objective world and the possession of an impure mind exist, grow and decay pari pasu,
according to Vasiṣṭha. "The darkness of the world (dark, because, its experience conceals the knowledge of the Self from us) continues to be experienced, and cannot be removed even by fire, the moon and the twelve suns, all burning together as long as they may, so long as the mind is ignorant and merged in the quagmire of worldly pleasures." (V, 5, 27-28.)

We have thus seen what wonderful power our mind has both for good and evil, according to Vasiṣṭha. There is no wonder, therefore, that he has called the mind the nave of the wheel of the whole world, which can be controlled in all its aspects by having brought the mind (which is another name for thought, will and desire) under control. "The Mind is the nave of this wonderful wheel of the world, which deludes us by its movements. (V, 50, 6.) When, with intelligence and effort, it (the mind) is stopped from moving (i.e., from desiring, willing, thinking, imagining, etc.), the wheel of the world is stopped." (V, 50, 6.) It might also be very well compared to Shelley's "dome of many coloured glass, (which) stains the white radiance of Eternity". Kant's conception of the mind would approach that of Vasiṣṭha to some extent, only if Kant would give up the idea of the objective "things-in-themselves",

\[1\] जड़धारि मनो याब्रह्मकृष्णवस्त्रयश्यतमः ||
भोगमार्गसंसारः किस्मुतामासविचारारमः ||
तावस्तसंसारःतिमिर्देन्दुनागपि सविनिश्चित |
अक्षादस्तकञ्जनापि मनागपि न भिक्षते ||

\[2\] अस्वय संसारसूक्ष्मय संसारश्रव्य राधेय ||
चिंत्व वीचि महानागमि भममो भमदायिन; ||
लिस्मन्तुविवचारे स्वा पुरुषसंत ||
गृहीतनाभिवहनामायारकं निर्धरयते ||
for according to Vasiṣṭha, as we have already seen, there remains nothing in an object, when the mind has withdrawn what all it projected out of itself. We must not however forget that the mind itself is a centre of thought-activity in the infinite "Ether of Consciousness", from which the bubbles of the objective world are blown out all around but within the same Consciousness, which really is the "Thing-in-Itself".
CHAPTER VI

ATTAINMENT OF EXTRAORDINARY POWERS (SIDDHIS)

The Philosophy hitherto dealt with was not given by Vasiṣṭha as a mere visionary dream, the creation of a poet's fancy, a gratuitous hypothesis with no warrant for experimentation, a mere surmise as to what may be, or a mere speculative doctrine. It is not a circle imagined by a philosopher, when only a little arc of it is discovered in experience, as most of the philosophical systems of the world seem to be. It is claimed, on the other hand, that almost every aspect of this philosophy was experimented upon and actually realized in experience. Every doctrine is the outcome of sadhana, i.e., the realization of its truth in experience. There lived people in ancient India, it seems, who could demonstrate in practice what is here given in theory, otherwise all talk of it would be futile and all the labour of writing a book like the Yoga-vasiṣṭha lost. Much of the philosophy of Vasiṣṭha would remain mysterious and unintelligible until the practical aspect of the philosophy—which was really the more important one in ancient times—is again revived. No man, to give an example, could have a shadow of belief a century ago in what, to a scientist of the fourth decade of the twentieth century, is a matter of course. That the music going on in Calcutta or Bombay is at the same time being heard at Benares is still unbelievable news to the
millions of our countrymen. The wonders that modern science is revealing and demonstrating with regard to the external world of matter are not more surprising and astounding than those which the ancient Indian Yoga discovered and demonstrated with regard to the inner world of the mind. The possibility of supernormal phenomena, such as telepathy, teleesthesia, telekinesis, precognition, hyperpromethia, hyperaesthesia, clairvoyance, clair-audience, disintegration of personality, hyperboulia, levitation, metastasis, polyzoism, psychorrhagy, psychotherapcy, telergy, etc., go a great deal to remove from the mind of a modern man the prejudice that all talk of the ancient Indian writers on the attainment of extraordinary powers (siddhis), not normally possessed by all, is imaginary and without foundation in experience. Here we propose to describe what Vasiṣṭha has said with regard to the secret of attaining some of the supernormal powers and of experiencing the existence of things which ever remain unknown to the ordinary man, although much of it will remain unintelligible mystery, unless actually experimented upon with the help of an expert, who, unfortunately, is a rarity in this age. (Cf. the Bhāgavata XI, 15.)

According to Patañjali, the author of the Yoga-sūtras, the secret of all supernormal powers is Samyama which consists in Dharāna (concentration), Dhyāna (meditation) and Samādhi (intense contemplation); whereas according to another school of Yoga, generally called Hatha Yoga, the secret of attaining all kinds of supernormal powers lies in arousing the Kundalini Power through the control of Prāna, which lies dormant in every normal individual. The former may be termed a psychological method and the latter more or less a physical one. In the Yoga-vasiṣṭha we find both
of these methods described, although a preference is given to the former. It is, however, curious that in his treatment of the psychological method of attaining supernormal powers, Vāsiṣṭha does not make use of the terms of Patañjali, e.g., the term Samyama is conspicuous by its absence. It is really worthy of note that this psychological process is very akin to what at the present time is called Auto-suggestion, Affirmation, Self-hypnosis, etc. The main thing in this method is “affirmation” with the full conviction of our deeper and spiritual nature (which is not usually taken note of by an ordinary individual), on the one hand, and forgetfulness, i.e., rising above, or withdrawing from, the feeling of limitation and imperfection, on the other. It is the realization of what we really are and the denial of what we at present feel ourselves to be. The essential condition to effect this is the purity or refinement of the mind which consists, according to Vāsiṣṭha, in freedom from desires and passions and from the tendency to enjoy gross pleasures. We shall deal with the psychological method first.

Usually, the knowledge of what is passing in others’ minds is denied to us. Vāsiṣṭha thinks that it is possible to know what is passing in other minds. The main hindrance to such knowledge is grossness or impurity of the mind. When our mind is pure, it can reflect what is passing in other minds. “A mind is powerless to be in contact with other minds, as long as it is impure. It can be in contact with other minds, when it is purified. (IV, 17, 29-30.) Purity of the mind consists in freedom from desires and in the realization of the identity with Consciousness.” (IV, 17, 31.)

1 मलिने हि सन्मोक्षग्नेषु न सिद्धः शेषमाहति |

चित्ततस्तवमि शुद्धानि सम्पल्लित परस्परम् ||
As already pointed out, the universe is full of numberless worlds in which individuals of various grades of spirituality live. Many of the worlds exist interpenetrating our world, yet they and the individuals living in them are not seen by us. In some of these worlds live the *Siddhas* or the enlightened ones. They and their worlds are not seen by us, because our minds are not sufficiently subtle. Vasiṣṭha thinks that by the purification of our minds we can see the subtler worlds and can meet the enlightened ones. Here is what he says: "The worlds of the *Siddhas*, which are attained by good deeds, cannot be approached by the unenlightened with their present bodies, as light cannot be approached by darkness. (III, 53, 29.) They can be entered only with the *punya-deha* (purified body) (cf. *dharma-kāya* of the *Maha-yāna* Buddhism) or the spiritual body as purified by knowledge and discrimination. (III, 53, 34.) Only those who are the knowers of what ought to be known or those who lead a life of virtue can enter the subtle worlds, and no others. (III, 54, 1.) Only those whose mind has become enlightened and subtle can meet the enlightened ones (*Siddhas*) born in other subtler worlds, after their death here. (III, 22, 10.) You will perceive the subtler worlds, only when, through the negation of desire, you attain a lasting state of subtlety." (III, 22, 12.)

शुद्धिः चित्तस्य विवासनस्तवमूतसंवेदनमेकप्रमः।
ततःपि शुद्धया भवति प्रशुद्धस्तन्त्रस्यत्यत्परः परसंवेदनेति॥

1. अप्रशुद्धिचित्तः सिद्धोकान्तपुण्यवशोदितानुः।
न सम्भवः स्वपदेहप्राप्तू छाया इवात्मपान।॥
अतो ज्ञानविवेकेन पुण्येनाय वरेण च।
पुण्यदेहे गच्छन्ति परे लोकमेवः तु॥
Our identification with the physical body and the limitation of our consciousness to physicality is the cause of our powerlessness, as, by limiting ourselves to the body, we forget our deeper nature, which is omnipotent and omniscient. "One, who is under the control of the illusory idea that he is the physical body, is unable to pass through the subtle and minute passage. (III, 40, 8.) How can he believe in being able to do anything great, who is merged in the idea that he is the physical body made of earth, etc., and that he is unable to fly in the sky? (III, 53, 33.) When it is impossible for us to enter the world of our own imagination along with the physical body, how can we enter the world of other people's samkalpa (imagination) with the physical body?" (III, 21, 43.)

The main thing required for attaining higher powers is, therefore, to deny one's identity with the physical body, which is another name for limitation, imperfection and incapacity of effecting greater things, and to affirm

तत्त्वाद्वैतत्वेवचारो ये वा धर्म संस्कृत कर्तवः।
आत्मात्मानं रूपस्याय भवते कृत्यमात्रां तत्वेऽवत्॥

आत्मात्मानं स्वप्नं भवते कृत्यमात्रां तत्वेऽवत्॥
स्मत्वात् विद्यं विद्यति नेतरत्॥

आत्मात्मानं स्वप्नं भवते कृत्यमात्रां तत्वेऽवत्॥
वदा तदा स्वसंकल्पस्तम्भोक्तक्रम्यतिः पावननात्॥

1 आत्मात्मानं स्वप्नं भवते कृत्यमात्रां तत्वेऽवत्॥
तत्त्वात्मानं स्वप्नं भवते कृत्यमात्रां तत्वेऽवत्॥

वदा तदा स्वसंकल्पस्तम्भोक्तक्रम्यतिः पावननात्॥
वदा तदा स्वसंकल्पस्तम्भोक्तक्रम्यतिः पावननात्॥

one’s being spiritual in nature and therefore full of higher capacities. Having mentally detached one’s self from the body, one should feel that one is the subtle mind which is free from all limitations of the gross body. How to effect that, is suggested in the following passages: “The mind is in reality subtle, but it has become the physical body through constant and repeated thought of physicality. This thought ceasing to function, it attains its original state of subtility. (III, 57, 30.) As in a dream, if a dreamer comes to acquire the idea that the hardness and heaviness (physicality) of the dream personality is only an illusion, the idea of its being subtle is reinstated, so also, by the knowledge of our personality being essentially subtle and light, the heaviness and hardness (physicality), that we have wrongly assumed to be its, will drop away and we shall again feel that we are minds (and not the body.) (III, 57, 31-33.) For him the idea of being the physical body ceases to operate whose mind is fully fixed on the idea of being subtle. (III, 58, 14.) As snow melts in water through heat, so the mind becomes subtle through the thinness of desire for worldly objects, and through practice in right vision takes resort to purity. (III, 22, 9 and 17.) The illusion of the individual feeling himself to be a body, comes to an end, when the light of knowledge dawns. When all samkalpa has come to an end, the physical body is not experienced, as the light of a lamp ceases, when its oil is exhausted.” (VIa, 82, 17-19.)

1 तत्त्वज्ञानांसतोग्यं तत्त्वज्ञानित्रिश्वमिति।
यदा शाम्यति सैवास्य तदा पूण्यिते।
तदा गुरुवं काहिन्निति यथा मुभा प्रहः।
शाम्प्येत्वमप्रवस्येव भूनत्वादिशानन्यत॥

32
The whole secret of attaining anything and everything is expressed by Vasiṣṭha in one word Bhāvāna, which it is very difficult to translate by a single word in English. Bhāvāna is creative affirmation of something with full faith. It brings into existence or experience something which is not already there. It is the transformation of the idea into a reality by force of imagination. "Whatever is intensely affirmed (bhūtvayate) is experienced." (VIa, 82, 26.)

The other method is the bio-physical method of the control of the vital currents (prāṇas) and the arousal of

...
the *Kundalini* Power. What the *Kundalini* is, is described in the following words: "There is in the midst of the hundred *nādis*, (situated in the lower abdomen) one *nādi* (nerve) called the *Antar-veṣṭanika*. It is circular like the frontal circular part of a *vīna*; like an eddy of water; like a vortex; and like a half of the syllable *Om* (ॐ written in the Deva-nāgari script). It is present in the body of all creatures, gods, demons, men, beasts, fishes, birds, insects, etc. It exists in a coiled form resembling the body of a serpent shivering with cold. It is in perpetual throbbing. It is exceedingly delicate within, like the pulp of a plantain. Within this *nādi* resides the *Para Sakti* (the greatest Force or Power) which is called the *Kundalini* on account of its circular movements. It is the Ultimate or the greatest power of all living creatures and is the source of the various kinds of their capacities. Like an infuriated cobra it always throbs (as it were), with a hissing sound. Its mouth (i.e., of the *nādi*) opens upwards. (V1a, 80, 36-43.) All the *nādis* (nerves) of the *hrdaya* (heart) are connected with the *Kundalini*. They originate from it and return back to it, like rivers unto an ocean." (V1a, 80, 47.) This *Kundalini Sakti* residing in the *Kundalini nādi*, which, in fact, is a ray of Consciousness, is called by various names in accordance with its different functions. "It is called *kala* on account of its activity (*kalana*); *cit* on account of its awareness. (V1a, 81, 2.) It is *Jīva* when it manifests as life, mind (*manas*) when it thinks, and imagination (*saṃkalpa*) on account of imagining (*saṃkālpaṇa*), and *buddhi* (intellect) when it knows. (V1a, 80, 3.) It becomes the subtle body when it is egoized (individualized.) (V1a, 80, 4.) Having become the *āpana* (a vital current) it flows downwards; as *udāna* it flows upwards, and in the form of *samāna* it exists in the middle
portion of the body." (V1a, 81, 5.)¹ This description of Kundalini is very much coloured by the philosophy of Vasiṣṭha. As modern science places the seat of the mind in the brain of the physical body, so it seems

³ परिमण्डलिताकारा मांस्थानः समाधिष्ठा ।
अस्तेश्वरिन्या नाम नादी नादीश्वराष्ठिता ॥
बीणाप्राणार्थिसदृष्टि सचिवालासोनिम ॥
श्रीपाणिकारसंस्थाना कुण्डलितासस्षिष्यता ॥
देवासुरसुभोग शुगनकाधारितः ।
बीजार्थिकृतमेतत्तु सूर्य भागिन्दिता ॥
श्रीनाथस्वाभीमानन्दभोगकल्याणदेव ।
सिता कल्याणिविगलिन्दुपदशनकुण्डली ॥
उरूरूमध्यम्प्राणि स्वराति विचित्रवल्लुम ।
अनारते च स्त्रयं द्वयं पूर्णमाननेत तितिति ॥
तस्यानीम्यानेते तास्मानहकाशोकेशामः ॥
या परा शक्ति: स्पुर्दि बीणाविभासतिः: ॥
सा चोका कुण्डली नाममा कुण्डलाकारावहिनी ।
प्राणिनां परमा शक्ति: सर्वशक्तिभन्द्रा ॥
अनिवान निःसंगमप्राणी गुरुमदः सुचकृपी ।
संस्कृतीविश्रुतमुखी स्यन्दनाहेतुतां गता ॥
तत्ता समस्तता: संवदिनागो हर्षकोशनग: ।
उत्पन्नते विभीपने महापुर्ण इवापमात ॥
सास्त: कुण्डलिनी स्यन्दस्यांशिविक्षमकामः ।
करोता कर्मनामः कथिन्ति चेतनेन चिता ॥
जीवनाजीवताः याता पननााम मनःस्थितता ।
सक्षमन्विका संस्कृता जोधादु बुद्धिरित रुद्धता ॥
हस्तार्थताः याता शुष्पुर्यप्पालिता ।
स्थिता कुण्डलिनी देहें जीवार्थिरगुत्थम ॥
अपानतामुपपामात संसार वर्गवर्ण: ।
समा नाभिमण्डलो उदानात्योपिर स्थिता: ||
that, according to Vasiṣṭha the Antar-veṣṭanikā centre of the nādis (nerves?) of the body situated in the abdomen is the seat of the Energy of the individual. In the above description, it may be noted, there is confusion between the Power and the nādi in which the power resides, for both are very often called by the same name Kūndalini, in the same way as the brain and the mind are very often confused in popular language.

This Power is aroused to full consciousness with the help of the currents of Prāṇa. The mechanism of Prāṇa is described in the following passages:

"There is a very tender organ made of (soft) bone and flesh, having three pairs of lobes in it (lit. lotuses). It touches the two canals of the body one of which goes downwards and the other upwards. (VIa, 24, 21.) By the inflow of air in it from outside the body, its lobes are inflated and set into movements. (VIa, 24, 22.) As the moving leaves of a tree increase the movement of the air outside, so also the to-and-fro-movements of the lobes (lit. leaves of the lotus which is the organ) of this organ increase the volume of the air within the body. (VIa, 24, 23.) The air expanded thus by the movements of the organ, then, enters and pervades the nādis of the body which spread throughout the body. (VIa, 24, 24.) This air of the Hṛdaya (name of the organ) proceeding to other parts of the body is called by various names by those who know them, such as the Prāṇa, the Samāṇa, the Apana, etc. (VIa, 24, 25.) As beams spread all around from the disc of the moon, so all the vital currents of Prāṇa (the vital energy) spread all around in the body from this organ of the three pairs of lobes. (VIa, 24, 26.) They proceed from it and return to it, are collected in
it and sent out of it, rise from and fall into it. (V1a, 24, 27.) The (general) name given to the air in the hrdaya is Prāna. Some current of it moves the eyes, some again invests the skin with the tactile sense, some goes to the nose, some digests food, some flows to the organ of speech. In short Prāna sets the whole body in activity as a mechanic does his machine. (V1a, 24, 28-30.) Amongst the currents of the Prāna, two are the principal ones. The main current flowing upwards is called prāna (in a restricted sense) and that flowing downwards is named apana. (V1a, 24, 31.) The course of their flow is subtler than even a thousandth part of the fibre of a stalk of lotus and very difficult to be known." (V1a, 24, 37.)

1 पद्मायमश्वं पन्तृसिद्धोपमपातं मूदे ।
उच्चारणात्मकाम्योऽयोऽहृतकोलसिद्धम् ॥
सेंकेन विभासात्रे सकालाकाशाचारिणा ॥
चलन्ति तस्य पत्राणि मूदे व्यासानि वायुना ॥
चलस्तु तेषु पिलेशु स महत्तपरिवक्षते ॥
वाताहेरे व्याप्तत्रज्ञे वाहिनाभिषिष्ठते ॥
बृंदे नौना स नादियु कृत्या स्थाननिधनं ॥
उच्छार्यावते मनामु देहु विन्यासपरवाय ॥
प्रायणावसमानावृत्तत: स हरयाचिनः ॥
संकेते: प्रंच्छे तज्जीवचिलाचारचिलित: ॥
हरुप्प्राया विन्तहे समस्त: प्रायणशक्ति: ॥
उच्छार्य: प्रसुला देहे चन्द्रविमाणादि: ॥
वायुवानिति विकसपति हर्षित विहिति च ॥
उपस्थिति पतन्याधु तां पत्ते: प्रायणशक्ति: ॥
स प्रभु हरुप्रमात: प्राण इत्युप्पेते वृहे: ॥
अत्य कांचिमुने शतिः प्रयुक्ततिः होचने ॥
कांचित्तपुश्चारपते कांचिन्नाति नात्य ॥
कांचिदन्तजरसि कामि कामद्रुकतं वचाष्टि च ॥
In order to acquire extraordinary and supernormal powers one has to master the flow of the currents of the Vital Energy (the Praṇa), so that he may be able to withdraw it from a particular place or direction and to send it out to another where it is required. No definite course of practice in detail has been described by Vasiṣṭha for gaining such mastery over the currents of the Praṇa, probably because it may not be of much use and may be of positive harm without an expert guide. We find only the following general instruction: "The Praṇa can be mastered by giving up all other desires lurking in the heart; by the practices beginning with the contraction of the orifices of the body; by good actions; by associating with the wise; by giving up all worldly objects; by taking to proper postures of the body; by the purity of food and character (VIa, 80, 31-32); by freeing oneself gradually from passions, such as anger and avarice; and by renouncing all the pleasures of the world." (VIa, 80, 33.)

चषुनात्र निमुने नक्से नागरके।
करोति भगवनवयुन्तश्वेतमिव बालिकः॥
तत्त्वार्थों हिसंकेतो प्रतिवानिलो युने।
प्राणपानाभिषित स्थाति प्रकटे हृद वरानिलो।॥
सहस्रधिनिःकाक्ष्यादिष्टंतत्त्वादपि।
दुःखश्या विमणानाःपि गति: सूक्ष्मतरादनयोः॥

अन्तःतथा द्रष्टिनास्तं त्रत्वा साध्यार्थतरासनाः।
गुदाेदिक्रांसक्काध्यायनकादिकित्वात्रियमिः॥
भोजनास्नेन्द्रवा च साध्यार्थभावनात।
वाचार्यसुज्जानास्कृत्तनवात्यागुरुवासनात॥
प्राणायामचन्तामयायायां जलेन केनचित।
कौण्ड़ेमोदस्यमायायामायानमुञ्जर।॥
Complete control over the *Prāṇa* is a great achievement according to Vasiṣṭha. It enables one to get whatever one wants. "All prosperity, from acquiring a kingdom to being finally liberated, can be attained through the mastery of the *Prāṇa.*" (VIa, 80, 35.)

How extraordinary powers can be attained through the application or direction of the force of the *Prāṇa* to the *Kundalini* is described in the following passages:

"If by the practice of *pūraka* (filling up) one can succeed in filling the *Kundalini nāḍī* with *Prāṇa* and letting it remain there without any outflow, one’s body will become as heavy as a mountain in addition to becoming stout." (VIa, 81, 45.) This attainment is called *garimā* in *Yoga* works.

How to be able to fly through empty space like a bird is further told: "When the *Kundalini* is filled with the *Prāṇa*, it propels it upwards. The *Kundalini* then becomes straight like a stick as an excited serpent. If at that time all the outlets of the body are closed, the body becomes filled with the *Prāṇa* even as a leather bag is filled with water. (VIa, 81, 46-48.) Through this practice one becomes able to fly into the empty space, and can even go up to the height where Indra can go. (VIa, 81, 49.)

---

1 राज्यादिदीपिपत्यंति: समस्ता एव संपद:।
 देहानन्तविधवलसाय: सवत्य राजव॥
2 तां यदा पूर्कामन्यासदायैर्व स्वीयते सम्भृ।
 तदृशी मेरवं स्थाय कायस्यापीतता तथा॥
3 यदा पूर्करणान्तरपत्ताणमाहत्।
 नीते संवदेिदेवैर्व सोर्वं धर्मप्रथयमम्॥
 सर्पवं त्वथितवृष्टिवा याति द्रव्यदोपमा गता।
 नावी: सवफः समादाय देहान्तः खलोपमा॥
The way of acquiring the power which enables one to see the invisible Siddhas (enlightened ones like the Masters of Theosophy) is further described thus: "One can see the invisible beings moving in the empty space, when, by the practice in recaka (propelling the prāṇa out), the Kundalini-force is directed through the Brahma-nādi (the Suṣumṇā, the central spinal cord) to the brain (the Kaṭaṭa) and made to be fixed there at a centre situated at a distance of 12 aṅgulas (6 inches?) from the forehead, and all other nādis are kept under control." (VIa, 81, 49-51.)

One can leave his body at will and enter another body through the following practice: "In order to be able to enter another body, a yogin has to practise his stay (in imagination at first) at a distance of twelve aṅgulas from his body through the practice of recaka (propelling the Prāṇa out). (VIa 81, 56.) When through the practice of recaka one can take his jīva out of the Kundalini-nādi, his body is left like a stone or a lump of clay. (VIa, 82, 29-30.) He can then enter any other body of moving or unmoving beings (living or inanimate) and enjoy their condition to his heart's content. (VIa, 82, 31.) He may then remain there or return back to his own body as he pleases.
(VIa, 82, 32.) He may even while remaining in one body illumine many other bodies by his own consciousness, by filling the world with his own thought."

(See note 14.)

How a yogin can have a vision of distant events and things is further described in the following words: 

"By the friction of two currents of the Prāṇa, namely the prāṇa and the apana, heat is generated in the body in the same way as fire is produced by the friction of two bamboos in forests. (VIa, 81, 70.) This heat keeps the body warm, which is naturally cold, as the sun heats the whole world. (VIa, 81, 71.) This fire within the body moves throughout the whole body, but the yogins meditate on it, when it manifests itself as a star over the heart, like a golden bee hovering over a lotus flower. (VIa, 81, 72.) Meditation on this light is attended with an enlightenment in which
things situated at a distance of even millions of miles are revealed." (VIa 81, 73.)

How a yogin can become abnormally small or large in extent is thus described: "The (above-mentioned) starlike light (fire) can be expanded and enlarged by constant meditation on it. (VIa, 82, 3.) Having grown in size and also in intensity of heat and light, it melts the whole physical body with all its organs as fire melts gold. (VIa, 82, 4.) Having then melted the second (subtle) body also, it vanishes away. (VIa, 82, 6.) Having now no nadis to reside in, the Kundalini Sakti of the individual, who thus meditates, blazes out, like a flame in empty space. (VIa, 82, 7.) Within it are withdrawn and exist potentially the mind, intellect, ego, etc., of the individual. (VIa, 82, 8.) Now it is so subtle that it can move anywhere through anything—the sky, mountain, straw, wall, stone, etc.,—as it is directed. (VIa, 82, 9.) As a leather bag expands when filled with water, so also does this Sakti expand the body now into any form desired, by filling it, as it were, with the intense thought of the form. (VIa, 82, 10-11.) As a foetus evolves itself into a fully developed body gradually, so does this Power evolve the body into the form intensely desired and meditated upon.

\[\text{\textit{देहेर्वा जिता सत्तिसाना पवनीज्ञित्वम्}}\]
\[\text{\textit{जनयत्वदश्योन्यसंस्मृत्यनस्तियेवध्वसुते}}\]
\[\text{\textit{सम्भवखेरात्तत्बधर्मस्यीधिकेशय्यं}}\]
\[\text{\textit{उदित्तन स सर्वाङ्गे सुवनं भान्ति यथा}}\]
\[\text{\textit{सर्वतो विच्छिन्देदिवर्तनेतस्तां संस्कारकृति}}\]
\[\text{\textit{झङ्गग्रहस्वरहरी भूतान्ता विभंग्यतां गतम्}}\]
\[\text{\textit{सप्तप्रकाशकं श्रानं विनिरं सद्युज्वत्सक्ति}}\]
\[\text{\textit{चेन योजननवधारणं भस्तु निर्मयं हि हृदयेत्}}\]
This *Jiva-stakti* can expand into any body, be it of the size of a mountain or of straw."

Before coming to the close of this chapter, it may be pointed out that the above mentioned processes are not to be understood literally. For want of clear cut distinctions between physical, mental and spiritual concepts and terms, many points are unintelligible here, although they may have much significance behind them.
As there is no ultimate distinction for Vasiṣṭha in the things existing in different planes of manifestation, he uses the same term now to mean this and now that. This makes the whole description confused.
CHAPTER VII

THE SELF

The most important problem of philosophy, the problem dearest to the human heart, and the problem on which more has been thought in India than on any other, is the problem: What am I? Hitherto in our treatment we have been occupied largely with the world and the mind. Let us now learn what Vasiṣṭha tells us with regard to this most important problem, the Self.

The best way to approach the problem of the Self will be to begin with the analysis of Experience. Vasiṣṭha distinguishes, like other philosophers of the Vedānta, four types or levels of experience, in three of which the mind (manas) functions and a fourth in which the mind is not experienced. They are called by him Jāgrat (the waking experience), Svapna (the dream experience), Suṣupti (the sound-sleep experience) and the Turīya (the fourth type of experience). Corresponding to these experiences there are four states of the mind according to Vasiṣṭha, namely, the ghora (gross), the sānta (it may be rendered as subtle), the mudha (dull) and the sattva (pure being). The last is that state of experience where the mind is no longer a mind. It is merged in the being of the Self. So actually there are only three states of the mind, the fourth being a mindless state of experience. “There are three conditions in which the mind functions, namely, the waking,
the dream and the sound sleep. (V1a, 124, 36.) The mind exists as ghora, sānta and mūḍha. The ghora is the mind of the waking experience, the sānta is the mind in the dream state, and the mūḍha is the state of the mind in sound sleep. The state when the mind is dead (mṛta) is called sattva (the state of pure existence alone). It is a state of existence which Yogins experience after making effort." (V1a, 124, 37-38.)

A description of each of these four states of experience may be gathered from the Yoga-vāsiṣṭha as follows:

1. The Waking (Jāgrat) State:

"In the physical body there exists a life-principle (jīva-dhatu) which keeps the body alive. It is called by various names, such as, tejas (lustre), vīrya (energy), jīva-dhatu (vital element), etc. (IV, 19, 15.) When the body is functioning with the mind, action and speech (manasā, karmaṇa and girā), the vital principle moves throughout the body riding on the vital airs (prāṇavāyavah). (IV, 19, 16.) Awareness or consciousness arises in whatever organ or part of the body this element flows. (IV, 19, 17.) Receiving this vital energy the sense-organs become capable of giving rise to their respective perceptions in the jīva (the person). (IV, 19, 18.) As long as these perceptions continue to be

1 जागर्तम्युन्दुपताल्ये त्रयं कुपो हि चेतनाः ॥
पुरुषं शान्तं च मूर्दं च आत्मगद्दितिहांसिधितम् ॥
पुरुषं जागर्तम्युचितं शान्तं स्वामयं चित्तस्तम् ॥
मूर्दं सुपुष्पमाबस्यं बिसाहितं मूर्दं भवेत् ॥
यथं चितं मूर्दं तत्र सच्चेदनं चित्तं सम्मु ॥
तदेव योगिनः सर्वं ज्ञातसंपायन्ति हि ॥
experienced, the experience is called *jāgrat* (waking)." (IV, 19, 19.)

2. The Sleep (*Suṣupti*):

"When there is no activity of the body, (in action and speech), the *jīva-dhatu* is at peace within itself (not coursing through the body), and remains motionless like a lamp in a windless place, on account of vital airs being in balance, the senses, on account of their not receiving it, not perceiving external objects. (IV, 19, 20-22.) The *jīva* then exists in a potential state within the body as oil in a sesamum seed, coldness in ice, and lubricity in butter. (IV, 19, 23.) Then it is experiencing the deep-sleep state." (IV, 19, 24.)

---

1. जीवचातुः शरीरस्निवधिते नेन जीव्यते ||
तेजो वैर्य जीवचातुर्विमीतिभिमहक्कृतयत ||
स्थवरारी यदा कायो मनसा जर्र्यणाक्र मिरा ||
भवेतदा महतुस्मो जीवचातुः प्रसङ्गति ||
तत्समस्तस्तत्त्वादेव सर्वो संवभुदेवति हि ||
इश्यावतैर्भीति चित्ताध्यात्मानात्त्वातीनमिनासामयम ||
हृद्यापिदिषु रम्येन प्रसर्ति वाहिमयम ||
नानाकारकारालयं हस्तमालानि पस्तिति ||
रियर्वात्तत्त्वेवाथ जातादित्यवगम्यते ||

2. मनसा कर्णानावा यदा ध्रुम्यति नो वपुः ||
हान्तात्मा निषिद्ध स्वस्थो जीववधातुस्तदा स्वसी ||
समातागत्वायति: शोभ्यते न हुस्न्वं ||
निर्वात्तसदे दीपो यथास्तुल्लक्षेकाकयः ||
ततः: सर्विनाहः संवित्तथुम्यति तेन नो ||
न चेष्यादिन्याय्यति रन्ध्राण्याय्यति नो वहः ||
जीवोज्ञरेव स्तुतिः तैसांविवयाय तिले ||
शीतसंविविद्म इव जेर्माुविवयाय दूहे ||
जीवतिरीक्ताः कहु चापितिः स्वच्छतारुस्तमनि ||
द्रामायायती सौधुती सौध्यवानां भिषेतनाम् ||
3. The Dream (Svapna) State:

"If the vital principle which is existing in an undisturbed state in the deep sleep state is aroused by the vital currents, it comes to manifest itself as the mind. (IV, 19, 26.) It begins to experience the universe which exists within itself, as a seed might experience a tree potentially existing within it. (IV, 19, 27.) If the jiva-dhatu is disturbed by air (vata), the experience of journey through the sky, etc., is experienced. (IV, 19, 28.) If a liquid substance enters the seat of the vital principle, then dreams in connection with water are experienced. (IV, 19, 29.) If it is disturbed by pitta (heat), then the phenomena of summer season are experienced in the dream. (IV, 19, 30.) When blood runs into the vital element, red things are perceived in a dream. (IV, 19, 31.) Whatever desire arises in this state appears as realized to the sleeping person. (IV, 19, 32.) Thus dream is a state of internal experience when objects are experienced without any external stimulation of the physical senses." (IV, 19, 33.)

\[1 \text{मुदुसे सौम्यता यति: प्राणी: संचालनसे यदा } ।
\text{स जीवतातु: सा संविशतबिंततमैदिता } ॥
\text{स्वान्तःसंस्यमेजाले भावाभिमु: कमलमे: } ।
\text{पद्यतिस्वान्तरनवधु र्मारे गीज इव हुमम् } ॥
\text{जीवशालुषादा यतिः: किंचिदसंधुमैते शुद्धम् }।
\text{ततोजस्यह सुध इति पश्चलाभमसे के गतिम् } ॥
\text{यदाममसा प्रमीतेवसी तदा वर्णितविंत्यथम् } ।
\text{अन्तर्वानुभवति स्वामोदं कुसुमं यथा } ॥
\text{यदा पितादिनान्तज्ञानसंस्कारां भृप्यमितविंत्यथम् } ।
\text{अन्तर्वानुभवति स्वारे बहिरवासिंत्यथम् } ॥
\text{स्त्राप्ति र्माणानंदेशाष्टात्तमहिर्यथा } ।
\text{पश्चलाभमूलतवालेव च निमित्ति } ॥

4. The Fourth (Turiya) kind of experience:

"The state of existence in which there is no consciousness of ego or non-ego, being or non-being, which is pure, uniform, unlimited (consciousness) is called the fourth (Turiya) state. (VIa, 124, 23.) It cannot be called waking or dream, because there is no imagination in it, nor sleep, as there is no insensibility in it. (VIa, 124, 25.) The objective world is not experienced in this state. (VIa, 124, 26.) This state is experienced when individuality is transcended, when equanimity of the mind is acquired, when the fickleness of the mind is given up. (VIa, 124, 27.) Consciousness without ideation is the fourth state." (VIa, 124, 36.)

The Fourth kind of experience is not only an idea but a reality. Even modern writers have begun to admit its reality. Carpenter says: "It is more than probable that in the hidden births of time there lurks a consciousness which is not the consciousness of sensation and which is not the consciousness of self—or

\[
\begin{align*}
\text{सेवेते वासनां या ता सोडन्त: पश्चाते निमित्त:} & 1 \\
\text{पलन्स्योभितो र्वसनशर्यादिभिष्याः} & 2 \\
\text{अनाक्षान्तोन्तिनिप्रिष्ठेऽयं: क्रूरोक्षंतस्वं स:} & 3 \\
\text{संविदासुभमवल्गु स स्वम श्रीति काठ्यते} & 4 \\
\text{अहंबावान्तमावी स्थत्वा सदसती तथा} & 5 \\
\text{यस्यसं स्वस्वते विन्य प्रति स्युध्युच्यते} & 6 \\
\text{नमुनात्रज च स्वम संकल्पानामसंविदासुभ} & 7 \\
\text{सुमुष्मावो लाभेदभावाभाजिता स्थिते:} & 8 \\
\text{शाल्ते सम्प्रक्षुभानां तथा स्थितशिशं जगात्} & 9 \\
\text{किंतिन्तु तुर्मेवशुद्ध यथा स्थिरं स्थितम्} & 10 \\
\text{अहंकारक्षापरं तस्मात् समस्तामनं मुद्व} & 11 \\
\text{विभारी कुटे चिते तुर्पवेष्टिनिन्ते} & 12 \\
\text{निरिक्षणा हि सिद्धं तदेवास्ततह नातत्} & 13 \\
\end{align*}
\]
at least which includes and entirely surpasses these—a consciousness in which the contrast between the ego and the external world, and the distinction between subject and object fall away." (Edward Carpenter: *From Adam's Peak to Elephanta*, Chap.: "Consciousness without Thought," p. 154.) "The true subject is the simple, self-subsistent, universal spirit which cannot be directly presented as an object." (*Ibid.*, p. 271.) Rādhā-krṣṇa speaks of it as: "It is a type of experience which is not clearly differentiated into a subject-object state, an integral undivided consciousness in which not merely this or that side of man's nature but his whole being seems to find itself. It is a condition of consciousness in which feelings are fused, ideas melt into one another, boundaries broken and ordinary distinctions transcended. Past and present fade away into a sense of timeless being, consciousness and being are not there different from each other. All being is consciousness and all consciousness is being. Thought and reality coalesce and a creative merging of subject and object results. Life grows conscious of its incredible depths. In this fulness of felt life and freedom (*ānanda*) the distinction of the knower and the known disappears. The privacy of the individual self is broken and invaded by a universal self which the individual feels as his own." (*Rādhā-krṣṇa: An Idealist View of Life*, pp. 91-92.)

Now, in the light of the fact that we have our existence in these four kinds of experience, at one time or another, we can find out what the real and ultimate nature of the Self may be. But we do not find in the *Yoga-vasīṣṭha*, as in the *Pañca-dasti* and other works on Advaita Vedanta, any light thrown on the problem of the Self through the study of these types of experience. In fact no systematic approach is made to the problem
in the entire work. Only a few statements and observations are made here and there, which we have gathered here.

Vasiṣṭha points out that there are four beliefs (nīcayās) about the Self: Some people believe that the Self is nothing but the physical body. Others believe that the Self is nothing but the mind. A third class of people believe that the Self is neither the body nor the mind, but something beyond both. They hold that the Self is a spiritual entity unaffected by the states of the body and the mind, and so free from them; it exists in its own nature. It has no relation with the body in any way. This view is preferred by Vasiṣṭha to the other two. But he seems to have a fourth view of his own in preference to all of them, according to which the Self of every one is the Infinite and Whole Consciousness which manifests itself in the world both as the subject and the object. It is according to him the Whole Reality. Nothing exists outside the Self. The ego as well as the non-ego are within the womb of the Self. Thus we find:

"One belief about the Self (aham, I) is that "I am this body," from head to foot, born of parents. This conviction is a cause of bondage. (V, 17, 14.) To think and believe that one is the physical body will always bring misery and never peace to him. (V, 73, 11.) This belief should be got rid of like an enemy, for it is really a great enemy." (IV, 33, 54.)"
The second belief is that "the essence (or the Self) of the individual is the mind, which is of the nature of samkalpa, and which endures as long as the world-experience exists. (VIa, 124, 19.)

There is another view that "I am something very subtle, subtler than the pointed end of a hair, beyond all states. (V, 17, 15.) It is very minute (anu) and beyond all. (V, 73, 10.) It is not related to anything else, and is imagined to be subtler than the hundredth part of a hair." (IV, 33, 51.) (Compare the Svetasvatara Upanishad, V, 9.) How the Self is beyond every thing else in the personality of man is shewn in the following: "I" cannot be the physical body, because the latter by itself is unconscious and inert (jada). (VIa, 78, 17.) It is a fact known even to children, and experienced by every one. (VIa, 78, 18.) The organs of action are parts of the body and so identical with it. They are therefore also inert and unconscious. (VIa, 78, 18-19.) The organs of knowledge are also seen to be inert (VIa, 78, 19), because they have no self-movement, but are moved by the mind. (VIa, 78, 20.) The mind also which is capable of imagining everything is inert (VIa, 78, 20), because it is moved to activity by the ideas inherent in the intellect. (VIa, 78, 21.) The intellect too which has the power of having definite ideas is inert (jada), because it requires the ego to direct it. (VIa, 78, 21-22.) The ego itself is inert (jada)

1 स्वसक्तप्यकारः यात्संसारप्रमभि यति।
चित्ते तद्विद्वि सीवस्य रूपं रामान्तिवाभिहिकम्॥

2 अतीतः सर्वभावेन्यो वाच्यामाद्वर्यं सतुः।
परोष्यः सक्तसतित्वपेवोऽहं चेताहकृति।
स्वसमादक्षितिरक्षषां वाच्यामात्सुक्तिनः॥
because it is falsely assumed to be by the jīva (the monad that lives). (VIa, 78, 22.) The monad again in itself is not the ultimate reality (VIa, 78, 23), for it is a limited form of consciousness residing in the heart on the support of something else. (VIa, 78, 24.) It is the Pure Consciousness tending towards objectivity that enlivens the monad. (VIa, 78, 25.) This form of pure Consciousness which tends towards objectivity is itself dependent on the Pure Consciousness" (VIa, 78, 29),¹ which is alone real and the ultimate Self of us.

The ultimate Self is not touched by the conditions and states of the body. It cannot have any relation

¹देहस्तावज्जही मूहो नाहिमित्येव निष्ठयः ।
आवालमेततसिद्धं मलो पैवान्वृपते ॥
कर्मसाध्यंका श्चरामादिमाभमावतामकः ।
अपवाचर्यिनोऽभेदं मेदो जह एव च ॥
बुध्दिरियमाणोऽवेरविव जह एवते इष्यते ।
प्रेतार्ते मनसा यस्मादः श्रुति स्वातः ॥
मातृं जाते मने संसारपालकाः कापि यतः ।
क्षेपे गीताय पापाः प्रेतार्ते बुध्दिनिवन्धः ॥
बुध्दिनिवन्धः पैरवं जहा संचेव निष्ठयः ।
खातेन सर्वसः साधारं वार्ताय ॥
अहंकारोपणि निःसारे जह एव शाश्वामकः ॥
ज्ञेष्यते यथा वातेन संसारं भवार्तकः ॥
जीवं जोते चेतानासो वालाम इदं त्वं स्थितः ।
सुकुमारोत्तरस्येन केनाश्च परिजीविति ॥
जीवि जीवति जीर्णस्य चित्तेण नामस्य एव ॥
चेतानाः जीत्वब्रूतप्रेषाय जीविति ॥
एवं चित्तेणस्येवचलायेव मुखतवः त्वम ।
जह शून्यसमस्तकल्पं चैतन्येन प्राप्यते ॥
with the body. "The body and the Self are not related, for they are as opposed in their nature as darkness and light. (V1a, 6, 6.) As a lotus flower is not touched by the mud, so the Self is not touched by the body. (V, 6, 25.) The Self is above old age, death, misery, pleasure and pain, being and non-being (which are the conditions of the body and not of the Self)." (V1a, 6, 15-16.)

The fourth belief about the nature of the Self (aham), which is finally accepted by Vasiṣṭha, is: "I am the whole Universe and am existing in the state of subtle: etheric void (because I am beyond the mind and the senses). This conviction will bring liberation. (V, 17, 17.) (I am everything in the universe), I am the sky, I am the directions, I am gods, I am demons, I am all the worlds, I am sacrifice. (V, 73, 3.) I am darkness, clouds, oceans, air, fire, etc. (V, 73, 4.) All that exists in the universe is a portion of my-Self, as the waves of an ocean are of the ocean. He seeth truly who seeth thus. (IV, 22, 33.) I am the Consciousness (cit) in the Sun, in all creatures, living and non-living, gods or demons. (V, 26, 12.) I am the fragrance in flowers; I am the beauty of leaves and flowers; beauty of beauties I am; and I am the experience behind all forms." (V, 34, 52.)

1 नात्मा शरीरसंबन्धी शरीरसामपि नात्मनि
   मिष्यो विद्वाणावेतौ प्रकाशात्काती यथा ||
   देहेनात्म न संबन्धो मनामेवामायतम: ||
   हेश्रः पंक्षेवन तद्वत्स्वापि मानवः: ||
   जरामणमापं वृद्धसुखु:के भवामनः ||
   मनामपि न सन्तोह तस्मायं निर्वृत्तो भव ||

2 अहं जगद्ध सकले पूर्वे व्योमसमः सदा
   एकमुष्म चतुर्दीशयो नित्ययो मोक्षसिद्धये ||
This kind of conception about the real nature of the self is not alien to some thinkers of the modern times as will appear from the following statements: "The Conscious Self of each of us" says Myres "does not comprise the whole of consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only." (Myres: *Human Personality*, abridged, p. 13.) Du Prel writes: "Man appears as a being of groundless depth, reaching with its roots into the metaphysical region." (Du Prel: *The Philosophy of Mysticism*, Vol. I, p. 124.) "We are already one with the Absolute," Kingsland says "and our quest is not for something which we do not possess, but simply a self-realization." (Kingsland: *Rational Mysticism*, p. 367.) Randall observes: "Science is rapidly succeeding in demonstrating the unbroken oneness and perfect internal unity of the entire, all-inclusive being of the world. . . . The universe is a perfect organic unity in an infinite variety of organic parts, including man; it is a unity in diversity. It is a mere totality of many separate beings and things; it is not

अहं स्महमादित्यायो दिशोदिमहम्मद्यः ।
अहं देव्या अहं देवा जस्याभासमहः महः ॥
अहं तमोदिमहम्मद्य भूः समुदादिकं त्वहम् ।
रजो वायुवाशिष्ठ जगतःसवर्गमि त्वहम् ॥
यज्ञाम किचिद्विकर्षे स पवायवो मम ।
तृणं दिवावशेषतः पश्यति स पश्यति ॥
अहं चिदम्बरे भानवहे चित्तस्वप्नः ।
सुसुचुरुपु चिदहं स्थानवेवू चरि ।
हुसुमथामामादेहः पुष्पपत्रेनहि खवि: ।
ज्ञतिवहं रूपकः रूपेन्युद्वबोद्वयः ॥
a mere external union, nor a mere organization; but it is instead, an integrity, a perfect whole and an indivisible organism of being." (John Herman Randall: *The Spirit of the New Philosophy*, p. 125.) "Our human consciousness is nature's cosmic consciousness, individualized in us. Our human intelligence is nature's cosmic intelligence, expressing and manifesting itself through us as through its brains and minds. Our minds are not our minds only; they are in a real and deeper sense the minds of the Cosmos, and as such, they must be in essential unity with it." (*Ibid.*, p. 129.) "As we probe still deeper the mystery of the Self, while we admit that, on the surface, finite selves do appear to stand to each other in this relation of mutual exclusiveness, we find that the experience of every Self is included in a larger experience, that each Self is a part of a Greater Self. This brings us to the very heart of the truth. No other view is possible than that the true Self in each individual is a form under which Reality, or the Life-Principle or God, finds expression; then, each Self is not only unique in itself, but is also, on this very account, a unique appearance in a finite centre of the underlying Reality that "rolls through all things". Thus we are forced to admit that, in their deepest essence all beings are One Being, and all individual Selves are One Self; and there are no such things as private, separate, exclusive, individual beings or selves, save in the false and illusory thinking." (*Ibid.*, p. 157.) Trine likewise says: "Man therefore is essentially Divine, part and parcel of the Infinite Life." (*Trine: The Winning of the Best*, p. 52.) "The great central fact in human life, in your life and in mine, is the coming into a conscious, vital realization of our oneness with this Infinite Life, and the opening
of ourselves fully to this divine inflow.” (Trine: *In Tune with the Infinite*, p. 8.) So does Rādhā-krṣṇa say: “Our analysis of the intuitive consciousness tells us that we ourselves are that one spirit and the empirical world we are familiar with is the arrangement produced by the limited part of ourselves active in waking consciousness. If we learn to live within, we shall respond to the presence within us, which is our more real self, profound, calm and joyous, that which supports and sustains all manifestations.” (Rādhā-krṣṇa: *An Idealist View of Life*, p. 207.) “The spiritualized man is a new genus of man exhibiting a new quality of life. His self becomes as wide as the world itself, and he feels that the one spirit is present in all minds, lives and bodies.” (Ibid., p. 303.) Carpenter also says: “It seems to me more and more clear that the word ‘I’ has practically infinite range of meaning” (Carpenter: *The Labour Prophet*.) Even the atom is regarded as infinite why then not the self? “The real atom, instead of being the smallest of the small, is the largest of the large, for every so-called atom is nothing less in substance than the One Substance—which is the only thing in the Universe which cannot be divided or cut.” (Kingsland: *Rational Mysticism*, p. 81.)
CHAPTER VIII

DEATH AND AFTER-DEATH EXPERIENCES

Death is the most common, yet the least understood fact. It is one of the most difficult problems of philosophy, for there is no direct evidence usually available as to what actually happens in and after death. Recently there has been an attempt made in the West by the Psychical Research Society to study the problem of death, and some thinkers have come to believe, on the force of the evidence collected, that death does not bring human personality to an end. Sir Oliver Lodge, for example says: "I am, for personal purposes, convinced of the persistence of human existence beyond bodily death; and though I am unable to justify that belief in a full and complete manner, it is a belief which has been produced by scientific evidence; that is, it is based upon facts and experience . . ." (The Proofs of Life after Death, p. 134.) "I assert emphatically that there is evidence for survival, and that some of the evidence is thoroughly good. It can no more be treated superficially than any other of scientific experience." (Oliver Lodge: Making of Man, p. 35). "The whole centre of gravity lies, even on the level of Psychology, in the affirmation and not in the negation of the continuity of life after death." (W. Tudor Jones: Metaphysics of Life and Death, p. 186.) In ancient India
it was a common belief that a super-normal vision could be acquired through Yogic practices which enabled one to observe the phenomenon of death as well as we perceive the objects of our knowledge. Vasiṣṭha claims to have known everything directly, and speaks on death from his own experience, and not as a speculative philosopher.

There is nothing in death, says Vasiṣṭha, of which one should be afraid, as Socrates said to his disciples while he was going to be poisoned. (Vide Churchill: Trial and Death of Socrates.) For, even if we do not know anything definitely about death, there are two possibilities after death. Either the dead wholly cease to be, or they live in other bodies. "If death means the total extinction of the dead, it is a very happy event, for it brings about the cessation of the feverish restlessness of life." (VIb, 101, 26, 23.) Such a state of freedom from the pleasures and pains of life would be a real living. (VIb, 101, 24.) "If", on the other hand, "the dead one gets another body, it is an occasion for rejoicing, for death would in that case be a destruction of (the old and deceased) body only. (VIb, 101, 25.) (In that case) we should congratulate the dead rather than be sorry for them." (VIb, 101, 22.)

Vasiṣṭha, however, is not agnostic on this problem. He has a definite view of his own. He says: "Death

मृतिर्यन्तनाशक्षेपं वामर्यं: ||
मृतक्षेत्र ममेश्वर: सोउजायुं पुर्व्यो महानः ||
भावाभावस्पर्शं प्रसाधामागत: ||
परं जीवितं तत्समं दूःखं न मुखं यति: ||
मृतस्वं देहलामक्षेपं एवं तद्दुःखं: ||
मृतिनांशो हि देहस्य सा मृति: परं मुखम् ||
मन्नातिर्भनि कि मृता हृणस्याने विषीदयः ||
is not really the total extinction. (VIb, 18, 1.) To say that a dead person has ceased to exist is wrong. He experiences other worlds in different time-space-orders hid from our view. (V, 71, 65.) Having given up one body, but bound up with desires, the person who dies is carried away to other worlds in different orders of time and space. (V, 71, 67, 68.) It is just as a dreaming man may experience his death in his dream and may still continue to dream other dreams, so a waking man sees another waking dream after his death. (VIb, 105, 24.) The man who dies here wakes up in some other world. (VIb, 105, 29.) To him that world in which he wakes up becomes a real world of waking experience, and this world-experience is then looked on by him as a (past) dream. (VIb, 105, 30.) The event of death is just like a swoon, a temporary withdrawal or stoppage of the activity of imagination.” (VIb, 18, 1.)¹ Tudor Jones similarly says: "Our death is our birth to a life beyond." (Metaphysics of Life and Death, p. 196). “The seeming end,” says Geley, "is not really the end, for it cannot touch the true real essence of the individual. . . It destroys only

¹ मरण सर्वान्नात्म न कदाचन वियते ||
मृतो न इति प्रक्षो मन्ये तव मृथा वासना ||
स देशकावानत्वात्रि भूतां भृजासानुभूते ||
वासनाभिषेति जीवि पायुसुन्दयि शरीरहम ||
अन्यस्यिन्वितते देवे कालान्तरसिंहि रात्रि ||
स्वराहृत् वेषा स्वर्गस्मसे शून्यालामवान ||
अन्ये जातान्यं स्वर्गं देहुं भूयं: प्रजायते ||
इह अन्यमूतो जन्म: भृजोतान्यं कथयते ||
भृजोतान्यं प्रभुदुर्दृष्ट्य जातान्यं भक्तान्यम ||
स्वंकर्म्यान्तरस्येऽं भूतिरिवभिमिति ||
a semblance, a temporary representation." (Geley: *From the Unconscious to the Conscious*, p. 304.)

The process how death occurs in a body is described in the *Yoga-vasistha* as follows: "When on account of the diseases of the body its *nadis* lose their vigour and thus become unable to expand and contract in order to exhale or inhale air, the body loses its harmony and becomes restless. (III, 54, 59.) The inhaled air does not then properly come out, nor does the exhaled air re-enter the body. So respiration stops. (III, 54, 60.) Respiration stopping (III, 54, 61), the creature becomes senseless and is dead. (III, 55, 2.) All the desires and ideas of the individual then exist withdrawn within himself. (III, 55, 5.) The individual with all his *vasanas* (desires or previous impressions) within himself is called a *jiva*. (III, 55, 6.) When the body is dead, the *pranās* of the individual with the *jiva* within them come out of the body and roam in the air. (Vlb, 18, 6.) The atmospheric air is full of a number of such *pranās* which have *jivas* within them, these *jivas* themselves having their respective world-experiences potentially existing within them—I can see them. (Vlb, 18, 8.) At that time the individual with all his *vasanas* within him is called *preta* (gone to the other world)." (III, 55, 7.)

\[\text{\footnotesize 1}\
\text{यदा व्यथावशालाक्षः स्वसंकोचविकासने:\|}
\text{गृहसिद्ध मार्गतो देहे सदोन्मातिनि नियो स्थिरितम् ||}
\text{प्रविष्टा न विनियोगिता गता: संप्रविष्टानि नो ||}
\text{यदा वाता विनादीतात्त्वदा स्थंद्रात्माः सुपरिपरम्वेत् ||}
\text{न विनिपरम्बे वातो न नियोगिता पवनो यदा ||}
\text{शरीरानास्वभावाध्यत्तं इतुपर्वते तदा ||}
\text{वातानास्वभावस्वभाव इत्युपर्वते तदा \|
\text{जन्तुः प्राप्रभोति हि तदा शामिलविवस्थिक्षम \|}
Vasiṣṭha does not seem to think that a preta has to travel to any other place to undergo the experience of the other world, as is generally believed. To experience another world one does not require that. Even here and now any kind of experience can be had. Death only means a change in the kind of experience. He thinks: "In that very place where one dies, one experiences another world after the insensibility of death is over." (III, 55, 9.) Compare what a modern writer says: "And what is that 'change called death' but precisely this change in our perception? Having lost our gross physical body, our faculties open out on another plane; but that plane is not necessarily somewhere else in space, and we may enter 'heaven'—or the other place,—though we have never left the Earth." (Kingsland: Rational Mysticism, p. 118.)

There is a general belief that death is a very painful occurrence; that one suffers unbearable agonies at the time of dying. Vasiṣṭha tells us that every dying man does not undergo pains or agonies at the time of death. It is only the ignorant people, who are merged in worldly life and who never practise concentration, dharana, etc., who suffer excruciating pains
while dying. "Those who are wise and those who have been practising *dharana* (intense concentration) give up their bodies quite peacefully at the time of death. (III, 54, 36.) But the ignorant undergo painful experiences. (III, 54, 37.) He who has not refined his mind through the study of good books and association with the wise, experiences very severe pains at the time of death—such as if he were thrown into fire." (III, 54, 39.)

Some of the painful experiences of the ignorant while they are dying are described in the *Yoga-vāsiṣṭha* thus: "At the moment of death when the throat is choking, sight becoming dim and the countenance fading away, the indiscriminate creature becomes helpless. (III, 54, 40.) Deep darkness spreads around the dimmed sight. (III, 54, 41.) An acute pain seizes on the whole frame. (III, 54, 42.) Now he feels as if tossed up in the air; now hurled down in the state of dizziness; now falling down into a dark pit; now thrown into a valley. (III, 54, 43.) He wants to speak aloud of his torments, but is unable to do so" (III, 54, 44), etc., etc. (III, 54, 45-50.) "Gradually all the objects of his consciousness become vague and are lost sight of. (III, 54, 51.) His memory fades, and he loses the remembrance of the past and the present. (III, 54, 52.) On account of over-powering dulness, his mind loses its power of thinking, and at
last he merges into deep darkness of insensitivity."

(III, 54, 53.)

How the experience of a new world evolves after the insensibility of death is over is described by Vasiṣṭha

1 यदा विवर्कणसं वैतन्यम् बुधिविवर्तनम् ।
   मच्छुयोपोद्विस्तकत्मा तदा भवति दीनवीः ||
   परमात्मेनालोकोदिवाध्युदत्तानां ||
   सार्थजिद्यमन्त्रोगो वनमेचवितानवः ||
   ममेत्यथाविच्छुरित: द्रममदधिमन्त्रः ।
   आकाशीभुतसुवयो कुमाभूतवान्ति: ||
   परितवत्कुष्ठक: उदासान् इवारणे ।
   नीमानं इवाकाशं वननिद्रोमिनितः ||
   अन्वकुषः इवापलं: शिहान्तविर योजित: ।
   स्वयं ज्ञानवचर्या विनिकृता इवाशये ॥
   पतीव नमोमार्ग्युत्वातेः इवार्पित: ।
   रघुस हुन्त इवाहुदो हिमवद्वग्नयोनिः ॥
   व्यावहिन्नव संसारं वानवानयुक्तिः ।
   भविष्ट: क्षेपणेन्व वालयन्त्र इवार्पितः ॥
   भविष्यो वा भम इव चुक्षो रजामेव वा ।
   भविष्यं जलवान्तशास्यपन्त्र इवार्पितः ॥
   प्राहामक्ष्युतगमिव वहत्पञ्चयमाले ।
   आसान कार्यपूर्वे निपतिनव चार्ये ॥
   अनन्तमागे धर्मे चक्राकेत पतनिन ।
   अभिव्यवंविवयेव द्वासानुन्तनस्थतः ॥
   पतनिनवरतेऽप्रदत्तंनितवामितः ।

2 सूक्ताराज्यां यस्मिन् पूर्णसंस्मरन्वयन: ।
   अन्नमानसांतत्वम् वासि तस्य सर्वकार्षविद्यः ।
   पूर्णपरो न जानाति स्पृहिस्तानवम्बागता ॥
   मन: कल्पननसांध्येऽकज्ञस्य चिमोहतः ।
   अविके ने तेनासी महामोहे निमज्जितः ॥
in the following passages: "The insensitivity which is experienced by every one is like the dark night of pralaya (involution of the world). \((III, 40, 31)\) After that is over, every individual jiva spreads out its own peculiar world like a dream. \((III, 40, 32)\) As the cosmos is evolved after the night of the pralaya, so also is evolved the world of every individual after the insensitivity of death. \((III, 40, 33)\) What the monad experiences within itself spreading as an objective-continuum with potential movements within it is called the pradähana. \((III, 40, 38)\) It is called the void, the prakṛti, the avyakta, the jadajada (conscious-unconscious principle). \((III, 40, 39)\) When it becomes pregnant with awareness, it is called Mahat. Then evolve the subtle objects, time and space, and the elements from this void (the undifferentiated mass of objective continuum). \((III, 40, 40)\) Then it becomes the five senses, and also manifests itself as the subtle body. \((III, 40, 41)\) The subtle body itself is later experienced as a gross body through the intensity of its idea (of physicality). \((III, 40, 42)\) Then spring up various other forms in time and space." \((III, 40, 43)\)
That the after-death experience is of the nature of an ideal construction like that of a dream is very well borne out by the evidence of the Psychical Research. Carrington rightly points out, "If the next world exists at all, it must certainly be some sort of mental world, in which the environment is, so to say, created by the mind. Time and again, it has been asserted, through various mediums that this apparent mental creation is a fact. It has also been constantly asserted that, for some time after death, the mind of the recently deceased person is in an abnormal dream-like condition, subject to hallucinations and illusions of all sorts, and likely to imagine things which do not actually exist, but which seem to exist at the time just as they seem to exist for the dreamer." (Carrington: The Story of Psychic Science, p. 310).

This is only a general description of the rise of an objective world-experience after the insensibility of death, and it does not differ from the rise of a dream-world or the cosmos after the final dissolution of the universe. But is there any definite information with regard to any specialities of the after-death experiences? Is there any truth in what all religions of the world have been teaching about what they call

श्रोतमुख्ये हि महत्तमाः सु यदा भवेत्।
तत्र तन्मात्रदिकार्तिक्रिया भूतायुदेति वात॥
ततेवोज्ज्ञानमांशुं मथ तत्त्वानिर्द्देशपालकम्।
ततेव बुध्ये देहे स एतोस्वयत्वाति वाहिकः॥
चिरुकुम्रायस्य: कल्पनापरिपीवः।
आधिमौलिकांतिकोशांतिरे सैय वाक्वत॥
ततो दिकार्तेन्द्रात्मानस्तदाचार्या सिन्धवः।
उचान्त्युदिता एव वायो: स्पन्दक्रिया इव॥
heaven and hell, to which the dead are believed to go after their bodily demise on this earth? Is there any account of the deeds done here to be elsewhere rendered? Vasiṣṭha's idealism can find no difficulty in accepting any and every one of the views on the subject. According to him, as we have already seen, our world is an imagination of our mind, and it is always fashioned in accordance with our own thoughts, convictions and beliefs. "The preta (dead) experience, after the insensibility of death, a situation in accordance with their vāsanās (predispositions)." (III, 55, 26.)

E. D. Walker similarly says: "The condition of the period intervening between death and birth, like all other epochs is framed by the individual. The inner character makes a Paradise, a Purgatory, or an Inferno of any place. . . . In the environment beyond death, where the subjective states of the soul are supreme the appearance of the universe and the feelings of the self are created well or ill, by the central individual. There must be as many heavens and hells as there are good and bad beings." (E. D. Walker: Re-incarnation, p. 293.) Our future world-experiences will therefore be determined in accordance with our religious beliefs and expectations, if they are serious and strong. A Christian might probably experience after his death what he has been throughout his life believing the next world to be. A Mohammedan may find after his death a heaven full of the pleasures he has been imagining to be there throughout his life on earth. Here is a description of the experiences of some jīvas after their death, which shows how our religious views create a world for us.

---

1 स्वाभाविकगतिम् प्रेतो एतां व्यवस्थितां।
मृत्युण्तेति सुभवन्त्यति: कमोस्यवाक्षोऽय च॥
"They experience that after having died they are getting new bodies made of the offerings (piṇḍadi-dāna) given to them by their relatives. (III, 55, 27.) They then experience that the messengers of Death with nooses in their hands have come to fetch them to the realm of Yama (the lord of death). They now feel that they are being carried away by them. (III, 55, 28.) The righteous ones feel that they are being carried away in heavenly cars (vimāna) to the gardens of paradise which they have secured by their meritorious actions done in the previous life. (III, 55, 29.) The sinful, however, experience that they are being carried away through snow and forests abounding in thorny bushes and prickly leaves as a result of their sins. (III, 55, 30.) Those of average merit (i.e., neither very sinful nor very virtuous) experience as having a clear and smooth passage along soft grassy pathways shaded by cooling arbours, and having sufficient provision for water. (III, 55, 31.) Then they experience that they have arrived in the world of Yama (the dispenser of the fruits of our actions). They now experience that they are in the presence of the protector of all beings, and that a judgment is now being delivered on their actions in the court of the Lord of Death. (III, 55, 32.) They now feel that they are rewarded or punished in accordance with their actions on the earth. (III, 55, 35.) They then experience the enjoyments of heaven or the torments of hell. Then they feel that they are again going to take birth on the earth." (III, 55, 36.)

Compare the Bṛhad-āranyaka Upaniṣad (IV, 4, 6):

1 शासी भृता वयमिति कुञ्जश्वते तदनुकमात् ।
बन्धुपिण्डिदिदानेन प्रोत्साहिते इति वेदिन् ॥
"After he has received reward
For all, that he has here performed,
He comes back from that other world,
Into this world of deeds below."

(Deussen: *The System of Vedānta*, p. 388.)

The *pretas* (dead) are divided by Vāsiṣṭha into six classes according to their moral status which determines their after-death experiences. "The *pretas* are of six kinds, namely, the slightly sinful, the ordinarily sinful, the greatly sinful, the slightly virtuous, the ordinarily virtuous, and the greatly virtuous." (III, 55, 11-12.) Now the after-death experiences of some of them are described: "Some of the most sinful *pretas* continue to be experiencing the insensibility of death like a stone for a period of a year. Regaining awareness they experience that they are doomed to suffer from the endless torments of hell which their *vāsanās*

ततो यम मता एते काव्यपाशानिता तर्थः।
नीमानम: प्रयाम्येनि: क्रमाबधमपुरः क्वःतिरः॥
उत्साहानि विमानानि शोभानिः पु: पु: ॥
स्वकामांसिमां राज्यानि रिव्यानीतिचेव पुप्पवान्,॥
हिमानीकाटककर्षणाप्रवसनानि च।
स्वकामाच्छुटमृत्युमानि संप्राप्तानीति पापवान्,॥
हृ: मे सौम्यसंपत्ता सरस्न: शीतशाहः।
विश्वव्याया सवापीका पु: संस्येति मध्यम: ॥
अर्य प्रातो यमपुरसमेव स भूतप: ॥
अर्य कर्मिन्द्राचोरव्रृत्त इत्युपनिमान्॥
इत्यमहामांस: स्वकामामोघः।
गच्छामपः पु: स्वामितो नयमेव ।।
ष: स्वर्गोदयं मया मुक्तो मुक्तोदयं नरकोदयं वा।
हमास्ता योऽपि मुक्ता जापेदह संस्तुति पु: ॥
have brought them, for a long time. (III, 55, 13-14.) They then undergo the experience of hundreds of incarnations until they finally get rid of the experience of world-illusion by finding peace within. (III, 55, 15.) There are others in this class who, after their torpor of death is over, begin to experience the unutterable pain of insensibility in the form of immovable trees, etc. (III, 55, 16.) Then they undergo the torments of hell, after which they are again born on earth in accordance with their earthly desires. (III, 55, 17.) Those of ordinary sin experience the inertness of stone for sometime after their death. (III, 55, 18.) Being awakened to consciousness, they, then or after some time, undergo the experience of the lives of birds, reptiles or beasts, before they turn to their usual lives in the world. (III, 55, 19.) The slightly sinful souls, often, immediately after the insensibility of death, come to assume some human form to continue their earthly existence in accordance with their previous desires. (III, 55, 20.) They come to the worldly consciousness soon after their death and their previous desires and imagination evolve new worlds in their experience in a dreamlike manner. (III, 55, 21.) The greatly virtuous souls, soon after the insensibility of death is over, experience to be in the world of gods. (III, 55, 22.) Having enjoyed the fruits of their virtues in godly personality and in heavenly worlds, they are again born in this world in noble and rich families. (III, 55, 23.) The souls of ordinary virtues experience, after the insensibility of death is over, that they are being carried away by winds and later on are turned into the lives of plants and herbs. (III, 55, 24.) Having undergone this experience for sometime they feel that they are entering human bodies as food, and there they are turned into spermatozoa
and thence enter the wombs of (expectant) mothers."

(III, 55, 25.)

\textsuperscript{1} भवन्ति पिताः प्रेतास्तेषां मेदमिः श्रुतः ।
सामान्यपापिन् मय्यपापिन्: स्थूलपापिनः: ॥
सामान्यपर्या मय्यपर्या चौतमथवान् ॥
कलिन्दमहापातकमान्वतं सुमुक्तमेतीनम् ॥
विमूहठुनुभवन्त: पाणणहशोपि: ॥
तत: काशिन संखुदो वासनाज्ञ्योविदि: ॥
अनुभूप चिं: कार्त्तेन नारकं दु:सङ्क्षयम् ॥
मुक्तवा शोभनितापनुसंबृह्वः कादु: दुःखास्तः गतः: ॥
कृतानुपर्या भवायाति संसारस्वप्नसांबः ॥
अथ वा मूर्तिमहान्तेष जडः खशताकुहामिः ॥
क्षणाकुच्छितातेव हत्यापमुच्छिताते ॥
स्ववासनानुरुपाणि हुःखानि नरणे पुनः: ॥
अनुभूताथ योनिः जापने भूलते चिरातः ॥
अथ मय्यपपायो यो मूर्तिमहादनंतरम् ॥
स विलोक्तवर्ण जातव: कृत्तिनारायणप्राप्ययति ॥
तत: प्रशुद: कालेन कैनिष्को तैत्वा वा ॥
नियमाण्डिकरूपः योनी: संसारसम्पति ॥
मृत एवानुपूवति कथितसामान्यप्रति: ॥
स्ववासनानुरुपेण देहं संपवमानमतः ॥
स्वसत्वमा इव संकल्प इव जैत्तति तादृशम: ॥
तस्मात्व श्राणे तथ्य स्मृतिरित्युदेशि: च ॥
ये तत्तममहापुण्या मूर्तिमहादनंतरम: ॥
स्वविक्रमारपुर्य: स्वस्वाय: स्ववमुवित्ते ते ॥
स्त्रोम्भरायस्तुर्यु पुनः शुद्धान्वय पत्ते निजगु: ॥
जापने माणुपे ठीके सारीके सुन्नायुङ्के ॥
ये च मय्यपपायाणी मूर्तिमहादनंतरम् ॥
ते श्रीमायुङ्कित: प्रभायापपविपुष्यम् ॥
तत्र चानं तु मुक्तवा प्रादित इवर्य शुणाम् ॥
रेतामायतिरिति गमें जात्तिकोचिते ॥
Death, according to Vasiṣṭha, as also according to Kṛṣṇa in the Bhagavad-gītā, does not undo the spiritual progress made during the earthly life by an individual. It is retained in the individual in the form of a tendency or predisposition which enables the individual to re-learn easily and quickly what was achieved during the previous life. "The sins of those who are on the path of Self-realization become powerless in proportion to their progress. But to reap the fruits of their virtues, they experience, after their death, that they are enjoying a heavenly life in vimānas (heavenly cars), in the cities of the Loka-pālas (gods looking after the management of the various worlds), in the gardens and bowers of the Sumeru mountain, in company with heavenly damsels, etc. (VIIa, 126, 47-49.) The force of their virtues being spent up in heavenly enjoyments, they are again born in the families of yogins (those who are on the path of Self-realization). Having been born in the families of the pure and prosperous, good and virtuous, they retain a tendency towards Self-realization, and begin to take to the path. (VIIa, 126, 49-50.) Having quite easily revived what was learnt in the previous earthly life, they continue further (on the path)." (VIIa, 126, 51.)

"The process of gradual improvement," says Prof. Rādhā-krṣṇa, "must go on after the death of our present bodies and it is reasonable to
assume that this life is followed by others like it". 

... (Radhā-kiṣṇa: An Idealist View of Life, p. 297.) "The kind of life after death cannot be completely different from the present one." (Ibid., p. 292.) "Life after death is continuous with our present existence." (Ibid., p. 299.) "We are reborn in families where the qualities we possess and seek to embody are well-developed." (Ibid., p. 296.)

The round of death and rebirth is a universal law for every individual until he has attained Self-realization. "As birds pass from one tree to another, so also the souls bound by thousands of the fetters of desires and expectations have to pass from one body to another. (IV, 44, 26.) This experience of the cycles of births and deaths is continually undergone by the soul as long as the Self is not realized. (IV, 44, 28.) When the Self is known, and the craving for the false things of the world is given up, there will be no more any experience of a new birth after the death of this body." (IV, 44, 29.)

Such will be the case of those who are called the jivan-muktas, that is, those who having realized the

\[\text{शुचिनां श्रीमतं मेहे गुः रूपां रूपावाति सताः ||} \\
\text{जनल्य योगमेवैते सवन्तेः योगवासितः} || \\
\text{तत्र प्रागभवनामयम्योगमूर्द्धिः कुचा:} || \\
\text{स्मृत्वा परिपत्त्वयुवैहिंतं भूत्काकाम्मः} || \\
\text{र्ह्राजपापसाधारं वासनाभवविराजः} || \\
\text{कारकाद्विपुष्याय्यानति हर्षाद दुष्मन्विविष्णुः} || \\
\text{तत्स्मात्मानं संसोगे वरिष्णुवर्तप्रतिशयः} || \\
\text{र्ह्राजसाधारं परमेष्टं स्वमात्माननस्तिंतम} || \\
\text{द्वाःस्तानामस्त्यत्वं सत्यायासाय संविद्यम्} || \\
\text{कालेन पदमण्डल जायन्ते नेह ते पुनः} || \]
nature of the Self, have given up desires and expectations and are living a life of liberation from the bondage of the world as long as their physical bodies do not drop. They are no longer bound to experience another birth, because all the force of their previous desires is spent up and retarded by Self-knowledge. "After the death of their physical bodies there is no other birth in their case. This kind of existence when there is no more undergoing any experience of an objective world is called videha-mukti, i.e., disembodied state of Liberation. (V, 42, 13.) The will (vasana) or desire of the liberated man while he is living does not fructify into a new world-experience like a fried seed. (V, 42, 14.) As a gust of wind loses itself in air, so also the individuality of a liberated man loses itself in a formless experience after the physical body is destroyed by death. (III, 9, 14.) This experience is the Absolute Reality which is beyond the categories of being and non-being, far and near, self and not-self." (III, 9, 15.)

Even in the case of those who are not liberated, there is no death for the Real Self. The Self as such is always above birth or death, for it is presupposed to be existing behind all kinds of experience, whether it is

\[
\text{रैव देहक्षे राम पुनर्जीवनमिवहिता} \\
\text{विदेहमुक्तो श्रीक तत्स्था नापान्ति दश्यताम्} \\
\text{भूमिजोपमो भूषो जन्मास्तु करिकारिता} \\
\text{हृद जीवधिमुक्तां चुडा भवति वासना} \\
\text{जीवनमुक्तपर्व साक्षा देहे कालवशीकृते} \\
\text{विश्वदेहमुक्तवं पवनोतस्पन्दतामिव} \\
\text{विदेहमुक्तो नोदेतिः नास्तमेति न शाम्यति} \\
\text{न सन्यासये दूरस्थो न चाहि न च नेतरः} \\
\]
of death or of birth. Death and birth are changes within experience. Death only brings the experience of a particular body to a close, and birth is the name of the experience of a new body. "The Consciousness of a person is neither born nor dead. It only experiences these states as in a dream. (III, 54, 67.) The soul as pure consciousness never comes to an end. (III, 54, 68.) It never dies, and, in spite of the death of millions of the bodies, it ever continues to be the same. (III, 54, 69.) The phenomena of birth and death mean only change and variety in the desires and interests of the individual. (III, 54, 71.) Deaths and births are as if it were merely knots and joints in the long creeper of Consciousness (III, 54, 66), which as such never dies or is reborn." (III, 55, 3).  

Although death and rebirth are admitted by Vasiṣṭha as inevitable facts of finite existence, because they are consequent upon the changes in our desires and interests, yet it depends upon our own actions and mode of living when one will have to die. The period of time of one’s lives is determined by our acts. We are not helpless toys in the hands of cruel death as is usually supposed to be the case. "The particular age
in which one is living, the climate (desa), the quality of food (dravya) the profession and the purity or impurity of one's actions determine the length or shortness of our life. (III, 54, 29.) The increase, decrease or averageness of one's life depends on those of one's virtuous acts. (III, 54, 30.) He lives up to the age mentioned in the Sastras who ever remains firm in the dutiful conduct prescribed by the Sastras. (III, 54, 32.) Death does not by itself kill anybody, it is his own actions that kill one. (III, 2, 10.)

There is thus a possibility of living an abnormally long life according to Vasiṣṭha, if one could have control over one's desires and conduct. He thinks that death does not easily kill the person who does not wear on his bosom the necklace of vicious desires (V1a, 23, 5); whose heart is not broken by sorrows; whose breast is not sawed by the friction of sighs; whose body is not eaten away by worries (V1a, 23, 6); who is not beset with cares and anxieties (V1a, 23, 7); whose heart is not vitiated by the poison of attachment and aversion; who does not foster the snake of avarice (V1a, 23, 8); whose discriminative power is not dried up by the fire of anger (V1a, 23, 9); whom the fiery passion of sexuality does not trouble (V1a, 23, 10);
who has found peace in the Supreme Self (VIa, 23, 11); and whose mind is free from constant changes of desire for this or that object. (VIa, 23, 12.) \(^1\) (Summary translation of the verses bearing on the subject.)

\(^1\) दौष्पुक्तायाम् प्रोता वासनावस्तुसंस्ततिः: ||
हृदि न प्रथिता यथा मृत्युस्तं न जिवाङ्सति: ||
नि:शास्त्रानुस्त्राध्य: संवैदेह्युतेषुणा: ||
शास्त्रयो न भ्रमन्दशित श्रत्युस्तं न जिवाङ्सति: ||
श्रीरत्नस्याभिन्नतापितशिरःफणा: ||
आशा ये न दहान्यस्तमृत्युस्तं न जिवाङ्सति: ||
रामहरिविवाहुः स्वमनोविल्हमन्द्र: ||
किम्वयादो: न मुक्ते ये मृत्युस्तं न जिवाङ्सति: ||
प्रीताश्रयविवेकास्युः शारीरायमोऽधिवाव: ||
न निर्देशः ये कौपस्त मृत्युन्यं जिवाङ्सति: ||
यन्त्रेति तिथानां करुणेति राशिरुपुरुषाकुलम् ||
ये पीडयः नानन्दतः मृत्युन्यं जिवाङ्सति: ||
एकस्मिन्निश्चे येन पदे परमपदः ||
विषमताः प्राणिवाचार्यस्त मृत्युन्यं जिवाङ्सति: ||
वनुःखण्डाभिषेप्ताः श्रावंपुरुषापारदितम् ||
न च चाकर्तं मनो यथा ये मृत्युन्यं जिवाङ्सति: ||
CHAPTER IX

THE COSMIC MIND (BRAHMĀ)

We have already pointed out that Vasiṣṭha believes in the existence of a Cosmic Mind which imagines the Cosmos in the same way as individual minds imagine their own dream-worlds. Brahmā and Praja-pati are the two chief names given by him to the Cosmic Mind. (Compare Chapter IV of the Vayu Purāna, where the Mahat of Sāmkhya is identified with Brahmā or Īśvara.) In this chapter we propose to learn what Vasiṣṭha has said about Brahmā. To avoid confusion we shall use the word Brahman for the Absolute Reality instead of Brahma which might be confused with Brahmā.

The world (jagat) is the imagination of Brahmā. It was imagined by him at the commencement of the present round of manifestation, and continues to exist in his mind. “At the commencement of creation, Praja-pati (the Lord of creatures) was evolved in the same manner as a dream personality emerges. He continues to be even now. (III, 55, 47.) The world is the imagination of this first Evolute. As he imagines, so it becomes.” (VIIb, 186, 65.)

1 नागानी वनस्पतिपर्याणांनादिप्रजापति: ।
यथा स्वरुपं प्रकृतित्वादि प्रजापति: स्थितं स्थितं ॥
संकल्पपति यथास्माद प्रभूतिः प्रजापति: ।
तत्रदेवशु भवति तस्मे देवं स्वरुपं जगत् ॥
The nature of Brahmā is mind. The essential characteristic of the mind is imagination (sāmkalpanam). "The quality of creating belongs to the mind whose nature is imagination. (III, 3, 34.) The nature of Brahmā is the mind." (III, 3, 35.)¹ (Compare the Bhāgavata, III, 16, 21.) "Imagination is the best name", writes Mackenzie similarly, "for the central activity by which the creative work may be supposed to be initiated and carried through." (The Hibbert Journal, Jan. 1923, "The Idea of Creation"). Fawcett also thinks: "Ultimate Reality is best viewed as imaginal" (Divine Imagining).

How and why the Cosmic Mind emerges from the Absolute Reality is a very important problem and very difficult to answer. What Vasiṣṭha has said on this may be gathered from the following passages: "From the Infinite and Absolute Brahman, the Mind (Cosmic) originates, as a wave originates from a calm and undisturbed ocean. (III, 1, 15.) As movement (spanda) originates by itself in an undisturbed ocean, so does the Cause of the world originate of its own accord from the Absolute." (III, 100, 25.)² The origination of Brahmā is a stress, a creative impulse or vibratory movement in the Absolute. It is a sort of intensification of the Absolute in a portion of It as it were. "The Absolute Consciousness is intensified (ghanatam eti) in one portion of

¹ मन एवं विरिकल्य तद्भि संकल्पनात्मकः
खचुः स्मारता नीत्वा मनसेऽपि वितन्त्वते
विरिक्षो मनसो रूपं विरिक्षस्य मनो वचनः
² मनः संपथवते तेन महत् परमालमः
सुस्विताद्विकारस्तत्रं इव वार्षिकः
स्वयम्भूविश्वामिस्ते यथा स्पन्दो महाभासि
संसारकारणं जीवस्थायः परमालमि
It. (IV, 42, 4.) The Absolute is agitated in a portion of itself. (IV, 42, 5.) As air by itself and in itself gives rise to winds, so by Its own power does the Absolute in Itself originate movement. (IV, 42, 6.) As a lamp by its own power sends its flame up, so does the Self originate movement in Itself. (IV, 42, 7.) The seed of the world (Brahmā) is the stress (spanda) of Consciousness." (III, 67, 9.)

The Creative Impulse or movement which manifests itself in the form of a Creative agent or Brahmā is not due to any external cause operating on the Brahman, nor is it something which is alien to it. It is, according to Vasiṣṭha, in the very nature of the Absolute to manifest as Brahmā. "The Jīva (mind) is the svabhāviṣa (natural) vibration in the ether of Consciousness. It is of the form of a sudden thought (samvedana)." (III, 64, 9.)

It is by Itself, in Itself, through Its own Power, and in a mere sportful outflow, as it were, that the Absolute Reality gives rise to the first

---

1. चित्तपन्द्रवपुनस्तते स्वपन्द्रसत्ता चिद्वैव हि ।
   प्रदेशात्रत्वमैति तीयोऽवियश्चर्यनादरव ॥
   बन्तरभोजिष्ठ यहत्स्तपन्द्रस्तुविस्तृते ।
   स्तवशक्तस्तथेतत्र गच्छति स्वपन्द्रशक्तिताम ॥

2. श्रार्त्त्वायममेज्ज्य स्वचाक्षरात्मकम् ।
   स्वामाविकं परसुराणं चिद्प्रोक्तः सेववः नीवकः ॥
Creative Mind. "The Absolute Consciousness which is not limited in time, space, etc., assumes a form (vapuh) limited in time and space by Its own Power and out of its own sport (lila). (IV, 44, 14-15.) The Self thinks Itself to be another as it were out of Its own accord (svayam eva). (III, 67, 79.) The Self of the whole Universe becomes Mind by thinking of Itself out of its own accord." (VIa, 114, 15.) [Compare the Brh. Up. I, 4, 2, "Ikṣānicakāra (He looked round)" and the Chand. Up., VI, 22, "Tad aikṣata (That he saw)". Compare also the Commentary of Śaṅkara on the Brahma-sūtras (II, 1, 33) where lila and svabhāva theory is advocated.] The Brahма of Vasiṣṭha originates from the Absolute Brahman in very much the same way as the Ālaya-vijñāna whose function is similar to that of Brahма, originates from the Tathata, according to Aśva-ghoṣa and other Maha-yāna philosophers: "When the absolute soul assumes a relative aspect by its self-affirmation it is called the all-conserving mind (ālaya-vijñāna)." (Dāsa-gupta: History of Indian Philosophy, Vol. I, p. 131.) "The awakening of consciousness marks the first step towards the rising of this universe from the abyss of Suchness," (Suzuki: Maha-yana Buddhism, p. 118); "When Suchness, by its transcendental freedom of will, affirmed itself, it did so by negating itself to be conditioned by the principle of ignorance or individuation." (Ibid., p. 117.) And "How and why have the waves of mentation been stirred up in the ocean of

1 दिक्षाधायणमिच्छन्नमातमतं स्वभावम्: "

कीत्येव यदादति दिक्षाधाक्षितं तद्यु: "

स्वभावत्तान्त्यत्मायन्त्र इव चेलयेते "

स्वभावत्तान्त्यत्मायन्त्र शिक्षं संक्लपनानिकार "

यदा करोति स्पृतता स्पन्ददशक्तिमित्वानिक्तः "
eternal tranquillity? Aśva-ghoṣa simply says, 'Spontaneously.'" (Ibid., p. 118.) Vasiṣṭha holds almost the same views.

This Creative Stress, although really identical and one with the Absolute and never other than It in reality, assumes a distinct and, as it were, a separate form for itself, like a wave rising on the ocean or a wind originating in air. "It imagines itself to be other than the Absolute, and becomes the other, (a thing by itself), through its imagination. (VIa, 33, 21.) As a man in anger becomes a different person in a moment, so Consciousness pregnant with imagination becomes another thing. (VIa, 30, 69.) Its otherness is just as the rays of the sun might be thought to be other than the sun (VIa, 114, 4); as an ornament of gold may be considered as something other than gold (VIa, 114, 5); as a wave of an ocean may be considered as other than the ocean. (VIa, 114, 7.) The creative power of the Absolute, when agitated a little, assumes a distinct reality of its own, although it is never other than the Absolute." (IV, 42, 11, 12.)

Fawcett similarly

\[\text{Śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātā śāmānśāmāmbhīmātादादामादादामादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादাদादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादादāda...
say: "The world is a game which imagination plays with itself." (The World as Imagination, p. 230.)

The essential nature of this primal stress is imagination or consiring (samkalpana). It is the Consirling Power of the Absolute Consciousness assuming a definite form for activity. "The Mind is the form assumed by the consiring Power of the Omnipotent and Infinite Self. (III, 96, 3.) It always consires." (IV, 42, 20.) What does this consiring mean? It is a tendency to create objects out of imagination. "The essence of samkalpa is the tendency towards objectivity (cetyon-mukhatvam)." (IV, 54, 2.)

What reason led to the rise of this Creative Impulse in the Absolute Reality is a very important question, and the answer of Vasiṣṭha differs from the views of almost all other schools of Indian Thought including even that of Sāṅkara. According to the Naiyāyikas the world begins to be re-evolved after a periodic involution of it, on account of the karmas of the individuals tending to fructify and so influencing the will of Isvara to create again a world, out of the pre-existing material, in which they may be fructified. According to the Maha-yana Buddhism the tendency to create illusory forms out of the mind is beginningless (anādi-kalaprapaṇca-vasana) (Vide Dāsa-gupta: A History of Indian Philosophy, Vol. I, 145), working from all eternity. Sāṅkara stands for a position which reconciles both these views. He makes the Avidya, to which the creation is due, anādi (beginningless). Creation, according
to him, is never a new creation. The present cycle of the world was caused by the ripening of the fruits of the actions of the individuals of the previous cycle; that again, by those of a still previous cycle, and so on ad regressum, for the Ignorance (Avidyā) which makes us experience the world is beginningless. The law of causal determination is thus extended backwards to infinity. (Vide Saṁkara’s Commentary on the Brahma-sūtras, II, 1, 35-36.) The Creator in such a doctrine of creation has hardly any freedom to create or not to create, for he is always determined by the karmas of the individuals to experience a new world. He is also probably a creature of the karmas either of his own performed in a previous kalpa or of the individuals for which he is to create a world. Vasiṣṭha, on the other hand, is a believer in creative freedom, as also in all other kinds of freedom. For him every creation is a new creation (apūrva) undetermined by any previous ones. There is no cause that determines the origination of the first impulse to creation. It is really a free and sportful activity (play). It might or might not have been so. Its commencement is only accidental (kāka-tāliya-vat). It will be evident from the following quotations:

“The creative Power manifests itself within the Absolute without any cause (nir-hetuka). (VIIa, 11, 37.) The Svayaṁ-bhū (another name for the Cosmic Mind suggestive of its being self-caused) appears without any cause (akāraṇam), its own mind is its cause. (III, 3, 5.) Brahmā originates on account of the very nature (svabhāva) of the Absolute Consciousness. He becomes a cause of the world for the carrying out of which he creates a law of karma (cause and effect). (III, 64, 25.) The first Lord of creatures is said to be self-caused. He is causeless, because there existed no previous actions
(karmas). (III, 14, 7.) Even no previous memory is the cause of the appearance of Brahmā. (III, 13, 43.) There are no previous karmas (actions to fructify) of Him nor does He do any such actions now that may bind Him. (III, 2, 24.) In the Universal Involution (Maha-pralaya) of the entire world, all the previous Creators (Brahmās) were merged in the Absolute Reality; so the new Creator cannot be said to be having any previous memory (III, 13, 42, 43), and therefore the present world is imagined by Him as quite new." (VIb, 195, 41.)¹

Is Brahmā an embodied being like ourselves? Has he got physical consciousness and limitations like our own? Does he also perform actions like us and get bound therein? Such are some of the questions that may further arise about the Cosmic Mind. The answer of Vāsiṣṭha to them is as follows: "Brahmā is the mind consisting of pure saṁkalpa. He is imagination alone. There is no physicality in Him. (III, 2, 54-55.) His body is only a subtle body with no physicality present in it. (III, 3, 6). All other beings of which

¹शिरसिन्धुकिवान्त्: स्पुष्टि॥
कस्मात्कारणं भावि वा स्वचित्तेकारणम्॥
स्वकारणादन्त्यात्मा स्वयंभः स्वप्रमाणवान्॥
चिन्तस्वभावायामापते भ्रह्मतं सर्वकारणम्॥
संसूती कारणं पर्यात्तं निमासं देविचारम्॥
आय: प्रजापितं: पूव: स्वयंभृतिं विन्यास:।
प्राक्कालं स्वकारणाभावार्द्यकारण:॥
स्मृतिन: प्राक्काली काचिन्दारण: वा स्वयंभु:।
प्राक्कालं न सन्यस्य कर्मणयथ करोति नो॥
महाकाले विसुचितवंहरादीतामसंसूतं॥
स्मृतिन: प्राक्काली काचिन्दारण: वा स्वयंभु:॥
अपूर्वं एव स्वप्रेष्टं यः समृतस्मृतस्ते॥
he is the cause have two bodies, but he who has no other cause of himself has only one body (mental)." (III, 3, 8-9.)¹ He is not bound by the acts he performs, for they are free from the taint of the idea that they are his actions performed for some particular desired end. They come out as a natural flow from his essence. "What we think to be the actions of Brahmā are not such actions that bind him, for they are free from the idea of their being actions on his part." (III, 2, 25.)²

This Brahmā is the imaginer of the world-dream. He is the source of all things herein. "From this first stress originates this creation like the creation of winds from air. (III, 3, 15.) The world is a mano-rajyam (an empire of fancy), a thought-construction of the Mind working in the form of Virūḍci (another name for Brahmā)." (III, 3, 15, 33.)² When Brahmā is mere

¹ संकल्पात्मकेऽगतमण्यो ब्रह्मतिर्यक्तरूपः सः सर्वकालात्मकरूपः नान्य पृथ्विवादि विद्वेदः द्विरूपोऽगतः।
यथा विभाजनांतः स्था निर्देशा भाति पुष्पिका ।
तथाय साक्षात्मकालात्मकार्यार्थगतः।
आत्माधिकम एवासी देहोऽस्त्रयस्य स्वपंस्यः।
न त्वचिन्तितकः राम देहोऽस्त्रयस्योपपः।
सत्त्वमेव देहौ द्वै भूतानां कारणात्मनाय।
अन्याय कारणामात्रावेदना एवत्त्वाधिकः।
सर्वाः भूतजातिनामेवोऽजनासः कारण प्रयम्।
अत्यपि कारण नार्तित तेनसांवेष्टा।
प्राणस्यन्देहस्य यत्रः वच्चसि चालकातिरिक्तः।
हरच्छतुभावभविञ्च तेन त्वचिन्तितातिरिक्तः।

² अत्यस्तब्धताप्रतिस्यन्देहलक्ष्मेऽविश्वसः।
इस्य प्रत्यक्ता सुधि: स्पन्दसुधितवर्तनान्यानात।
मनोनास्रो मनुष्यस्य विश्वायकार्याः।
मनोराज्यं जगदिति सत्यमपिव स्थितम्।
mind (mano-mātram), the world created by him cannot but ultimately be mental or ideal. The physicality of the world is only an illusion relative to our limited vision. "As Brahmā is merely mind without the least touch of materiality in him, so is also the world imagined by him merely thought. (III, 3, 25.) For, what is thought by the mind cannot be essentially different in the nature from thought." (III, 66, 11.)

Vasiṣṭha's conception of Brahmā is, it may also be noted here, very much similar to that of the Logos of the Theosophists. Logos, according to them, is "The embodiment of 'Thought' or 'Idea' of the Cosmos as it exists in the 'mind' of the Godhead; and as such He is the Cosmos in its Wholeness and Completeness." (Rational Mysticism). It is "the Divine Potency of all that is or can be in that particular Universe. The unfolding of that Idea, or the manifestation of it in Consciousness through the modes of time and space, constitutes the process which we know as Evolution." (Kingsland: The Physics of the Secret Doctrine, p. 47.)
CHAPTER X

THE CREATIVE POWER OF THE ABSOLUTE

BrahmA, as we have already learnt in the last chapter, is a definite form assumed by the Creative Power of the Brahman. Here we propose to learn how Vasiṣṭha thinks of this Power.

The Monists of the extreme type like the Eliatics of Ancient Greece have found it very difficult to explain how plurality and change perceived in the universe could be related to and could originate from the Unity presupposed by Reason to exist behind the universe. Owing to the logical difficulty as to how the Changeless One postulated by thought could change and be many, they have relegated the later aspect of the world to the sphere of illusion. In India, Sāṅkara also seems to have done likewise. (Vide Sāṅkara's Commentary on the Brahma-sūtras, II, 1, 14.) Deussen puts his view as such: "In reality (paramarthataḥ) there is nothing else besides the Brahman alone. If we imagine we perceive a transformation (vikāra) of Him into the world, a division (bheda) of Him into a plurality of individual souls, this depends on avidyā (ignorance)." (Deussen: The System of the Vedānta, p. 302.) (N.B. This interpretation of Sāṅkara's philosophy is criticized by Kokileśvara Sāstrī in his Introduction to Advaita Philosophy, pp. 10-15.) The main difficulty of such a
pure Monistic hypothesis is that it does not explain anything, and so it looks like a gratuitous hypothesis. For, we postulate Unity only to understand the world of plurality and change, and if our inability to connect the world of plurality and change with, or derive it from, the changeless pure and abstract unity makes us finish our trouble by thinking the world to be "an illusion" (due to ignorance), and the pure One alone to be in reality, we defeat our own purpose. We are in that case obsessed and deceived by our own idol of a unity that explains nothing. For to call a thing an illusion and to think it to be a sufficient explanation is not a good specimen of philosophical thinking. Illusion itself is a fact and therefore has to be explained and interpreted. It has been rightly pointed out by a modern writer: "If . . . we attempt to write off the appearance of difference as mere Illusion due to partial vision, the difficulty remains. For the task of making a real unity generate an apparent diversity is not less than that of accounting for its generation of a real diversity. Unity in fact can no more account for error than for diversity. (Joad: Introduction to Modern Philosophy, p. 65.) How then are the things and occurrences of the world to be derived from the Unity behind and prior to all, as has been presupposed by Vasiśtha as well as by the Upaniṣads? Deussen thinks that no answer has been given to such a question in the school of Saṁkara. In continuation of the above quoted passage (from Deussen) he writes again: "But how does this happen? How do we manage to deceive ourselves into seeing a transformation and plurality, where in reality the Brahman alone is?—On this question our authors give no information." (Deussen: The System of Vedanta,
This difficulty in the school of Śaṅkara is to a great extent responsible for the rise of the other schools in the arena of the Vedanta philosophy after Śaṅkara. A similar difficulty is pointed out by Suzuki to exist in the Maha-yana Buddhism from which Śaṅkara's school seems to have borrowed the concept of Ignorance (Avidya): "As to the question how and why this negative principle of ignorance came to assert itself in the body of Suchness, we are at a loss where to find an authoritative and definite answer to it."

(Suzuki: Outline of Maha-yana Buddhism, p. 116.) We shall point out here how Vasistha has tried to answer this question.

The plurality and change of the world are, according to Vasistha, aspects, of the Conscirling activity of the Cosmic Mind who imagines the world as a free play of his will. But Brahma would not have been able to imagine the world, had not everything of the world existed already in a potential form in the Absolute Reality of which Brahma is only a partial manifestation for Creative activity. For, as it has been said, "Diversity and plurality can only develop out of unity in virtue of some initial potentiality for diversity and plurality latent in the unity." (Joad: Introduction to Modern Philosophy, p. 65.) As all things are thoughts, looked at from a higher stage, so are all thoughts, according to Vasistha, so many staktsis, forces, potencies, or pulses residing unified in the Absolute. There is no end to the number of such forces or potencies existing in the Brahman. In fact all possible things are there potentially. It is therefore called sarva-sakti (having potentiality for everything). "The Lord of all, the Brahman, is endowed with all possible potencies which manifest themselves (as things) whenever so
willed. (III, 67, 2.) The Absolute is the inexhaustible fulness of all that is. There is nothing which it has not the power to manifest. (III, 100, 5.) There is no end to the \textit{saktis} (potencies) of the Absolute, such as the potency to knowledge, potency of action, potency of movement, etc. (VIa, 37, 16.) Its power of consciousness is manifested in the (organized) bodies, that of movement in winds, and that of inertness in stone (III, 100, 7); of liquidity in water, of heat in fire, of emptiness in sky, of being in objects (III, 100, 8); of all-inclusiveness in space, of destruction in the phenomena of decay, of sorrow in the miserable (III, 100, 9); of joy in the happy, of courage in the warrior, of creation in the world, of withdrawal of all powers in the experience of the absence of the world at the time of the end of a \textit{kalpa."} (III, 100, 10.)

One of the innumerable powers of the Absolute is the Creative Power, which he calls the \textit{Spanda-sakti}.

\footnote{समस्तशक्तित्वाचतः ब्रह्म संवेद्यं सदा।
मैथिल शक्तया स्पृहति प्रातः सत्मेव पद्धति॥
संवेद्यं परेण ब्रह्म नित्यमाप्यमन्ययम।
न तदस्वति न तत्स्मन्यतियते वित्तवल्लभ।
भानकितः क्षयशास्ति: कहृताजुर्खाताधिपः च।
इर्यादिर्दिकानां शान्तिनामस्तो नास्ति विचालनः॥
क्रिष्णकिंव्राणनां राम शारिरविभूतः च।
रस्पन्दकित्वात्तुषु जगद्विज्ञानस्थीतोषु॥
स्वशक्तिस्तथाभिच्छुदः सेषः शक्तिस्तथागताः॥
शून्यशक्तिस्तथाभिच्छुदः भवायनामस्वस्यस्याः॥
ब्रह्मः स्वशक्तिं वृत्तमेति दशायिता॥
भाग्यायनायास्य शून्यशक्तिः शोकशक्तिः॥
ब्रह्माण्डशक्तिस्यमेव वृत्त्वशक्तिस्य भवेत्।
समुप्य समस्तशक्तिः कल्याणं संवेद्य।}
THE CREATIVE POWER OF THE ABSOLUTE

The rise of Brahmā and consequently of the world is due to the Spanda-sakti of the Absolute being actually in operation. It is called by various names, such as the Samkalpa-sakti, the Divine Will, the Jagan-maya, Prakṛti, etc. "As the imaginative power of a man spreads the world of his fancy out, so does the Creative Power of the Absolute spread out this objective world. (VIb, 84, 6.) It is on account of this Power being inherent in the Absolute that every conscious centre is creative. (VIb, 83, 16.) This Creative Power is called Prakṛti, Divine Will of Śiva, and the Maya of the world." (VIb, 85, 14.)¹ That the material world may be a manifestation of Spanda-sakti or Energy is now-a-days being accepted by Science, as will appear from the following quotations: "Matter is turning out to be one of the forms of energy, a newly discovered form, discovered largely through the genius of Einstein." (Lodge: Making of Man, p. 24.) "Inert matter, immobility, is purely an appearance; it is composed of two movements. It is the relation of our movement to the other movements." (Wildon Carr: The Philosophy of Change, p. 30.) "Look at any piece of gross matter that you will, at any fragment of stone or metal. To the outer vision it is apparently dead, inert, motionless. Not so, however, in the light of what science now teaches us. Its very stability, its very apparent motionlessness, is due to the intensity of its

¹ स्पन्दसक्तिसादिर्ज्ञेद् दस्यासां तमोति सा ।
साकारस्य नरस्मेच्छा यथा वै कल्पनापुरम् ॥
पञ्जम चैतन्य यथा तद्वस्त्रं स्वभावतः ।।
स्पन्दशृंगि महत्पेलिकस्मात् हि स्वभावजा ॥
मा साम प्रकृति प्रोक्ता सिद्धेश्च पारमेथरी ।
जग्नमाशेषित विश्वाता स्पन्दसक्तिसक्तिर्मा ॥
motion. It is motion alone which makes it a thing, which gives it mass or inertia, extension in space, and every other quality which we are in any way able to recognize. The atom does not exist apart from motion or force; there is no such thing as a physical particle, the "massy, hard, impenetrable" particle of the physics of the last century." (Kingsland: The Physics of the Secret Doctrine, p. 106.)

The Absolute and Ultimate Reality is thus, according to Vasiṣṭha, not an abstract Unity, pure and simple consciousness that is postulated by the Advaita Vedāntists of the extreme type. It is an omnipotent Being, having Power to Create in addition to other innumerable powers. That the Creative Power belongs to the Ultimate Brahman is probably also the view of some of the Upaniṣads (See The Sṛṣṭa. Uṇ., IV, 10); of the author of the Brahma-sūtras, who holds that "the power of creation belongs to the pure, stainless Brahman, even as heat belongs to fire" (I, 3, 1); and of the Bhagavadgītā: (IV, 5.) This is also the opinion of some of the Western Philosophers. Paulsen, for example, writes: "Reality as a whole is free from external compulsion; its motion can be explained as a spontaneous movement from within." (Paulsen: Introduction to Philosophy, p. 233.) Fawcett also thinks: "The Consciousness or rather Conscious-ing in question is not merely awareness that shines ideally in its own light; it is also the active Continuum that sustains and creates all the minor sentients and all the contents of which it is aware." (Fawcett: Divine Imagining.)

The Prakṛti, the Root-substance of all forms of the objective world is, therefore, according to Vasiṣṭha, not a second reality as the Samkhya school of Indian Philosophy would believe it to be. It is a Force, a Power
of Consciousness, and as such it ever resides in the Self, and comes out of It, as it were, and manifests itself as the root of all objects of the world, when a world is manifested. "The multiplicity of the world originates when the creative power of the Absolute is manifested (udita). (III, 96, 70.) As the saliva of a spider gets solidified in a web, so also the Absolute Joy appears solidified in the manifold objects of the world. (III, 67, 73.) The Prakṛti originates from the Brahman, the Puruṣa, which is the eternally illuminating Consciousness, as a non-living web originates from a living spider." (III, 96, 71.)

Asvā-ghoṣa holds a similar view with regard to the rise of "Ignorance" from "Suchness" which is the ultimate Reality for him. Suzuki writes: "Ignorance or Nescience is defined by Asvā-ghoṣa as a spark of consciousness that spontaneously flashes from the unfathomable depth of Suchness." (Suzuki: Outline of Maha-yana Buddhism, p. 118.) The three guṇas of the Prakṛti are, according to Vasiṣṭha, the three grades of the manifestation of It. "The Prakṛti is imagined in three forms,—the sūkṣma (subtle), the madhyama (midway between the subtle and the gross), and the sthūla (gross). (VIa, 9, 4.) It continues to exist in these three forms, which are called sattva, rajas, and tamas." (VIa, 9, 5.)

1 यदेव खङ्क युद्धम दनाम्यथि हि संविद: ।
जनेव श्रविक्त्विदा तदा वैश्विन्याभियामस। ॥
मावदायौर्त्तकोऽद्यथा ब्रह्मांनन्दो विमालायते ।
आत्मेऽव कोश्करेण वालदायूर्त्तकं यथा ॥
उर्गनामाथा तन्तुजायते चेतनानाध: ।
निमायुद्वत्तपुरुषांक्षत्रयाग: प्रकृतिस्वभा ॥

2 सून्दर्वा मथ्या तथा स्थुला चेति सा कल्प्यते तिथ्रा ।
तिष्ठ्यैतालक्षंथासु भेदत: कल्प्यते तिथ्रा ॥
Sir John Woodroffe, who has made a thorough study of the *Sakta* school of Indian Philosophy, writes in one of his volumes in the *World as Power* Series about the relation of the Creative Power, *Sakti*, and the Absolute Consciousness, held in the *Sakta* School: "Siva and Sakti are not two independent Realities but one Reality in twin aspects, namely static and kinetic... Sakti or Power is that which, in itself unchangeable, produces out of itself as Material Cause the world of change. Common language speaks of the Power of Siva, but strictly Power or Sakti is Siva. When the one Reality or the Brahman is regarded as the Changeless Consciousness it is called Siva; when it is regarded as the Power of Consciousness or Consciousness-Power which projects the universe from out of itself, it is called Sakti. It is a fundamental doctrine that there is no Siva without Sakti, nor Sakti without Siva... Sakti is only the active power of actionless Consciousness (Siva)." (*The World as Power, Reality*, pp. 81-82.) Vasīṣṭha has also conceived the relation of the *Sakti* to the Absolute Consciousness exactly in the same way, using the same terms as the *Sakta* school and that of Kashmir Saivism do. "The Creative Power and the Pure Consciousness are identical (*ekatma*) in essence, as wind and air, and as heat and fire are. (V1b 84, 3.)¹ This power of movement which is of the form of the mind, is not other than That. (V1b, 84, 2.) Siva is called as such only in association with the Sakti. (V1b, 84, 26.) Siva is that state of Sakti when It returns back to itself. (V1b, 4, 26-27.) The Absolute never exists without the Sakti,
as gold never exists without a form (VIb, 82, 6), as a chilly does not exist without its pungency (VIb, 82, 7), as the juice of sugar does not exist without its sweetness. (VIb, 82, 9.) Consciousness never exists without the vibratory force. (VIb, 83, 14.) Siva, the Peaceful Absolute, is said to be beyond the Prakrti. (VIb, 85, 15.) The Prakrti, which is the Creative Divine Will, continues to be in motion as long as it does not direct its attention towards the ever satisfied Siva (Compare the view of Samkhya). (VIb, 85, 16-17.) If It accidentally happens to be in touch with (directed towards), the Quiescent Siva, It becomes identical with That (tan-mayi), for ultimately It is also Pure Conscousness (Samvin-matra). (VIb, 85, 18.) Having touched the Purusa (Siva), the Prakrti ceases to be Prakrti and then becomes one with That like a river fallen into an ocean. " (VIb, 85, 19.) The philosophers of
the Advaita school, it may be mentioned here, found it logically difficult to speak of any relation between Maya and the Brahman. Their difficulties are summed up by Prof. Rādhā-krṣṇan as follows: "This Maya is a feature of the central reality, neither identical with nor different from it. To give it an independent place would be to accept a fundamental dualism. It is wrong to trace back to the eternal the schism of which we are conscious in the world of experience . . . If Maya exists, it will constitute a limit to the Brahman; if it does not exist, even the appearance of the world cannot be accounted for . . . It is real enough to produce the world and not real enough to constitute a limit to the Brahman." (Rādhā-krṣṇan: Indian Philosophy, Vol. II, 570-571.)

Thus, according to Vasiṣṭha, the world is the display or manifestation of the Dynamic aspect of the One Reality which is Consciousness and which has the potency within Itself to manifest everything that is experienced in the universe, as well as to withdraw it within Itself. The Ancient name of this Reality is the Brahman (from the root Bṛh=to grow or expand).
CHAPTER XI

THE ABSOLUTE REALITY (PRAČĪN BRAHMĀ)

We shall now learn how Vasiṣṭha conceives the Absolute Reality in which all the things of the world arise, exist and merge, like waves in an ocean, or winds in the air.

The Brahman, according to Vasiṣṭha, is "That in which everything exists, from which everything originates, which is in everything, which pervades everything, which is the whole of everything and which is spread all around and in everything." (VIb, 184, 46; VIb, 14, 8.)

It is the Primordial Substance of which Kingsland says: "From It all things proceed, to It all things return, in that Cosmic MOTION which is the Ceaseless Breath of the Eternal BEING. From It all things proceed, yet they never are other than It, either in outward natural form or in inner energizing power." (Rational Mysticism, p. 86.)

It is evident that such all-inclusive Reality cannot be characterized by any definite conception and cannot be described by any term, or number of terms, for

\begin{quote}
सर्वं यत्स केच तत्स सर्वं च\textsuperscript{1}
सर्वं सर्वं सर्वं तत्स तत्स सर्वं दास स्थितम् \textsuperscript{2}
सर्वशक्ति परं ब्रह्म सर्वसंपन्नं तत्स\textsuperscript{3}
सर्वं सर्वं सर्वं सर्वं: सर्वं सर्वं सर्वं सर्वं\textsuperscript{4}
\end{quote}

\textsuperscript{1} Brahman is everywhere, and the whole universe is Brahman.
\textsuperscript{2} Brahman is everywhere, and Brahman is the basis of all.
\textsuperscript{3} Brahman is everything, and Brahman is the sustainer of all.
\textsuperscript{4} Brahman is everything, and Brahman is the basic principle of all.
all our terms are relative and definitive in their meaning, whereas the Absolute is the Infinite Whole within the womb of which everything denoted by our terms exists. It is, in ItsSelf, that which may be denoted by any term as well as its opposite (pratiyogin), so every term loses its meaning in It, because every term denotes only some particular thing and not its other or opposite. So Vasiṣṭha says: "It is neither spirit nor matter; neither being nor non-being; neither ego nor non-ego; neither one nor many (V, 72, 41); neither far nor near; neither existent nor non-existent; neither obtainable nor non-obtainable; neither parts nor the whole; neither a substance nor non-substance; and neither the five elements nor objects made of them (V, 72, 42-43);" It cannot, therefore, be described, named or expressed in language, and so Its nature cannot be taught to any body. "It is unspeakable, inexpressible, unnamable, and Its nature is not an object of description, for It is not an object of the senses." (VIb, 52, 27; VIb, 31, 37.) Compare Taitt. Upa., II, 4: "From Him all words turn back with thoughts, not finding Him." But at the same time Vasiṣṭha does not think, like Herbert Spencer, that the Ultimate Reality is unknowable. He believes that although the Absolute cannot be described and discussed because It is beyond all

1 न चेतनो न च जहो न चैवासन सन्नवः।
नाहि नान्यो न चैवेके नानेको नाप्यनेकान्॥
नाम्याशास्त्रोऽनुसारस्त्व च न च भाविता च।
न प्रार्थक्रान्ति च जाप्राप्ति न चा सबभी न सहर्वान्न।॥
न पदात्यो नापदायैं न पञ्चमां न पञ्च च॥

2 अवाच्यमनभिष्मत्वनिहर्निश्चर्यमनाककुम।
स्वरूपं नोपदेशाय विषयं विद्वृयो हि तत्त॥
THE ABSOLUTE REALITY (PARAM BRAHMA)

characteristics, yet It is not absolutely unknowable, for, It is revealed in our own Experience. (VIb, 195, 69.)

Vasiṣṭha dilates further on the inapplicability of our terms to the Absolute thus:

We cannot say whether the Absolute is one or many (ekam va anekam va). "Unity and duality imply each other. One cannot exist without the other. Both are conceptions within the Absolute, and as such unreal from the Absolute point of view. (VIa, 33, 4-5.) The multiplicity (of the world) is existing in the Absolute in such a unified manner as the variety of the colours of a peacock are unified in the (homogeneous) liquid of the egg of a peacock." (VIa, 47, 31-32.) Bradley similarly thinks: "Unity in its more proper sense, is known as contradistinguished from plurality. Unity, therefore, as an aspect over against and defined by another aspect, is itself, but appearance. And in this sense the Real, it is clear, cannot be properly called one. It is possible, however, to use unity with a different meaning." (Bradley: Appearance and Reality, Chap. XXVII.) And it is in a different sense that Vasiṣṭha and Bradley call the Absolute one.

We cannot likewise say whether the Brahman is Being or Non-being. "The Absolute, which is Consciousness, cannot, then, be called Being or Non-being.
(VIb, 53, 9.) It is that in which being and non-being are neutralized by each other into a balanced state. (VIa, 47, 32-33.) Being and non-being are relative conceptions. One implies the other. If It is not non-being, how can It be being? (III, 10, 14.) As all possible statues always exist potentially in a block of stone, so does this universe exist in the Absolute (at the time of Dissolution). So It is not non-being (śūnya). (III, 10, 7.) It is (at the same time) more śūnya than the ether (Ākāsa) (III, 10, 36)^1, and so may be called non-being (śūnya) in the sense of being very subtle. Kingsland similarly says: It is "No thing, but not nothing" (Rational Mysticism, p. 87) and "Nothing to the senses, yet All in reality." (Ibid., p. 81.) As'va-ghoṣa similarly thinks of his Absolute which he calls the Bhūta-tathatā: "Thus we understand that Suchness (Bhūta-tathatā) is neither that which is existence, nor that which is non-existence, nor that which is at once existence and non-existence; that it is neither that which is unity, nor that which is plurality, nor that which is not at once unity or plurality." (Suzuki: Awakening of Faith, p. 59.) Suzuki explains the idea of As'va-ghoṣa in a footnote in a manner which is exactly what

---

1 न च नास्तिति तदात् शून्यते स्विद्युपयंदा ||
न चैव नास्तिति तदात् युक्तं शान्तमः तदा ||
यथा सदस्तो: सत्ता समतायमविचित्रित: ||
यत: सदस्तो हृदं भावयं विचित्रं तं परम ||
अशृण्यापेक्षा: शृण्यशब्दायपरिकल्पना ||
अशृण्यापेक्षा: शृण्यशब्दायपरिकल्पना ||
अनुकूलाणा यथा स्तम्भे सर्वित्वं शाल्मलिकाः ||
तथा निमं स्थिरतं तत्र तेन शृण्यं न तत्पदम ||
शृण्यमकाशतोनिषिद्धकमी.
Vasisṭha holds: "It is śūnya (non-being) because it transcends all forms of separation and individuation; it is asūnya because all possible things in the world emanate from it." (Ibid., p. 58 note.) Compare also the Bhagavad-gītā which speaks of the Ultimate Reality as "The beginningless Absolute Brahman, which cannot be called being or non-being." (XIII, 13.)

The Absolute is neither Vidyā (that which exists—vidyate) nor Avidyā (that which does not exist). "It is that to which the concepts of vidyā or avidyā cannot be applicable, for both are relative conceptions opposed to each other and limiting each other. (VIIa, 9, 18.) They are opposed to each other like light and darkness; and both conceptions vanish, when ignorance has vanished." (VIIa, 9, 23.)

The Absolute is beyond both light and darkness. "The Undecaying Reality is beyond light and darkness both. (III, 10, 18.) This light (our ordinary light) cannot be present in the Ultimate Reality (for all times), for it is produced from the elements (and therefore existing only as long as the elements are in manifestation). (III, 10, 15.) Darkness is the result of the non-manifestation of the gross elements, so it cannot exist in the Absolute (for It is the source of the gross elements). (III, 10, 16.) The Light of the Absolute is the Light of Its own Self-experience." (III, 10, 17.)

---

1 प्रस्तत्रत्वकृष्णन्ति व मेघ परमार्धतः: I
   नाबिन्धवात्से न विभावमिह किच्रन तिथते II
मिथ: स्वान्ते तथ्योरस्तलख्यान्यंपर्यंपरिव I
   अविश्वास विज्ञानां श्रीणे दे एव कल्यने II

2 सुरक तम:प्रकाशाभ्यासत्बद्धजे पदम् II
   श्रद्धाभ्यं प्रकाशो हि न संवश्चित्तत्तम: II
Even the term Self is not quite appropriate to the Absolute which is equally the Self and the Not-self, or neither. "The terms (sāṃjñā) Self, etc., are not quite appropriate to the Absolute, but are only imagined. (III, 5, 5.) The Self and the Not-self are imagined by the Brahman within Itself by Its own power." (V, 73, 19.)

And therefore cannot be applicable to the Absolute as such. Compare Bradley who says: "The Self is no doubt the highest form of experience which we have, but for all that, is not a true form. It does not give us the facts as they are in reality." (Appearance and Reality, p. 119.)

It cannot also be called spirit or matter (cetanā, or jāda), for both are differentiations within Itself. "To the inexpressible Absolute the terms and conceptions of spirit or matter, etc., have no meaning. They are as much absent therein as creepers and leaves, etc., are in a desert." (III, 91, 36.)

Compare what Wildon Carr says: "Life and matter are not two realities, but two directions in an original movement. The one is the inverse of the other, and the ultimate reality holds both within itself." (Carr: The Philosophy of Change, pp. 171-172.) Similarly Hoffding also thinks: "There

महाभूतप्रकाशानामभवस्तस्म उच्चते ।
महाभूताभवर्ज� तेनात्र न तमः कचित् ॥
व्यापुरुः प्रकाशोऽध्य केवल व्याप्तिपूरणः ।
योजनाविश्व स तेनेव न त्वन्येनावृत्तिः ॥

¹ तत्व चतुर्दिष्ठासां: संज्ञा: कलिपता न सम्भवतः: ॥
नात्मावंतम्यात्मां संज्ञा भेदं तत्त्वं ।
तत्त्वात सर्वात्मा शाक्ति स्वात्मिनि कलिपतः ॥

² जहन्तत्तात्माविद्यताधार्थीवी विचयते ।
आनिर्देशयुद्धात प्रत्याशादीव महामरी ॥
might be for example a tap-root of Being from which both mind and matter sprang." (Problems of Philosophy, Chap. III.) This tap-root of Being is the Brahman of Vasiṣṭha, which therefore cannot be properly called either spirit or matter.

No predication (idamtvā) is therefore possible in the case of the Absolute which is everything. For, in the very moment when we say "It is this," It is also the other than this. "Because the Absolute is the one Self of, or identical with, all the ideas of all words and their meanings, it cannot be spoken of either as nothing or as this. (VIa, 47, 3.) All time, all space, and all movements being of It, how can anything be absolutely differentiated from another?" (VIa, 47, 2.)

So, what the nature of the Absolute is is an absurd question, because no answer to it can be given. "What the svabhāva (peculiar characteristics) of the Brahman is cannot be described. For in the Infinite Absolute Reality there cannot be anything which is Its own (sva) and which is not Its own. (VIb, 10, 14.) Abhāva (absence) and bhāva (presence) being relative and mutually dependent ideas, the absurd concepts of svabhāva (peculiar qualities present in It), etc. cannot be spoken of the Brahman." (VIb, 10, 15.)

1 समस्तशक्तिगत्यायामात्माकल्पनानविद: ।
एकमत्वादिरत्निति संक्षेप्यते कधम् ॥
देशकालक्रियादीनामापि तत्वयहुपत: ।
इदम्यदिर्दु चान्यदिति नात्रोपपत्ते ॥

9 वेदोऽध्याय: कः स्वामौत्सवितं कथुं न दुस्य्यते ।
अनन्ते परमे तत्वे स्वत्वकालसंवधात ॥
भाववस्तविश्चार्य नाक्वालसंवधाति ।
पदं ब्राह्मित नानन्ते लभावादुरुक्त: ॥
be that the Absolute cannot be said to have any particular and definite nature of Its own, because no definite category is applicable to It. It is beyond all determinations, as all determinations are relative in their significance and are opposed to others. But the Brahman is the essence of all things.

This treatment of the Brahman, it may be noted here, is very much similar to the "neti neti" vāda of the Upaniṣads and to the Mādhyamic Philosophy of Nāgārjuna. We find in the Mandukya Upaniṣad, for example, "The absolute is neither inwardly cognizant, nor outwardly cognizant, nor on both sides together. It is neither a cognition-mass. It is neither knower nor not-knower. It is unseen, unpracticable, unthinkable, unpointable. It is the essence of the experience of self-identity; in it all this universe ceases." (Mand. Up., VI, 7.) And in the Brhad-āranyaka Upaniṣad: (II, 3, 6) "It is for this reason that they describe the Absolute as Neti Neti (not this, not this): there is nothing which exists outside It, the Brahman being all-inclusive." Nāgārjuna has also conceived the Tathāgata to be above the relative expressions. Thus we find in the Mādhyamika Kārikās (XXII, 11, 12): "It should not be said that Tathāgata is sūnya or asūnya, or both or neither. The name given to Him is conventional. In the state of calmness (Nirvāṇa) the four kinds of ideas, permanent, impermanent, both or neither, cannot exist." Compare also how Bhartṛ-hari speaks of the Absolute in his Vakya-padiya: "Unity cannot exist without plurality, and vice versa. In the Absolute there is no distinction between the two. (III, 6, 26.) The conception of one will not stand, if many are not thought at the same time. So also the conception of many loses its meaning, when one is not thought of. (III, 6, 28.) In the Absolute
there is no admissibility of one or many, being or non-being. They belong only to the realm of creation." (III, 1, 12.)

Thus all our categories or concepts fail to describe the Absolute. All our terms for the Absolute are unsatisfactory. Yet we cannot but name the Absolute, for we have to talk of It, although really speaking we cannot talk of It. We have, therefore, to be satisfied with our names and descriptions of the Absolute, only if we do not forget that all our descriptions are only suggestive (laksanika) of the Absolute. So, for practical purposes, and from various points of view, various names have been given to the Ultimate Reality by various schools of thought, some of which Vasiṣṭha with much liberality of mind, although not quite precisely, mentions in the following passages: "Many names have been coined for the Absolute by the learned for practical purposes (vyavahārarthaḥ), such as Rta (Law or Truth), Self, Param Brahma, Satyam (Truth), etc. (III, 1, 12.) It is called Puruṣa by the Sāṃkhya Philosophers, Brahman by the Vedānta-vādins (followers of the Upaniṣads), pure and simple Viṣṇu-mātra by the Viṣṇu-vādins; Śunya by the Śunya-vādins; the Illuminator by the worshippers of the Sun; It is called the Speaker, the Thinker, the Enjoyer of actions and the Doer of them (the view of the Naiyāyikas probably); It is Śiva for the worshippers of Śiva; Time for those who believe in that alone (III, 5, 6-7; V, 87, 19); It is called the Self of the Self by those who know It thus; Nairatmya (Non-Self) by those who think thus; Madhyam by the Ādhyāmikas; and the All by those who have a mind equally prone to all." (V, 87, 20.)

---

1 महामात्रा परं ब्रह्म सत्यमिथ्यादिका बुधः ||
कुशिपति व्यवहारार्थ तत्त्व संज्जा महात्मनः //
may add that It is the "Unconditioned" of Hamilton, "the Unscrutable Power" of Spencer, the "One" of Plotinus, the "Substance" of Spinoza, and the "Neutron" of Schelling.

As various names have been given to the Absolute, so can It be described, for practical purposes and within limitations. In spite of language failing to convey an idea of the Absolute, it has to be described to make one have a self-intuition of It. We find quite a large number of verses in the Yoga-vasistha in which the nature of the Absolute Reality is described. Here we translate a few of them: ¹

¹ आकाशपरमाणुसहस्राणां सत्तं श्रृंगचिन्मात्रतः विनिविधते सा हि परमायथं संबित् ||
न दृश्यं नोपदेशाः नायास्तम्यं न दूरगमः ||
केवलनमवप्रायं द्विद्वन श्रृंगात्मनं ||
सर्वसंसर्गां चैव सर्वविन्दन पदमः ||
सर्वभूततां शृंगक्षणां सदसं सर्वः पदमः ||
तत्र वाच्चं चाकाशं न धृतपादि न शृंगकं ||
न किंचिदिपि सर्वार्थं किमस्यन्तपरं नमः ||
न कालो न मनो मात्रा न समस्तं देशरिकं ||
न मध्यमेतयोत्स्तां न बोधो नायायोधितम ||
यस्यवेदविनिभुः सवक्लायोगिनिमितम ||
चेष्टामुद्रं कियोक्तं तत्क्षितं परस्म पदमः ||
“The Absolute Consciousness is the Reality which is immanent even in the thousandth part of an atom of ether (akāsa) as pure Consciousness. (VIb, 61, 6.) It is the pure Consciousness behind the purified self,

सा परा परमा काय ता हृशे हुगुलमा।
सा महिमा च महिमा गुरुवां च तथा गुरुः।
सरत्नुभूतुमुक्ताय परिप्रविक्ताम्।
स सूतमरुपीवानां परमा तीव्रतात तथा।
स पदार्थिय यदन्तत्वं स तत्र यदन्तम।
स सति वस्तुः सत्त्रस्तिर्वा सति: स्वतः।
सर्वं पाणिपादान्ते सर्वत्रस्तिरिवर्म।
सर्वं द्रुतिमहोक्ते सर्वं सत्त्रस्तिर् सर्वत्रम्।
सर्वं श्रुतिगुणान्तः सर्वं श्रुतिगुणान्तिवतं।
असर्वं सर्वं श्रुतिगुणान्तः सर्वं गुणान्ति।
वहिन्नत्व भूतानामचरं चर्मेव च।
सुखमयावतावतविवेयं दृश्यं चाव्यं चाव्यं च च तत्।
अणियवानाणीवां च स्थविरं च स्थविरसाम।
गरीयसंग गङ्ग प्रेक्षेऽचे स श्रेयसामपि।
इंद्रां तत्परं चुरं वस्मामे परिरं तमः।
अणणी: पारेऽभवं महाभूतविद्याज्ञ व्याप्त।
इंद्रां तत्परं चुरं वस्मामे परिरं तमः।
परमापुत्रदामाति किंचिदेव न भावत्।
त्वं भववन्तविचित्रं सर्वत्सक्त्वेतामः।
सा जगाशिलावत्ता स गजाणुङ्गादिपकः।
सा जगातपादपरस: स जगातपादपालकः।
सत्नस्यस्य जगाधि यथा देशस्योढपि हृत:।
विचारात्मको भावं यस्मादात्मका इव महामत्व:।
वस्माहिनिवादाय देवा: सुप्रसिद्धी महर्षियः।
तत्वं यात्ति इत्यक्तं किं तत्त्वं परस्तीय महाकाव्यम्।
which is neither visible nor describable, neither far nor near, but realizable in experience alone. (VIa, 48, 10-11.) It is All, the Self of all, yet free from all objects. (VIb, 52, 36.) It is the Void which is both being and

य आकाशे शरीरे च दृष्टस्वस्य तत्वानु मा \nपांसुवदिकृ बालेदु पालिमी च संस्थित: ||
शोम षेन कृत: शत्यं शैला षेन धनीक्षुन्तां: ||
आपो हुतान: कृता षेन दीपी यस्य बशो रतिः: ||
प्रसतित्त पत्कित्रं: संसारसात्मकं: \nअक्षयपूर्वसंस्कृतंविद्विदविदविद ज्ञनः: \nअविमर्युत्तिर्भवाद्यत्विदविदविदविदसः: \nसत्यानुस्यते यस्मात्शविव मरीचयः: \nनागार्जुनो विनासदामो योगस्य: सर्वज्ञानु: \nगृहो योगधितिकोटिपि सर्वभवानु: सत्ययतः: ||
नियतिद्रेङ्गाली च चलन्ते रुप्तन्ते किमा: \nइति षेन गताः सत्यं सर्वसंततिमानिनाः ||
अवन्तामव एवलित संसारस्य व्यास्यतिः: \nयस्मात्वन्महामानो तहूपं परमात्मन: \nहृददार्जमो यत् स्थितोभत्ततमं गत: ||
यदनाकाशार्जं तहूपं परमात्मन: ||
अस्तुत्तपि वस्यं तस्मात्वन्महामात्मन: \nसत्यावती सत्यं वस्यं तहूपं परमात्मन: \nयमहापंन्मयमपि वहात्प्राप्यवस्थितम: \nजवं वातात्मेवावस्थिततहूपं परमात्मन: \nविन्यात्तु च द्वियाहितमंतमानं श्वसम: \nवानादिद्वपेदित्ता यदनादिद निराञ्जन: \nपर्यावर्तति न तिमो: कारण दशश्रुज्ञात: \nयस्येदृश्च जग्यकारं तर्कं च इवाम्मस: ||
सत्यादेश: सहार्द्वेद मित्रस्वप्नेतृस्वत्त्वश्च न च ||
इति नस्मात्वात्मं श्रुत: च चच्चताः ||
non-being, and yet has all creatures within Itself. (VIb, 52, 27.) It is something very subtle, which is all and yet nothing particular, which is neither air, nor ether, nor intellect, etc., nor void (śūnya), but beyond them

जगन्मिर्गीविश्वविहासाः व्यापको महान्।
स्मन्दस्यस्मात्मको यस्य स्वभावो निमित्तेश्चयः।
नाशयत्स्वमात्मानं मनस्री इतितत्संक्षये।
सदृश्यं यदनाशयं तदृश्यं तस्य वस्तुन:।
नारित्त्वृश्च जगाद्व द्विद्व द्वियाभावाधितिनवत।
भागीत्तिस्मात्मानं यदस्यात्महृदं तस्य वस्तुन:।
चित्तेवर्त्तमावाभा यदेवेद्योनुरस्यन्त वयुः।
चित्तान्त्रं विमृद्धि ज्ञातं तदृश्यं परमालमन:।
वेदस्तयं प्रकाश्चाय पृथ्वीस्य तमसस्तथा।
वेदं यदनाशयं तदृश्यं परमालमन:।
मन: स्वछेतीन्ध्रमुक्तं यदृश्यं स्वाहासि:।
ज्ञानमेव स्वाच्छाव पापि तत्वान्तं द्वाचिष्ट्यते।
देवाहान्तरं दृश्च प्रातस्या: संविदो वयुः।
निमेघेन तन्मादेव चिदात्मकं तदृश्यते।
अनागताः निद्राः मनोविषयसंक्षये।
पुंस: स्वरस्ता यो भाव: स च चिदात्मा उज्ज्वलं।
हृदर्शनात्मानं श्रापायामुद्रायं पतं:।
यतं वाग्यत्तमन्त्रार्थं तत्त्वं विगतामभवन।
दिक्कलापानविच्छहकालगतातिर्भुतस्तु:।
तदनाशयस्मात्मानं भासनीपविविभिषिक्तम॥
चितप्रकाश्च्च तन्मादेव प्रकाशस्यापित तस्य वा।
दर्शनस्य च यन्नात्मं तदृश्यं तदृश्यं ब्रह्माणो विद्यः।
जातिवात्मामुनुलं दुरोपयोहिन्ने पदे।
समं संवेद सत्तेव चिदात्मानामुपालसे।
परमात्मानगर्नात्मात्ममुनुलकं।
स्वमलाक्षणं संसारं पशुन्ती साक्षितिश्चत।
(VIb, 52, 28.) It is neither time, nor mind, nor self, nor being, nor non-being, nor space, nor direction, nor their middle, nor their end, nor unenlightened knowledge. (VIb, 52, 30.) It is Consciousness without thought, Illumination without any object opposed to it. (VIa, 59, 4.) It is the Ultimate support, the knowledge of all particular knowledges, the greatness of the great, and the heaviest of the heavy. (VIa, 59, 5.) It is the thread running through the hearts of all creatures. It is the pungency of all the chillies of beings. (VIa, 59, 9.) It is the thingness of things, existence of the existent, and non-existence of the non-existent. (VIa, 59, 10.) It has its feet, hands, eyes, heads, mouths and ears everywhere, and embraces all objects within itself. (VIb, 14, 9.) It is associated with all sense-qualities, yet is free from all of them. It supports all, yet is not attached to any form. It enjoys all qualities, yet is free from all. (VIb, 14, 10.) It is within and without all beings. It is both spirit and matter. It is the nearest, yet being very subtle, It is unknown and far. (VIb, 14, 11.) It is the heaviest of the heavy; substlest of the subtle; greatest of the great; and the best of all the good things. (VIb, 35, 16.) It is so subtle that in comparison to it the ākāśa (ether) looks as gross as the Meru mountain in comparison to an atom. (VIa, 96, 16.) It is so extensive that in comparison to it the whole universe is like a minute invisible atom. (VIb, 96, 17.) It is the Experience of all and the Self of Consciousness. (VIa, 59, 7.) It is the oil of the world-sesamum; it is the lamp of the world-room; it is the sap of the world-tree; it is the cow-herd of the world-cow. (VIa, 59, 8.) It is that from which, as rays from the sun, originate gods, Brahmā, Viṣṇu, etc., and innumerable worlds like bubbles from the sea. (III, 5, 8-9.) It is that towards
which move all objects as well as the Self. (III, 5, 10.)
It pervades all being—bodies, stones, creepers, sand-
particles, mountains, winds and the nether worlds. (III,
5, 11.) It is that by which the sky is made empty, the
mountains are made hard, waters are made to move
quickly; under the control of which the sun keeps shining
like a lamp (III, 5, 13); that from which, like torrents
of rain from the ocean, proceed the multifarious worlds,
(III, 5, 14.) It is that ocean from which the waves of
manifestation and withdrawal of worlds originate. (III,
5, 15.) It is that which resides in all creatures as the
undecaying, yet appearing as decaying, principle. (III,
5, 16.) It is that reality beyond all existence which
brings into existence time, space, regularity, movements
and actions. (III, 5, 22.) It is that ocean of Conscious-
ness in which there is absolute negation of the world
as it exists for us (III, 7, 20); in which the distinction
of subject and object, in spite of its existence for us,
is totally non-existent (III, 7, 21); that which though
not really void is a void to us (Cf. "Nothing to the
senses, yet All in reality"—Kingsland: Rational Mysti-
cism, p. 81); that which is void in spite of the existence
of the multitudes of worlds existing within itself. (III,
7, 22.) It is that which, although great Consciousness,
is found to be unconscious like a rock; and, although
appearing inert, is conscious within. (III, 7, 23.) It is
Cin-matram (mere Consciousness) without any object op-
posed to it, without change, beginning, middle or end.
(III, 9, 50.) It is that which has no other cause of
itself, but which is the cause of the world, as water
of its waves. (III, 9, 55.) It is that from which, when
it is in motion, the vision of the world proceeds and,
when at rest, merges in it, like the appearance of a
circle in a fire-brand (III, 9, 58); whose eternal nature
is to evolve from and to involve in itself the world through its own movement and rest. (III, 9, 59.) The nature of this reality is experienced when all thoughts of the mind have vanished, and the ego is lost (III, 10, 39); when the feeling of being a knower is totally absent on account of the total negation of objectivity, and consequently, pure enlightenment shines in itself (III, 10, 40); when Consciousness divested of all objectivity experiences its own being. (III, 10, 41.) It is that beginningless and endless Consciousness which reveals knowledge as well as ignorance, subject and object. (III, 10, 47.) It is that Pure Consciousness which exists beyond the senses and the mind in all living and non-living beings. (III, 10, 52.) It is that experience which is realized to endure between the subsidal of one thought (idea) and the rise of another. (VIb, 106, 4.) The Ether of Consciousness (Cid-ākāsa) is experienced when one rests within, after having banished all thoughts and objects from his mind, without, of course, getting sleep. (VIb, 106, 7.) It is that in which originate the subject and knowledge. (VIb, 106, 11.) It is the beginningless and endless Consciousness which is not limited in time, space, etc., and which is not opposed to any object by its side. (III, 10, 33.) It is that which is uniformly and equally present in the subject, the object and knowledge. (III, 10, 46.) It is that experience which is uniformly present throughout the states of waking, dream, sleep, the fourth (Turiya) and also beyond the fourth. (VIa, 11, 98.) It is the spectator of the drama of the world enacted by its own Power on the stage of the city of the Great Void."

This description of the Brahman is in many places similar to what we find in the Upaniṣads. Compare, for example, the Mūndaka Upaniṣad, Second Mūndaka.
the Kena Upaniṣad, I, 2-8; the Brhad-āraṇyaka Upaniṣad, II, 5, 55; III, 7, 2-23; III, 8, 8-12; the Śvetāṣṭarā Upaniṣad, II, 17; III, 7; IV, 14; etc. Compare also Aśva-ghoṣa's conception of Bhūta-tathata (Suchness): "The quintessence of the Mahā-yāna as such-ness exists in all things, remains unchanged in the pure as well as in the defiled, is always one and the same (samata), neither increases nor decreases, and is void of distinction." (Suzuki: Awakening of Faith, p. 53-54.) "It was not created in the past, nor is it to be annihilated in the future, it is eternal, permanent, absolute; and from all eternity it sufficiently embraces in its essence all possible merits (punya)." (Ibid., p. 95.) Vasiṣṭha's conception of the Brahman may also be very well compared with that of the "Primordial Substance" of Kingsland, which is as follows: "From It all things proceed, and in It all things exist; yet these may disappear while It eternally remains. And just as we see that the physical world—differentiated out of the Ether—occupies an infinitesimally small portion of space; that is to say; that it is only a comparatively negligible portion of the Ether which becomes differentiated into physical matter, so also we must conceive that even the Ether does not differentiate the whole of Primordial Substance, but that behind or beyond every plane or grade of differentiation—physical, etheric, mental or spiritual, whatever may be the classification we adopt—there lies the infinite ocean of the One Root-Substance-Principle, itself, in its pure, eternal, incomprehensible Ground or Noumenon, the Source and Root, the Life, Energy, Motion, Consciousness of all that ever was, is, or will be." (Rational Mysticism, p. 88.)
CHAPTER XII

THE MANIFESTATION OF THE ABSOLUTE

We have already learnt that, according to Vasiṣṭha, the world is a manifestation of the mind; Mind is an expression of the Creative Power of the Absolute; and the Creative Power is only an aspect of the Absolute, with which it is ever one. From this it is evident that the world is a manifestation of the Absolute Reality which is Consciousness.

There being no other reality than the Absolute by Its side, and the Absolute being the omnipotent source of the world, we can say that the Absolute manifests into the world in Itself, and by Itself. This is what Vasiṣṭha thinks: "The world is the brīḥāṇam (expansion) of the Brahman, and the brīḥāṇam of the Brahman is the world. (VIa, 2, 51.) The Brahman, without beginning or end, overflows like an ocean. (VIa, 2, 27.) The Self Itself has arisen into the form of all objects, as an ocean into waves, ripples and sprays. (V, 72, 23.) What appears as the spread out network of the worlds is all Brahman existing in Itself. (VIa, 11, 16.) It is, (as it were), the kacacacanam (dazzling) of Consciousness (VIIb, 213, 18.) Whatever is seen here is all existing in the Absolute Self. It is the Infinite and the Full opening Itself out in Itself. (VIa, 99, 18.) Whatever is produced here, exists here and is destroyed here, is the
Brahman changing Itself in the Brahman by the powers of the Brahman. (III, 100, 28.) As a world of dream is only the manifestation of the consciousness of the dreamer, so is this world a manifestation of the Self within the Self. (III, 11, 20.) As in dream as well as in deep sleep, so also in the creation-state as well as in dissolution, there is nothing else in the world but the Undecaying Brahman. (VIb, 213, 22.) As the waves, the billows, the ripples, the eddies, the bubbles, the sprays, etc., are water manifesting in water, so also the body, the creative force, the objective world, the growth and decay, the play of ideation in bringing things into existence, and the things of the world, are all Brahman manifesting in the Brahman. (VIa, 11, 40-41.) All that is seen in the nether worlds, on the earth, and in the heaven; all that exists in the hearts of creatures or within a straw, is the Brahman, is Consciousness. There is nothing else but That.” (VIa, 2, 28.)¹ Compare what is held in the Laṅkatavatāra-sūtra about the Ālaya-vijñāna:

"Even so in the Ālaya-sea
Stirred by the Objectivity-wind
All kinds of mentation waves
Arise a-dancing, a-rolling."

(Suzuki: Maha-yana Buddhism, p. 130.)

¹ भवाभूतं हि जगजगच्छ भवाभूतम् ||
श्रवणं तदनावलमिति:ब्रविवृतम् ते ||
आत्मबोध स्पन्दते किंतु वस्तुज्ञतिस्वादितम् ||
ततःक्रमस्योत्तरमस्तातान्यान्यान्याहावेन ||
यदि किचिदामोगि जगजान्त प्रदल्यते ।
तस्यमं भवा भवत्येतर व्यवस्थितम् ||
चिदाकाशिं पुनः स्वच्छं कुचकाशिः ॥
यज्ञाम तजगाद्वितिः जगद्यास विषते ॥
It has been remarked by Joad that "Diversity and plurality can develop out of unity in virtue of some initial potency for diversity and plurality latent in the Unity." (Joad: Introduction to Modern Philosophy, p. 65.) Vasistha seems to be conscious of this fact, and so holds that the world is ever potentially existent in the Unity of the Brahman. "As in a seed the tree exists (potentially) with all its leaves, flowers, branches, fruits, trunk and root, so does this world exist in the Brahman. (III, 100, 11.) It exists in the Brahman as fire in a sun-glass, and butter in milk. (VIa, 9, 27.) All the three worlds exist in Consciousness as pungency in a chilly. (VIa, 2, 52.) As all toys that can be made of clay are ever (potentially) present in clay; as all dolls that can be made of a block of wood are ever present in it; as all the shades of a picture are present in the paint with which they are to be painted, so all

यदवं भास्ते तत्सत्परमेवातमि स्थितम् ।
परं परं परापरं समवेत विजुष्मेते ॥

 jabhye javahyante shanti vishnu sthitam

जले नक्षति तथा यदिवं यति लिखिति ।

专项资金

तदिवं बहुणि बहा बहुणि च निवर्तिते ॥

在这个地方，应该是

सर्वसंक्षिप्तेवं ययं बहा बहुकं चित्रितःयम् ॥

तथा जगदिवासागरं ज्वालमेव प्रसातमि ॥

pradaksina

यथा सुप्राते च मिन्द्रेकाक्ष्यादिनिशा ।

सर्वसंक्षिप्तेवं ययं बहा बहुकं चित्रितःयम् ॥

y: क्यों या च कणिका या बीचिङ्गस्ताक्कः ।

य: बहुरी तथाय बारी बारिणि ॥

व: देहो या च कण्ठाः पदु दधयं यी क्षयाभगी ।

या भावर्चना प्राप्तेताः तत्र बहा बहुणि ॥

पाताले भूते स्तंभे तुषे प्राणयमेरुपि च ।

बुद्धवेते ततःपरं बहा चित्तं नान्यायिति हि ॥
the worlds are ever present in the Absolute." (III, 61, 24.)

It seems that the plurality and multiplicity of the world, which can never be evolved from an abstract and simple Unity, is conceived by Vasiṣṭha to be ever present in the Absolute in a manner that the whole as such is a homogeneous Unity with all differentiations and distinctions so balanced against one another that they blend into a Unity in the Vision of the Whole, probably in the same way as the seven colours of the rays of the sun, in spite of their ever remaining ever different colours, are together perceived as pure and simple whiteness by us; or as hydrogen and oxygen mixed in certain proportions appear as pure and simple water to us. This conception of the Absolute is very much similar to that of Bradley presented in his famous work Appearance and Reality. According to Bradley: "The Absolute stands above and not below, its internal distinctions. It does not eject them, but it includes them as elements in its fullness. It is not the difference but the concrete identity of all extremes." (Bradley: Appearance and Reality, p. 533.)

We see plurality, change and imperfections in the world, because our vision of the Reality is relative and limited. In the Absolute all appearances are so reconciled that It is the Unified Whole, the Immutable and ever Perfect Reality. This Immutable and ever Perfect whole appears in the world to be the ever
changing and imperfect many, only when they are taken in isolation from others. This is what constitutes the world. The appearance of the Reality is very nicely pointed out by Vasiṣṭha in the following words: "In reality the Absolute and the world are the same, yet in the world it appears different from what It in Itself is. It is one, yet it appears as many; It is the Whole, yet it appears not to be so; though not empty, yet it appears to be so; though very subtle, yet it appears to be concrete or gross; ever shining, yet it appears to be concealed; changeless, yet it appears changing; ever calm, yet it appears to be agitated; ever existent, yet it appears to be non-existing; undivided whole, yet it appears to be divided; Conscious, yet it appears as unconscious; never an object, yet it appears as objects; partless, yet it appears in parts; ego-less, yet it appears as an ego; imperishable, yet it appears perishable; free from evil, yet it appears to be with evil; objectless, yet it appears to be with an object; bright, yet it appears as dark; very ancient, yet it appears new; subtler than even an atom, yet it appears to have worlds within; the Self of all, yet it appears to be forgotten and attainable with effort; though in Itself not a network of multiplicity, yet it appears to be so; without any māya (deception), yet it appears to be giving rise to it like the sun to its rays." (VIb, 35, 6-13.)

1 तत्र श्रद्धा अगाधं स्थितमेकमनेनकर्तवं
 सर्वं वा सर्वावब्द्रं दुःखेऽ चायुक्तवक्तवं
 अज्ञातं शून्याभिमवं च शून्यं वासुक्षत्वक्तवं
 स्फरमनपरार्थमं तदस्यां स्फर्तार्थविनिममं
 अक्रियां विक्रियां सम्रात्मसास्तवत्
 सदेवातसंवादस्य तदेवातसदिकोदितम्
The Absolute of Vasiṣṭha is thus not the abstract and simple Unity of some thinkers, against which much has been said in the history of philosophy. It is not a notion arrived at by stripping off the world from It. For Vasiṣṭha, the world is within the Absolute, and to manifest as the world is the very nature (svabhāva) of the Absolute, as we have already noticed. "It is the very nature of Consciousness to manifest Itself in the form of world-objects, and this nature can be seen at work in dreams and the world of fancy." (VIb, 191, 10-11.)¹ He goes even so far as to say: "As gold does not exist without some shape or form, so God does not exist without the ego and the world in Him. (VIa, 96, 43-44.) The being of Consciousness is that of the world, and the being of the world is that of Consciousness." (III, 14, 75.)² Similarly says

¹ एव एव स्वाभाविकता यदेवं भावति भावुरा ||
एतस्य स्वाभाविकता गोरेष्वभूति ||

² संस्कृतेश् विना सच्चा यथा हैंिोऽव विचारते ।
तथा जगद्धार्मिकं विना नेत्रश्च संस्कृतेति ॥
नित्यवे ह जगद्धार्मच जगतसत्तं चिदुः ॥
Bradley: "The Absolute is Its appearances, It really is all and every one of them." (Appearance and Reality, p. 486.)

It may also be pointed out here that the world-process which for us extends to ages is, according to Vāsishṭha, only a moment's work in the Absolute. For, as has already been observed, time is relative to the mind. "The rise and fall of the multitudes of worlds in ages is an experience of kalpas (ages) for some, and of moments for another. (III, 40, 30.) The activity of a millionth part of (our) moment in the Absolute Consciousness is the world-process extending to ages." (III, 61, 17.)

The plurality and multiplicity of the world does in no way impair the Unity of the Absolute, for they are distinctions within the Absolute, which as such is a Homogeneous and Undifferentiated Mass of Consciousness. "The multiplicity of the world (nānata) is within the undifferentiated Consciousness mass (piṇḍam ekam akhaṇḍitam) in the same way as the variety of the hues of a peacock-tail is present in the homogeneous liquid of the egg (out of which it comes out). (VIa, 47, 29.) All the things of the world taken as an undifferentiated mass (piṇḍam ekam akhaṇḍitam) are the Brahman, as all leaves, fruits, branches and trunk of a tree exist in a seed-form. (III, 67, 36.) Just as the unity of the sleep-consciousness is preserved intact in spite of its manifestation into the plurality of

1 शृणुकलपकारसंधा: समुच्चिता गर्भन्ति च ।
निमेयार्थविचःत्वलपकारस्थविचः कं शृणु ॥
तुल्यकल्पनिमेयपांशुलक्ष्मभागप्रसति यत ।
निजं विदं प्रकाशं तत्समीयपर्यं ॥
dream-objects, so also the one Ether of Consciousness (Cid-akasa) is manifesting Itself as many without losing Its Unity. (VIb, 144, 23.) As multiplicity of waves exists within the unity of an ocean; as dolls in a block of wood; as pots in a lump of clay; so does the plurality exist in the Unity of the Brahman. (VIb, 34, 25.) As the homogeneous mass of light has within it the multiplicity of rays; as the homogeneous mass of water has within it the multiplicity of drops; so the Absolute Consciousness has within It the multiplicity of vibrations of the world-appearances." (IV, 36, 16.) Bradley also accepts this as a fact, but finds it difficult to account for it, as appears from: "We do not know why and how the Absolute divides itself into centres or the way in which so divided it still remains one." (Appearance and Reality, p. 527.) Kingsland also holds a view similar to that of Vasiṣṭha: "In each and every case where we say, in the conventional language of the formal mind, that the Unity becomes a multiplicity, or appears in separation or opposition: the fundamental unity is in

\[ \text{चिति तत्वेवर्तित नानातात तदनिश्चत्ताता} \]
\[ \text{विचित्रितिपिन्चिकापुजो मयुरुण्डरसे यथा} \]
\[ \text{व्रह्म सवें जगन्नु पिण्डमेवकसर्वनिष्ठताम्} \]
\[ \text{प्रक्षुर्ततसुरुम्पीठवीज्ञिता स्थिरताम्} \]
\[ \text{एकस्व चित्राकाशं साकारत्वमनेककम्} \]
\[ \text{वर्णमालन्तरे यस्तं इव तत्तवात्} \]
\[ \text{योगयोगद्रवे चूँके यथा या शाश्वास किण पि} \]
\[ \text{यथा चक्षुदयो भूमी तथा ब्रह्मणि संगता} \]
\[ \text{तेजःपुष्पमयां तेजः पपःपूर्णमया पपः} \]
\[ \text{परिपुर्वल्लिं संप्रपदीदत्ता चित्राकाशिम्} \]
no wise thereby in any case divided, it still remains in all its absoluteness. The Ether does not cease to be Ether, _qua_ Ether, when it differentiates into physical matter; . . . The Cosmic Mind does not cease to be Cosmic Mind, as such, when a portion of it differentiates into individual minds.” (Kingsland: _Rational Mysticism_, p. 223.)

The Absolute is not affected even in the least by the world-process that is going on within It. The world does not add anything to Its ever present Perfection, nor does it take anything away from It. “As the sky is not made wet by the showers from the clouds existing within it, so also the multiplicity of the world-processes existing within and on the basis of the Absolute Consciousness does not at all affect in any way the Absolute. (IV, 36, 5.) The Absolute continues unchanged and unaffected in spite of the series of the world-dreams appearing one after another within It. (VIIb, 72, 3.) As water does not change into something else by the constant rise and fall of waves on its surface, so also the Absolute does not become anything else by evolution and involution of worlds within It.” (VIIb, 195, 27.)

Bādarāyāna, the author of the _Brahma-sūtras_, also thinks similarly: “The Brahman manifests itself into the world without undergoing the least change” (I, 4, 26), and “without ceasing to be what it was.” (II, 1, 27.)

---

1 साहायलिङ्ग: स्त्रयों स्थूल गंगाेँ यथा।
सित्य: समैसिद्धार्मिकं स्युं गित्पत्त तथा।
जगदाभ्ये महास्त्वे स्वमात्स्वमाट्वे वज्त।
खर्तं बजति नो शान्तं ब्रह्म शान्तव्यूंगम।
यथा परिति वीचीनासुभमान्यतं।
न जगान्यत्वमेवं हि भावामयं: परः पदे।
agrees on this point and holds: "As the magician is not affected by the illusion (māyā) which he himself has created, because it is without reality (avastu), so also Param Brahma is not affected by the illusion of samsara" (Deussen: The System of Vedānta, p. 275); and "As the dreamer creates many forms, and yet remains one and undivided, as gods and magicians, without changing their nature, make horses, elephants, etc., appear, so the manifold creation arises in the uniform Brahman, without the Brahman thereby undergoing the least change of nature." (Ibid., p. 278—The Commentary of Saṅkara on the Sūtra, II, 1, 28 of the Brahma-sūtras.)

If that is so, how can the Absolute be said to be the cause of the world-process? It cannot be said to be the Creative Cause of the world in the ordinary sense of the term, replies Vasiṣṭha. It is the agent (karta), cause or creator of the world in a peculiar sense. Its mere existence in its own calmness causes the world-evolution or involution. It is, as Aristotle held in Greece, unmoving cause of the movements of the world-process. Mere saṁnidhi (presence by the side nearby) of the Absolute is a sufficient motive force of the world. "The Self, in spite of Its ever remaining calm, without doing anything, is the doer of everything, like the indifferently shining lamp as the cause of our perceptions. (IV, 56, 17.) It does not do anything in spite of doing everything like the sun with regard to the activities of the day. (IV, 56, 18.) The regular course of the world is going on by the mere presence (saṁnidhi-matreṇa) of the Ultimate Consciousness, as light proceeds from the mere presence of the lamp without any desire on its part (IV, 56, 27); as by the mere presence of clouds the kuṭaja flowers bloom.
(IV, 56, 28.) It is the cause of the world-process, without any desire on Its part, by Its mere existence, as a piece of magnet is the cause of the movements of iron. (IV, 56, 31; VIa, 9, 32.)

\[ + \text{'सर्वक्ष्यापि करोडः न किचन} \]
\[ \text{तिष्ठेनुमुद्दामे आकोंक्योऽभिन्न दीपावल} \]
\[ \text{कुर्लम किचित्कृते दिवाकायिमिवाद्वयम्} \]
\[ \text{गच्छन्न गच्छति भस्या: स्थापत्यो रविवंद्या} \]
\[ \text{एक समिविभाषण नियति: परिनुपन्तते} \]
\[ \text{दीपसमिविभाषण निरिच्छेत व्रशावते} \]
\[ \text{अभ्रसमिविभाषण कुटुम्बनं यथा स्वप्यम्} \]
\[ \text{आतमसमिविभाषण विज्ञाप्नति तथा स्वप्यम्} \]
\[ \text{अत: स्वावत्तनं कुटुम्बकर्तां च सिद्धम्} \]
\[ \text{निरिच्छवात्सकार्तस्ती कर्तं समिविभाषण:} \]
\[ \text{अक्षुतेक हि तथा कर्तुत्तम तथा कथ्यते} \]
\[ \text{मणिसमिविभाषण यथा०: स्पन्दते जहव्} \]
CHAPTER XIII

IDENTITY OF EVERYTHING WITH THE ABSOLUTE

In the last chapter we have seen that, according to Vasiṣṭha the Absolute manifests Itself into the world which ever exists in a potential form within It. In this chapter we shall try to understand how he conceives the relation of the world and things within it to the Absolute.

As the Brahman is the Ultimate and Absolute Reality from which everything in the world originates, in which everything exists, and into which everything merges, there cannot be anything in the world which is essentially different from the Brahman. When everything lives, moves and has its being in the Absolute, how can it be separate from Brahman? Everything must in that case be essentially identical with it. It cannot be other than the Brahman, just as no ornament of gold can be anything other than gold; as no form of water can be anything other than water; as no thought can be other in essence than the mind in which it occurs. This relation is termed by Vasiṣṭha as identity (tadatmata), non-difference (abhinnata), non-otherness (ananyatva), etc. This is very similar to what we find expressed in the Upaniṣads in such expressions as “Thou art That” (Vide, The Chandogya Upaniṣad, VI) with regard to the relation of individual to the Absolute.
According to the Sāmkhya philosophers Prakṛti and Puruṣa are two realities essentially different in nature from each other, but, as we have already seen, Prakṛti, according to Vasiṣṭha, is only a creative Power of the Absolute assuming a form to manifest the world. It evolves out of the Absolute and returns back to It. It is not, therefore, anything different from the Absolute, which is often called the Self by him. "As a jar is nothing different from clay, so the Prakṛti is not essentially different from the Self. It is only the Self existing in this form. (VIa, 49, 29.) As a circular motion of water is called an eddy, so also an agitation in the Self is called by the name of Prakṛti, and as an eddy is water, so the Prakṛti is the Self. (VIa, 49, 30.) As wind and air differ only in name and not in reality, so also the Prakṛti and the Self are different only in name and not in reality. (VIa, 49, 31.) The difference between the two is due to our ignorance; it will cease to be believed in the enlightened state," (VIa, 49, 32.)

In the same way the mind is not different from the Absolute, but identical with It in essence. "The limited, relative forms called minds originate from the Absolute, so know them to be the Absolute. (III, 100, 23.)

1 नातमन: प्रकृतिविन्ना घटान्न्त्रयता यथा ||
सम्मृतां यथा चान्ततान्त्र्ये प्रकृति: स्थिता ||
आवृत: सर्वस्योद्योगे रुप्तस्वत्वसंगमान: ||
प्रक्त: प्रकृतिश्रमद्येन तेनैवेद स एव हि ||
यथौ: रुप्तस्वपनो नान्न्त्रा भिलो न सत्याः ||
तथाकालप्रकृति नान्न्त्रा भिले न सत्याः ||
अधोधाराद्वेशप्रेमादो बोधानेव विख्रीयते ||
अधोधारात्स्त्यो याति रज्जवं सर्पचमो यथा ||
The mind is the creative force of the Brahman, so it cannot be other than the Brahman. Know it to be identical with the Brahman." (III, 100, 17; VIb, 84, 2.)

We have already seen that according to Vasiṣṭha every object of the world is an idea of some mind, and so nothing in essence is different from the mind in which it originates. The mind, we have seen, is a creative centre in the Absolute and as such identical in essence with the Absolute. The Mind being identical with the Absolute, it is not difficult to understand that everything is identical with the Absolute. Thus Vasiṣṭha says: "As gold and ornaments of gold are not two different things, so also the Brahman and the world are not. (III, 1, 17.) The world is not different from the Brahman as the waves are not different from water (III, 61, 4); as currents of air are not from air (III, 9, 33); as dream and the world of fancy are not from mind (VIb, 34, 24); as heat is not from fire, fragrance from a flower; blackness from ink; whiteness from snow; as sweetness from sugar (VIa, 3, 5); as pungency is not from chilly (V, 57, 1); saltiness from salt (V, 57, 2); as hardness from stone (V, 57, 4); inertness from a mountain (V, 57, 5); liquidity from water (V, 57, 6); branches from a tree (V, 57, 7); emptiness from the sky (V, 57, 8); impenetrability from a wall (V, 57, 10); existence from the Self (V, 57, 11); awareness from consciousness (V, 57, 12); pleasantness from milk (III, 61, 27); lustre from a gem (III, 61, 29); whiteness from a conchshell (III, 14, 72); oil

1 पुरुषोत्तमस्वरूपसंयुक्तपादपक्ष ये।
मनःशब्दे: प्रकाशप्रभृति ब्रह्मज्ञानार्थो विद्वति तान।॥
बाधो शक्तिरसि तत्तनाशिहैव तदर्दिम॥
अनन्यातं तस्य तां विद्वत्ि स्पन्दशाक्षि मनोभवम्॥

44
from sesamum seeds." (III, 14, 74.) In fact "The being of the world is the being of Consciousness, and the being of Consciousness is the being of the world. (III, 14, 74.)"
Thus every thing, every state of existence, every activity, in short all that there is in the world is the Brahman. "Cause, action, actor, birth, death, and existence, everything is the Brahman, there is nothing else. (III, 100, 30.) The network of the worlds is the Brahman: the ten directions are the Brahman; time, space, things, activities, etc., all are the Brahman." (VIb, 60, 28.) Thus not only is the individual identical with the Absolute, but everything is equally identical with It, as the Chāndogya Upaniṣad also declared: "Sarvam khalv idam Brahama," i.e., everything verily is here Brahman.

The Mahā-yāna Buddhists, it may be pointed out here, also spoke of things being identical with the mind or Ālaya-vijñāna in the same way as Vasiṣṭha did. But they kept in view at the same time the other fact of non-identity also. As'va-ghoṣa for example says: "Water can be said to be identical (in one sense) and not identical (in the other sense) with the waves." Similarly we find in the Lāṅkāvatāra-sūtra:

"The saline crystal and its red bluishness,
The milky sap and its sweetness,
The various flowers and their fruits,
The sun and the moon and their luminosity:

जगताऽपरिपरित्रहै च चित्तविश्लेषितिः
जगतां चित्रितम् चित्तविश्लेषितिः
जगतां चित्रितम् चित्तविश्लेषितिः
चित्रितम् चित्तविश्लेषितिः

एकाण्डां कर्म करता च जगतं गर्त्त्वं स्थिति: च
सर्वं ब्रह्मां न दातितं तदनं कल्पनेतारं
ब्रह्मं जगरां ब्रह्मं दिशो दशं
ब्रह्मं कल्पकान्तेत्तन्मक्षिणिदिक्षरं

1
These are neither separable nor inseparable.
As waves are stirred in the water,
Even so the seven modes of mentation
Are awakened in the mind and are united with it."
(*Laṅkāvataṭra-sūtra* quoted by Suzuki in his *Maha-yāna Buddhism*, on page 131.)
CHAPTER XIV

THE REALM OF APPEARANCE

We are now coming to a very delicate aspect of Vasiṣṭha's metaphysics, viz., that the world-experience is not real but only an appearance. The distinction between reality and appearance is a very old one in philosophy, and not new to Vasiṣṭha alone. Even common-sense makes this distinction. From time immemorial philosophers have been distinguishing between some contents and aspects of experience as real and others as illusory, although the test of reality and appearance has been differently conceived by them. Nāgarjuna, Śri-harṣa and Bradley are some of the greatest writers on the problem. In the Yoga-vasiṣṭha, however, we do not find anything like a logical discussion of the problem. What we find is only a vision of the problem which might have been later on developed into the Anirvacanīya philosophy of the Advaita Vedānta.

Mere objectivity or practical efficiency is no test of reality, according to Vasiṣṭha. The test of reality is eternal persistence or changeless continuity. There cannot be a beginning or end to that which is real. Nothing that begins to exist and comes to an end can be called real. And that which is not thus real is unreal, in the true sense, no matter if it appears. Reality and truth mean the same thing for Vasiṣṭha. The literal meaning
of the word satya (true) is that which is (from the root sat) ever. "That is true, and nothing else, which does not begin to exist, nor ceases to exist at any time, (but always continues to be). (V, 5, 9.) That alone is real even now which existed before the beginning and which will continue to exist after the end (of the manifestation of the world-process). (IV, 45, 46.) And how can that be real in the present which was not in the past and will not be in the future? (V, 5, 9.) For, that which was not in the past, and which will not be in the future cannot be real in the present even. (IV, 45, 45.) That which is can never come to end at any time." (III, 4, 62.)¹ It may also be noted here that Nāgārjuna and Gauḍa-pāda have given exactly the same test of reality. The former says: "How can that have a middle (madhya) which has no reality in a before (agra) or after (avara)? (Madhyamika Karikas, XI, 2); and the latter holds: "That which is naught at the beginning and is so also at the end, does necessarily not exist in the middle." (The Maṇḍukya-karikas, IV, 31.) Śaṅkara also says: "What is eternal cannot have a beginning, and whatever has a beginning is not eternal. (Śaṅkara's Commentary on the Tait. Up. Introduction.)

But what would be the character of those contents of our experience which have a beginning and an end, and endure only in the present? We cannot call them absolutely unreal, for an absolutely unreal thing can never exist. They cannot be called real, for strictly

¹ आदावन्ते च यत्रिक्तं तस्यत् नाम नेतरत\ ||
आदावन्ते च यत्रिक्तं कर्मस्व भवेऽवत् कत\ ||
आदावन्ते च यत्रिक्तं कर्मस्व नेतरति तत्तथा\ ||
आदावन्ते च यत्रिक्तं कर्ममानं तत्तथा\ ||
यद्रिक्तं तत्र नागशोक्ति न कर्मचन्द्र रावव\ ||
speaking, that alone is real which ever continues to be, and so will never come to an end. That such contents, which have a beginning and an end, are countless in our experience cannot be denied without evoking ridicule. For, except probably the Self, there is nothing in our experience which has not had a beginning and which will not have an end. Vasîṣṭha thinks that they may be characterized as mithyâ (false), bhûrânti-mâtram (mere illusion), words which may be translated as appearance, as the word has come in vogue in modern philosophy. Appearance is that which partakes both of reality and unreality, but which is neither absolutely. All the contents of our experience, thus, whether of dream or of waking consciousness, whether of short duration or of long, whether useful or otherwise, whether private or shared by others, are appearance according to this test of reality. They are called mithyâ (false), sad-asan-maya (neither real nor unreal absolutely), for one who experiences them. As long as one experiences them, it will be ridiculous to call them unreal, for the unreal cannot be experienced, and absurd to call them real for they begin and cease to be experienced; or, they begin to exist and come to an end at some time or other. The world-experience as a whole also falls within the realm of appearance. For it too in the present form begins and ends in time. The individuality, which involves the assumption of a separate existence from the Absolute in which really we all live move and have our being, is an appearance, for it has its beginning in the will to be, and will have its end when it finds the true Self in the Absolute. The creative impulse in the Absolute itself is an appearance, for it too has an origin and merges in the Undifferentiated Absolute Whole, which never begins or ends to
exist, and therefore is truly real. Keeping these considerations in view we can understand the expressions of Vasiṣṭha and of other Advaitist thinkers with regard to the mithyātva or illusoriness of the world without ridiculing or misunderstanding them. In the case of Vasiṣṭha we must also not forget that he is an idealist for whom all objects are ideas.

Here are some of the statements of Vasiṣṭha:

The world, he says, is neither real nor unreal:

"The world is neither real nor unreal, but only an illusory appearance in the mind, like a hypnotic scene arisen at the same time in many minds. (III, 65, 6.) It is neither real nor unreal, but only appears as an illusion does. (III, 44, 27.) It appears as a snake appears in a rope. (III, 44, 41.) It has arisen like a network of dreams, which are neither real nor unreal." (VIa, 114, 20.)

Sāmkara says the same thing in a more technical manner: "The world neither is, nor is not, and so its nature is indescribable." (See Rādhā-krṣṇa: Indian Philosophy, Vol. II, p. 564.)

The world is real as well as unreal. "The world is real as well as unreal like the river of a mirage observed in the light of the sun. (III, 1, 19.) The world-experience partakes of both reality and unreality (sad-asad-atmakam). It is unreal as it does not endure for ever, and real because it appears and is experienced. It is like a dream which partakes both of reality and unreality.

\[\text{न सत्तां सत्यतेऽत्तमसः जगतो भवः।}
\text{अथ धीतसमायानमन्न्द्रज्ञानायत्तमसः।}
\text{एवं न सत्तां भान्तिमां विभासवानुगः।}
\text{न तत्तत्त्वं न जात्तत्त्वं रक्षोऽर्घयमेव सया।}
\text{न सत्त्वं च मयैव व्यक्तं व्यक्तं विभासवानुगः।} \]
(III, 65, 5.) It is unreality appearing as real. It is an appearance (pratibhanam)." (III, 54, 21.)

It is therefore more correct to call the world as an appearance, and as such, it is on par with all kinds of appearances from the point of view of the Ultimate Reality, such as the ordinary illusions of our every-day experience are. There is no difference whatsoever between the two. The contents of both are ideas in the mind, according to idealism, appearing to be existing outside as objects in their own right. Privacy of the so called illusions cannot differentiate them from the objects of the waking experience which are common and shared by all, for there are many illusions which are shared in common by all creatures, such as the experience of the sun being bigger in mornings and evenings, or as Vasiṣṭha has pointed out, the same contents of a hypnotic vision or a dream may at the same time be presented to many minds. The duration of their being experienced cannot also distinguish between the two sorts of appearances, for all durability of experience, according to Vasiṣṭha is relative, and, as we have already noted, the whole world-history which extends to centuries for us, is a moment's experience for the Absolute. Does the so called tangibility, intensity, hardness or stability differentiate between the two? No, for, the so-called illusory objects also appear, at the time of their being experienced, tangible, intense, hard and stable, just as the objects of the world do. Even effectiveness is not

1 सत्तीवासवपतिः तापनवा व खरी च प्रातः ।
मनस्एदन्तज्ञातीश्रीतिः प्रविन्दन्तः ॥
अस्तवामृष्यवातस्यं संप्रतिभासतः ।
यथा स्वप्तिवधिं चित्तं जगसदस्यात्मकम् ।
अस्तवेच सत्याम् प्रतिभासमिदं स्वितम् ॥
a differentiating character between the two, for even dream objects are also effective as long as they are experienced. And the objects of the world too are not equally effective to all. Thus there is no difference between the ordinary illusory experiences of every-day life and the grand illusory experience of the Cosmos. So does Vasiṣṭha give them equal status of being illusory appearances, in the following passages:

"Thus know the entire objective world as well as the subjective ego, etc., to be merely an illusory appearance (IV, 1, 2); like the illusory water of a mirage (IV, 1, 7); like the kingdom of a day-dream (IV, 1, 12); like a snake appearing in place of a piece of rope (VIa, 101, 58); like a dream (III, 62, 51); like a magic city (III, 62, 5); like castles in the air (gandharvanagara) like a second moon perceived by persons with diseased eyes (VIb, 190, 13); like the movements of trees and mountains on the shore perceived by a passenger in a boat; like the dance of a mountain (the illusion of a mountain being tossed up and down) seen when one is uneasy and feels dizzy (III, 41, 52); like the cutting of one's own head in a dream (III, 41, 53); like the illusion of water in a desert; like the idea of a bracelet in a piece of gold (III, 28, 15); like the whirling movements of trees seen by an intoxicated man. (III, 66, 8.) The world is nothing more than an illusion. (III, 66, 4.) The origin, the growth, the enjoyment, and the involution of the world, all are illusory appearances." (III, 67, 76.)

1 एवं ताबद्दं विद्विदि रघुवं जगादिति सिद्धतमः ||
अह्म चेतावनाकारं भान्तिमात्मसन्नयमः ||
मृगाणप्रभवसार्थं सत्यवत्प्रस्वादमः ||
अनुभूतं मनोज्ञात्मविवासस्मास्तवम् ||
Tathāta is the only reality, and “All phenomena in the world are nothing but illusory manifestations of the mind (atāya-vijñāna) and have no reality of their own.” (Dāsagupta: History of Indian Philosophy, Vol. I, p. 135-136.) Nāgārjuna also holds: “The production, the stay and the destruction all are like a magic scene (māya), like a dream, and like a city in sky (gandharva-nagara).” (Madhyamika-karikās, VII, 34.) A similar view is advocated by Gaudā-pāda in his Maṇḍukya-karikās. (See Karikas, IV, 31; II, 31; IV, 33-39; II, 1-3; II, 6-7, 9.)

Individuality is also an appearance like all other illusions. “The Jīva is like a second moon appearing to a person of diseased vision.” (III, 100, 35.)¹ The coming of the creative power to consciousness is an act

मनोविद्या ऐरेंद्र रजनामृहिन्ययथा ।
वैरोक्तानन्दपुरवसंकपेहारपृविवत् ॥
संकल्पवसतिनेत्र भाति सगर्नुभूतिमुः ।
खमाधृष्ट्वण्डुण्डुण्डुरकिरितार्थरतः ॥
यथा नौयानसहमेक्षपंचबेपनम् ।
यथा वधातूसंज्ञोऽह पूण्यपवतन्तरनम् ॥
यथा समदेसं स्वर्लेष्विदिभ्विक्तिनम् ।
मित्वनविक्रियां प्रौढः भान्निरात्तक्रृपणः ॥
यथा मृती जलं बुद्धं कठक्षवं च हेमवनि ।
आसरसदिव्व महीवं तथा ज्ञात्मात्मानि ॥
यथा मदवाख्यानान्तनाथः प्रज्ञति पदपनम् ॥
पश्चातादते नान्यत्तलया वियष्टे यथा ।
अभमगादते नामिज्ञातो वियष्ठे तथा ॥
अङ्किकमिदिमप्रवाहिनः च वियष्ठे ।
अङ्किकमेव खवदते तथान्तरकसिद्याः ॥
¹ वाचमेवात्मवदिन् तीव्रो जगति राज्ये ।
धीन्दुत्त্঵ेवते दृष्टे: सर्वस्त्र समुलितम् ॥
in time. It has also to recoil back to the Absolute at some time or other. And when merged in the Absolute it is one with It, and nothing separate from It. Judged by the test of reality, the creative power as such of the Absolute is also an appearance. It is not a reality, because it does not endure eternally as such. As creative activity, it has a beginning and an end in the Absolute. "It is called Avidya, Maya, great Ignorance from which the poison of the world originates. (V, 13, 89.) This Ignorance appears clearly and is also said to be, but in reality is devoid of reality, although it is seen to be something substantial. (III, 113, 15-17.) It manifests itself in the world of ideas, in thousand branches, so to say, yet in itself it is an unreal appearance, not real from the absolute point of view. (III, 113, 33.) The appearance of all objects is called Avidya. It does not exist in reality, as no water really exists in a mirage-river. (VIb, 52, 5.) (Vide, Gauḍa-pāda: Karikās, IV, 58.) From the Absolute point of view of reality Avidya is unreal; The Brahman alone which is beginningless, endless, changeless, is real, for It exists throughout the past, present and future." (VIa, 40, 11.)

---

1 एव द्विधा कथिता मायेः सा निराचरते ||
परस्मेतद्वां संसारादिविषयदम् ||
दृष्टते प्रकारभासा सर्वेऽ नेपीययते ||
अन्तः द्वितिभाषिष्ये सर्वेऽ नेपीययते ||
मनोराज्ञविवाहारभासं सत्वदीर्घिता ||
सहस्रास्वास्तिपी न किंचिन्मध्यमार्थं ||
इष्यं दृष्टवद्भास्तिन्त्रविषयेति चोज्यते ||
बस्त्तौ विच्छेदः नेगां तापनवः यथा पति ||
ब्रह्मतत्वार्थं सर्ववामादिविषयं भविष्यति ||
निर्विकालनार्थवत्तं नाविकाल्वस्तीति निबधः ||
of the total Experience being one Undifferentiated Homogeneous Whole, he will not experience any existence of the creative activity functioning, for in the Absolute all distinctions are balanced against one another and are unified in one Homogeneous Unity at all times, as we have already mentioned. Bradley has beautifully put the same idea as: "All differences come together in the Absolute. In this, how we do not know, all distinctions are fused, and all relations disappear." (Bradley: Appearance and Reality, p. 203.) So does Vasistha say: "When the correct knowledge of the Absolute dawns, you will know that neither the world is (real), nor the Avidya is (real)." (VIb, 52, 7.) For, as Hegel believed, every thesis (affirmation) has its antithesis (negation), and both are synthesized in the Absolute; or as Bradley has put it: "The reality owns the discordance and discrepancy of appearance, but it possesses also much else in which the jarring character is swallowed by and is dissolved in fuller harmony." (Bradley: Appearance and Reality, p. 192). In the Brahman of Vasistha, the Creative Power and the Destructive Power (nasta-sakti) are ever fused in a state of balanced calmness. (Vide, III, 100, 5.)

Another word used for the Creative Power of the Absolute is Maya (ma=not, ya=that). This name is given to it because "It is not (ma) absolutely real, but an appearance." (IV, 41, 34.) If one could raise himself to the Experience of the Absolute, he will realize that Maya is only an appearance for those who do not know the Reality in which it is ever negated by its opposite, and so has no absolute reality. "It appears

क्रत एषा कथे चेति विकल्पान्तुदाहरणः
नेदमेना न चास्तीति कथे ज्ञाससि बोधतः

||
as long as its unreality is not recognized. It ceases to function in the experience of one who has realized its unreality in the Absolute." (IV, 41, 15.) Prof. Radha-krṣṇa, similarly, writes: "Heaven and earth shall pass away, our body decays, our senses change and our empirical egos are built up before our eyes. None of these is ultimately real. The abstract expression of this phenomenality of the world is Maya." (Radha-krṣṇa: Indian Philosophy, Vol. II, p. 564.)

Thus every finite, definite, particular and temporary form of the Absolute Reality, is an appearance, no matter what its character and durability may be. Judged from the Absolute standard of reality all forms are equally unreal. There may be degrees of reality and unreality in the realm of appearances, but from the Absolute standpoint all are equally unreal. Yet for those who have not yet attained to the philosophical consciousness (jñāna, bodha), and so have not yet realized that the world is only an appearance, it is intensely real. Every concept, every object, everything in the world is considered real by them, as those, who have not yet realized that the contents of their ordinary illusory experience are mere appearances, think them to be real. "The world is as real as a thunderbolt for those who have not yet extended their vision to the Absolute Reality, and so do not know the truth. (III, 42, 1.) It is as real and perplexing to the ignorant as a ghost teasing a child unto death (III, 42, 2); as a mirage-water tantalizing a thirsty deer (III, 42, 3); as the suffering of one's own death in..."
a dream (III, 42, 4); as a mere ornament-conception in gold to the fascinated (III, 42, 5); as the vision of cities in the sky to those who are ignorant of their unreality. (III, 42, 6.) The long illusion of the world is experienced as real only by the *rajas* (people full of desires and ambitions) and *tamas* (grossly ignorant and merged in objectivity) creatures." (V, 5, 2.)

The contents of this chapter will be more intelligible when the next chapter is gone through, for appearances are known as such only when they are negated.
CHAPTER XV

THE ABSOLUTE POINT-OF-VIEW

HITHERTO we have learnt what Vasiṣṭha has told us of the Absolute Reality from our point-of-view (dṛśti), i.e., from the standpoint of individuality, objective world, creation, etc. Now we shall learn what he says of the Absolute in Itself, so far as anything can be said of It. For, in the first place, it is rather difficult, if not impossible, to know the Absolute as such. "Fully to realize the Absolute", as Bradley puts it, "is for the finite beings impossible. In order thus to know, we should have to be, and then we should not exist." (Bradley: Appearance and Reality, p. 159.) Secondly, if somehow known or experienced in mystic experience, as Indian thinkers have held, no description of It can be given in language, for, as we have already seen, all our terms are relative and incapable of giving an idea of what the hearer himself has not already experienced. Mauna (silence) would in that case be the inevitable course. Yet something has to be spoken about the Absolute as such in order that those who have no intuition of It may be helped to have it. Vasiṣṭha therefore resorts to the method of denying what the Absolute cannot be, what the Absolute does not experience, what as such does not exist in the Absolute. A little consideration will convince one that all that we have noticed to be mere appearances cannot as such exist in the
Absolute Reality, for they are definite forms that have a beginning and an end, and even at the time of their appearance they are balanced by their opposites existing also in the Absolute, both fusing into the Homogeneous Undifferentiated Whole—the Brahman. The Brahman cannot be called either of the two opposites, because it is at the same time the other. No particular form, no particular movement, no particular individuality, no particular state, can be said to be existing as such in the Absolute, for there it meets also its opposite, its antithesis, its negation, and thus gets neutralized and fused, or as Bradley says, transmuted, into the homogeneous (eka-rasa), undifferentiated (akhaṇḍa) Brahman. Vasīṣṭha has compared the Absolute with a marble-block, in which there are thousands of statues potentially existing. In the block, the presence of that portion of the block which an artist would extricate from it in order to actualize a particular statue together with that portion which would constitute the statue, negates itself as well as the statue, and leaves the block as an undifferentiated mass. In the same way, all appearances lose their distinctive characters by existing together with others in the Absolute, leaving It as pure Unity of Experience, as Bradley has also put it: "There is but one Reality, and its being consists in Experience. In this one whole all appearances come together, and in coming together they in various degrees lose their distinctive natures." (Bradley: Appearance and Reality, p. 455.) Such an Absolute, we must not forget, is not the abstract unity which is arrived at by stripping off all concrete things from it, a concept to which we have objected in a previous chapter. The Absolute of Vasīṣṭha is the Unity of the whole within which all things are potentially, nay, actually, present in case they are hypostatized, but are
not experienced as such in the One Indivisible Experience, in which the subject-object distinction is obliterated. No category of our finite experience can describe it. It is only when we cease to be fond of particulars, when we cease to be interested in this or that, when our interests and emotions are universalized, when neither of the two opposites, of the pair of thesis and antithesis, enchants us, that we can have a mystic experience of this ever existing state. It is not absolutely impossible to realize this experience, as Bradley thinks it to be so, for every finite being has its root in the infinite ocean of the Absolute, and the very moment the finite being gives up, negates, forgets, ceases to pursue, intellectually, morally and emotionally, all that makes it finite, the experience of the Infinite dawns upon him. He is then transmuted into the Absolute Reality, in which he finds no trace of any of the appearances of the finite experience. Then he will find no evil, no bondage, no ignorance, no change, no world, no individuality, no God, no freedom, no stagnation, no pralaya (dissolution), and no objectivity, for all of them are relative conceptions, ever neutralized, fused and blended in the Absolute Experience, nothing more about which can be said. With this introduction we proceed to learn what Vasiṣṭha has said in connection with the first and last concept of his philosophy.

The appearances are experienced to exist so long as the Absolute is not realized, and as long as finitude continues. The various aspects of finitude are pointed out by Vasiṣṭha in the following passages: "The world of appearance is experienced as long as there is ignorance of the Absolute; as long as there is trust in the forms of the world; as long as one believes himself to be other than the Absolute; as long as the body is
believed to be the Self, and the objective things are identified with the Self; as long as the idea of "mine" exists; as long as the higher standpoint has not been realized through association with the wise; as long as ignorance has not vanished; as long as the idea of the world has not become weaker by right vision; as long as spiritual blindness and desire for the objects of senses continue, and the poison of hopes and expectation lasts in the personality." (VIa, 2, 30-35.)¹ Compare with this what As'va-ghoṣa says: "The waves are stirred up by the wind, but water remains the same. When the wind ceases, the motion of the waves subsides; but the water remains the same . . . Likewise when the mind . . . is stirred up by the wind of ignorance (avidya), the waves of mentality make their appearance. These three (i.e., the mind, ignorance and mentality), however, have no (absolute) existence. . . . When ignorance is annihilated, the awakened mentality is tranquillized, whilst the essence of wisdom remains unmolested." (Suzuki: Awakening of Faith, p. 67-68.) Schiller

¹ यावद्धानकल्लेपार्तमेवाभावमि।
यावदास्त्यां जगाज्ञे तात्त्विकार्थतिलेपमि।
देहें यावदंभावो द्वपेरस्मिन्यावदाःस्त्यूः।
यावनमेद्भिप्रायस्त्या तात्त्विकार्थतिलेपमि।
यावविद्वैदिकस्यं संज्ञासमस्यार्कः।
याववैदिक्यं न संक्षिप्तं तात्त्विकार्थतिलेपमि।
यावविद्वैदिकं यतं नेत्रं सुर्वमावरणम्।
सम्पद्धर्षगुणायस्तत्ततात्त्विकार्थदय: स्वस्ता:।
यावदास्त्याःस्त्यवृत्तं वैवृत्तं विश्वायाय।
मौद्यान्नोहस्मस्यायतात्त्विकार्थतिलेपम्।
यावदास्त्यार्थोमश्वं परिस्फुतं ज्ञाते।
प्रविचारकूर्तेन संस्कृत साध्विविकार्थम्।
also suggests that the appearance of the world is relative to our mind: "Thus the objective world in Space and Time would ... represent merely a state or condition of our mind, which need not exist at all except for a being in that condition." (Schiller: *Riddle of the Sphinx*, p. 273.)

The ignorance, on account of which we take the appearances to be real, vanishes when knowledge of the Truth dawns. "Ignorance seems to be endlessly existing only so long as one does not know it to be so, like an illusory river in a desert. (VIb, 160, 8.) As on the rise of the sun the night vanishes somewhere, so also at the rise of discriminative consciousness ignorance vanishes. (III, 114, 9.) False appearances exist as long as they are not recognized to be so, and when they are recognized to be so, through right thinking, they vanish." (VIa, 10, 36.)

The world-illusion ceases to be experienced by one "when there is no interest in sense-enjoyments; when the fetters of expectation are cut; when one is at peace by giving up all hankerings; when the vision of the Absolute has arisen; when the individuality is annihilated (or merged) in the Absolute as butter in fire." (VIa, 2, 36-41.)

1 अविद्यामविन्हाता विरास्तावज्जवभासते ।
परिभाषातु नास्त्येव मृगमुष्क्यान्तरी यथा ॥
यथोदिते दिनको कापि यति तममिनी ।
तथा विवेकान्युदिते काव्यविभा बिलीयते ॥
वशालोक्यमानीपा कापि यति पलयते ।
असदुपा हाससुतस्तवद्वद्भयते हाविचाराणात ॥

2 भोगेश्वरस्थवरसः: शीताभासमिन्हषु: ।
छिन्नाशापावज्जावत्य क्षीयते दितिविकम: ॥
तुषामोहपरिविगाम्यस्वीकःरसनिम्पद: ।
पुंशः प्रातान्तिकस्य प्रबुद्धा अलचिततः: ॥
we gain the consciousness of unity with the Infinite Perfection, the consciousness of time and space, as limitations will disappear; and the consciousness of the relative, imperfect world, as such will disappear. In very truth—in reality—they never existed.” (Charles Wase: The Inner Teachings and Yoga, p. 57.)

By coming to the true vision we do not “destroy” the appearances. The term destruction is not suitable here, according to Vasiṣṭha. For, destruction is a meaningless term. We cannot destroy the real, and to destroy the unreal is meaningless. There is no destruction in the universe. “The concept of destruction (nastā) or the opposite can have meaning only with regard to real things, but that which is not real cannot be destroyed. The word is meaningless in that case. (III, 21, 58.) Does the term destruction have any meaning in the case of the ceasing of an illusory snake from being experienced in place of a piece of rope, when true knowledge is acquired? (III, 21, 59.) That which is absolutely unreal cannot be destroyed, because it is already non-existent (VIb, 213, 11), and that which is real cannot be made unreal.” (VIb, 213, 12.)

मावतान्तरितत्वस्यप्रत्यक्षतात्मनः ||
स्वावतात्वात्मनम् ज्ञातः शान्तो जीवार्दिनिष्ठः ||
असम्यक्षेपं शान्ते दियामाकरात्मनि ||
उदिते परमात्मेऽपरमात्मेऽपरमात्मेऽपरमात्मेऽ ||
अपनं देवमन्येव द्रष्टसंन्यानपर्याप्तः ||
चित्त विगतिते विद्म वही भूततवं यथा ||

'यस्य नाम तत्वाय नाशानाशाश्च स्वभावः ||
वस्तुतः प्रक्ष नास्त्येव नाशः स्वात्मय कीदः ||
राज्यं सर्पं श्लोकं न श्लोकः सवर्गाध्यात्मः ||
सप्तं न नष्टं उज्जवलं वेदायं कौंश यथा ||
Where do the objective forms then go when they are no longer experienced? They merge in the Absolute from which they arose. "In the cases of dreams, illusions and fancies, the objective forms merge in the consciousness when the scene ends, as the currents of air lose themselves in air. (III, 57, 44.) So when the tendency of Consciousness to experience appearances comes to an end, those appearances merge into Consciousness." (III, 57, 46.)

This being the nature of the appearances, we cannot say that they exist as such in the Absolute Brahman. They are all relative to the experiencer. "In Reality there is no world-appearance. Only the Brahman exists." (IV, 40, 30.) This is the Ultimate Truth. "The doctrine of all the Adhyatma Sāstras (spiritual lore) which supercedes all others is that neither there is Avidya nor Maya, but only the Brahman in which all these distinctions and processes are merged. (VIa, 125, 1.) All this is Brahman, eternal, undecaying mass of Experience. There is no other thing like the mind (as such) therein at any time. (III, 114, 14.) All this (world) is the Absolute Brahman (III, 4, 68), all (plurality) is the One, without

न विनिश्चय एवंद तत: पुन्त्र न विचयते |
नास्ते विचयते मातो नामावो विचयते सत: ||
पतु वस्तुं एवार्थ न केदारनं किचन ||
तद्भावात्म तद्यां कथं नाम स्वायत्ति ||

1 स्वसमस्मेवदं संकल्पे पदार्थाः पवत्तादयः |
सौंबिन्दोस्नः त्यस्मात्मात्मात्माय स्वस्मादिक्य ||
स्वामायाश्वभास्नेन संविदेश स्वस्मात्मा ||

अस्युर्ष तु तेनैव यात्तेकतं तदादिक ||

वस्तुवेदयं जगात्माति सर्वं ब्रह्मेव केवलम ||
differentiations, without being broken in parts, which never grows old, never dies or decays. (III, 84, 26.) It is Consciousness from which the object has not been separated (i.e., Consciousness in which the distinction of subject and object has not yet arisen), and which is universally present in all." (III, 114, 16.)¹ The Absolute is thus the Unity of Experience in which all distinctions of our limited vision, which start with the hypostatization of the creative force, are ever blended into a distinctionless Homogeneity. It being the Infinite and Eternal Whole, all processes, distinctions and multiplicity appear only in relation to one another, and not as such in the Absolute. To understand this point let us think of a big hexagon. As a hexagon it is one figure, but our imagination may see within it thousands of other figures which are separate and distinct from one another, having peculiar characters different from those of others. Think again, of two colours blending into a third in which both lose their peculiar characteristics, yet probably also retain them in themselves. Dr. Ribot's studies in the phenomena of personality (Vide, Ribot: Diseases of Personality) have convinced him that human personality is a colony of lives rather than a simple spiritual entity. Yet we all feel a unity of life within us. In the same way

¹ सिद्धान्तोऽच्छलमाध्यायाणां सर्वापेक्षा एव हि ।
नाक्षियाँस्त्रीह नो माया शान्तं ब्रह्मदर्शनम् ॥
सर्वं च खलिकं भवं निर्यं चिदभावनम् ॥
शूचनास्त्रयम् मनोनाशी विचारते न हि काचन ॥
पुर्वं ब्रह्मव तस्मार्जोमनयम् ॥
सर्वमेकस्मादर्शनमविभागमविण्डतम् ॥
केतवं केवलगांसं सर्वसामान्यमवश्चतमं ।
चतुनामुपार्हितं चिन्मात्रिमह विचारते ॥
we may think of the Absolute. Vasiṣṭha's Absolute is the Ultimate Unity of the entire Universe, a Unitary Experience in which imagination can see any figures, any forms, like an artist's eye seeing countless statues in a piece of stone, yet no statue as such exists for the stone. The destruction or origination of a particular ornament is not that of gold. The formation or dissolution of a bubble or of countless bubbles is not that of water which as such is never formed or dissolved by the formation or dissolution of the bubbles within it. The formation or dissolution of the various world-orbs cannot be, in the like manner, attributed to the Absolute as such. The history of any such world is not the history of the Absolute as such. "The Absolute has no history of its own, though it contains histories without number." (Bradely: Appearance and Reality, p. 499.) "Evolution may be a part of our cosmic process, but the Absolute is not subject to it." (Ibid., p. 343.) So also birth, death, growth, decay, bondage or liberation, all are true only in the case of the individuals imagined or hypostatized within the Absolute, but have nothing to do with the Absolute as such. It is never bound, never liberated, for both are relative conceptions, and as such are meaningless with regard to the Infinite Absolute Whole. Bradley says: "The Absolute has no seasons, but all at once bears its leaves, fruits and blossoms." (Appearance and Reality, Chap. XXVI.) Vasiṣṭha will probably say that not only leaves, fruits and blossoms, but also in a way their ripening, falling down and decay, and therefore none of these exclusively are present in and for the Absolute. He very often calls the Absolute Sunya (Void), for he thinks that all positive determinations are ever met by negations in the Absolute.
It is like a zero, but not an absolutely empty zero, but a zero in which the entire universe of positives and negatives is potentially present. It is that Experience in which the satta and asatta (being and non-being) of anything and everything is present at the same time, leaving It always in a balanced Repose (Santam). It is only when we have grasped this idea that we shall be able to understand many of the mysterious statements of Vasiṣṭha which we have reserved for this chapter. Here are some of them:

"This universe is Pure Consciousness (suddhabodha), without any contradiction. There is no bondage, no freedom, no ignorance, and no thinking. (III, 21, 72.) For the enlightened ones like us, nothing is produced, nothing is destroyed. All is Peaceful, unborn Real. (VIb, 146, 11.) In the Absolute Peace, this as such (ittham-idamtaya), not even in name, exists at any time. (III, 119, 25.) Here, nothing is born or dead in all the three worlds. There is no change of any state of existence at any time. (III, 114, 15.) There is no world, nor worlds. The whole is a balanced state. (III, 13, 51.) In that there is neither support nor anything supported; neither subject (dṛṣṭa), nor object (dṛṣṭyam); neither the Brahmā, nor the Cosmos; nor is there any useless talk. (III, 13, 50.) That the world is created by the Absolute, or originated from the Absolute, is only a conventional expression which has no significance from the Absolute point of view, but is used in philosophy and practical life. (IV, 40, 17.) The Absolutely Real is only the balanced Whole. It is neither object nor subject, nor their relation; neither matter nor consciousness (spirit); neither being nor non-being. (III, 4, 70.) In reality there is neither waking, nor sleep,
nor dream; neither the fourth state nor any state beyond the fourth. It is the ether (akasa) of harmony."
(VIIb, 167, 18.) It is, as P. N. Mukhopadhyaya has put it, the "level of no stress, zero potential, absolute homogeneity, all Consciousness, all being and all bliss." (P. N. Mukhopadhyaya: Approaches to Truth, p. 420.) Nagārjuna also begins his Madhyamika-sūtra with a similar statement: "There is no death, no birth, no destruction, no persistence; no oneness, no manyness, no coming in, no departing." (Bibliothica, Buddhica, Vol. IV, p. 3.)

The Absolute as such cannot be in any way the creator (karta) of the world. "It is only a ridiculous
statement of those who have not got sufficient understanding that the Absolute (Išvara) is the creator of the world. For, how can the Infinite, unopposed, Self-contained, Formless God be said to be the creator of the world? (VIa, 98, 8.) How can the Brahman be the creator of the world, in which (as such) the categories of agency, action, cause, instrument and seed have no meaning; and which is beyond being known or discussed?" (VIa, 95, 13.)¹ Creation might be, as Kant suggested, a work of a finite God, but it can certainly not be that of the Infinite Absolute which is the Whole Self-satisfied and Self-contained Experience. Prof. Rādhā-krṣṇa similarly says: "Nor can we ascribe action to the infinite, since all action implies an end to be realized, an object to be achieved." (Indian Philosophy, Vol. II, p. 567.)

Can the Absolute be said to undergo change? No. Change (vikara) is a meaningless concept for the Absolute. It is a concept only of relative validity. It is only the forms or states of something that can be said to change, if at all they can be said so, but the thing, whose forms or states change, must endure. To say that the thing changes is meaningless, otherwise. When, for example, we say that water changes into liquid, solid, and gaseous forms, we do not mean that water as such has changed into something else. If it were so, our judgment would not be the same. The subject of our sentence would not in that case be water. Forms too cannot strictly be said to change.

¹ अनाध्योपार्थिवः स्वात्मा निरूक्तारो य हैश्वरः |
स करोति जगदिति हासायेव कचीविधियाम ॥
अकृत्तकरणकारणमचेत्तम ॥
अप्रत्यक्षविन्द्रियमा श्राद कप्पु कथं भवेत ॥
For, in order to say that one form has changed into another, we presuppose some aspect of the previous form persisting unchanged into the next. If one form is totally absent in the other, we cannot say that the previous form has changed into the subsequent one. In that case it will not be a change or *vikāra*, but only a series of appearance and disappearance of a number of forms. Change is therefore a self-contradictory concept, and can never be applicable to the Absolute, which as such never ceases to be. "Change means the transformation of something into another, which never returns back to its original form, as a change of milk into curd." (VIa, 49, 2.) Now, "Curd can never be reverted to the form of milk. But the Brahman continues to be the same throughout the origin, appearance and decay of the world. It cannot therefore be said to change as milk changes into curd. The Brahman is the undifferentiated whole. It cannot be said to be changing by the re-arrangement of its constituents. The Self never becomes a non-Self, as it knows no beginning nor an end. The Absolute is not under the control of the changes of states, as It is formless, eternal Unity. (VIa, 49, 2-4, 8, 9.) The change of a changeless being into the changeful would only mean its destruction. (VIb, 195, 14.) The One Infinite Whole cannot be said to be the cause of production of anything (IV, 40, 26), for there cannot arise anything else from that which is already all, which is everywhere. (IV, 40, 34.) A thing is only that which is before the beginning of any of its forms and after the end of that form. The form in which it appears is only an appearance due to our ignorance (of the real unchanging nature of the thing). (VIa, 49, 7.) The momentary form of something which is
uniformly the same is only an illusory appearance. That which continues to be the same cannot be said to change." (VIa, 49, 5.) Gold as such cannot undergo any change in spite of the change of the forms of ornaments into which it may be cast one after another. It is gold at every moment and in every form. The forms come and go, appear and disappear, and so are not real and valuable for one who cares only for gold as such, whatever value they may have for those whose interests are limited to the unreal forms. For the Infinite Absolute as such there is no experience of any change of forms. Bradley also thinks: "Partial changes are no changes, but

अनु:प्राणास्थाने पत्तवहुपविपर्ययः ।
तिर्गाराजिकं तात पत्तवहुविधादि वर्तिते ॥
पत्तः पुनरभूति रक्तिनात्ं पुनः पर: ।
वुधमातृवत्तमः योजान ताहूव निर्मित्वम् ॥
क्षीरादेशिक तेनार्थिति ब्रह्मणो न विकारिता ।
अनांदविभागत्व न चोऽत्यविकारः ॥
वाल्लम स्वायत्तमः पुष्प वन: सर्वं सवंद्र ।
स्वमय्यत्वत्वमायति नात्मतत्वं कदाचन ॥
अहुपवत्तपिविक्षियत्वदारम्भिः ।
वर्त भाविकाराणानं कदाचन गच्छिति ॥
न चाबिकारमजे सविकारं क्षयादूते ॥
एकतेव हानन्तवार्तिक कथं जनन्यार्य ॥
सवंस्मातसवांगातसस्मादन्ताद्वारण: पदात् ।
नान्यालिकोत्सवसारीति तदुर्वत्व पत्रदेव तत् ॥
याहात्तम्यस्वस्य तास्येव तदुपचते ।
महाय यस्य पदन्तत्वं तदबाधिवृत्तभास। ॥
समस्यात्तम्योर्मयं दृष्टिते विकृति: क्षणात ।
संविद: संस्मां विद्व्य नाविकरेणज्ञति विकिष्या ॥
counterbalance one another within a whole which persists unaltered." (Appearance and Reality, p. 220.)

The Absolute cannot even be said to be the cause of any effect. The concepts of cause and effect are only relative, and may hold good, if at all, in the realm of appearances. The definitions of cause given either by Indian or Western philosophers fail to be applicable to the Infinite Whole. The very first requirement of a cause is that we should be able to differentiate it from the effect. Secondly, the cause is said to precede the effect. But how can the Eternal and Infinite Whole be said to be different from anything, for It is immanent in everything? Nor can it be said to precede in time something else, before the occurrence of which it must have terminated. One form may be said to be the cause of another form, but the formless substance of all forms can never be the cause of any of the forms, in the usual sense of the term. "The Brahman rests in Itself. It is neither cause nor seed. (VIa, 96, 26.) How can causality hold good in the case of that which is nameless, formless, and without any appearance? (VIa, 96, 28.) The Unborn Experience, which is ever full of Joy has no reason to act. (VIIb, 10, 10.) The Absolute Brahman, which is a beginningless and endless Void without any form cannot be the cause of the objective world which has form and is not Absolute. (VIIb, 53, 17.) The effect is never different in nature from the cause anywhere." (III, 18, 18.) Moreover, "If the main cause appears to be something different in an effect, that is due to the necessary conditions (sahakari-karanas). (III, 18, 20.) But in the Brahman all the so called accessory conditions are ever negated. The Brahman, therefore, is not the cause of the
world." (III, 21, 37.)¹ Compare what Prof. Rādhā-krṣṇan says: "The relation of cause and effect cannot be applied to the relation of the Brahman and the world, since cause has meaning only in relation to the finite modes of being, where there is succession. We cannot say that the Brahman is the cause and the world is the effect, for this would be to distinguish the Brahman from the world and to make it into a thing related to another thing. Again the world is finite and conditioned, and how can the infinite unconditioned be its cause? If the finite is the limited and transitory, then the infinite, as the limit of the finite, is itself finite and not infinite." (Indian Philosophy, Vol. II, p. 567.) And also, "Causality has no meaning apart from change, . . . It is certainly useful within the limits of experience, but we cannot regard it as of absolute validity." (Ibid., p. 100.) Paulsen also similarly holds: "There is really no causal relation between the metaphysical element (the will) and the physical

¹ संस्कृतम् सर्वं सर्वं सर्वकारामिनिविदितम् ||
ब्रह्मसत्ववादियम् तत्कायं न कारणम् ||
आश्वत्थात्मिकप्रभावस्य निराभासप्रभावशः: ||
सतो वाक्यसतो वायुः कथे कारणता भेदत्: ||
नियान्त्रत्ववादिज्ञान्य कारणं नासिति कार्यकृत्त: ||
न च शुभमभवायन्तं जगत: कारणं भेदतः ||
वृत्तमार्गं समतृत्यं दृश्यमात्राभासपिण: ||
न हि कारणता: कार्यमेतदेयसदसां वृत्तिः ||
सुल्खाकारणविचिन्त्यं शोचित्रार्थाविकरते ||
न ब्रह्ममेतामस्ति कार्यकारणाधिदय: ||
कारणानामभावेन सर्ववन सहकारिणाम ||
one. Such a relation obtains between objects, but not between a thing in itself and its phenomenon." (Paulsen: *Introduction to Philosophy*, p. 163.)

The world of appearances cannot also be said to be existing in the Absolute as a tree exists in its seed. For, in the Absolute all the appearances are perfectly fused with their opposites, leaving It as a perfectly undifferentiated Unitary mass of Experience. A seed is not a satisfactory example of the Unity of the Absolute, for, it still retains form and multiplicity within, which the Absolute as such does not. In It all forms and multiplicity are entirely negated.

"The statement that the objective world exists in the Absolute as a tree exists within a seed is indicative of one's ignorance and childishness. (IV, 1, 21.) How can that which is so subtle as to be beyond the reach of mind and senses, be the seed of the worlds? (IV, 1, 25.) How can the world, the mountains, the oceans and the sky be said to be existing within the Absolute, which is pure void, subtler even than ether? (IV, 1, 28.) It may be sensible to say that the tree exists in a seed, because both are sakara (have form), but to say that the world of forms exists in the formless Absolute is absurd." (IV, 1, 33.) Moreover, "When a seed manifests into a full tree, it loses its own form and existence. But that is not the case with the Absolute which ever continues to be existing in Its unchanged nature behind each appearance, whether the latter is seed or fruit. (IV, 18, 24.) Again, a tree can develop out of a seed only under the influence of other auxiliary circumstances, for want of which the tree cannot evolve. But what auxiliary circumstances can exist by the side of the Absolute when the world is totally dissolved? (VIb, 54, 20;
“The analogy of the seed”, Prof. Rādhā-krṣṇan similarly writes, “manifesting itself in the form of the tree is inapplicable, since organic growth and development are temporal processes. To apply temporal categories to the eternal is to reduce it to the level of an empirical object or phenomenon.” (Indian Philosophy, Vol. II, p. 567.)

The Absolute as such ever continues to be the same unchanging Unitary Experience. It does not suffer modifications in Itself. It is not actually transformed into anything of the world. Yet within It are experienced worlds by the individuals which are hypostatized centres of consciencing activity, both of which are mutually determining appearances, unreal from the Absolute point of view. The idealism of Vasiṣṭha saves

\[1 \text{ इदं बोधोइङ्कुर इव इत्यमालते महाशये।}
   \text{मूतेय एनमा} \text{तत्ववाच्यत्वममति} \text{दहेष्वम्।}
   \text{मनःपर्यत्तात्तकत्तत्ततितररम्य।}
   \text{भीजं तस्मिन शर्नन्यस्मृतं कथम।}
   \text{गणनाक्रमणं स्थिष्टते तत्व परेण परे।}
   \text{कथं सन्नत परमेष्वसंमुहगणनातः।}
   \text{सकारवङ्कणातदविशंकुरः सन्नत युक्तिमि।}
   \text{नाकोर तन्महाकायं जगदस्तीलयुक्तिकम।}
   \text{भीजं जहेष्विकचं पञ्चमूत्रं विद्वाचते।}
   \text{बहादुरदिवस्ति: पञ्चं बोधे च संस्थितम।}
   \text{यत्तत्त्व भीजं तत्व स्वाभा नित्तत्त्तपिणा।}
   \text{जन्मसति कारणं: सा च बोधत सहकारिभि।}
   \text{सहकारिकारणमस्मावे लहुष्कुरोपि।}
   \text{बल्भायकृत्य दृष्टं न कदाचन केनति।}
   \text{समस्तमूत्तर्यें बोधमाकारि कि भवेत।}
   \text{सहकारिष्ठ कि स्वस जायते यद्यास्मात्गः।} \]
him from the ridiculous position of the empirical denial of the world-experience, in spite of his acosmism (ajati-vada) from the Absolute standpoint. The demands of logic and empirical experience are thought by him to be reconciled in the concept of vivarta, i.e., appearance without any real modification in the substance, suggested by the phenomena of dream, imagination and illusions. "The phenomenon which has no cause (actual transformation of substance), cannot be real. If it is seen to be, it is an illusion. (VIa, 94, 54.) Its appearance is due to the illusion of the percipient like the water appearing in a desert." (VIa, 94, 56.)¹ So is the objective world imagined by the percipients in the Absolute. (VIb, 195, 44.)² As the forms of a dream have no objective modification and do not at all exist apart from the percipient mind, so also the appearances of the world do not involve any actual production in reality, any actual change in the Absolute. "The Absolute continues to be unmodified in Its nature as a substance, which we wrongly see changed in an illusion, but which continues to be as it is." (VIb, 54, 17.)³

The problem of the relation between the appearances and the Reality, it may be mentioned here, is a very difficult one, which philosophers have found

¹ कारणं यथ कार्यं भूमिपालं न बिचारते।
विचारं नेह तत्कार्यं तत्संविक्षितं विभ्रमः॥
अकारणं तु यत्कार्यं सदिवः प्रभुतुमूलः।
तत् दशुविचारमिदं प्रत्येकुण्डलोपमम॥

² तत्सारस्यबन्धनात् संविदालमिनि संस्थितः।
समाविदानानाक्तिना परमात्मा निराकृति:॥

³ स्वस्तुपमजन्मबेव राज्यं उपविकर्तवत्॥
difficult to deal with. "How can there be such a thing as appearance," Bradley confesses, "we do not understand." (Appearance and Reality, p. 413.) Prof. Rādhā-krṣṇa also says: "The relation of the finite world to the Infinite Spirit is a mystery for human understanding." (Indian Philosophy, Vol. II, p. 568.) "We know that there is the absolute reality; we know that there is the empirical world, we know that the empirical world rests on the Absolute, but the how of it is beyond our knowledge. The hypothesis of creation is a weak one, and it assumes that God lived alone for sometime and then suddenly it occurred to him to have company when he put forth the world. The theory of manifestation is not more satisfying, for it is difficult to know how the finite can manifest the infinite. If we say that God is transformed into the world, the question arises whether it is the whole of God that is transformed or only a part. If it is the whole, then there is no God beyond the universe and we lapse into the lower pantheism. If it is only a part, then it means that God is capable of being partitioned. We cannot keep one part of God above and another part below. . . . The history of philosophy in India as well as Europe has been one long illustration on the inability of the human mind to solve the mystery of the relation of God to the world. The greatest thinkers are those who admit the mystery and comfort themselves by the idea that the human mind is not omniscient." (Rādhā-krṣṇa: Hindu View of Life, pp. 67-68.)

It may be difficult to account for the appearances, but of one thing philosophers, and Vasiṣṭha particularly, are sure, namely, that the appearances have no reality in the Absolute. For the Absolute as such the world
as such is neither produced, nor exists. Accosmism is the ultimate and the highest Truth. "As there is no actually produced object like the earth in dreams, so also in spite of being experienced there is no objectivity in reality. (VIb, 161, 22.) Nothing is in reality produced, nothing is destroyed, and nothing is experienced (in the Absolute). (III, 13, 40.) As in gold as such there is no ringness, in spite of its appearing as a ring to us, so also in the Brahman there is no world in spite of its appearing as the world." (III, 21, 33.)

It is further said, "The word origination or production (jāti) itself implies non-origination. How? Hear me. To originate (jan) means to come into existence (pradur-bhū). Now existence (bhū or sat) which is the soul of the root means being." (VIb, 146, 16, 17.)

Being is the Absolute. That which is already cannot come into existence, and that which is not already cannot also come into existence. "The world, therefore, is not, was not and will not ever be in the Absolute. It is the subject that manifests itself in itself." (IV, 2, 8.)

1 यथा स्वयंप्रजापिनीति स्वातुभूतात्यथा पुनः क्रृततिः।
धेययुञ्जितात्यथा पञ्चाविषयसत्तात्।
न किंचिदिकि संपर्यं न च जाते न देशये।
हृदयामुखिकासुपहरेकामुखिकालं न विचारे।
यथा तथा जगतुपुरे जगात्तिलि च ब्रह्मणि।

2 जातालोहि सम्भवपर्ययः स्वयंतः कथम्।
प्रादेशिका जनिस्तुकः प्रादेशिका स्वरूपः।
सबैंवेव भूः प्रेक्षासत्सत्सत्सत्समस्तकुणये।
सर्वस्त जातं इत्यषु ते सत्तां इति शास्त्रितम्।

3 तत्साताम जगाताः सदृशाः साति न भविषयि।
चेतनाकायनेवद्या कवातीत्थिच्यात्मि।
be noted, according to *Vijñana-vada* (Idealistic) *Buddhism* also, that "In reality there is nothing which is produced or destroyed, it is only our constructive imagination that builds up things as perceived with all their relations, and ourselves as perceivers." (Dāsagupta: *History of Indian Philosophy*, Vol. I, p. 148.) Gauḍa-pāda is also a great exponent of Accosmism. He asserts twice in his *Karikas* that "It is the highest Truth." (III, 48; IV, 71.) His views on *Ajatavada* (Non-production-theory), as he calls the doctrine, may be collected from the *Karikas* IV, 91-93, 98; III, 20-22, 8; IV, 3-6, 7, 9, 11, 12-30, 37-40; IV, 45, 46, 48, 53, 54, 73-75. Sāṁkara endorses this view in all his Commentaries, as Prof. Rādhākrṣṇan writes: "Sāṁkara supports Gauḍa-pāda's theory of *ajāti*, or non-evolution. The world is not evolved or produced, but seems to be so, on account of limited insight." (*Indian Philosophy*, Vol. II, p. 567.)

Thus, according to Vasiṣṭha, there is no plurality or distinctions in the Absolute as such. But in order to speak and philosophize we have to assume them. "It is only for the purpose of teaching and practical life that a wise man assumes distinctions." (III, 100, 4.) For unless distinctions are assumed, teaching cannot be imparted to the ignorant. (III, 95, 5.) Therefore, expressions, such as, "this is the Brahman", "these are the individuals", are assumed for teaching purposes. (III, 95, 6.) It is only in the company of the ignorant that the expressions like "the individuals are produced from the Brahman", etc., are used. (III, 95, 3.) The distinctions perceived here are not ultimate, but only conventional and hold good only in the realm of appearances. They are assumed by a teacher purposely. (III, 84, 19.) There is no
This standpoint of the Absolute Reality is very difficult to grasp. The ordinary man cannot comprehend it. He will be confused, and his conventional standard of morality and value will be upset, without the higher standard being clearly implanted in his mind. So it is dangerous to reveal such a doctrine to one who is not sufficiently ripe to understand it. Therefore Vasiṣṭha tells us that the Ultimate Truth of his philosophy should not be taught to one who is not fit for it. Fitness here does not concern caste, creed, sex, age or nationality. It consists in the purity of mind and intellectual capacity to grasp the highest standpoint. Thus says he, as the last words on his metaphysics: "This doctrine of the Absolute should not be revealed to one whose intellect is not sufficiently evolved, for there is a danger of his confusing the Ultimate point of view with the point of view of sensual enjoyments (bhoga-drṣṭi). (That is, he will cease to have distinction

\[ \text{bheda} \text{ (distinction) in the Absolute (as such).} \]

(III, 84, 24.)

\[ \text{\textcolor{red}{\text{\textsuperscript{1}}}} \]
between legitimate and illegitimate enjoyments. (IV, 39, 21.) First the minds of the pupils are to be purified through self-control, sense-control, etc., then they should be taught this doctrine. (IV, 39, 23.) If the doctrine that everything is Brahman is taught to those who are not sufficiently evolved in intellect, they are put on the track of hell.\(^1\) (IV, 39, 24.) This, unfortunately, has been the case in India for several centuries past. People have been uttering like parrots the *Maha-vakyas* (great sayings of the Upaniṣads) without understanding them in the least.

---

\(^1\) अर्थायुतपवज्जयेतु नैतांकते हि शोभते।
दैसानया भोगाक्ष्या भावस्य नस्त्यति।
बादी शामदमप्रक्ष्येन: शिष्यं विकास्वयं।
पञ्चात्सविमद्वर्षं शुद्धस्वभिन्नति बोधयेत्।
अज्ञात्वाणंप्रभुदयं सर्वं श्रेष्ठति यो वदेत्।
महानर्वजज्ञेषु स तेन विनियोजितः।
PART III

REALIZATION OF THE ABSOLUTE
POINT-OF-VIEW
INTRODUCTORY

In India philosophy has never been only an intellectual investigation into the nature of the Ultimate Reality, a disinterested pursuit of knowledge, or a mere love of wisdom. The task of a philosopher here is not over with his finishing a metaphysical system, which may satisfy only one aspect of our being, namely, the intellect. Intellect is not the whole man, and probably not the most important aspect of man. He has other aspects, equally or probably more alive in him, which also seek satisfaction. Recent reaction of the Pragmatists and the Neo-Romanticsists against Rationalism in the West betrays the tendency of man to be never satisfied with a philosophy that satisfies the intellect alone. The questions of Rāma, in answer to which Vasiṣṭha is said to have given his philosophy, are not intellectual difficulties so much, as they are enquiry into how suffering can be allayed. The author of Samkhya Karikas begins with the statement that 'philosophical enquiry proceeds, because there is threefold pain in the world'. It is doubtful whether man would have philosophized at all, if he were absolutely happy. If the Self-satisfied Absolute of a philosophy is ever Blissful in Itself, what is that to us? It will be like an enormous treasure of wealth existing somewhere which we cannot use. We would not even talk of such a thing. We want something that we can enjoy; some joy in which we can
participate. "Everything is dear to us for our own sake" declares the ancient philosopher Yājñavalkya. (Bṛhad-āraṇyaka Upaniṣad, II, 4, 5.) An important part of the task of a philosopher is, therefore, to show how his philosophy "works". How it allays human misery? How can final satisfaction be attained by man with the help of his philosophy? What is the use of his philosophy? How can his philosophy be lived by? How can the sublimest concepts of his metaphysics be made actual in life?

In this part we shall learn from Vāsiṣṭha, how, in order to save ourselves from the bondage and misery of finitude, we can realize the Absolute point of view in which alone there is Peace, and abiding Happiness.
CHAPTER 1

THE HOME OF HAPPINESS

"ALL creatures", says Vasiṣṭha, "strive for happiness". (VIa, 108, 20.)¹ In the words of Prof. Freud: "They seek happiness, they want to be happy and to remain so." (Freud: Civilization and Its Discontents, pp. 26-27.) "To find happiness" another modern author similarly writes, "is the desire, the craving of every human creature, whether expressed in words or only vaguely felt as a something that is lacking." (Hutchison: Hypnotism and Self-education, p. 80.) But we seek happiness in wrong places. We think we can be happy by being prosperous. All this is chimerical belief. There cannot be any abiding happiness found in the sense-enjoyments, for, "They are pleasing only at their commencement. Their pleasure has an inevitable end." (V, 22, 30.)² In fact, all kinds of worldly pleasures have their painful aspects. All worldly pleasures and joys have within them hidden the seeds of pain and sorrow. "Every sweet hath its sour" as Emerson says in his Essay on Compensation. So also is the view of Kṛṣṇa in the Bhagavad-gītā (V, 22): "The

¹ आनन्दमैव भूस्तानि फलते यानि कारिनित

² आपातमात्रमनुरामात्म्यस्यमपिक्षयम्
भोगोपभोगमात्रे फळि नामेदं सुखाक्षयम्
delights that are contact-born are verily wombs of pain..." So Vasiṣṭha says: "All pleasures terminate in pain, as all bright flames terminate in the darkness of smoke. (V, 49, 6-7.) On the head of all beings dances non-being; within all beauty is hid ugliness; and all pleasures terminate in pain. To which shall we then resort? (V, 9, 41.) We are disgusted, because we have realized that all beautiful things turn ugly; all stability is unstable; and all our truths are false. (VIb, 93, 91.) The objects of pleasure have poisonous effects; sex-pleasures make us dull; all agreeable feelings turn disagreeable. Who is not undone, if he rolls in such things? (VIb, 93, 39.) All prosperity brings added misery; all pleasures their consequent pains; life is only for death. (VIb, 93, 73.) Sensual pleasures are like the hoods of poisonous serpents, for they bitterly sting us the moment they are indulged in. (VIb, 93, 75.) The prosperity and pleasures of the world are like the shade of the raised hood of a poisonous cobra. A wise man can never take shelter in that. (VIb, 93, 78.) The enjoyment of youth are like the shade of an unstable cloud; the objects of senses are only apparently pleasant, but leave a painful effect unto the end of life. (VIb, 93, 84.) The world is said to be the source of misery. How can one expect happiness here? (V, 9, 52.)¹ Prof. Freud also thinks that

¹ सर्वस्या एव पर्यन्ते मुखादायाख्य संस्थितम्।
मलिन्यं दु:कामयेवं ज्वालया इति कबलम्।
संतोषस्ता स्थिता मृत्युः मृत्युः रण्येष्वरस्मयताः।
दुःखेषु मृत्युः दुःखानि फिवेकं संशोचयायम्।
रण्येष्वरस्मयताः दुष्टा स्पृष्टवस्थिताचिपि च।
सत्येष्वस्तमस्मा जैत्यं तेनेह विरसा वयम्॥
happiness is not experienced in our life: "As we see, it is simply the pleasure-principle which draws up the programme of life’s purpose. . . . Yet its programme is in conflict with the whole world, with the macrocosm as much as with the microcosm. The whole constitution of things runs counter to it; one might say that the intention that man should be ‘happy’ is not included in the scheme of ‘creation’." (Freud: Civilization and Its Discontents, p. 27.) "The goal towards which the pleasure-principle impels us—of becoming happy—is not attainable. . . . There are many paths by which the happiness attainable for man can be reached, but none which is certain to take him to it." (Ibid., pp. 41, 42.) "What is called happiness in its narrowest sense comes from the satisfaction—most often instantaneous—of pent up needs which have reached great intensity, and by its very nature can only be a transitory experience. When any condition desired by the pleasure-principle is protracted, it results in a feeling of mild comfort; we are so constituted that
we can only intensely enjoy contrasts, much less intensely states in themselves. Our possibilities of happiness are thus limited from the very start by our very constitution." (Ibid., pp. 27-28.) The sum-total of all pains and pleasures of the world is probably no positive addition to the Self; it is a blank zero. When you think that you are actually gaining in the world, you will probably find that you have gained nothing. "The entire activity of life will be revealed to be asāra (without any substantial essence) on reflection." (VIa, 78, 8.)¹ No increase in our wealth, possessions, and enjoyments ever increases the chances of our thirst for happiness being satisfied. Even a flood in the mirage-river will not quench the thirst of a thirsty man. No dreamt wealth will ever allay the poverty of a poor man. "There is really no occasion to rejoice at the increase of one's wealth, possessions and enjoyments. The thirsty man can find no joy at the increase of water in a mirage-river. (IV, 46, 3.) What consolation can there be to one in a wider spread of a delusive scene?" (IV, 46, 4)² Emerson seems to think like Vāsiṣṭha in his Essay on Compensation. Here are some of his statements that are almost identical with those of Vāsiṣṭha: "For everything you gain, you lose some thing. . . . There is always some levelling circumstance that puts down the overbearing, the strong, the rich, the fortunate

¹ सम्भानम् इवासारो व्यवहारो विचाराः ॥

² सम्ये ध्नेनुष्ठ दरादौ हर्शस्याएवो हि कः ।
 ब्रह्मायो मृतात्मायायो किमानन्दे ज्ञात्तथानाम् ॥
 धनदीर्घः ब्रह्मु दृश्ये सुभः सुक्तं न तुख्यः ।
 ब्रह्मायो मोहमायायां कः समाधासवानिधः ॥
substantially on the same ground with all others. True life and satisfaction of man seem to elude the utmost rigours or felicities of condition, and to establish themselves with great indifferency under all varieties of circumstance. Punishment is the fruit that unsuspected ripens within the flower of the pleasure that concealed it. Men seek to be great; they would have offices, wealth, power and fame. They think that to be great is to possess one side of nature,—the sweet, without the other side,—the bitter. We can no more have things and get the sensual good, by itself, than we can get an inside that shall have no outside, or light without a shadow. He (man) sees the mermaid's head, but not the dragon's tail. Thus do all things preach the indifferency of circumstances. Everything has two sides, a good and an evil. Every advantage has its tax. I learn to be content." Compare with the view of Vasiṣṭha what Hutchison says: "Life seems but ill-adapted for happiness to be found in worldly success, in the enjoyments of pleasure or even in the joys of home life, if we, as it were, stake our all finding it and holding it there." (Hutchison: Hypnotism and Self-education, p. 80.)

Examining the psychology of pleasure and pain, Vasiṣṭha tells us that things as such are neither pleasant nor painful, agreeable nor disagreeable. It is our attitude towards them that makes them so. The same object may be pleasant, painful or indifferent to different persons, and to the same person at different times. If we hanker for some object, contact with it is pleasant, and the pleasure decreases in proportion as our hankering for it diminishes in intensity. The contact with an object which is not desired by us is felt indifferently, whereas it will be felt positively painful, if we have an
aversion for it. From this fact Vasiṣṭha concludes that pleasure or pain depends on desire and not on the object itself. "Who has not experienced that an object is not so pleasant later on, as it is at the time of obtaining it or at the commencement of enjoying it? (VIA, 44, 2.) The object is not so pleasant at other times, as it is at the time when we are desiring it. (VIA, 44, 3.) The enjoyment of that thing alone is pleasant, for which there is desire in the heart. And the selfsame thing (which gave us pleasure when there was desire for it) becomes painful when the desire for it is over. (VIA, 120, 18.) The presence or absence with us of the object for which we have little or no desire is neither pleasant nor painful at all. (VIA, 120, 19-20.) Pleasure, therefore, depends upon desire." (VIA, 44, 4.)

It may be of some interest to compare here Vasiṣṭha's theory of pleasure and pain depending on desire with the opinion of some modern psychologists. Stout, for example, thinks like Vasiṣṭha to some extent: "All pains consist in being somehow tantalized,—in having a mental tendency at once stimulated and obstructed... It (Pleasure) is the smooth and prosperous progress towards

\[1\] यथा प्रातिक्षणे वस्तु प्रथमे तुष्ये तथा ।
न प्रात्येकक्षणाःपूर्ववर्तिः को नानुभूतवान् ॥
वान्नाकादे यथा वस्तु तुष्ये नान्यदा तथा ॥
कर्मः वातस्मयं यः सेव्य्येः मुखवर्ती ।
यत्सुखाति तदेवहः वस्तु हुःवर्त नाशति: ॥
अविनाभाविनिः प्रतिवर्त शुचुःखयोः ।
तन्त्रवातस्मयं यः सेव्य्येः वा विवातस्म ॥
नाति मृष्यायते नाति नाशकादे न हुःक्षत: ॥
बान्नाकादे तुष्ये यथा वात्त्र वान्नात्स्र कारणम् ॥

\[1\] यथा प्रातिक्षणे वस्तु प्रथमे तुष्ये तथा ।
न प्रात्येकक्षणाःपूर्ववर्तिः को नानुभूतवान् ॥
वान्नाकादे यथा वस्तु तुष्ये नान्यदा तथा ॥
कर्मः वातस्मयं यः सेव्य्येः मुखवर्ती ।
यत्सुखाति तदेवहः वस्तु हुःवर्त नाशति: ॥
अविनाभाविनिः प्रतिवर्त शुचुःखयोः ।
तन्त्रवातस्मयं यः सेव्य्येः वा विवातस्म ॥
नाति मृष्यायते नाति नाशकादे न हुःक्षत: ॥
बान्नाकादे तुष्ये यथा वात्त्र वान्नात्स्र कारणम् ॥
attainment. With ultimate attainment, the mental tendency ceases to operate, and the pleasure ceases also." (Stout: Analytic Psychology, Book II, 1918, pp. 270-271.) William James similarly thinks: "An impulse which discharges itself immediately is generally quite neutral as regards pleasure or pain. . . . If such an impulse is arrested by an extrinsic force, a great feeling of uneasiness is produced. . . . And in proportion as the arresting force is then overcome relief occurs. The relief is pleasure and uneasiness is a pain." That it is not the object as such but the impulse (desire) towards the object that related to pleasure or pain appears from the following statement of James: "The moth is probably as annoyed, if hindered from getting into the lamp-flame, as the roué, if interrupted in his debauch, and we are chagrined, if prevented from doing some quite an unimportant act which would have given us no noticeable pleasure, if done merely because the prevention itself is disagreeable." (James: Principles of Psychology, Vol. I, pp. 555-556.)

The above analysis reveals that really speaking the rise of a desire (in the widest sense) in us for something is itself a painful experience, and our obtaining the object is pleasant, because it relieves us from desire, i.e., removes the cause of pain, the desire. So the enjoyment of the objects of our desires is only negatively pleasant. So in reality the presence and absence of desire are our pain and pleasure. "The pain consequent on the rise of desires and the pleasure consequent on the subsidal of desire cannot be equalled by the pains of hell and the pleasures of heaven. (VIb, 36, 24.) But the pleasure that is momentary and conditional is no pleasure (really). It is pain."
(VIb, 68, 31.) Even a sensualist like Casanova realized that "Desires are but pain and torment and enjoyment is sweet because it delivers us from them." (Casanova: Memoirs, p. 690.)

But if desire is permanently and absolutely eradicated from the mind, there will not only be freedom from the clutches of pain, but also there will be the experience of a peculiar abiding joy by the individual, which is independent of external objects. "When all desires are given up by the heart, one experiences moonlike joy within. (V, 74, 24.) The pleasure (or rather happiness) of desirelessness is much greater than that of ruling over an empire, than that of the company of one's beloved person, than that of heaven, and even than that enjoyed by Viṣṇu. (V, 74, 44.) How can anybody equal him (in happiness) who is self-controlled and whose mind is never coloured by the ideas: "may this be mine" and "this should not come to me"? (V, 74, 50.)

This joy is really the Joy or Bliss inherent in the Absolute which is our very Self. The Absolute is the real home of happiness. It is that Bliss Itself
which all of us are unconsciously or consciously seeking.
"That is Ultimate goal, the Summum Bonum, the
Ultimate Stay, the Eternal Good." (V, 54, 70.) "Having
experienced that state of Highest Joy, the embodied
ones would not attach any value to the objective world,
as kings do not to poverty. (V, 54, 72.) As a man
who has seen heaven will not be interested in the
earth, so also one who has tasted the Bliss of the
Self, for years or even for a moment, will not find
any taste in the objects of enjoyment." (V, 54, 69.)
Similarly we find in the Bhagavad-gītā: "He, whose
self is unattached to external contacts and findeth joy
in the Self, having the self united with the Eternal,
enjoys imperishable Bliss." (V, 21.)
A glimpse of this joy can be had when the mind
is at peace; when it is not functioning in its usual
way of thinking of this or that object, but is calm
and quiet. "The pleasure which is experienced when
the mind is at peace is inexpressible in words. (VIa,
44, 27.) The peculiar joy which is felt when the mind
is not functioning cannot be felt otherwise, even in
heaven." (VIa, 44, 26.)

1 क्षणम् वर्षसहस्रां व तत् लक्ष्यम् स्थिति मनः |
क्षणम् वर्षसहस्रां व तत् लक्ष्यम् स्थिति मनः |

2 किरोपत्समां स्फारस्वाय बच्चता सुखम् |
क्षणिकांमानीत्वं नोदेवति न च शायति |
नामधुनिर्निर्माणं विचं तत्तत्सुलकुशिम् |
न स्वर्गादी संभवति मौरी हिमाद्रिय यथा |
CHAPTER II

BONDAGE AND LIBERATION

In spite of, thus, ever living in the ocean of Bliss, we are at the mercy of external objects for happiness. In spite of our Self being the fountain-head of Joy, we are seeking it in the objective world. This is our trouble. This is what is called bondage by Vasiṣṭha. “Intense desire for objects is said to be bondage. (II, 2, 5.) He experiences bondage who experiences pleasure or pain. (VIb, 125, 34.) Craving for objects which one wants to have, and aversion from the objects which one does not want to have, is bondage; nothing else. (V, 13, 20.) The attachment of the subject to the object is called bondage.” (III, 1, 22.)

This, however, is only one aspect of our bondage. Our bondage manifests in different forms in our intellectual, emotional and volitional aspects. When we are bound, we are bound in all the aspects of our being. Ignorance on the intellectual side, experience of pleasure and pain on the emotional side, and limited

1 पदार्थवानासादार्थं बन्ध इयमिभीयते ॥
   सुखदृःकृत्यं गोरसी स्वयं बन्धानुभूतिमान् ॥
   उपादेयायुपतनम् हेपैकान्तविविवर्जनम् ।
   यदेदत्तमसो रम तदन्तव विद्रि नेतरत ॥
   इदुदायस्य सतांशद बन्ध इयमिभीयते ।
interests and purposes on the volitional side, are one and the same fact of our being an individual, finite and limited something, forgetting that we are the Infinite Absolute Itself. Whether we can or cannot answer the question how the Infinite could appear as limited and finite, is immaterial. We must face the fact as it is, in spite of our incapacity to explain how or why it is so." "How could it arise"? should not be your concern. (IV, 41, 32.) "How shall I get rid of it"?, this should be your present consideration. (For), when it is no longer experienced, and has totally vanished, then will you know whence it originates, how it originated, and how it is destroyed." (IV, 41, 33-34.)

We are finite in the Infinite. Let us here analyse the various aspects of our finitude or bondage. Vasiṣṭha points out several aspects or causes of our bondage. Here are some of them:

(1) Desire: "They become bound in the world who are bound by the cords of desires and hopes. (IV, 27, 18.) The mind does not know, on account of its ignorance, that its desires are the threads which are spinning a cocoon to bind it." (VIa, 10, 8.)

(2) Self-limitation: "One who believes himself to be limited to any extent, becomes a poor wretch, even

\[\text{कुतो जातेपिति ते राम मास्तु विचारणा} \parallel\]
\[\text{इस्मा कथमाह हन्मीलेया तेषस्तु विचारणा} \parallel\]
\[\text{अस्ते गताया क्षीरायापान्त्यो शास्त्यस्य रावव} \parallel\]
\[\text{यत एषा यथा चैषा यथा नवीवायित्वं} \parallel\]

\[\text{वासनात्तुत्तुत्त्वा य आवापायाश्वशीक्षन} \parallel\]
\[\text{वश्यतापि चान्ति ते छोटे रज्जुविदा} \parallel\]
\[\text{कौशाखरक्षतात्माने वासनात्तुत्तुत्त्विमेह} \parallel\]
\[\text{वेष्ठ्यश्रेव चेतोिस्तत्त्रांसिवाहाकथुस्येत्र} \parallel\]
though he were an omniscient being. (IV, 27, 22.) He who imagines *iyatta* (limitation) in the Infinite Self, becomes limited and gets bound. (IV, 27, 23.) To have limited interests and purposes is the source of all troubles.” (IV, 27, 25.)

(3) *Wrong belief that we are not the Infinite*: “We are miserable on account of the wrong belief that we are not Brahman. (IV, 12, 2.) In spite of living in the ocean of the Absolute, and in reality being identical with it, we imagine ourselves to be different from It. This is why we undergo the delusion of the worldly career.” (IV, 12, 3.)

(4) *Self-forgetfulness*: “One gets bound on account of his idea that he is not Brahman. (III, 114, 23.) There seems to be no other reason why people should undergo the experience of other lives than Self-forgetfulness.” (III, 95, 14.)

---

1. *Iṣṭanātanātāparīṭhāhāḥ saṃsāraḥ mahāmānyāt;*
   
   *sa sarvāṅgātādipā samantā prākārio bhūtāt;*
   
   *ānantaḥpīrāvastu pṛṇavatā pṛthakātāt;*
   
   *aḥpimastu tāmātā stvāṃśaṇavāvāśīkṛtāt;*
   
   *ānādāmātārthāntānaḥ tucchānāmaṅkātāḥ;*
   
   *ānādāmātārthaṃbhītā sājānāmākārā;*

2. *Mithyāmaṇanaḥ brahmanāt astiśutasamkṣiptaḥ;*
   
   *nānā kṣaṇaḥ pratiṣṭhānaḥ sāśayaṃ;*
   
   *bhūtāt sāmānātār thānaḥ thānaḥ;*
   
   *bhūtāt sāmānātār thānaḥ thānaḥ;*
   
   *mahākṣṇo vamātanā tamaḥkṣṇo tamaḥkṣṇo;*

3. *Naḥ bhūtāt sākṣa prākārāt;*
   
   *heṇuviśaksitaṃ tāmātārthaṃ mahākṣṇo;*
   
   *n kṣīraṃ kṣīraṃ; sānaḥ janmanātārthaḥ;*
(5) The idea of Ego: "To imagine 'I am' (this or that) is for unending bondage. And 'I am not' is for liberation." (VIa, 99, 11.)

(6) Ignorance of the true nature of the Self: "One wanders in the illusion of the world on account of his ignorance of the Self." (VIa, 10, 4.)

As'va-ghoṣa, the famous Maha-yana Buddhist thinker, it is interesting to note here, thinks of the causes of bondage or non-enlightenment similarly: "The manifestations of non-enlightenment are made in three ways: (1) as disturbance of the mind (ālaya-vijñāna) by avidyā-karma (ignorant action), producing misery (duḥkha); (2) by appearance of an ego or a perceiver; and (3) by the creation of an external world which does not exist itself independent of the perceiver." (Dāsa-gupta: History of Indian Philosophy, Vol. I, p. 132-133.) As'va-ghoṣa further thinks: "When the oneness of the totality of things (dharma-dhatu) is not recognized, then ignorance as well as particularization arises, and all phases of the defiled mind are thus developed." (Suzuki: Awakening of Faith, p. 79.) It is very much similar to what Vasiṣṭha holds.

Liberation, on the other hand, is the state of experience when one is free from bondage in all its aspects. It is the realization of one's identity with the Absolute, Infinite Self, and thus getting absolved of all limitations and sufferings. "The dissolution of the mind (individuality) through detachment from all desires is called mokṣa (liberation) by the philosophers who have seen the Self. (V, 73, 36.) Having come to know the world to be an illusion, if one becomes indifferent to the objects of

---

1 अहंमित्येव संकल्पो बन्यायालितिविनायिने ।

नाहिमित्येव संकल्पो मोक्षाय विमलत्तमने ॥

2 अपरिम्झात आत्मे भस्मतां समुपागत: ।
enjoyment, and stays without desires, this state is called Nirvāṇa. It is the extinction of the mind like the extinction of the flame of a lamp. (VIb, 38, 32.) Mind is said to be dead when it is free from fluctuations (caṇcalata). The experience in which the mind is no more is called mokṣa (liberation). (III, 112, 8.) Mind is the Self with saṃkalpa (desire, imagination); mokṣa is freedom from mind through freedom from saṃkalpa. (V, 13, 80.) Liberation is that state of existence when there is no taste for the objective world, when it no longer interests us, and therefore, no desire for it arises in us. (VIb, 37, 33.) When the world drops down wholly from our consciousness, we are liberated. There is then nothing which is desired or undesired by us. (III, 21, 11.) Liberation is the cutting off of the knot of ignorance which consists in identifying the Self with the unreal and illusory objective things." (VIb, 20, 17.)

1 सक्षाशाशारसतक्स्य परन्त्रवं चैतेः: क्षयः: ।
स मोक्षनामः कथितस्तवंक्ष्टरतमयमविभिम: ॥
दीपपन्निङ्गित्वाणस्तंत्रांतमनोगतिः ॥
आत्मन्येव शामे यातं सत्मेवादां विदु: ॥
वयतु च शाबल्लाहीनः तन्मनो मृतमुक्त्यते ।
तदेव च तपःशाबल्लाहस्तन्तो मोक्ष उज्ज्वते ॥
पत्रस्तर्य पुंसः संकल्पपयतं चित्तमुक्त्यते ।
अर्थितस्तमपित्वा अनोख्ष्टमेतेहामितायते ॥
वृष्ण्य विरस्तां यातं यदा न स्वतदे कविते ।
तदा नेच्छा प्रसारति तदेव च विमुक्ता ॥
अर्थितस्तवस्मृतवितर्थं मोक्षं इत्यमितायते ।
ईंसितानीपिते तत्र न तस्म: केचन कस्यप्पितः ॥
अहनस्तमहाप्रेमित्वमावतावत्तमनोस्ततः ॥
अहिनिर्घरस्तम्यै मेदों मोक्षं इति स्पृतः: ॥
Liberation (mokṣa or nirvāṇa), according to Vasiṣṭha is the realization of one's identity with the Infinite Absolute Brahman through dehypnotization of ourselves from the self-imposed limitation and finitude into which we have hypnotized ourselves, and have been continuing in the hypnotic state through our wrong suggestions, affirmations and behaviour. "It is", as Deussen puts it, "the awakening of the consciousness that our own Self is identical with Brahman." (Deussen: System of Vedantā, p. 401.)

It is interesting to note that quite a number of modern thinkers agree with Vasiṣṭha in holding that ignorance of the Real nature of the Self, limiting our view to only some aspects of the whole of our being, asserting the claims of the ego, etc., are the causes of all our misery and suffering and their absence those of joy and happiness. Here are some of the statements:

"It (evil) is the outcome of the finitude of a being that is in its deepest nature infinite. The root of evil lies in the finite-infinite nature of man. It consists in the individual seeking his good in narrow and circumscribed ends incompatible with his universal nature. Whatever arrests the movement of the infinite spirit towards infinitude is evil." (Haldar: Neo-Hegelianism, Prof. Watson's view, p. 237.) "The true life of the individual is the life in the whole." (Haldar: Neo-Hegelianism, p. 326.) "A too powerful ego is a prison from which man must escape if he is to enjoy the world to the full." (Russell: The Conquest of Happiness, p. 183.) "It is in such profound instinctive union with the stream of life that the greatest joy is to be found." (Ibid., p. 249.) "The man who can centre his thoughts and hopes upon something transcending self can find a certain peace in the ordinary troubles of life.
which is impossible to the pure egoist." (Ibid., p. 74.) "To find the right road out of the despair, civilized man must enlarge his heart as he has enlarged his mind. He must learn to transcend self, and in so doing to acquire the freedom of the universe." (Ibid., p. 95.) "So long as we feel ourselves to have individualities of our own, we will be beset with conflicts and contradiction, pain and pleasure, but when once we disinterestedly give ourselves up to the Whole, there is an end to all discord." (Rādhā-krṣṇa: Reign of Religion in Contemporary Philosophy, p. 437.) "We can never completely break the shell of egoism and attain the infinite if we remain in the finite universe, giving a substantial existence to our own individual self. The release from this world of trouble, risk and adventure can be had only by losing the separate self." (Ibid., p. 449.) "Sin is putting trust in things that perish. . . . Evil is the separation of the soul from the source of life." (Ibid., p. 450.) "Seeking to save his personal life, man forfeits the greater impersonal life of truth; clinging to the perishable, he is shut out from the knowledge of the Eternal. . . . Love of self shuts men out from Truth, and seeking their own personal happiness they lose the deeper, purer and more abiding bliss. . . . He who has yielded up that self, that personality that most men love, and to which they cling with such fierce tenacity, has left behind him all perplexity, and has entered into a simplicity so profoundly simple as to be looked upon by the world, involved as it is in a network of error, as foolishness," (James Allen: Book of Meditations, pp. 216-217.) "The spirit of man is inseparable from the Infinite, and can be satisfied with nothing short of the Infinite, and the burden of pain will continue to weigh upon man's heart, and the
shadows of sorrow to darken his pathway until ceasing from wanderings in the dream-world of matter, he comes back to his home in the reality of the Eternal. As the smallest drop of water detached from the ocean contains all the qualities of the ocean, so man, detached in consciousness from the Infinite, contains within himself its likeness; and as the drop of water must, by the law of nature, ultimately find its way back to the ocean and lose itself in its silent depths, so must man, by the unfailing law of his nature, at last return to his source, and lose himself in the heart of the Infinite." (Ibid., p. 165.) "To become one with the Infinite is the goal of man." (Ibid., p. 165.) "Whilst vainly imagining that the pleasures of earth are real and satisfying, pain and sorrow continually remind man of their unreal and unsatisfying nature. Ever striving to believe that complete satisfaction is to be found in material things, he is conscious of an inward and persistent revolt against this belief, which revolt is at once a refutation of his essential mortality, and an inherent and imperishable proof that only in the immortal, the eternal, the infinite, can he find satisfaction of unbroken peace." (Ibid., p. 164.) "Just in proportion as we realize this oneness with the Divine, this at-one-ment with our Maker, do our lives become calm, confident, creative. . . . All our troubles come from our sense of separateness from the Infinite Source. . . . This is the secret of all healing, of all health, pros-perity, and happiness, the conscious union with the Divine." (Marden: The Miracle of Right Thought, pp. 117-121.) "In just the degree that we come into a conscious realization of our oneness with the Infinite Life, and open ourselves to this divine inflow, do we actualize in ourselves the qualities and powers of the
Infinite Life. ... In the degree that we recognize our oneness, our connection with the Infinite Spirit which is the life of all, and in the degree that we open ourselves to this divine inflow, do we come into harmony with the highest, the most powerful, and the most beautiful everywhere. ... And in the degree that we fail to recognize our oneness with this Infinite Source, and so close, shut ourselves to this divine inflow, do we come into that state where there seems to be with us nothing of beauty, nothing of power." (Trine: In Tune with the Infinite, pp. 8, 14-15.)

Before going into the details of the process of dehypnotization of ourselves from the bondage to finitude and limitation, we may here point out in brief, and in general, the way in which we can effect our liberation. The process is mainly of affirmation and auto-suggestion, on the one hand, and negation of limiting interests, desires and beliefs on the other.

"One becomes the omnipresent Lord, when one acquires the nature of Brahma and gives up the character of the mind. (VIa, 128, 45-46.) When one meditates on the Self which is beyond the body, the senses, the mind, the intellect, and that which is even beyond the individual (jiva), and affirms 'I am That' (So'ham), one gets liberated. (VIa, 128, 46-47.) When one affirms and realizes that the Self is present equally in all beings and all beings are present within the Self, he is liberated. (VIa, 128, 47, 49.) When one frees himself from the idea of being the actor and enjoyer, from all limitations, from pleasure and pain, one is liberated. (VIa, 128, 47-48.) One is liberated when one fixes himself in the Joy of the fourth state of experience, neglecting (transcending) the other three—the waking, dream and sleep. (VIa, 128, 49-50.) One becomes
liberated the very moment one can stay desireless giving up everything." (III, 66, 19.)

The experience of Liberation is nothing mysterious. It is only coming to the consciousness of a fact that is always true. We have already seen that everything is ever one with the Infinite Absolute. Every one of us is identical with the Absolute. We live, move and have our being in the Ocean of Brahman. "What that Subtle Being is", as the Chandogya Upanisad (VI, 14, 3) stated long ago, "of which the whole Universe is composed, That is the Real, That is the Soul, That art Thou"; or as a modern writer also says: "The Supreme Fact of our life and Consciousness is, that in any final analysis the individual life and ONE LIFE are one and identical." (Kingsland: Rational Mysticism, p. 431.) But we are too busy with limited interests and purposes to recognize this Fact, to feel it, and to live it. Coming to consciousness of this fact, feeling this fact, and living it is liberation. To realize this, it is not necessary that one

यदा ब्रह्माण्जीवि युक्तस्यत्वास्य मनोरुपणान् ॥
संसारान्तकमन्यामस्तदा स्थानस्वर्गः प्रदः ॥
देहेनिन्द्रयमनोनुदेह परात्मां परः ॥
सोहमसिम यदा ध्यायेच्छदा जीवो विमुख्यते ॥
सर्वभूतेव चात्मानं सर्वभूतानि चात्मानि ॥
यदा पवित्रमेधेन तदा जीवो विमुख्यते ॥
करूप्योक्तादिनिर्मुक्तः सबौपाधिविविष्टः ॥
मुखदुःखिनिकस्तदानि विप्रस्वयते ॥
जातिक्षणुपुण्यस्य हितवा स्थानन्तः यदा ॥
विद्योचरीयानान्तः तदा जीवो विमुख्यते ॥
यदि सर्व परिपथ्य विद्युपकान्तवासनः ॥
अमुनेव निमेषेण तन्मुक्तोऽसि न संपृष्टः ॥
should give up this body. Identity with the Absolute Reality can be realized even now when one is living in this body. We can feel and live in the identity with the Absolute anywhere and at any time, for really we are nowhere and at no time separate from It. Vasiṣṭha, therefore, admits jīvan-mukti, liberation while one is living, or sadeha-mukti, liberation felt even while one is embodied. But, as we have already seen, the present state of our existence (the body, the environment and the objective world experienced by us) is only the result and product of our previous thought, and we continue to have or change it in accordance with our thought. It is therefore quite evident that if on account of our realization of our identity with the Absolute Whole, we cease to indulge in further weaving a web of individuality, of limitation and objective world for us, through our Samkalpa and desire, there will come surely a time when the experience of these things will totally drop from our consciousness, and free from all distinctions and differentiations, free from limited or embodied existence, and free from the vision of an unreal and illusory objective world, we shall be reinstated in the Absolute Experience, which the metaphysics of Vasiṣṭha has taught us to be the Ultimate and Ever-present Reality. He therefore postulates the possibility of Nirvāṇa, Videha-mukti, or total extinction of individuality with the objective world-experience. He says: "There are two kinds of Liberation, sadeha, with a body, and videha, without any body." (V, 42, 11.)¹ We shall learn more, in a future chapter, about the character of those who are in the former state. Here we may only

¹ विद्विषा शुचता लोके संभवस्यननवत्ते।
सदेह्या विदेहान्या विभागोऽयं तयो: श्रुणु॥
point out that the living or embodied liberated person is one who is fully conscious of his identity with the Absolute, and lives a life free from limited interests and desires, and no more wills to be finite. His emotions, actions and thoughts are no longer personal. "When after the dissolution of the body, there is no further birth in any form, and no further experience of objectivity, liberation is called disembodied liberation." (V, 42, 13.)

There is little difference, according to Vasiṣṭha, between the two kinds of liberation, for when one is installed in the Absolute Experience, he never forgets his identity with the Absolute, in spite of his being embodied. "There is not much difference between the sadeha and the videha liberated ones. Both are liberated. Air is air whether it is at rest or in motion." (II, 4, 5.)

The idea of Nirvāṇa according to Asva-ghoṣa, it may also be mentioned here, is not much different from that of Vasiṣṭha. Dr. Dāsa-gupta rightly says, "The Nirvāṇa of the Tathāta philosophy is not nothingness, but Tathāta in its purity, unassociated with any kind of disturbance which produces all the diversities of experience." (Dāsa-gupta: History of Indian Philosophy, Vol. I, p. 136.) Suzuki has also described Nirvāṇa in such terms that there is not much difference between the Nirvāṇa of the Maha-yana Buddhism and that of the Yoga-vasiṣṭha. He says: "To use psychological terms, it is a state of transcendental or transmarginal consciousness, where all sense-perceptions and conceptual images vanish, and where

\[1\text{ सैव देहशः राम पुरुषमनविज्ञाता।}\\
\text{विदेहशुल्का प्रकटा तत्स्था नापतितं दच्यताम।}\\
\[2\text{ न मनागिः मेंदोज्ज्ञित सरदेहादेहमयोः।}\\
\text{सत्स्वप्नेऽयथ वास्तुपन्तो वायुरे वा अन्यं।}\\
we are in a state of absolute unconsciousness (in the ordinary sense of the term). Here is a region where the consciousness of subject and object is completely annihilated, but here we do not have the silence and darkness of a grave, nor is it a state of absolute nothingness. The self is here lost in the presence of something indescribable, or better, it expands so as to embrace the world-all within itself, and is not conscious of any egoistic elation or arrogance; but it merely feels the fulness of reality and a touch of celestial joy that cannot be imparted to others by anything human." (Suzuki: Mahā-yāna Buddhism, p. 119.) Compare with the Yoga-vāsiṣṭha also the Mundaka Upaniṣad on the final deliverance of individuality:

"As rivers run, and in the deep,
Lose name and form, are lost to sight,
The Sage released from name and form,
Enter the highest spirit of light." (M. U., III, 2, 8.)

Śaṅkara also agrees with the Yoga-vāsiṣṭha in holding that there is no experience of the objective world for the videha (disembodied) liberated one. "There are countless passages in Śaṅkara," says Rādhā-kṛṣṇa, "which declare that, as the misconception of the snake disappears on the perception of the rope, as the dream creations vanish on awakening, so also samsāra ceases to exist on attaining mukti." (Indian Philosophy, Vol. II, p. 638.)

The liberated state, Vasiṣṭha points out, should not be confused with a state of inertness or unconsciousness observed in inert things like stone. Liberation or Nirvāṇa is the state of perfected Consciousness in which all distinctions have been transcended, whereas the inertness of stone, etc., is the state of consciousness at its lowest level where distinctions and differentiations have yet to
be experienced, as they are potentially present within it. There is a tendency towards actualization and evolution of a world-experience inherent in the undeveloped consciousness of stones and trees, in the form of latent desire or unconscious will, which Schopenhauer has emphasized in his philosophy. Inertness is, therefore, not liberation for, in the latter there is no will to evolve into higher forms of consciousness and to experience a more differentiated world-experience, as it is potentially present in the former. "Desire which is a potency of consciousness is present within inert things in a sleeping condition, in a seed-form (which has still to wake up and to fructify into a differentiated experience of objectivity). (VIa, 10, 23.) The unconsciousness (sleep) in which the seed of desire is present is not the desired experience of liberation. For that, the fourth (turiya) kind of experience of the unconsciousness of the world, in which there is present no seed of vasana (desire) to fructify in the future, is required. (VIa, 10, 20.) All the inert creatures (sthavaras) have within them sleeping (potential) desires which shall be fructified in their being born over and over again." (VIa, 10, 18.) But that is not the case with the liberated ones, for, "their seed of desire is burnt" (VIa, 10, 22)¹ and has no more to fructify in a future world-experience.

¹ चिक्षक्कर्त्त्वाकष्ठकाशीजक्किरपिती स्वापचं वेषनी।
स्थिता रसतं निर्ज्ञ्य स्थावरार्दिष्ठ वस्तुं।
यथास्थित वासनाभीं तत्सुतूनं न सिद्धे॥
निर्बीजा वासना यत ततुर्यं सिद्धिं स्वतं।
स्थावरादिष्ठ ऐन्ते हि समस्तं जड़बंधिणम्।
मुषुस्थस्वदर्मुक्तं जन्मपोष्या। पुनः पुनः।
निर्मित्वासनाभीजस्तातासामान्यहृद्यवान।
सदेहो वा निदेहो वा न भूयो दु:खमभवेत॥
We must not forget that the concepts of bondage and liberation have no meaning from the Absolute point of view. The Absolute Brahman as such is never bound or free. These concepts hold good only within the realm of appearances. “The ideas of bondage and freedom are imagined by the ignorant alone. (III, 100, 39.) In Reality there is neither bondage nor freedom. (III, 100, 40.)” Our Self is eternally beyond the clutches of bondage. To think that we are bound is a wrong conception. Liberation is also a wrong idea, for he who is never bound cannot be said to be liberated. Imaginary liberation is true within the realm of appearance for him who has imagined bondage.” (III, 100, 37.) As'va-ghoṣa likewise thinks: “Non-enlightenment has no existence of its own aside from its relation with enlightenment a priori. But enlightenment a priori is spoken of only in contrast to non-enlightenment, and as non-enlightenment is a non-entity, true enlightenment in turn loses its significance too. They are distinguished only in mutual relation as enlightenment or non-enlightenment.” (Dāsagupta: History of Indian Philosophy, Vol. 1, p. 132.)

1 मिश्याकाल्पनिक००० मूर्वाण् बत्त्वकल्पना ।
मिश्याकाल्पनिक००० मूर्वाण् बत्त्वकल्पना ॥
बत्त्वकल्पना न बत्त्वकल्पना न मूर्वाण् महामते ॥
2 मिश्यान्बन्धाकृत्स्य बाद्रोंस्मीकः कुत्कल्पना ।
यथ्य काल्पनिक००० मूर्वाण् मिश्यान तत्त्वः ॥
CHAPTER III

THE MEANS OF ATTAINING LIBERATION

It has been a matter of great dispute in India whether Knowledge, Action or Devotion (jñāna, karma and bhakti) is the proper means of attaining the state of Liberation from the bondage and sufferings of life. Diverse answers have been given by various thinkers, some preferring one to the others, some combining two or all of them. Vāsiṣṭha has a clear and definite view of his own on this problem, which we propose to state in this chapter.

According to Vāsiṣṭha no other course than Self-knowledge can help to attain Liberation. "Liberation cannot be attained by living in a forest, undergoing penances (VIIb, 199, 30), performance or renunciation of any kind of actions, undergoing any disciplinary practices (VIIb, 199, 31), pilgrimages, distribution of alms, bath in sacred rivers, learning, concentration on anything, yoga, sacrifices (VIIb, 174, 24), fate, performance of duties, riches, friends (V, 3, 8), fasting (III, 6, 4), Scripture, words of a teacher, worship of any god (VIIb, 197, 18), etc. Some of these things may take one to heaven, but not to Liberation. (VIIb, 174, 26.) There is in fact no other course for crossing over the ocean of the samsāra for a bound man than knowledge." (V, 67, 2.)

\[1\] संसारोत्तरे तत्र न हेतुवनवासिता।

नापि स्वदेशासितव न च काव्यघ्रंकिय।
Thus according to him knowledge alone is the way to Liberation. “The wise have easily crossed over the ocean of the wandering through life and death with the help of the boat of knowledge alone. (II, 11, 36.) Here knowledge alone is the thing required. (III, 6, 2.) The long standing evil of ignorance which is called the world-experience cannot be made to cease without knowledge. (III, 8, 2.) By knowledge all sufferings come to an end. The knower alone is happy; he does not merge into the world. (V, 93, 18, 24.) The knower (of Truth) alone is happy, he is strong, and he really lives. Be a knower, therefore. (V, 92, 49.) The greatest success is attained through knowledge, not through anything else; knowledge removes ignorance; knowledge removes all sufferings. (V, 88, 12.) If the Ultimate Self is known, all pains come to an end. (III, 7, 17.) The self of all beings becomes Brahman when awakened by knowledge, but wanders in delusion without knowledge.” (V, 13, 68.)

न क्रियाया: परिष्यायो न क्रियाया: समाधयः।
नाचोरुः समारभविविचिक्रधायः॥
न तीर्थिन न दानेन न खालेन न विचया॥
न ध्यानेन न योगेन न तपोभिधाचावरः॥
न दैव न च कमाणि न घनानि न बान्धवः॥
किंतिकोपकरोलश तपोदानबतािि्दकम्॥
न शाख्रांश मूर्विकिष्याय दानालेशरार्चनानात्॥
तपस्तीवान्दिस्वर्गा: प्राप्यन्ते न तु मृत्यु॥
झानेता गतिमिश्व संसारत्तं पापाण्वन्वय चेतास:॥

शानुष्टिक्ष्रवेन संसारार्धिनु दूस्तरस्त्र।
महाधिब्ध: सुसुचीणा निमेशेन श्रृङ्गः॥
अत शानवर्मने न लवन्यदुप्युन्ययः॥
ब्रह्माण्डियं रूद्धा किंतियाणानविश्विनिका॥
Bhakti or devotion to any god is not required, and is not of much use in attaining Liberation. This is the definite view of Vasiṣṭha. He is a staunch believer in self-reliance, self-effort and complete independence of man in determining his own fate whether it be in the world or in getting rid of the world-experience altogether. Man according to him is the sole master of his fate or destiny, as we have already seen. No body can ever confer Liberation as a boon on any body, unless the latter deserves it by his own right. No other agency than our own, according to him, can show us the Absolute, which is our very Self. One's own direct realization of the Self is what is required to experience Liberation, and not any devotion to any external god, however strong or powerful he may be. The real God according to Vasiṣṭha lives in the heart of everybody. It is He, the Self of our selves, that is to be worshipped. Any other god need not be worshipped at all. And the only way to worship the real God residing within the temple of our own body is Self-knowledge.

जगन्नाथयिचाराक्ष्या विना ज्ञाने न ज्ञाप्ति
ज्ञानेन सत्यः कान्तिः उपजायते
ज्ञानवातितानन्दो न कान्तिपरिमाजिति
ज्ञानवानेव सुखवानं जीविते
ज्ञानवानेव विश्वास्तमाने ज्ञानमयो भव
ज्ञानान्तरु सत्तामेति ज्ञानादात्मानसंक्षयः
ज्ञानादेव परा सिद्धिमाययायाम बस्तुतः
ज्ञायते परमात्मा चेताम हुः सत्यं संततः
क्षयमेति विष्णुदाशान्तानविव विद्विधिका
कान्ति सर्वज्ञनां विज्ञानेन शामेन च
प्रभुद्वा बन्नृतामेति जमसौतर्या जगतः
Meditation on the nature of the Self is the only way to propitiate the real God. This in brief is his view with regard to devotion. We arrange below his own statements on the subject.

Devotion to any god is not necessary for Liberation: "One is one's own friend or enemy. If one does not save himself, there is no other remedy. (VIb, 162, 18.) What is not attained by oneself through one's own effort constantly made, vairāgya, and control over the senses, cannot be attained through anything else in the three worlds. (V, 43, 18.) Worship, therefore, the Self by the self, please the Self, devote yourself to the Self, and having seen the Self, have your stay in the Self. (V, 43, 19.) As the earth is the ultimate source of all grains, so the control of one's own mind is the source of all good positions and durable prosperity." (V, 43, 35.)

Similar passages we find in the Bhagavad-gītā: "Let him raise the self by the Self and not let the Self become depressed; for verily is the Self the friend of the self, and also the Self the self's enemy; the Self is the friend of the self of him in whom the self by the Self is vanquished; but to the subdued self the Self verily becomes hostile as an enemy." (VI, 5-6.)
"Devotion to god Viṣṇu is invented only to put on the right track those fools (mūrkhas) who run away from study, effort and thinking. (V, 43, 20.) But if one prays for the favour of gods like Viṣṇu, etc., why should he not do the same thing with regard to his own mind? (V, 43, 25.) The real Viṣṇu resides within every one. Unfortunate and worst men are they who seek after the external Viṣṇu, having forgotten the inner one. (V, 43, 26.) Even the boons that come to you through the brilliant Viṣṇu, really come to you as results of your own efforts." (V, 43, 34.)

Gods may or may not confer other things on us, but they cannot in any case remove our ignorance. It is a thing that we have to do ourselves. "The immense Maya of world-experience comes to an end only through the victory over one's own mind, not by any other way. (V, 44, 1.) Viṣṇu, however long propitiated, and however pleased he may be, cannot bestow Self-knowledge on one who does not think himself. (V, 43, 10.) In fact, whatever is, anywhere or at any time, attained by any one, is attained by him through the application of his own energy, and not in any other way. (V, 43, 13.) Nothing great is ever achieved through any god, teacher or wealth. (V, 43, 17.)

---

1 शास्त्रयवस्वविदर्यः मूर्वान्तर्व्याचितायिनाम्।
कल्याणात् वै भवनी भक्ति: प्रहुत्वर्थ्युषुगीयिताः॥
किस्रते मायवादीनां प्रणवप्ररुप्नां लघुम।
तत्पव किस्रते कस्मात् स्वकृप्ताय स्वतंस।॥
सत्यगुरुव विनीर्मायन्तार्विन्नित्वत:।
तं परिनयं ये यथत: वहितेवं नित्यावनी।॥
वर्तमानमोत्यो वातपी विनोर्मितेत्तेस। ॥
तेन स्वस्ताय तत्त्वात्तथ फलम्यात्मालिनी।॥
a spiritual preceptor (guru) can raise one up without one's own effort, why does he not raise a bull, an elephant, or a camel?" (V, 43, 16.) Compare with the opinion of Vasiṣṭha what Emerson writes with regard to Self-reliance: "Though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. . . . Trust thyself. . . . Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide. . . . As men's prayers are a disease of the will, so are their creeds a disease of the intellect. . . . It is only when a man puts off all foreign support, and stands alone, that I see him to be strong and to prevail. . . . Nothing can bring you peace but yourself." (Emerson: Essay on Self-reliance.) Compare also "In vain does he make to himself gods, in order to get from them by prayers and flattery what can be accomplished only by his own will-power." (Beer: Schopenhauer, p. 44.) Prof. Rādhā-kuśpan also similarly says: "Each individual has to blaze out his own trail into the unknown. Each must tread the weary path up the steep mountain from the top of which alone the

1 रामापर्यङ्गानेव माया संस्कृतिनामिका।
आत्मचित्रोपयोऽव्ययमाधवति नान्यया॥
चित्रार्थिनोपयोपरमौतिमानिप।
नाविचारवसो ज्ञातो दातुशक्तिः माध्वः॥
पवदासाते किचिदतेकचिदचिदेव हि।
स्वशक्तिसंप्रयुस्ता तहतृष्टे नान्यत: किचित्॥
न होरे गुरोविराहित्किदकुसाते महत्॥
गुरुबृद्धेद्वादशमात्रायापीविषयः॥
उधः दानं करिवद्व तत्कस्मात्रादिस्तो॥
vision can be seen in all splendour. The teacher may put us on the way, speak to us of the hazards and hardships, but the grasping of the final mystery is an individual achievement." (Rādhā-kṛṣṇa: *An Idealistic View of Life*, p. 121.)

The real God resides within every one. This body of mine is as good a temple of God as, probably better than, any other ever built by man. "The God spoken of (as the true object of worship), does not exist far away. He ever resides in the body as Cin-mātra (Pure Consciousness). (III, 7, 2.) It is the same which is immanent in Śiva, Viṣṇu, Sun and Brahmā. (III, 7, 4.) He is not very far away, nor to be found with much difficulty. He is the Bliss-Consciousness to be found out within one's own body. (III, 6, 3.) Those who, leaving the God residing within one's own heart, go to other gods are such as having thrown away the very precious gem they had in their hands desire to have ordinary glass-pieces." (V, 8, 14.)

It is through knowledge alone that this God residing within the heart can be found out and attained. "This God of all gods is attained through knowledge alone and not through the pains of other performances. (III, 6, 1.) There is no other performance required here
than knowledge." (III, 6, 2.) Compare a passage from the Mundaka Upanisad: "He is not grasped by the eye, nor by speech; nor by the senses; nor by tapas, nor by karma; when one's mind is purified, by the clearness of knowledge, then alone he sees the invisible (Brahman) by contemplation. This subtle Self should be known by the mind, when it (mind) is purified, then Atman shines out of itself." (M. U., III, 1, 8, 9.)

How to worship the God residing within? "The artificial and showy ways of worshipping God are only for the ignorant and for those whose minds are not fully grown and are restless. (VIa, 30, 5.) But there is no necessity of any ahyāna or mantra (prayers, etc.,) for the God who is immanent everywhere and is our own Consciousness. (VIa, 35, 24.) He is not to be worshipped by lamps, incense-burning, offering of flowers, offering of food, besmearing with sandal-paste (VIa, 38, 23), saffron, camphor, or by various kinds of eatables. He is to be worshipped with one thing alone, which is always easily obtainable everywhere, viz., knowledge. (VIa, 38, 24-25.) This is really the best dhyāna (meditation); this is verily the highest kind of worship. (VIa, 38, 25.) This is the greatest yoga, this is the best performance. (VIa, 38, 36.) This is the real worship of God, not the worship of any idol or form. (VIa, 29, 128.) He is to be worshipped with dhyāna (constantly thinking of Him), no other worship is required. (VIa, 38, 6.) He is to be worshipped with no
other flowers but of self-control and Self-knowledge.”
(VIa, 29, 128.)

A wise man always worships God by thinking of Him in spite of his being busy in the activities of life that have fallen to his share. Every moment a living presence of God is felt by the wise man, whatever he might be doing. He worships God by offering Him all that he does, gets or enjoys. His work itself is the worship of God; his enjoyments are the worship of God; and his thoughts and emotions are the worship of God, as he offers everything to Him. “He worships the inner God with all that he receives, with equanimity of the heart (VIa, 39, 30); by engaging himself in all that falls to his lot as a matter of course and not as desired by him (VIa, 39, 31); by proper food and drink, and enjoying all objects of enjoyment in so far as they fall to his lot (VIa, 39, 32);

1 अयुतपदिव्रो ये हि बालकेश्वर चेतसः।
क्रितिमार्गमयं तेषां देवार्चनमुदाहातमः॥
संवेदनालक्कताय गत्या सर्वोऽचारमः॥
न तस्याहानमन्नादि किचिदेतेऽप्युक्ते॥
न दीपेन न ज्वालेन न पुज्विभवायणीः।
नामदानिदानेन न चन्दनबिलेपनैः॥
न च कुक्कुलकुपूर्मोगैथितेन चेतरः॥
निस्मलिखितःश्रुत्येन शीतंनाविनाधिना॥
एकतिपुत्रलाहृवतिय वोषेन स्वेन पुस्यते॥
पुजयं परं ध्यायं ज्वले न परम प्रसुता॥
प्रोपरस्ती परमो योग एवं सा परमा किया।
तथा देवार्चिन निष्ठी नाकाराच्यं मनं सन॥
पुजयं ध्यानमेववान्त्यन्तर्दशस्नस्तम् प्रसुतम॥
शाम्बोधितं: पुर्वेदं भाल्मा वहन्ते॥
by experiencing all kinds of pleasures with a balanced mind (VIa, 39, 34); by gladly enduring all kinds of troubles—diseases, sufferings and catastrophes, etc., as they come (VIa, 39, 35); by acting in accordance with one's position, whether he is a king or a beggar (VIa, 39, 37); by having sweet friendships (VIa, 39, 39); by a brave and strong character manifesting itself in his conduct, now of indifference, now of mercy, now of being pleased, etc., as occasion arises (VIa, 39, 40); by some times giving up all kinds of pleasure if the case requires it (VIa, 39, 41); by sometimes engaging in, and sometimes giving up, all kinds of good or bad actions (VIa, 39, 42); by disregarding all that is lost and gone, and remaining unaffected by the loss (VIa, 39, 44); by putting equal value on all objects whether they appear to be pleasant or painful (VIa, 39, 49); by equally giving up or possessing the objects of pleasure or pain (VIa, 39, 50); by accepting gladly all that happens to fall to his lot in accordance with time or place (VIa, 39, 53); and by always believing that he is the Infinite and the Whole Brahman.\(^1\) (VIa, 39, 48.) \(^1\) (Summary translation.)
In comparison with this worship of the inner God, the worship of an external god is quite an unimportant and secondary thing. It may, however, have some use for some persons. "The permanent and chief form of God is that which resides within the cave of the heart, the external one bearing a disc, conch-shell and the club (of Viṣṇu) is unimportant and secondary. (V, 43, 27.) He who runs after the secondary form, neglecting the chief one is like a fool who is searching for the nectar after having thrown that away which he had already in his possession. (V, 43, 28.) In the same way, the chief way of seeing God is thinking with one’s own effort, and the secondary (gaṇa) way of seeing God is through getting a boon, etc. You should take recourse to the primary method. (V, 43, 11.) Effort and practice in thinking are the primary methods, and worship,

दातिद्वेशणाथ राज्येन प्रवेण नित्यपतितात्मन।
कैश्चित्रच्छवीप्येण सुखाईणां समर्पयेत।
उपेक्षा करण्या सदा सुतित्या हृदि ।
शुद्धया शरितप्रक्ष्या चैवेनात्मानमचन्चयेत ।
आकिंचिक्षोपातिन सियेनामपितन च।
गोगासोऽकार्येन प्रातेनात्मानमचयेत ।
नधे नत्त्रोपपेत्रं प्रातं प्रातसुपार्हेरं ।
वर्णं वर्णप्येण सर्वाकार्यविकारिणा ।
वर्णं वर्णप्रकारेण प्रातेनात्मानमचयेत।
वन्निहितं प्रविष्ण्य परिवष्ण्य तवेहितम ।
उत्सावशयनपिन नित्यात्मानमचयेत।
वेशकालिक्षायोगात्मपैति शुभवामुख्य ।
अविकारं गुरुतेन तेनायत्मानमचयेत।
सर्वं ब्रह्मति निष्किन नित्यात्माचारं चेरै।
etc., are secondary ones. (V, 43; 21.) If one cannot have recourse to the primary God and the primary method, let him worship the God in the external form, Viṣṇu. (V, 43, 30.) For, through the hardships of worshipping Him, and of undergoing the penances connected therewith, his mind will, in course of time, be purified. (V, 43, 31.) Through daily efforts and discrimination, the mind becomes purified, as a mango ripens. (V, 43, 32.) But in that case also, it is one's own Self that brings about the required results; the worship of Viṣṇu being only the external occasion." (V, 43, 33)¹

S'āmkara lays great stress on renunciation of actions and household life for Self-realization. Tyāga and Saṃnyāsa seem to be quite indispensable for

¹ ह्रदयावसि चित्तवर्म सुलयि सानातनि वयुः।
शहुरक्षगदाहसि गौण आकार आलमनः।
यो हि सुलयि परित्यज्य गौण सम्पुत्वावति।
सत्या रसायनं सिद्ध साध्वं संसारस्वाभि।
सुलयि पुरुषयो विचारि खाल्मद्विने॥
गौणो कृतिको हेतुमुख्येरथरो मन॥
अन्यासपतनि प्रथम सुलयि निंशिरस्वाहि।
तद्विने सूत गौणः स्यात्रुप्रयुज्ञाश्मकमः॥
आप्रातावंकिवेकोन्तरज्ञाचितविभिन्नः॥
शहुरक्षगदाहसि परिभेदपरमेश्वरः॥
तत्तुज्ञनेन कोणेन तपसा तपस्य राघव।
कालेन निम्भारोस्तिति चित्तं वैराम्यकरिणा॥
नियाम्याविवेकाभ्यां चित्तमार्गु प्रसीद्ति॥
आय एव दशामेति साहिरानि शाने: शाने॥
पत्तयालमैवस्तः पत्माप्रौति भावितम्॥
हरिपुनाकमाल्येन निम्भेतनारिसुद्धुः॥
Self-realization according to him. Early Buddhism also is a philosophy of Bhikṣukas (recluses). The Bhagavad-gītā, on the other hand, seems to preach that the duties enjoined upon us by the Śastraś are not to be given up. They are to be performed without attachment, or personal motive. Absolute renunciation of actions is not possible, nor is required by Kṛṣṇa. The view of Vasiṣṭha is very much like that of Kṛṣṇa with regard to action. According to Vasiṣṭha performing or giving up any kind of action, whether it be religious, moral or worldly, is immaterial for attaining Liberation. It is foolish, according to him, to believe that action can be renounced. Life is action. Thought is action. As long as one is thinking or living, he is acting. Renunciation of physical and worldly activities is impossible. The root of action is desire or will. That is to be cut off. Personal desire and willing are to be given up and not actions. For Self-realization one has not to go to a forest renouncing the worldly duties and activities. The busy home-life is no bar to Self-realization. Renouncing the activities of life and residing in a forest do not in the least help one whose mind is not already at peace. The story of the queen Cūḍāla and her husband Śikhi-dhvaja is a beautiful illustration of this fact. Vasiṣṭha is very emphatic on the view that a wise man should prefer not to retire from the busy life of the world, although it is in no way binding on him. Most of his liberated living men rule over their kingdoms, and give the benefit of their wisdom to others. Here is in brief what he has said on the subject:

"Individuality and action are not two things. The individual is action, and action is individuality. (VIIb, 28, 8.)" As long as there is the world-experience,
activity cannot be separated from consciousness, from individuality. (VIb, 28, 6.) The inner consciousness manifests itself in volitions which are named as mind, action, imagination, etc. (VIb, 2, 34.) So long as one lives, the question of giving up or of performance of actions which are thoughts ultimately, is meaningless. (VIb, 2, 31.) Whether a man is enlightened or not, as long as he continues to be living in the body, his thinking continues. Its renunciation is impracticable. (VIb, 2, 35.) Renunciation of actions therefore is impossible as long as the body continues. (VIb, 2, 42.) Those who actually give up action do not succeed in giving it up at its root, which is volitional thought (or thought coloured with desire). (VIb, 2, 43.) This root cannot be cut down as long as one lives except by knowledge (or enlightenment—bodha). (VIb, 2, 44.) Whether a man acts or does not act physically, he undergoes the consequences in heaven or hell in accordance with his desires. (IV, 38, 4.) They, who give up external actions alone without giving up desires for them, (which can only be given up by right knowledge), effect a renunciation which is no renunciation at all. They in fact try to beat the empty sky with a stick. (VIb, 3, 34.) The devil of renunciation of actions devours those fools who attempt that renunciation of actions which is no renunciation at all. (VIb, 3, 26.) The home itself is a quiet forest for one with a peaceful mind, whereas a forest is like a city full of men and activities for one who is not at peace within. (VIb, 3, 38.) As long as one lives, the body will continue to be active. Why not then continue to do without murmuring those duties which fall to your lot? (VIb, 199, 5.) It does not even become those who have become liberated to give up the actions that fall naturally to their share as long as they
live here." (V, 26, 16.)  

Compare the corresponding passages from the Bhagavad-gita: "Nor can anyone, even for an instant, remain really actionless; for helplessly is everyone driven to action by the qualities born of Nature. (III, 5.) . . . Perform thou right action for, action is superior to inaction, and, inactive, even the maintenance of the body would not be possible." (III, 8.)
Knowledge alone, then, is the means of Liberation according to Vasiṣṭha. What then is the ideal of right knowledge that liberates us? It is arriving at the conviction that Brahman is the only Reality; everything here is Brahman, and nothing is which is not Brahman. It is in brief a living realization of the metaphysics of Vasiṣṭha. "The conviction that Paramātma alone—Infinite, beginningless and endless Consciousness—is the Reality here is sanāti samyag jñānam (the perfect knowledge). (V, 79, 2.) Right vision consists in the conviction that all the manifold things of the world—jars, clothes, etc.,—are nothing but the forms of the Self, other than which nothing exists. (V, 79, 3.) The enlightenment within one as to the fact that Consciousness never becomes unconsciousness; that It ever continues to be the same without any change or loss, and is inexpressible in terms, is right knowledge." (VIb, 190, 5.)

This right knowledge can be acquired only through one's own thinking and effort. Nothing else will bring right knowledge home to any body. "The Divinity is known only through one's own effort and discrimination. (III, 6, 9.) He is seen by one's own intellect turned
towards him. (VIa, 118, 4.) By no other process except one's own purified intellect, can that experience be realized. (V, 12, 18.) One should think on the Self, through one's own effort, and continue doing so until it is realized in experience." (V, 5, 6.) Similarly "The Buddhists say that when our minds are clear of illusions, prejudices, and egoistic assumptions, they become transparent and reflect the truth like a dust-free mirror. The illumination thus gained in our consciousness constitutes the so called parinirvāṇa, the most perfect knowledge, that leads to Nirvāṇa, final Salvation, and eternal bliss." (Suzuki: Maha-yāna Buddhism, p. 92.)

So in order that a man may be able to think correctly and to interpret his experience in the right and proper manner, it is necessary that his mind should be pure. Purification of mind is effected through the study of philosophical works, through association with wise persons, and through cultivating noble virtues. "Pure intellect capable of finding out the Reality is evolved, when its impurities drop down from it through constant study of good works, association with the wise ones, and through the performance of noble deeds. (V, 5, 5.) One should raise his mind himself for cutting off the root of his misery with intense vairāgya

1 स्वपौरुषप्रत्यक्षने विवेकेन विकासिना ||
स देवो ज्ञाते राम न तपःज्ञानकर्मभिः ||
दृष्टे ज्ञानमेवाल्मा ज्ञा सत्यस्तथा विष्य ||
पदमासघाते राम न नाम क्रियास्त्रायम्या ||
स्यमेव विचारार्थम् विचारार्यत्मायानि ||
याब्रजाधितं क्षयं न तावदश्रितम्ये ||
(distaste for worldly things), the study of good books (śastra), and cultivating noble virtues.” (V, 21, 11.)

Vāsiṣṭha gives us some of the problems on which we should begin to think. They are: “What am I? How does the objective experience originate? Why is there death or birth?” (V, 58, 32.) He asks us to observe that “Everything to which man sets his heart here is unstable and sure to perish without any doubt.” (V, 9, 34.) He makes us realize that “The world is unsubstantial (asāra), for everything here comes and goes away. Every sweet here has its bitter into which it turns in no time.” (V, 9, 37.) He asks us to think and realize that “Pleasures and pains are not at all experienced by the Self as such (V, 5, 33), nor are they experienced by the body as such. They are wholly due to ignorance.” (V, 5, 33-34.) He exhorts us to separate the Self from the body with which we have

---

1 श्राक्षेणस्वादक्षिणस्वादनोपहृतंसाम ||
सार्वाक्षीति कृष्णं दुःखिनं दीपकोपमा ||
वर्तेयणाि श्राक्षण महवाभिगुणाविधत ||
यतनापविश्वाकार्य स्वभूमेवत्वैपेन्मन ||

2 कोर्य दक्षिणं कि वा कर्यं भरणजनमव ||
विषययान्तोऽव तत्व महतास्माप्यसि ||

3 येदु येदु पदार्थमुय मुनि ममु मामव ||
तेदु तेजोष् तस्यामेष द्विन्यायो भुजाम ||

4 आरमापायथि विसरं द्वावैधेस्मृतितम ||
असारसायं संसारं कि तयस्यति दुभित: ||

5 सुभद्दु:त्राधुभाविज्ञाविमत्योत्तमकः ||
असारसायं म्राये विन्दुत्रामुणात् यथा ||
सुभद्दु:त्रेमे न देहयेश्वरस्वरस्त सात् ||
एते शाकाक्षावेत तत्त्वावेत न कस्यित ||
been identifying it and therefore suffering. "Be happy forever by separating the real Self from the body with which it has been identified." (V, 5, 24.)

From the Absolute point of view, however, as we have already seen, there is neither ignorance nor knowledge. Both neutralizing each other in the Absolute are fused into the Absolute Purity of Experience. Absolutely speaking, therefore, both knowledge and ignorance are appearances, i.e., Avidyā (that which does not exist in reality). Ignorance is one aspect of the Avidyā and knowledge another. Knowledge destroys ignorance. This only means that one aspect of Avidyā destroys another. This is what Vasiṣṭha says in the following words: "The aspirant washes off the worse kind of Avidyā (ignorance) with the help of the better kind of Avidyā (knowledge), and when the washing is effected neither of them clings to him. It is like the washing act of a washerman who washes off impurities of clothes with other kind of impurities (soap, etc.). (VIa, 41, 6.) When by accidental (kaka-talitva-vat) juncture of the two opposite aspects of Avidyā, it is negated, the Self realizes the Self." (VIa, 41, 7.)

Very much importance is attached to the Scriptures by later Vedāntins. But for Vasiṣṭha they are not of so much importance. For, as we have already seen

---

1 विश्रीभूमृतमिवानेन देहनोपपहारतमा ।
व्यन्नीकृत स्वमात्मानं स्वस्था मवत मा चिरम ॥

2 अविद्याः भ्रेत्यायाहि क्षात्त्वनिन्देन निम्मति ।
मनं मेहनापर्याप्तिसं रञ्जको यथा ॥
काकातान्तिगर्भधादिविभािय आगते ।
प्रपश्चात्मानेवात्मा स्वमावर्त्तेष्य निर्थः ॥
according to him the ultimate source of the knowledge of the Self is Experience. No Sastra can make us realize the Self, if we do not make our own attempts along the right interpretation of our Experience, and thereby have the direct intuition of the Self. “The Ultimate Experience cannot be had through the Sastras, or through the words of a teacher, or through the worship of any god. (VIb, 197, 18.) The Self is not shown by the Sastras, nor by the teachings of a guru (teacher). It is known by oneself through one’s own knowledge.” (VIa, 41, 15.) But Vasiṣṭha does not totally deny the value of the Scriptures or other philosophical works. They are suggestive to us of the existence of the Self and the Absolute of which our present state of knowledge and Experience is not aware. They help to purify our mind for right thinking. So Vasiṣṭha says: “Hear how, though not the cause of our knowledge, they (the sastras and the teachings of a guru) become indirect causes of that. (VIb, 197, 19.) By practising and following the processes given in the sastras our minds get purified and thus become capable of knowing the pure Self. (VIb, 197, 20.) Sastra is the sattvika (purified) aspect of Avidya. It can neutralize the tamasa (impure) aspect of ignorance. (VIb, 197, 21.) It is through the contact of one who intensely aspires with the Sastras that the Self-knowledge is attained. (VIb, 197, 25.) The juice of the Maha Vakyas (the

1 न शाक्तान्य सुरोवांक्यानि दानानेष्वरार्जनातः ||

एष सर्वप्रदत्तोऽजः संप्राप्ति परः ||

शाखार्थिंि नात्र्मा सुरोवांक्यानि न च ||

यश्नेत्स्वयमेवं स्वयोऽवश्यान्तस्ततः ||
great sayings of the *Upanisads* can only be tasted in one's own Self-experience." (VIb, 197, 29.)¹
CHAPTER IV

PRACTICAL REALIZATION OF THE ABSOLUTE

Jñāna or knowledge that has been said by Vasiṣṭha to be the only means of Liberation is not a mere intellectual affair. It is much more than what we ordinarily understand by knowledge. As we have learnt at the commencement of our treatment of his metaphysics, knowledge for Vasiṣṭha is always direct experience. It is intuition of the object of knowledge. Self-knowledge in the fullest sense is actual living in the Absolute Experience. It is actual identification with the Reality. It is bringing oneself in tune with the Infinite Whole. It is thinking as the Absolute Self would think, feeling as the Absolute Self would feel, and acting as the Absolute Self would act. It is actually being transformed into the Absolute, as Gauḍa-pāda also urges: "Having known the nature of Spiritual Reality within and without, one should become the Reality, should ever rest in It, and should be firm in It." (Maṇḍukya-kārikās, II, 38.) Only a person who has thus realized the Reality is entitled to be called a jñānin (knower). Others who do not thus live their knowledge, but use it for other ends are called by Vasiṣṭha jñāna-bandhus (i.e., those to whom knowledge is a helping friend in the world). The following is a distinction made by him between a jñānin and a jñāna-bandhu:

"I prefer an ignorant man to a jñāna-bandhu. (VIb, 21, 1.) A jñāna-bandhu is he who studies the
śastraś for worldly enjoyments, like an artisan who learns his art to earn his livelihood; but does not make any effort to bring into practice what he has learnt (VIb, 21, 3); he whose knowledge is not manifested in actions (VIb, 21, 4); he who thinks that clothes and meals are the sufficient fruits of his study of śastraś. He is really an artisan (śilpa) who puts his study to unphilosophical use. (VIb, 21, 5.) He is a jñāna-bandhu who follows the path of actions in accordance with the injunctions of the Sruti, and keeps aloof from knowledge. (VIb, 21, 6.) Self-knowledge is really the only knowledge worthy of the name. Other kinds of knowledge are merely the semblance of it, for they do not give us the essence of all things. (VIb, 21, 7.) They are jñāna-bandhus who are satisfied with other kinds of knowledge, and do not attain the knowledge of the Self." (VIb, 21, 8.)

It is needless to point out here that most of us are jñāna-bandhus judged by the standard of Vasiṣṭha.

\[\text{स्याचषैं य: परति च शाल्लो भोगाय शिलिपतः।}
\text{यते न लतुःपाय ज्ञानवक्तु: स उच्चयते।}
\text{कस्मस्यन्देषु नो बोध: परित्य: कस्य दृष्टयते।}
\text{वसनाजानमालेन तुषा: ज्ञानप्रभानि ये।}
\text{जानिति ज्ञानवस्तुङ्गोदातिविधायत्रायशिलिपिः।}
\text{प्रहोतिक्षणे धर्मे वत्ते यः शुरोचिते।}
\text{अदृष्टर्विश्वासस्याज्ञानवक्तुः स उच्चयते।}
\text{आर्मजाने विदुरुःनि ज्ञानायपानि यानि तु।}
\text{तानि ज्ञानवमासानि सार्थस्यानवधोधनात।}
\text{आर्मजानमनसाय ज्ञानन्तरत्वेवं ये।}
\text{संतुः: कश्चेवं ते ते स्मृता ज्ञानबन्धवः।} \]
A *jñānī* (knower), on the other hand, according to Vasistha is he "Who, through his knowledge and constant thought on the subject of his knowledge, has been raised to the state of experience where mind is no mind, and where there is no longer any consciousness of the fruits of actions (VIb, 22, 1); who is really at peace within, and whose peace is reflected in all his activities (VIb, 22, 3); who has known everything and who brings his knowledge into practice and thus becomes desireless (VIb, 22, 2); who is engaged in duties that fall to his share in course of his life, yet within his mind without any desire or attachment to them. (VIb, 22, 5.) Real *jñāna* (knowledge) is that *jñāna* which enables a man never to be again born into the world; knowledge utilized in earning livelihood is only a mercenary art." (VIb, 22, 4.)

Real knowing is thus being. It is the actual transformation of the finite into the infinite, of the limited into the unlimited, of the individual into the Absolute. Philo is said to have similarly taught that "The knowledge of God consists only in the renunciation of self, in giving up individuality, and in becoming merged in Divine Primordial Being. The mind that wishes to hold

---

1 श्रीनेन देवनिःत्वादिकैव संविस्मित किमस्भृति स ज्ञानीयमिति \| न बुध्यथे कर्मसंहङ्ग स ज्ञानीयमिति \| अन्तःशीतलःएकत्र प्राणीयस्यावलक्ष्यते \| अकुमितेर्मकान्तस्य स ज्ञानीयमिति \| ज्ञातविसयंसत्तमः इत्यते चेंन कर्मसङ्गु \| निवृंतस्वतीत इत्यस ज्ञातायमिति \| प्रवचनप्रविधाते काृवे कारःकार्यकविधितः \| तिथ्यावकाशक्षयो प: स पुण्ड्रित उच्यते \| अपुर्णज्ञमेव य: स्वयंआच: स ज्ञानशाल्मात्र \| वसनाशंसनं शैपा व्यवस्था शिल्पजीविका \|
God must itself become God." (Windelband : History of Philosophy, Problem 18.) But it is not an easy thing. It cannot be magically produced in a moment. Our finitude is of long standing. A mere intellectual enlightenment may convince us of the illusoriness of our finitude and world-experience, yet the illusion continues to be experienced. A man suffering from an eye-disease, on account of which he sees the one moon as two, may be intellectually convinced that in reality there is only one moon, but the illusory doubleness of the moon forms still a part of his experience. He has not yet come to actually experience what he has been intellectually convinced of. Such knowledge is not of much use. Vasiṣṭha asks us not to be satisfied with that alone. He urges us to make constant and earnest efforts (abhāyasa) to realize in our own experience what we are intellectually convinced of. "The present state of our experience is due to the (thinking, feeling and acting) habits of innumerable past lives. It cannot be easily got rid of without prolonged process of thinking and practice. (V, 92, 23.) Abhyāsa (practice) means doing a thing over and over again. (VIb, 67, 43.) Without practice (in actualization of knowledge) Self-realization cannot be effected. (VIa, 11, 1.) The abhyāsa in the knowledge of Self consists in always thinking of the Self, thinking of It, reminding one another of It, and being solely concerned with It. (III, 22, 24.) They are the Brahmacāryasins (those who are busy in realization of the Absolute Experience) who are making efforts in realizing the Absolute Experience in which the idea of subject and object will be entirely absent, with the help of reason as well as of the scriptures. (III, 22, 27.) Without practice one cannot actualize knowledge in his experience; but through it one can soon
and surely be installed in the peace of the Absolute Experience.” (VIb, 155, 13.)

The technical name given to the practice in Self-realization by Vasiṣṭha is Yoga (lit. union). He does not use this term in the restricted sense in which the schools of Yoga have used it. For him every method, which enables one to escape finitude or world-experience is yoga. “The method of crossing over the world is called yoga.” (VIa, 13, 3.) The ideal of yoga is installation in the Absolute Experience. “The ideal to be actualized by yoga is that fourth kind of experience, which means sharing in the Absolute, which is realization of great bliss, which is of the nature of Consciousness-bliss, and in which the other experiences, waking, sleep, etc., are not even potentially present. (VIa, 128, 50-51.) That state is not actually experienced unless our finitude (manas) is dissolved (astam-gata) in the ocean of nectar-like Peace.” (VIa, 128, 52.)

1 सत्यान्तरवात्श्राम्यस्यता राम संसारसंस्थिति: ।
सा चिन्तसायस्योगेन विना न श्रीयते काष्ठित: ॥
पौन्हन्येन करणमथासं इति कथयते ॥
अम्बेसेन विना साधु नामयुद्यत्यलमबन: ॥
तक्षितम् तत्कथनमन्यत्य ततप्रत्योधनम् ।
एतेेक्षपरमवा तद्रम्यासं विदुवुवा: ||
अतन्तामाससंपत्ति जामुनेष्ठय: वस्तुन: ।
शुरु शाब्र्यं वस्तुनतस्ते ये ते ब्रह्ममात्सन: हित्या: ॥
नामयुसेन विना झाने शिवेश्वरानानसन ।
अम्बेसेन तु कातेन श्रृङ्ग विश्रामान्तिमेयपि ॥

2 संसारोचरणेयुक्तायः ग्रामकाल्प्तेन कर्यते ॥

3 जीवस्य च तुरीयस्याय स्थितिः च परमस्तमनि ।
अवस्थारीजनिद्वीपनिमुक्ता विमुखार्तिकाः ॥
What then should be the actual course of the process of Self-realization? We can find out a definite scheme of the method of Self-realization in the Yoga-vasiṣṭha, which does not neglect any aspect of our life. Our present life has three aspects, spiritual, mental and physical. The first may be said to be that which corresponds to what has been called the subconscious self by some modern writers. It is the storehouse of all our instincts, tendencies, dispositions, etc. The second is our conscious mental life of thoughts, emotions, desires, etc. The third is the physical body which is being run on by the perpetual movements of vital currents (prānas). All these aspects have very intimate connection with one another. In order that we may cease from the finite experience of this or that particular life, and may live in the Absolute Experience, it is necessary that we should free ourselves from the limitations of body, mind and individuality (which is the subconscious mind). We therefore require a scheme of culture or practice which will enable us to transmute ourselves into the Infinite Brahman by taking hold of that side of our experience for which we are most fit. Vasiṣṭha, therefore, suggests three lines along which we should proceed to realize the Absolute Experience, and also tells us that any one of them may be selected according to one's convenience and bent of mind. "The term yoga stands for (1) deep affirmation of the One Reality, (2) control of the mind, and (3) stopping of the movements of the vital currents (prānas). (VIa, 69, 27.) If any one of them is fully accomplished,
the others would follow.” (VIa, 69, 40.)¹ He is, however, inclined to prefer the second method to the other two, probably because it is easier than the others, and it is also more attractive to a cultured man. “Of all the three methods of realization, the control of mind is the best, because it is easily effected and so leads to peace soon.” (VIa, 69, 29.)³ We shall now learn more about these methods one after another.

I. Practice in deep affirmation of the One Reality.

“Through constant practice in deep affirmation of one’s being the One Reality, the mind comes to peace, and when the mind is thus merged in the Reality, the activity of the prāṇas is totally stopped.” (VIa, 69, 48.)² This may be effected along three lines. One may meditate on the fact of his being one with the Absolute Brahman, and go on affirming that he is the Brahman. Or through realization of the absolute non-entity (unreality) of objects as other than the Self, one may affirm his being the Absolute and the only Reality. Or, through the negation of the subject-object idea from Reality as such, one may realize that he is the only Reality above the distinction of subject and object. The first process may be called Brahma-bhāvāna, the second, Padartha-bhāvāna-tyaga, and Kevali-bhāva.

¹ एकतर्काध्यायम्: प्राणाम् विष्णुस्तथा।
मनोविनिर्भेद्यति योगप्रायम् सिन्हः॥
एकायांसन्धनाणिरोचते: परिनामः॥
एकार्थेऽव संसिद्धं संसिद्धं परस्परम्॥

² क्रियेष्वरु प्रयोगेऽद मन:प्रसंसनं वरम्।
साध्यं विद्वतं तदेवाद् यथा भवति तत्तच्छवम्॥

³ एकतर्काध्यायसाध्यान्तं शास्त्रवक्षणं मनः।
तदेहिन्त्वादस्माभवस्तु तेन प्राणोपि शास्त्रम्॥
On the first Vāsiṣṭha says: "One becomes that which one constantly affirms to be (bhāvayati); he fills himself with power, however great it may be, in accordance with one's affirmation. (IV, 11, 59.) The self becomes the Infinite Whole (anantam akhilam) through affirming itself to be that. (IV, 11, 60.) So, first think on the Infinite Self, and then transmute your mind into that. Being merged in that experience, the mind comes to calmness. (VIa, 69, 49.) The mind of one who concentrates on the Absolute vanishes for the want of its finite or limited objects, and the activity of the prāṇas also stops, leaving the Absolute shining alone." (VIa, 69, 52.)

With regard to the second, Padārtha-bhāvanā-tyāga, we learn the following from Vāsiṣṭha: "If the world-appearance which is as unreal as the colour of the sky is realized to be unreal, the nature of the Brahmān is known. (III, 7, 27-28.) The Absolute Reality cannot be known, unless the impossibility of Its becoming the objective world is realized. (III, 7, 30.) When the possibility of the world being real is realized to be baseless, one attains to the state of nir-vikalpa (thoughtless) samādhi (intense concentration of the mind on the Self). (III, 21, 78.) Without the realization

¹ तथोऽभावययत्मा सत्तस्मात्माताः भवति लघम्।
तथैवापूर्णे शक्त्या शीघ्रमेव महानापि॥
भविता शास्त्रार्थमानमात्मां नयति अणांतः।
अन्नमार्कितं प्राणिमनिकं महती वर्षे॥
विचारे यदनन्तरास्तरस्य तत्त्वयतानं नय॥
मनस्तत्त्तत्तवेयः सदेव भवति स्वयम्॥
प्रयाहार्यतो चेतः स्वं भोम्यक्षयादिव॥
विधीयेते सह प्राणि: परमेवचिन्हयते॥
of absolute non-entity of the world in the Absolute, Liberation which consists in the absence of the experience of the ego and the world, is not realized." (III, 21, 12.) \(^1\) "Denial", we must remember, "is the creative force of mind used as a dissolving or disintegrating power." (Wase: *Inner Teachings and Yoga*, p. 37.)  

*Kevāli-bhāva* is the experience of the Self being free from the feeling of subjectivity consequent on the realization of the unreality of objectivity; subject and object being relative to each other. The Absolute Reality is beyond both subject and object, both of which are equally unreal and relative. *Kevāli-bhāva* consists in affirming the Self to be free from both subjectivity and objectivity. Thus says he: "*Kevāli-bhāva* is the experience when the Self realizes Itself to be free from subjectivity as a consequence of the object being realized to be unreal. (III, 4, 53.) The *kevali-bhāva* of the Self (subject) is effected when the ego and the three worlds are realized to be unreal. (III, 4, 56.) That state being realized, all desires, likes and dislikes drop down from the personality, and the movements of the *prānas* come to rest." (III, 4, 54.) \(^2\)

---

1. अमात्य जगतस्यापि जात्स्याकाशाकाशवत् ।  
अयत्नाभावसंबोधे यदि हृदिरूढः मनेत ॥  
कज्ज्ञाते ब्रह्मोऽरुपं मेवाचार्येन कर्मणा ॥

2. ब्रह्मचिन्हस्यैष्ट्वं ब्रह्मानि भवेतुरुपूर्वे ।  
तद्विद्वि केवलीमावेत तत्त एवास: सतः ॥
Compare what a modern writer says with regard to the realization of the Absolute Experience: "The first great stage or degree is where you realize the unreality of all those things which you have hitherto considered real. It is the great denial of the reality of external things, in the light of the all-ness of God, the Changeless One. The reality of the changing, temporal universe has to be denied, and the denial must be followed by a mental affirmation of the perfection of the One reality. (p. 30) . . . The second stage or degree is where having dissolved the gross and imperfect in the refined and perfect, the Light of the Logos appears. The One reality is seen. . . . The third initiation is the Synthesis. It is a point where you come back to the things of the external world, and see that, informing them, in every atom, in every part, and in every speck of space is the living, breathing presence of God. All is Brahman." (Wase: The Inner Teachings and Yoga, p. 33.)

II. Control and stoppage of the activity of the Prāṇas.
Although from the systematic point of view our treatment of this topic should come after we have dealt with the control and annihilation of the manas (mind), we propose to treat of it first so that we may devote the rest of this chapter to the other problem which has been treated at length by Vasiṣṭha, and on which he lays more stress. In connection with the present topic, we must remember what we have already learnt about the mechanism of breathing from Vasiṣṭha.

Śrīmān-mahā-चैति ृष्णेपत्वातामुपागते ।
हृद: स्वात्मकेतीभवउदाहरो विमध्यामन: ॥
तत्तामुपागते भावे रागदेशादिवासना: ॥
शान्त्यत्वंपदिते वासे स्वन्दन्तसुवधा यथा ॥
Vasiṣṭha believes that prāṇa and mind are very intimately connected. The movements of prāṇa are the physical manifestations of the activity of the mind, and the activities of the mind are the movements of prāṇa manifested on the psychical side. One is the other side of the other. What is prāṇa physically is the mind on the psychical plane. There is perfect identity and parallelism between the psychical and the physical aspects of our being. He seems to agree with the psycho-physical parallelists of modern times, that every psychical fact has its correlative on the physical side and vice versa. But this is true, according to Vasiṣṭha, only empirically. He is ultimately an idealist, and never forgets to remind us that even this parallelism is ultimately mind-created. In accordance with his parallelistic view, he holds that the control and stoppage of the movements of prāṇa are that of the mind and vice versa. This is what we learn from the following passages: “The mind has imagined prāṇa, and has also imagined that prāṇa is its own movement, without which it will never exist. Ever since this imagination, its activities correspond with those of the prāṇa. (VIb, 139, 2.) As the mind thinks so it becomes. It thought that the prāṇa is its life, so it exists in the prāṇa now. (VIb, 139, 10.) As the stoppage of the movements of a fan and that of the wind are the same fact, so also the stoppage of the movements of the prāṇa and the stoppage of the activities of the mind are one and the same fact. (VIa, 69, 41.) Through stopping the movements of the prāṇa the mind is surely stopped from its activities. (V, 78, 15.) When the prāṇa-sakti is at rest, mind is no more. (V, 13, 83.) And when the mind is no longer in motion, the objective world vanishes. (V, 78, 16.) (Similarly), when the activities
of the mind are stopped, the movements of the *prāna* also stop." (VIa, 69, 44.)

It is therefore important to understand how the activities of the *prāna* can be brought under control and how they can be stopped altogether. Unfortunately, however, Vasiṣṭha has not made the latter aspect of the problem clear. He has, as we shall see, very summarily dismissed it, probably because he might have thought that it is dangerous to meddle with the movements of the *prāna* without a proper guide.

The *Prāṇa*, according to Vasiṣṭha, is the vital energy, the currents of which flow all round in the body to keep every organ of the body alive and active. "Some current of it moves the eyes. (VIa, 24, 28); some resides in the sense of touch; some goes to the nose; some digests food; some functions in the tongue. (VIa, 24, 29.) In short the *Prāṇa* moves the body as a machine with its own force." (VIa, 24, 30.)

Here

1. "तेन संकलप्त: प्राणः प्राणो में गतिरिद्धि।

   न भवामि विनाशनेन तेन तत्त्थपरायणम्।

   एवं यन्त्रसाधारणस्मृत्तकाल्यक्ते तथैव तत्।

   तेन मे जीवितं प्राणं हि प्राणेन मनः हिंचतम्।

   तात्त्बक्तस्य संस्कृतं शान्ते शान्तो यथाविधिः।

   प्राणनिधिपरिपरस्यं शान्ते शान्तं तथा मनः॥

   वासनसंरक्षिते नूतनप्राणान्ते भवेन्मनः॥

   प्राणशासी निरस्त्यां मनो गर्भाः मनो विलोक्यते॥

   मनःस्पन्दोपस्याद्वश्च संसारं प्रविठयं तथा॥

   तथा शान्ते मनःस्पन्दे शास्मविद्यत प्राणवायवः।"

2. "अद्य काचीनुमुशे शकि: प्रस्थन्द्वयति तोऽचीने॥

   काचित्स्पर्श्युपातेकाचिह्वति नासया।

   काचित्स्मे ज्ययति काचिह्वति वच्चसि च।"

1. तेन संकलिपि: प्राण: प्राणो में गतिरिद्धि।

2. अद्य काचिमुने शकि: प्रस्थन्द्वयति तोऽचीने॥
we have to deal with that aspect of the prāṇa which concerns inhalation and exhalation of the breath, which are very intimately connected with our life. Before we attempt to bring under our control or stop the activity of the prāṇa, we must understand the natural course of the breathing activity of the prāṇa, on which we have first to concentrate our attention according to Vāsiṣṭha: "Now hear me describing the course of the prāṇa that is going on whether a man is waking or asleep" (VIa, 25, 5): 1

We must note that in the following description the term prāṇa is used in a restricted sense of exhalation, and āpāṇa is used for inhalation of breath. "The prāṇa arises from the hṛdaya (lungs?) and spreads out up to 12 anāgulas (about 6 inches) from the tip of the nose. The āpāṇa arises outside at a distance of 12 anāgulas from the nose. (VIa, 25, 29-30.) The āpāṇa arises just where the prāṇa ends and vice versa. (VIa, 25, 31.) The prāṇa has its movement directed towards the external space, whereas the āpāṇa has its movement towards the internal space of the body. The former moves up out of the body like the flame of fire, and the latter moves down in the body like water." (VIa, 25, 32-33.) 2

1 वासिष्ठे स्यथपाल्मप्रकार चित्तिगुणां जन्मस्मिनिष्ठिता" 
2 जन्मस्मिनिष्ठिता तस्मिनामो विषयमध्ये स्त्रियाः 
3 वासिष्ठे स्यथपाल्मप्रकार चित्तिगुणां जन्मस्मिनिष्ठिता" 
4 जन्मस्मिनिष्ठिता तस्मिनामो विषयमध्ये स्त्रियाः 
5 जन्मस्मिनिष्ठिता तस्मिनामो विषयमध्ये स्त्रियाः 
6 जन्मस्मिनिष्ठिता तस्मिनामो विषयमध्ये स्त्रियाः 
7 जन्मस्मिनिष्ठिता तस्मिनामो विषयमध्ये स्त्रियाः
Now the technicalities of the natural \textit{Prāṇayāma} (lit. breath-control) are pointed out: "The natural flow of the \textit{prāṇa} out from the body, from the lotus of the heart (lungs), is called \textit{recaka}. (VIa, 25, 6.) The inhalation of the air from 12 \textit{aṅgulas} outside the body is called \textit{pūraka} (filling). (VIa, 25, 7.) The state of \textit{prāṇa} (in general sense) when inhalation is complete and exhalation has not yet begun, is called natural \textit{kumbhaka}. It is a state which ordinary people do not notice, but the \textit{yogins} know it to exist." (VIa, 25, 9.)

In order to acquire control over the \textit{Prāṇa}, the \textit{yogin} should first practise to have concentration and control over the natural flow of the \textit{Prāṇa} which is concerned with breathing in and out. The following are the various exercises in this connection: The existence of the \textit{āpana} in a definite form perceptible only to the \textit{yogins}, at 12 \textit{aṅgulas'} distance from the body in the atmosphere, like a ready-made jar within a heap of clay, before its actually entering the body, is called \textit{kumbhaka} (from the external point of view). (VIa, 25, 13-14.) This is (1) the \textit{External Kumbhaka}. "The

\begin{verbatim}
अस्तेनात्निरामोक्षेत्ये हस्यसंस्थिते ।
प्राणो यत्र समायति ब्राह्मणन्ते नमःपदे ॥
पदान्तमादपानोयं खाद्यति समानतरम ।
बाह्रकाशोन्मुखः प्राणो यहत्स्प्रशिष्टाणि यथा ।
हस्यकाशोन्मुखःपानो मिल्ये वहति बारिवत ॥
बाह्रकाशोन्मुखः प्राणानि तदृद्दमुखकोटिरतात ।
सरसेनाल्प्यकानिः ते धीरा रेतकं विद्वे ॥
ब्राह्मणमुखपुर्णैः बाह्रकाशोन्मुक्तथानगुप्त ।
प्राणानामुखसंस्थितः यः स पूरक उपन्यते ॥
अपमेयस्तंगते प्राणो यावनामुक्तितो हरद ।
तावलसा कुम्भकावस्था योगिनिभौत्कुम्भ ॥
\end{verbatim}
movement of the *āpāna* from the distance of 12 *aṅgulas* to the tip of the nose is called (2) the *external pūraka* by the experts in *yoga*. (VIa, 25, 14-15.) According to some *yogins* the movement of the air from the tip of the nose to the distance of 12 *aṅgulas* is called (2) the *external pūraka*. (VIa, 25, 15-16.) (This seems to be the more correct view, because from the external point of view this is really a *kumbhaka*). The rising of the *āpāna* at a distance of 12 *aṅgulas* and its remaining still outside the body is called the *external recaka* (3). (There seems to be a mistake in the text in naming it as the external *kumbhaka*).” (VIa, 25, 18-19.)¹ In the same way we can have (4) *internal kumbhaka*, (5) *internal recaka*, and (6) *internal pūraka*, from the point of view of them within the body. They have been mentioned in the above paragraph as simply *pūraka*, *recaka*, and *kumbhaka*.

There are two occasions in the perpetual movement of the *Prāṇa*, which deserve attention and concentration of the *yogin*. They are the two *kumbhakas*, the external and the internal. “When the last streak of the *āpāna*

¹ द्वादशाष्टी गुणधर्म्यन्ते नासाृपतमसांसंभुः ||
ब्रोहिस्त्र निशपमपानत्य तं विदु: कुम्भक कु: ||
ब्राह्मणमुख्य बायोयां नासिकारावांविपाकोऽति: ||
ते बाह्यपूर्वक लोक्ष्य विदुःौगिदिवें जना: ||
नासादारपि निर्मश्य ग्नाशान्तावार्तिगति: ||
या वायुष्टेऽविदुःौगिरः अपरं बाह्यपूर्वक ||
बहिरसंगते प्राणे यावचापान उद्दत: ||
ते बाह्याचारं वियाविद्वस्यामां विनयुक्तिप्य: ||
द्वाशान्ताविश्वाय रूपपीवर्तता परां ||
अपानत्य बहिः: तथापरं गुरुं विदु: ||
बाह्यान्नायनतरंविश्वात्तकुमकाृतनामनात्म ||
(moon) has subsided in the heart, and the first streak of the prāṇa (sun) has not yet taken its rise (i.e., the internal kumbhaka) is the state having stayed in which the yogin is no more troubled. (VIa, 25, 36-37.) When the prāṇa has finished itself at a distance of 12 angulas from the body and the apana has not taken its rise from there yet (i.e., the external kumbhaka) is also a state having stayed in which for a long time, the yogin no more suffers troubles." (VIa, 25, 50-51.)

This means that a yogin (practiser) should try to prolong through practice that state in which neither exhalation nor inhalation is taking place, but both of them absent, either internally or externally.

How this nirodha (stoppage) of the movements of prāṇa and apana is effected is very summarily described in the following passages: "The movements of Prāṇa can be stopped through vairagya (want of interest in the world), meditation on the ultimate cause, practice, methodical procedure, giving up bad habits (V, 13, 85); by having a distrust in the world through the study of the sāstras, company of the good, practice in yoga (V, 78, 18); through concentration on one's object of love, and meditation on One Reality (V, 78, 19); through the practice of the pūraka, etc., and through solitary meditation (V, 78, 20); through concentration on

\[\text{अपानशक्तियोग्य स्थानप्रति} \]
\[\text{वह भूमि की न शोष्यते} \]
\[\text{प्राणक्षेत्र तथाप्त: स्थातुवामर्पिताः पुष्पहृतितुरं गुणम्} \]
\[\text{अस्तं गताति प्राणे च चापनेत्रहृदयोपनुषे} \]
\[\text{भद्र:कुम्भकमार्गम् चिरं भूमि न शोष्यते} \]
\[\text{अपानेत्रस्तं गते प्राणे लोकस्वर्यायुपनुषे} \]
\[\text{अन्तःकुम्भकमालम् चिरं भूमि न शोष्यते} \]
the last part of the sound of the syllable OM; through making the worldly consciousness asleep (V, 78, 21); through the practice of recaka, so that the prāṇa is no longer in motion (V, 78, 22); through the prolonged practice of kumbhaka (V, 78, 24); by directing the current of the prāṇa through the upper hole (to the Brahma-randhra) by stopping its usual passage with the tongue fixed at the root of the palate (V, 78, 25); when the consciousness of concentration even is lost in the subtle ether of consciousness in which there is no activity or thought (V, 78, 26); when the thinking process stops in concentration at the distance of 12 aṅgulas from the tip of the nose (V, 78, 27); when one attains peace by concentrating on the point between the eye-brows (V, 78, 28); when the movement of the Prāṇa is made to be lost in a place within the brain at a distance of 12 aṅgulas from the palate, by sending it through the upper hole (V, 78, 29); through being lost in the thought of the ether of consciousness on account of being desireless and in intense meditation (V, 78, 30); through the mind attached to the pure Consciousness, which is free from desires (V, 78, 31); by taking one's stay in the knowledge which flashes into our mind for a moment only on occasions (V, 78, 38); through these methods, as well as others that may be taught by various teachers, the movements of the Prāṇa can be stopped.” (V, 78, 39.)

1 बैरामात्साकांगामानामास्यास्यामित्तो व्ययसनक्षपात।
परमाक्षाकाशान्यो रोप्यते प्राणवाचः।
शक्तसंस्यंकर्त्रामान्यायायमः।
अनास्याम् कृतास्याम् पूर्वास्यास्यामित्तु॥
यथाभिवाचूतक्षायान्यायिन्यायमेकसंकुच्चिताद।
एकत्वचत्रता मानामानाभ्राण पशी निन्न्यते।
III. Control and stoppage of the activity of the Mind.

Manas, as we have already noticed, is the most important concept of Vasiṣṭha’s philosophy. It is that which in its static is the Brahman, and in its dynamic aspect constitutes the individual and his world. Vasiṣṭha’s philosophy might be called the statics and dynamics of
the mind. The movements of the mind towards objectification bring about the world-experience with all its good and evil, pleasure and pain, life and death, etc. The stoppage of this tendency of the mind, which in fact is the annihilation of the mind as such, is another name for the realization of infinity of the Self. Our being an individual is responsible for our experiencing the illusory world. The very moment we succeed in breaking the shell of individuality we are the infinite whole. "The release from the world of trouble, risk and adventure", as Prof. Rādhā-krṣṇa puts it, "can be had only by losing the separate self." (The Reign of Religion in Contemporary Philosophy, p. 449.) The more we cease to be minds (i.e., centres of individual willing, individual thinking, and individual feeling), the more we are the Infinite Self. And if we could cease to be minds absolutely, we are the absolute Brahman shining in Its own glory. "The mind is the nave of the wheel of the world-illusion. If one can stop it from moving, the world-wheel stops, and ceases to trouble us. (V, 49, 40.) One should, therefore, apply all his efforts, strength, intellect and ingenuity in controlling the mind, the nave of the wheel of the samsāra. (VIa, 29, 7-8.) Through the victory over the mind everything is attained. (V, 24, 15.) By annihilating the mind the world-experience is annihilated, as by the destruction of a jar, the jar-space is annihilated. (V, 50, 14.) When the mind is given up, all conceptions of duality and unity vanish. What remains is the Absolute Peace, the pure and spotless One. (VIa, 93, 44.) The mind is the field where the crops of the world-experience grow. When the field is no longer in existence, where will the crops grow? (VIa, 93, 45.) There is only one effective remedy for the troubles of the world, namely,
the control of one's own mind. (IV, 35, 2.) All pains cease when the mind is annihilated." (III, 112, 9.)

It is interesting to note here that according to Asvaghosa also the objective world vanishes and enlightenment dawns when the mind is annihilated: "All things, simply on account of our confused subjectivity (smrti), appear under the form of individuation. If we could overcome our confused subjectivity, the signs of individuation would disappear, and there would be no trace of the world of (individual and isolated) objects." (Suzuki: Awakening of Faith, p. 56.) "When the mind is disturbed, the multiplicity of things is produced; but when the mind is quieted, the multiplicity of things disappears." (Ibid., p. 78.) "By pure wisdom we understand that when one, by virtue of perfuming power of dharma, disciplines himself truthfully and accomplishes meritorious deeds, the mind (i.e., alaya-vijnana) which implicates itself with birth and death will be broken down and the modes of evolving consciousness will be

िन्त्या नामः किल्लास्येंह मायाचक्रस्त सबंतः ||
स्वीयते चेतदाक्रम्य तन किल्लास्येंहते ||
परं पौञ्पमास्यथ बलु प्रणां च युक्तिः ||
नाभि समाराचक्रस्त चित्मेव निरोधिते ||
तत्समाविते जितं सर्वं सर्वमासादितं अवेदः ||
चित्तवाणि न संसारः कृम्भनशी न कृम्भकं च ||
चित्ते वसे वर्यं याति तैत्तिक्यं च सबंतः ||
किल्लास्ते परं शान्तमचित्मेश्वरनामयम् ||
अस्माचित्वं विद्वज्ञं क्षेत्रं संस्तुते: सम्प्रतिते: ||
क्षेत्रं त्वक्षेत्रं याति शाहे: क इव संभवः ||
संसारस्वास्त्र तु:क्षेत्र सत्वापदविदा: ||
उपाय एक एवास्ति मनसं: क्षेत्रं निग्रहः ||
मनोकिल्लालोभं दु:क्षान्तित्वायते
annulled, and the pure and genuine wisdom of dharma-kaya will manifest itself." (Ibid., p. 67.) Gaúḍa-pāda also similarly says: "The whole duality of whatever form, is simply a phenomenon of the mind, and it is never experienced when the mind is no longer mind." (Māṇḍukya-karikas, III, 31.)

Before learning the methods of mind-control suggested by Vasiṣṭha, let us note, how, according to him the mind becomes more and more gross (pīna), a thing which we should always take care to avoid. "The mind grows denser by taking the Self to be the not-Self; by trusting in the body; by attachment to the family; by egoistic activities; by the intoxication of possession; by the thought 'It is mine'; by the pains of old age and death; by the vain desire of rising in the world; by indulging in poisonous evil conduct; by worries and diseases; by the consolations offered by the world; by making efforts in attaining what is desired and avoiding what is disliked; by love; by avarice for wealth; by the enjoyment of the pleasure of sex and wealth which are agreeable only at their beginning; by drinking the milk of wrong desires; by the increase of sensual enjoyments; by such a conduct in the world as presupposes faith in it; by the love of body which has a beginning and an end; and by the violent pleasures that terminate in the poison of pain." (V, 50, 57-63.)

1 अनात्मयायात्माभवेन देहमागात्मक्यायानाय ||
   पुज्याकुटस्वरूप चेतो गच्छति पीनताम् ।
   बाह्यकारिकोशयण मन्तामहालेख्या ॥
   इत्यमेति भावेन चेतो गच्छति पीताम् ।
   जरामण्डुः।नेन ध्यात्माचस्य तत्त्वात्मक्ययुष्या ॥
   दोषाशीविन्यकोश्येन चेतो गच्छति पीनताम् ।
But the same mind which becomes more and more gross and finite by the above mentioned causes, can be refined and expanded into the Infinite Brahman by other kinds of thoughts, emotions and activities. "The mind becomes the Self by being directed to the Absolute and thus becoming desireless and thoughtless. (III, 98, 2.) The mind can be caused to dissolve by thinking on its nature (vicāra), and when dissolved, it becomes the Good (sreyas). (III, 97, 10.) The mind of the awakened ones is Brahman. It is nothing else. (III, 100, 2.) When the mind ceases to be experienced by its being negated to be real, the pure Consciousness is experienced as the Universal Being." (V, 55, 2.)

How then to control the mind and dissolve it into the Infinite Brahman? There is a method of doing everything, and success is sure only when one does it
properly and methodically. There is a possibility of failure when the right method is not followed. "The mind cannot be controlled without the best method. (V, 92, 34.) Those who do not care for the proper method, and proceed at random are obstinate people (hathāh). They experience one danger after another, and undergo one trouble after another." (V, 92, 40.)¹ The most important thing that one should always bear in mind is that "The mind is dissolved by one's own effort of will. (III, 111, 2.)" By no other method,—penances, pilgrimage, learning, sacrifices, and other actions—can the mind be dissolved as by the effort of one's own will." (VIIb, 163, 8.)² Some of the methods suggested by Vasiṣṭha, which we shall learn one by one in detail, are: (a) Realization of its unreality through philosophical thinking; (b) negation of imagination or willing (samankalpacheda); (c) distaste for objects of pleasure; (d) renunciation of desire; (e) eradication of egoistic tendency; (f) practice in detachment (asanga-bhāya); (g) attainment of equanimity; (h) freedom from the idea of being an agent; (i) mental renunciation of everything; and (j) intense concentration on the Reality.

(a) The annihilation of the mind through realizing its unreality with the help of the Absolutist Metaphysics:

"The giving up of the ego (the mind) is easier than

¹ न शास्त्रयते मनो जे तु विना स्वतंत्रताम ||
साक्षात साक्षात्सुप्न युक्ति प्रेम तान्त्रिकान्तिके ||
भागाध्यायप्रायान्ति देवार्केश ब्रजनिता ते ||

² हन्तेन दैवरुपेषानु खसारेदनहुर्पिनाः ||
परन्तु सतात्साहस्तस्वयंक्त्वतु जीविते ||
खसारेदनामस्मिन्नयेः परि: प्राशास्यति ||
न तथापर्य तपस्तीयेशिवायाश्चिक्षायागृही ||
the opening of the eyes, or the crushing of a flower. There is hardly any difficulty in it. (VIa, 111, 31.) A thing which is taken to be real on account of ignorance will no longer be apprehended as such when true knowledge is attained. It will vanish. (VIa, 111, 32.) The ego (the mind) is only an illusory conception in the Absolute like the appearance of a snake in a rope and of water in a desert. (VIa, 111, 34.) Mananam (mentation) is unreality from the point of view of the Self, so it does not really belong to me. I am not the mind. The negation of the mind is thus the realization of the eternal Brahman." (IV, 11, 27.)

(b) Negation of samkalpa (will, imagination): "Imagination is the bondage of the mind, and its absence is Liberation. (VIb, 1, 27.) The mind is dissolved when there is no imagination. Then Liberation is realized. (V, 13, 80.) The illusory world has arisen on account of imagination alone, and when imagining is stopped completely, it vanishes away. (VIa, 33, 42.) The sufferings of the world are rooted out: the time when imagining has come to an end." (IV, 54, 19.)

1 अपि पुपावदनगावति शोकनमिन्नतात्।
सुकरोहंकृत्तिः स्वामगफो से श्रोत्र गण्डगपी।
क्षत्रियं मातसिन्धुं वस्तु श्रान्नेन नक्षनति।
सत्यं रज्जवं मुख्यतं मारायणमुमनिर्घोष्ठा।
मित्या मातसिन्धुं सकुरां तथा मित्या गंधुर्जुर्गृह।
मनं क्षरमें हृदयं मैतलं यरोदस्यहम्।
इति तद्यथात: शांतं चेतो ब्रह्म स्वातान्त्र्य।

2 संमुख्यनन्दतं द्वारावति।
अतिष्ठत्वासंस्कर्यन्मोचितं विधितम्।
संकल्पतं मात्रमेवं जगात्मः स्वात्मस्वात्म।
असंकल्पनमात्रेण ब्रह्मकारपि विलीयते।
then to stop the imagining activity which creates this world? "What difficulty is there in putting an end to the imagining activity? Destroy *samkalpa* with the help of *samkalpa*, the mind with the help of the mind, and stay in the Self. (IV, 54, 18.) *Samkalpa* comes to an end through the negation of what is affirmed. (IV, 54, 13.) Through *bhava-viparyaya* (opposite idea) the effect of creative imagination can be marred very easily. (IV, 54, 16.) To will to be something is *samkalpa* according to those who know the nature of *samkalpa*; to realize the unreality of this idea is to kill *samkalpa.*" (VII, 1, 3.)¹ The idea underlying these passages is that when something is imagined by the mind, it is created in the objective world, and the imaginer is bound to have it. To get rid of it, one must send an opposite current of imagining activity out negating the previous affirmation. Both the positive and negative ideas will neutralize each other and will leave the Absolute Self shining in Its own glory in the experience of the individual, which is no more the individual. The affirmation (*bhavanā*) of some objective thing, which is actually brought into existence in the

¹ उपशान्ते हि संकल्प उपशान्तमिति भवेत् ।
संसारं:खमिकं मुखादपि महामते॥
संकल्पनेत् संकल्पं मनसा लघुभो मुने ।
छित्ता स्वात्मनि तिर्य त्वं किमेतावति दुःखरम् ॥
भवनामामकोण संकल्प: क्रीयः खमः ।
संकल्पात्यधर्म: न भयाम्युग्माचारात् ॥
संकल्पो येन हरस्थत:स्तं भाविकापेरात् ।
आपवेन निमेश्वर चैहः नित्यः ॥
आय्यावेनमेवः कलः कल्पनाविविदः ।
नभोर्धावनं तस्य संकल्पयाय उच्यते ॥
subtle world the very moment it is affirmed, is the current of the creative samkalpa that binds, and the negation, denial or mentally giving up of it, which actually brings the thing to an end, is the opposite current of creative imagination that liberates. This process, in fact, underlies the evolution and involution of world-experience in the Absolute, which as such does not experience them as both the currents neutralize each other. Bhagavān-Dās similarly says: "Assertion by it (the Absolute) and in it gives existence to the An-atma, the Not-Self; rejection and denial by it and within it imposes non-existence on the same An-atma. It sayeth: 'I (am) This'; and the This, the Not-Self is. It sayeth 'I (this) Not-Self (am) not'; and the Not-Self is no more. But it sayeth both things in the same breath, simultaneously. What is the result? The endless process that is ever coming into being and vanishing out of being into nothing." (Bhagavān-Dās: The Science of Peace, Second Ed., p. 109.) As according to Vasiṣṭha so according to Gauḍa-pāda also, "The mind ceases to be mind when it ceases from imagining, by the knowledge of the truth. . . ." (Maṇḍukya-karikas, III, 32.)

(c) Distaste for the objects of enjoyment: Our bondage is to a great extent constituted and prolonged by our fascination for the so-called pleasures of the world. Our mind runs after them and goes on imagining for itself such occasions and situations when it might be in contact with this or that object of pleasure, with the result that we always have an objective world before us as a consequence of the creative imagination of the mind. To be free from this state of affairs, we must begin to cultivate distaste and indifference for the objects of pleasure. So Vasiṣṭha
says: “Desire for the objects of pleasure is bondage; giving it up is Liberation. (IV, 35, 3.) A man is liberated in proportion to his indifference to the world. (III, 61, 35.) As long as indifference for pleasures is not generated in the mind, so long the complete Liberation does not accrue. (V, 24, 37-38.) The inhabitants of the forest of this world undergo pains and sufferings until they are not indifferent to pleasures.” (V, 24, 22.)

Dr. Prel similarly says: “The higher powers of the soul rise in proportion as the life of the sense is depressed.” (Philosophy of Mysticism, Vol. II, p. 171.)

How then to acquire indifference for the pleasures of the world? The simple answer that can be given is: Think over their illusory and mixed nature. Think that every pleasure has within itself hidden its opposite pain. Think that even those who have the pleasures for which you hanker, are in no way happier than you. Think that the pleasures for which you aspired in the past and which you got eventually have not made you happy. All such considerations constitute vicara (thinking) on the nature of pleasures. The second answer given by Vasiṣṭha is: Know thy-Self. When you have found what you really are, you will learn that your own Self is the ultimate source of all happiness which you are seeking in vain in the objects of pleasure. Thus says he: “Dislike for the objects of

[^1] भोगेष्ठामात्रानी बन्धस्तत्त्वाग्नि मोक्ष उच्चयते ||
यतो यतो विरजयते तत्तत्त्वो विमुच्यते ||
न भोगेष्ठार्थिताक्षायते भवनाशिनी ||
न परा निरूपितस्तत्त्वाप्यते ज्ञाताशिनी ||
तत्क्रियान्ति द्रु-खेलु संसाराभ्यासिन: ||
विरति विषयंज्ञे यावत्माप्यति देहिन: ||
pleasure arises from thinking (*vicāra*) on their nature. (V, 24, 62.) See that all that is pleasant is like poison and fire. (IV, 35, 4.) Thinking creates distaste for the pleasures, and distaste for the pleasures makes one more capable to think. (V, 24, 62.) Indifference to pleasures becomes deeply rooted in the heart by having a vision of the Self, (*Atmā-valokana*). (V, 24, 53.) The vision of the Absolute brings about desirelessness, and desirelessness brings about the vision of the Absolute.” (V, 24, 54.)¹ We should also remember that indifference to pleasures is not magically effected completely in a moment. We have to strive, and to make continued efforts to attain it fully. “Distaste for pleasures is established only gradually as a creeper grows when watered and manured. (V, 24, 20.) One should (therefore) put in his best efforts in acquiring distaste for the pleasures of the world.” (V, 24, 37.)²

In this connection we may also note Vasiṣṭha's secret of obtaining control over the sense-organs with which pleasures are enjoyed. It is an absurd attempt, according to him, to control an organ directly. All

¹ *विचाराद्वृगमह्रणम्*

² *क्षणगत्वस्मान्वनेया विषयार्थातः*

*विचारो मोगमहतो विचाराद्वृगमह्रणम्* ||

*आत्मावदोक्षेत्राया विषयार्थातः* ||

*हर्षे स्थितिमापति श्रीरविभोजकोते* ||

*परद्वी विनुष्णत्वं तुषामाभे च हर्षरा* ||

*एते मिशः स्थिते देही तेजोर्दन्दशं कथा* ||

*क्षणगत्वस्मानेया विषयार्थातः* ||

*सवंत: स्वदत्तेनेति चक्रसिता छता कथा* ||

*पां पौरुषमक्ष्य भोरेवर्दिनित्यहः* ||
sense-organs (indriyas) are directed and controlled by the mind. The best way to have the organs under one's control is to establish control of the mind, the root of all sense-organs. "What the mind gives its consent to, is instantaneously accomplished by the senses, as the ministers obey the orders of the king. (III, 114, 47.) The mind is the leader of the army of the senses. Victory over the former is the victory over the latter." (VIb, 163, 6.)

(d) Renunciation of desires (vāsanā-tyāga): Renunciation of desires is a very important requirement for annihilating or dissolving the mind for the attainment of Liberation. It is desire that really binds us to any object, to any kind of the objective world. The world around, the environment in which we are placed, the people by whom we are surrounded, the family in which we are born, the bodies that we are associated with, and the powers that we have,—all are the results of our desires. We are being tossed up and down in the ocean of the world; we wander here and there; live this life or that, simply as dragged by our desires. All our desires are omnipotent in so far as they are fructified. But when are they fructified? Generally when we have shifted our desire from the object which we no longer desire. But we must have what we formerly desired, no matter whether we would like to have it or not. This is the bondage of desire. This is what pains one—not to get what is desired then and there, and to get it when it is no longer the object of desire.

1 मनो यदुसन्यते तस्मानि तस्मातः प्रभुः ||
क्षणासंपादयन्त्येता राजामानविर्मित्रणः ||
चित्रमिन्द्रयेनाया नायकं तत्प्राप्ययः ||
Moreover, every desire when it is cherished gives a promise of the happiness of its fulfilment, but when it is nearing its fulfilment, or is being fulfilled, the promised happiness quickly and imperceptibly shifts its centre to the object of a new desire. This tantalizing process goes on endlessly. This fact makes us wander through the saṁsāra, without ever coming to rest or peace. This is why Indian philosophers, from the time of the Upaniṣads, have always emphasized the renunciation of desires as a very essential condition of obtaining Liberation. "When all the desires that dwelt in the heart are forsaken, the mortal becomes immortal, and reaches the Eternal." (The Kaṭha Upaniṣad, II, 6, 14.) It is so, simply because when we cease to desire anything finite, we gradually become free from experiencing them as the contents of our world. The individuality itself is constituted by a shell of desires within the Absolute Experience. Breaking the shell of desires (which is the same as annihilation of the mind, for the mind is a tendency to desire and to imagine the object of desire hypostatized) is allowing the individual to partake of the limitless Absolute Experience. It is like the breaking of a bubble, which now is no longer a bubble but the ocean. In fact, between ourselves and the Infinite Brahman, the desire for something finite is the only barrier. No wonder, therefore, that Vasiṣṭha repeatedly urges his hearers to give up desire (vāsana). Here we shall note in brief what he has said in this connection:

"Desire is the essential nature of the mind. The mind and desire are synonyms. (VIa, 94, 5.) The idea within oneself "may this be mine" is the great chain that binds one. (V, 17, 7.) The great-minded ones reach the Absolute by giving up this idea with regard to all
objects, positive or negative. (V, 17, 8.) The mind with no desire is the Reality which is called pure Consciousness. (IV, 17, 3.) The experience of a living man from which desires are totally absent is called jīvana-mukti (Liberation in life). It is an experience which the unliberated ones cannot understand or know." (III, 22, 8.)

How then to be free from desire? The first thing required to free oneself from desire is to be convinced that it is an evil which must be warded off. One should realize how helpless desires make us, how strongly they take hold upon us, and how all our troubles and sufferings have their source in desire. "It is the perennial source of all pains of old age and death, of mental worries and physical diseases. (I, 17, 39.) All the owls of the evils and defects manifest themselves in the sky of the heart at the dark night of desire. (I, 17, 1.) The person struck by desires appears helpless to all, loses his soul, loses his lustre, and is reduced to wretchedness. He is deluded, he cries in agony, and he falls in the scale of life. (V, 15, 10.) As a man grows old, his hair grows old, his teeth grow old; in fact everything of the old man grows

\[\begin{align*}
\text{सासनेन्द्र वधारण विद्वि चतुसः} & ; \\
\text{चित्तशान्ति पदार्थो बचानयात् उदाहरत्} & ; \\
\text{हुमस्तिर ममेयनत्वम् राधव मावना} & ; \\
\text{ता तु नान्नाण्नो शृङ्गारो विद्वि कलनाः च महामहते} & ; \\
\text{तामेति सर्वाभिवेशु सर्वसंस्कर्तः स सर्वं} & ; \\
\text{सांसार रस्सारोपितः परसेलित महामनाः} & ; \\
\text{सांसारानां संकाशनोत् शुद्धविचित्रया यस्थिति} & ; \\
\text{तत्सुभवतेत् साम विमलव विद्वदारहता} & ; \\
\text{अधुरूपरिहारता सा जीवनमुक्तिप्राप्ते} & ;
\end{align*}\]
old and wears out. But desire alone does not wear out (i.e., continues to trouble the old man with the same power or probably more powerfully)." (VIb, 93, 86.) One should also be convinced of the fact that really speaking there is no object in the world so exclusively good, pleasant or beautiful as may be worth desiring. There is also no object in the world so exclusively evil, painful or ugly as worth our aversion (desire to get rid of something) or heya (worth discarding). There is nothing upadeya (worth obtaining) or heya in the world, because from the ultimate point of view of the Self, there is nothing real. "The whole world (as such) being totally unreal, there is nothing in it so desirable as a wise man should hanker after it. (IV, 45, 42.) And everything being ultimately the Brahman, there is nothing which is to be avoided by a wise man." (IV, 45, 43.) There is no real loss or gain in our inability to get a thing, or in our getting it. There is really no loss or gain in the decrease or

1 जारामण्डुःशानामेक्षः रक्तसुष्णिकाः
अथाभिव्यविविलासानि नित्यं रसदित विलासिनी
हरिज्ञकांडकांबया तुण्यपेक्षं दश्यतया
स्तुतिः प्रतिमानकाशो दशोकालिकप्रकृतया:
हदुनास्याहृदस्तवान्ति हरिज्ञव याति नीचतमात
मुदाते रीति परार्थस्तु तुण्यपादभिभतो जन: ||
जीविते जीविष्टः केषाः दत्तवा जीविष्टि जीविषि: ||
क्षीयते जीविषि सर्वं तुण्यविका न जीविषि: ||

2 सर्वंसायसमूदिनप्रतिबाणान्तकारिणि
संसारे दियमधीयं प्राख्यं यदमवाख्यतु ||
सर्वं समूदिनप्रतिबाणबत्स्वमयंधिपि च
कि स्वप्निवधुके हेम्य प्राख्यं परिहर्द्यतुः पति ||
destruction, or increase or manifestation of the world to the real Self. "What real loss or gain is there, if the world of fancy of some mind is destroyed or multiplied in its contents?" (IV, 45, 35.)

It is the idea of some value in objects that is the seed of desire. The very moment we are convinced that the objects of our desire or aversion can neither do us any ultimate good nor harm, we shall cease to desire or hate them. Another very important fact that we should remember in connection with the renunciation of desire is that the renunciation of desire cannot be successfully effected by the negative method of suppression merely. No idea or desire can actually be suppressed without substitution of another in its place. It can only be eradicated by having an opposite idea in the field of consciousness, and by giving the latter our full support. The best remedy for getting rid of desire is first to oppose good desires to the bad ones; then to plant in the heart better and nobler ones in place of the previous good ones; and then the best and noblest ones in place of the previous better and nobler ones. This process should go on until the desire embraces the Infinite Good. As absolute motion is rest, so also the Absolute-desire is really no desire. It is to be ever in peace with the Absolute. The small shell of our desires that constitutes our individuality thus goes on spreading and expanding more and more all round, until it embraces the dimension of the Absolute Experience, and ceases to be an individual shell. It is like the enlargement of a bubble into the ocean. Thus says Vasiṣṭha: "First give up the dark desires connected

\[ भूषि चोपमते भूहि कि उसे कस्तय कि क्षतम् \]
with sensual pleasures, and supplant them by pure desires of befriending, etc. (doing good to others, etc.). Acting in accordance with the actualization of the pure desires, freeing from them within, one should have a desire to obtain the vision of Consciousness. Then give this desire also up, with the help of which the other desires have been got rid of, for, it involves the idea of the mind and intellect, beyond which now you should fix yourself with your fullest concentration. Give up the idea of your being a desirer and of there being any object of desire for you, with the help of the idea that you are one with Consciousness (Cin-maya); that you are already what you would become (by desiring)." (IV, 57, 19-24.)

Giving up action is not to be misunderstood as renunciation of desire. Vāsiṣṭha does not urge upon our being physically inactive. It is immaterial for a man who is free from desires whether he does some thing or does not do anything. "He whose mind is desireless

1 वासनास्त्व परिसंपन्न मोक्षाधिकत्वमपि यज् ||
तामसीवमस्य: यूवः यक्त्वा विषयवासिताः: ||
कैण्यादिभवनानाधि गृहामानवस्यनाम: ||
तामच्यर्यः परिसंपति साधित्वःऽहर्नपि ||
अन्तः:शान्तसमस्तेऽह: भव चिन्मत्रवासन: ||
तामस्वथ परिसंपति मनोवृद्धित्वविविविविन्तम: ||
हेशे स्थिरसमाधाने चेन व्यवस्थिति कपोल ||
चिन्मयेऽ: काठनाफङ्ककाँगकालिनिरादिकमः ||
वासना वासितां च प्राणस्तुर्दनहुतवकमः ||
समुल्लभप्रत्यव प्रयोगसीम्यप्रशान्ताहि: ||
वस्त्र्यं भरसयं सद्वुद्दे स महानस्तु सत्कुलः: ||
has nothing to do with activity or inactivity." (IV, 57, 26.)¹ He distinguishes, therefore, two kinds of renunciation of desire; one is the renunciation in spite of which a man lives in the world and is sportfully engaged in all the activities of life; the other, in which the individuality is totally merged into the Absolute. The first kind of renunciation is called the dhyeya-tyāga, and the second, the jñeya-tyāga. (V, 16, 6.)² They are distinguished as follows: "The renunciation of desires for objects which arises as a result of our conviction, acquired after thoughtful consideration that "I have nothing to do with the objects, nor have they anything to do with me," in opposition to the previous conviction that "the objects are my life and I live in the objects, and cannot in any way exist without them," accompanied by all sorts of activity sportfully performed, is called dhyeya-renunciation. It is giving up of the egoistic desires for the objects, yet keeping sportful engagement in life. It is the life of a liberated man." (V, 16, 7-9, 11.)³ "The

¹ समबधिमथ कर्माणि मा करोतु करोतु वा ।
हदेयनात्सवास्थो मुक्त शोभमायश: ॥

² सर्वव वासनायांगो राम राजीकोचन ।
द्विविधः कथयते तत्त्वायाम् ध्येयश्च मानद ॥

³ अहमेषां पदार्थानांमेते च मम जीवितम् ।
नाहोभिद्विना कथयत भयते विना कथ ॥
हृदन्तिनिध्वं कुर्लवा विवाहे मनसा सह ।
नाह पदार्थेष्य न मे पदार्थे एति मानिते ॥
अन्तः शीतलोऽहुद्रा कुर्लवा तीव्रवा क्रियाम् ।
यः नूनं वासनास्यां ध्येयो राम स कौतितः ॥
अहंकारस्यां लक्तवा वासनां धिर्योपे यः ।
तिक्तति ध्येयसंयतामी जीवनमुक्तः स उच्यते ॥
renunciation called *jñeya-tyaga* is that when a liberated man, having given up all desires and having become even to everything, cuts entirely the roots of individuality and thus gives up the physical body." (V, 16, 10, 12.)

(e) Eradication of the egoistic feeling (individuality):
It is our limitation in and identification with some particular aspect of the Infinite that constitutes our individuality. The very moment we affirm ourself to be something, we hypostatize ourselves to be individuals, and commence to live a life of isolation and suffering. Assertion or affirmation of the self to be something is the commencement of the worldly career, for in the very moment we affirm ourselves to be something, the other aspects of the Absolute Whole are denied of the Self and are relegated to the sphere of the not-self. But the Whole as such never being separated into parts, there arises in us desire for the not-self, giving rise to the series of innumerable lives and deaths, which will continue until we realize our being the Whole instead of only a part of It. Ego or self-affirmation (*aham-bhava*), is therefore to be completely got rid of to be liberated. "The tree of the mind has its seed in self-affirmation, and its branches, leaves and flowers are the objects of the world. Root the whole tree out and destroy its seed. (VIa, 94, 13.) The ever changing delusion of the world follows self-affirmation (VIb, 26, 29.) Of this world-illusion, unreal

---

1 सर्व समत्वा हुः थे कृत्य वासनाक्षयम्।

बहुती निर्माणि देहं हृयोक्तो वासनाक्षयः ||

निमित्तःकलान्तयत्वा वासनाः यः शामं मतः ।

हृयस्यागमयं विष्णु मुखं ते रघुनन्दन ॥
as a sky-flower, self-affirmation is the root. \( (Vlb, 15, 2. \) When the seed is burnt with the fire of knowledge, the tree of world-experience does not grow. \( (Vlb, 8, 2. \) The sun of Self-realization is fully seen only when the cloud of ego is dispersed. \( (V, 13, 17. \) The lotus of Self-realization does not bloom as long as the moonlight of the Absolute Vision remained hidden by the cloud of the ego." \( (IV, 33, 28. \) Kingsland similarly says: "The individual self must be lost before the Self can be found, not lost qua individual, but lost as being nothing but individual." \( \text{(Rational Mysticism, p. 422.)} \) "All mystical teachers have taught that it is only in proportion as the self—the lower personal self—is lost, that the real Self can be found." \( \text{(Ibid., p. 241.)} \)

How then to be free from the ego? How to cease from self-affirmation in particular aspects of the Absolute? Vasiṣṭha says that self-affirmation would die a natural death when we come to know through philosophical reflection that it is unreal from the Absolute point of view; when one becomes convinced

\[ \text{\text{1}} \text{\text{अहंवाजितात्मन: सहाखालप्पन्हः:} \text{}} \]
\[ \text{उन्मूल्य समूहः तमाकाण्डसी भव ||} \]
\[ \text{अहंतवोहिष्टत: सता: सममाविकल्कित्या ||} \]
\[ \text{तद्वियस्वभावविद्वानिगत्ता शामशालिनी ||} \]
\[ \text{वंस्य जगत्स्ववर्गे जातिकायावर्णवर्णवर्णबं} \]
\[ \text{अहंतबुद्धिमनांसत्मा महामायुप्रहं ||} \]
\[ \text{ईश्वरकविय जनकुक्षो जापतेःउठतमीन्ध्र:।} \]
\[ \text{सीजे त्राणामिनिर्मिते नैव फिचन जापते ||} \]
\[ \text{अहंकारामुद्रेः श्रीणे चिन्योऽविश्वविश्वे तत: ||} \]
\[ \text{नूतः संप्रात्मते स्वादीको मालकः परः ||} \]
\[ \text{चिन्योत्स्का याबदेरास्तरहकारणांतः ||} \]
\[ \text{विकासयति नो तावतरमायेकुमुदतीम्.} || \]
that one is in fact the Whole Reality including even that which is denied by our act of affirmation of a part. The affirmation of one's being the Absolute Whole will in course of time negate the affirmation of his being a part only. Or, the very moment one affirms himself to be something, he should also affirm that he is also the other which is denied. "When the nature of the ego is known, it will vanish. (VIb, 8, 3.) The ego will not grow if affirmation is made in the Self which is the pure Consciousness. (IV, 33, 43.) If one realizes that the objective world is illusory, and that one has really nothing to do with love or hate (for any object), the ego will not grow. (IV, 33, 44.) If with the idea, "I am the whole world", all conceptions of the desirable or the undesirable are dropped, and the universality of interest is acquired, the egoistic tendency does not grow." (IV, 33, 46.)

Realization of Cosmic Consciousness is also another way of getting rid of the individual ego. Vasiṣṭha has given us the method of realizing the Cosmic Consciousness in the following passages: "Let a man who is already peaceful, self-controlled, free from immoral and selfish conduct, above sensual pleasures, and endowed

1 प्रेक्षमां च तत्सास्ति किस्मांतः कदाचन ।
 एतादेव तत्ज्ञानानामेनेव प्रर्द्याते ॥
 चिन्मात्रदर्पणकोर निरंतर स्वात्रतमि स्थिते ।
 इति भावासंवधानादेहाकारो न जायते ॥
 विघोष्णितंत्रः भ्रमणं च भृत संभाव्यामायोः ।
 इत्तथासंवधानादेहाकारो न जायते ॥
 यह हि जगदिव्याहृत्यविदे प्रयासिते ॥
 अभिस्वातः प्रसन्नायोः नात्मावः प्रवचारः ॥
with faith, occupy a soft seat, controlling his mind, let him utter aloud the syllable *Om* as long as he likes. He should then perform a few *prāṇayāmas* (exercises in breath-control) to purify his mind. Let him, then, gradually withdraw his senses from their respective objects. He should now dissolve the ideas of his body, senses, mind, and individuality into the respective Cosmic Elements from which they arose. He should (for example) dissolve the idea of the earthly part of his body in the Earth, watery part in the Water, fiery into the Fire, and airy into the Air, and the etheric into the Ether. In the same way the organs also should be merged in their respective sources. The ears should be merged in the Directions, skin in the Lightning, eyes in the Sun, the tongue in the Water, the feet in Viṣṇu, the anus in Mitra, the generative organ in Kaśyapa, the mind in the Moon, the intellect in Brahmā. These are the causal gods. Having merged and dissolved (in thought) his personality in the Cosmic Personality, let him now feel that he is the Cosmos. Now, let him merge the Earth in Water; Water in Fire; Fire in Air; Air in Ether; and Ether in the Great Ether, which is the source of all things in the world. Let him now realize that he is the Cosmic Subtle Body. Let him now merge the Subtle Body in the Unmanifested and Undifferentiated Objectivity, in which the whole world exists without name and form, and which is spoken of as *Prakṛti* by some, as *Maya* by others, and *Avidyā* (Void) by those whose minds are confused by their logic (Buddhists probably). Having merged everything therein, let him feel that he is the *Avyakta*, the Unmanifested Source of the entire Universe. There is a fourth condition of existence (the Absolute Brahman) which is the inexhaustible source of
all these. To experience that, let him meditate on It and merge himself into it." (Summary translation of VIa, 128, 1-25.) ¹ It will not be difficult to grasp the

¹ शान्तो दान्तश्वेयंतो निपिद्धार्थकाम्यर्करणः।
विष्णुप्यसंस्कारवाच श्रद्धायादनित:।
मृदासने समासोने जिततिसिद्धायकः।
ओपित्युधार्यायात्मकमो यावतपूर्वः।
प्राणायमं ततः कुर्यदत्तः कारणः शुद्धे।
इन्द्रयाण्याहारस्याभिषेष्येभ्यः शान:।
शान:।
दैहिन्द्रयाश्च विद्विशेषः च संभवः।
यस्माद्रकार्त्ति तद्वाल्वा तेतु पश्चात्तिपेत।
विराज्ञ प्रथम स्रष्ट्वा नामात्मनि ततः परमः।
अवोक्ते स्थितः पश्चात्स्थितः परमपरः।
मासादि पाथिवं भागं प्रृथिया प्रविधापेत।
आयं रक्तार्कं चाहु तैलसं तेजसं तेजसिः किष्पेत।
वायव्यं च महावापिः नामसं नमसं किष्पेत।
पृथियाधिशिव चिन्त्यस्थिचेतन्यायात्मनोत्तिष्ठ।
दिक्षु न्यायात्मनः। श्रोतं स्वमत्र विद्वत्तु मिनिधिपेत।
चक्रुरसिद्धिकल्प्वे च निपावायु मिनिधिपेत।
प्राण वायः वाचमात नामिनं विनिधिपेत।
क्रिया तथ्यातिस्तमः। पात्री पायु मत्रे तथेऽवः।
उपस्थं कथपे न्याय मन्नवत्रेन निवेशेत।
बुद्ध ब्रह्मण संप्रधेऽदेवता: कारणेदेवता।
क्रियातः विकर्षवाच्य संन्यातां चिन्त्यस्तेत।
बहादुःस्त: स्थितो पौषास्वर्णस्मृतं।
आवार। सर्वसूतवानः कारणं तद्वादेवतम।
स यघुसिद्धपोजती जगदृश्ती व्यवस्थितः।
किष्टि चापु समावेशेऽसहि चान्ते किष्ठेत।
अभि वायो समावेशेऽवापु च नमस्ति किष्टेत।
idea of the possibility of realizing the Cosmic Consciousness, when we remember that according to Vasiṣṭha an individual, on whatever plane of manifestation he may feel his being, is a differentiation or mode of the Whole with which he is ever identical, though he does not realize the fact of his identity with the Cosmic Whole. The reason why he does not recognize it is that he is too much occupied in his thought with only a portion of the Whole, which he calls his body. Now, if his thought could be liberated from that particular form and be directed to the whole, he will begin to feel that the whole, and not any part of the whole, is his body. Another principle that underlies the above description of the process of realization of Cosmic Consciousness is that our bodies are sustained only by our

नमस्क प्रियदानो शमतोपतितिकारणे \( \| \)
हिंस्यत्वा तत्सम्बन्धो योगी विषुभावसरीरस्रुवः \( \| \)
वासना भूतसृष्टिः कर्मविच तथैव च \( \| \)
दस्यिन्द्रयमो दर्दिरविशल्लिङ्ग स्वरुपवा: \( \| \)
ततोज्जोविज्ञानुत्तप्तत्वात्माः ज्ञानीति चिन्तते \( \| \)
चतुर्मयोत्स्क कार्य भूतसृष्टि धर्मविशेषः \( \| \)
विषुभावे विकृते स्वयं न्यास्वायं एव जगद्गामः \( \| \)
नमस्कर्वयिन्सु वस्मि संयते जगत् \( \| \)
तामाहः प्रकृति केरिन्यायमेवे प्रे तपस्या \( \| \)
अविदायमे प्रहुत्तविवाहान्तचेतसः \( \| \)
तन सर्वं दयं गत्या विरुद्धवत्त्वारिः \( \| \)
नमस्ख्यवन्ना प्रियदानो: संमन्त्रति तत्तमुः \( \| \)
तत्संधिः हि तिन्द्रि पावलंधि: प्रकति \( \| \)
आनुत्तम्यविश्वसतः सृद्धि: प्रतिश्रोत्येव संहस्ति: \( \| \)
आ: स्थानवर्य लक्ष्यात्त तौरवं पदमप्रयासम् \( \| \)
ष्ठायेत्तकावते विन्न प्रविलाय्य पर्यं किरोति \( \| \)
thought or idea of them, by our interest in them, and
by our feeling that they are real. If we could succeed
in total withdrawal of our thoughts, feelings and in-
terests from them, they will no longer be felt to
be a part, or an item, or a content of our con-
sciousness, as it happens in temporary forgetful-
ness, in dream, in sleep, in hypnotic trance, and in
the phenomena of alteration of personality. Our in-
terests and purposes, our belief and faith, our parti-
cular points of view, limit our consciousness which can
be expanded to any dimension by expanding them. A
modern writer, it is interesting to note in this con-
nection, says: "It is not difficult in the light of the
present day beliefs, to pass in thought from the visible
universe to its indwelling material Substance-principle;
and to do this helps us to pass in turn from that
garment of the Spirit of God to that which it clothes
and expresses, namely, Infinite Life and Intelligence
itself." (Charles Wase: *The Inner Teaching and Yoga,*
p. 25.) To do this, "In thought, the material universe
must be resolved into the ether, and the ether resolved
into Spirit—life, will, mind—into God—before man real-
izes his own birth-right, and his powers in unity with
that living power, from which, and in which, he really
derives his being. (*Ibid.*, p. 21.) . . . This is the
process of Involution, and this path consciously taken,
brings you the Divine powers of a new and regenerated

Transcending the ego or individuality means uni-
versalization of personality. When it is effected, the
character of the man becomes changed. He becomes
an embodiment of the moral laws. Virtues originate in
his personality as rivers from mountains. He is no
more under the sway of temptations or under the
control of passions and sense-organs. "When the mind, which itself is called the ego, is annihilated or is being annihilated, the evil qualities of avarice, delusion, etc., do not touch one as water does not touch a lotus (VIa, 116, 1-2); cheerfulness always brightens his face (VIa, 116, 3); knots of desires are cut off and fall gradually one after another. (VIa, 116, 4); anger becomes thin; delusion less dense; passion becomes powerless, and avarice runs away. The sense-organs do not go out of control, and sorrow never visits one. (VIa, 116, 5.) Pleasures and pains are no longer experienced. All round peace and equanimity are then felt." (VIa, 116, 6.)

(f) The practice of detachment (asaṅgabhīṣa): Attachment to the objects of our experience, to actions and to bodies, is the bond that never allows the mind to be liberated from finitude and particularity. One should therefore try to get rid of attachment, if one wants to be liberated from limitations. "The essence of the seed of the sprout of the world-experience, which

1 गढ़िते वा गढ़ौष मित्रेज्ञकारानामि।
कषादि दि संजातानि न बिन्नोज्ञायां सितम्।
लोभोदयो दौधा: परासीव सरोक्रहम॥
मुदिताधिश: क्रोत्वो वक न मुखि दाचन।
गद्यवहकासमपुरै चतुर्गति हुरुक्तेः।
वासनाप्राणयिनिन्यव इव पुक्तन्तरः इन:।
कीपसदानमाधायः मोहो मान्यो हि गच्छिति।।
कामः क्रोम गच्छिति च धोमः: कारि पश्चाते।
नोहसानसन्तिनिन्दनावुवै: सेदः स्कृतिनां नोञ्जकः।।
न हुऽसान्युपक्रूहिति न बलानुम सुबानि च।।
सचेतं समंदेरदितेव द्वादृश्यतायामिनी।।
is desire, can be destroyed with the fire of non-attachment. (VIb, 28, 23.) He, who has attachment within him, is bound in this world, whereas he is free, who is free from attachment. (V, 67, 30.) The mind which is full of attachment is bound even though it may have passed through long penances, and the mind, which is free from attachment, is liberated, no matter if it experiences the world. (V, 63, 33.) The pains of the world touch only the mind that is attached." (V, 68, 47.) Now, first of all, it is necessary that we should detach ourselves from the bodies, with which we feel very much identified. "The relation of identity between the Self and the body is illusory. (V, 67, 24.) The Self feels the pains of the body, because it thinks itself to be the body. It becomes free from the pains of the body, when it gives up that idea. (V, 67, 26.) How can the Self be identified with the body, when the former is Consciousness, eternal, Self-revealed, and free from mutations, and the latter is perishable and impure?" (V, 71, 24.)

1 संविसर्जनीयांनववासनांवा, वासनांवा: ।
संक्रमणवरुपणां वासनांवा: ।
अन्तःसंस्कृतत्वानुसारे: संसारसागरे: ।
अन्तःसंकृतत्वानुसारे: संसारसागरार्थः: ।
असतः निर्मलं दिच्छं मुक्तं संसारीपि सुखम्।
संस्कृतविचारयाति सवा दुःखरूपः: ॥

2 अभिभवे भि संस्कृतविचारे: संकृतविचाराय:।
तथेऽविविषयसन्तुः करोपरमात्मनोऽऽविद्यथः।
देहसम्बन्धवातः देहेऽऽविद्यथः।
तत्परमेत ततो भवतीत निदर्शं:।
चिदंत्वं निर्मलं नियतः स्वामतो निरामयः।
देहस्वामित्यो भवतोऽस्मात्तेन संभविते कथम:॥
with the body, "Let him fix himself in the pure Consciousness and keep his mind quite indifferent." (V, 69, 8.) The unattached man is characterized as follows: "He is said to be unattached, who neither prefers to be idle, nor has he any passion for action. He is indifferent in both, and never minds the results of his actions. (V, 68, 6.) He knows that everything is the Self, and so thinks that nothing is desirable or undesirable. (V, 68, 4.) He gives up action, fruits of actions, etc., only mentally and not physically. (V, 68, 8.) He is not moved to joy or sorrow at existence or non-existence of things. (V, 93, 84.) Asanga (non-attachment) consists in not merging into actions, good or bad, whether one is doing them or not doing them." (VIb, 28, 24.)

(g) Samata (equanimity): Much of the force of finitizing power of the mind will be averted by cultivating equanimity. For when every state of existence is looked on with an equal eye (sama-bhāvena), when

1 केन्त्र चिति विघ्रम्य किच्चेरवातर्कितानि।
सर्वेऽनौसमष्टि तिन्तत्वात्मसं मनः॥

2 नामविन्द्यति नैवायिः न कमीत्वतुपपाते।
हुमणो यः पित्यानी सोपसस्तक इति स्मृतः॥
सव्यास्मात्मेदमहिं च कान्त्यानि यज्ञामि किमुः।
ह्यसतपिधिहिं विमो नीवन्मुलकलुगिते॥
सिमकमसाल्केन मनसेव न कामः॥

निगुणे यः परम्परागति सोपसस्तक इति स्मृतः॥
भवामावे पदार्थानि हृष्टमेवविकारत।
महिना न्यासाय पृथिवी सा। सङ्ग इति कथ्यते॥
हुमातःतुक्तसंबन्धम मनसा यदमजनम।
हुनामात्सहु कार्यं तदहुं निद्रुपचा॥
every object is received with equal satisfaction, when every person is regarded equally, one has expanded the shell of his individuality into a personality that no longer is interested in the affairs of a particular body, or of a particular mind, but lives a life of the Self which is equally present in all beings, at all times and in all states and things. We are, therefore, asked by Vasiṣṭha to be equanimous (sama), always, under all circumstances, and with regard to all persons. "Give up the idea that something is worthy of attainment and other things are worthy of being shunned. Do not be sorry when you come across the latter, nor be elated with joy when you get things of the former kind. (V, 13, 21.) Samatā is not attained as long as the distinction of heyā (avoidable) and upādeya (worthy of obtaining) does not drop from consciousness. (V, 13, 23.) He has not yet attained samatā who still makes a distinction that something is really a thing one wants and the other is not so (V, 13, 24); that something is proper and the other is not; that here is loss, there is gain." (V, 13, 25.) Universal brotherhood, of which we hear so much these days from the Theosophists, is also taught by Vasiṣṭha: "The feeling that 'this is my brother and that is not' is cherished

1. मा लेवेन मज हेवेदु नोपदेयकरो भव।
हेयादेवकरु लवकर्ता हेवस्थ: स्वच्छतां ब्रज।
हेयोपदेयकर क्षीणे यावन चेतस।
न तवासमा महति साँचे व्योमाची चन्द्रिका॥
श्रवित्वमंदिर्म वस्तु यस्मेति दुसङ्कि मनः।
तत्समसादेति समता धारण इव महरी॥
पुक्कुतिर्छणा यत्र वामामामविज्ञासिनि।
समता स्वच्छता तत्र दुःतो बैरामामासिनि॥
only by the petty-minded people. The heart of the
magnanimous is open to all.” (V, 18, 61.) How can
one be said to be a brother and another not, when
the same Self is equally present in all? (V, 20, 4.)
All classes of creatures, O Rāma, are your brothers.
There is none here who is absolutely unrelated with
you. (V, 18, 64.) The wise ones become open to all,
realizing “There is no place where I am not; there is
nothing which is not mine.” (V, 18, 62.)¹ Compare
what P. Pavri writes: “If there be one Life, one
Consciousness in all forms with God immanent in all,
then as an inevitable corollary to this supreme truth
comes the fact of the solidarity of all that lives, of
all that is—a Universal Brotherhood.” (P. Pavri:
Theosophy Explained, p. 4.) Samata is not without its
reward. The joy that a man of samata feels is unique
and immeasurable. “The happiness that is experienced
by a sama-mind cannot be experienced even in ruling
over an empire, nor in enjoying the company of one’s
beloved. (VIb, 198, 10.) Samata is the end of all
opposite feelings (pleasure and pain, joy and sorrow,
etc.), the cure of all fretting, and the cooler of all
heat of sufferings. (VIb, 198, 11.) The men of samata

¹ अर्य बन्धुर्यं नेति गणना खुन्ते तस्माः।
उदारचरितां तु बिगतावरणैव धीः॥
एकत्रे विद्यमानस्य सर्बंस्य मिलतमः।
अर्य बन्धुः परशायणिस्वी कङ्कणं कुलः॥
सदा एव हि ते मूर्तजालयो राम बन्धवः।
अस्यन्तरस्युता प्रतालव राम न काशन॥
न तद्विन्यन्ति न यत्राद्यते न तदस्निति न यन्माम॥
इति निर्णाय धीरार्णां बिगतावरणैव धीः॥
never feel despondent even in terrible, continued and serious troubles.” (VIb, 198, 27.)

(h) Freedom from the idea of activity: “The mind is dissolved when all activity, which is synonymous with vibration in Consciousness, is given up. (III, 95, 35.) Mind and movement of Consciousness both are connected as fire and heat. One being absent, the other is surely to be. By the annihilation of one both are annihilated. (III, 95, 37.) Saṁkalpa, which arises in us on account of the ignorance of the Self, is the cause (root) of actions. (VIa, 124, 5.) The real giving up of actions is remaining peaceful, without any desire, without any thought (of doing or not doing that action), and without any egoistic feeling.” (VIb, 3, 24.)

We have already seen that freedom from action is not a physical but a mental affair, according to Vasiṣṭha. We shall learn more about it in a future chapter.

(i) Mental renunciation of everything: To possess is to limit oneself. According to the great psychologist William James, our property and wealth constitute what

1 न तदासाच्छदारं राज्याच भस्मार्जनसंगमात ।
अभावायि सुखं सारं समत्वायस्थवावस्थये ॥
इत्येवशस्माल्यं संस्मृत्तव्यमस्मात ।
संशृवङ्गः वातपम्वंतं समत्वं विद्वि राज्यं ॥
मुखं लेखं भिमंदु संतंभेशु महत्त्वपि ।
स्मागपि न वैश्यं प्रायांति समहृद्यः ॥

2 व्यापत्तमंकम्यावमे तद्यथार्थीयः मन: ॥
वहिश्चवयोरिव सदा भैरवप्रियतकम्योऽः ।
इत्येवर्त्तामावे इत्यमेव विद्वायः ॥
आस्मानमंकस्मित्तपत्रं संकुलपः कर्मकारणम् ॥
अवैद्यनसंवेशं यदवसनवक्षसितम् ॥
शास्त्रं सत्तुकेशु स कर्मयानुष्ठवते ॥

61.
has been called our material self. So long as we own a particular aspect of the Reality as our own and disown others as not ours, we cannot enjoy union with the Whole. When the Absolute Reality is my Self, and the entire universe the manifestation of the Absolute, all beings in my Self and I in all beings, it is not only absurd to believe that something is mine while another is not, and to cling to one and reject another, but also harmful, for, the limit of our thought or belief is the limit of our being. Either you own everything or nothing, if you have to realize your unity with the all-inclusive, yet all-transcending Absolute. But, the meaning of both renunciation and possession of all has been misunderstood in the history of the world, simply because people could not very often distinguish between the standpoint of the body and of the Self. Renunciation as it has been preached (and practised in India) by many teachers, is not what Vasiṣṭha teaches. Actual giving up of or running away from anything is not the true renunciation of it. For, as long as we are in the world, it is impossible to run away from or give up all things. As long as life continues, one has to be in actual possession of something or other. His renunciation cannot be complete. It is therefore impractical to renounce everything in this sense of the term. Nor is it of any use or value. This kind of renunciation will not bring peace to any person. Its futility is very well illustrated by Vasiṣṭha in the story of Cūḍāla and Śikhi-dhvaja. Renunciation for Vasiṣṭha is only mental. A man rolling in wealth and ruling over an empire may be a more "renounced" man than a recluse possessing no penny and having no home. Renunciation is only a mental attitude towards things of the world,
It is the feeling that nothing here belongs to any particular individual, but to God, as the \textit{Is\'\'{a} Upani\'{s}ad} (opening verse) teaches us to believe, act and enjoy accordingly. Here is the view of Vasi\'{s}tha on the subject: "As long as everything is not given up, the Self is not obtained. For, the Self is said to transcend all particular states. (V, 58, 44.) He only attains the Self who makes effort to attain It with his whole self, giving up every other action. (V, 58, 46.) Who does not obtain anything, he obtains the Eternal, the Perfect Whole, and becomes happy. (V, 34, 76.) Giving up everything, renouncing all (\textit{sarva-ty\'{a}ga}), is the philosopher's stone which brings all misery to an end. (VIa, 90, 5.) Everything is obtained by renouncing all. Renunciation of everything is not simply a philosopher's stone, it is an empire over the whole world." (VIa, 90, 6.)

Brooks similarly writes: "Whoever sets his Power free has freed himself. This is true absolution; this alone is being absolved. None but the ungrudging servant holds the Key to Perfect Mastery. Once he craves no other wages, God's own Self is his. He need not even ask for it. Truly is the Labourer worthy of his

\footnotetext{1}{\text{\\footnotesize \begin{quote} 
\begin{verse}
सवॉवस्यापरियामे शेष आत्मेति कर्फ्यते \| 
पंत सर्वोभावावलमा शामाय यत्ते स्वयम् \| 
\begin{verse}
धातु समायथि तत्ताम तुष्यं नेवतरं लवव ।
न फिनिस्तैर मनोत्तरं तेनेवं परमात्म।
संप्रायथान्तः प्रायोगिन सत्य प्रातमक्षिर : ॥
विद्विद्र विन्दौताणि साचो सर्वायमकुमुदम।
तास्ति सर्वेदुःखानां तेन साध्यति शुद्धिः: ॥
सर्वायगेन शुद्धिन सर्वायमासाध्येनव।
सर्वायगो हि सामाज्यः कि विन्दौताणिं भवेत् ॥
\end{verse}
\end{verse}
\end{quote}}}
hire! Whatever we may claim the master gives us; but once we cease to claim, he gives ... Himself. When shall our clamour cease?" (F. T. Brooks: The Gospel of life, Vol. 1, p. 141-142.) Vasiṣṭha also says: "He who does not take this or that, the Whole is given to him. (VIa, 93, 62.) He who renounces everything (sarvam), everything becomes his and waits upon him." (VIa, 93, 59.)

What then is the real renunciation of everything? "The renunciation of everything cannot be effected by giving up the home, the kingdom, or even the body. (VIa, 93, 29.) He in fact renounces all, who includes all within himself, and feels that he is immanent in all objects of the universe, past, present and future, like a thread in all the pearls of a garland. (VIa, 93, 49.) He gives up everything, who throws everything in the Ultimate Cause which is all, which is all around." (VIa, 93, 30.) "The ideal of tyāga (renunciation), according to Vasiṣṭha, is embodied in a maha-tyāgīn (great renouncer) who is characterized as follows: "He is a great renouncer who has mentally absolved himself from virtue and vice, pleasure and pain, life and death; from all desires, doubts, cravings, convictions; who does not own the body or the life in which he is living;

1 न मृत्युजाति हि यत्कित्सवं तस्मां प्रदीयते ॥
सर्वं क्षाति यत्स्यास्य सच्चिदोपतितः ॥

2 साधो न देहलोचनं न राज्यलोचनं च ।
न चोटवदिशोपणं सत्कायं मवेशुः ॥
सूर्यमुक्तामध्येः जगमात्रे तिकादामुः ।
सक मात्रं कृतं तेन येन सर्वं समुक्तितं ॥
सर्वं स्वेती यष्ठं तत्कादिष्ठकारणे ।
सर्वत्रस्मृतस्मरित्वं सवेयं: कृतं भवेत ॥
who does not cling to any proper or improper actions in his mind; who is not keenly aware of the existence of the mind, body and the senses; who has internally (antah) renounced all virtues and vices, all thoughts and desires; who has equally and fully given up all that is seen in the objective world. (VIa, 115, 33-38.) The real renunciation in fact is the renunciation of the mind which is the root of all things. "The renunciation of all things is another name for the renunciation of the mind, because the mind is all (things). (VIa, 111, 21.) It is the seed of all things as the seed of a tree." (VIa, 93, 34.)

(j) Samađhi or intense contemplation of the Absolute Reality: The experience of samađhi, when one becomes so deeply merged in the idea of the Reality that he becomes unaware of everything else is also one of


1 वर्माचारम् सुखं दुःखं तथा मरणजनन्मनी ।
विषय वेदनति संसारं महायाजी स उज्ज्वते ॥
सर्वंच्चः सक्ता शार्कः सवेहिः सर्वकिर्त्यताः ।
विषया चेति परिप्रक्ता महायागी स उच्चते ॥
देहस्य मनसी दुःिः वैरित्रियाणां मनःस्थिते ।
नूतने वेदोऽज्ञिता सतां महायागी स उच्चते ॥
ने मे देहो न जन्मापितकुटलषैः न कम्बौली ।
इति निधिवान्नस्तमहायागी स उच्चते ॥
वेन चर्मारचर्म च मनो मननमहितम ।
सर्वंस्तत् परिप्रक्ता महायागी स उच्चते ॥
वाकवी दमक्तान्त सक्तेऽहं विचाक्षयते ।
सा देन सुधु संतकां महायागी स उच्चते ॥
विच वर्मस्तिति प्राहुत्सयक्त्रि पुष्ट्र राजसः ।
सिद्धां विद्वः सर्वेऽपरां सर्वप्रिदो जना: ॥
सर्ववेद कस्तु मनो वींजा तथाजे तरोरिव ॥
the methods of dissolving the mind and realizing the Absolute Experience. Samādhi, according to Vasiṣṭha, is a sort of Divine Madness, an intoxication of intense love of the Absolute, an intense occupation of the mind with the thought of the Self, in which one sees all around him nothing but Divinity, in which his own individuality is totally merged and is far below the threshold of consciousness. Thus says he: "The Absolute Experience, which is like an eternal sleep, can also be realized, if one can acquire the state of thought-suspended samādhi." (III, 1, 36).¹ Samādhi is not any mysterious state. "By samādhi is not meant a state of silence or idleness. It means the awareness of the Reality. Samādhi means the para prajñā, the highest intuition, which shows us things as they are (in reality), in which eternal peace is felt, and concentration becomes an accomplished fact. That state of existence in which there is no agitation of the mind, in which the ego is at its ebb, which does not involve the duality of objects is called samādhi. The perfect state of the mind in which there is no idea of what is to be acquired and what is to be avoided, which is free from all cares, which is of full satisfaction, is called samādhi. There is a perpetual samādhi for the great-souled, since the time his mind is united with the Consciousness. (V, 62, 7-12.) Samādhi is intense desirelessness for objects of pleasure. (VIb, 45, 46.) Right knowledge in which all desires are entirely forsaken, which is the experience of joy and Nirvāṇa, is the real concentration. (VIb, 46, 18.) There is no other (better) samādhi than that state of existence in

¹यदि वादि दमायने निर्विकल्पे स्थायिति न्रेष्ट ।
सदायुगुतां तत्मन्येतामस्म पदम् ॥
which, on account of Self-knowledge, no taste for the objects of pleasure is experienced." (VIb, 46, 15.)

According to Plotinus, similarly, Ecstasy (corresponding to *Samadhi*) is "A state which transcends the self-consciousness of the individual, as its object transcends all particular determinateness. It is a sinking into the Divine Essence with an entire loss of self-consciousness. It is a possession of the deity, a unity of life with him, which mocks all description, all perception, and all that abstract thought can frame." (Windelband: *History of Philosophy*, Problem 18.)

These are the various ways of annihilating the mind or individuality, in order that the Absolute Experience may be realized and made our own. According to

\[ \text{च्छन्नन्ताराष्ट्रेष्टि कल्याण्वन्तवं} \]
\[ \text{अधिक्रान्तकल्यापणः कः समाधिः कथं च वा} \]
\[ \text{तत्त्वावलोकी समायन्तरोत्पादिपती} \]
\[ \text{समाधिः कथं विद्युतमा यथार्थोपेतं विहीनः} \]
\[ \text{साधो समाधिविषेधेन परा प्रकृतिः कथा} \]
\[ \text{अश्वच्छः विद्युतमाहिषेधेन समायन्तरं} \]
\[ \text{प्रकृता समाधिविषेधेन मेरोः विद्युताकुम्भः} \]
\[ \text{विद्यात्मानान्धिनी विद्यापदेयवहिन्यातः} \]
\[ \text{प्रकृता समाधिविषेधेन परिपूर्णां मनोगति} \]
\[ \text{परं प्रभुते बोधेन सुकामायतिक करः} \]
\[ \text{समाधिविषेधेन समायन्तरम् महामानः} \]
\[ \text{परं किळिकोणं समायन्तरमुदाहरम्} \]
\[ \text{सम्पन्नान्तेच्छं संवैश्वर्यश्चक्षुलातानेम्} \]
\[ \text{ध्याने भवति निर्दोषाण्वत्वोपदेशसमस्तम्} \]
\[ \text{सांस्कृतिकल्पे विद्युतमानन्तरश्चतानं} \]
\[ \text{श्यानिष्कप्यस्तं स समाधिहिं मेतरः} \]
Vasiṣṭha, this state, when the individuality is at its lowest ebb, is that of highest Joy, of Supreme Bliss, compared to which the worldly joys are of no worth. "The Joy which is experienced when the mind is dissolved is such that it cannot be experienced even in ruling over the whole world. (IV, 15, 20.) They alone have realized the highest state of happiness and joy who have transcended the mind, and are at peace in their Self." (IV, 15, 25.)

1 संशान्ते चितव्यतां लामानन्दकम्भं ततुः।
याति तामि श्रायण जागतेन न गच्छिति॥
त एव सुखसंभोगसीमान्तं समुपगता:।
महापिया शान्ततियो ये पाता वितिन्तर्तामु॥
CHAPTER V

THE SEVEN STAGES OF SELF-REALIZATION

Self-realization is thus the expansion of the individual into the Infinite Absolute Experience; it is the extinction of separateness in the Self which is in all and in which all beings are rooted. Speaking from our point of view, the point of view of the world, it is the transmutation of an individual with his little and limited material, social and spiritual me into a cosmic personality who feels his identity and relation with all beings equally, who feels equally under all circumstances, whom nothing binds, and who is happy under all circumstances. It is not extinction, but realization of the Self. It is an extinction only of that feeling which keeps us apart and forgetful of the Whole which we really are, and makes us an imaginary something, living a life of separation and misery.

But, this is not an easy task. It takes time for the individual to evolve into the Infinite Whole. What time it may take cannot be fixed as it depends on the efforts of each individual. The process may be completed within one life or it may extend over several lives. Death, of course, as we have already noted, does not undo the progress made in any life. Although the whole process is only a subjective one, of removing our ignorance, yet there is a long distance between the actual which is the finite individual and the ideal which is the Absolute Experience. Philosophers, who do not believe in the instantaneous and magical realization of the ideal, have always believed in the progressive
realization of it. Once the concept of progressive realization is admitted, there arises a problem of the stages of the progress. Jaina philosophers have pointed out fourteen definite stages (guna-sthanas) between the life of an ordinary man and the perfected Kevalin. (Vide C. R. Jaina: *The Practical Path*, p. 127.) The Mahā-yāna Buddhists have pointed out ten stages (bhūmikās) between an aspirant and his realization of Bodhi-sattvahood. (Vide Keith: *Buddhist Philosophy*, p. 291.) The Theosophists, likewise, distinguish five definite stages on the path of perfection from initiation to Masterhood. (Vide Jina-rāja-dāsa: *The First Principles of Theosophy*, p. 220.) The character and qualities of the traveller are variously described by them in accordance with the ideal to be achieved and the methods of its realization, with which we are not concerned here. Vasiṣṭha, with whom we are concerned here, points out seven stages on the path of Realization of the Absolute Experience by an individual. But he is not very particular and exact about his terminology of the stages, which he calls by different names in different places. The stages (bhūmikās) are described in the Yoga-vasiṣṭha in three different places and in three slightly different ways. The divergence is probably due to his idea that the stages are not actually fixed and defined, but arbitrarily differentiated in a process which is continual. Here we shall refer to all his divisions, as each one has its own significance and importance.

The First view:

"Philosophers describe the stages of realization in various ways. My opinion is this: (III, 118, 2.)".
"The realization of knowledge has seven stages. Liberation is the goal beyond the seven stages. (III, 118, 3.) The first stage is called Subhecdha, which consists in the consciousness of one’s ignorance, and the desire to know the truth through the study of the spiritual lore and association with the wise, after dissatisfaction with the worldly life. (III, 118, 8.) The second is Vicara, which is characterized by a virtuous life, consequent upon the distaste for worldly objects and effort in right direction due to the study of the scriptures and the company of the wise ones. (III, 118, 9.) The third stage, called Tanu-manas (thinness of mind) is realized when as a consequence of the previously achieved progress, non-attachment to the objects of senses is attained. (III, 118, 10.) The fourth, called Sattvapatti (attainment of sattva), is that stage when the aspirant has learnt to stay in the true Self. (III, 118, 11.) The fifth, Asamsakti, is that stage of realization, consequent on the practice of staying in the true Self, in which one becomes detached from the objective world. (III, 118, 12.) The sixth, Padartha-bhavana, is that stage of experience in which the things of the world are realized to be unreal. (III, 118, 13-14.) The seventh, Turya-ga, is that stage of realization when the distinctions are negated and the aspirant remains in his own being. (III, 118, 15.) The jivan-mukta (the liberated living man) lives in this state. Disembodied liberation is beyond this stage.”

(III, 118, 16.)

1 अवशोष विद्वीर्मां तद्तदं सतमूलिकम्
मुकिंगु ब्रह्मिक्युः भूमिकासत्सास्तपम्
रङ्गत: कि मृद एवारिः प्रेशेषु शास्त्रंजनेः
वैराग्यार्थविभूति शुभेच्छेषु ज्यटे बुधे।

1 अवशोष विद्वीर्मां तद्तदं सतमूलिकम्
मुकिंगु ब्रह्मिक्युः भूमिकासत्सास्तपम्
रङ्गत: कि मृद एवारिः प्रेशेषु शास्त्रंजनेः
वैराग्यार्थविभूति शुभेच्छेषु ज्यटे बुधे।
The Second view of the stages:

"First the yogin should brighten his intellect by studying philosophical literature and by associating with the wise ones (sādhus). The second stage of the yoga is Vicāraṇa (thinking on the problems of philosophy). The third is Asanga-bhavanā (affirmation of one's being detached from the worldly enjoyments). The fourth is Vilāpanī in which all desires are annihilated. The fifth is Suddha-sāmvin-maya, the realization of pure consciousness and of joy. The sixth is Sva-saṁvedana-rūpa (becoming identified with and merged into one's own Consciousness). It is a state in which Bliss alone is experienced and the traveller on the path remains merged in Bliss as in sleep. The seventh and the last is called the Turiya. It is the state of liberation here,
which is characterized by equanimity, purity and agitati-
onlessness. The state beyond the Turiya is called the
ultimate Nirvana. It is the maturity of the seventh
stage and is not experienced by the living ones. The
first three stages are called the waking stages (Jagrat)
(probably because up to the third stages the yogin is
fully alive to the existence of external objects which
appear quite real to him). The fourth is called the
dream (svapna) state, (because the objects begin to be
recognized as unreal). The fifth and the sixth are
called Susupti (sleep), on account of feeling intense
happiness in these states." (VIa, 120, 1-8.)

The Third description of the stages of Self-realization:

(1) "A number of cycles of birth and death hav-
ing been passed through, discriminative consciousness

[Translation of Sanskrit text]

16. शाख्सजनसंपर्कः: प्रातामार्ग विवर्धेत् ।
प्रथमा भूमिकृतामकाः गोगत्वैव च योगः:॥
विवर्धिणा दूरिया लाभुरियोऽउस्मकावनाः ।
विवपर्यं च चतुर्थं शाख्ससनातिपितरिका ॥
सुब्रमसिन्नानन्दरहुपः भवति प्रवभिः ।
अर्धसृणद्वन्द्रानो जीवकांस्रत्र शिशुरिः ॥
शस्वदेनरहुपः च शरी भवति भूमिकाः ।
आनन्दवगनात्मार शुभसस्करुपाः ॥
तुष्टिस्पष्टात्माः पुरुषं शुभस्वनेव केवलम् ।
समता सच्छता साध्या सत्त्वी भूमिका भवेत् ॥
तुष्टि तद् तद् यास्वस्त्र परा निर्वष्ट्पिणी ।
सत्त्वी सा परीक्षादि विषय: साम जीवंसाम ॥
पुरुषस्थात्रयं उक्तम् जात्रिस्तुव जस्तितम ।
चतुर्थम् भव मेहुका स्वाभं यत्र वै यत्र ॥
आनन्दवगनात्मासुपुरुषास्य तु प्रवभिः ।
अस्वदेनरहुपायं शरी तुष्टिस्पष्टाः ॥
dawns upon the mind of the individual. He begins to think that the world is unreal, without any value, and that his life is not being lived properly. He wishes to be free from the process of births and deaths, and so begins to think, study good works, and associate with good people. He performs good and noble actions, and hates the evil and cruel ones; fears committing sin, and does not like sensual pleasures. He speaks noble and sweet words which are appropriate to the occasion, time and place. (VI. 126, 4-13.)

(2) "He then approaches renowned scholars and with their help studies critically the Vedas, the Smrtis, Ethics, Yoga and Rituals. He, then, acquires efficiency in division and classification of things, and in judging the rightness or wrongness of actions. He acquires considerable freedom from pride, arrogance, delusion, avarice, etc., even though he may be apparently involved in

अनेकज्ञनामानंते विवेकी जापते पुमान ||
असारांचं संसारायväस्ताकूलं मृत्युवक ||
कर्मेऽविरामवान्मूलवं संसाराथिधि तराम्यहसु ||
एवं विचारणपरो यदा भवति सम्बन्धं: ||
विराममूलपायन्तमवनालवस्तुवाससु ||
क्षिप्सुवारुपासु कर्मेऽविद्वेदीवहसु ||
प्रायस्यायुभवति सत्तं विचिनितसति: ||
नोराहस्तिमयमणिः पुण्यकमणि सेवते ||
मनोनुवनेनकारीण पुण्यमणि सेवते ||
पापायमुखितसतं न च मोगमेत्यसे ||
क्षेट्रप्रणयमणिः पेशवास्युपितानि च ||
देशकालोपपत्तानि वचनान्न्यमितापि: ||
मनसा कमणानि वाचा सजानान्नसे ||
यत्: कुलदिगानीय ज्ञानशाब्रवन्मेते ||
them. By this time he has completely mastered the secrets of all sciences and knows the nature of things. (VIa, 126, 15-18.)

(3) "Having thus cultivated his intellect, he now begins to lead a life of solitude, austerity, spiritual practices, etc. He takes part in talks which deal only with the undesirability of the worldly life, and so help in generating dissatisfaction with it. He passes his time in detachment (asaṅga) and is always peaceful and happy in that state. (VIa, 126, 20-22.)

(4) "As a consequence of the practice on the previous three stages, the ignorance of the aspirant comes to an end, and right knowledge dawns upon him. When, with the mind controlled, he comes to realize the existence of the One partless and eternal Reality which is uniformly and equally present everywhere. He

\[\text{श्रुतिस्मृतिसदाचारवारणाध्यायानांमाय} \|
\text{मुद्याथ्य भ्यायाथ्य भ्यातास्मात्स्थो अश्वपृष्टि} \|
\text{पदार्थप्रियामाग्नियो कार्याकार्यविनिर्घनाम्} \|
\text{जनालयक्षितस्यो गृहस्त्रूपतिस्या} \|
\text{मदर्मानमात्सप्तशींदीनाविद्वामाहिनिः} \|
\text{बिंधायाधितामीपर्यज्जयहिरिव स्वच्छ} \|
\text{हत्यन्वृत्तमिति: शाख्युस्त्रजनसेवनात्} \|
\text{सरहस्तमश्चेषोण मन्त्रवद्धिमच्छोति} \|
\text{"पद्यायुघास्वारिक्षय मतिमाधय निलक्षम्} \|
\text{तापसाध्यमविश्वामभ्यात्मकंधनमेऽ} \|
\text{संसारनिन्दक्कल्लेश्वरमकरणमेऽ} \|
\text{शिक्षाश्यामसातीनो जरयासुरालम्} \|
\text{वनवासविहरेण चितोपसमशोभिना} \|
\text{असामुक्षसौमयेन कार्त्यति मतिमाध्} \|
now looks upon the objects of the world as things of dream. (VIa, 126, 58-60.)

(5) "They then come to the fifth stage of experience. All differences for them have merged in the Unity of which alone they are now conscious. This experience of unity is characterized by joy, being ever merged in which the aspirant on this stage experiences a state like that of intense sleep. Though outwardly busy and active, the traveller on this stage is quite at peace within. (VIa, 126, 62-65.)

(6) "Then there comes a stage of experience in which there is no idea of being or non-being, self or not-self. The mind is no longer experienced. Duality and unity are both transcended. The aspirant now is a liberated man living here. All the knots of his desires are broken, all doubts are solved. Although not yet absolutely merged in the Absolute, he is merged to all purposes. He is void within, void without (for there is no desire, thought or kalpanā in him) like an empty jar in an empty space. He is full within and full without (for he is identical with the ultimate plenum,
the essence of all things) like a full jar in a full ocean. He is this as well as not this. (VIa, 126, 66-69.)

(7) "Beyond that is the Absolute Experience, which is the Ultimate goal of all stages of becoming, the Eternal Peace, inexpressible in words, yet somehow always taught. It is called Liberation, It is called the Brahman, It is called Nirvāṇa. It is the fullest of the full." (VIa, 126, 71, 73; III, 9, 25.)

1 यज्ञ नासन सदूपो नाहं नाप्यनहंकृति: ॥
केवलं क्षीणमनमानसेण वैस्तकयनिन्गत: ॥
निस्निथि: शान्तसदृष्टो जीवनसुकन्तो विभावन: ॥
अनिवार्योऽपि निवार्यक्रियाय इव स्थित: ॥
अन्तः: शून्यो बहि: शून्य: शून्य: कुम्म इवाम्बे ॥
अन्तः: पूणो बहि: पूणो: पूणो: कुम्म इवाणि ॥
किन्तुदेवत संपंसत्वत्व वै न किंचन ॥

2 अगम्या वचसां शान्ता सा सीमा भवमूलियु ॥
निमय्यापदेश्यापि कथितिहृदयदिरियाते ॥
मुक्तिमोचयते राम ब्रह्मसत्त्वमुदात गातम।
निवार्यत्वकवितं पूण्यांस्वेतग्राहृति ॥
CHAPTER VI

FREEDOM FROM THE LAW OF KARMA

Self-realization, according to Vasiṣṭha, is really, as it must have become quite evident by this time, a subjective change of vision from that of an individual to that of the Absolute. The objectivity, according to his idealism, being only a reflex of the subject, will change in accordance with the change in the subject, and therefore need not be bothered about. We experience a world as long as there is a will to experience it, no matter whether that will is consciously or subconsciously working in us. Our objective world, on whatever plane we may be, is only what is fitted to us, what we ourselves have wished for, worked for, and deserved; and it will change in accordance with our wishes, efforts and progress or degradation. There is thus a possibility of the total absense of objectivity in an experience where subjectivity as such is no longer asserted or affirmed; when all willing, all desires, and all efforts to be something, to have something, and to achieve something, are absolutely extinct. But as long as that kind of subjectivity is not evolved in us, we are bound to have before our vision an objective world. Every desire we entertain, every effort we make to get anything, every feeling of attachment for any object we ever have in our heart, every idea we actively or passively affirm, is a bond for us in so far that we cannot but, some time or other, undergo an
experience in which what we once desired, strived for, loved or affirmed, is in our possession, is by our side, is in our embrace, or is before us, whether we wish to have it or not. Unfortunately, the chances are, and this is the only evil in the world, that by the time the thing we desired, strived for, loved or wished to see, is ours, we have shifted our desire, effort or love to other things, and the result is that the contents of our present world-experience are not pleasant to us, we do not enjoy what we ourselves wanted to enjoy. Yet, whether we enjoy them or not, whether we like them or not, whether we love them or not, the contents of our experience are to be what we by our own will, desire, and affirmation have caused them to be. This is an inevitable law. It is called the Law of Karma-phala by Vasiṣṭha. It is the very nature (svabhava) of Reality. It is a universal law. There is no exception to it anywhere. "There is no mountain, no sky, no ocean, no heaven, where our actions do not fructify in results (phala). (III, 95, 33.) Every action done now or in the past is an effort which cannot but, some time or other, fructify into results." (III, 95, 34.)¹ Compare what Geley writes: "Every act, even every desire and inclination, has an inevitable reaction in one form or other of his existences.... This inherent justice is not only individual, it is also collective." (Gustave Geley: From the Unconscious to the Conscious, p. 314.) James Allen similarly writes: "Perfect justice upholds the

¹ न स शैलेन न तड्गम न सोमविवश न विद्यपम।
ब्रह्म ज्ञ फलं नार्तित कुलानामालनकभेदांम।
ऐहिको प्रकृति वापि कर्म यथिचित्रे स्वरुपः।
वैष्णोपासी परो यतो न कदाचन नियन्त्रः।
universe; perfect justice regulates human life and conduct. ... Man can (and does) choose what causes he shall set in operation, but he cannot change the nature of effects, he can decide what thoughts he shall think, what deeds he shall do, but he has no power over the result of those thoughts and deeds; these are regulated by the over-ruling law." (James Allen: Book of Meditations, p. 248.)

By action or karma, we are not to understand only the physical action manifested through the physical body directed towards external objects. The real action is willing. It is really mental, and not physical. The physical action is only an external expression of the real action which is a vibration of volition in the mind. "Karma is said by the wise to be movement into activity. (III, 95, 32.) The root of actions lies in the vibration of the mind, the volition of the will. It is the mental change that really fructifies into results. (III, 95, 29.) The seed of action is manah-spandah (the vibration of the will). It is said to be so, and is also thus experienced. The physical activities are only the various sides of mental willing." (III, 96, 11.)

Every action clings to the actor as a part of his personality, as long as it has not fructified itself. Every act is an expression of the personality and in its own turn changes the personality. The personality or individuality is in fact nothing but what is constituted by

1 कियासपन्दी जमायसिनस्तकमेंति कथोतु बुँचे। ||
मनसोउत्स जमुन्मेव: कस्तकल्नवहः। |
पत्सक्माणि वङ्गे फलास्तेव विशयते। ||
कात्मकैं मन:स्पन्दः कस्तक्यात्यालं विशयते। |
कियास्तु मितवियास्तेन शाखाक्षिक्रिदास्तरे। ||
volitions. This seems to be the meaning of Vasiṣṭha when he says that the \textit{puruṣa} (person) and \textit{karma} (action) are not two different things (\textit{bhinna}). "\textit{Karma is puruṣa and puruṣa is karma. They are not two entities, but are identically the same.}" (VIb, 28, 8.) Our individuality is constituted by our tendency to peculiar kind of willing. When willing is no more, we cease to be individuals. "The names—gods, men and actions are synonymous with \textit{saṃvīta-spanda} (will)." (VIb, 28, 10.) The mind is nothing apart from its activities of will and imagination, as a qualified thing ceases to be the same without its peculiar quality." (III, 96, 6.)  

So, according to Vasiṣṭha, as also according to modern idealists of the West, the individuality is another name for purposive activity.

Individuality is not an eternal reality. It originates and is dissolved. It begins with individual willing and comes to an end when individual willing is over. \textit{Karmas} which fructify in the objective world-contents, being only the various modes of willing, also begin with the commencement of willing, desiring or imagining (all being the same fundamentally), which means the commencement of individuality. So there cannot be any actions already existing for an individual to be fructified before the commencement of the career of any individual. Nor will there remain any action to be fructified when an

\begin{center}
\begin{tabular}{l}
1 कृषिकव पुरुषो राम पुरुषस्मृत कर्मस्व।
एते हामिने विनक्षे तः प्राचीनगीती॥
सैवश्चैव पुरुषस्मृत देवकर्मश्राद्धः॥
पर्यायशस्त्रा न पुनः पुरुषकर्मादयः स्त्रियाः॥
कपलाधिकाय गर्भशक्त्या विभिन्नते मनः॥
न संबंधति दोकेद्वस्मिन्युष्णाहीनो गुणी यथा॥
\end{tabular}
\end{center}
individuality is dissolved, for an individuality is dissolved only when there is no more any action to be fructified into any content of the objective world. There cannot, therefore, Vasiṣṭha thinks, be any previous karmas (praktaṇani karmāṇi) in existence, in store, for an individual before the commencement of his individuality. Our karma is our own creation, in which we are absolutely free. We get bound through our own freedom. There are no karmas of any previous creation which have to be fructified in the present one, as other Indian thinkers have postulated. (Vide Śaṅkara's Commentary on the Brahma-sūtras, II, 1, 35-36.) Vasiṣṭha alone in Indian philosophy believes in absolute freedom, for God as well as for an individual. Creation is an act of absolute freedom without any determination by the karmas of a previous kalpa (cycle). No individual ever suffers the consequences but of his own willing. Thus we find him saying: "The springing up of Brahmā and other individuals at the beginning of creation is not due to any previous karmas. (VIb, 142, 24.) There are no previous karmas in store for any individual before the commencement of the present cycle of creative activity. The Absolute Itself manifests in the form of the world." (VIb, 143, 26.)

But there may be a very serious question raised here against the position of Vasiṣṭha. It is the difficulty that led other philosophers to postulate beginninglessness of karmas and of individuality. Why should I, a particular individual, born of the Creative Impulse in the

1 सर्गादिदु स्वबं भानित ब्रह्माण्या येव स्वयमुवः ।
विप्रजामात्रेऽदाहते न तेषां जन्मकर्मणि ॥
सर्गादिदेव प्रारूढः कर्म विस्तरते नेह कस्तथचिन्त ।
सर्गादिने सर्गाह्वेण ब्रह्मवेत्य विज्ञ्मते ॥
Absolute Experience, suffer from the evils of individuality? If my coming into existence of suffering and misery, is thus only a chance-production for me, my freedom is only a chimera. It is a freedom only for the Absolute, but the commencement of bondage for me. For, is not individuality a bondage? If it is the Lila (play) of the Absolute, it is like the free play of a child with fire in hand in setting others' houses to it. It is the realization of His joy that brings immense misery to others. Has Vasiṣṭha any answer to this ultimate difficulty of all theistic metaphysics? He says that the manifestation of the Absolute in the world as such is nothing binding to any body. In this very world there are individuals who always see all beings in One Self and the One Self in all beings and are not bound to this or that particular form, but ever feel their identity with the Absolute Whole, i.e., there are individuals who ever remain free in spite of their being in the world. They do not undergo the changes of life and death, of pleasure and pain, or of joy and sorrow. The reason why others do not share this experience is not that any body else has made them so, but only because they are fascinated by particulars, by this or that, and are so occupied with this or that thought that they do not care to look at the beauty and fullness of the Whole. It is their own fault for which they suffer. The very moment they wish to be free, they can be free. They have created their own karmas by neglecting the Whole and busying themselves with a part only. "Innumerable individuals originate from the Absolute at the commencement of the creation, in the same way as Brahmā, etc. (VIb, 142, 27.) Those who do not hypostatize themselves into separate beings from the Absolute, and feel always identical with It, such as Brahmā, Viṣṇu,
Sīva, etc., are always free. (V1b, 142, 30.) But those who ignorantly (unmindful of bad consequences) involve themselves into duality (separateness from the Absolute), and begin to feel their unreal individuality (i.e., assume false individuality), karma is born for them. (V1b, 142, 28-29.) There is no karma (binding) for any individual at the commencement of creation. They undergo the consequences of karmas in accordance with their own imagination, having created karma for themselves." (V1b, 142, 38, 41.)

The real difficulty, it would appear, has not been fully solved by Vāsiṣṭha, although his solution of the problem appears to be more satisfactory than those of other thinkers.

Let us now leave aside the question of the origin of karma, and learn how to be free from it. The problem of freedom from the law of karma is very important in the philosophy of Vāsiṣṭha, specially because he does not require an aspirant after Self-realization or Freedom to renounce the activities of life.

1 यथा अक्षितो भान्ति सर्वधिरं भक्तिपिणः ||
भान्तिः जीवास्त्रवावत्सपिणः अलसोऽस्य सहस्र: ||
पैतृतु न ज्ञानोज्ज्वलं कुरं नोर्महात्मनिः ||
निरवास्त्र एतेऽस्य भक्तिविपुराणः ||
कि तु ये ज्ञानोऽज्ज्वलं कुर्यन्ते सताचिकोऽवनः ||
अनोठा ये त्वचिदाव्यं बुधः त्वत्तिमि स्वयमः ||
तेः पानस्तर्कां तत्क्रमिनिष्ठ्यां दशयते ||
स्वयमेव लक्ष्मीत्त्वस्त्रस्तुत्वमाधिरतम् ||
न संभवति जीवस्त्र साहिती कर्म कस्यविभिन्त्र ||
पद्धारस्तः कन्नमिव सुहऽकल्पनया स च चित्त ||
सर्वं सर्वस्य हृदे भवेत्प्रकृत्तकल्पना ||
पद्धारस्तः अवतीकि कर्मपावङ्करस्तुः ||
The law of *karma* is according to him the universal law. Now, if every *karma* or action binds us to its fruit, which we have to experience either in this or some other life, how can any man who does not renounce actions be at all liberated from the experience of an objective world? Moreover, as he says, there is no moment in life when a person is not active. The whole life is full of actions. If every action has to bind us to its result, we can never be free. Vasiṣṭha, tells us that all actions as such do not bind us. The binding element in an action is *desire* (*Vāsana*). If an action, whether physical or mental, is not coloured with desire, its result does not accrue to us. We have not to experience at some future occasion the fruits of those actions which are performed by us desirelessly. "All actions become fruitless for the individual, when they are performed with no desire for any result for oneself. (VIa, 87, 19.) Desireless actions never bring any fruit to the performer. (VIa, 87, 21.) The essence of those actions which bind a man to their results is desire. Therefore, all actions of an ignorant man bind him to their fruits, because he performs them with a desire to obtain something for himself, whereas the wise man is not bound to the fruits of his activities, as he does not perform them with any desire to obtain anything for himself." (VIa, 27, 18.)¹

¹ सत्वा हि वासनामाहे प्रयास्न्यक्षतम किर्या: ।
अष्टुमा: फल्पन्यन्यपीपिसेवामाहे लता हुव ॥
न र्वभावेन फल्विण यथा शरल्वत फल्मु: ।
किर्या निर्वासना पुन: फल: फल्विण नो लथा ॥
वासनामात्रसर्वत्वार्हण: सम्पञ्ज: किर्या: ।
सत्वा पृवाफः उष्य वासनामात्रसम्ब्रह्म: ॥
idea expressed in the *Bhagavad-gītā* (IV, 21-22): "Hoping for naught, his mind and self controlled, having abandoned all greed, performing action by the body alone, he does not commit sin. Content with whatsoever he obtains without effort, free from the pairs of opposites, without envy, balanced in success and failure, though acting he is not bound."

Thus, the person who is free from desire to obtain anything through his action is not at all bound to have its result. Desire manifests into attachment to the action or the fruit of the action, and the creative imagination of the individual, with the force of his desire guiding it, brings, early or late, the desired result into experience. The law of *karma* concerns only such *karmas*, for such *karmas* alone are *karmas* really. Others are not so. In the same way agency or responsibility of *karmas* has a meaning only with regard to such *karmas* that are done with some desire or motive. And he alone is really an actor, an agent or a doer of some action, who does it with some desire or motive. Such an agent alone suffers the consequences. Another thing that Vasiṣṭha very emphatically points out in this connection is that such actions as bind us to their fruits need not even be performed physically. They bind us even if they enter our mind. A mere wish to do them binds us. And in the case of one who has no desire, even if an action has been physically performed, it is no action at all. Thus says he: "No harm is done by any action to him who does it with an equanimous, balanced, and pure mind. (VIb, 199, 7.) He whose heart is not attached to any action, will not undergo any experience of its fruit, in spite of his being engaged in the action which may be good or bad. (VIb, 199, 33.) A fool, on the other hand, who
has not given up desires merges deeper and deeper in the world-experience, in spite of his not being actually engaged in good or bad actions. (VIb, 199, 34.) Agency (kārtr̥tvā) really means the desire to have something following the idea that the thing is worth having, and to give up something following the idea that the thing is not worth having. (IV, 38, 2.) Having thus desired to have or to avoid an object, a man performs some action through which the result follows. Then he enjoys the result of his action. The enjoyment of the result (bhoktr̥tvā) is due to one's agency (kārtr̥tvā). (IV, 38, 2.) Whether a man physically acts or not, he will experience the object of his desire, whether in heaven or hell. (IV, 38, 8.) Those who know the Truth are not bound to the fruits of action, whether they do them or not, for they have no desire for the fruit of action. (IV, 38, 6.) In fact what one does with his mind is an action, and that which is done merely by the physical body is no action. (IV, 38, 7.) A man dreaming to be falling into a pit experiences the fear of his fall even when his physical body is lying asleep in the bed. There may be another case of a man who actually (physically) falls down in a pit while he is fast asleep, and yet is quite insensible of the fall. Hence, whether a man is an actual doer of an action or not, he experiences only that on which his heart is set. This is our view. (IV, 38, 12-13.) Thus, the mind itself is the seed of all actions, all desired objects, all things, all worlds, all states. Having given it up, one is free from all actions and all pains. The wise is freed from the actions of the mind even, by transcending it. He is no longer under the control of even the mental acts, he is not coloured by them. He becomes emptied of all actions. (IV, 38, 16.) Even actually doing things
in the world, a wise man does not come to grief, if he acts out of mere sport (līla) like a child, now engaging in them, now giving them up without the least idea whether they are worthy of being done or of avoidance. (IV, 38, 17.) The real freedom from action is the freedom from desire, craving or purposive willing. One who has attained the peace of desirelessness, has nothing to do with physical doing or not doing of actions.” (VIa, 3, 25, 27.)

1 समया स्वच्छ्या बुद्धि सत्तं निर्विकारम् ||
   पथया परिवर्तयते राम तदरोणय सब्धा ||
   श्रुमाधुभम: क्रिया मित्य कृष्णसारिणिपि ||
   पुरोरितं न संसारसंसत्रकम् मुनि: ||
   श्रुमाधुभम: क्रिया नित्यमहुष्कुरविपी दुष्टिं: ||
   निनमाणि येव संपारे परिकल्पनामः शाखः: ||
   यो शान्त:स्थायम् मनोहृत्तिनिष्ठय उपादेयताप्रयो वासनामिधानतस्तक्रूत्वंशान्तोन्नयते ||
   चेदावशालाक्षफलमोक्तव वासनालुक्तं स्पन्दे पुष्पं: स्पन्दालुक्तं प्रभुमुभवति: ||
   फलभोक्तवं नाम कर्त्ताविधिः सिद्धान्तमः: ||
   कृष्णोज़ुकुषांतो शाकेपि स्त्रेष्यापि नकर्तिधि वा: ||
   यथावाससेतुवामर्मुलकुदमुत्तेः ||
   ज्ञातत्ततो हि शिशिरभोमुन्तासन: कुर्बन्नापिद नानुसंदर्भावति: ||
   अथ च स्पन्दान्त्रे कुक्तवं करोलसत्तुदं: संधान्तोपि फलामालिक्यं सवभेदं कर्मलक्ष्मनुभवति: ||
   अकुरविभिन्न करोतिः मुव्वमना: ||
   मनो यत्करोतिः तत्कत्रुभवति पश्च करोति तत्त कुक्त्रभवति: ||
   अर्थो मन एव करुणा न देहः ||
   अकुरविभिन्न भक्ष्यपति नाशयस्तहुँतोपि भक्ष्यपत्तवासनावसितेः चेत्तिः भक्ष्यपति दुःसंवासिनेवति ||
   अवज्जતु कुर्बन्नापिधधुप परसुपारसुपकत्रियति मनोति शाहपसानमुसामुभवति ||
   प्रवान्योऽस: शाहपसानशक्तिमार्क: भवपति तान् सप्तर्थो भक्ष्यपतय तात्तिकाकं संसारसंविशिष्टवातः ||
   तत्सायित्वं तत्त्वानि भवति पुष्प इति सिद्धान्तमः: ||
   ते तत्त करुणावज्जति नित्यमालसंसारं महतु: चेतः: ||
The wise man who has transcended all desires, and is above all selfish willing, is thus beyond the pale of the Law of *Karma-phala*. He is not bound by any of his actions to experience its consequences in this or in any other life. When all the previous actions have fructified, there is no more necessity in the case of the wise, of undergoing any other life. His personality will be dissolved when he has finished to experience the fruits of his previous willing—previous to the rise of desirelessness.

How then should a wise man, who has no desire or motive of his own, pass his time in this world so long as his body is not dissolved? Has he any duties to perform? Has he any Cosmic responsibility to act, if not individual? This is a very important question, a question which the *Maha-yana* Buddhism has probably answered better than any other school of Indian Philosophy, in the conception of a Bodhi-sattva, who when liberated imposes upon himself the task of helping others on their path to Liberation, and who is not so anxious
to enter the final stage of Nirvana as to put others on the track. It is probably this conception which the modern Theosophists have incorporated in their conception of the Masters. In the Hindu thought it is the Bhagavad-gītā alone in which we find an idea of self-imposed duty for loka-samgraha (welfare of the world). (III, 20.) Kṛṣṇa also says that although he has no duties to perform in the three worlds (III, 22), yet for the sake of protecting the good and destroying the evil ones, and to establish the reign of Law (dharma), he comes down to the earth. (IV, 7-8.) But he is not speaking there in the capacity of a liberated living man, but in that of a Divinity, and so his statement would not set an ideal for a liberated man. What has Vasiṣṭha to say on this problem? We have already seen that he does not ask the liberated man or woman to retire from the worldly duties and activities. A peep into the stories of the Yoga-vāisiṣṭha will reveal that most of his jīvan-muktas (liberated living ones) are men or women of action, who rule over kingdoms or live in their families. The stories of Janaka, Bhāgí-ratha, Prahlāda and the queen Ćudāla, may serve as illustrations of this view. Vasiṣṭha himself and his illustrious disciple Rāma may be considered to be the best embodiment of Liberation. But there is no idea of any individual or cosmic duty to be performed by one who has realized the Self and has become liberated. Probably because duty itself is a bond. The liberated ones may be doing all that passes by the name good, yet they, according to Vasiṣṭha, are not bound to do it. They may or may not. He believes in the fullest freedom. It is not that Vasiṣṭha does not believe in duties or moral law. He believes in a moral law and in moral actions, but urges on the unliberated ones alone to be
governed by them, for the transgression of the moral law and the performance of evil actions have undesirable consequences. But the liberated ones to whom pleasure or pain are equal in value and who have gone beyond the stage of differentiations and distinctions, who see here nothing but the One Self, have no duty to perform and no moral law to obey. They are also above the wish of ‘doing good to others’. There is no other good in life than Self-knowledge and Liberation. That cannot be, according to Vasiṣṭha, acquired except by self-effort and Self-intuition of the aspirant; and if any external help is required, the liberated one would not grudge to give it, for he is a friend of all. The whole attitude of a liberated person towards life is summed up in three words, that he is a maha-karta (great doer), maha-bhokta (great enjoyer) and maha-tyajan (great renouncer). If the term ethics could be used for this, Vasiṣṭha’s ethics may be called the transcendental ethics, which is as follows:

"Performance of duty is incumbent on those who have not yet got their eyes opened by knowledge. A man should not throw his blanket away as long as he has not got a more valuable silk wrapper. (VIa, 87, 17.) The knower of the Self is not subject to injunctions and prohibitions, for, what for will one act whose desires are totally dropped? (VIb, 37, 31.) But the ignorant who has his mind in prominence (i.e., has desires in abundance) will surely come to grief if he transgresses the ethical laws, like a fish going beyond water. (VIa, 69, 9.) Everything here is eternal and infinite Peace. There is nothing which ought to be done and which ought not to be done. (VIb, 1, 28.) Having given up the idea that you have to experience the fruits of your actions, you
may engage yourself in actions that happen to fall to your lot in the natural flow of events without any anxiety. (VIa, 1, 16.) One should do whatever falls to his share without clinging to it. (III, 88, 11.) For the knower there is nothing to be hated or not hated, nothing worthy of attainment or avoidance, nothing his or not his. (VIa, 69, 13.) Live in this world doing everything externally as others do, but remaining within free form desire, attachment and hopes. (V, 18, 18.) Move in this world as large-hearted, following all codes of conduct, and like a gentleman externally, but above everything in the heart. (V, 18, 19.) Live in this world externally as if intensely busy, but internally be free from all activities; externally as a doer of actions, but internally quite free from them. (V, 18, 22.) Externally follow all rules of good conduct, but internally be fully aware of your freedom from them. Be fully equanimous within, with all your desires at rest. (IV, 15, 44.) Free from all desires and fixed in the Self, do all physical actions which ought to be done as long as the body lasts. (IV, 15, 45.) Having known (the Truth) and fixed yourself in the state which is a balance of being and non-being, neither accept nor deny the internal as well as external objects. (IV, 46, 14.) Even while engaged in actions remain empty-hearted, free from desire, attachment and taste for the objects. (IV, 46, 15.) As a wise man has no desire to perform an action, so also he has no desire to give up any action. (III, 88, 12.) Let your actions be as mechanically performed as the legs of a traveller move when he is intently thinking of the place where he has to reach, and is absolutely forgetful of his walking. (VIb, 1, 15.) Do not have the least attachment for your actions. Do them as a machine does,
for the sake of others. (VIb, 1, 17.) Be a *maha-karta* (great doer), *maha-bhokta* (great enjoyer) and *maha-tyagin* (great renouncer). (VIa, 115, 1.) He is a great doer who does everything, experiences likes and dislikes, undergoes pleasure and pain, and acts in accordance with or against law, with fruits in view or not in view—without any care or anxiety (*anapeksena*). (VIa, 115, 12.) He is a great enjoyer who neither desires anything nor hates anything, but enjoys everything natural. (VIa, 115, 21.) He is a great renouncer who has inwardly given up all desires, all doubts, all prejudices, and all strivings.” (VIa, 115, 34.)

---

1 अख्यल्क्षान्यान्नैं किया पुष्ट मरायानाग |
यथा नाल्यान्वर् पृथी कविता कि रंजलसी ||
प्रतिपेशेविवित्तु तज्जो न विपयं बखि: कवित |
शान्तसवेकच्छेदस्य कोश्यं कि विकल फिकले ||
अभलतु दितितात्विक्षाविरिक्षानणैं विना ||
गच्छन्यापाणेय माल्यपेन परं दु:खं प्रणति हि ||
नेह कार्यं न वाज्यस्मित किचिन कुर्जित |
सर्वं निवां शान्तमनलं प्रवव्यस्यतां ||
सर्वहामस्तामोगंति विस्मृत्यु हस्तवत् ||
प्रवहितस्ते कार्यं वन्दत्वं माल्यश्च ||
यथाप्रांतं हि कार्यस्मलेन सदा सतो ||
मुक्तेणाकल्केन प्रतिकुलक्षिता यथा ||
न निन्यन्यस्ति नानिन्य सोपादिष्य न हेयता ||
न चार्मीयं न च परं कर्म विनिक्षिप्य कचित ||
अन्तः संयक्तस्वर्णो वीणागो विजित: ||
बह: सर्वसमाचरो लोके बिहर राघव ||
उदार: पेशः भाराचार: सर्वावर्त्तुहिन्निमान ||
अन्त: सर्वपरिलम्बं लोके बिहर राघव ||
We shall close this chapter with the character of an Ārya (gentleman) described by Vāsiṣṭha, which indicates how much importance he attached to actions and duties in life. A gentleman, according to him, is he who always does what ought to be done, and does not do what ought not to be done, and always abides by the moral code proper to him. (VIa, 121, 54.) “He is
a gentleman who always acts in accordance with the prevalent moral notions, with the moral code (Sūtra), with his own conscience, and with custom." (V1a, 121, 55.)¹ Vasiṣṭha expects every man whether he is ignorant or wise to be a gentleman.
CHAPTER VII

THE EXPERIENCE OF LIBERATION

The experience of a state of existence when one feels above desires and passions, freed from all bonds of life, one with the all-inclusive Unity, seeing the Self within all and all within the Self, equanimous and balanced under all circumstances, in tune with the Absolute Whole in thought, emotion and action, a state professed to have been experienced by the so-called mystics of all ages and climes, must be blessed indeed. Even in ordinary moments of forgetfulness from the cares and anxieties of life we feel a unique joy, which ignorant people in vain try to perpetuate with the help of intoxicants. The peculiar joy of rising above the body, of mental harmony in which we forget even our own mind, of deep sleep in which the body and mind both are totally forgotten, is so fascinating that every one would like to perpetuate them. They only know who have ever experienced, how uniquely happy is that state of experience when one rises above his little self or ego in aesthetic contemplation, in moral fervour, in religious devotion, or in philosophic thinking. Immensely much more happy should be the experience of him who lives in the Absolute in which all particulars and individualities are harmonized and lost in a fashion we do not know until we rise to that level of experience. Till then we shall have to look up towards
those who have realized that state to hear what they say. Here we propose to learn how Vasiṣṭha has described the experience of that state of Liberation which to him was an actuality and to us only an ideal.

The signs of the dawn of mystic experience are described in the Yoga-vasiṣṭha in the following passages: "Thoughtful investigation into the nature of the Self having been made, the fluctuating movements of mind having been overcome, thinking having been transcended, the mind having been transmuted, the objectivity having been given up and neglected, the subject having been constantly attended to, vigilence into the realm of the Self and forgetfulness of the realm of the world being effected, complete withdrawal of interest and hope from the sensual pleasures through intense distaste for them being achieved, the knot of the heart (tendency to desire and imagine), which is the source of all worldly desires having been cut through vairāgya (distaste), the Self-experience, the very nature of us, dawns, i.e., becomes clearly manifest in intuition, as water becomes clear of all dirt when the clearing nut (kataka-phalam) is put in it. Then, the mind becomes absolved of all desires, attachment, duality and dependence, and comes out of the darkness of delusion, like a lion from a cage. All the doubts, wonders and fears having been cast away, the mind, now fuller than the full, shines like a full moon. The fluctuations of the mind being now merged in peace, extremely glorious evenness, which knows no rise or fall is felt. The dark night of the tendency towards world-experience becomes weak, and the sun of the intuition of the Pure Consciousness rises. Wisdom born of purity begins to emanate all round, as beams from the moon, which pleases the world and enchants the heart,
The rise and fall, coming and going, of world-orbs which trouble the mind of the fool, do not touch the wise (now). Desires vanish like a mirage at the rise of discrimination." (IV, 22, 1-4, 7-14, 18, 21.)

1 जन्तोऽहंति कृत्वात्यां विगल्द्वृत्तिंचेतस: ।
मनः सजाते श्लोक्ता किंचित्तप्रियंतात्मन: ॥
इस्यं संयज्ञत: हेष्मुपपादेयमुपपुषः ।
इद्यारं पात्तोद इर्यमद्यारमपर्यत: ॥
जागरिते परे तत्वे जामस्वर्त्य जीवतः ।
सुस्त्य धनसंमोहमये संसारवर्मिनि ॥
पर्यत्तात्मन्तव्राण्यात्सर्वस्त्रेषांस्यपिनि ॥
भोगेवाहोगमेवु विरतस्तय निराशिष्ट: ॥
संसारसानाजःेन खंगजात इवाघानाः ।
श्रीतिः इद्यमन्थी श्रेरे हेर्स्वहस्ता ॥
कातकं फल्मासाः यथा वारे प्रसीदिति ।
तथा विश्वनवशत: लव्मावः संप्रत्याईति ॥
निराम निवषलस्मूः निवे निरस्याश्रमम् ।
विनियोतिः मनो मोहाद्विग: पश्चादिव ॥
शाल्वं संद्रहीरत्ये गतकौतुकविचारम् ॥
परिपुर्णान्तेत्वेत: पुर्णंदूरित: राजस्ते ॥
जन्तोत्तमस्मीत्यं दौरान्तस्वभोक्तता ।
समतोदेति सिवभेक शाल्वं वानव: ॥
अकृतकार्मिक मुक्ता ज्ञात्वा विविस्तारताः ॥
तन्त्रमेति संसारवातस्येदौ स्प्रा ॥
द्यचिद्रा:स्तः प्रशा पथिनी पुण्यपवक्ता ।
विकस्यमलोह्योता प्रात्यायिति रुप्यिनी ॥
प्रशा इद्यमन्थी सुवनाहुलादनक्षमा: ।
सत्यतथा: प्रवर्णते सकंदेन्द्रोरिवाँड: ॥
लाक्ष्मिनिमें छोः: प्राश्ंकगामिति चेतस: ।
कौदीकुवर्विन्त चांते ते न इं मरणज्ञानी ॥
प्रवेक उदिते श्रीते निष्ठा भ्रमकहिता ।
क्षीय्यते वासनाः सामे पुण्यत्वनुप्रतिः मराविभ ॥
What is the experience of the Self? At which moments do we get a flash of the experience of the Reality in us? "The existence of the real nature of the Self is experienced in the interval of thoughtless existence between two ideas in the mind (i.e., the experience of existence when one idea has passed away and another has not yet arisen in the mind). (III, 117, 8.) The experience of one's real nature is had when one is free from sleep and unconsciousness and also has no thought or imagination (III, 117, 9); when the feeling of ego or individuality and multiplicity of ideas is absent, yet the experience is a conscious experience." (III, 117, 10.)

The experience of Self is in fact sui generis, unique. It cannot be described or compared to anything. Those who have realized it, find it very difficult to tell what it is like. It is only to be enjoyed in intuition, and not to be described. "The experience when the ego is totally merged is intensely happy. It is the fullness of existence. It is that for which one should strive. (V, 64, 47.) It is called the perfectly full ocean (of existence); or rather, It cannot be called anything at all. There is nothing that can be compared to It at all. (V, 64, 48.) The experience of the Turiya (the fourth state of existence), which is only a portion of Consciousness, may be to a certain extent compared

\[\text{अन्ध्याबंधनं नित्यम् यथा यथा हि यथिष्ठित्व।}\\
\text{संश्यन्तसर्वसंक्षिप्त्या शिशुन्तिरिव स्थितिः}\\
\text{ोषाधिजातिस्मरित्का सा लक्षपस्थितिः स्मृता}\\
\text{हैंदलोके श्रेष्ठे शान्ते मेघे मित्रपन्तता मते}\\
\text{अजज्ञा या प्रकर्षिति तत्तक्षुपरिस्थिति स्थितम्।}\\
\]
to this full experience of the Self. (V, 64, 49.) In a very farfetched way, and with very little similarity between the two, the experience of sleep may be compared to It. (V, 64, 50.) The Divine Experience which has within It all things (potentially), and which is the highest Bliss; which dawns when individuality and mind are dissolved, and which is far from being an experience of sleep, is beyond the reach of sleep. It is realized through one's own application, and is to be experienced in one's own heart. (V, 64, 51-52.) As the taste of sweet cannot be known without actual sensation of it, so also the taste of this experience cannot be known without one's own intuition of it.” (V, 64, 53.)

Prof. Rādhā-kiṣṇan has similarly described this experience—called Religious Experience by him—in his An Idealist View of Life: "It is a type of experience which is not clearly differentiated into a subject-object state,
an integral undivided consciousness in which not merely this or that side of man's nature but his whole being seems to find itself. It is a condition of consciousness in which feelings are fused, ideas melt into one another, boundaries broken and ordinary distinctions transcended. Past and present fade away into a sense of timeless being, consciousness and being are not there different from each other. All being is consciousness and all consciousness is being. Thought and reality coalesce and a creative merging of subject and object results. Life grows conscious of its incredible depths. In this fullness of felt life and freedom (ananda), the distinction of the knower and the known disappear. The privacy of the individual self is broken and invaded by a universal self which the individual feels as his own." (An Idealist View of Life, p. 91-92.) . . . The experience is itself felt to be sufficient and complete. It is sovereign in its own rights and carries its own credentials. It is self-established (svatah-siddha), self-evident (sva-samvedya), self-luminous (svayam-prakasa). It does not argue or explain, but it knows and is. (Ibid., p. 92.) . . . The tension of normal life disappears, giving rise to inward peace, power and joy. (Ibid., p. 93.) . . . It transcends expression even while it provokes it. It is just what it is, and not like anything else. There is no experience by which we can limit it, no conception by which we can define it." (Ibid., p. 96.)

One thing that can be said with certainty with regard to the experience of the liberated state is that the existence of the mind, individuality or ignorance is not at all felt in that experience. It is identity with the Absolute Experience and the actualization of the Absolute point of view, in which all multiplicity is dissolved into a harmonious Unity, the Ultimate Zero (S'unya)
in which all affirmations and negations fuse together. "Having become one with the Absolute Reality, we do not know, where the mind is gone, and where are gone desires, actions, and the emotions of joy and grief. (V1b, 46, 1.) When the delusion of ignorance is over we do not at all experience the mind. (V, 81, 5.) When one has awakened in the Absolute Experience, he finds that the mind is dead, desire has vanished, the cage of delusion has been shattered into pieces, and the ego is absent." (V, 81, 9.)¹

Once that Experience is tasted, there is no possibility of the return of ignorance again. It cannot be forgotten. Our stay in It becomes permanently fixed. "As a woman in love ever enjoys in her heart the pleasure of the company of her beloved, in spite of her remaining busy in household work, so also the wise one, who has once tasted the peace of the Absolute Experience, cannot be ever turned back from enjoying it even by all the gods including Indra. (V, 74, 83-84.) Ignorance, when once known to be ignorance, would not drag him from that experience. Even a thirsty man is not carried away by a mirage-river when he knows it to be so. (V, 74, 20.) Avidya (ignorance) vanishes the very moment it is recognized to be so." (V, 64, 13.)²

¹ परमाखस्वः श्राते सुकृति परिणांति गते ||
बोधोम्बमुक्तवताय परमाञ्च मनोभूमः ||
मौक्तमोहम्ब्रमे शान्ते चितवे नोपश्चामः ||
मूतु चितवे गता त्रृणा प्रक्षीणो मोहः ||
सिरडःकारता जाता जाम्यसिन्न्यजुश्वान ॥
² पव्युतनिनी नारी व्यावधि ग्रहयमिणि ||
वेदुवशार्यन्तः परस्परसाधनः ॥
एवं तत्वे परे खुशे चौरो विश्वासितमागतः ॥
न शक्यते चालितुं देवैरपि सवासवे: ॥
THE EXPERIENCE OF LIBERATION

Such an experience, if it is really possible, and there are no *apriori* reasons to deny its possibility and to distrust those who have enjoyed it, must be the happiest possible state of existence. Vasiṣṭha thinks, as the authors of the *Upaniṣads* have thought, that there is no other kind of happiness in the universe which can stand equal to the happiness which a liberated man, enjoying the Absolute Experience, feels. He says: "I do not see anywhere in the world, on the earth, in the *Pātala* (Nether regions) below and in the Heaven above, any pleasure or prosperity which is greater than Self-knowledge. (VIb, 143, 3.) The status of the knowers of the Self is so great that in comparison to it the prosperity of the king of Heaven is very insignificant." (VIb, 143, 2.)

There is no wonder, therefore, that we find those who are installed in that Experience exclaiming their feeling of freedom and joy in the following manner, which an ordinary man would hardly appreciate:

![Hindi text]

1. पताके भूतके स्वर्गों सुखैभूमिने बा।
   न तत्पूजयमि यज्ञाम पाणिष्यादितिरिपयते।
   बालम्बंबितो यान्ति या गौ गति गतिकोभिद।
   प्रज्ञातास्त्र शाक्त्यीजरूपायवायते।

2. मोक्षमिच्छाम्यह कस्मािद: केनािसिम वे पुरा।
   अष्ट्रो मोक्षमिच्छामि केिय बालविभम्बना।
   न वन्योपिन्ति न मोक्षोपिन्ति मौल्य मे क्षयामतम।
   कि मे ध्यानविरोधसे नि ति ध्यानने मे भवेत।
"Why should I desire Liberation? I am no longer bound, nor was I (really) ever bound by anybody before. It is foolish and childish to desire Liberation when I am not bound. (V, 29, 10.)

ध्यामाध्यानमः यस्यता पुनःव समवोक्षत्।
यदायति कदाचनु न मे दृढःते वा क्षयः॥
न मे वाच्या परे तत्रं न मे वाच्या जगारिस्वती।
न मे ध्यानदशाकारं न कार्य विभेदेन मे॥

नाघ मृतो न जीवामि न सत्सत्सन सन्मयः।
नेत्रो मे नैव चाच्यर्मी नमो दामाह वृहत॥
इदमेतसु जगारिस्यं तिथिमयं तु सर्वेषतः।

नेन वाच्यं जगारज्ञ्यं तिथिमयमतमनि दीतितः॥
कि मे ध्यानदशा कार्यं कि राज्यविभवशिया।

यदायति कदाचनु नाहि किचन मे कृत्तित॥
न किक्षिदिप-कर्त्तच्यं यदि नाम मयावतुना।

तत्त्वमाल फरो मेद्यं फिधिमात्रकुक्ततमेवे॥

न मे भोगस्ववर्तीं वाच्या न च भोगधिवर्जने।
बस्तत सर्वं ने स्वगाँ निपतो न तु कृत्तित॥

यदायति कदाचनु यत्रप्रायति प्रायात तत्।
सुखेशु मम नापेशां नोपेशाः दुःखेशु॥
सुखद्वाकृंपिप्यायान्तु यान्तु महावमेशु कः॥

वासना विविधा देवेदं लस्तं चोदमेव वा॥
देहेषु वावहमेव दीहिति श्रीपेच चिन्तितमेव।

क्यामि न लक्षमाति कि मुचा कल्लोकति॥
प्रातानुत्तमविभुज्ञानित्रविभुज्यप्राप्तमयः॥
अनिष्टिर्पितं प्राचो नस्तां कण्णं गिरा॥

सार्वेतेहि हि तुष्यामि सार्वेते रमे प्रभो॥

आपान्नत्वान्नन्नतः सर्वप्राच्यन्नवा समयः॥

इदं सुलभं नेति मिथुनेन क्षयमयंते॥

समस्मेव पदे नान्ते तिघामीह यथासुखम्॥
"Their is neither bondage for me nor Liberation! My ignorance has come to an end. What is the use of practising meditation? What will happen, if I do not meditate at all? (V, 29, 11.)

"Give up the illusion of meditation, etc. Look within your Self. Let anything happen as it may; there is no loss or gain to me. (V, 29, 12.)

"I have no desire even for the Absolute Reality (as we do not desire what we have already got), nor for the world. I have nothing to do with meditation or with wealth and prosperity. (V, 29, 14.)

"I am neither dead nor living; neither being nor non-being; neither this nor that is mine. I am infinite. Salutations to me! (V, 29, 15.)

"Let there be an empire of the whole world to be ruled over by me, I have no objection. Let there be a loss of the empire to me, I do not mind, for it does not take away my peace. (V, 29, 16.)

"What have I to gain from meditation or from the prosperity of a kingdom? Let anything come or go. I am not anything, nor is anything mine. (V, 29, 17.)

"I have nothing to do now. Yet why should I not do that which is natural? (V, 29, 18.)

"I have no desire to enjoy pleasures, nor do I desire to give them up. (V, 35, 38.)

"My heaven is not in some definite place. It is everywhere. (VIa, 107, 26.)

"Let anything come to me if it is to come, and let anything go if it is to go from me. I do not mind pleasures, nor do I mind pains. (V, 35, 39.)

"Let pleasures or pains come and go. I am not eager for them. Let various desires arise or vanish in the body. (V, 35, 40.)
"When the idea that I am the owner of the body and that the body is mine is transcended, what meaning is there in the expression that I give this body up or do not give it up? (V, 40, 12.)

"I have attained the highest peace, I have attained the greatest attainable thing. I have obtained that state from which there is no return. (V, 74, 35.)

"I am happy everywhere, I enjoy everywhere. As I have no desire, there is Bliss for me everywhere. (VIa, 107, 27.)

"As both the ideas 'This is pleasing to me' and 'this is not pleasing to me' have been given up by me, I am always at peace and in evenness, and therefore happy everywhere." (VIa, 109, 70.)

Vide, for similar expressions the Avadhūta Upaniṣad and Pañca-dasti. (VII, 251-298.)
CHAPTER VIII

THE CHARACTER OF THE LIBERATED LIVING MAN

We are already familiar with Vasiṣṭha's conception of a liberated living man (Ijvan-mukta). He is the person who has realized the Absolute Experience, and has freed himself from the bond of karmas, and so his thoughts and actions no more promise a future world-experience for him. He is experiencing a world and individual existence apparently as a consequence of his previous desires and imagination. The thoughts and actions, after the moment of Self-realization, have become fried, as it were, in the fire of knowledge and their essence, vasana (desire) which would have made them fructify into future world-experiences, is fully dried up. How does such a man live in the world? How does he behave in life which is the last for him? What is his attitude and conduct towards his fellow-beings? What is his attitude towards the physical body? How does he act, how does he enjoy, and how does he feel in life? These are some of the interesting questions which arise in this connection. In this chapter we propose to gather what Vasiṣṭha has said on these problems. We shall first study the character of the liberated living man in general and then under
particular aspects. The following is a general description of the character of the liberated living man:¹

¹ न युक्तम सुन्य सर्व सुख दुःख न यस्य नो ||
सुखदुःखेन भोमेषु संतेशु महत्त्विपि ||
मनावपि न वैस्य प्रथान्ति समह्यप: ||
यस्य ज्ञानविभिन्नत्वेव कामसक्तिशंकासन्निति नो ||
प्रवश्याबत्तकोऽप्यन्तः स विश्राणत उदाहेत: ||
यस्य सर्व समारम्भ: कामसक्तलघितताः: ||
नायम्यान्ते रसिकान्ति न च नीरसतां काव्यतः ||
नायम्यावचर्यायं वीतराग: समागतः ||
उद्भवन्तेदपि नो बांकाहकालोऽलक्ष्यान्ति च ||
तेपां तनुवमामाप्यति लोममहाद्योऽयाय: ||
मनोक्षुराचाराः प्रयितेशत्वादिन: ||
विवेचितार्कार्यानं निमित्तार: क्षणापाद: ||
अनुदेवंगताचारार्स्यान्याया नागर: इव ||
वहिः समसाचारार्मनत: सब्बिधवोऽविषयः ||
उपेक्षाते न संप्राप्त नाप्राणमभिवाच्छन्ति ||
सोपतौः भवसन्त: शीताः सब्बिन्दुः ||
प्रवाहपिते कार्यां कामसक्तलघितत: ||
विलयाकाशिीयो य: स पवित्र उच्यते ||
वर्णवामाक्रमाचाराश्लक्ष्यवाग्यायोज्यताः ||
निर्णय्यति ज्ञानाधातुप्रबन्धारागी केवली ||
सर्वकण्ठकायारुपयुपयुपुपुड़ी निराक्षपण: ||
न पुण्यन न पापे पिवयते नेतरेण च ||
परान्त्यसाधुक्षेऽर्थो व्यायामसाधुस्वत्तमस् ||
मुदिताः क्रियं वक्त्रं न सुक्षितं केवलचन ||
न निर्देशति न निर्देशति जीवितं मरणं तथा ||
केवलचिन्तानुत्पत्ति तुमुख्यविरस्याति ||
जीवन्मुक्तो गतासुः नागार्डालसे निर्दिष्टि ||
परिपुर्णमना मानी मानी जनाः चाचलच: ||
"Pleasures do not delight him, pains do not distress. (V1b, 169, 1.) There is no feeling of like or dislike produced in his mind even in serious, violent and continued states of pleasure or pain. (V1b, 198, 27.) Although externally engaged in worldly actions, he has no particular attachment in his mind for any object

संपत्स्वाप्तसु चोमासु रमण्युष्टेषुः च ||
विहर्षणि पोहिः गी नानन्दसुप्रच्छवितः ||
न विद्येति न वास्तवर्थे वैव्यवस्थे न च दीनन्ताम्।
समः स्तुप्तमनः मौनी वैरस्तिच्छविति शैवयत्॥
न तत्वऽयोऽनम्गलः न सिद्धा न च भोगकः।
न प्रभावेण नो मानैनामार्गमगनीवितः॥
अनुस्मर्यपरे जन्तायनससंकेत चेतसा।
मौकः समाचारः शाने शाप हस्तिवतः॥
बालो वाच्यु इत्येतु इत्येतु धर्मचं धर्म्यावन।
युवा चौभंवतेषु इत्येतु इत्येतु चिन्तः॥
न तद्युक्तेऽयोऽनम्गलः न भोगां च कर्मिभः॥
न दृष्टाऽलोकानां संयगेन न वन्युक्तिः॥
सर्व सर्वप्रकृतिः गृह्याति च जहाति च।
अनुपादेयसत्यां बालवच बिचेत्सते॥
स तिलिथापि कार्येऽदेशाकालिक्यकरीः।
न कार्येःप्रसःधाम्यं मनार्थए हि गृहते॥
न नाधान दीनामा नौऽदानामा कहानः।
न प्रमादिः न वितात्म नौऽस्त्रोऽध न हर्षवनः॥
सर्वेषु वन्याः वन्यस्यो धार्मिकाध्यायसूचयतः॥
इम्ब विश्वपरिप्रवर्त्तेति करोभिस्तवस्तवसः।
प्रवर्तते पि कार्ये च मुक्ते इति मै गति।
अनामातिः न भोगानामाल्यव्रद्धिकिमम्॥
आग्नेयाः च संयोगः इति प्रतियोग्यक्षणम॥
सर्व नाहृक्तो भावो यथा युक्तं लघ्यते॥
67
whatsoever. (VIb, 169, 8.) All his activities are free from desire and attachment. (VIb, 169, 9.) He has neither love for any object, nor hatred for it. He moves amongst worldly things, but not as one who is in need of them. Although outwardly not appearing so, he is at his heart above all cravings. (VIb, 102, 13.) He does not trouble anybody nor is he troubled by anybody. (VIb, 98, 2.) Evil qualities like covetousness and delusion lose their hold on him. (VIb, 98, 1.) He divines the heart of others and behaves with them agreeably, and talks sweetly and nobly. (VIb, 98, 3.) He exercises his judgment very swiftly and makes right choice between two courses of conduct. (VIb, 98, 4.) His conduct does not annoy any body; he behaves like a citizen and a friend of all. Outwardly he is very busy, but very calm and quiet at heart. (VIb, 98, 5.) He does not disregard what he gets, nor does he hanker after what he has not got. He is always

कुर्वतोकुर्वतो वाचि स जीवन्मुक्त उच्चेते ||
पुब्दारसम्प्राणि विज्ञाणि च धनानि च ॥

कर्मात्मकस्तडनीवं लक्ष्यानीवं पश्चाति ॥
न स चेतत्ते कार्किकेशः कर्मार्जनायः ॥

आयुष्यपदविश्राण्ति जीवनेऽवयां वशः ||
हेयोपदेशकनम् भमेष्यहस्तिति च ॥

पर्यान्तं संपरिक्षीणं स जीवन्मुक्तं उच्चीते ॥

नोदेवी नास्तमायाति सुमे दुःक्षे मुखप्राप्तम ॥

यथार्थावृत्तिभवेत्स्य जीवनमुक्तं स उच्चिते ॥

रामेश्वरपार्थार्जुनमुखर्यम् चरणाचिपि ॥

योड्यून्त्योमवापद्विलक्ष्यम् स जीवनमुक्तं उच्चीते ॥

यः सरतांध्रवातेषु व्यवहार्यपि शीतातः ॥

पदर्यास्त्यपि पुरुषाल्मा स जीवनमुक्तं उच्चीते ॥
at peace and undisturbed under all circumstances. (VIb, 45, 10.) He keeps himself engaged in the natural course of actions, in spite of his entirely being free from desires and wishes. And throughout his activities he remains untainted by them. (VIb, 22, 5.) Freed from the restrictions of caste, creed, stage of life (astrama), custom and scriptures, he comes out of the net of the world as a lion from a cage. (VIa, 122, 2.) He rests unagitated in the Supreme Bliss. (VIa, 122, 4.) He does not work to attain any result for himself. He is ever happy, never hanging his joy on anything else. (VIa, 122, 5.) His face is never found without the beauty of cheerfulness on it. (VIa, 116, 3.) He neither welcomes life nor shuns death. (VIa, 12, 2.) He never binds himself to anything. He always looks satisfied. (V, 93, 35.) He lives as freely as a monarch. (V, 93, 24.) He is full-hearted, quiet and self-respecting. He remains undisturbed even in the midst of enemies. (V, 93, 39.) Even in the midst of great changes of prosperity and misery, or enjoying festivities, he neither experiences joy nor sorrow. (V, 93, 52-53.) He is never afraid, feels never helpless, or dejected. He remains firm and calm like a mountain. (V, 93, 55.) He has nothing to do with supernormal powers, enjoyments, influence or honour. He does not care for life or death. (V, 89, 18.) He behaves with other fellow beings as the occasion and (the status of) the person require, without the least stain in his mind. In the company of devotees he is like a devotee. To the knave he is a knave. (V, 77, 13.) He plays a child in the company of children; he is a youth among the young; he acts as an old man in the company of the aged ones. He is full of courage in the party of courageous people, and shares the misery of the miserable ones,
(V, 77, 14.) He has nothing to do with good acts, with sensual pleasures, with karmas or with renunciation of pleasures. (V, 77, 18.) There is nothing which he has to obtain. He therefore undertakes and gives up actions without much concern like children. (V, 77, 25.) In spite of being occupied with actions in accordance with time, place and circumstances, he is not touched by the pleasures or pain arising from them. (V, 77, 26.) He never feels despondent, proud, agitated, cast down, troubled or elated. (V, 77, 32.) In spite of being surrounded by enemies all around sometimes, he is full of mercy and magnanimity. (V, 18, 6.) He engages himself in actions thinking them to be cosmic movements (visva-parispanda) to be carried on without any personal desire. (V, 6, 1.) He does not hanker after the pleasures that are not in his hand, but enjoys all those he has. (IV, 46, 8.) He does not feel that he has done anything. His heart does not cling to his acts, whether he does them or not. (III, 9, 9.) He looks upon his wife, children, friends and wealth as the consequences of his desires of previous life, but now as dream-objects to him. (VIb, 45, 14.) Now he does not cherish any desire for the world, women and wealth, for he has attained unique satisfaction, and while living in the world, he is dead to it. (VIb, 45, 17.) The ideas of "I" and "mine", of something worthy of attainment and others of avoidance are lost within him. (V, 16, 20.) The lustre of his face never rises nor sets. It is uniformly present throughout, for he is ever satisfied with what he has. (III, 9, 6.) Although he seems to be acting (lit. acts) in accordance with like or dislike, fear, etc., yet within him he enjoys an emptiness like that of the sky. (III, 9, 8.) In spite of his being engaged in all things, he is cool-headed and full-minded." (III, 9, 13.) Compare the Bhagavad-gita.
(XII, 13-18.) Compare how Prof. Rādhā-krṣṇan has described the mystics: "The mystic does not recognize any difference between the secular and the sacred. Nothing is to be rejected; everything is to be raised. . . . Feeling the unity of himself and the universe, the man who lives in spirit is no more a separate self-centred individual, but a vehicle of universal spirit. . . . He is able to face crisis in life with a mind full of serenity and joy. . . . They walk on thorns with a tread as light as air and stillness of mind sure of itself. (Rādhā-krṣṇan: An Idealistic View of Life, pp. 115-116.) These rare and precious souls, filled with the spirit of the whole, may be said to be world-conscious. They have the vision of the self in all existences and of all existences in the self. . . . Those who develop this large impersonality of the outlook delight in furthering the plan of the cosmos in doing the will of the Father. They are filled with love and friendliness to all humanity. We are called upon to love our enemies as ourselves, a rule more honoured with our lips than observed in our lives. To those dwelling in the spirit of God, it is the natural law of their being. They have an abiding realization of the secret oneness which is the basis of universal love. . . . It (love) lasts even the night is dark and the stars are hidden and man seems forsaken of all. It is the love that does not expect any reward, return or recompense. . . . They are . . . sovereigns over themselves. Theirs is a spontaneous growth and not a routine conformity. . . . They are not worried about the standardized conceptions of conduct. Naturally, the seers are free from dogmatism and breathe the spirit of large tolerance. . . . He continues to act without the sense of the ego. (Ibid., p. 124.)
The liberated man has obtained all that was to be obtained by him, i.e., the Self. Now there remains nothing which he has to achieve or which he has to discard. There is nothing heya (to be avoided) or upādeya (to be obtained) for him now. And so he has nothing to do. Having nothing to do, he does everything that falls to his lot. Yet he keeps himself so free that he may give up any action at any time without the least affectation. All his actions, therefore, are free from binding effect upon him. "He, for whom the ideas of heya (avoidable) and upādeya (desirable) are meaningless, has nothing to do with giving up activity or taking resort to it. (VIb, 199, 2.) For the liberated one there is nothing here troublesome and so avoidable. Nor is there anything for him so attractive that he should make efforts to obtain it. (VIb, 199, 3.) No purpose of the wise man is served by any activity, nor by abstaining from activity. He, therefore, stays as occasion suits him. (VIb, 199, 4.) Even doing all sorts of actions, the liberated ones are always in samādhi (intense concentration on the Reality). (V, 62, 6.) An ordinary man acts only to obtain a thing which is not in his possession already, but when the wise man has become one with the Self other than whom nothing else exists anywhere, for what will he cherish any desire, what will he think of attaining, and so why should he engage himself in any purposive activity? (IV, 37, 10.) A desireless man would not, likewise, even desire inactivity." (IV, 37, 11.)

1 हेयोपदेयक्षेठे यस्य श्रीमे हि तत्त्वे वै।
किमस्यवेदित्वं क्रत्यं: स्थतिक्षिपसंस्थितवेदित्वं वा॥
न तदद्विह यस्यान्त्यं स्वयोऽवेदकर्मेवति ॥
न वाँडिति यद्युपादितं तदिच्छेदित्वा गतम् ॥
in the *Bhagavad-gītā*: “But the man who rejoices in the Self, with the Self is satisfied, and is content in the Self, for him verily there is nothing to do (III, 17); for him there is no interest in things done, in this world, nor any in things not done, nor does any object of his depend on any being.” (III, 18.)

He is therefore not an idle man, nor is he an active man in the ordinary sense. He is a transcendental actor, a *maha-karta* (great doer). The conception of a *Maha-karta* is, according to Vasiṣṭha, the following: “He is a *maha-karta*, who acts, as occasion requires it, without any consideration whether his action is right or wrong according to the conventional standard (VIa, 115, 11); who acts without any anxiety, egoistic feeling, pride or impurity of heart (VIa, 115, 13); whose mind is not attached to good or bad acts, to right or wrong course of action (VIa, 115, 14); who indifferently engages himself in any activity or gives it up, and is uniformly calm at his heart in either case (VIa, 115, 18); who is in his temperament calm, and who never loses the balance of mind, and is never changed while engaged in actions good or bad (VIa, 115, 19); whose mind is uniformly the same in the circumstances of
The bustle and activity of the world in which he might be engaged, or in the midst of which he might be living are not at all any source of disturbance or annoyance to the liberated man. Even while intensely busy in worldly activities, he is in samadhi. He is equally at peace whether he is living in the solitude of a forest or in his home with a big family around him. "There is no difference between the enlightened one who resides in a forest and one who is actively engaged in the world. Both are equally Self-realized. (V, 56, 12.) The mind of the latter is free from action in spite of its activity, as there is hardly any desire in it. The activity of such a man is like the listening of a man to a lecture when his mind is absent. (V, 56, 13.) The freedom of mind from activity is the best samadhi (concentration on the Self). (V, 56, 15.) The home itself of those householders whose mind is set fully on the Self, and who are free from the evils consequent on ego, is a
solitary forest. (V, 56, 22.) For such people forest and home are equally the same. (V, 56, 23.) He is ever in samādhi who always looks upon the Self either as beyond all affirmations or immanent in all affirmations. (V, 56, 27.) He is in samādhi who sees the Self in all things, and so is ever in peace of mind, neither thinking of anything else nor anxious for it. (V, 56, 44.) Such a man who has become free from attachment to objectivity, and whose mind has become highly purified, does not become anything, does not do anything, is not defiled by anything like gold in mud, whether he stays at his home in the midst of all kinds of pleasures and surrounded by a big family, or he retires into a big forest where no object of enjoyment is near by, or even if he dances intoxicated with wine and is mad in love, or when he goes to and lives on a mountain having given up all; whether he besmears his body with all kinds of fragrant pastes, or enters into fire; whether he commits horrible sins, or highly virtuous acts are performed by him; whether he dies today or after millions of years.” (V, 56, 51-56.)

1 व्यवहारी प्रतिम्यां य: प्रतिम्यां यो वनेन स्थिति: ||
खावेति सुममी तथामेवदं पदं गति: ||
अन्तः कुः कृतदेश्यते: प्रतिम्यासनम् ||
दूरंगतमनः जन्तुः कथसंस्कारणे यथा ||
चेततो यद्रत्तुः तत्त्त्वालोकानमुर्तम् ||
तं विद्वे केवलिभावं सा दुमा निद्वृत्ति: परो ||
गृहगृह सुस्थस्थानाः सुसमाहितं चेतसम् ||
शान्ताहाँकुटिरस्य विजणा वनमूलय: ||
आण्वसदने ठुल्ये समाहितमनोहस्म ||
सत्यभावपदाताति सत्यभावात्मकं च था: ||
The liberated one is not in need of running away from the pleasures of the world, nor does he run after them. He enjoys all pleasures that fall to his share, and craves for none that are away from him. He is not a cynic, he is not a puritan, he is not an ascetic; nor is he a pleasure-seeker, a man whose happiness hangs on the enjoyment of any pleasure, a passionate lover of enjoyments. He is something above and different from both these types. He is a transcendental enjoyer of all kinds of pleasures as well as the consequent pains. "All the pleasures of the world are to be enjoyed as the ocean enjoys the rivers running into it. They should neither be desired nor shunned, but should be enjoyed as they themselves fall to our share in accordance with our fate. (VIa, 39, 51.)" The wise man enjoys all the pleasures that come to him without
any effort for them on his part, in a sportful and detached manner, in the same manner as the eyes enjoy a scene before them. (V, 74, 63.) The wise man is not pleased or displeased while enjoying the pleasures of life that accidentally (i.e., unsought) fall to his lot. (V, 74, 64.) It is a peculiar trait of the wise man that he does not desire the pleasures that he has not got, nor does he discard from enjoyment the pleasures that he has. He enjoys what he has.” (IV, 46, 8.)¹ The liberated one, according to Vasiṣṭha is, therefore, a maha-bhokta (great enjoyer). “He is called a maha-bhokta who does not shun anything, nor hankers after anything, but enjoys all that is natural (VIa, 115, 21); who remains looking upon the activities of life as an impartial witness, without attachment or desire (VIa, 115, 23); who, even enjoying anything, does not enjoy it (in the same way as others enjoy it) (VIb, 115, 22); who finds equal pleasure in old age, death, misery, poverty and ruling over an empire (VIa, 115, 25); who receives equally all great pains or pleasures like all waters received by the ocean (VIa, 115, 26); who eats with equal gusto the eatables of all tastes (sweet, bitter, etc.), of ordinary or superior quality (VIa, 115, 28); to whom everything is equally good whether it is tasteful or

¹ न वान्यता न व्यवस्था तैवप्रा: स्वभावतः ।
सरित: सामीरेशेन भोक्तया भोगमूयः ॥
अप्राप्तं सवं चील्यायातस्तमानसं ।
सुभैरम् भोगमर्याह प्राहस्वाताचारणिव लोचनम् ॥
काक्तालीवत्प्रा: भोगादी उत्तनादिका ।
स्वावितताययः धीरस्य न दु:खाय न तुष्येत् ॥
अनागातां भोगाभास्वाच्छन्नकृत्वं ||
अनागाताँ च संभोग इति प्रितिलिङ्कणम् ॥
tasteless, extremely pleasant or unpleasant (V1a, 115, 29); and who enjoys with uniform mind all prosperity and misery, the pleasures of the world or those beyond it, and even a delusion." (V1a, 115, 32.)

The liberated one is not an ascetic who would torture his physical body. The body is not an evil or an enemy to the wise man. It is a production of his previous willing (samkalpa) and will continue to exist as long as the force of the samkalpa is not exhausted. It is not anything imposed on him from without. There is no war between the body and the spirit in his case. It is no longer something that limits his Consciousness. Now it is rather a temple of Divinity. The wise man has got control over all its functions, because he has got control over his mind and consequently over his vital currents (pranás) and sense-organs. The body is now a kingdom to him over which

\[
\begin{align*}
\text{न किछु}
\text{ न किछु}
\text{ न किछु}
\text{ न किछु}
\text{ न किछु}
\text{ न किछु}
\text{ न किछु}
\end{align*}
\]
he rules without any danger of disobedience or revolt from any side in it. The wise man rules over the kingdom of his body in the same detached manner as he would rule over an empire. He enjoys his body in the same manner as he would enjoy anything else. He does not make his body abstain from its natural functions; but allows them legitimately free scope. He does not paralyse any of the natural instincts of his body for want of proper exercise. For he knows that he does not gain anything in doing that. Nor has he to gain anything from the bodily functions or pleasures. Thus: "He who has attained the highest state of experience, is not at all affected when he is ruling over the city of his body, as a man riding on a machine. (IV, 23, 1.) The body does not cause him any pain. It is for him an organ of freedom and enjoyment (bhoga). For the wise man his body is a pleasure garden. (IV, 23, 2.) The body is a source of innumerable pains and sufferings to the ignorant only. But for the wise it is a means of all kinds of enjoyments and pleasures. (IV, 23, 18.) To the wise the body is always a source of pleasure. It is to him what Amaravati (the city of gods) is to Indra. (IV, 23, 29.) The wise man never obstructs his senses from enjoying what is present before him, nor does he provide for them what he has not got yet. (IV, 23, 45.) They are not philosophers but fools, who do not allow their organs of action to go on with their proper functions, themselves remaining calm at heart. (VIa, 104, 40.) It is only the foolish and ignorant who run away forcibly from the natural functions of their body. (VIa, 104, 41.) As long as sesamum-seed exists, so long is its oil in it; in the same way as long as the body exists, it must have its natural functions. He, who does not allow the body to
have the exercise of its proper functions, cuts the sky with a sword, in which he cannot succeed. (V1a, 104, 42.) The proper way of escaping from the physical functions of the body is not through mortifying the senses, but through raising one's mind above the body into a state of evenness acquired by Yoga. (V1a, 104, 43.) It is desirable that, as long as the body lasts, one should undergo all natural and proper states of the body physically, but not mentally. (V1a, 104, 44.) There is no harm in doing all that is natural." (V1a, 106, 6.)

1 य उत्समपदार्थमस्त चक्रवर्तसितः।
शरीरनमस्रायं कुलाणापि न दिष्ट्वते॥
तस्येव भोगोक्षारी तत्क्ष्योपवनोपमा॥
सुखार्थम न दुःखाय लुक्करमहापुरी॥
अस्तेन्यमन्तनां दुःखानां कोऽशमालिका॥
इस्य दिव्यमन्तनां सुखानां कोऽशमालिका॥
सुखार्थविषय नारी मिच्ये वै विदिततामनः।
भोगोक्षारी चैव विक्ष्येव यावारावती॥
इन्द्रियाणि न हर्तिप्राप्ती स्वरूपः।
नास्ति तथापि संघ्रापिः संघ्रापिः॥
यावाहिष्ठात्स्यायसे सम्बलितात्मवे ये।
कृपान्त्वेत्यस्य तिः पिन्तति न ते तत्वविदः।
ष्ठं व सत्वसिद्धे गुड़ा राजनांविन्दयेत्॥
अनुस्ंधान: पलायने गुहीताम्यः।
यावकिंचं करते तैं यावेह स दशा।
यो न देहदशात्मस्मि स चिन्तामन्त्रामम॥
एवं देहत्वात्रः।
यत्सम्य चेतासो योगात्र तु कृपान्त्वायंत्येत्॥
यावेहं यथाचारं दशास्पद विजातात।
कृपान्त्वायं सान्यात्यं न तु कृपान्त्वायं।
कर्मोस्मिन्त्यं अस्वात्मन्त्राम स्वायत्व: 
कृपान्त्वेत: कार्य दोष: क इव जातेत्॥
In fact, there is no difference between the external conduct of wise man and that of an ordinary man. The difference does not lie between the activities of life (vyavahāra); it lies in the mentality of the two, in their attitude towards the activities in which they are engaged in apparently the same manner. "In the activities of life, the liberated one is the same as the ignorant. The difference, however, consists in the presence of desire in the cause of the latter which is totally absent in the former. (IV, 15, 37.) The wise ones, who are free from clinging to the states of the body, externally appear to undergo the pleasures and pains of the body in accordance with the states of the body, in the same way as the ignorant man does." (IV, 15, 38.)¹ The whole difference is mental.

The mind of a liberated man is not a mind in the ordinary sense. The emotions of a liberated man are also different from the emotions of ordinary people. Even if the liberated man seems to have some desires, they are not desires (that bind), really speaking. They are automatic and reflex activities. They do not originate from the deeper layer of his ego or individuality. They have no warmth of feeling. They will, therefore, not bind him. "The ignorant mind is really called mind. The enlightened mind is called sattvam (being). Mind experiences another birth, but the sattva will not. (VIa, 103, 31-32.) The mind of knowers of the Self comes to utter negation. It is transmuted into the tūrya (fourth state of experience). It has melted as ice.

¹ स्यवहारे यथानात्यत्ववैवाक्षिप्पिणिकतेः ||
वासनामात्यत्वमेदोज्ज्ञ कारण बन्यमोक्षयम् ||
यावच्छारी तावदित हुःसि हुःसि सुखसि सुखसि ||
अस्सत्सत्यायो धीरा दर्शायत्व्यप्रभुवेदतः ||
melts in heat. (IV, 38, 9.) The desire in the liberated ones is called sattva. (VIa, 2, 43.) It has not to fructify into any future experience, like a fried seed.” (V, 42, 14.) According to the Mundaka Upanishad also the desires of a man of Self-realization do not promise a future existence as in the case of an ordinary man: “He, who broods on and longs for objects of desire, is born according to his desires. But in the case of one who has realized the Self and so has attained all his desires (finally), the desires end here in this life.” (III, 2, 2 of M.U.)

Liberation, says Vasiṣṭha, should not be confused with the attainment of supernormal powers. The liberated man has nothing to do with them. He may possess them or may not. The supernormal powers, as we have already seen, can be obtained by any one who applies himself to attain them, whether he is a liberated man or not liberated one. Their possession is not a mark of liberation, nor does liberation necessarily lead to such powers. “The supernormal powers like flying in the sky, etc., can be attained through appropriate means and efforts, by any man whether he is a knower of the Reality or not. (V, 89, 16.) But he who has realized the Self, and has become free from desire is above such ideas. He has nothing to do with flying in

```
1 मूढः चित्रं विचिन्माहि: प्रवुद्रेस सत्यमुञ्जेति ।
भूष: प्रज्ञयसेव चित्रं सत्यं भूषी न जायते ॥
आत्मविदां हि तत्मनं: परसुपछ्रामागतं भूगतुषणाज्ञुविवेगं व्यंग्यति जव्हेत हिमकथा
इव चण्डालेन विकटोथनुद्यंसुमागतं स्थितम् ॥
जीवन्मुखार्यं वासना व्यवहारिणी ।
न चित्रविन्द्री भक्तिः कति हि सत्यपदं गता ॥
शश्वचिपपमा भूषो जन्माशुरविवशिष्टा ।
```
the air, with powers, pleasures, influence, honour, life or death. (V, 89, 18.) If a realized man also wishes to have any supernormal power, he too can have them through proper methods." (V, 89, 23.)

James Allen, an English writer of fame, says: "The Kingdom of Heaven being established in the heart, the obtaining of the material necessities of life is no more considered, for, having found the Highest, all these things are added as effects to cause; the struggle for existence has ceased and the spiritual, mental and material needs are daily supplied from the Universal Abundance." (A Book of Meditations, May 22.) Similarly Vasiṣṭha thinks with regard to the prosperity and protection of the liberated living man. "Him who puts on the world a value equal to that of a straw, all miseries leave as snakes leave their old skin (slough). (IV, 32, 37-38.) Him, from whose heart emanates purity all around, the guardian-angels of the world (Lokesṭas) protect and support as they do the entire Cosmos. (IV, 32, 38-39.) He, who does not seek anything particular, gets the Self and everything in perfection and entirety." (V, 34, 76.)

1 तत्त्वज्ञो वाण्यतत्वज्ञो य: काल्युप्यकम्भिः।
वशाकम् प्रवत्ते तत्स्योघिचारदि सिद्ध्यति॥
न तत्त्वायो नमोग्या न सिद्धा न च भोगके॥
न प्रभावेण नो मानोन्नामारणोज्जिविते।।
वस्तु व भावकविमापि सिद्धिज्ञानवि बाण्यति।
से सिद्धिसार्वज्ञात्वेषतानि साध्यति कमात।।
2 वैचि नित्यमुदारत्मा श्रीप्रसादियः पस्तः च।
तं वज्जित्याप्स: सर्वो: सर्वा इव श्रवः च।।
परिपुर्ति पत्यानतान्ये सत्क्षमन्तः।।
भ्राह्मणगंधपविवङ्गेऽि चोक्षेषा: पाल्यवत्ता तम।।
न किचचेन संप्रायैं तेनेन्द्र परमाः।।
संप्रायान्त्यः प्रागृएन सच्च प्राप्तामकदित्तम।।
In IX, 22 of the Bhagavad-gītā, Kṛṣṇa also says that He Himself looks after the worldly needs of His devotees. In fact, this life, the life of Liberation, is the real life. It is the best way of living. It is the happiest life on the earth. "His life is really the beautiful and happiest life, whose mind never gives up the vision of reality; who sees things rightly (V, 39, 46); who never feels that he has done anything; whose mind is never attached to anything; who is even under all circumstances (V, 39, 47); who looks upon the world with the eye of a witness, free from likes or dislikes, and at peace in the heart (V, 39, 48); who has directed his mind within, after having come to know everything rightly, and having given up all ideas of desirable and avoidable (V, 39, 49); who, having acquired the standpoint of Truth, sportfully performs all worldly actions, although he has no desire for them (V, 39, 50); who, moving in the world, is neither annoyed nor elated (V, 39, 52); from whom good qualities emanate all around, as white swans fly all around from a pure lake (V, 39, 53); having seen whom, having heard about whom, having met with whom, and having remembered whom all creatures feel joy. (V, 39, 54.) As the beauty of a tree increases immensely in the spring season, so also the strength, the intellect and the lustre or beauty of a man increases when he knows the Truth. (V, 76, 20.) All enjoyments of life multiply in proportion with the increase of detachment, as trees multiply in the rainy season." (V, 68, 49.)

```
1 यस्य नोत्स्माति महि: शास्त्तराओत्स्वकनातः।
   यथार्थदृश्यनो भस्म जीवितं तत्स्य शोभते॥
पत्तेऽनाहंकरो भानो बुद्धिरस्त्य न छिप्यते।
यः समः सर्वभावे जीवितं तत्स्य राजते॥
```
Having lived this kind of free, active, peaceful and happy earthly life as long as the physical body lasted, the liberated individual acquires the status of "Disembodied Freedom" (videha-mukti), after the death of the physical body. Now he is not bound to be reborn. He enjoys conscious identity with the Absolute in a bodiless existence, and as such, he is the Brahman. So Vasiṣṭha says: "As a gust of wind enters the motionless air, so, after the physical body has been overtaken by death, the liberated person enters the state of disembodied Liberation. The disembodied liberated knows no rising nor setting nor extinction. He is neither being nor non-being; neither self nor not-self. He is not far off from anything. This state is called Mukti, Brahman and Nirvāṇa. It is the most Perfect state of

ṣौद्वत्ता: शीतलवा बुद्धवा रागश्वेतिविमुक्ता ।
साधिक्षरपत्तर्तोद्व झं कीवितं तत्व शोभते ॥
चेन सम्प्रपरिन्द्र्म हेमोपाधिस्मुक्ताता ।
चित्तर्यान्नेवतीर्त चिन्तं जीवितं तत्व शोभते ॥
वासवासवेद वसुस्वसंसं कहनानि कि ।
चेन ठींस नूसं चेतों जीवितं तत्व होमते ॥
नानासुतुभंति नौंगमभं यो दिलानपि ।
शूद्रसपस्य शूद्रस्य हंतोध: तससं यथा ।
स्वयंस्वयं मिन्यङ्गितं जीवितं तत्व होमते ॥
तत्त्वसुतिः पात्रं दुः श्रृवतिमुद्याते ।
आधान्द्र्म पात्तिभुतानि जीवितं तत्व होमते ॥
वलं बुद्धवे तेजायु हितत्त्वस्य वर्धा ।
सवन्तत्त्वस्य सौन्दर्यं गुणः इव ॥
आंसंस्यं मोघानं सर्वं राम विस्यूतः ।
परं किस्मातमणोऽन्ति प्राणशीव महापाल: ॥
Existence." (III, 9, 14-15, 25, 49.)¹ A question now may arise: Does the disembodied freed person totally cease to be an individual or does he continue to exist as such? According to the Advaita-vāda of Śaṅkara, which is based on the Upaniṣads, there occurs total emergence of the liberated individual into the Absolute Brahman after the death of the physical body. Vasiṣṭha, on the other hand does not regard total emergence as a necessary mark of Liberation or Nirvāṇa. The kernel of Liberation according to him is conscious realisation of complete oneness with the Brahman. It makes little difference whether this occurs in an embodied state or in a disembodied one. (II, 4, 5)² It is not necessary or compulsory that the liberated individual should totally cease to continue as an individual. He may or may not do so. Some freed sages continue to exist as individuals, of their own accord, and take part in the Cosmic activities, disseminate knowledge and help other individuals in working out their Liberation. Vasiṣṭha, Kṛṣṇa and Buddha are some examples. Speaking about the disembodied sage, therefore, Vasiṣṭha says: "Having become a Brahmā, he creates the threeth worlds; having become a Viṣṇu, he protects them; having become a Rudra, he destroys them; having become a Sun, he supplies heat to them. Having become Space, he holds

¹ जीवन्मुक्तकाद्व लक्ष्यता देहे शान्तशीर्षके।
शिशुलाचारस्मी पवनोपमर्द्ध्वामिव॥
विदेहमुक्तो नोदेवत नास्तेमेति न शाश्यति।
न सत्तासत्र देवस्थो न चाहेन च न मेताः॥
मृत्युर्नवेण्यैरं राम् ब्रह्मसत्समुदाहितम।
पीराणमेतवर्यकं पुराणप्रणत्तराकृति॥

² न मनागच्छैैं मेमोप्यसस्ति सदेहादेहमुक्तवः॥
the atmosphere with all the gods, demons and sages within it; having become the Earth, he supports the creatures; having become Flora, he supplies fruits to all beings; having become Fire, he burns; having become Water, he flows quickly; having become a Moon, he scatters nectar; having become Poison, he kills; having become the Ocean, he surrounds the earth; and having become the Greatest Sun, he illuminates steadily all the worlds and particles composing it." (III, 9, 16-22.)

1 सूर्यो मृत्यु प्रतपति विष्णु: पाति जगलयम् ।
ब्रह्म: सर्वान्संहारति सर्वायमुज्जति पदति: ॥
बृं मृत्यु प्रवनस्कन्धं भृते सर्वायमुरारुरम् ।
भृमिभृत्या विभर्ति घोषस्तिथितमुरुणं दितः ॥
तृणपुमतत्ता मृत्यु दृश्यति फलंसंदितिम् ।
विभक्ताणिस्वाकारं ज्योति देवति हरस्तः ॥
चन्द्रोभरूपं प्रस्वरति मृतं हायाहलं विष्णु ।
भृत्यार्गवे वथति प्रशीति ब्रह्मिष्यं बलयो यथा ॥
परमाक्षिपुभृत्या प्रकाशायते विसारयते ।
विजगतसोर्णों स्यान्त्मेवावलिष्ठते ॥
PART IV

RECAPITULATION AND REVIEW
CHAPTER I

THE SALIENT POINTS OF VASIȘȚHA'S PHILOSOPHY

In the preceding parts we have tried to present the details of Vasișțha's philosophy in a systematic and coherent manner, the absence of which is a serious defect of the Yoga-vasișțha, elucidating them here and there and pointing out similarities in the thoughts of other thinkers, ancient and modern, Indian and Western. We now propose to have a general survey and review of this philosophy.

The following are the salient features of the philosophy of Vasișțha:

(1) Life, as it is usually lived by the ignorant, is full of misery and suffering. It is a profitless business in which not a farthing of real and lasting happiness is obtained. It is characterized by perpetual change, death, deception and imperfection at every step. There is a craving in us, however, not only to escape from misery, change, death, ignorance and imperfection, but also to be happy, perfect and wise. When this craving is strong, mind is ripe for appreciating and understanding Philosophy. Compare what Kulpe says: "Whenever the external and internal worlds in which the individual is obliged to pass his life leave him dissatisfied, because things are of this complexion or are not
of that, there arises a desire for a more ideal existence such as can best be pictured by the help of a new theory of the Universe." (Kulpe: *Introduction to Philosophy*, p. 28.)

(2) Ignorance or the lack of the knowledge of the nature of the Self and of the world is the root cause of all our sufferings and troubles. Almost all Indian philosophers are agreed on this point.

(3) There is nothing like fate making us miserable or happy in spite of ourselves. We are the makers of our destiny by our own efforts. Fate is another name of our previous efforts resulting in good or bad consequences, which again can be changed through fresh stronger efforts. One should therefore never give in to the evils of life, and should always make efforts to conquer them. Vasiṣṭha is neither a pessimist nor an optimist, but a *meliorist*. He believes in self-determinism in the fullest sense of the term.

(4) Direct Cognition is the ultimate source of all our knowledge. There is no other means of knowing anything rightly.

(5) The dualism of subject and object, the two factors distinguishable in our experience, is not an ultimate fact, as the Sāṁkhya philosophers in India and Descartes in the West thought. The relation of knowledge between the subject and the object presupposes a deeper Unity between the two, which in Itself must be transcending the distinction, yet manifesting Itself in the duality or plurality of subjects and objects. This epistemological argument is advanced by the Absolutists of the West also. But Kulpe has remarked that "Epistemology is not competent to decide upon the existence of a conceptually necessary reality." (*Introduction to Philosophy*, p. 203.) In reply to this the Absolutist
of the West may say in the words of Bradley: 
"What is possible, and what a general principle compels us to say must be, that certainly is" (Appearance and Reality, p. 196), but Vāsiṣṭha would surely say, "I know it directly to be existing, and every one can experience it, if he aspires to do so."

(6) There is no essential difference in the nature of the contents of dream, imagination or waking experience. All these are of the same nature, and are felt to be so when they are being experienced. All contents of experience, of whatever kind it may be, may be termed as ideas, and we might say, nay, it is a fact realized to be true in higher experience, that the objective world is an ideal construction of the mind, is a work of mentation like the world of dream, and has no existence apart from the mind. The authors of the Yoga-vāsiṣṭha, Mahāyāna-straddhot-pāda-sūtra (Asva-ghoṣa), Laṅkāvatāra-sūtra, Vākya-pāda, Māṇḍukya-kārikās, Viveka-cūḍā-māṇi and Vedānta-muktāvalī, are all in agreement on this doctrine which seems to have been controverted by Śaṅkara in his Commentary on the Brahma-sūtras (II, 2, 28-32), following the author of the Sūtras.

(7) The extension of space, duration of time, and the mass of bodies are also subjective ideas and are relative to the experiencing individuals. This doctrine is very much similar to what has now been to a great extent scientifically demonstrated by Einstein.

(8) Although the world of waking experience is an ideal construction in every mind, in exactly the same way as the worlds of dream are, yet most of the contents of this world are shared in common by many individuals. This is due to either of the two reasons: it is possible that identically the same ideas may be
represented in more than one mind, or because over and above those individuals who have the vision of a common objective world, there exists a common mind, the Cosmic Mind, in which all the common contents of the world as well as the individuals themselves exist as ideas, and are represented in every individual mind within the Cosmic Mind. This view may be fairly compared with Berkeley's Idealism, according to whom the world exists as an ideal construction in the mind of God and is represented in every finite mind, and also to Leibnitz's conception of a "Pre-established Harmony" and of a Divine Monad within whom all the monads and the entire universe are clearly represented.

(9) The terms cosmic and individual are to be understood only in a relative sense. That which is considered as an individual in relation to a wider cosmic mind and its contents which include the individual as well, may in its own turn be considered as cosmic in relation to the entities within its own objective experience. For, according to Vasiṣṭha every objective has a subjective aspect, i.e., is a mind in which is represented a world peculiar to itself, as in dream. Every idea is a monad in itself and has an entire world within it, every ideal content of which is again in its turn an individual monad having another world within itself. There is no end to this process of worlds within worlds. This doctrine of Vasiṣṭha which is alleged to be a matter of experience to him, can be grasped on the analogy of dream and by a close and comparative study of the philosophy of Leibnitz, Fawcett and Fechner.

(10) The manifestation of an objective world within a mind proceeds by way of exfoliation, i.e., externalization of ideas in the form of things, body and senses,
consequent upon the craving or wish to enjoy particular objects, the process of which can be studied in the phenomenon of dreams, for the law of evolution of an objective world is the same in the case of a dream, of an after-death vision, or of the rise of a cosmos. The dynamic force behind all manifestation of objects in one's experience is the craving, desire or will to be something, or to have something, which the creative imagination forthwith supplies in the form of an object. The evolutionary process, therefore, does not, in the cosmos, proceed blindly as Darwin and Haeckel have thought, but as the realization of a Cosmic Will as Schopenhauer suggests and Lamarck works out. Vasiṣṭha accounts for the so-called real world on the same principle on which Freud accounts for the occurrence of dreams, i.e., desire-fulfilment.

(11) Individuality, or personality, according to Vasiṣṭha, does not consist in being anything like a simple, undecomposable, spiritual entity, called soul in the West and cit by Rāmānuja in India. It consists, on the other hand, in being a manas, a mind, which means a peculiar mode of the Ultimate Reality determined by a peculiar movement, tendency, desire, or will to imagine. The form is in perpetual change, as Bergson also thinks, for it is determined by ever changing activity. Activity and personality are identical for Vasiṣṭha. They are two names for the same tendency. Vasiṣṭha will agree with James on his idea of our personality being an ever flowing stream of thought, and with Bergson that it is in perpetual flux. What modern physicists think of the atom in relation to the ether, Vasiṣṭha thinks of the mind with regard to the Absolute Reality, which he for want of a better expression calls Consciousness. The idea presented quite recently by some
physicists was so clear in his mind that he calls the mind a *cid-ānu*, a Consciousness-atom. As an atom now is considered to be nothing apart from motion or force, so mind is nothing, according to Vasiṣṭha, apart from the tendency to consciere in a peculiar way. An electron, many of which compose an atom, now is considered to be a "knot", a "twist", a "nucleus of intrinsic strain", a "whirl", a "vortex-ring", a "centre of force", a "stress of energy" a "special mode or form of motion" in and of the substance of the physical ether. Exactly the same is the conception of mind according to Vasiṣṭha, if instead of physical ether we substitute the term Spiritual ether (*Cid-ākasa*), a term copiously used by Vasiṣṭha. Schiller also conceives an atom in a more or less similar manner: "An atom may be defined as a constant manifestation of Divine Force or Will exercised at a definite point." (Riddle of the Sphinx, p. 272.) Another very important conception of modern physics that is helpful in understanding Vasiṣṭha's view of the mind, is its conception of an atom as a "miniature solar system". (Rational Mysticism, p. 113.) According to Vasiṣṭha even Brahmā, the Cosmic Mind with the entire Cosmos within Him, is a *Cid-ānu* (atom of Consciousness). There seems nothing absurd in this conception when we remember that all size is relative. Every atom, however minute, is a cosmos, and every cosmos, however big, is an atom of the Infinite Consciousness, "the continuous, homogeneous Substance", not only filling all space, but having all spaces within it. Whatever we objectively see as a *thing*, is a form of this Consciousness assumed by a peculiar stress, tendency to consciere, movement of imagination, issuing as a sub-branch, as an offshoot, as a spark thrown away, from a more primary
movement-form, and in its own turn becoming primary to give rise to other movements more secondary in the same way as it originated itself. It is the movement of the mind that constitutes its form in the same way as now it is admitted that it is motion that gives a thing its mass, extension and even qualities. Vasiṣṭha in this way thinks like Leibnitz, that there is no end to the number of mind-atoms or monads in the world. Every point of space is populated by monads and filled with their worlds which interpenetrate one another. As thoughts, which are forms of mind-movements originate every moment, so new monads are coming into existence. Many previously originated ones are also being effaced out of existence when the momentum of their will to continue is coming to an end through the opposite willing generated out of distaste for being limited in finite forms. As waves continue to be such so long as the motions that form them continue, so also does an individuality continue as long as there is a will to be individual.

(12) Thought is the most potent force in the world. Every one becomes what he constantly thinks of becoming or imagines to be, in proportion to his faith. We are at this moment the result of our previous thought and shall be changed in accordance with our thought, as Buddha also taught. Our world, our environment, our bodies, our powers and capacities change in accordance with our thinking. All our limitations are the limitations of our thought. All sufferings and miseries are consequent upon our perverse thinking, and can be cured by right thinking. There is no other agency except our own thinking that determines our destiny here and hereafter. Vasiṣṭha has long ago taught what the New Thought movement is discovering today.
(13) The term mind is not to be understood in the sense of any one of its many functions exclusively, as has been done by the voluntaryistic or intellectualistic metaphysicists of the West, nor should we think that will, intellect or emotion are different faculties of mind, which can be exercised apart from each other. Vasiṣṭha believes in the unity of mind, and holds that it is the same mind which is called by the different names of intellect, will, imagination, emotion, ego, desire, memory, attention, sensation, etc., all of which are equally primary functions of the mind, and are equally present in every moment of its existence. He very often uses these terms synonymously, and the reader is very often at a loss to understand him.

(14) Through the process of the constant denial of the actual limitations and thoughtful auto-suggestion and affirmation of the ideal perfection very extraordinary capacities are evolved in us, for we are, as Trine also holds in his *In Tune with the Infinite*, ever living in the Infinite Ocean of Wisdom, Power and Perfection, but realize them only in proportion to our Thought. The secret of all power consists in the denial of all apparent weakness and affirmation of our being unlimited and infinite, which we in reality are, but the thick wall of the thought of limitation in us obstructs the vision and therefore the exercise of our real power. In the light of the statements made by modern physicists it is not difficult to understand this idea of Vasiṣṭha. Immeasurable energy is said to be potential even in an atom. Sir Oliver Lodge thinks that the amount of energy in every cubic millimetre of space is “expressible as equal to that of a million horse-power station working continuously for forty million years.” (*The Ether of Space*, p. 95.) If that is the estimate of physical
energy potential at every point of space, what shall we think of the power present behind every atom of Consciousness? Modern study of Hypnotism has revealed wonderful powers of thought, and many wonderful possibilities in life. Evidences collected by the Psychological Research Society led Myers to think: "The 'Conscious self' of each of us . . . does not comprise the whole of the consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only." (Myres: Human Personality, Abridged, p. 13.) Du Prel says in the same way: "Man appears as a being of groundless depth, reaching with its roots into the metaphysical region." (Car Du Prel: The Philosophy of Mysticism, Vol. I, p. 142.) Kingsland therefore remarks: "The potential or latent powers of man are as infinite as the One Life itself, even as are the latent powers of every atom." (Rational Mysticism p. 124.) The key with which we can unlock the doors of this deeper, greater and more powerful side of our life, according to Vasiṣṭha as well as to the "New Thought", is affirmation with full conviction and without any doubt. Compare what James has said: "We need only in cold blood act as if the thing in question were real, and keep acting as if it were real, and it will infallibly end by growing into such a connection with our life that it will become real." (James: Principles of Psychology, Vol. II, p. 321.)

Transcendental powers can also be realized, as has been the belief of the Hatha-yogins of India, through the control of the Kundalini Sakti residing in the solar plexus. According to Vasiṣṭha the solar plexus is the physical centre in the body with which the higher aspects of our life are connected. This, and not the
brain, is probably the physical organ through which the higher consciousness and its powers are to manifest. The brain seems to be the organ of that much consciousness as is already evolved in our lives. To realize more of it at the present stage, the Power involved in the solar plexus has to be aroused and directed to the brain. It is really surprising that the study of many supernormal phenomena of consciousness has led Du Prel to a similar view: "As waking consciousness proceeds parallel with the corresponding changes of the senses and brain, so the transcendental psychical functions seem to be parallel with the corresponding changes in the ganglionic system, whose central seat, the solar plexus, was already called by the ancients the brain of the belly." (Philosophy of Mysticism. Vol. I, p. 170.) "That the ganglionic system can assume the function of the cerebral system", he further says, "is apparent also in the animal kingdom, as in molluscs, and such insects as have highly developed instincts, but imperfectly developed senses." (Ibid., Vol. I, p. 171.)

(15) The concept of the Self is different from that of individuality. The search after the Self in Hindu Philosophy is the search after that within us which never changes in spite of the perpetual change of personality, in spite of the repeated displacement of the threshold of sensibility. It is the search after the essence of the subjective aspect of the universe. The permanent cannot cease to be. The subject cannot be an object at any time. Vasiṣṭha therefore tries to find out what aspect of us endures throughout all the levels of experience, waking, dream, sleep and the "fourth" in which all these are transcended, and what aspects drop away in any one of them. In the same way he tries to find out what aspects of our being
can be made objects of our experience. He also tries to discover the prime mover within us which sets all other aspects of our personality in motion. The prime mover, the subject, and the permanent in us is the Self. It is then quite evident that none of the concepts, body, senses, mind, intellect, ego, individuality, all of which can be transcended in one or the other level of experience, all of which are objects of consciousness, all of which are moved to activity by something else from the deep within, can be the Self, the essence of subjectivity. Moreover, there cannot be a duality between the subject and the object ultimately, otherwise knowledge would not be possible. Therefore, as Green also thinks, in his Prolegomena to Ethics, Vasiṣṭha thinks that the Self in the subject should be identical in essence with the ultimate substance of the objects (Prolegomena to Ethics, p. 37), the Ultimate Essence of the Universe. The Self, according to him, is the Reality that is at the Root of the Universe, which manifests itself in all things of the world.

It may be noted that the problem of the Self is the main problem of the Advaita Vedanta of Śaṃkara-cārya and his school, and in no other philosophy probably so much has been thought over the Self as in the Upaniṣads and the systems of philosophy based upon them, called the Vedanta Philosophy. The doctrine of the Self of Vasiṣṭha is essentially the same as that of the Advaita Vedanta, so far as the central idea is concerned. Vidyārantya, the author of Pañca-dasti, who certainly knew and read the Yoga-vasiṣṭha, tries to prove in the first chapter of Pañca-dasti the identity and continuity of Consciousness throughout all levels of experience, waking, dream, sleep and samādhi, and the discontinuity of other factors of personality on this or
that level. He identifies it with the Brahman, the essence of the Universe on the authority of the Scripture and not on any argument. It is a great credit to Vasiṣṭha that he does not justify any of his views by quoting the Scripture. He is a Philosopher and not a commentator or expounder of the Upaniṣads, as unfortunately many of the bright intellects have been in India.

Towards the problem of the Self, it may also be mentioned here, the early Buddhist philosophers had a negative attitude, which is entirely acceptable to Vasiṣṭha. They repudiate the idea of a soul as an individual, simple, undecomposable, spiritual substance behind every living creature, because on analysis they discovered that every thing, and every living creature, is a composite being (skandha), like a chariot, and is in perpetual flux like a river. Vasiṣṭha accepts all this and himself denies such a soul or jīva, as he calls it, being the Self. But the later Buddhistic thinkers like Asvā-ghoṣa, probably because he was originally a Brahm-anical thinker (Vide Dasa-gupta: A History of Indian Philosophy, Vol. I, p. 138), introduced the Upaniṣadic idea of a Universal Essence of things, "Bhūta-tathāta", behind every being with which every one is identical in essence. This idea is very much similar to Vasiṣṭha's idea of the Self, which is a beautiful synthesis of the soul and the non-soul theories.

(16) The individuality, however changing and impermanent it may be, is not dissolved with the decay of the physical body and its total dissolution by death. The body is only an external manifestation of the inner will to be, which, with countless desires and hopes, persists to continue as an individual mind, and will, as a consequence of the unfulfilled desires, surely experience
another body and another world. What the loss of the physical body does is only that it shuts the individual from the experience of this world which is relative to these senses. It would be wrong to believe that the individual is totally extinguished or effaced out of all worlds. Death, according to Vasiṣṭha, only brings about a change in the kind of the objective world of the individual. It shuts from us the world with which we are no longer en rapport. It is not the passage of the soul or the individual to a distant place along the Deva-yana or Pitr-yana of the Upaniṣad and Saṅkara, but an experience, after a temporary insensibility consequent upon the shock of losing the vision of this body and this world, of a new objective world in this very place, if this expression can at all be used rightly and seriously in this connection. This new experience is, of course, not accidentally determined. It is what "the dead one" morally deserved though coloured by and imagined in accordance with his beliefs. If desire for the objects of this world (in which we are now living) remained potential in the individual, which usually is the case, when his body was dissolved here, then surely after some time this world will again be experienced by him. For the chain that binds us to experience any thing or any world is desire. Probably, nay, surely, death itself is a consequence of the working of this law. This conception of Vasiṣṭha is quite in accord with the most up-to-date views formed on the problem in the light of the facts discovered by the Psychical Research Society and in conformity with reason and modern science. "Pontifically—if opponents like to call it so—I assert emphatically," writes Sir Oliver Lodge in a recent book of his, "that there is evidence for Survival, and that some of the
evidence is thoroughly good." (Making of Man, p. 35.) He also writes: "There is no 'next' world save subjectively. . . . What we call the 'next world' is co-existent and simultaneous with this." (Ibid., p. 33.) Death is, really speaking, a change in the "threshold of sensibility" according to some of the modern thinkers and to Vasiṣṭha also.

(17) Most of us, probably all individuals within a world-system, receive the world idea, or find it represented in us, of course in accordance with our worth and in a way peculiar to ourselves, but do not create in the real sense of the word. Most of the minds are reproductive rather than creative actually, although potentially all are capable of the highest creative act. But there is a mind which really creates ideas in his imagination, which for us are the things of the external world like mountains, rivers, oceans, etc., which are represented as facts and things generally unalterable by our thoughts. We may or may not experience them, but they are there, even if all individuals of this world are effaced out of existence, there is a probability of the cosmos being continuously in existence, as long as the Mind which imagined it continues to wish its existence. To account for this, Vasiṣṭha has conceived the idea of a Cosmic Mind or Brahmā. It is Brahmā that really creates this world through his imaginative activity with the freedom and skill of an artist. The Cosmos is an ideal construction in his mind, not represented as in us, but truly and originally created, and created with complete indeterminism. No previously existing plan is to be followed, for there is none in existence or in memory, Brahmā, according to Vasiṣṭha, himself being a fresh whirl formed in the ocean of the Absolute Consciousness. He is quite a new wave of
imaginative activity, of mentation, a spontaneous stress of creative energy sportfully arising in the Ocean of the Reality. He is the Lord of our Cosmos. We, as the world around us, are his thoughts in the literal sense of the term, and live, move and have our being in his mind. The world continues as long as his imagination is at work and will gradually dissolve when he ceases from this play of his imagination and therefore himself too merges back in the ever-existing Reality, for individuality and activity are identical. The Advaita Vedanta conception of Īśvara, the Maha-yana Buddhist conception of the Tathagata-garbha or of Ālaya-vijñāna (if the latter is understood cosmically), the Idea of Hegel, and the Logos of the Theosophists are the concepts that more or less correspond with Vasiṣṭha's idea of Brahmā.

(18) Brahmā has been considered to be a wave of mentation in the Ocean of Consciousness in the same way as the Maha-yana Buddhist Philosophers have considered the Ālaya-vijñāna to be that in the calm ocean of the Bhūta-tathatā. But we all know that the rise of a wave on the surface of calm ocean is due to a great extent to some external influence like wind or the attraction of the sun and the moon. There must, then be sought some cause of the rise of mentation-wave in the ocean of Consciousness or the Tathatā. Asvaghoṣa postulates a wind of ignorance to create disturbance in the calmness of the Tathatā. Is this ignorance an external influence or something inherent in very nature of the Tathatā?—is not discussed by him or any other Maha-yana Buddhist. The Advaita Vedanta of Śaṅkara is also confusing on this point. They generally leave the problem as anirvacaniya (undecided or lit. unspeakable) as to whether the ignorance, which brings about the world, a conception borrowed by
them from the Buddhists, is *bhinnna* (different) from or *abhinnna* (identical) with the Ultimate Reality, which is a characterless and pure Unity for them. The same problem confronted the scientist philosophers of the nineteenth century who believed in *Matter* being evolved into the multiplicity of the world under the influence of Energy, and Haeckel satisfied his keen intellect by a monistic hypothesis constructed under the inspiration of Spinoza that "Matter, or infinitely extended substance, and Spirit (or Energy), . . . are two fundamental attributes or principal properties of the all-embracing divine essence of the world, the universal substance." (Haeckel: *The Riddle of the Universe*, the last para of Chap. I.) The problem is again now confronting the modern physicist with regard to Ether and Electricity, and the tendency of the up-to-date metaphysics of science is towards a concrete monism of Ether with electrical energy inherent in it. But for a more comprehensive philosopher like Vasiṣṭha the concept of ether cannot merely be physical, for there are mental and spiritual aspects of the Universe also which the physical concept alone cannot explain, but Spiritual (*Cid-akāśa*—the ether of Consciousness). With this difference, his view and the solution of the problem are very much similar to the modern. He is aware of the difficulty in a dualistic metaphysics of the Tathāta and avidyā-wind, of Puruṣa and Prakṛti, thinking, like Lotze, that relation always presupposed a deeper substantial identity behind the related factors. The cause of disturbance in the calm waters of the Ocean of Reality is not, therefore, according to him, an external or quasi-external wind of ignorance, but an inherent energy, a power of movement, a creative impulse, a will to manifest in finite forms, which is ever present in the Reality either as in actual
operation or in potential rest. This is the concept of Sakti inherent in the Absolute Siva. This doctrine is the predominating doctrine of the Sakta school of Vedanta and of the Trika system of Indian Thought now generally known as the Kashmir Saivism.

(19) What can we say of the Absolute and Ultimate Reality, which is the Substance of all things, the Unity behind the subject and the object of Experience, the essence of all forms, the Ocean in which we all live and move; from which we, down from the Logos to the minute vermin, nay, the tiniest electron, originate; in which we are tossed up and down by the force of our own desires; and in which we break as bubbles when the force of the will to be is spent up? Words fail to describe it, for, they are but linguistic symbols for things of the manifested world, and the Reality is much more than its manifested aspects. The categories of our experience are, one and all, incapable to express the Reality which is in and beyond the world-experience. No aspect of the whole can be equated with the whole. All our concepts—matter, mind, subject, object, one, many, self, not-self, being, non-being, etc,—comprehend one or the other aspect of Reality, but not the Absolute Reality as such. They prove unsatisfactory when applied to the Reality which is inherent in every thing denoted by a concept as well as in its opposite—its other in contradistinction to which it is this thing. All moulds crack under the weight of Reality. All the grooves created by philosophy to fit the Reality in are unsatisfactory, for there always remains much of the Reality that "cannot be fitted into a groove." The Reality, therefore, if to be described at all, should be described in all terms, positive and negative, and not in any one term. Either affirm everything
of it, or deny everything to it, if you have to speak at all. Otherwise, keep silent if you have already arrived intellectually at the synthesis of all affirmation and negation in the silent realization of the Absolute Calm, the Blissful Nirvāṇa. This view of the Ultimate Reality is shared with Vasiṣṭha by some of the Upaniṣads in many places, by As'va-ghoṣa in his Mahayāna-sraddhāhotpada-sastra, by Nāgārjuna in his Madhyamika-karikās, by Śāṅkara, by Kabīra, and by many Western mystics and philosophers like Bradley.

(20) Every form in the world is a manifestation of the Reality, the Absolute Consciousness, through Its own Power to manifest. There is nothing here which is not a mode of the Reality, which in spite of being differentiated in countless forms keeps Its Unity intact, because It in itself is the continuous medium in which all forms, which are such only relatively to one another, persist temporarily. One form may be separate and distinct from another form as such, but can never be separate and distinct from the Reality of which it is a form. An ornament of gold is never separate from gold with which it is ever one. Bubbles, ripples, waves, etc., are never different from water of which they are forms, and abstracted from which they will cease to be anything at all. Everything, in the same way, in this universe, no matter whether it is physical, mental or spiritual; no matter whether it is great or small; no matter whether it persists for a moment or centuries, is identical with the Reality, the Whole present behind every one of Its differentiations. Everything in this universe is the Brahman. We are the Brahman, "Thou art That". It is a fact here and now, and the realization of this fact gives us unbounded power and joy. "The knower of the Brahman becomes the
Brahman", one of the Upaniṣads rightly declares. This view of Vasiṣṭha is shared by almost all the mystics and occultists of the world. It is the doctrine expressed in the so-called Maha-vakyas of the Upaniṣads which all the Vedantic thinkers have been trying to explain in their own way. It is a doctrine which As'va-ghoṣa in his Sraddhotpada-śāstra accepts with a caution that as forms we are different from the Tathātā, although in essence we are identical with it, in the same way as waves are related to water in an identical as well as non-identical way. Modern Physics also cannot be against this assertion, for according to it we can say that every physical thing is ether. Kingsland writes like Vasiṣṭha: "We are already one with the Absolute, and our quest is not for something which we do not possess, but simply a self-realization."

(Kingsland: Rational Mysticism, p. 367.)

(21) The test or definition of reality is eternal persistence. All forms persist only temporarily, their essence is the only persisting reality. They, as forms, come into existence and pass out of it. There was a time when they did not exist as such forms, and evidently there will be a time when they as such will not be in existence, whether that time comes after a moment or after aëons. How can therefore any form or thing be said to be real in the true sense of the term? But they undoubtedly are also not unreal in the true sense of the term, for they partake of reality, however little it may be, because they persist for some time at least. They may not be absolutely real, but they are not totally unreal at present. A new category is required to comprehend this fact of the forms being not absolutely real nor unreal, but persisting temporarily. Vasiṣṭha calls such things mithyā (not true), avidyā
(that which exists not), *māya* (that which is not) and *bhrama* (delusion). This idea is very much discussed in the Advaita school of Vedānta. The Absolute Idealists of the West like Bradley and Taylor also use the word *appearance*, as opposed to reality, with regard to the concepts of experience, but their test of Reality is absence of self-contradiction. There is yet another sense in which Vāsiṣṭha considers the objective forms not realities but as appearance. As we already know, he is an idealist of a thorough-going type and believes that objects of experience are nothing apart from their appearance in the mind. There is nothing real in the sense of the Realists in any object. Its reality consists in its appearance as an idea in some mind. The existence of every world and every object is only relative to its experiencer. It is naught to another who has not got the same contents in his own experience, like the vision of a ghost, like things in the experience of a hypnotized person who experiences actually anything and everything suggested to him by the hypnotizer in an empty void where others see nothing at all, or see different things. The world and all objects in it are appearances in this sense. There is nothing strange in this conception in the light of modern science which is proving the relativity of the sensible qualities, size, mass, etc., of all objects. They are relative to the observing mind abstracted from which they are only waves and vibrations in the ether of space.

(22) In Itself the Absolute Reality is above all changes, above all distinctions and differentiations, above all relations. All distinctions are within It, yet in itself, as a Whole It is a distinctionless, homogeneous Substance. All the opposites—Self and not-self, subject and object, being and non-being, one and many,
THE SALIENT POINTS OF VASIŚṬHA'S PHILOSOPHY

consciousness and unconsciousness, rise and fall of individual and world-processes, etc., negate each other, balance each other, fuse with each other, neutralize each other into a zero, a total blankness in the Ultimate Reality which is the heart of both the opposites, neither of which as such forms the content of this Timeless and Spaceless Reality. The samsara, creation, world, individuals, objects, bondage and freedom, etc., all as such are absent in the Absolute Experience considered in Itself, because their existence as forms is relative to some particular kind of consciousness apart from which they are not anything. They are all like dream-objects which have no existence apart from their being perceived and imagined by some mind. Production or origination of anything is meaningless for the Absolute and from the Absolute point of view, for, in the Absolute everything is ever negated. Acosmism is the Ultimate and the highest truth. Gauḍa-pāda and Śaṅkara both agree with Vasiśṭha on the view that from the Absolute point of view there is no world, no individual, and no ignorance or bondage. Nāgarjuna begins with a similar statement of acosmism in his Madhyamika-kārikās.

(23) The Absolute and Ultimate Reality is not only the Self or essence of all forms, the Source of all movements, but also the home of Bliss, nay, Bliss Itself, which consciously or unconsciously we are all seeking, but seeking in wrong places. Finite things cannot satisfy us, cannot make us happy, for, the very moment we get the objects of our desire and have a little pleasure, there arises another desire in us for another thing which causes pain as long as it remains unsatisfied. The pain changes into pleasure when the desire is tending towards fulfilment, but the pleasure again changes into pain when another desire arises in
its place and remains unsatisfied. This constant alteration of pleasures and pains is our lot, as long as we continue to indulge in desires for the finite, changing and unreal worldly objects. This perpetual disturbance in our mind obstructs in us the feeling of the real, independent and unconditional happiness, the Bliss that is ever ours, is inherent in the very Self of ours, but to realize which we have to cease from desiring external things on which we falsely hang our happiness, and to know the real Self.

(24) In fact we are ever one with the Infinite and Absolute Reality, yet at the present stage of our evolution we do not know that. We are in reality the Infinite, unlimited, and omnipotent, yet we feel to be finite, limited and weaklings. Bliss is the very being of us, yet we desire this or that object thinking wrongly that it will bring happiness home to us. Our abiding and enduring essence in the Self, the Reality behind everything, yet we take it to be the ego, the ever changing personality. Everything is within my Self, and my Self is within everything, yet I limit my interest to this or that object, prefer this to that, attach myself to particular things and actions, possess something and reject another. No form is real, yet we take everything to be real. All these are so many aspects of our bondage, the release from which is called Liberation, which consists in our conscious realization of our being identical with the Absolute and freedom from limitations of all kinds. This experience can be realized even while one is living in this body, for we are one with the Absolute here and now. The concept of Nirvāṇa of the Maha-yāna Buddhists, when rightly understood, will be found to be the same, as Suzuki has tried to show in his Outline of Maha-yana Buddhism, according to
whom it is not only a negative idea of the dissolution of individuality in the Absolute Bhūta-tathāta or Tathā-gata-garbha, but also the positive idea of Bliss and participation in the Absolute. Vasiṣṭha uses, as the author of the Bhagavad-gītā has also used, the word Nirvāṇa for realization of identity with the Absolute.

(25) How can the bondage be transcended and Nirvāṇa realized? As bondage is more or less the same as ignorance, it is due to ignorance of the fact that we are here and now the Absolute, it can only be transcended through knowledge, intellectual conviction of our being one with the Absolute, which brings about a thorough change in the outlook on life, and thus diminishes little by little the finitizing tendencies. This knowledge and the consequent realization of Nirvāṇa cannot be attained but through one's own effort in rational investigation of truth conducted with the help of the discovery by the thinkers of the past embodied in their philosophical works and in association with the living wise men. Worship and propitiation of any god, thinking that he might confer Liberation or liberating knowledge upon one, in spite of oneself, as a boon of favour, is a wrong idea of the ignorant mind. Every one is his own liberator. God is not to be sought elsewhere but within, where He resides in fullness, and the only worship that is required to please Him is thinking and meditating on His nature. Dedication of all what one does and has to the God within is the worship of a wise man. To realize Liberation one has not to retire from the activities of life, and to actually forsake home and family. It is a folly which is due to wrong suppositions. One has only to philosophize and live his philosophy, for verily we know in proportion as we live our knowledge.
(26) Knowledge for Vasishtha is not a mere satisfaction of "the natural desire for knowledge as an end in itself." (Kulpe: Introduction to Philosophy, p. 9); nor is it a means to worldly gain of money, name and honour as it is generally supposed to be in the present time. People who gather knowledge for these purposes are mere buyers and sellers of knowledge, rather than true lovers and livers of knowledge which only the truly wise men are. We have not only to know, but also to be and to feel, for, all these aspects are at the root one, and so expand pari pasu. To truly know the Absolute, we have to expand into the Absolute, partaking ever and ever more of the Joy of the Absolute. How to effect this expansion is therefore no less important a problem of our life than intellectual investigation into the nature of reality, with which modern mind is too much busy. Self-realization, as this expansion has been called, must be a process along two lines which are in fact one and the same, namely, denial of the individuality, which is but the same as limitation and imperfection, and affirmation of the Self which is perfection and universality. As our individuality does not only consist of intellect but also of emotion and activity, which are identically the same at the root, and the Self not only Absolute Consciousness but also the Absolute Rest and Absolute Bliss, the practice of Self-realization may proceed along three ways, or along any one of them, for they are only the three aspects of the same process, (a) Intellectual conviction of not being an individual but of being the Self; (b) Negation of desire, attachment, likes and dislikes, imagining to gain this or that, possessing this or that, feeling to be an individual, etc., all which are the various aspects
of our emotional nature. Along with this negative process, we require the positive cultivation of equanimity, universal brotherhood, cosmic feeling, and love of the Self verging on ecstasy. And (c) Practising to stop the perpetual activity manifesting itself in the constant rising and setting of the vital breath (prana), which is an external symbol of our internally being in perpetual flux, along with lengthening the usually unnoticed moments of rest which arise when one current of the vital breath has set in and the other has not taken its rise. This moment in the breathing activity corresponds to that experience of rest in consciousness, however fugitive it may be, when one idea has ceased to occupy the field of consciousness and another has not yet appeared. This in brief is the practical method of Self-realization, which embodies in itself all the best that was ever discovered in India, the home of Yoga and Yogins. Buddhist philosophers thought that Nirvāṇa was attainable through negation of desires and annihilation of the modes of mind (Asva-ghoṣa); Patañjali thought that the transcendent nature of the Puruṣa (Self) could be realized in samadhi which is effected by the stoppage of the modifications of mind (citta-vṛtti) consequent upon the control of breath and contemplation. The Upaniṣads taught that the knowledge of the Brahman would make one the Brahman, and Saṃkara and his followers thought that Self-realization was only a negative process of removing the veil of ignorance cast over the eternally realized fact of Liberation. Vasiṣṭha teaches all these methods, and teaches much more.

(27) Although in reality the Self is ever realized and the individual ever identical with the Absolute, yet from the point of view of the individual, it is a
gradual process which may extend to several lives or to any length of time in accordance with the intensity of the effort of the aspirant. Several stages may be marked on this progressive path of evolution of the individual consciousness into the Absolute. Vasiṣṭha marks them as seven. The first stage is when the individual having come to the consciousness of individual living aspires to transcend it (Subhecca). The second, when he philosophizes over and investigates into the nature of the Self and world (Vicarana). The third, when on account of the knowledge of its ultimate unreality revealed by philosophical thinking, the individuality becomes less assertive and less felt (Tanumanasa). The fourth, when the aspirant begins to feel the being of the Self within him (Sattvapatti). The fifth, when clinging to objects of the world is finally overcome through one's rising above desires (Asamsakti). The sixth, when all things are realized to be unreal in the Absolute (Padarthabhavana), or when the individual imagines himself to be the Ultimate Reality (Padartha-bhavana). And the seventh, when the mystic experience of being one with the Reality is realized in experience (Turya). This is the last door which opens into the unspeakable Nirvana. It may be noticed here that Jaina philosophers have also pointed out fourteen stages (Guna-sthanas) on the path of attaining Omnisience; the Yogacara Buddhists have laid down ten stages on the way to becoming a Bodhisattva. The stages pointed out by Vasiṣṭha are peculiarly his own and fit very well in his philosophy.

(28) The life in which a sage experiences the last stage of Self-realization is the last life of individuality, which, from the standpoint of his subjective experience, has already been transcended and negated, but
which objectively still continues as the material effect of his previous willing in the form of this life. This is a shadow in the material world, as it were, of the previous subjective individuality, which is no longer in existence. Thoughts, it seems, we may say, take time to be materialized in the objective world, like the light of distant stars in reaching our eyes. It is possible that a star whose light is reaching us now and so giving us the impression of its present existence, may have been long ago effaced out of existence, if it was distant enough. To us the existence of such a star is a fact, but in the world where the star actually was, it is no longer in existence and no longer perceived. So is also the case with the individuality of a jīvan-mukta, a sage who has totally dissolved the individuality and who actually does not feel to be an individual in the world of Spirit and Thought, and who appears to be living, nay, actually lives in the physical world, as an effect, as a passing shadow of the previous individuality. His life is a reality to others, but an appearance in his mind, and unreality for his Self in which he now has his conscious being. This in brief is the idea of jīvan-mukti, the Liberation of a man who is yet living, which we can find out in the Yoga-vāsiṣṭha, if we understand it thoroughly. A detailed account of how such a man conducts his life in the world has been given in its proper place, which we need not repeat here. We may only say that his is the ideal and perfectly happy life on the earth.

(29) Such a man or woman (for we must also remember that for Vāsiṣṭha man and woman have equal claims and equal rights in matters of Self-realization and spiritual attainments, without any further distinction of caste or of nationality) is no longer bound by the
universal Law of *Karma* to undergo another birth or experience another objective world as a consequence of his activities performed in this life. He or she is outside the pale of the Law of *Karma*, because only those acts, mental or physical, have to germinate and fructify into future worlds and lives which are done with a *motive*, with a conscious desire to attain or avoid something. But the actions which are performed spontaneously without the least desire or motive or attachment, are above retribution, fructification and bondage.

(30) Such in brief is the philosophy of Vasiṣṭha which was *revealed* to him by Brahmā (the Cosmic Mind), which he realized in his *own experience* to be true, and which he thinks is in perfect accord with *Reason* (*yukti-yukta*) and can be discovered by every one through his own rational investigation (*vicāra*). Thus Reason, Intuition and Revelation are not at variance for Vasiṣṭha.
CHAPTER II

CRITICAL ESTIMATE OF THE PHILOSOPHICAL POSITION OF VASIŚṬHA

"A reasonable statement, even of a child, should be accepted, while the unreasonable ones are to be discarded like straw, even though they are made by the Creator Himself. A devotee of Reason should value the works even of ordinary persons, provided they advance knowledge and are logical, and should throw away those even of the sages, if they are not such. Such a sentimental person as continues to drink the (filthy) water of a well, simply because it was dug by his dear father, leaving aside the (pure) Ganges water available near at hand, is certainly a slave under others' control." (Yoga-vasiṣṭha, II, 18, 2, 3, 4.)

Our study of the philosophy of Vasiṣṭha hitherto has been representative, elucidatory, comparative and sympathetic. Sympathetic, because we think that without intellectual sympathy it is difficult for one to understand what others say and mean. It is by somehow

\[ \text{युक्तियुक्तसंपदेयं वचनं बालकादिपि} \]
\[ \text{अन्यथापरं श्रायत्वमयुक्तं परमात्मनं} || \]
\[ \text{अंि पोर्षमादित्वं शाब्दं देशलितोंथकम्} || \]
\[ \text{अन्यवाचारं परं भावं न्यायच्छेञिना} || \]
\[ \text{योद्धमात्रात्तेषं कपोंडचार्यिति कौंपं (?) विकुलः} || \]
\[ \text{सच्चित्व गोल्लक्ष्यं पुरस्त्वं ते को न शास्त्वलिताग्रंहम्} || \]
putting ourselves in tune with a philosopher's mind and being in harmony with his thoughts that we really understand him. And to understand thoroughly, to enter deep into the spirit of a philosophy, and to put himself in that very standpoint from which the thinker has looked upon the universe, should be, we think, the first duty of a philosophical critic, if he is honest and is not actuated by extra-philosophical motives. Sympathy, however, is not endorsement and acceptance.

Every philosophical system, we think, is a hypothesis that claims to be a theory of life and the universe as a whole. It has to be tested before it can be accepted or rejected. The philosophy of Vasiṣṭha should be no exception. Vasiṣṭha himself has said: "A reasonable statement, even of a child, should be accepted, while the unreasonable ones are to be discarded like straw, even though they are made by the creator himself." (II, 18, 3.)

What then is the test of the validity or invalidity of a philosophical system? What Śvāmī Rāma Tīrtha has said very rightly about religion, we think, is equally true of philosophy: "Accept not a religion because it is the oldest; its being the oldest is no proof of its being the true one. Sometimes the oldest houses ought to be pulled down and the oldest clothes must be changed. . . . Accept not a religion because it is the latest. The latest things are not always the best, not having stood the test of time. . . . Accept not a religion on the ground of its being believed in by a vast majority of mankind, because the vast majority of mankind believes practically in the religion of Satan, in the religion of ignorance. There was a time when the vast majority of mankind believed in slavery, but that could be no proof of slavery being a proper institution. Believe not in a religion on the ground of its being
believed in by the chosen few. Sometimes the small minority that accepts a religion is in darkness, misled: Accept not a religion because it comes from a great ascetic, from a man who has renounced everything; because we see that there are many ascetics, men who have renounced everything, yet they know nothing, they are veritable fanatics. Accept not a religion because it comes from princes or kings; kings are often enough spiritually poor. Accept not a religion because it comes from a person whose character was the highest; oftentimes people of the grandest character have failed in expounding the truth. . . . Believe not in a religion because it comes from very famous men. Sir Isaac Newton is a very famous man, and yet his emissary theory of light is wrong. Accept a thing and believe in a religion on its own merits. Examine it yourself. Sift it." (Heart of Rama, p. 27 ff.) We may add to the above list of extra-philosophical grounds for acceptance of a philosophy or religion another very dangerous and precarious ground, namely, Scriptures or Revelation. Even a great genius like Saṅkara fell a prey to believing that the testimony of the Scriptures was unquestionable, even seeing that there are many absurdities in the Scriptures along with flashes of very deep truths, which he himself found hard to reconcile. No statement of any scripture, we think, should be accepted as true if it is irrational and not in conformity with facts of actual or possible experience. Moreover, there are countless books which are considered as Scriptures by different people, and they contain views conflicting with those of others, very often self-conflicting views within themselves. Every man, again, interprets the testimony of the scriptures in the light of his own experience and conviction, so that it is more true to say that we put philosophy
already constructed on extra-scriptural evidence into a scripture rather than we discover or learn it from the scripture, as has always been the case with religious views of the world which evolve in accordance with the growth of scientific or philosophical knowledge, and cause people to re-interpret their scriptures. The doctrines of the Bible are not considered to be the same in the twentieth century as they were in the mediæval times. What the Upaniṣads mean for a man well-read in up-to-date philosophy do not mean for an ordinary pândit who knows probably the text better than the former. The test of the truth of a philosophical system, therefore, can in no case be its agreement with the testimony of any scripture, be it the Vedas, the Bible or the Qur'an. It is a very correct saying that even a devil can quote scriptures in his favour. It is a fact that we have a philosophy, before we find it in any scripture. How nice it would have been if instead of wasting their energy in interpreting the apparently meaningless and absurd statements of the scriptures, the great commentators of the world had learnt the truth at the feet of Nature and Life! That day was epoch-making indeed when Bacon asked his fellow men to go to Nature rather than to the Bible to learn Truth. The world is much wiser today for that change of vision from the scriptures to Reality itself, from which the authors of the scriptures themselves learnt their truths first hand, which will ever remain unintelligible to us so long as we do not have the same direct vision of them. Even the truest revelations remain meaningless until they are realized in experience, until they are observed by us to be facts in reality, taking the word observation in the widest possible sense. There is much truth in Empiricism, if it is rightly and widely
understood. Vasiṣṭha is a radical empiricist, when he holds that we cannot know anything at all until it has come in our anubhava (experience) and has become pratyakṣa (directly revealed). We are quite in agreement with him with the little remark that, although direct experience gives us the greatest possible certainty of a thing, yet man is not totally incapable of knowing things which are not yet within his direct experience, we mean the experience above the threshold of consciousness. The entire unknown portion of Reality is represented in man in that wonderful faculty which we call Reason, which supplements the little knowledge we have acquired through observation. We agree with the Rationalists, like Leibnitz, Spinoza, Hegel and Bradley, that what rationally is possible and necessary must be actually existing in the Universe. Why? Probably because Reason is the Law of Reality, the form in which every portion of Reality is cast, in the same way as our objective world is cast in the forms of time and space and the categories pointed out by Kant. It seems Vasiṣṭha does not disagree with us in so far as he thinks that every doctrine must be rational, otherwise it is not acceptable, and so far as he recommends rational thinking (vicāra) and philosophizing to evoke higher experience. He is against, and rightly so, the lower type of rationalism of Inferential logic, which urges to think of the unknown in terms of the known, and to believe to have discovered a new truth when in fact we have committed the fallacy of petitio principii. On the acceptance of pure empiricism and the denial of rationalism, no philosophizing would at all be possible. Science and knowledge would be identical. And if science would refuse to go deeper in the realm of spirit mysticism would replace it. A higher synthesis of empiricism
and rationalism is, therefore, rightly suggested by the study of the *Yoga-vāsiṣṭha*. We are finite individuals within the Infinite Self. Our present experience is relative to the finitude and so gives only a partial truth, or rather, a relative one, but Reason is the higher sense through which we vaguely but really perceive the form of the Self, but not the content which will be known only when the mystic experience has dawned, a want of the recognition of which is very much felt in the writings of Western Absolute Idealists, who generally look upon the Absolute from the point of view of the world, and not as It is in Itself.

Philosophy is thus neither an empirical science which in no case can and should go beyond the given in experience, the observed, the directly known, nor mysticism in which there remains no problem of knowing anything. Yet the doctrines of a true philosophical system should not contradict facts of actual or possible experience so far as their formal aspects are concerned. An ideal philosophy should not be upset by any fact of the universe. Every fact of the world, every aspect of life, every content of experience, should at once fit in the moulds of the true philosophy without breaking them. Its doctrines should not be upset by any new discovery of facts in nature or intuitions within. On the other hand, the doctrines of a true philosophy should rather be more and more justified and verified as scientific, occult, or mystic knowledge advances further and further. This has actually been the case with quite a number of the doctrines of Indian and Western philosophers, which the exact scientific knowledge is endorsing. An ideal philosophical hypothesis must admit the claims of all demands of our life, intellectual, emotional and active. It must take note of all types
of experience, waking, dream, sleep and those moments of conscious forgetfulness which we experience when we are merged in the contemplation of the beautiful, the true and the good; no less than these, of the mystic experience which has always been reported by some throughout the history of the world. It must be a grand synthesis of all the positive doctrines of all the philosophers of the world, of all religions, of all discoveries of science; for, we must remember that all the great thinkers, whether in science, religion or philosophy, have taken note of some such aspects of the reality as cannot be denied to belong to it, and so should not be denied a place in the ideal philosophy, no matter if they are transcended and transmuted in the Reality as a whole. Philosophy, thus according to us, is the most comprehensive scheme of concepts prepared under the guidance of Reason, in which all contents of the actual and possible experience must fit; in which all concepts of science, religion and other philosophical systems must be offered a rightful place. If any philosophical hypothesis comes out successful in this test, that we shall accept as a valid theory of life and universe. We appreciate a philosophical system more or less in proportion to its being more or less capable of this definition and of this test. How far the philosophy of Vasiṣṭha is worthy of being accepted as a theory of the Universe, we have in an indirect way shown throughout our treatment of it. Here we shall briefly, without examining the details of the philosophy which space does not permit, say a few things on this point more explicitly. We shall take here into consideration a few problems of philosophy that have come into prominence in the East or the West, and will try to determine how far the concepts or views of Vasiṣṭha.
on them offer any satisfactory solution of them, or how far they synthesize the views of other prominent thinkers of India or of Europe. In discharging this duty, which we owe to the reader, we shall be as brief as possible, and will not aim at an exhaustive elaboration of our views, as the present chapter is not meant to be a treatise on our own philosophy.

1. One or Many?

One of the most important problems that a speculative philosopher has to tackle with is whether reality is ultimately one or many. In the history of philosophy there have been philosophers, like the Eleatics and some Advaita Vedantists, who have been so much fascinated by the concept of "one without a second" that they have declared that the vision of many, of the plurality and multiplicity of the world, which we experience, is totally illusory. There have been others, like the Naiyayikas, Vaisesikas, Jainas, Samkhyas, and the Neo-Realists, who have stuck so much to the idea of "many" ultimate realities that according to them to call the world a universe is to beg the question, for it is, according to them, a "multiverse" rather than a universe. Thinkers of the former group believe that the vision of plurality is only in the intellect and not in reality, and those of the other group think that the idea of unity is imposed by the mind upon the reality which is many, and so it is merely conceptual and not real. Both the schools forget that the mind is also a fact to be taken into consideration, and that it cannot be abstracted from the entire experience which is to be explained.

In actual experience, however, we nowhere find a plurality without unity, and a unity without plurality, seek it either in the world of external things or of
internal thoughts we may. Everything material or mental is *many* from one aspect, from one point of view, from one consideration; and is *one* from another aspect, from another point of view, and from another consideration. The world as a whole is as much a universe as a multiverse from different points of view. Sticking to one conception is only a partial view of reality, and so, a philosophical prejudice, as *Jaina* Logic rightly suggests. Unfortunately *Jaina* metaphysicians themselves have disregarded the sane advice of their logic of *Nayās*, in so far as they are thoroughgoing pluralists. Neither the pluralist nor the singularist can give a satisfactory explanation of the facts of the universe. It is impossible to form a consistent theory of the world, if everything is supposed to be self-existent and eternally independent of another, which is a necessary corollary of pluralism. Each unit, in that case would exist only for itself, and would be incapable of entering into relation with another, as Lotze suggests. Unity, uniformity, interaction, knowledge, ethical impulse, sympathy, love, etc., all then will remain unexplained. A connected and unified experience, which is a fact within and without, requires, as Green rightly points out, a unifying principle; we shall say, a real *oneness* at the root. Plurality, on the other hand, is also a *fact*, which is not rightly interpreted by those who are thoroughgoing singularists. A simple and abstract unity, which instead of absorbing plurality within it repels it, cannot be a sound postulate of philosophy. Plurality is a fact to be comprehended and understood and not to be rejected as an *inexplicable* illusion or delusion of the mind and the senses. For, even being this, it is also a fact to be understood and explained. There are other philosophers, like Lotze and Rāmānuja, who try to reconcile
the concept of unity with plurality by assuming the existence of independent and real individuals as well as that of an all-embracing ultimate substance. The problem is to a certain extent solved, but it is solved only apparently. What is meant by a real plurality? We nowhere, either in the objective or in the subjective world, find anything identically the same persisting for more than a moment, as the Buddhist philosopher rightly points out. By the reality of plurality is it, then, meant that the many, which are the facts of our experience, are real as they are in this moment of their existence? For, it is evident that they are not the same in the next, as Bergson also thinks. But the search for the ultimate reality is not the search for that which endures for a moment only. It is for that which is ever present as the foundation of the universe. In what form, then, are the reals of pluralism, or even of those who believe in plurality-in-unity real? If they are real in the form in which they are in the present moment, philosophy has no work before it and it must be bid good-bye for ever, for then sense-perception or intuition alone will suffice for knowledge. If, on the other hand, they are real in the forms in which they eternally persist—either as atoms which by their combination in peculiar manner which keeps changing, constitute the momentary object, or as soul-reals persisting unchanged throughout the changes of the ever changing empirical personality—there will arise other difficulties which Saṃkāra has pointed out in his commentary on the Tarkapāda. The doctrine of atoms being an ultimate plurality of undecomposable substances has been well-nigh exploded by present-day Science. "Physical Science in order to explain the phenomena of matter and force, or matter and motion, has now been
compelled to fall back upon the old philosophical concept of a single Unitary Root Substance or Principle. The "solid, massy, hard, impenetrable particles so hard as never to wear or break to pieces" have had their day, and have been found wanting." (Kingsland: *Rational Mysticism*, p. 89.) The genius of William James has given a final blow to the soul theory. The philosophical doctrine that is more true to the facts of mental life than the soul-theory, is probably that "The soul is a plurality of psychical experiences comprehended into the unity of consciousness in a manner not further definable." (Paulsen: *Introduction to Philosophy*, p. 129.)

The view, therefore, that can be more satisfactory on the problem of one and many than that of Lotze or Ramanuja, and which may synthesize all the conflicting views on the problem, would perhaps be that there is a Unitary Substance at the heart of the Universe, which is manifesting itself in the individuals and things that change perpetually. The Substance is an unchanging Unity, a Unity far deeper than the relative unities of the things of experience. Brahman is the name given by Vasishtha and by the much earlier sages of the *Upanisads* to this One Being at the heart of the world of change, the *jagat*. The universe is many when we look at it from the point of view of the changing, ever-changing, forms, which endure only for a moment; it is One when we look at it from the point of view of the enduring and ever-remaining-the-same Substance. The many are only the forms or modes of the One apart from which they are nothing. Kingsland rightly says, and Vasishtha fully agrees with what he says, that "There is no such thing as an individual thing, a 'thing in itself' apart from the Unity of the whole. It only becomes a *thing* when certain specific modes of
its action are recognized under the limitations of time and space to the exclusion of others". (Rational Mysticism, p. 117.) Vasiṣṭha goes even further, and we agree with him, and holds that the Reality in Itself is beyond the categories of one and many, for both concepts are relative and within the whole.

2. Spirit or Matter?¹

What is the qualitative character of the Ultimate Reality? This is another very important problem of philosophy on which much has been thought. Materialism, Spiritualism, Dualism of matter and spirit, and a Monism in which matter and spirit are somehow unified may be given as general names to most of the answers that have been suggested from time to time. The concepts of matter and spirit are so different in different schools that it requires a large space to specify them exhaustively. We shall here restrict ourselves to a general view and will not go into details.

The objective world is the first thing that usually attracts our attention when we begin to think of reality, although it cannot be denied, as Descartes pointed out, that the thinker is presupposed in all thinking. There is an inherent demand in man to know the whole reality, but at the same time man is impatient to realize that demand, and this impatience leads him to interpret the whole in terms of the part that is revealed to him in the objective world. This impatience is, again, responsible for the many pitfalls of philosophers. The search for reality in the external world in which the inner aspects of the universe are concealed from our vision, and the neglect of the claim of the inner aspect or the reality which is revealed only within us, tend to

¹For a thoroughgoing Criticism of Materialism see our article: "A Critique of Materialism as an Ontological System" in the Kalyāṇa-kalpa-taru—God Number, Gorakhpur.
make a man a materialist, whom we may in the most general way define as one who accounts for all the facts of the world in terms of those aspects, attributes or characters of the reality which are objectively revealed, or in terms of some concepts that are constructed to comprehend the objective world; and who believes that in the reality as such there is no other aspect, and if there appears to be any that is only phenomenal. Extension, mass, inertness, movement, only the "primary qualities", some of the "secondary qualities", or even all the secondary qualities have at one time or other been the attributes of matter which has stood for the entire reality.

The spiritualists in the same way have tried to explain all the facts of the universe in terms of the concepts formed by observing the other, perhaps the bigger part of the reality at which we can have a peep only through the window of our mind, and have attributed to the reality as a whole, at one time or other, the mental concepts, namely, thought, will, idea, imagination, consciousness, unconsciousness, desire, happiness, love, etc. They have either described the characteristics of the objective world in terms of mental concepts or have called them mere phenomenal appearances.

The dualists, on the other hand, are those philosophers, who, having realized the difficulties of explaining one kind of facts in terms of the other, have kept themselves within the sphere of both, and have denied themselves the pleasure of having found out a unitary view of the universe which is the inherent demand of Reason, but which we at every step wrongly think to have realized.

Quite different from these are those thinkers who are alive to the difficulty of explaining the one kind of
facts in terms of the other and yet do not want to curb the demand of Reason. They are those monists who think that Reality is one but it cannot be characterized in itself by either the attributes of mind or of matter, of subject or of objects.

The chief representatives of materialism have been Hobbes, John Toland, La Mettrie, Holbach, and Moleschott in the West and Cārvāka and Bṛhaspati in India. Spiritualism has been represented by Leibnitz, Berkeley, Fechner, Schopenhauer, etc., in the West and by the Buddhistic idealists and to a great extent by Vasiṣṭha in India. Dualism was preached by Anaxagoras and Descartes in the West and by the atheistic Samkhya thinkers in India. The former distinguish between mind and matter, whereas the latter between subject and object, the object including within it much that is meant by mind in the West. The monism that does not equate a part with the whole and admits both the subject and object, mind and matter to be equally phenomenal in the world, is represented in the West by Schelling, and in the East by the theistic Samkhya of the Maha-bharata, Advaita Vedānta and Vasiṣṭha. According to Vasiṣṭha, the Absolute is beyond subject and object, beyond self and not-self, beyond the living and the non-living, although it cannot be denied that Vasiṣṭha is a spiritualist in opposition to a materialist, so far as he explains and describes every material or objective thing in mental or spiritual terms.

Here we do not mean to give a thorough criticism of any of these doctrines, yet we shall point out the main reason on which we reject or accept any one of them. In the objective world we are face to face not with all aspects of reality, but with only a few of them, probably, very few in comparison to what are concealed
from our view. The latter aspects are revealed only when we look within, and there is no reason or proof by which we can deny that those aspects are present within material or objective bodies also. To deny them there positively and to think that the reality in the objective world is no more than what is revealed to us by our senses, is nothing but materialistic dogmatism. It is a charge of which all sorts of materialism will stand accused. Further, the evolution or manifestation of life from the non-living, of the mind from that in which it was not already involved, and the rise of the spiritual world out of the non-spiritual matter, if the latter is taken to be the ultimate reality, is nothing short of absurdity. [Kingsland is right when he says: "Life and Consciousness are unique, with no possible explanation in that which is already postulated to be dead." (Rational Mysticism, p. 109.)] Although Berkeley's epistemological argument does not fully refute materialism, yet it is perfectly certain that the entire external world can be fully presented as mere ideas of the mind in a dream or hypnotic state. This gives us some assurance to the effect that mental categories may suffice to explain the entire experience, which the material or objective ones do not. But we do not think that so far as the world of our waking experience is concerned, we can call it merely a system of ideas of our mind; for the main reason that all the objects do not stand related to me in the same way as my psychical ideas over which I have got quite a different kind of control than what I have over the things of the world. There are other obvious differences between a psychical idea and an objective thing, so far as any individual is concerned. The only correct possibility that the phenomena of dream and hypnotism show is that ultimately
there may be a Spirit, a Cosmic mind, which imagines the entire world in the same way as an artist, by his constructive imagination, produces a work of art. It is probably a more correct view about the Reality as a whole than that the blind and inert or moving matter evolves the world of mind. Vasiṣṭha's hypothesis, of course from a partial point of view of reality, is the former as against the latter; and, we think, is sounder than materialism. Vasiṣṭha, however, thinks, and rightly, that the entire reality is not to be measured in terms of the mind. Matter may be reduced to the thoughts or ideas of a higher mind, but certainly there are experiences deeper than the mind, unthinkable in terms of mind, to which the term mind or any of its categories will not apply,—experiences in which the distinction of subject and object is transcended, so that they cannot be rightly called either subjective or objective, mind or matter. Philosophy cannot neglect to take notice of such experiences, and if it does so, its view of reality will be a partial view. A likeness of such experiences can be had in deep sleep, which is neither a subjective nor an objective experience, but of some other kind from which both emerge. This experience is characterized by vagueness, but a similar experience in which subject and object both are absent, yet the experience is clear, can be had in a samadhi-state. The Ultimate reality cannot be denied to possess this character as well. A view in which all the aspects of reality can be reconciled will be something like that of Vasiṣṭha, according to whom the ultimate Reality, or Reality as a Whole, is Self-Conscious Experience (using the terms in a higher sense than the ordinary) above the level of subjectivity or objectivity, but within which differentiations of subject and object, of mind and matter, of
living and non-living, etc., arise in relation to each other, as only partial views of the whole. None of these concepts express the character of the whole. This is the view of Vasiṣṭha, if we rightly understand him; this is also to a great extent the view of the Western Absolutists like Bradley. We fully agree with it so far as it goes.

3. Realism or Idealism?

It cannot be definitely said how old the doctrine that things are ideas is in Indian Philosophy, for, as early as the first century A.D., if not much earlier, in the Bṛhad-āraṇyaka and Aitareya Upaniṣads, we find Asva-ghoṣa holding in his Maha-yana-sraddhāpada-sastra that the world-objects are the product of mentation, the activity of the mind. In the West this kind of idealism was brought into prominence by Berkeley in the beginning of the 17th century (A.D.), when he published his famous work, A Treatise Concerning the Principles of Human Knowledge. Since then it has become a lively controversy in the West whether the things of which I am aware exist apart from their being known or perceived. For Berkeley the esse of things is their percipi. Every object of experience, everything that we can know, is according to him an idea, a content of consciousness. It is however very surprising and very often absurd-looking to the man in the street as well as to a man highly interested in the affairs of the world, no less than to a philosopher who does not correctly understand Berkeley. But those who have cared to hear an idealist and to realize difficulties in their own belief, have admitted that the reasoning of an idealist is "irrefragable" (Huxley).

Let us see how a realist believes, and point out some difficulties in his belief. An ordinary man, who
has not yet questioned his views, believes that knowledge consists in becoming aware of things as possessed of those attributes and qualities which the object possesses in spite of any one not perceiving it. The object is considered to be an original thing and our knowledge of it, the idea of the object, is regarded as a copy of it. The correctness of knowledge is determined by the correctness in copying the original—the real object. 

(Tadvatī tat-prakārako yathārthaṃubhāvah.) Objects are coloured, though no one may perceive them. So are they smooth or rough, sweet or bitter, big or small, hot or cold, etc. The world is full of those aspects of things which are revealed as ideas in our mind when we perceive or think of them.

Locke, for the first time in Western philosophy, pointed out, against the above view, that some of the qualities we attribute to things are actually due to the perceiving mind, apart from which they cannot be said to belong to things in themselves. Such are colour, sound, taste, smell, heat, cold, etc. Modern science has come to the view that in Nature as such, i.e., apart from the mind, there are only waves (of ether or electricity) of different intensity and measure. They are translated by our mind through the agency of the senses, into various different qualities. Heat, light and sound are in nature destitute of the mind, nothing but physical waves or vibrations. The differences of colours, it has been definitely determined by science, are in their objective nature only differences in rapidity of vibration and the length of the waves of ether. It has also been demonstrated that even the size, mass, inertia, etc., of things, which were considered to be the properties of things in themselves, are in nature nothing more than electric charges translated by the mind into
mass, inertia, size, etc., and are thus not in nature but in the mind. (Vide Thompson: *Electricity and Matter*, and Jones: *The Electrical Nature of Matter and Radioactivity.*) Einstein has further demonstrated that they are not only such, but are also relative to the observer and his situation, and change in accordance with the changes in the latter. All these considerations go to strengthen the view of Berkeley, as Sir James Jeans points out in his famous work, *The Mysterious Universe*, that what the realist calls things are ideas in the mind, apart from which they are not any-thing. Berkeley's main argument to refute the external existence of everything including even matter or motion, is epistemological one. He argues that all that is known to us, no matter whether it is the "primary" or the "secondary" qualities of things, whether matter or motion, is known as ideas of our mind, and that it is absurd to affirm the existence of anything which is not known. He, therefore, thinks that the being of a thing is its being known.

The idealism of Berkeley, however, is not that kind of idealism which man at his heart really hankers after to gain a creative superiority over his environment. His epistemological argument leaves us where we were. Really speaking, the difference between things and thoughts has not been obliterated by Berkeley, so far as he has not convinced us that we have got the same kind of mastery over or creative freedom in "the ideas", which the realist calls the things. The distinction between things and thoughts must continue, and it is of no value to man to determine whether Berkeley or the realist is correct so far as merely the epistemological analysis goes. From the pragmatic point of view, it is immaterial whether my knowledge reveals to me things
or ideas, so long as they are two synonymous terms with identical denotation. The demands of intellect, we must remember, are not the only demands to be fulfilled. Desire for power and freedom is perhaps more keen in us than the desire to satisfy intellectual curiosity. The idealism of Berkeley, and of many other idealists of the West, leaves us unsatisfied, for the ideas of the external world are forced upon us by his supposed God. We are constrained to experience them whether we will or not. We cannot change them even if we like and will to do so. It gives us no satisfaction to believe that the world is an idea or a system of ideas, so long as we are not related to it in the same way as we are related to those aspects of experience which are really our ideas (in the psychical sense). The freedom that the individual craves for has been given by Berkeley to his God. But what does it matter to me if God is free to create the ideas which are things for me? If his freedom is my bondage, if his creative happiness is my misery, I, as a sensible creature, would not be satisfied with such a God. This dissatisfaction asserted itself in Hegel, Fichte and Schopenhauer, who all dispensed with the transcendental God of Berkeley whose ideas are imposed upon the individual spirits as things of the world. The creative activity, the manifesting impulse, or the desire to objectify was placed by Fichte in Conscience (moral Ego) in which he found the innermost essence of the individual to consist, by Hegel in Reason which he thought to be operative equally in the individual as well as the objective world, and by Schopenhauer in "the Will to be" which he thought is the innermost essence of the Cosmic nature as well as the individual. In the Upaniṣads we find in addition to all these conceptions, another very significant
concept. The world, it is held, is the manifestation of Ānanda, Bliss or Joy, with which the individual is ever one at the centre of his being. All these views are more satisfactory for the intellect, will or emotion than that of Berkeley. But they are not fully satisfactory to the individual who is moved to philosophize by his own inner craving to be happy, to be free, and to be perfect in wisdom and power. Firstly, because, there is required a combination of all of these views into one with some supplementation of those aspects of our being which are left out unnoticed. Secondly, because the centre of interest in these philosophical hypotheses is more towards the Cosmic Reality than towards the individual. The Humanists and Pragmatists, like Schiller and James are to a great extent justified in criticizing the various types of the Absolutistic Metaphysics, which, they point out, sacrifice the claims of the individual, the freedom of the individual, the happiness of the individual at the altar of the Absolute. The writings of the Absolute Idealists of the West are certainly such as cannot satisfy the demands of the individual. It appears from them that although there is a desire in us to be free, but that the Absolute, which includes us, is free. We want to be happy, but our philosophy shows that happiness is not our lot, but the Absolute is happy, and we are included in it. So is also the case with our demand for knowledge, virtue, etc. And "Fully to realize the Absolute", says Bradley, "is for the finite beings impossible." (Appearance and Reality, p. 195.) This in other words means that our aspirations to be perfect, to be free, and to be happy are only chimerical. How can any one be satisfied with such a philosophy which shows the absurdity of the demands of life themselves?
The idealism of Vasiṣṭha is a much superior kind of idealism. It satisfies intellectual, volitional and emotional demands of the individual. It ensures full freedom to him, not only in the Western narrow sense of the choice out of the given alternatives of action, but of imagining and creating any kind of the objective world for himself. It depends entirely upon the individual, according to Vasiṣṭha, what kind of world he is experiencing or will experience; for, every individual's objective world is his own will, desires, and wishes realized. Every individual can be what he wants to be, without any limitation in the "what". If he wills to be perfect he shall be perfect. If he wills to be happy he shall be happy. If he wills to be omnipotent he shall be so. If he has a keen desire to peep into any mystery, he shall be able to do so. If he wills to continue as a finite being, he will do so. And, if he wants to realize Absoluteness, there is no impediment in his way, only if he wills it strongly enough with all the effort at his command. Every individual, according to Vasiṣṭha's philosophy, may be represented by a seed of the tree of the entire world, in which the Divine Will, the Cosmic Will and the individual will are all present, not in conflict, but as focussed in his own will. My world, according to him, in its fullness is the creation of my will. But in my will are focussed all the Universal, cosmic and individual tendencies, so that there cannot be any discord between the Divine, the Cosmic and the individual wills, because all the three operate in me as my own will. My roots are deep down. I am the Absolute Whole manifesting in a particular centre of interest from which I view the whole. There are other innumerable such centres. It lies in my own choice whether I view and feel the Absolute from a
particular point of view as an individual, or giving up the individual point of view, I view It as It is in Itself.

Vasiṣṭha did not arrive at his idealism through the ordinary epistemological analysis of knowledge. It does not take us beyond the conclusion that all the contents of my knowledge are the contents of knowledge or consciousness, i.e., ideas; and that I cannot affirm the existence of anything outside the sphere of my knowledge. There is nothing new in this. It is what an Indian Logician would say a case of siddha-sadhana, i.e., proving an already evident thing. Vasiṣṭha realized the truth of his idealism in a higher vision of life, where he could actually see that thoughts are things, that thoughts actually appear as an objective world. He has tried to convince those who are not yet sufficiently advanced to have that higher vision by instances of hypnotic suggestion and dream. For a hypnotized person the thoughts of the operator, whether they are verbally suggested or telepathically aroused, are things. He actually lives in a world which is a thought-construction of the operator. (Vide the story of Lavaṇa in the Yoga-vasiṣṭha.) There is hardly any distinction between the experiences of a waking or dream state and hypnotic trance so long as they endure. The contents of one can be completely and identically represented in others. When we wake up from the dream, when we are dehypnotized, and when one is about to die or dead, the objective world of all the three states, dream, hypnosis and waking, is realized to have been nothing but an ideal construction in the mind, without any distinction of one from the other. This kind of reasoning may not convince one of the world being an ideal construction, but there is hardly any doubt that it shakes one's belief in Realism.
It has been argued by some critics of idealism, that it is quite impossible for an idealist to escape solipsism, because according to the epistemological argument everything within the field of knowledge being an idea of the knowing mind, no individual has any right to say that there exists any other thing or individual in the world than himself and his ideas. The Neorealists, like Perry and others, have very well argued that the Berkeleyian "ego-centric predicament" cannot but limit us to solipsism. So also, when Vasistha says that the world is an ideal construction of the mind, it appears inconsistent to hold that there are other minds (individuals) and that there is a Brahman (Cosmic Mind), for all that is revealed to my mind is my idea according to idealism. Solipsism seems to be the inevitable consequence of the idealism. And there have been philosophers in India, the drsti-srsti-vadins, who have held solipsism to be the most cogent doctrine. In fact, there cannot be any logical refutation of true solipsism. No person can ever refute solipsism without himself being inconsistent. The entire world, with all its contents, of whatever quality they may be, is a system of ideas of my experience. The solipsist is refuted because he is not fully aware of the meaning and implication of the word my or I, which he uses in a confused manner. Let him search for the real meaning of my or I, if he wants to realize the truth of Solipsism. In discovering the real I, he will find out that the I is nothing less than the Absolute Whole looked through the window of a particular point of interest. The I is the Absolute Consciousness with the entire world present within it as an idea. The mistake of the ordinary solipsist is that, instead of making a search into the real nature and extent of I or Consciousness, he readily accepts it to be
something isolated and closed within the physical body, and from there directs his vision outward to the objective world which includes other physical bodies having an equal claim of independent existence to that of his body. Once we understand the real meaning of the individual as the Absolute manifested in a particular form, of the I as the Absolute feeling at one centre of interest, and of my consciousness as the Absolute peeping through a particular window, we shall not find it difficult to realize that ordinary solipsism, realism and the Absolute Idealism are all true within the higher kind of Solipsism suggested by Vasiṣṭha. To understand it, let us imagine that a wave of imaginative activity has arisen in the Absolute Reality. The Absolute, in other words, let us suppose, has limited itself into a form of consciousness capable of creating an objective world through constructive imagination. This form of consciousness with the world idea within it is a personality (Brahmā). Every thought, as James observes, is the thinker. Every idea is an expression of the individuality. Thus every idea in the Cosmic Personality is a particular manifestation of this personality. The one creator thus by his thought becomes the many creatures. Now let us look upon the manifested world from several points of view. From the point of view of the Cosmic Personality, the entire world is an ideal construction of His (Cosmic) mind. (Absolute Idealism). Looked at from the level of the ideas themselves, which are the Cosmic Mind multiplied and differentiated, one idea (personality) is as real a thing as another; for the one is not created by the other—all being created equally by their higher Self, the Cosmic Personality, which is individualized in each of them. (Realism). Looking at the world-contents from the point of view of one
personality, we find that the world, though appearing as given, is yet appearing so peculiar and so relative to the individual perspective, that it may be said to be its own peculiar world. (Solipsism). All the three kinds of visions may be thus reconciled: Every individual is a particularized Universal. In one sense my world is so peculiar and relative to me that I am led to believe in the ordinary kind of solipsism. My higher personality, however, is a common higher personality of all the individuals who are on a par with me, and so, are as real as I. The world that appears real to me is an actual imagination of my own higher personality. As an individual too, I am a higher and common personality in relation to those into which I have multiplied myself by imagining them as my ideas in my dream. So far as I, as the personality of the waking state, am concerned, the dream-world is my idea. But from the point of view of the creatures into which I get multiplied in the dream through my imaginative activity, the world of dream is real. Thus we can reconcile realism with idealism, which Vasiṣṭha says are not two irreconcilable views.

4. Fatalism or Freedom?

The growing scientific knowledge of the objective world is day by day revealing that the universe is governed by inexorable mechanical laws (niyati) which no one can violate. Every individual is, accordingly, only a link in the entire chain of the Cosmos, and is completely, we may also say fatally, determined in all its movements, physical as well as psychical. The strength, the size, the colour, and the health of my body are, according to science, dependent upon the latitude, the climate, the food, the atmosphere, etc. My thoughts are determined by the times, the race, the
country and the religion in which I am born. The determinists claim that every line that I am writing at present, with regard to which I feel that I am doing it freely of my own accord, can be explained mechanically without bringing in any idea of myself as a free agent. Everything is being done in spite of myself by the agency of some universal causality (prakṛti), as Kṛṣṇa teaches in the Bhagavad-gītā and as the determinists say in the West. The believers in Fate also think similarly all over the world. Man has no power, they say, to change the course of the events of his life. He has to accept them as they occur in spite of himself. Monotheistic religions like Christianity and Mohammedanism also cannot but believe in determinism or fatalism. For, if God is the Creator and Ruler of the entire world, His will, and not mine, will be done. Even the moral choice of right or wrong conduct on such views is a chimerical belief. Russel's pessimistic attitude expressed in his essay on "Free Man's Worship", the ordinary man's belief that what is to happen will happen, and the Christian and Islamic belief that redemption rests entirely in the hands of God advised by His Son or Minister, are all the consequences of the scientific, popular and religious fatalism, accepted by illegitimately curbing the inner demand for unlimited freedom.

There cannot be any denying of the fact that there is not only an inner demand in every creature to realize the most unlimited freedom, but also a feeling that we are really free, however the obsession of a partial philosophy of life may cause us to neglect the demand and to overlook the feeling. There will, therefore, always be, as there has been in the past, a revolt against deterministic metaphysics. And philosophy
will never rest satisfied until fatalism and individual freedom both are given their due place in a higher synthesis.

In the West, in spite of the sway that science and its determinism hold there, the Pragmatists and Humanists are raising their voice against determinism and are denouncing all such kinds of metaphysics that teach that individual freedom is a chimerical belief. Freedom is the presupposition from which they start. If an Absolute God is found to prove the admission of individual freedom absurd, let him, they say, rather be a limited God. If any metaphysical hypothesis does not concede to and explain freedom, which is an immediately revealed fact, let it be reshaped. We cannot question facts discovered by science, but we can question the explanation and interpretation that a scientist attempts to give of them, and can show to him that his observations and explanations are partial. The method of observation of the scientist, they point out, is such that it neglects the individual differences of things. It observes only the average behaviour of things and not their minute peculiarities, which really are the expressions of the inner freedom which the humanist postulates to be pervading even in the inorganic world. The laws of nature according to him are only the established and fixed habits of things, which are at their root plastic and not opposed to indeterminism. They point out that the world itself is in the making, and is being made through the free activity of the individuals. So, monism which is inconsistent with individual freedom is rejected by them. And if reason demands it, they think it advisable to turn a deaf ear to it.
Which, then, of the two views is to be preferred? It would, we think, be a philosophical blunder if we do not give a patient hearing to the demands of reason as well as to the intuition of and craving for freedom, for philosophy is an honest attempt to interpret rationally the entire experience. Freedom has to find a place in a rationally constructed philosophical hypothesis of the world. We do not want a semblance of freedom granted to us by the Absolutistic metaphysics according to which the Absolute realizes Its own purpose through us. The Absolutist of the West who is usually a teleologist cannot let us believe in that kind of creative freedom for which man aspires. There is not much difference between mechanical determinism and teleological determinism, as Bergson has pointed out in his *Creative Evolution*. We are not even satisfied merely with the freedom of choice between several given alternatives. There is an inner craving in us to realize complete and unrestricted creative freedom. If any philosophy baffles and disappoints us in obtaining full satisfaction of the innermost cravings of our heart by showing that they are illusions and false hopes, it is the philosophy that is to be given up and not the desire that goads us to perfection. Such a hypothesis cannot be accepted as a theory of life. William James has very rightly remarked: "A philosophy whose principle is so incommensurate with our most intimate powers as to deny them all relevancy in universal affairs, as to annihilate their motives at one blow, will be even more unpopular than pessimism." (*Principles of Psychology*, Vol. II, p. 313.) The humanists and pragmatists, we think, have done a great service to the cause of Western philosophy in pointing out that the emotional active needs of men are stronger and more assertive.
than the intellectual. Our emotional and active nature will not be satisfied unless a promise of freedom and perfection is granted to every individual in a theory of the universe. The Western Absolute Idealism, so far as it has been presented up to this time, however it may satisfy the intellectual demands of life, does not satisfy the others. The Humanistic and Pragmatic reaction is a sufficient proof of its failure to be the most satisfactory hypothesis. Indian philosophers, however, have been free from these difficulties, because they did not indulge in abstractions. Knowledge in India has always been sought for perfection and happiness, and it has gathered information from every avenue through which it could come, and has synthesized it in a rational manner. According to Indian philosophers, there is no other purpose behind the manifestation of the world than the fructification of the willed efforts of the individuals, or a spontaneous and free sportful creative activity of Reality, which is continued in the same character into all individuals and sub-individuals that are generated by this activity. Even a life after death is postulated by an Indian, not because he is curious to know what happens on the other side of death, not because he is anxious to meet the departed ones, and not because he is afraid of losing his entity, the motives by which the European investigators are actuated, but because he thinks that it is absurd and irrational that in Reality there should be no provision for the realization and fructification of all the wishes and efforts which the individual cherished and made during his life-time, but which could not bear any fruit because of his death. To the positivists, like Comte and Fredrick Harrison, it may be sufficiently consoling that the humanity that the dying man is leaving behind
will enjoy the fruits of the efforts of the dead. But what of the ambitions and desires with which he died? To the Indian mind it looks irrational that anybody should finish his career of existence without his desires having all been satisfied, and that an individual should come into existence without his having willed it so, without his having deserved to come as a result of his own free activity, unless the universe be irrational at its root. But if the universe is irrational in its constitution, we have but to bid a good adieu to all philosophizing.

Every individual must, therefore, be absolutely free to determine his fate, to determine which objective world he will be a member of, what powers he will have, and in what environment he will be placed. This must be one of the cardinal principles of every philosophical system. The philosophy of Vasiṣṭha has it, as we have already seen.

But then, an explanation for the apparent facts which have given rise to the conception of fate, determinism, or destiny, and which cannot be absolutely denied, has also to be found out. Indian philosophy in general, and the philosophy of Vasiṣṭha in particular, has found a rational explanation of fate which does not negate freedom. What we call our present fate, the environment in which we are placed, the powers and prosperity that are in our possession are of our own making. We have bound ourselves to have a thing; once we have wished for it, desired it, and strived for it. There is no escape from it, because we have let loose our creative forces that will bring us in contact with the thing, whether we will have it or not. We are bound, determined and fated to undergo a certain kind of experience in accordance with the potency of our
previous free willing, but we are never deprived of our freedom to determine our experience in future, as well as to change the previously determined experiences of the present. Full self-determination of our life and environment, which is taught by Vasiṣṭha, is what reason and life demand.

But, how far the complete freedom of the individual which Vasiṣṭha grants fits in with his Absolute Idealism which even admits of a Cosmic Mind at the root of the universe is a very serious question. It would certainly have been difficult for Vasiṣṭha to plead for the freedom of the individual, if he had admitted any ultimate purpose to be realized by the creative activity of the Absolute, and if he had also believed in only one Time-space order and only one three-dimentioned objective world. There is no final purpose to be realized by the Cosmic Mind in the world. Creation is an act of playful joy. Moreover, the individual is nothing but the Cosmic Mind individualized by its own will which continues in the individual. The individual is now an individual in his own right and begins to determine his own career through his free willing. The first environment of an individual is the result of a previous willing of his in the form of Brahmā, who is the deeper Self of all individuals in a Cosmos; but for the future he as an individual will be responsible. To illustrate this view, we may suppose that A is the Cosmic mind of a particular Cosmos. It wills to be a, and lo! It becomes a through the power of its creative imagination. (We must also remember that in becoming a, A does not cease to be A in this case.) Now, a is determined by the will of A only so far as it has come to be a, and no further. If now the a does not further will to continue its existence as a by its own
wish, it will dissolve when the potency of the original imagination of A in a is over. But it shall continue to be, if it further wills to continue its existence, and shall change into any other form, \( a_1, a_2, a_3, \) etc., it will like to change into. The present form is the consequence of the previous willing, but we are fully free to imagine any other form for the future, and there is a guarantee that whatever we imagine to be in the future we shall be, for we are all living and moving in the infinitely Perfect, the fullest of the full Reality, in which there are countless worlds with their own peculiar time-space orders mutually interpenetrating, according to Vasiṣṭha. Take another illustration of the creative activity of a father. There is hardly any purpose behind the creative enjoyment of the parents. It is a mere sportful play in all the species. The son is the father himself in a particular form. The child is determined by the father only so far as he is at present. The father has no purpose of his own to be realized through his son, who is now an individual in his own right. He will have his course of life determined in his own way. He is free to be what he wills. We are the makers of our own future. We have made us what we are by our previous imagining.

A question may further be asked: Wherein lies the identity and continuity of the individual as such? It is the imagination, the mental construction of the future personality in the present individual that constitutes the link. It is the desire to be something that binds him who desires to be to that which is desired to be. There is nothing like an individual "soul" required to bind the two. Vasiṣṭha will have no objection to William James's view that life is "A stream of consciousness each section of which should know, and knowing bring
to itself and adopt, all those that went before,—thus
standing as the representative of the entire past stream”
(Principles of Psychology, Chap. X), provided that James
believes, as the Buddhists believed, that the stream
continues even beyond the bridge of death, and also
that the stream of thought is flowing on the surface
of the calm ocean of the ultimate Reality which is
Consciousness.

5. Annihilation or Survival?

Does the philosophy of Vāsiṣṭha give a satisfactory
solution of the problem of death? We have already
suggested that the view of Vāsiṣṭha on the problem is
very much in agreement with the modern view based
on the evidence of facts collected by the Psychical Re-
search Society. Here we shall consider the problem on
purely speculative grounds, and see how far the views
of Vāsiṣṭha on death are satisfactory.

The first hypothesis that is suggested about death
is that the dead totally cease to be. On what grounds
is this hypothesis suggested? Does it satisfactorily ex-
plain the fact of death in relation to other facts of
life? The only evidence that supports this hypothesis is
that we do not perceive by any of our physical senses
the existence of the dead person. The body is no
longer active and alive; it has begun to be decomposed
and rotten. And if not buried or cremated, it will
vanish into the elements through natural forces acting
upon it, for there no longer exists in it the unifying
and resisting force that kept it alive formerly. Now,
there can be no denying of the fact that the body is
dissolved, and nothing else is perceived of the personal-
ity. But from this fact it will not follow that the
personality no longer exists, unless it is proved that the
body, and nothing beyond that, is the personality; and
also that nothing can be said to exist which is not perceived by us. The man who thinks that the dead ceases to be, therefore, assumes that a living being is nothing more than the physical body, and that only the sensible is the existent. The first of these presuppositions is either based upon the second, as the belief that the personality is nothing more than the body is due to our perceiving nothing more than the body with our senses and presupposing that nothing could exist which is not perceived; or there is a confusion in the mind of one who thinks like that, between a mere condition of manifestation and a cause of production. For, it has also been argued in favour of this hypothesis that all the phenomena which are said to constitute the personality over and above the physical body are caused by or are produced of the body and the brain which is a part of the body, forgetting the other possibility that the body or the brain might be merely the condition of the manifestation of these phenomena. This argument, we may point out, is like the one that there is no other cause and source of the broadcasted music beyond the receiving instrument. There was a personality as long as there was a body; now there is no body, therefore, there is no personality, would be arguing like that, as long as my electric bulb was alright there existed an electric current in the world, but now when my bulb is spoiled or broken, there cannot be any current, and so no other bulb can be lighted in this place. Evidently, such arguments are absurd. The absurdity here is again due to the presupposition that the sensible, nay, that which is actually revealed to the physical senses, is existent, and nothing else. There is no necessity of elaborating upon the untenability of this belief. We cannot limit existence to that alone which is perceptible
to the physical senses. The modern science is convincing us that the perceived universe is very little in comparison to that which is not perceived ordinarily by the physical senses. And if we look within us, we shall find that the unperceived is immensely more in existence than the perceived portion of the entire experience. When we cease to be en rapport with the external nature with our physical senses, an inner world is opened to us in what we call a dream-experience. A careful study of dream is very necessary for the proper understanding of the personality and the enigma of human life. There is sense-perception in the dream, but the physical senses are closed and are at rest. There is a body active in the dream, but the physical body is at rest. It is free from all that the dream-body is busy about. There is a world full of things and persons for the dreamer, but those things and persons are not exactly the same as the contents of the waking world. Does all this not show that the sphere of the existent and being experienced is much wider than of that which is perceived by the physical senses? The hypothesis therefore that the personality of the "dead" does not exist anywhere after the dissolution of the physical body is not sound. What we usually are sure of in the case of death is not the non-existence of the personality of the dead anywhere, but of the non-manifestation of it through the physical body which is now spoilt like an electric bulb. This is an evident fact that requires no proof.

A refutation of the opposite, however, is not necessarily a positive proof of anything. Are, then, there any positive grounds on which it might be definitely said that the personality of a dead person continues after the dissolution of the physical body? There can be two convincing proofs of the continuity after death; either
the person who is now dead physically but continues to exist somewhere, in some way or other, should inform us with sufficiently convincing evidence amenable to reasonable tests, that he has not ceased to be with the dissolution of the physical body; or one may himself remember his having survived the dissolution of his previous physical body. It is apparent that both these proofs are difficult to get and also difficult to correctly estimate, although people are busy in finding such evidences. We need not here enter into the difficulties of judging the validity or genuineness of these kinds of evidences. There are great scientists who have considered these difficulties in a truly scientific spirit, and yet have declared that "the hypothesis of surviving intelligence and personality,—not only surviving but anxious and able with difficulty to communicate,—is the simplest and most straightforward, and the only one that fits all the facts." (Lodge: The Survival of Man, p. 221.) In India recently, Mr. Kekai Nandan Sahai of Breilley has collected a number of cases (Vide, Reincarnation—a pamphlet by him), in which the memory of the previous physical existence is to a great extent retained and verified (his own son being one of them). In the face of such facts, and on our previously-arrived-at-conclusion that it is merely dogmatic to say that a personality ceases to exist with physical death, we are led to think that our existence does not end with the end of the physical body; and this is what Vasiṣṭha holds.

This hypothesis is very much strengthened when we study other aspects of our experience, the dream and the sleep states "The study of dream", rightly says Dr. Du Prel, "frees us much more thoroughly from that physiological prejudice than can the investigation of
psychical functions in the waking life." (Du Prel: *The Philosophy of Mysticism*, Vol. I, p. 54.) While a man is asleep his physical activity sinks for the time being below the threshold of consciousness. But the activity of the inner personality, in all its aspects—intellectual, emotional and volitional—is very much heightened, as is evident from the dream-experiences of ours, and from the activity displayed by a somnambulist and by a hypnotized or an entranced person. Dr. Prel's study of sleep has convinced him that "the more the threshold of sensibility is displaced, the more the positive side of sleep would become apparent, producing always new psychical reactions." (Ibid., p. 147.) It means in other words that the more we are free from the bodily consciousness, the more clearly we experience another state of existence. And, it may therefore be that when we are totally free from the body and the physical senses, we may continue to experience and exist in a world the like of which our dreams daily show us, however vaguely it may be. Vaguely, probably because some link ties us with the physical body even when we are very much free from it in dreams.

Thus, to deny existence after physical death is dogmatic. There is some actual evidence in its favour, and it is very much probable that it may be so. Nay, it is also necessary, if the constitution of the world is not irrational. For, as we have already said, it is irrational that our efforts and desires are evaporated into nothing, and are not satisfied in the long run. It is irrational and absurd that a moral, gentle and noble personality is evolved here under hardships and struggles, and with tears only to be broken suddenly at the rock of death. Are all our aspirations for perfection,
omnipotence, omniscience and absolute bliss nothing more than illusion and mockery? Are Christ, Nero and Washingtons all to be levelled by death? Are the martyrs and the condemned murderers sailing in the same boat only to be dashed into nothingness? "Should Kant and Goethe, Buddha and Christ, have laboured and suffered for the race, without thereby at the same time advancing a transcendental subject of theirs, nature would be in the highest degree wasteful." (Ibid., Vol. II, pp. 223-224.) It cannot be so, if the world is rational. And, unless reason rules the world, science, philosophy, morality and religion are absurdities. Suicide in that case would be the best course of action for a suffering man. But we think the universe is rational, simply because reason is one of the manifested forms of the Reality in man. Reality may be more than rational, but cannot be less.

In general, therefore, we agree with the view of Vasiṣṭha on death, that it does not bring about an end of any individual as long as that individual himself would not like to be dissolved, and that death opens a new world before him which he desired, in the same way as we wake up in dream when the body is asleep. The change that is brought about by death is, according to Vasiṣṭha as well as according to Du Prel, "not a change of place, but change of perceptual mode." (Ibid., Vol. II, p. 289.) It is not going anywhere else in space, but experiencing a subjectively different world.

6. Fulfilment or Frustration of Desires?

Of late there has been much discussion in philosophy on values and their conservation and security in the reality. We do not want here to enter into all the aspects of the problem. We shall only see how far the philosophy of Vasiṣṭha satisfies the demand of our life
that all our values ought to be conserved, that all our desires must find satisfaction, and that all our efforts must be crowned with success in the long run. For, we must remember that this demand is very strong in man, perhaps stronger than the intellectual demand for consistency.

A careful investigation into the various types of religions will reveal that the categories of a particular religion are determined in their concrete nature by the conception entertained by a particular race or people, of the values of life and how they want them to be concerned. God, Heaven or Hell, salvation, etc., are hypostatized values. Why a religion is accepted or rejected by some individual is not usually because it is rational, but because it guarantees him all that he desires. All the conceptions of the ultimate destiny of the individual are coloured by his conception of the most valuable aspect of his existence and of the most desired object of his life. A Vaishnava devotee has expressed his wish that he would prefer to be a jackal in the land of Brindavana to being a liberated soul in the sense of Liberation according to the Vaishesika philosophers. Ramanuja, in his Commentary on the Brahma-sutras, criticizes and rejects Sankara's conception of Liberation that there will be no experience of the ego or I-ness (ahamkara) in the liberated state, on the plea that "A man desires Liberation and makes efforts to attain it only with the idea that his present state is miserable, and with the hope that in the liberated state he will be happy. But if he comes to learn that in the state of liberation he himself will be no more, he will turn back from such a liberation." (Sri-bhashya Catuh-suttra, edited by Abhyankaara, p. 79.)

A religion acceptable to an opium-eater must guarantee
to him that there will be ample opium in the heaven for him; a debauche will gladly accept the conception of heaven where his animal passion will have an unrestricted satisfaction. The prophet that a man would accept is one who does not denounce what he desires and loves.

The place of philosophy in the life of a thinking man is almost the same as that of religion in the life of a believing man. It has to meet the same demands of life, and its task is more difficult than that of religion in so far as it has to be comprehensive, coherent and consistent. Bradley accepts this view when he writes "Philosophy has to justify all sides of our nature; and this means that all our main cravings must find satisfaction." (Bradley: Appearance and Reality, p. 507.) But, as his own philosophy finds it difficult to guarantee the fulfilment of all desires of all individuals, and the conservation of all the values of all individuals, he, instead of admitting the failure of his philosophy, considers the demand, as it is, to be absurd. He says: "But that every desire of every kind must as such be gratified—this is quite a different demand, and is surely irrational." (Ibid., p. 507.) Here Bradley forgets that to the individual who is desiring, his own desire at that moment, however petty, however great or small its object may be, however noble or ignoble it may look to others, is as warm, is as imperative, and its object as valuable as any other desire of any body else and its object. If any philosophy makes difference between one and another, and guarantees the satisfaction of one rather than that of another, that philosophy is a partial philosophy and has yet to grow wiser. It cannot meet the universal acceptance, because it does not satisfy all. It is the philosophy of the few whose values it conserves; it is a philosophy of a particular nation, of a
particular country, of a particular time, of a particular type of people, the conservation of the values of which it maintains. It is idle on the part of Bradley to write: "It is idle to repeat, "I want something" unless you can show that the nature of things demands it also." (Ibid., p. 510.) The "nature of things" would certainly be irrational if there would arise any desire in any individual for the fulfilment of which there were no provision in the "nature of things", for, after all, the individual in whose heart the desire surges up is a part of the Reality. If tantalization of our desires is the rule of the universe, or if only those desires will be fulfilled which have been indulged in after calculating the "nature of things", which an ambitious man never does, then all the people of the world up to this time have lived and died in illusion, for the "nature of things" is still not fully known. They have desired and aspired in vain. Man will not be satisfied with such a metaphysics. And, in the West there is a tendency in Pragmatism to discard the view that the reality is a finished thing. However vaguely they may say it, they nevertheless say that the reality is in the making, and that we make it through our desires, thoughts and activities. The Pragmatist is not very clear as to what he really means. But he is quite sure that he is revoltiing against a metaphysics that does not fully satisfy.

In the philosophy of Vāsiṣṭha, we have a better solution of the problem than probably in any other religion or philosophy of the world. He assures us that every desire of whatsoever kind of every individual shall be satisfied. All that any individual wants to experience and realize shall be experienced and realized. The stories of the sons of Indu in the Prakārāṇa III
of the *Yoga-vasistha* and of the *Tapasa* in the second half of the *prakaraṇa* VI illustrate the view of Vasiṣṭha that all desires, however great and unattainable their objects may seem to be, however the "nature of things" may go against them, and however conflicting their consequences be with the "finished reality", shall be fulfilled if they are earnest and sincere. Even merely passing wishes are also to be granted a passing fulfilment. All that we wish to possess and enjoy shall be in our arms, however impossible it may apparently seem to be. A scientist, a philosopher, a politician, and a reformer will see himself crowned with success in his efforts. A lover will be in union with his beloved, and every one will find what he seeks. All that we think valuable will be preserved for us if we wish so.

How can it be so? It shall be so, Vasiṣṭha tells us, because our objective experience is shaped in accordance with our demands, our desires, and our aspirations. We daily experience that many of our wishes which are inconsistent with the facts in the present objective world of the waking experience, are fulfilled in the experience of dream, which so long as it lasts is experienced as the real waking state. Dreams are mostly the objectification and realization of our passing wishes or of those desires that are in conflict with the waking experience. Death, as we have already seen, liberates us from the waking physical experience. Our objective experience after death, according to Vasiṣṭha, is very much like that of a dream, in which we enjoy the objects of our desires or suffer from the objects of our apprehension. For, all wishes and desires, and also fears and apprehensions are potential energies to be actually realized. And they persist to be as long as they are not realized, All our ideas of heaven and
hell, all our conceptions of reward or punishment, and all our desires to possess this or that are actualized in our objective experience after the death of the body, in exactly the same way as in dreams. The dreaming capacity is then released and liberated from the limitations of the body and the world of waking experience, where the nature of things stood in the way of our desires finding satisfaction. There is no common time-space order for all the ideal worlds thus experienced after persons have ceased to be members of this world of waking experience, as all the dreams cannot be measured by the same standard of time-space measurement and cannot be said to be belonging to a common time-space order. Countless such worlds may exist interpenetratingly, with events which may be quite in conflict with those in others at the same time and place, if we can use the expression. All these ideal worlds in which the individual is having full and unrestricted satisfaction of his desires that are incongruent with or impossible to be realized in the world of this time-space order, all these enjoyments, and all these personalities, are nevertheless, as real, as hard facts, and as objectively true as our world of the present waking experience.

Now, when the desires, for the fulfilment of which this world of our present experience was too poor or incongruent, are exhausted by their satisfaction, those desires which were connected with this world and can be fulfilled in this world assert themselves and wake the personality up in this very world in a fresh and appropriate physical body in which all that was achieved with great efforts formerly is preserved or conserved in the form of instincts and tendencies, and in a suitable environment where those desires can be easily satisfied,
Thus nothing valuable and nothing that was desired to be conserved is ever lost to the individual as long as the individual himself does not want to get rid of it through his denying desire. There is an unbroken continuity in the line of perfection, and all the previously acquired stages of progress are conserved in the personality. The individual becomes only what he desires. He realizes whatever kind of salvation he wants. If he wants to preserve his distinct individuality in some loka (higher world), as Rāmānuja and other Vaisnava teachers would, there is a provision for this in reality, and no one can compel him to be effaced out of existence as an individual. If he is, on the other hand, tired of existing as a separate individual and desires to be dissolved into infinity, he will be dissolved. If he wants to live in conscious identity with the Absolute, he shall also realize that kind of existence. For, according to Vasiṣṭha, we become only what we desire to become; we possess what we desire to possess; and we enjoy what we desire to enjoy. The only check is the check of our thought.

But we must not forget that nothing else but the realization of our Absoluteness can give us the final satisfaction. It is why we continue changing our desires, changing our values and changing ourselves. That alone will be real for us which we value. Let us therefore value that which we want to realize. Things are not valuable in themselves. They are valuable in so far as they give us a promise of happiness and joy. When we have them by our side, the promise is realized to be a false one so far as the ultimate satisfaction is concerned. Then we set our heart on other objects and think them valuable instead of the previous ones. But after some time, when by the inevitable law of the
fulfilment of all our desires, they are in our possession, the same thing happens. We are again disappointed in realizing the promised joy. This is the reason why values change. This impels us to find out the highest value, the Absolute Self, for the sake of realizing which all values are acquired and tested one after another. This is what is suggested by the philosophy of Vasiṣṭha.

7. Whence and Why the Evil?

It may be asked that, if the nature of the reality is such that all our desires are fulfilled, why is there misery or suffering in the world? The world appears to be a vale of tears rather than a garden of joy. There is pain, there is suffering, there is old age, there is death, and there is failure in the world. These facts cannot be denied by any philosopher so long as he walks on the earth with his eyes open. Vasiṣṭha has recognized them to be actual facts. In the recent philosophy of the West too there is so much attention paid to the dark aspects of life and the world, denoted by the one common name "evil" that it has now become an important duty of a philosopher to account for them, as it was in ancient India, where the main object of philosophy was to find out the root cause of the evil and the remedy for it. (Vide, the first stanza of Ḣ śvara-krṣṇa's Samkhya-karikās.)

At present there are two main conceptions of evil in the West, that of the Absolute Idealists and that of the Humanists. The first group of thinkers holds that the consciousness of evil is only a partial vision, that evil is merely an appearance, and that in Reality as a whole it is "over-rulled and subserved". Evil, according to them, is not grounded in the Reality as a whole, but is experienced only in the parts of the Reality. How any partial appearance, such as evil,
error, finitude, etc., arise in the Absolute whole is not answered by them. That, they think, is beyond our comprehension. "Why there are appearances, and why appearances of such various kinds, are questions not to be answered." (Bradley: Appearance and Reality, p. 511.) The Pragmatists and the Humanists naturally revolt against such a view. They detest the use of the word "appearance" for evil, which according to them is as real as the man or the individual, from whom they start to philosophize like the followers of Protagoras. They denounce the Absolutistic metaphysics downright, because they think that in the Absolutistic philosophy the centre of interest is the Absolute and not the individual for whom evil is ingrained in reality. Evil, they say, is real. No further explanation can be given of it than that it is a real factor in our experience, with which we have to grapple hard. The Pragmatists discard the conception of a perfect, omnipotent and good God, who has hitherto been believed to have been the creator of the world, for, if God is the author of the world, he must have been the author of the dreadful evils of the world like war, pestilence, earthquakes, floods, etc., and of suffering, old age, death, etc., of the living creatures. They recognize evil as a real principle active in the world side by side with the forces that are operative to conquer it. A finite God struggling himself against the forces of Satan, and to a great extent aided by the growing wisdom and power of man, is what satisfies them. It is clear that even by the Pragmatists no further explanation of evil is given than that it is a fact, an actuality that cannot be denied. The main concern of the Humanists and Pragmatists is not really to account for and explain
why there is evil, but how it can be overcome; "Not why evil should exist at all, but how we can lessen
the actual amount of it." (James: *Pluralistic Universe,*
p. viii.) Prof. Rādhā-krṣṇa, therefore, while defending the
Absolutistic philosophy of the West against the attacks
of James remarks: "But if Absolutism fails to account
for evils and error (which, he says, are "Mystery"
according to Bradley, and an "insoluble puzzle"
according to Joachim), pluralism does not fare better."
(Rādhā-krṣṇa: *The Reign of Religion in Contemporary
Philosophy,* p. 259.)

When we cast a glance towards Indian philosophy,
we find the idea of "evil" treated under the concept
of bondage. The tendency of Indian philosophers has
been to distinguish two states of existence of the Self
of living beings, one the *ideal* state in which the
individual can exist as free from all evils and sufferings,
and the other as *actual* which is full of imperfections,
sufferings and undesirable evils. The first is generally
called the state of *Mokṣa* (freedom from evil) and the
second, *Bandha* (bondage to evil). The problem of evil
has generally taken an individualistic turn here on
account of the pragmatic tendencies of the Indian mind
from the earliest times. Here let us take a bird's-eye
view of the various conceptions of bondage offered
in Indian philosophy.

According to the Carvākas, it may be said that
bondage is really a bondage to the authority of religion,
law and morality. Moral and religious considerations
make a coward of man and keep him away from the
enjoyments of life. Let us take life as it is, and let
us not postpone the present enjoyments for the sake
of some non-existent, but wrongly supposed to be
existent, state of heavenly or unconditioned bliss. We
end with death. There is no problem of moksha beyond the present life. This view, it is evident, cannot satisfy man, although there is a grain of truth in it. It is an antithesis to the too much religious obsession which makes a man neglect the comforts that the body legitimately requires.

According to the Jaina thinkers, the limitations of life and the consequent misery and sufferings are due to the intermixture of the soul with the forces of matter, both of which have been existing intermixed from time immemorial, without any beginning in time. Yet it is possible through moral and ascetic practices to separate the soul from the karmic particles of matter entirely. When the soul is thus freed from matter, it will go up beyond the mundane existence, in a very high region, where it will continue to exist for ever as an omniscient individual free from all the evils of mundane existence. The view does not satisfy the intellectual demand for the Unity of the ultimate Substance. It does not make the sufferer from the evil responsible for his suffering, because the evil is ingrained in the reality from time immemorial and is sufficiently deeply intermixed with the soul. This view does not, also, attribute any meaning and purpose to evil in life. And the method suggested to get rid of the mundane existence is very ascetic and puritanic, full of hardships and difficulties at every stage.

According to the philosophers of the Nyaya-Vaisesika schools, evil consists in the soul (which in its essential nature is a pure substance free from all attributes of knowledge, emotion and activity which it acquires during the mundane existence) assuming a body with the senses and uniting with a mind, as a consequence of its previous karmas (actions), and thereby suffering
from the misery of life and death. The *samsāra* (round of birth and death) continues as long as the soul is not freed from attachment to the body and mind, and from the binding actions through the knowledge of the real nature of the soul. When this is effected, the soul becomes liberated, and continues to exist in its pure form which is free from all pains and pleasures, and from all attributes that are acquired in the embodied existence including consciousness. It is not explained in this philosophy how such an originally pure soul was at all implicated in the clutches of *karma*, or bondage for the first time, it being considered a sufficient reply that our bondage is beginningless. This idea of freedom from bondage in a state of Liberation which not only will be free from pain but also from every kind of happiness from even the knowledge or consciousness of our existence, is not an idea that can appeal to man. It is an attempt to acquire complete anaesthesia, as it were, and to reduce oneself to a stonelike state of unconscious existence. Man on the other hand wants happiness, positive and unconditional, and never wants that he should cease to be conscious.

According to the early Mīmāṃsākas, Jaimini and Śabara, the evil consists in the performance of bad and prohibited actions which are bound to bring suffering to the performers. Freedom from it according to them would be a state of happy heavenly existence brought about by the performance of the actions enjoined upon us by the Scripture. This view looks to be too primitive. It does not take into consideration the fact pointed out by the author of the *Sāṁkhya-kārikās* that the stay in heaven cannot be a state perfectly free from pain, and that this remedy of escaping the evils
of life is not the final remedy, for, the consequences of "good" actions even must last for some time and not for ever. (Karika 2.) So, neither the origin nor the final cure of evil is suggested by the Mīmāṃsakas.

The evil of bondage, according to the Sāmkhya philosophers, is due to the want of discriminative knowledge (aviveka) between the subject and object (puruṣa and prakṛti). The former is by its very nature unchanging, inactive, and pure consciousness, which is free in its essential nature from all pleasures, pains or delusion. In the present state, however, it feels its identity with the objective reality (prakṛti), which, on account of the forgetfulness by the puruṣa of its own true nature and of the attention directed by the puruṣa towards it, begins to dance into the many forms of things, senses, mind, ego, the intellect, etc., which are all susceptible to pleasure, pain or dullness; to change and to all kinds of miserable or happy states in heaven or hell. It is really wrong for the subject to attribute to itself the conditions of objects, both of the psychical and physical kind. But it is done for want of discrimination. Discrimination between the two as absolutely separate entities and the consequent aloofness of the subject in its own state of pure conscious experience is the ideal of this philosophical system. No satisfactory answer is given by the Sāmkhya philosophers as to how this false identity between the two, this non-discrimination, originates at all. If the two were essentially distinct entities, when and how did they come to be united? To say that the non-discrimination is beginningless is to evade the question of the origin, and not to answer it. No other character than that of being pure consciousness, unattached to anything, aloof and distinct from all other things, although infinite in extension, is
present in the liberated soul according to this school. This state is realized by abstracting it from all the contents of consciousness, or by stripping off all concreteness from conscious experience. It is, apparently, a way not of conquering the evil but of running away from it.

According to Buddhism, in general, life as such is misery and pain. There is no joy here. Every thing is in perpetual change. The soul postulated by other systems of philosophy in which a resort is sought to escape from the evils of life, is itself found by the Buddhists on analysis to be composed and no exception to the universal law of change. To be something, to will to be something, is itself the root of all sufferings. This trṣṇa or desire to be is due to ignorance (avidya). We do not know that by desiring to be something we are sowing the seed of our further existence which as such is evil. Freedom from all kinds of desires for objects, and negation of the will to live through self-denying moral conduct in which respect is paid not to the individuality but to the moral law, is the way of arriving at a state in which individuality, which is changing and composite in its nature, is finally extinguished. This state is called Nirvāṇa or extinction of all evils and passions with that of individuality. How the individuals originated, why is there ignorance on account of which we go on weaving a web of prolonged existence here and hereafter, are questions to which no answer can be found in Buddhism. The ignorance is said to be beginningless. The remedy suggested for the evils of life is a medicine that certainly removes the disease, but kills also the patient to insure freedom from relapse. The idea of Buddhistic Nirvāṇa is more or less a negative one, of freedom
from all the dark aspects of life. But man does not only seek an escape from the evils of life, but also hankers for positive Joy or Happiness (Ānanda). There is certainly a desire in man to escape from the miserable state of existence, but there is also a desire to be in some state of existence, where he will be in a blissful state. This positive aspect is wanting, to a great extent, in the Buddhist metaphysics which lays much emphasis on negation, although in the later Buddhism, signs are not wanting of the influence of the Upaniṣadic idea of the Self as Ānanda or Bliss.

According to the Upaniṣads, to speak in a general way, the root of evil is our ignorance of the fact that we are one with the Brahman, the Ultimate Reality, which is full of infinite knowledge and Bliss. When we know this fact, we partake in the Joy Absolute. "When God is known all fetters fall away." "The knower of the Brahman becomes Brahman." Śaṅkara, therefore, who has systematized the teachings of the Upaniṣads into a system of philosophy known as the Advaita-Vedanta, thinks that the evil consists in the ignorance of the true nature of the Self, which is identical with the Brahman. When through the study of the Upaniṣads, thinking over their teachings, and contemplating over their truths, we realize that we are the Brahman, the finitude and the vision of the world, which are both illusory appearances, vanish from the view and we are left not in a negative state of emptiness, but in a state of Perfect Existence, which is Consciousness and Bliss, and is fuller than the fullest one can imagine. But how, why, and when Ignorance crept into our Being to make us finite is a question, which not only is not answered by the Vedantists but also denounced as an illegitimate question (ati-praśna).
Thus, no philosophical system of the East or West so far considered has given a quite satisfactory answer to the origin of the evil. The philosophy of Vasiṣṭha, fares better than most of them with regard to the problem. No better answer, after all, can be given as to why we suffer than that because we are ignorant. All our sufferings, miseries, failures, and troubles are certainly due to our ignorance of the true nature of things around us, of our own selves, and of the laws and constitution of the universe. He also tells us that it is more important to know how ignorance is to be removed, that is, how the evil is to be overcome and destroyed, than how, why, and when it originated (IV, 41, 32-34), as William James, whom we have quoted above, has also rightly said.

But the difficulty is that man will never cease to be a metaphysical animal. He cannot rest satisfied with the agnosticism as to the ultimate reason why ignorance or evil is there at all. The main difficulty in the acceptance of evil as an ultimate fact ingrained in the reality, is that the admission of it as an independent power, a cosmic principle like Satan, takes away all hope of victory over it, and also all possibility of its ever being effaced out of existence. For, after all, a reality will ever remain a reality. A force that has defied and limited even God, must be certainly stronger and cleverer than the combined strength and wisdom of all the creatures or individuals in the world. The difficulty of the Monistic systems of philosophy, on the other hand, is to explain why the One Perfect and Infinite Blissful God or the Brahman could become the finite and suffering many, or, if the many are eternally rooted in the all-comprehending and all-embracing Absolute, how could forgetfulness
(ignorance) of this fact occur at all? To say that it is an "insoluble mystery" is giving a death-blow to metaphysics and leaving the intellect unsatisfied for ever. A philosopher, therefore, has certainly to attempt an answer. Moreover, unless we know why and how evil is there, we cannot be able to conceive how to overcome it. To say that the evil is beginningless is to admit actual reality of it.

In the philosophy of Vasiṣṭha we do not come across the conception of a beginningless ignorance, which we find in the Maha-yana Buddhism from which Sāṅkara seems to have borrowed it. Karma (binding activity) too is not beginningless according to Vasiṣṭha, as we have already seen. Bondage or evil, according to Vasiṣṭha, is another name for finite existence, the mind or individuality itself. Ignorance (avidyā) is also a name for it. It is also called karma. To be an individual is to be limited; it is to hedge a wall of neglect or non-recognition of the Whole round the centre of interest in a particular portion or aspect of the Absolute Whole. To attend to a particular point is to neglect the rest. And we are, for the time being, only that to which we give our full attention. No body else forces us to attend to anything. It is a voluntary game which we may play or not. It has a beginning and an end. But as every concave has its convex side, so the limitation of our interest to here and now has the other side involved in the very act of limitation, namely, the passing away the rest of the Reality, ever present in the total experience, into the subconscious. The present day psychology holds that the original datum of cognitive experience is a continuous whole, in which we make differentiations in accordance with our interests. There is really no limit to the presentation-continuum,
but only that much of it constitutes my reality as is above the threshold of my consciousness; and out of that too that is more real to me in which I am emotionally interested or which has value for me. The rest is neglected. It is in some such manner that a mind or individuality takes its rise in the Absolute according to Vasiṣṭha. A centre of interest, a point of consciencing activity, is spontaneously (Svabhāvatah) and without any ulterior motive, fixed in the ever infinite and perfect Absolute like the springing up of a whirl in an ocean. From the point of view of this centre the total Absolute Experience appears split up into two aspects, one in which the individual (the centre) is interested, and so, real to it, and the other in which the individual is not interested, and so, unreal to the individual. But there cannot be an actual separation between the two aspects of the entire Experience except for the individual. As the centre of interest of the individual continues shifting, his experience goes on changing. Imagining new and new forms in the objective world is but the changing of the centre of interest. And we cannot but imagine new forms for our objective experience, because the entire infinite Experience is immanent in every individual and on account of this fact there is a revolt in the individual against being satisfied with a particular form of experience and a demand to have other forms of experience in the field of consciousness. This is the reason why there is no final satisfaction of desire in having this or that object. As long as we shall continue to desire particular objects, our desires will bring us no rest or final peace, for, objects will be infinite in number and kind and there is a craving in us for the infinite. This is the reason why we suffer. This is why we cannot be happy in
this world. This is why, in spite of our possessions, achievements and enjoyments, we always feel poor. No doubt, we always have, early or late, what we want, what we strive for, and what we earnestly desire. But by the time we get it, our centre of interest has shifted to something else, and so, we no longer are satisfied with the attainment of the objects of our previous desires. We do not wait to enjoy what we have ourselves attracted towards us. This is why there is discord, inharmony, unhappiness, etc., in the world.

This state of affairs will continue to be experienced as long as there is interest in particular objects and desire to be this or that, and attachment to this or that, for, there will be a perpetual revolt from within against satisfaction with the particular part when the Whole is ours. Want of happiness is the sign of this revolt. There is a need also of this revolt, otherwise no one would aspire to be perfect. Thus, evil is necessary, otherwise the glory of the Absolute which is our very Self, the deep ocean behind the bubble of our being, would remain hidden from the view of those who are interested in partial and poor aspects of It. The vision of the Whole, the infinite Self, will shine above the threshold of consciousness only when we give up our limited interests and become interested in the Whole and constantly imagine ourselves to be nothing less than the Whole. No external force other than our own will make us choose what we shall become. This, in brief, is the view on evil and victory over it, suggested by the study of the Yoga-vasistha. How far it is satisfactory, let the reader judge. We can only say that beyond this it is difficult for human intellect to go.
8. What am I?

"Know thy-Self" is a very old exhortation of the wise men of all ages and climes. And knowing the Self appears to be an easier task than knowing the external world, for the latter is presented to us only so far as our senses reveal it to us. What there may be behind the sensible in the external world ever remains hidden from us. But probably there is an agreement as to what the external world is so far as it is revealed to us, but there is a great divergence of opinion amongst the great thinkers of the world as to what the Self is. A big volume can be filled if only a mention is made of the various views held by eminent thinkers on the nature of the Self. There is hardly any space for us to exhaustively deal with it here. We shall only refer to a few typical instances of this divergence of views held in the East as well as in the West.

Descartes starts his enquiry to find out truth by doubting everything that the commonsense or the previously existing thought of the West took for granted. In doubting everything, he discovers that the doubter is presupposed in all doubting, and therefore cannot be doubted to exist. Doubting is thinking. I think therefore I am. ("Cogito ergo sum"). The discovery of Descartes which consists in knowing that no one can doubt his own existence because he is presupposed as a doubter, although a very old truth, is the starting point of Modern Philosophy. St. Augustine long before Descartes thought "To doubt my existence is to assert my existence." (Vide, Cushman: Beginner's History of Philosophy, Vol. I. Chap. XVI.) We find the same idea expressed by Sāṅkara in his Commentary on the Brahma-sūtras (II, 3, 7): "It is not possible to deny
the existence of the Self, for it is the very essence of him who denies”.

But, what am I?—is the next and more important question. Descartes comes to the conclusion that the self is a thinking Substance. He did not examine the idea of substance critically. Hume questioned whether there was any substance like the self. His introspection, Hume said, revealed no such entity as an enduring, continuing and identically the same, spiritual substance within him, but only a congeries of sensations, impressions, memories, feelings, etc. He discovered no Self “other than a bundle or collection of different perceptions which succeed each other with an inconceivable rapidity, and are in a perpetual flux and movement.” Exactly in the same manner, long before Hume, did the Buddhist thinkers repudiate the idea of “Self” (Atman) as a spiritual substance which was postulated by the Naiyayikas as the thinker, doer, and feeler. The self for the older Buddhists is only a bundle (skandha) of the psychical states which are ever in flux, but are held in unity as mind (cittam). There is no doubt that so far as the thoughts, ideas, feelings and interests are concerned, there is a perpetual flux, a constant change within ourselves. And whenever one seeks to find the Self with the help of ordinary introspection, he will stumble at this or that particular and passing thought. Hume, James and Buddhists are so far quite correct. But as Kant in the West and Śaṅkara in India pointed out, the changing multiplicity of ideas, sensations, feelings, etc., alone are not sufficient to explain all the facts and aspects of our inner life. Both of them point out that these changing psychical states are not the Self. The Self is the Subject which unifies and apperceives these states, and without the
presupposition of which no unity, which is as much a fact of inner experience as the multiplicity of the ideas, nor consciousness of changing states, could have been possible. To seek for the Self in the changing states of the mind, both of them say, is certainly wrong. The Self is the unifying Subject that can never be made an object, can never be presented as a thought, sensation or feeling. It is therefore absurd to regard it as something known in the ordinary sense. Psychology cannot observe it, but, as Ward suggests, must presuppose it. Buddhists, Hume and James who have repudiated the popular idea of the Self have done a great service to the problem, in so far as they have convinced us that a search for the Self in the changing states of the mind, down from the me or ego to the bodily states and feelings, cannot give us the Self. Truly indeed, because the search for the Self is not for the changing aspect of ourselves, nor for the plurality of ideas within, nor even for that which can be the object of our knowledge. It is for the permanent in us, for the unity within, and for the Subject which knows every thing else. When a philosopher says that there is no permanent entity found within his mind or in the objects outside, he is quite right in so far as it goes. But to conclude that permanence and unity can nowhere be found, because they have not been found in the objective side of our experience—both mind and matter—is absurd. Experience is inexplicable without the presupposition of a Permanent Unity. If we have not found where the Permanent Unity exists, we must only confess that we have not found it, and should not deny its existence. It is not only dogmatic to deny the existence of what is presupposed in all our experience, but also an act of philosophicide, if we can use
the expression. If we are honest thinkers, let us say that our knowledge is not yet complete, that we have still to learn more and more. Lodge has rightly said, "The assertions of men of genius are often of value: their denials seldom or never." (Lodge: *Making of Man*, p. 24, footnote.)

What am I then, when the term "I" stands for the Ultimate Subjective Unity? For, after all it is the "I" that endures amidst all the changes of personality; it is the "I" that unifies all the discrete many that compose the psychical and the external world of my experience; and it is the "I" which is presupposed in all experience. What is the character of the "I"? Before finding out the actual character of this "I", let us be sure of a few points in this connection. The search for the "I" is the search for the permanent or the continuous. We must not, therefore, expect to find it in the varying and changing factors of our experience. It is a search for the ultimate Unity within, we should not therefore expect to find it as one of the many contents of our experience. And because it is a search for the ultimate Subject of our experience, we should not expect to find it out amidst the objective world and amidst those things and ideas that can be presented. The search is no doubt a difficult one. Many philosophers, specially in the West, have faltered in the search for the Self, simply because they neither understood what they were in search after, nor where to seek for it. It is to the great credit of the *Vedanta* thinkers that they alone grasped well the problem of the Self, and they alone answered it more satisfactorily than any other philosopher of the East or West.

The great psychologist James sums up his discussion on the problem of Self by saying "Personality
implies the incessant presence of two elements, an objective person, known by the passing subjective Thought and recognized as continuing in time." (Principles of Psychology, Vol. I, p. 371.) The main difficulty that lies in this conclusion is how a "passing" subjective thought could be recognized as "continuing in time". How can "I", the unchanging background of all the changing "me-s" be "a Thought, at each moment different from that of the last moment". (Ibid., p. 401.) It is a very simple truth pointed out by the author of the Bhāmati, the great Vācas-pati Miśra, that "what varies not nor changes in the midst of things that vary and change is different from them (vyāvartamāneṣu yad anuvartate tat tebhyo bhinnam)". The "I", therefore, which is felt as continuing in time must be distinguished from that which passes. It cannot be one of the series of passing thoughts, but behind and beyond the series. We may not of course be able to separate the passing me-s from the enduring "I", simply because it is a factor that cannot be thought away from any passing me. But at any rate we can determine its character by negating from it all the passing me-s. Here it may be pointed out, as Kant actually did point out, that it may be that this unity of apperception may not have any existence apart from its function of unifying the passing sensations or ideas. There is no fear like that, for, there are other levels of our experience in which the passing me-s of the ordinary waking consciousness are altogether absent, but the Self is still felt to be continuing in the same way as it does in the waking experience.

Our concrete personality, which is called the me by William James, may be analysed into several factors: the physical me (anna-maya), the sensitive and appetitive
me (prāṇa-maya) the thinking and willing me (vijñāna-
maya), and the feeling me (ananda-maya), as James
Ward (See Ward: Psychological Principles, Chap. XV,
Section I) and the Taittirīya Upaniṣad have suggested.
Which of them can be or cannot be regarded as the Self,
or the real "I" as distinguished from me or "I" of
the moment will depend upon which one of them
endures or does not endure in all the levels of our
experience, which we often wrongly suppose to be
identical with only one level or aspect of it, namely,
the ordinary waking experience. Hindu philosophers
have taken the entire experience into consideration in
forming a metaphysical theory. They have observed
four main kinds of experience: waking, dream, deep
sleep and samadhi. At one time or other of our
existence we are in one or the other of these four
states of experience. Our Self should not be only that
which endures throughout our waking existence, but also
throughout all the various kinds of experience in which
we exist this or that time. If any factor of our
personality ceases to be experienced in any one of these
states, it cannot claim to be our Self. For it is absent
when we are present. Our existence cannot be, on the
other hand, denied in any kind or level of experience,
for any kind of "experience without an experient is
unintelligible", as Ward points out. Ward further
thinks: "It is the I—not the Me—that . . . is
essential to any experience, while the Me is essential to
only some." (Psychological Principles, p. 379.) Another
consideration that Vasiṣṭha and the Vedantists have
rightly kept in view is that all those factors of my
personality that can at one time or other be made the
objects of experience, that is, can be observed externally
or introspectively have to be discarded as the not-Self.
For, the search for the Self, as we have already pointed out is the search for the Ultimate Subject of our experience, and as Ward says, "there would be certainly a difficulty, if we maintained that the subject of experience could ever be the direct object of its own experience." (Psychological Principles, p. 380.)

Now a careful study of the various kinds of experience will convince us that almost all the factors of our objective personality or me pointed out above are contingent. They cease to be experienced in this or that state of experience. The "anna-maya" (physical) me which is lying in the bed is not experienced in dream; the "prana-maya" (the sensitive and appetitive) me, the "mano-maya" (the thinking and willing) me, and the "vijnana-maya" (the intellectual) me, all are absent from the experience of deep sleep in which nothing but vague feeling of unique pleasure forms the content of our experience; and in a higher mystic experience, called samadhi, "which a truly scientific psychology should no longer continue to ignore" (Woods: The Self and Its Problems, p. 136), even this vague feeling of pleasure (the "ananda-maya" or the feeling me) is changed into the clear experience of Blissful Existence, in which no duality is experienced, and the subject and the object exist as if eternally united in the Unity of experience which is above the distinction. Throughout this variation and dropping of the me-s the Self continues as awareness or consciousness (samvid), which never changes although its objects change. Consciousness is therefore declared to be the essential character of the Self by Vasiṣṭha and the Vedantists, as well as by the Samkhya philosophers. There is no time when the Self ceases to be conscious. The objects of consciousness vary and change, but
consciousness as such does not cease to be, does not change. For, if consciousness itself suffers changes, they must be known by consciousness itself. Change must be in the objects and not in consciousness, for the latter is presupposed as the witness of the change, which would remain unknown otherwise. Green rightly observes "Neither can any process of change yield a consciousness of itself, which, in order to be a consciousness of change, must be equally present to all stages of the changes; nor can any consciousness of change, since the whole of it must be present at once, be itself a process of change . . . ; within the consciousness itself there can be no change." (Green: Prolegomena to Ethics, p. 23.) And, "No one and no member of a series of related events can be the consciousness of the series as related. Nor can any product of the series be so either." (Ibid., p. 21.) Vedantists argue that the Self or consciousness does not cease to be even in dreamless deep sleep. Their argument is summarized by Prof. Rādhā-krṣṇa as: "Even in dreamless sleep there is the Self, for when one rises from it one is aware that one had good sleep undisturbed by dreams. This he knows from memory. Since memory is only of presentations, the bliss of sleep and the consciousness of nothing must have been presented during the sleeping state. If it is said that the absence during sleep of disquiet and knowledge is only inferred from the memory of the state before sleep and perception of the state after it, then it is replied that we cannot infer anything the like of which is not presented. If it is said that a negative concept cannot have any percept answering to it, and therefore the absence of knowledge and disquiet is only inferred, it is said in reply that absence of knowledge, etc., to
be inferred must be conceivable, i.e., must have been directly perceived during their absence. So we have during dreamless sleep direct consciousness of the absence of knowledge and disquiet. In that state the empirical mind is inactive and pure consciousness alone is present.” (Indian Philosophy, Vol. II, pp. 478-479.)

Consciousness does not cease to be not only throughout the various levels or changes of experience undergone in a life-time, but even throughout the eternity. The author of the Devi-Bhagavata argues that consciousness cannot be said to have a beginning or an end, for, "Never has the cessation of consciousness been experienced; if it is asserted that it has been, the experiencer himself stands behind as the embodiment of consciousness". (D.B., III, xxxii, 15-16.) The idea is that we cannot say that consciousness does not exist at any time unless we know that it does not really exist. But knowing presupposes consciousness. It will certainly be absurd to think that consciousness comes into existence or comes to an end at any time, for there will be no data for such a supposition. For, "It is here at length that being and knowing meet." (Ward: Psychological Principles.) Moreover, to evolve consciousness from that which had it not, would be another absurdity. For, consciousness "is unique". (Green: Prolegomena to Ethics, p. 171.) "Consciousness shines in its own light." (Ibid., p. 172.) Green also comes to the conclusion: "Consciousness does not arise out of Nature. . . . Consciousness is never 'evolved'. It is that which is presupposed by evolution; that failing which there would be no single universe and no evolution at all." (Ibid., p. 175.) William James is also constrained to think: "If evolution is to work smoothly, consciousness in some shape must have
been present at the very origin of things.” (Principles of Psychology, Vol. I, p. 149.) To escape dogmatism, therefore, we have to accept that Consciousness knows no beginning and no end. “This self-luminous consciousness neither rises nor sets throughout the months, years, small and great ages past or to come”, thinks the author of the Pañca-dāsi. (I, 7.) It is always the same. The Self, therefore, is Consciousness that endures throughout all the changes of personality, and throughout all times past and present. The Śāṁkhya and the Vedānta thinkers as well as Vasiṣṭha hold this view with little differences. But the problem of Self does not end here with Vasiṣṭha and the Vedānta philosophers of the Advaita school.

The Śāṁkhya philosophers who share with the Vedāntists the view that the Self, or Puruṣa as the former call it, is the pure consciousness divested of all objective factors of the personality, are nevertheless pluralists with regard to the number of the ultimate Selves, and dualists with regard to the quality of the ultimate principles at the root of the universe. They hold that there is a plurality of such selves (puruṣās) in the world, and quite distinct and different from them there is a common ground of objectivity (the Prakṛti), the various evolutes and forms of which enter as factors in the total personality of ours. All that we have called the me in one or the other form, is according to the Śāṁkhya thinkers a form of this objectivity with which the Self (puruṣa) has wrongly identified itself. Through metaphysical analysis and discrimination the self will be found to be entirely separate and altogether distinct in nature from the objective or empirical me, it will ever rest aloof in its own state of self-illumination, as an individual in itself.
The Vedantists and Vasiṣṭha, however, discard this duality and plurality of Saṃkhya. Prof. Rādhā-kṛṣṇa argues rightly against the Saṃkhya plurality of the puruṣas or selves: "There does not seem to be any basis for the attribution of distinctness to the Puruṣas. If each Puruṣa has the same features of consciousness, all-pervadingness, if there is not the slightest difference between one Puruṣa and another, since they are free from all variety, then there is nothing to lead us to assume a plurality of puruṣas. Multiplicity without distinction is impossible." (Indian Philosophy, Vol. II.)

Vasiṣṭha thinks it irrational that there should be ultimate duality between the subject and object of our experience. They must have, according to him taken their root from the same Common Ground of Existence, which is the Whole that embraces the two within itself. That Ground is the Unity of not only the subjective and objective factors of our experience, but also a Unity of all the Selves, in which It finds expression. It is needless to say that Reason demands the existence of a Universal Consciousness as the deepest reality within us as well as within the objective world. "The Uniform order of Nature and our knowledge of that order", Green rightly says, "have a common source in a spiritual principle." (Prolegomena to Ethics, p. xiii.) Prof. Rādhā-kṛṣṇa also says very emphatically: "The fundamental fact of a Universal Consciousness is the presupposition of all knowledge." (Indian Philosophy, Vol. II, p. 306); and "Self, as Universal Consciousness, is to be admitted, if experience is to be rendered intelligible." (Ibid., p. 159.) Saṅkara and his followers have strongly urged for the identity between the Universal Consciousness and the individual self. But Saṅkara has not given any rational grounds for the identity. His only ground
is the statements of the \textit{Upanishads}, like "Brahma vid Brahmaiva bhavati", with regard to which he says: "It is not possible that one can attain identity with another altogether distinct." (\textit{Sāmkara Bhāṣya on Tait. Uṇ.,} II, 8, 15.) Elsewhere he says: "If the individual souls were different from the Highest Self, the knowledge of the Highest Self would not imply the knowledge of the individual soul, and thus the promise given in the \textit{Upanishads}, that through the knowledge of One reality, everything is known, would not be fulfilled." (\textit{Sāmkara Bhāṣya on the Brahma-sūtras,} I, 4, 20.) In fact, if the individuals were not at root One, knowledge, morality, love and organization would not be possible in the world. There would have been no system in the Universe, and no Law in Nature. Vasiṣṭha, therefore, is right when he holds that the Ultimate Self of all is the Absolute, from which all spring up, in which all live, and to which all return. So also according to the \textit{Upanishads}, "I am the Brahman" (\textit{Aham Brahma asmi}). (\textit{The Brhad-aranyaka Upanisad,} 2-4, 10.)

9. Reality or Unreality of the World?

The doctrine that "the world of experience vanishes in and before the truly real" (Windelband: \textit{An Introduction to Philosophy}, p. 80), is called acosmism in Philosophy. Our philosopher Vasiṣṭha, as we have already seen, holds a similar view. The world-appearance with all its limitations, objects, and concepts is only relatively real to an equally unreal mind. Apart from the vision of a mind, there is no world. The Absolute as such does not experience any of the objects as we experience them. The entire world with all its contents is an appearance in a finite centre of consciousness, whether that centre be cosmic or individual. When the centre expands into the Absolute Circle, the world
vanishes from its vision. Let us now try to see how far this view is
tenable in the light of modern thought.

What is real and what is unreal?—is a very
important question. How the question at all arises is
described by James: "The whole distinction of real or
unreal...is thus grounded on two mental facts—
first, that we are liable to think differently of the same;
and second, that when we have done so, we can choose
which way of thinking to adhere to and which to
disregard." (James: Principles of Psychology, Vol. II,
p. 290.) It is exactly in this way that the question arises,
whether the objective world is real or unreal. For,
there are two different ways of looking at it: one, as
it is known to us at present and, second, as it may be
apart from our knowledge of it, and at all times. Now,
what is regarded as real by me? "Any object", James
points out, "which remains uncontradicted is ipso facto
believed and posited as absolute reality" (Ibid., p. 289);
and further he says: "Each world whilst it is attended
to is real after its own fashion; only the reality lapses
with the attention." (Ibid., p. 293.) Speaking about
what every individual takes to be real in spite of there
being other possibilities, James says: "Whatever excites
and stimulates our interest is real" (Ibid., p. 295), and
sums up the whole psychology of belief in one concept:
"The fons et ergo of all reality, whether from the
Absolute or practical point of view, is thus subjective,
is ourselves. ... As thinkers with emotional reaction,
we give what seems to us a still higher degree of
reality to whatever thing we select and emphasize and
turn to with a will." (Ibid., p. 297.) Schiller similarly
holds: "In this selection of 'real' reality our interests,
desires, and emotions mentally play a leading part.
Individual minds differ as greatly in their acceptances
of 'facts', as in other aspects. ... Without a process of selection by us, there are no real facts for us, and this whole process is immensely arbitrary." (Schiller: Studies in Humanism, pp. 187-188.) "The real external world is the pragmatically effective part of our total experience." (Ibid., p. 202.) From these considerations Schiller comes to a very important conclusion that "Real and 'unreal' are really distinctions of value within experience; the 'unreal' is what may be safely ignored, and the 'real' is what it is better to recognize." (Ibid., p. 480.) "Our pragmatic realities need not to be ultimate." (Ibid., p. 475.)

From these psychological considerations it follows that the objective world of any individual is real only in relation to his subjective interests, apart from which it may present quite a different appearance. There are as many worlds as the individuals with varying interests and purposes, and they change in accordance with the subjective changes of their expericents. This is why the Humanists hold that reality is in the making. The world of one individual is in its major part unreal to another, and of the same individual the present world is unreal at some time or other, when his interests and emotions are entirely different. The commonness of the world of many individuals is due only to similarity of interest and value. There may be countless individuals here and now so very different from us in their attitude and subjectivity that their worlds are totally unreal to us and ours totally unreal to them. A slight change in our vision changes the entire world. The real world of dream is totally unreal when the centre of interests is directed from the mental towards the physical personality. A little change in the threshold of consciousness determined by our interest
will open an entirely new world, which was unreal before, and will efface out of vision that which was formerly real. There can be no doubt that if our vision could be an absolute vision with the widest possible interests and universal love, the world will not be experienced by us then in the same manner as it is experienced now. Why should we then suppose that the world which is real to us, the particular and finite centres of interests, is also real to the Absolute Experience. In the Experience of the Absolute, the facts that I interpret as my particular real world must be presenting themselves differently. A study of the same facts differently interpreted in waking and dream consciousness will probably make the contention intelligible. A slight scratch, for example, on the physical body, lying in bed, may be interpreted as a real cut of a sword by the dreaming personality. A very little weight put upon the physical body may be interpreted by the dreaming personality as being pressed heavily by a huge rock. Many other wonderful experiments of this sort can be made to convince one that what is interpreted as a real world may be experienced and interpreted in an entirely different manner in another order of existence. An hour of waking consciousness can be realized as a whole life-time by the dreaming personality. Our real time and space may probably be mere moments and points in some other grade or type of experience. Our real world, therefore, must be thought to be real only in relation to us, in whatever grade of experience we may be. And it is psychologically absurd to expect it to be real in the same sense in the Absolute Experience. It may be present in the Absolute in so entirely a different manner, that it is hardly correct for us to say that the world that is real to us is real to
the Absolute in the same manner. Acosmism is therefore a doctrine against which psychology cannot say anything. Psychology on the other hand gives a support to it. Even a great physicist of the modern times comes to a conclusion in one of his famous works, which gives very much support to the doctrine of Vasiṣṭha: "The absolute world is of so different a nature, that the relative world, with which we are acquainted, seems almost like a dream." (Eddington: *Space, Time and Gravitation*, p. 44.)

Going deeper than the psychologists do usually, into the epistemological examination of the objective world of our experience from which our subjective interests, as the psychologists point out, create a "real world" of psychology, we learn that the world of our experience is so different in nature from the real-world-without-mind that our experience seems to be nothing more than a dream. With a slight change in our senses with regard to their number or constitution, this objective dream of ours would change immensely. It will become quite another to a differently constituted mind. This is not inconceivable. Even here and now there might be experienced several kinds of worlds existing simultaneously and interpenetratingly with one another, yet quite unreal to the minds differently constituted from those to which they are real. If all of us could possess, for example, X-ray sight, our world would be found inhabited not by bodies of the nature we see, but by skeletons merely. How can we then expect that the Absolute Consciousness, which is very much different from our present consciousness, would be conscious of things as we are conscious of them; that the world in the Absolute Experience would be as it is in ours, who are limited forms of the Absolute, viewing
it in our own way and from our own particular point of view? In the Whole things must be present in a much different way, and probably in so different a way from that in which they are present to us, that we can safely say that the world real to and experienced by us is unreal to and is not experienced by the Absolute. "The Absolute Consciousness of the Whole", as Kingsland points out, "would be the unconsciousness of anything; it would be the absence of any objective universe." (Kingsland: *Rational Mysticism*, p. 371.) That the vision of an objective world is relative to the activity of the mind, that it is absent when the activity of the mind is absent, as Vasiṣṭha points out, is evident from the fact that no objective world is experienced when the mind comes naturally to rest in deep sleep, and is brought to rest in *samādhi*. Absolute as such, in itself, is the deepest Reality, the Ocean of Consciousness, within which waves of minds rise and fall, but as a whole neither rises nor falls. It is, as Pramatha Nātha Mukhopādhyāya puts it, "level of no stress, zero potential, absolute homogeneity, all consciousness, all being, and all bliss." (*Approaches to Truth*, p. 420.) How can we then think that our world is real to the Absolute?

It may however be objected that the world or even the countless worlds and the minds to which they are relative do not and cannot exist outside the Absolute. And when they are in the Absolute, how can their reality be denied? It is no doubt true that they exist within the Absolute, a fact which Vasiṣṭha does not deny, but they cannot be said to be existing there in the form we experience them. The Absolute being the Ultimate Source of all these relative appearances and of many others, their opposites and antithesis, all the
multiplicity of appearances gets fused and blended into a homogeneous Whole. Therefore, the world as we see it is an appearance relative to us alone. This is what Vasiṣṭha teaches. This is what some of the Upaniṣads, some of the Maha-yāna Buddhists, Gauḍa-pāda, Sāṁkara and other Advaita Vedāntists also teach.

10. Concluding Remarks:

The general approach to some of the problems of philosophy attempted above, on which Vasiṣṭha has expressed his views, brings us to the conclusion that the views of Vasiṣṭha, in whatever manner they might have been arrived at, appear to be rationally sound and practically useful. There is no doubt that there are many problems of life that he has not touched upon, many that he has only vaguely handled, and also many which he has clumsily and at times wrongly solved. But on the whole, we have no hesitation in saying that Vasiṣṭha, whether he was a historical or a mere legendary personage (in which case we might say the author of the Yoga-vasiṣṭha), deserves a place not only among the great philosophers of India, but also of the world. His philosophy, which we have the privilege to put for the first time in a systematic and comprehensive form before the world, however unsatisfactorily it may be, deserves to be studied as much as of any other thinker of the past, not only as a relic of ancient Indian culture, but also as a body of valuable contributions to philosophy and as an ennobling creed of life.

But, there are many serious defects in the presentation of this philosophy in the Yoga-vasiṣṭha, for which it has suffered oblivion for so many centuries. The most obvious of all is the want of a systematic presentation of the doctrines. The Yoga-vasiṣṭha, as we
have already said, is a forest of philosophy and not a
garden of it. There is too much of repetition of the
same views, which is due to the want of system. There
is no serious attempt made to be consistent with what
has already been said in many places. In other places
there is confusion of points of view from which ap-
parently contradictory and conflicting statements are
made, which the reader finds very difficult to reconcile.
There is no fixed terminology; words change their
meaning in different places. Almost all statements
are made dogmatically, although there is a constant
attempt to illustrate them by way of examples. There
is hardly an attempt anywhere to state the oppo-
site views of other philosophers and to examine or
criticize them.

All these defects are, however, compensated by some
very important merits of the work so far as the
presentation of the philosophical doctrines is concerned.
The entire work is free from the tendency of defending
the doctrines by quoting Scriptures in support, as it
was doggedly pursued by the later Vedantic philosophers
of the various schools. It is also free from the hair-
splitting, yet proving-nothing, arguments which abound in
the works of later Naiyâyikas. Unlike many other
thinkers who give very little or no information, in spite
of troubling the reader with complicated, high-sounding
and unintelligible expressions, the author of the Yoga-
vasîśtha reveals very deep and significant facts of life in
a clear, simple and easy manner.

The philosophy of the Yoga-vasîśtha, we must not
forget, is not a philosophy in the ordinary and usual
sense of the term. It is not arrived at by discursive
thinking, but through a higher realization of life.
Vasiśtha does not give us a logic of it, but a vision
only. And, it is a vision rather than logic that we require in this age.

How far the philosophy of Vasiṣṭha is original is very difficult to determine. We have already mentioned that in the philosophy of the Yoga-vasiṣṭha we find a synthesis of all that was best in the Upaniṣads, Saṁkhya, Yoga and Buddhism, so far as general philosophy is concerned. Originality in philosophy lies not so much in creating anything new, but in synthesizing the already existing views in a higher and satisfactory manner of one's own, the synthesis itself being a new one. This we find successfully done by Vasiṣṭha.

Apart from its soundness as a system of philosophy, in so far as we may call it so, it may be safely said that, if accepted as a creed of life, the philosophy of Vasiṣṭha will exercise a very healthy influence on life. It will widen our outlook; will free us from many harmful superstitions, narrow ideas, and wrong cravings; it will make one feel that he is the maker of his own fate, responsible for his own condition and circumstances, and powerful enough to come out of all miserable plights; it will raise one up in the scale of existence by inspiring him to be great; and it will enable one to live in the "Kingdom of Heaven" here and now. It will make one a better citizen of the world by freeing one from the prejudice of caste, creed, sex or race. It will enable one not only to live happily, but also to die happily. The author of the Yoga-vasiṣṭha indeed did not exaggerate when he wrote: "By repeated study of this work and by constant practice of its philosophy, one gets highest type of intellectual enlightenment, becomes a great and noble citizen and attains Liberation in this
very life." (II, 18, 36; III, 8, 13; II, 18, 8; III, 8, 15.) And if, as the Pragmatists say, utility is the test of truth, the philosophy of Vasiṣṭha, has much truth in it.

\[\text{\texttt{1}}\text{ एवमेबलयनान्यात्पीढ़िन:पुन्येन वीर्याणात।} \]
\[\text{पोपस्यारुपे परं बोधं बुक्रिदेव न संध्यं।} \]
\[\text{परं नामतोर्दुरी महत्त्वण्डमालिनी।} \]
\[\text{जीवन्मुक्त्तमालिन्यं श्रुतं समुप्यते।} \]
APPENDIX I (a)

Extracts from the minor works of Saṃkara compared with corresponding extracts from The Yoga-vāsiṣṭha
विवेकचूडामणि:
बदन्तु शाखाणि बजन्तु देवानकुसंतु कर्मणि भजन्तु देवता: ।
आलैण्योपेन बिनाशि उक्तिः सिध्दति भक्षशालान्तरोपि ॥ ६ ॥

वस्तुसिद्धिविचारेण न कीर्तिक्षेत्रोटिः ॥ ११ ॥

अर्थस्य निःशयों द्विषो विचारेण हितोक्तिः ।
न खानेन न दानेन प्राणायामघतेन वा ॥ १३ ॥

वस्तुस्वरूप ... स्वेच्छ वेष्ट न दु प्रिणेतम ॥ ५६ ॥

वन्दमोचनकारं दु स्वस्तमाद्यो न कथन ॥ ५३ ॥

अविभासाक्षात्वादियादिविश्व विमोचि लयम ।
कः श्रवनयादिविनासां कर्पकोटिश्चतेरि ॥ ५७ ॥

न योगेन न सांस्कर्य कर्मणि नो न विद्या ।
प्रक्षालेक्ष्मीपें भोक्त: सिद्धति नान्यथा ॥ ५८ ॥

अज्ञानसप्तहस्तय श्रवणाशालौव विना ।
किस्म वेदेन्द्र शालेष्व किस्म मन्ते: क्रिमोपयेः: ॥ ६३ ॥

न गच्छति विना पानं व्याधिरोधकावृत्त: ।
विनाश्चान्यांगुबां ष्ट्रासलेखन सुचयते ॥ ६४ ॥
योगवासिष्ट:

न शाक्ताल गुरोवक्ष्याल दानासेवाराजनानात्।
एष सर्वपदतातो एषाधारसमाध्यते परः। ६। ८० १९७। १८
शानेतरा गति: घोंघों...।
नातिसंसारतरं पाधवन्यं चेतसः। ५। ६७। २

न विचारार्थते तत्वं ज्ञाते साधु किंचन॥ २। १५। ५२
न वैवेद न च कस्मिन्न न धनानि न बान्धवः।
शरणं स्वकर्मितानां स्वप्रव्यज्ञाते नृपणां॥ ५। १३। ८

न तीर्थेन न दानेन न ब्रह्मेन न विध्या।

न ध्यानेन न योगेन न तपोभिन्न चार्यः। ६। ६० १७५। २५
विचारार्घ्यते तत्वं तत्वाद्विभाषिन्तराश्यं। २। १५। ५३

स्वाधिकर्षयस्त सछम्यते नान्यत: कान्तिः। ५। ४३। १३

न होरे गुरोपार्श्वस्वस्वते चावार्थते महत्॥ ५। ४३। १७

आमात्त्यकना न चेताभवस्तुमयोऽसि नेतरात्॥ ६। ८० १६२। १८

नाःपते यज्ञाः समाध्यते न जगत्यताः। ५। ४३। १९

न तीर्थेन न दानेन न ब्रह्मेन न विध्या।

न ध्यानेन न योगेन न तपोभिन्न चार्यः। ६। ६० १७५। २५
अन्त्र ज्ञानमुदास्य न लम्बायत्वते॥ १। ६। २

न शाक्ताल गुरोवक्ष्याल दानासेवाराजनानातु।
एष सर्वपदतातो एषाधारसमाध्यते परः। ६। ८० १९७। १८

स्वयंमेव यथा पीते नीरीगल्व वर्जिते॥ ३। ८। १५

न शाख्यानां गुरुना दद्यते परमेश्वरः।

dदद्यते स्वालम्बोल्यम् स्यम् सत्स्थवर्या चिन्या॥ ६। ५० ११८। ४
विषेकचूडामणि:

उद्योगस्वयममण्डला तत्स्वाभासः।

विषेकविध: कुलो मुक्तिलक्षणात्मकं नृत्यांसमायु:॥ ६५॥

स्वारं वन: कर्त्तव्य:॥ ६८॥

निवाससुल्ल समृद्धिः॥ ७२॥

व्यवहारसुभिष्टवायुमेवमोक्षारिजिसंस्कृतम्।

पूर्णी मूर्तपुराणों स्थूलं निद्वमिर्द्ध वु:॥ ८९॥

वनान्दिदेशं अवंतारिदेशं अवंतान्दरिदेशं अवंतान्ध्रुवाणि पदविषयं अवंतान्ध्रुवाणि पदः।

वंदायाविषयाविषयं कहानियाँ पुर्षपंक्त सुखमशरीरमहः॥ ९८॥

आस्तिद्रमालमक ले बिन्दु महारीचिकाकल्यम्॥ १२५॥

अथ ते सम्रक्ष्यामः स्वरूपं परमालमः॥ १२६॥

यथं संनिप्पाश्च द्वे देव्यमनावेश्च:।

विषयेऽथ स्त्रोत्येऽथ वर्तने प्रभुति इति॥ १३१॥

वीजं संस्कृतिमुद्रेः॥ १४७॥

न वैधव्यविषय मनोसादात्तिर्तिकां मनो बाबहिया मनवन्धेऽत:।

तत्सिद्धिनं तस्मात् विनं विज्ञामिते विविष्ठसंस्कृतं विज्ञ्यम्यते॥ १७२॥
योगनासिद्धः

“अर्य स देव” इत्येव संपरिज्ञानमात्रत।
जन्तुपरं जायते दु:खं जीवनसंकल्पमेति य प्राप्त। || ३. ६. ७

तत्त्वानं ब्रह्मनो रूपं भवेशने स्त्रिमक || ३. ३. २८

स्वपीलपयवेणेन ... स देवो जायते || ३. ५. ९

मुक्तिरेप्यवेतु ... निर्वाणेमेतेन कथितम || ३. ९. २५

रक्तमांससमस्याय सवाधार्मन्तरं सुशने ||
नाशकसहिष्णु। कृत्व अः कायम्य रघुता || १. १८. ३८

मनो बुद्धिहर्कारस्त्रथा भरनान्धपरकर्म ||
इति पर्यत्तं प्रोक्तं देहसोंसाक्षात्वाविभिक्ष: || ६. ४० ५१. ५०

मुहुर्त्तत्त्वाध्वासलयं सवाधिरत्वयप्रदम || ४. १. ७

रूपं कथय स्वरूपमार्थायाम महामार्मरम || ३. ७. १८

मणिसंयनेन स्वाध्वाय: स्पन्दते जदम ||
तत्त्वय तथावाय तेधथेतत्वात्पविध: || ६. ४० ९. ३२

संसृततिवतिवरेञ्जम || ५. ९१. ८

चित्रमेव सकलसहायमवरसत्रहिमेविभिषा बिद्विनु सा चित्रकेतुन्त्रालवा शारिरितपुनंपादयति || ३. ११६. ८

चित्राशि न संसारं; || ५. ५१०. १४

मनोक्षणश्च मधुमेव संसारं इति संमतम || २. ५३. २८

चित्रमेव जगक्तर || ६. ४० ६२९. १
विशेषज्ञांगिणः

स्मर्देश्यहृदय सुगत समध्या भोक्तादि विश्वेव मनः एव सर्वेष ।
तथेऽव नामर्थ्ये नो विशेषत्सर्वेऽदेवनसो विज्ञानम् ॥ १७२ ॥

अतो मनः किर्तित एव पुंसः संसार एतस्य न कस्तुः तोऽस्ति ॥ १७३ ॥

मनसा कहने ते वन्यो मोक्षस्तनेव कहने ॥ १७४ ॥

मनः प्रसूते विषयानिश्चित ॥ १७५ ॥

अतः प्राहुमहोत्प्रेमान्ति परिधात्सत्सब्रदिः ॥ १७६ ॥

द्रुत हि हृद्याल्यता न हृद ॥ १७७ ॥

तन्मनः शोधन वाक्यं प्रयणेत मुमुक्षुणां।
विन्यीते सति चैतिस्मान्युक्तिः कर्फलायते ॥ १७८ ॥

हान्त्या प्रातः जीवभवते न सत्यः ॥ १७९ ॥
योगवासिष्टः

यथा स्वास्थ्यमाम जानदिनं नास्त्यत्र संस्कारः ॥ २. ५७. ५०
मनोविभूमिणिमं संसारः ॥ २. ५७. ५८
भ्रम्याग्रहं एतमा: सृष्टो मोहधर्मः ॥

मायामात्रस्वभा आत्मित्वा: स्वस्त्वा: स्वसायुक्तः ॥ २. ६२. ५४

समस्तं कल्पनामात्रसंस्कारं ॥ ६. ३० २१०. १९
मनोज्ञननिर्मितं मात्रमेत्ज्ञगत्यम ॥ ४. ११. २३

भ्रम्यमात्रिकविशेषं मूलाणं भवत्नकल्पमा ॥
भ्रम्यैवायुविद्यता तेजामित्रा मोक्षकल्पमा ॥ ३. १००. ३९

चित्रमेव जगकर्तृ ॥ ६. ३० १३९. १

चित्रमेव सकलाद्विमीकरणीमित्रविद्ध ॥ ३. ११६. ८

द्रष्या न यात्त दश्ययम ॥ ६. ३० १९०. २५

मनो हि विलक्षणानां क्रियाणां कर्तृ भोजुन ॥ तदविदविय संख्याय
चित्रमेव हिमकण्मियवत्पेत विलक्षणां विजेतका नीता पर्र श्रेयः
प्राप्यवसि ॥ ३. ११६. ८

चित्रतामेव शोषित्वा हि परमार्थसंवर्णता ॥ ३. ९१. ४९

चित्रं वृत्तिकिंहां ते यदा यथान्वितातम ॥

तदा मोक्षमयीमन: सतामामोशि तां तताम ॥ ५. २१. २६

तत्समस्मेव जितं सर्व सर्वसमासदत्तं मोक्ष ॥ ५. २४. १५

आलम्बनात्मविद्ध जीवो जगति राजते ॥

हीनुद्वयमेव तुरुष्टे: सचासच सुखश्चितम् ॥ ३. १००. ३५
विनिवृत्तिभवेच्चस्य सम्यक्षामेन नाम्यथा।
ब्रह्मात्माक्तविज्ञान सम्यक्षां श्रुतेनभवं। ॥ २०४ ॥

सत्यं यति स्थायिगदेतदात्मनान न तत्वहानि: । ... ॥ २३४ ॥

अतः पृथवे नास्ति जगतदात्मन: ॥ २३७ ॥

श्रावज्ञानशहनयमचतुर्विंविनिविलपकमः।
केवलालंकारदिष्टां तत्त्वं विदुरुष्णा: ॥ २४१ ॥

निद्राकल्पात्सकालवियथानाति सति यथा
मिथ्या तद्रविहारिणि जागरि जगतव्यावहार्यक्ष्वम: ॥ २५४ ॥

स्वमो नार्यं स्वप्रविज्ञानविनित्वं स्वसमाधिज्ञा कि न दृष्टं यथेष्टे ॥ २५५ ॥

मुन्यं प्राहुल्यद्वः शुमयो वासनात्मनं वस्तु ॥ २६८ ॥

संसारकाराध्मोहमोहमिच्चक्ष्योमयं पादनिविविलहुर्मुः।
बदन्ति तत्त्वः पूः वासनायं योज्ञानविद्भन: स उपायं सुकिम् ॥ २७३ ॥
योगवासिष्ठ:

यस्तेन दृढमतिर्भूमि रूढो न वितोते फले ।
व्यवसायमित तस्य जगद्यस्वभावसंस्कृतं सह ॥ ३ ५२ १
हेतु सर्वकार्यो च स्वयंमेव विख्याते ।
रज्बां सप्तसनमो नष्टः सत्योष्ववायुधया ॥ ३ २१ ५९

आत्रवस्त्रीतिविवेचः सत्यसङ्गैवदेनालक्ष्यः ॥ ३ ६७ ६८
इमा घटवर्ताकारः पद्यहेतुपर्यम्भः ।
आत्मभव नात्मदस्तीति सत्यमपि विनिपुर्वः ॥ ५ ७९ ३

सर्वादि शास्त्रायं कदाचन हतस्तुयमु ॥ २ ३ ४०

न जगत्वर्षभिधरातृ ॥ २ ६१ ४

द्रष्टुर्दृश्नवन्दायाणिन्त तविवं परम्पु ॥ ३ १२२ ५३
सर्वभूमिनाथायानामायाकल्पितादिति ॥ २ ७४ २६
महात्मेन स्वप्नभूतातिविष्णुविविष्णुविष्णुविष्णुः ॥ ४ ४ ५१
भोव एवेच चतुर्वर्षभुपेन स च लाद्यः ।
द्रष्टुद्दातानुमूलोधनः स्वस्तसंकल्पवेन ॥ ६ ५४ ११

नास्तिवै सत्यनं तथा नास्तिवै ग्रहणः
कल्पनावेतरितिकामसत्त्वभवादभद्वादभद्वाद पुरवाच ॥ ३ २१ ६६

वासनान्तरं राम मोक्ष इखित्वपि उच्चे ।
पद्यवाचवासनान्तरं कल्प इखित्वभीते ॥ २ २ ५

वासनाभविषयः वे आश्चर्यमयशीकृतः ।
वेष्यां वान्त से चोके रज्जुरुद्वः सम इव ॥ ४ २७ १८
कोशाकारवल्लामां वासनान्तरं भविष्यते ।
वेष्याचार्य चेनोष्टमधौवल्लामां च बुध्यते ॥ ५ ५० २० ८
नित्यालम्बित्वाः तेषां नाते भावति स्वर्य स्तुतम् इति ॥ २७६ ॥

व्यास प्रत्यगविषयः मनस्तथा तथा सुखाति वाचनानाम् ॥ २७७ ॥

निषेधयोग्यमेकं सति वासनानामात्मानुभूतिः प्रतिकाय प्रवृत्तिः ॥ २७८ ॥

स्वात्मन्येव सदा स्थित्या मनो नस्याति योगिनः ॥

वासनानं क्षय्यताः . . . . . . . . . . ॥ २७९ ॥

ततः द्वार्यां रजः सत्त्वात्सनं शुद्धनन्दन नस्याति ॥ २७९ ॥

विलाप्यालक्षण्याहोत्तुर्यां भव सदा मुने ॥ २८० ॥

सर्वालम्बनेष्टवमद्य्युष्मे ॥ २८१ ॥

सत्याय प्रतिकायः पुंसः संसारसंहतो त्रष्टः ॥

तेषामेवो मूलं प्रथमविकारो भवये ॥ २८२ ॥

अहंकारमहानुमकः स्वर्यमुपपधोऽभिरोऽभिः ॥

चन्द्रबद्धिमलः पूर्णः सदानन्दः स्वर्यभः ॥ २८३ ॥
योगतसिष्यः

वे भिष्ञवासना धीरा: सर्वंगासकनवद्यः।
न हुष्यन्ति न कुष्यन्ति दुर्जयस्ते महापिथः॥ ४. २७. १८

tāvādū bhāmnātī du-lēpū sattāraṇabāsīn।
viraṭī vīryeṇyate vākānānī mādehīn।॥ ५. २४. २२
ātmāvādaknēnīa viṣṭiṣṭhātāma।
ह्रदये सित्यतिमयाति श्रीरिवाम्भोजकोते॥ ५. २४. ५३
वतो वतो विरुध्यते ततस्ततो विमुच्यते॥ ३. ६१. ३५

संयोजिते परे निचनं गुरुं निर्वासनं भवेत्।
तत्ततु कल्याणादृष्ट्यमास्तां यत्ति राशव॥ ३. ९.८. २

यो मुखशस्वविशाश्च: केबलो नाम साध्विचः।
साध्वाकैरे शोवविवामागः शाबादिनामभि॥ ६. पूर ४१. ५
अविद्यो श्रीछाद्वा ध्वाळघित तिष्ठति।
मनं मनेनापहरन्युक्तः रज्जो यथा॥ ६. पूर ४१. ६

लिङ्गः प्रविलिप्य परं विशेषं॥ ६. पूर १२८. २५
जगदाधिलं हस्यं तथा नास्ति कदाचन॥ ३. ११. ४

आहंभवोभिम्मन्ताःश्च मूलभास्माधारतम॥ ६. द० १५. २
विष्णुवेजमहं लं विद्य॥ ६. द० ७. ११
विकल्पातिराणाति सुदु:स्वरो भवे।
tadāhārakākṛtasya prakāraḥ vijñām॥ ४. ३३. ३५

tadāhāvasthābhāvākāraṇaḥ shashtālini॥ ६. द० २६. २९
मुदिताः: श्रीयो वक्ते न मुखन्ति कदाचन॥ ६. पूर ११६. ३
विवेकचूडामणि:

तस्येव निदेशतया विनाशो अभ्रास्मावः पतिवचन्दृष्ट्यः ॥ ३०२ ॥
अहोमुल्यतिनित्रित्या तुक्तवानाविकल्पसंहः ॥
पल्यक्षतिविचित्रकृदमहमसुभीति चिन्तते तत्त्वः ॥ ३०५ ॥

तस्मादहर्षारमिन्स्वरूपं ... विचित्रविज्ञानमहासिना स्फुटम् ॥ ३०८ ॥

अवक्राशः किन्तु देयो विशयातुचित्यः ॥ ३११ ॥

सर्वं सर्वत: सर्वम् ॥ ३१७ ॥

वासनाप्रक्ष्यो मोक्षः सा जीवनसुत्परिव्रियते ॥ ३१८ ॥

दस्यं प्रतीतं प्रविलापयन्त्वं सम्मात्मानान्तवं विमावयन् ॥
समाहितं: सन्तहिरस्तं वा कार्त्त नयेन्च: सति कर्मवृत्ते ॥ ३२१ ॥
समाहितं: सिद्धिपूर्ति सम्पर्क समाहिताला मय साक्षाः: ॥ ३२९ ॥

संकल्पं वर्णवेदसमाल्पवार्तन्त्रीय कारणम् ॥ ३२८ ॥

तत्सिन्नुसद्देय महत्वनासः ॥ ३३६ ॥

संसर्गिमतो न मुफ्कि: ॥ ३३८ ॥
योगवासिष्ठः

चिन्तयोत्स्व याबद्धानांस्तं जारखनाश्चतुः।
विकासयति न तथाविमलवर्गकुमुदात्मः॥ ३. ३१ २५
अहंकाराः पूजनेच्छी निद्रायोत्स्व विमले तते।
न्यां संप्रौद्यात्मेनि स्वायोको मासकरः परः॥ ५. १२ १७

उन्मूल्य समूह तमाकाशांगायो भव॥ ६. ४० ९४ १३
प्रेममार्ग च तक्षाति किलाहंले कराचन।
एतादेव तत्ज्ञानमनेनेव प्रमुखः॥ ६. ६० ५७ ३

विन्यासयति भो: पुत्र सवंतिन्व हि सर्वथा।
अनास्य यस्मा शेषा सा युक्तिमेनसो जये॥ ५. २४ २७
सर्व香 शर्यथा सर्वः......॥ ६. ६० १५२ ४१

...... सर्वसिद्ध यथा॥ ६. ६० १८४ ४६

प्रक्षीणवासना येव जीवोऽसा धीमस्थतिः।
अमुक्कैरपरिजाता सा जीवमुक्कितोत्तथे॥ ३. २२ ८

अष्टगतावसंपतो द्रूपद्यान्ताः मनः।
एकाठ्याने परे लूटे निमिटकालमाधिचनि॥ ३. २१ ७६

यदि बाधपि समाधाने निर्मित्ये स्थिति वचें।
तदप्रायसुपारसमं पदमार्गेतात्म蒜॥ ३. १ २६

उपसानानं हि संकल्प उपसानांत्यविं भवेत।
संसारसदुज्ञमिर्मति मुलाद्विं महाचात॥ ५. ५४ १०

ज्ञाने प्रमात्मा नेश्त्राम दु:खया संचितं।
क्षयत्वं ......॥ ३. १ १७

अन्त: संसारन्वत्कुम्रम्रः संसारसामे।
अन्त: संसारिकुमरसु तीर्ण: संसारसागरात॥ ५. ६७ २०
विशेषनूढामणि:

सर्वात्मता कम्भविमुक्तिहेतुः सर्वात्मान्वान परोद्दति कवित्वम् ॥ ३४० ॥

सति सको नरो याति सदावं श्रेयनिमित्या ।
कीको अमरं भणजनमरलवाय कल्ये ॥ ३५९ ॥
क्रियात्मस्वतिक्षमपाय कीम्बो भणजनयथाटि शाल्पामाम्पुच्छि ।
तथेव योगी परस्मात्मात्रं भणजना समायाति तदेकनिमित्या ॥ ३६० ॥

निन्त्रात्माभ्याभसाशाचिण्यं परं मनो श्रवणि जीवते यदा ।
तदा समाधि: स विकल्पवर्जित: स्वतेः श्रणान्वरसानुभावः ॥ ३६३ ॥

tस्माधिचिन्तितं एव सत्तं कार्ये: प्रयणामुने ॥ ३६९ ॥

स्वयं विश्वमिदं सर्व स्वमादन्यां किंचन ॥ ३८९ ॥
अन्तं: स्वयं चापि वर्जित: स्वयं च ॥ ३९० ॥

तर्कश्रेणभमुद्रादिरं सर्वं स्वहुष्पणं जलं यथा तथा ।
चिदेव देहाचाहमन्तमेत्सवं चिदेवकस्वं विश्चुदम् ॥ ३९१ ॥

सदेवेदं सर्वं जगत् . . . . सतोन्मयमु नामस्वेव ॥ ३९२ ॥
योगवासिष्टः

अहं सर्वकामेव विषयः परमात्मायामन्येऽति: || ४. ३३. ५४
अहसबेति सर्वत्र य: पत्यति स पत्यति: || २. २२. २५

यथेत्तमनुसंपरो स्वभावः संविद्यया
तं कथैवानुभवति सर्वेश्वरं कुलभवेत्: || ६. ५० २१०. ७
यथि तमयो जन्तुभवेति: || ३. ९६. २८

यहस्पतीप्रथमभिन्नः मनसि प्रहुँ
तद्रूपेती पुरुषो भवतीह नान्यत्: || १. ८८. २१

अयत्नातो भस्वसंपेन दृष्टविद्ययां मन: ||
एक्षणे परे रुढे निर्विकल्पसमाधिनि: || ३. २२. ३६
संसारसंमश्लयं निर्मूलोपम्प्यति:
निर्विकल्पसमाधानं प्रतिःधारामेवम्प्यति: || ३. २२. ७८

परं प्रहस्वमात्याः वरं त्रजां च चुक्तिः: || ६. ४० २९६. ७
नाभि संसारस्य चित्रेऽक्षेत् निरोधेऽक्षेत्: || ६. ४० २९६. ८

आलैःवेद्जगतस्तम्भ: || ३. १००. ३०
सुबाधास्यते सर्वं चित्रेऽक्षेत् परमार्थः: |
अर्थ चित्रचार्यते न नेष किचन कुञ्जचित्: || ५. २७. ३

सन्तनं नित्यमेव वोकः || ५. ७२२. २
इति सर्वद्वादश्नामिनि: परमेष्ठः |
कलोत्सर्विन्द्रोपमात्माचिभिः पशयोः: || ६. ४० ६००. २१

अभिमतस्तेन्द्र: || ६. ४० २०. २८
अनुप्रव जग्गिर्देवतस्य सत्यावृहत: || ३. ९. ३
विवेकचूडामणि:

समाहितायां सति चित्तृत्वो प्रारम्भि अभ्यापि निर्विकल्पे।
न ददयेते कुश्यवयं विकल्पः प्रजापतिः परिशिष्यते यतः। ॥ ३९९ ॥

चित्रमूलो विकल्पायं विचाराये न कथन।
अतिथिः समावेशि भ्रमरुपे परामर्शि। ॥ ४०८ ॥

न ब्रजि दिष्टं परतत्ष्वं विवाहस्तवामि अभ्यापि निर्विकल्पे।
कालुप्जे नावाहिरिक्षितो गुणे न ब्रह्मचिन्द्रगुणोऽनुपितामाः। ॥ ४०५ ॥

श्रान्तसंसारकः कलावपि निपक्तः।
यस्य चित्रं विनिष्ठितं स जीवमुक्तं इत्यते। ॥ ४१२ ॥

हङ्गुप्तो जागरि जागर्भविनिवज्जति।
वैष्णो निर्वासानो यस्य स जीवमुक्तं इत्यते। ॥ ४१० ॥

इह्यनिधार्थसंसारी समविद्यावाज्जनि।
उय्यताविकारितं जीवमुक्तस्य वक्षणम्। ॥ ४११ ॥

सर्वं न्यानन्दस्य समविद्याः जीवमुक्तस्य वक्षणम्। ॥ ४१२ ॥

देहनिद्रायो दृष्टेऽये ममाह्माविज्जति।
आदिसार्ने यस्तितेष्ठो जीवमुक्तकः। ॥ ४१३ ॥
योगवाचस्पदः

चितवं द्रविधिः कन्ते यदा यातमचित्तामः ॥ ५ ॥ २१ ॥ २६
असंक्लपनश्चेषा निःश्च निस्माते यदा ॥
सर्व सर्वगते शास्त्रं यथा संपादने तदा ॥ २ ॥ १११ ॥ २५
अनुपर्जनयत्र दम्भसंबुक्पर्वत ॥
चितम् नि गितं च निद्रा वहृं एव वातवः यथा ॥ ६ ॥ पौ ॥ २ ॥ ४९
चित्रसैव जगत्तता . . . एकाभावादु यथोन्यथा: ॥ ४ ॥ १७ ॥ १९
संयोजिते प्रि चिती शुद्धं निर्वासनं मेवेदु ॥
तत्तस्य कल्यनाधृत्यामामत्त याति राशिः ॥ ३ ॥ ९ ॥ ८ ॥ २

गैने तोभालम् बुद्धे स प्रि इत्यथिन्कारः ॥
अहोत्स्योशानस्ते तथा विशिष्टं न विचि ना ॥ ६ ॥ ओ ॥ ४९ ॥ १८
उदिते परमादिने परमाकेच्छविने ॥ ६ ॥ पौ ॥ २ ॥ ३६
नेह सभी न समायम् काहिनि रूपम् ॥ ३ ॥ ११७ ॥ १७
मुहुत्तिथाभित्वापात्याम ॥ ४ ॥ १ ॥ ७

शास्त्रसंसारकरः कलावापि निम्पकलः ॥
वः सचिस्तोपिनिधिः स जीवमुक्त उच्यते ॥ ३ ॥ ९ ॥ १९
यो जागरति स्पृस्त्यो यथ्य जामभ विचि ॥
यथानार्किनो बोधः स जीवमुक्त उच्यते ॥ ३ ॥ ९ ॥ ४

हृदितानीमीते न स्तो यथोप्त्यानिगस्यादम ॥
स्पृस्त्यारत्य वः स मुक्त इति कथयते ॥ ५ ॥ १५ ॥ १९
समः सन्तर्कायेशु न लुभयति न वाचस्ति ॥ ५ ॥ ६ ॥ १०
ह्योपदेशकरः ममेन्यमहतिः च ॥
समानं संसचित्रीयः स जीवमुक्त उच्यते ॥ ५ ॥ १५ ॥ २१
उदासीनवदासीनः प्रकृतं क्षमकरसु ॥ ५ ॥ ३३ ॥ ११
वच्चेक्षु:ःऽभायिनिकम्भिमानारुऽदिततेःऽकऽदि निम्भिनिकम्भिमानारुऽदिततेःऽकऽदि
समर्थ्याऽत्वहस्त्यसः जीवनमुक्तस्यः ॥ ४४१ ॥
.सदास्मैत्यस्वविष्णुनामस्मानमंडित्वति वाकिन्ता ॥ ४४२ ॥

स्वातुध्ययः स्वात्त्वः स्वात्मानमस्मानमविष्णुः ॥ ४७८ ॥
क गतं केन वा नीतं कुतं तीनमिदं जगत् ॥ ४८४ ॥

de ॥ ॥ क हेत्यं किरुपदेश्यम् ॥ ४८५ ॥

वामामयस्यस्यं पूर्णं भ्रामादित्यं वेद्याहम् ॥ ४९३ ॥

महायण्डुलमाभ्येपो भुज्या विश्वीवेचाःः ।
जल्पान्ते विष्णुनामानं मायामार्तविज्ञामानं ॥ ४९७ ॥

शेल्को जेससद्रायामायोऽथ मुमानं ॥ ५५६ ॥
तथवेख सकलं हस्यं भ्रमणं प्रविशोते ॥ ५६५ ॥

असस्तिति प्रत्येकं यथं वधं नासस्तिति वस्तुःः
बुद्धेऽस्य गुणावेति न हु नियम्य वस्तुःः ॥ ५७३ ॥

अत्तत्त्वं माययं कथा चन्द्रशोऽन न चालमनं ॥ ५७४ ॥
योगवासिष्ठः

रागदेशम्भवाधीनामनुरुपं चर्चापि ।
योजन्त्वृोमवद्यक्ष्ठः स जीवन्मुकु उच्चते ॥ ३० ९. ८

जीवन्मुकु शरीरिणु वासना व्यवहारिणी ॥ ६. पू० २. ५३
भूषः फलक्षो नो मोहों दर्पवीजिविवाख्युः ॥ ६. पू० २. ४७

अनुभूति किना रूपं नाभनृधानुमूर्ति ॥ ५. ६४. ५३

परमार्थकामेत् न जाने क मनो गतम ॥ ६. ३० ४६. ६
न जाने क मर्त्यार्व दुरहंकारिणह ॥ ५. ३५. ८१

संसारे किन्युदायम् ॥ ४. ४५. ४२
किं स्वालिमुवने हेयम् ॥ ४. ४५. ४१

अन्तः पूर्णो बहिः पूर्णो पूर्णकु म्ब ह्याण्विनः ॥ ६. पू० १२६. ६९
अन्तः शृण्यो बहिः शृण्यो शृण्यकु म्ब ह्याम्बे ॥ ६. पू० १२६. ६८

मयः सर्वभिः पोते स्वेते मणिमणा हृब ॥ ४. २२. ३१
यलाम किंचित्तेलोकं स पावत्वों मम ।

तर्कोच्याविवेकन्त्वः पंश्यति स पश्यति ॥ ४. २२. ३३

यथा गण्यति शैल्यो रूपाध्ययं तथेऽव हि ॥ ३. ९६. ४३
संबिद्योख्तकिच्यं स्पन्दनायन्त्य यथा ॥ ३. ५७. ४५

न च नास्तिति तद्दुः ह्याम्बो म्ह्युधुम्ह्युः
न चैवास्तिति तद्दुः ह्याम्बे शान्तभोऽव तदा ॥ ६. ३० ५३. ९

मियियाक्षायबिष्टिग्रीवियं मूलाणं बन्धकल्यनाः
मियियाभयुज्यिति तेयामिति मोक्षकल्यनाः ॥ ३. १०००. ३९
स्वात्मनिर्वपणः

व्यवहारदशैवे विचारविकृति वेदपरिमाणः।
नास्येव तत्त्वदस्या तत्त्वं अश्रेयं नानावदत्तमस्तः॥ ९७ ॥

आत्मवोधः

सदा सर्वेः गंगोद्वालम् न हि सर्वेः भास्ते।
बुद्धवेद्वालभास्ते स्तच्छेदु प्रतिविच्छवत्॥ ९७ ॥

शतश्चौकी

अतो द्विंस्तु किलेदम्॥ ८१ ॥

कथिलकोटः कर्मचित्तप्रमतिरिभिः कण्टकानां कुटीरं
कुवाल्सप्तेव सार्व व्यवहारितविधिः चेष्ट्यं यावदावः।
तद्वीकोडिः नानाचारितस्मिन् कर्ममिः शृङ्गेनि
निमायात्रैव तिष्ठवदिविनममुना साक्षस्यीति भूषः॥ ६, ॥

यः कथितशीत्यः दैवतिभिः यत्ते नैव दुःखस्य हेऽः॥ १५ ॥
कप्यानामुखलोकतः॥ ३६ ॥

न चैवं तद्वायत्रिति कुलः स्वारस्य वा केवलम् न च केवलम्।
न शूष्यः न जात्युत्तमद्विकव्यावं सर्ववेदरानतसिद्धं नवीः॥ १० ॥
योगवासिष्टः

अनिवेषनमयं जीव इत्यादिकल्पनादः।
अपशुदमपाध्य ज्ञानम वाचिष्टाः वीरः॥ ६। पूर्ण। ४९। १७
शास्त्रसंपन्ववहारः न राम परमार्थः।
नाविषाषिन्ति न विषाषिन्ति कल्पनयासनया॥ ६। पूर्ण। ९। १७

सर्वेऽस्मि स्थितमाकारादेशोऽप्रतिविवेच्यति।
यथा तथासमाः सर्वेऽस्मि स्थितेष्वेतस्मि ददयते॥ ५। ७१। ३०

लघुपुवाद्यताः पुनः पुनः॥ ३। ११४। ५६
सर्वः पद्यम् प्रीतोऽपि॥ ६। च। २२। २७
अन्तःकरणस्वस्तं भगव वर्षित विशेषः॥ ५। ५९। १५
वाहर्ति जगदीश तत्वावलिति तुष्णानाः॥ ३। ४४। १९
न किंचिद्विधि जानाति निश्चिते वेदवादाते॥ ३। ५५। ६९

मनसेौं द्वारा द्वारा द्वारा वासनार्थ मश्लिमतम।
कृतिकोशप्रकोण स्वामकोश इव स्वयं॥ ४। ४५। ३
प्राक्षपाकिरिम्यतो वासनातिनाशयेन यः।
तथैव ददयते वेदस्तवास्तस्त्युद्देशः॥ ६। पूर्ण। २८। ३४

आनन्दायेव भूतानि यतः विम प्राणेष्वेतिव।॥ ६। पूर्ण। १०८। २०
समस्तं कल्पनमात्रतिमयम। ६। च। २५। ११
सति हितेऽस्मि स्मार्तो वस्त्रायेकां द्विवेष्टता।
कतहे हे अष्टि चिन्तृपेक्षेप चिन्तुपलास्वद्ययम्॥ ६। पूर्ण। ३२। ४
दशिणमुृत्तिस्तोत्रम्

विश्वे दर्पणदृष्ट्यभाषानगरीकत्वं निजान्ति
पश्चात्तमि मायया वहिरिवृद्धं यथा निद्रया। १ ॥

अपरोक्षातुभूति:

नोत्पच्छते विना ज्ञानं विचारोपणमयार्धाने। ॥
यथा पद्यार्थमानं हि प्रकाशणं विना कथित। ॥ १६॥
कोऽह कथमिदं ज्ञातं को वा कर्तारस्य विचित्रे।
उपादानं किमस्ते सं विचारोपणमयानं। ॥ २५॥

यथा . . . कष्टकेशु कुंडलाभिरा॥ ६०॥

यथा नीरं महर्षिके॥ ६१॥

यथेऽव श्रृंगे नेतालं॥ ६२॥
गन्धवाणं पुरं यथा॥ ६२॥
यथाःस्ककशेषु तिरंदितम॥ ६२॥
सर्पलेन यथा रज्जु॥ ७०॥
कष्टकेशु कुंडलाभिरं तरक्षिते। ये जलम॥ ७२॥
योगवासिष्टः

एकामानाभाजोन्न पुक्तविद्वाकाद्योः।
एकं विना न द्वितीयं न द्वितीयं कर्त्तकता॥ ६। २०। ३३। ५
अश्वन्तपह्य काश्यमाद्वयसंग्रहः॥ ३। २०। १५

सुदृढ़ पर्यायं जीवोन्नतः सरसीमिब पर्वतः॥ ६। २०। २२। २७
वायुमयं भवति स्वामाद्विर निद्धर्णम्॥ ३। ४४। २०

स्वयंमेव विचारणं विचार्यायमात्मामात्माः।
यात्रां भान्तिः सेर्यं न तावदविषाम्यते॥ ५। ५। ६
कौशैं कन्दमिति त्यो व यों मरणेन्द्रनी।।
विचारार्थों तं महाचलमेवसि॥ ५। ५८। ३२
हेमीब कक्षकार्दं॥ ३। ७। २९

कुरो मरो जलसरित्॥ ३। ७। ४२
यथा नास्ति मरो जलम्॥ ३। ७। ४३

यथा नास्ति नभौक्ष:॥ ३। ७। ४४
यथा संकल्पनार्गुः यथा गम्भीर्पचनम्॥ ३। २। ३०
यथा हितं शाश्वादी पत्यत्वक्षी मल्लविलम्॥ ३। ६६। ७
यथा रज्ज्वार्महिमिब्॥ २। १३। ९
कक्षकल्यं यथा हेमि तर्कवं यथाप्रभसि॥ ३। २१। ६५
अप्रोहानुभूति:

जल्लेन मरीचिका ॥ ७३ ॥

यथा ब्रूक्षकिपर्यासो जलालबलि कस्यचित् ॥ ७९ ॥

भावितं तीन्तेरेण बस्तु थलिध्वात्मना।
पुमांस्तव्यि मववेष्ट्रिे नैयं भमरकीिंवत् ॥ १४० ॥
योगवासिष्ठः

मण्डलणामिक्ष्वास्त्रम् ॥ ४. १. ७

तीर्थमलोत्सवरुपालीव तरंगिः ॥ ३. ६२. ४

भाषितेऽतीतनेगेन यदेवाशु तदेव हि ॥ ६. पू २८. ३७

यथैव भावयत्यत्स तथैव भवति स्त्रयम् ॥ ४. ११. २९

. . . . . यद्वाब्यति यावहम् ।

तचवास्वभु मक्ष्येव . . . . ॥ ४. १७. ४
APPENDIX 1 (b)

SUREŚVARĀCĀRYA'S MANASOLLASA AND THE YOGA-VĀŚISṬHA, COMPARED
मानसोऽरासः

अतिरिक्तमेव लोका अन्तर्विष्णुमिदं जगत् ।
विष्णुमायायात्सभाति दृष्टेण स्वरूपीरवतः ॥ १. ८

स्मो स्वात्मगतं विश्वं यथा प्रथमिवेष्यते ।
तथैव जामतकादेवि प्रभोवेधं विवच्यताम् ॥ १. ९
स्मो प्रकाशो भावानां स्वयमात्मार्य हीतः ।
जामितं तृतीयं निधित्त्वन्ति विपक्षितं: ॥ १. ११
निद्रा दृष्टिवानां वस्तुति यथोपखितं ।
सम्यक्षानोदयादेवो तथा विश्वं न पद्यति ॥ १. १२
तथैव जामतकादेवि मनोराज्यं करोत्यथसौ ॥ १. १८
व्रत्यादिन्त्वमयेन्त्त स्वयमात्माय कल्यना ॥ १. २८
वैद्यान्तिन: ॥ २. १९

माया प्रवाहमलयमवस्तु ज्ञानमक्षमाः ।
अवश्यं तेन प्रकृतिप्रम प्रात्मानित्वाते ॥ २. ३१
ईश्वरेऽन्निथिलक्ष्मिन्तत्वग्रहनोपेक्षाः ।
स्वच्छमात्रेण सकलं विज्ञयति हन्ति च ॥ २. ४८
प्रायोज्योति सातां सर्वं कर्मानां ति न स्वत्: ॥ ४. ३
सम्यक्षानो समुद्रं वपुष्केष्मिन्नमयेष्वे ।
कार्यकालवात्स्यनवेन किर्मकल्यना ॥ ८. ५
राधो: सिंहि: सुपि: तत्व हमाला प्रतिमापयु: ।
हिताविकल्यानातु न प्रस्वास्तुराः ॥ ८. ६
योगवासित्यः

परमादेशे चिद्वचोभि || ३. ६४. ७
विरिन्चिष्ठ्यसि लाद्वचस्ययुर्वीर्गुणादिकः ||
एतस्वयमित्र प्रवासिः पवित्रविष्क्रमवहुंकारे || ५. ४८. ६५.
वास्ते न विधोते किंविधः स्फुराति विष्क्रमः || ६. २० ४१. ८
पदार्थजातं वैलाद्वि यथा स्वभे पुराविद्ये न।
विदेशांकं परं व्योमं तथा जामलदार्श्येऽः || ६. २० ५६. ३
स्वभे चिन्मात्रनवार्यं स्वर्यं भावैं जगत्याः।
यथा तदेव सर्गांति नामचन्द्रयुपपत्ति || ६. २० १७६. ५
यथा केवलता सुध्दुं स श्रेणिमं सङ्कोचः।
अख्तिस्वपनवान्तस्य तस्य विश्रं न विधते || ६. २० ४९. १८
मनोराज्यविमिगळेऽः || ४. २७. ४९
समस्तं कल्पनामात्रमिदः || ६. २० २१०. ११
वेदान्तवादिनः || ३. ५. ६
अविभा संसारत्वेऽस् माया मोहोह महतमः।
कल्पितानीति नामानि यथाः सकलवेदिमि || ३. १. २०
शक्तिनामानि नामिति विवालमः || ६. २० ३७. १६
स्वर्गचित्रा... हिम्जीब || ४. ४४. १४
आदाक्षे न वर्षाविति वर्तमानेऽपि ततः || २. २५. ५५
दुःस्विंि: कारणनांब्वारं सकलपितं दुःस्ते व्युद्यः || ४. २५. ३६
कार्यकारणकालस्यादिकल्पनाकुलचेतससः || ६. २० १०३. १३
मानसोधाः:

भेदपतीतिरिभिश्च माययाः समि कलिता ॥ ८. ९

युक्तीहीनप्रकाशस्य संज्ञा मायेति कथ्यते ॥ ८. १३

नासीति दश्यमाना सा वाच्यमाना न वा सति ॥ ८. १२ ॥

तथैव मायया जीवो आभितो वासनावचारः।
नानाकारमिदं विश्रं अभमाणं च पद्यति ॥ ८. २५

योगाययासक्षाचेन मनो निविषयं कृतम्।
निवृत्तः स पुमानस्तो जीवन्मुक्तो भविष्यति ॥ ८. २६

व्यानास्पन्दनं बुद्धे समाधिरिहर्षिते ।
अमनस्कसमाशिष्टु सर्वभिषिताविनिर्जितम् ॥ ९. ३०

चित्रे निश्चिततः याते प्राणो भवति निश्चितः ।
विषय निश्चितव्यय योगं सत्यानामप्रसेत ॥ ९. ३१
योगवासिष्ठः

माणेः स्वपनदु आन्तिमिश्वारचितचित्काः ॥ ४. ४७. ४१
कारणाभावतः कार्यभूता मन्त्वीति यत् ।
सम्याजानाहो तत्स्य न रूपमुपचते ॥ ६. पू० ६५. ९
नातं: सत्यमिर्द्दह्यं न नास्त्यं कदाचन ॥ ३. ४४. ३

वामनातन्त्रवद्य य आशापाशक्षीकृतः।
बहवतः यान्ति ते लोके रघुस्थं: खुमा इव ॥ ४. २७. २८

मलं संवेषमुमूल्यं मनो निगंत्यपक्षम ।
आशापाशलं छित्ता स्वसंविचितरं भव ॥ ५. ५०. १४

एकथाने परेऽर्थे निपितक्षपसमाधिनि ।
अल्पत्तामाबसंपत्थो द्रूढापदिहां मनः ॥ ३. २१. ७६
संसारसमवधां निमूल्यमुपेन्यति ॥ ३. २१. ७८

एकस्त्रथानाभ्यासं: प्राणां विलयस्थवः ।
मनोविनिमित्वेन्योगश्वद्वर्त्यसंगातः ॥ ६. ४०. ६९. २७
एकस्मिनवेष संसिद्धे संसिद्ध्यं तत्स्यान्ति परस्परम् ॥ ६. ४०. ६९. ४०
जित्येतेवु प्रयोगेवु मन:प्रशमनं वरम् ।
साध्य विशिष्ट तदेवाद्य यथा मन्त्वति तत्चित्तवम् ॥ ६. ४०. ६९. २९
एकार्थेयासेन प्राणोपक्षेत्र:परिक्षयः ॥ ५. ६९. ४०
APPENDIX II

Comparative Study of Gāṇḍa-pāda's Maṇḍūkya-kārika
and The Yoga-vasiṣṭha
माणुष्यकारिका

कलिपता एवं ते सवें ॥ २। १५
अल्वका एवं वेदवत्तु सुका एवं च ये बहि:।
कलिपता एवं ते सवें विशेषस्वस्तिन्द्रायन्ते ॥ २। १५
मोदयुक्तमिति इत्य यक्षिकस्चराचरम् ॥ ३। ३१
श्रवणमहाकामासं विज्ञानस्पन्दितं तथा ॥ ४। ३७
ञजुककारिकामहसमलात्पन्दितं यथा।
श्रवणमहाकामासं विज्ञानस्पन्दितं तथा ॥ ४। ३७

स्मरणाये यथा, द्वरे गम्यवेच्यां यथा ।
तथा विशेषायुम्भरे द्र्यो वेदान्तेऽपि विच्याय:। ॥ २। ३१
स्मरणागारितस्याने वेदकाञ्चहमार्मणिणि:।
भेदानी हि समलेन प्रज्ञेन्द्रेन हेलुना ॥ २। ५।
कल्याणास्माभास्माभास्मास्म्या देव: स्मायया ॥ २। १२

जीवं कल्यणं पूर्वं ततो भावन्यस्वविचारं ॥ २। १६

माणेव सि देवस्य यथा संस्मोहित: स्वयम् ॥ २। १९।
यं भावं दर्शवेच्यां तं भावं स हि पवानि ॥
ते चाचाति स भूवाः स्वसहित: संस्मोहिति तथा ॥ २। २०।
योगवासिष्ठः

समसतं कल्याणामात्रमिदम् ॥ ६. दा० २१०. ११
संकल्पकर्तिं सर्वेऽवं श्रमरक्षालाम् ॥ ३. १०२. ३५

मनोणि-निमित्त्वं मात्रमेतुजगलयम् ॥ ४. १५. २३
संकल्पायाध्यायं चित्तन्दो याति सुधियु ॥ २. ६२. १०
सायन् सायनेतीव निधारान्तर्गतिव च।
इत्य शिष्याणां सहा शरिरं इव चक्ता ॥ ३. ९. ५५
अलातवम् ॥ ६. दा० ६०. ६१

मायामात्रंहो अन्ति: श्रूयाय: श्रवायुः: ॥ ३. ५३. ५५
यथा गन्धवनागरं तथा संस्कृतिविश्रामः ॥ ६. पू० ३३. ४५
जात्रत्वावदशांभेदे न स्थिरास्थिरं बिना।
सम: सदैव सर्व यस्मिन समस्तोऽनुभोजयो: ॥ ४. १५. ४१

विद्यालयनविचित्रात्मात्मकर्त्तां लघ्यानितिः।
लीलया तत्तदाते विद्यालेखनिः वपुः ॥ ४. ५४. ५

विद्यालयनविचित्रात्मात्मकर्त्तां लघ्यानितिः।
मनाकर्त्वेदनसिद्ध वर्णसौत्व इति स्पुतम् ॥ ३. ६४. ११
अनन्त्यायांत्मकर्त्तां लघ्यानिः: ॥
संकल्पशिक्षायितं यदृशं तत्तमानो विद्यः ॥ ३. ९.६. ३
मनस्ताभिभव योतेन ब्रह्माण तत्त्ताते जगतु ॥ ३. ९. २९

तत्त्व ऊष्मात्मकर्त्तां लघ्यानिः स्वरूपवै गतं स्थितिम् ॥ ६. पू० १९४. ३
प्रतिभासमुपासाति यवदयस्य हि चेतसः।
तत्त्वकर्त्तामेदति स्त्रैणं स्वरूपानिः ॥ ३. ९६. १८
माण्डक्यकारिका

आदायन्ते च यज्ञाति वर्जयादयपि तत्था || २. ६

न कथितजायते जीवः संभवोप्य न विधते ।
पुत्रसुर्यसं सत्यं वर्तं किंचित जायते || ३. ७८

न भव्यप्रह्लादं मह्यं न मह्यप्रह्लादं तथा ।
प्रक्षेपस्य वधामायो न कर्षनिर्द्रूप्यति || ४. ७

सांसिद्धकी स्वभावंकी सहजा अहुःता च या ।
प्रकृति: मैतिः विद्याय स्वभावं न जहाति या || ४. ९

बीजाङ्कुरालयो द्यान्तः सदा साध्वसमो हि सः ।
न हि साध्वसमो हेतुः सिद्धो साध्वस्य युध्यते || ५. २०

सुखमापिते निलं दु:सं विसिते सदा ।
वस्य कर्म च धर्मस्य भ्रेण भवानसी || ५. ८२

निष्ठिवतां यथा रज्जवं विकसियो विनिवित्ते ।
रज्जुपर्यंतं चाहैतं तद्वारामविनिधयः || २. १८

मनसो ग्यामनीभवाय हैतं नेवोपन्नम्यते || ३. ३१

मनसो निर्रहायतममथं सर्वेऽगिनायाम् ।
दु:खशयः प्रवोच्छाप्यक्षया शान्तिसेव च || ३. ४०
योगवासिष्टः

आदावन्ते च वशास्ति वर्त्मानेनिधि ततथा || ४ ४५ ४५

बुद्धानामस्रदारिनां न किंचित्ताम जायते || ६ ३० १५६ १८

जगाजाका न चोलविन्न न शास्ति न च हृदयते || ३ ३ ४०

न चाविकारमजरस विकारां श्रमाते || ६ ३० १६५ १४

नान्यकुन्यत्सांसंख्यति तदुत्थ जगदे तत् || ४ ४० २४

यादमाध्यमोक्षतु ताहोव तदुत्त्वते || ६ पू ४० ७

आलया लाभनमधैयं समः सर्वं सर्वंचा

स्वमप्यन्तिवन्यायः नामसत्वचं क्रान्तिन् || ६ पू ४० २९ ८

इन्द्र बीजेदकृत्र इव दशमस्ति महाशये

भृतेन य एवम्भज्ञेश्वरस्तिस्वास्ति शैववर्गव || ४ १ २१

इवमात्रेयश्रीदित्यो येनाला मभयमावित्

स सर्विजऽनिधि सर्वं परं कृष्णं गतं || ४ २७ २२

यथा रुज्वामहामहानिबिन्द्यवलोकनात

तत्भूतते शक्षणन्यावन्यमेति संसारदुःखिता || २ १७ ०

चित्ततैव जगत्सचा ......... एकामामभोजोऽत्रः || ४ १७ १९

संसारस्वाय दुःखय सर्वोपदेशवदायिनः

उपाय एक एवास्ति मनसः स्वाय निग्रहः || ४ २५ २
APPENDIX III

Bhava-bhūti's Uttara-rāma-carita and The Yoga-vasistha
उच्चरामचरितम्
एको रसः कश्यं एव निमित्तमेवादित्रः प्रथमप्रथमिवाशयते किरसि।
आर्येवदुहुदत्रकर्कम्वानिकारानमभो यथा सहितामेव तु तत्समसम् || ३. ४७

विकाल्पेन महता मेधानां भूयसामवि।
ब्रह्मणौ किरसिनां कार्य प्रविलुष्यः कुठः || ६. ५
योगवासिष्ठ:

य: कणो या च कणिका या बीचिर्यस्तरस्कः।

व: फेनो या च बहरी तथवा बाँड्र बारिणि॥ ६. पू. ११. ३०

तरश्कणक्षालेनन्तामत्त्वनुवाचविव॥ ७. ा२. २३

तत्तद्विभागिणि ब्राह्मणाच ब्राह्मणाच च विवर्त्तेन॥ ३. १००. २८

तरशक्तमालस्मोधिभव्यास्तमनि विवर्त्ते॥ ६. पौ. ११. १८

तथा पदार्थाभिलोक्तमिदं ब्राह्मणां विवर्त्ते॥ ६. पौ. ११. १९

यथास्वर्तवं जलम्य च॥ ६. पौ. ११. ३०

... बुद्धमे॥ ३. ६६. ६

स्वरूपमवहस्येव राज्येऽख्यितस्वरूपमे॥ ६. ३० ५४. १७

विवर्त्तेनवर्धिं जलम्यात्मवा यथा॥ ६. पौ. ९३. ४६

खिर्यतनुभावति ... ॥ ३. १२. ३०

यथोदिते दिनको कापि धाति तमस्विनि।

तथा विकेतस्युदिते काप्यविधा विक्रीयते॥ ३. १२. ९

दौ वर्त्ते वर्ते स्वयं वनवि विक्रीयते॥ ३. १२. ६

वेला श्रीवामस्य वृद्ध स ज्ञां स्वयेव विक्रीयते।

अस्मात्त्वयोपयोगार्थ्यत्व तथा विविधं न विविधः॥ ६. ३० ४९. १८१
APPENDIX IV

Bhartṛ-hari AND The Yoga-vasistha
वैराण्यशतकम्

dिकालायथनवचित्तानमत्वचिन्मात्रत्वेऽ
स्वाभुतायजपनायमः शास्त्राय तेजः || १

भोगा मेघवितानमस्यविलसस्यदामनीचक्षुः
आयुर्वाचुयिचिताभ्यंत्रलीलामस्यविन्दुगुरुः
कोऽजा यौनकलालो तनुमृताभिन्नम् विभवः
योगे यथसमाधिसिद्धिविगुरुमेव विषदि विषदुः विषः: || ३५

रात्रि: सैव पुनः स. पव दिब्सों मत्या मुदा जन्तवः
धर्मस्वद्विस्तथाप्न निमुन्तपार्थिक्तकिक्या: ||

व्यागारे: पुनर्द्विषतविषयेऽविन्देनामुनाः
संसारेण कदर्तिता: कथमहो मोहाय रूपाखाः || ४४
The first S'loka of the Bikaneer Manuscript, (Vide Mitra: *Catalogue*, No. 1216).

The first S'loka of योगवासिस्त्राय: (Vide Mitra: *Notices of Sanskrit MSS*. Calcutta 1880, Vol. I. p. 192, No. cccxl) and of निरीक्षणस्थिति: (Ibid., Vol. ix, p. 283, No. 3208.)

N. B. 'स्वातुभूमाहेरिकानाय' is a typical expression of Vasiṣṭha who does not believe in any other प्रमाण, whereas Bhartr-hari believes in the Pramāṇavāda of Śastra (See बाल्यपीठी on page 15 of the Benares edition.)
वाक्यपद्यम्

विकर्तीअऽऽऽऽऽऽ मलेन .... || १. १. १

श्री: क्षमा वायुराजतः सागराः तरितो दिशः।
अन्तःकरणतःचतुष्य मागा बहिरशवितः: || २. १. ४१

अन्तःकरणधमोः वा बहिरवः प्रकाशने।
अस्मां तत्वंबहिमांः प्रक्षिप्याऽः न विषये || २. ६. २३

नैक्लमसति नानां विन्यंक्लेन नेतरत।
परमां तथारंग मेदोक्षणते न विधते || ३. ६. २८
नैक्लव् व्यवतिष्ठतं नानां चेति कल्यथेः।
नानांव चावहीति यथेकर्मं न कल्यथे || ३. ६. २८

नैक्लव्यः नापि नानांव न सत्वं न च नासिता।
आत्मात्पूजः भावानामसंस्पर्शेण विधते || ३. १. २१

सब्ज्ञशक्त्यमुत्तमनेवेनि निर्णयः: || ३. १. २२

विकल्परुपं भजते त्थमेवाविकल्पयतः। ३. २. ८

यत्र द्रष्टा च दृष्टगच्छन च दृष्टं वा विकल्पयतः।
तस्यावर्गस्य सत्यं श्रीतस्मन्तवयैः || ३. ३. ६०
योगवासिष्ठः

विवर्तितांशोवेण गतमूल्याय यथा ॥ ६. पू ९३२. ४६

श्री: कष्मा वायुराकांस पर्वताः सरितो दिशा: ।
अन्तःकरणतत्वस्य भागा वहिनिव स्थिताः ॥ ५. पू २३२. ६६
श्री: कष्मा वायुराकांस पर्वताः सरितो दिशा: ।
संकल्पकर्त्तव्यां स्वभावेन स्वामयदालन: ॥ ३. १०१. ३५

वाणां न विषयों किंचिदं: स्फुरति बालबत ॥ ६. पू ५९२. ८
वाणाय स्थायिः माति स्वायतेः स्वायांस्याम ॥ ३. ४४२. २०
बहिनिव किंचित्यन्ति लादरचतुर्युवायादिशतः
पात्रमिच्छ स्वायति परमप्रमवाक्कुः ॥ ५. ४८४. ८९

सति द्रितवे किलेक्ष्ठास्तस्थितेन श्रीरूपता ।
करे तस्ते अंपि चिन्धृपे चिक्कत्यपञ्चमेष्टाः ॥ ६. पू ३३२. ४
एकामायाभावायः एकविक्ष्यप्योपः ।
एकं विना न द्वितीयं न द्वितीयं विनेकः ॥ ६. पू ३३२. ४५

न च नास्तीति तत्तत्तुं शुद्धं ते चिन्धुर्वेदा ।
न चैवास्तीति तद्वत् युक्ते शान्तमानं तदा ॥ ६. पू ५३२. ९

समस्तदान्वितिः वा संवेद्यं च सदा ॥ ३. ६७. २

अकलायेण कल्पवीयां निवेशं स्वयवान्वयनं ॥ ६. पू ३५. २०

द्रव्यस्तहद्यादिनिः तत्तदिन तस्मात् ॥ ३. १२१. ५३
समस्तं क्रल्पनामात्रमिदम ॥ ६. पू २१०. ११

न द्विःस्मिति सदाः न द्रष्ट न च दश्यन ॥ ३. ४. ७०
वाक्यपदीयम्

एकस्य सर्वजनस्य यथा चेतामनेकं च
भोज्योकथायुक्तेन भोजरहुपेण च स्थितं: II १. २. ४

अस्यन्तत्मत्वाभूते निमित्ते श्रुत्युपाश्रयात्।
हस्तनेति क्षत्रयादौ कस्बाकार्मिनिः पण। II १. १. १२।

न तदस्ति न तत्वांस्ति न ततेकं न तत्स्थितं॥ १. २. १२॥
योगवासिष्ठः

यदिदं किंचिदाभोगि जगज्जालं भद्रस्यते।
तस्यक्षमयं ब्रह्म भवच्छेत्रवचस्यतम॥ ६. ४० ११६-१६
इवं यस्मिन्न गहेश्वराङ्गः इवं चक्रता॥ ३. ९. ५८

न तदस्ति न तत्रास्ति न वामोचरमेव ततु॥ ६. ४० ३१६-३६
APPENDIX V

KĀLI-DĀSA'S Megha-dūtā AND Kumāra-sambhava
AND The Yoga-vāsiṣṭha
मेघदूतम्

कथिताकान्ताविरहगुणा स्वाधिकारात्रमचः
शापेनालसंगमितमहिमा वर्षोभोगेण महतः: || १ १

कान्ताविरहगुणा .................. || १ १

जीमूतेन स्वकौलम् हारविप्रभुत्वम् || १ ४

संतसानो स्मसि द्वर्ण तत्त्वोद भियाया:
संदेशं मे हर .................. || १ ७

तत्सिधवदी ........................

............................ मेघमाशिक्रियासानु

प्रवक्रियापरिणतज्ञप्रभेष्यिः ददर्श || १ २

विदुर्भे ........................ || २ ३८

मा भूतेव श्रनमपि च ते विदुता विद्योगः || २ ५५

तामुल्वाय तुजेक्षण्याकाशीतेनान्धनेन

प्रत्याथ्यस्तसा तममनिवेद्याकैमाचाट्यस्तानाम्।

विदुर्भे: स्तितितवनस्ता त्तातवे गवासे

बक्कु धीर: स्तमितवचनामानिनी प्रकमेतः: || २ ३८

स्वामालिक्य प्रणयकुपितां भाजुरामी: शिलाया-

मात्रमानं ते चरणपतिः वाविच्छायम् कर्तुम्।

असेतक्षण्युपचितैर्याध्यापने मे

कृतस्वरिजपि न सहते संगमं नै क्लान्त: || २ ५५
योगवासिष्ट्वः

अष्ट्यः प्राम्बसत्तिः स मुनिना शापेन वर्णितो
वर्णदादशकं तदेव गणयते पौराणिक साक्त स्थिता ॥ ६. ३० ११६. ३२

कथयतेः पर्यक्षः पद्यः मन्दरसुल्मकः ॥
प्रियावार्तिरञ्जनं बुद्ध विरहसंक्खायः ॥ ६. ३० ११६. ४

दातु लखिकटे दूतमहि चिन्तानितो ज्वादम ॥ ६. ३० ११६. ५

अस्मिन्महाप्रच्छन्ति समेत विबोधेन
ये मां तयेः मम याति गुरु स कः स्वातः ॥
नैवाच्चकेशी जगति यथः परदुःखालयि
भीत्र निरंतरं सर्वं मृत्युः ॥ ६. ३० ११६. ६

आ यथे शिवासः मेभः स्वारथं इव संयुक्तः ॥

विषुजन्तातिक्षितान्य सङ्कोचो रसिकः स्थितः ॥ ६. ३० ११६. ७

भार्तरेखयोगधारायुपरिवर्तिते व्याघ्रणयुक्ते गुणे
नीवेशरेखे मुहर्तं कुरु दयां सा वन्यपूण्यक्षणा ॥

बाला वाल्मिकाध्यायकोमलतनम्बी न सोहों क्षमा
तां गला खुण्डे गहनामीविधायात्यामाति: ॥ ६. ३० ११६. ८

नित्यानुर्ज्या व्योमिः लिखितवारुपायिता सति ॥
न जाने कामुनेरेतः पन्येः दृष्टा गता ॥ ६. ३० ११६. ९
कुमारसंभवम्

अथ सा पुनर्व चिह्ला . . . . . || ४. २

ति देहविमुखे स्थिता रत्माकायमवा सरस्नी ||
वर्यार्य हस्तोषविहलं प्रथम धर्मिरिवानकमित || ४. ३९. ||
योगवासिष्टः

अष्ट तामतिमात्राविन्ध्यं सक्रुपास्काधामवा सरस्वती।
शाकरी हुद्दोपविन्ध्यं प्रथमं बुधिरीवानकपत॥

3. १६. ५०
APPENDIX VI

Bhāravi's Kiratarjuniya and The Yoga-vasiṣṭha
किराताङ्गीयम्

शारदनुभिरक्ष्यागानलयों वैवनकिय:।
आपातस्य विषयः पर्यन्तपरितापिन्:॥ १९. १२

अन्तकः पर्यवस्थाता जन्मः संतापः।
इति स्वाज्ञे भवे मध्ये मुक्काबुलिन्ते जनः॥ १९. १३
योगवासिष्टः

शरदलुघरच्छायागत्यो योवनशिरः।
आपातर्म्या विषयः पर्यवेक्षकितापिनः।। ६ । २० ९३ ८४
अन्तः पर्यवेक्षाता जीविते महतामपि।
बलस्यायंशि शास्त्रान्त्र्यमास्मानिनीव देहिनाम्।। ६ । २० ९३ ८५
UPANISHADS

The Nine Upanishads in English, translated by G. R. S. Mead and Jagadish Chandra Chattopadhyaya with preambles and arguments.

Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya and Svetasvatara.

The peace chant is prefixed to each. A true version retaining the spirit and rhythm of the original.

Crown 8vo. pp. 176. Boards Rs. 1-8; Cloth Rs. 2.

The Taittiriya Upanishad. Translated by Pandit A. Mahadeva Sastri, with the commentaries of Sankaracharya, Suresvaracharya and Sayana.

Crown 8vo. pp. 800. Cloth Rs. 5.

The Twelve Principal Upanishads. Translated by Roer, Rajendralal Mitra and Cowell.

Sanskrit text, English translation and notes from Sankara Bhashya and the gloss of Anandagiri.


Demy 8vo. pp. 322. Boards Rs. 4; Cloth Rs. 5.

Vol. II: Brihadaranyakopanishad.

Demy 8vo. pp. 452. Boards Rs. 6; Cloth Rs. 7.


Demy 8vo. pp. 339. Boards Rs. 5; Cloth Rs. 6.

The set: Boards Rs. 13; Cloth Rs. 16.

Jivanmuktiviveka: The Path to Liberation-in-this-life.

Sri Vidyaranya's text and English translation, glossary, etc. by Pandit S. Subrahmanya Sastri and T. R. Srinivasa Ayyangar. An exposition of the Paramahamsa Upanishad.

Demy 8vo. pp. 407. Rs. 6-0.

The Wisdom of the Upanishads by Annie Besant has a wonderful depth of understanding and clarity of expression. The translations are by the author.

Crown 8vo. pp. 112. Re. 1-0.
Upanishads: Adyar Library Editions with the commentary of Sri Upanishad Brahmayogin. Sanskrit Text only.

Ninety-Eight Minor Upanishads, out of the well-known 108, edited with commentary:

(i) Yoga Upanishads—20  Rs. 5.
(ii) Samanya Vedanta Upanishads—24  Rs. 4.
(iii) Vaishnava Upanishads—14  Rs. 4.
(iv) Saiva Upanishads—15; & Sakta Upanishads—8  Rs. 4.
(v) Samnyasa Upanishads—17  Rs. 4.

Ten Major Upanishads. Cloth—Vol. I. Rs. 4-8; Vol. II. Rs. 6-0.

Boards " Rs. 4-0; " Rs. 5-8.

Unpublished Minor Upanishads. Texts only  Rs. 5.

Thirty Minor Upanishads by K. Narayanaswami Aiyar is the only English translation so far published of fourteen Vedanta, two physiological, two Sannyasa, three Mantra, and nine Yoga Upanishads.

Royal 8vo. pp. 280.  Rs. 2-8.

Kundalini: An Occult Experience. By George S. Arundale. This exceptional book embodies the results of personal observation on the movement of the all-powerful universal force—Kundalini—as it operates in the universe and in the individual.


The Philosophy of the Yoga-Vasistha by B. L. Atreyya.

A vision of life as revealed by the Rishis of the Maha-Ramayana.

The author is the first to give this work its due prominence as a source of inspiration to later authors.


Please ask for the Descriptive Price List.

THE THEOSOPHICAL PUBLISHING HOUSE
Adyar, Madras, India