The Essence of Yogavasistha

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DARSHANA PRINTERS
MORADABAD.
1962
INTRODUCTION

The Yogavāsiṣṭha is one of the best Sanskrit works on Monistic Philosophy. It is not only a theoretical exposition of the deepest Philosophy of India which may be called Spiritualistic Idealism but it is also a great work on Practical Yoga or Methods of Deification of Man. Traditionally it is believed to have been composed by Valmiki, the great author who is said to be the first poet of classical Sanskrit and the composer of the well-known Valmikiya Rāmāyana. Whether the tradition is absolutely correct or not there is no doubt that the work Yogavāsiṣṭha was composed much earlier than the great monistic philosopher of India, Shri Shankaracharya. It is one of the three greatest spiritual works of India, the other two being, the Upanishads and the Bhagavadgītā. Traditionally it consists of 32000 stanzas. The current editions of the work, however, contain only 27,687 stanzas. On account of its voluminousness, which is due to, its being a literary work and due to repetition of ideas over and over again, it has always been felt by its readers that the book should be summarized. Quite a number of attempts have been made to summarize it. None of them, however, is satisfactory from logical and scientific points of view. The present attempt, Yogavāsiṣṭhasāra, at a summary of the philosophical ideas contained in the book is free from the defects of the earlier attempts. It contains in nutshell all the philosophical ideas of the Yogavāsiṣṭha topically arranged in a systematic manner, in the language of the original author, the headings alone being ours. It has been translated into English for the Reader by us.

For a fuller understanding of the Philosophy of the work, the reader is advised to read the other books of the writer, viz., The Philosophy of Yogavāsiṣṭha, Yogavāsiṣṭha and Its Philosophy, and Yogavāsiṣṭha And Modern Thought.

December 1, 1962

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उनके कक्षनामुसार ६००० श्लोक थे। योगवासिष्ठ का दूसरा संक्षेप महाउपनिषद् है। इसमें ५९५ श्लोक हैं। इसका तीसरा संक्षेप ब्राह्मण पुराण उपनिषद् है जिसमें ३३७ श्लोक हैं। एक और संक्षेप हमारे देखने में आया है जिस का नाम योगवासिष्ठ-सार है। इसमें २२५ श्लोक हैं। इन सब संक्षेपों में यह बड़ी मारी कमी है कि किसी एक में भी योगवासिष्ठ के सारे सिद्धांत नहीं भागे, और ने इन क्रमबद्ध तरीके में ही रचे हुये हैं। योगवासिष्ठ का कई वर्षों तक प्राध्यापन करते पर लेखक ने यह उचित समझा कि ब्राह्मण की शिक्षा के प्रारूप में योगवासिष्ठ का एक क्रमबद्ध और सर्वसिद्धांतक विश्व नामक——२५०० श्लोकों में किया——इस प्रणाम से छा है।

(Prince of Wales Saraswati Bhavana Texts, edited by Principal Gopinath Kaviraj, M.A.) यह योगवासिष्ठ सार जो हिंदी तथा अंग्रेजी सहित पाठकों की मंडल है, उसी प्रणाम का १६७ श्लोकों में सार है। कहाँ तक इसमें लेखक को सफलता हुई है इसका निर्णय बिद्वानों के हाथ में है।

भारूलार अध्योपः
श्रास्योप्राणि दुःखानि सुखायणि दुःखानि च। ६॥ (६-१६-१३)

सान्नेति स्वात्माविद्वृत्ताय: —

प्रार्ज्जविज्ञेयेः सम्प्रद्वारणनामाः।

न दृष्ट्य वनं वर्षिन्द्रमनिशिखा इव। १०॥ (२-११-४१)

पीठभिष्मः —

श्रास्त्रं धीर्षं यत्र वर्षिन्द्रले गतिः।

सर्वस्वः सङ्कराणात्मकं न कालिवृद्धपते। ११॥ (२-६-४४)

यो यमः प्रत्ययं तद्वर्ष चेतेन कसातु।

श्रास्त्रं सत्तमानीति न केदारिन्तकाले। १२॥ (२-४-१२)

यो यथा प्रयत्तं सं स्तत्तक्षरं कालाः।

न तु तृणं स्थितं गृहस्तं गन्धित्वपते फलामु । १३॥ (२-७-१६)

ये समुद्वियामकस्य सिद्धं दूर्घरायणः।

ते वस्त्रस्वः काम्यभवान्यत्समविहितं। १४॥ (२-७-३)

देवं न किष्णरुपे गुणं कल्यानेद्वृद्धा। २८॥ (२-५-३)

सुर्धा: प्रक्षपितं देवं तत्प्राप्तार्थेन गता:। १५॥ (२-४-१६)

स्वदेशं धीर्षेनेत्र फलायं फलायणं।

सर्वभाषिस्मतत्तत्तात्मकं कथितं। १६॥ (२-६-४)

प्रास्तक्षमेतरीकारं देवं नाम न विख्यते। २८॥ (२-६-४)

प्रत्ययं पीठं तां देवश्वामनं कथितं। १७॥ (२-६-३४)

त्रुटद्रुपे न त्रुटि कम्बविन्दविचारामके।

तद्भवसाधारण: स्वनास्त्राद्वेषुप्रकृतिपत:। २५॥ (६/२-३५-६)

पद्यविषयं कालकल्पम: —

मनोमननिमात्ममेतत्तज्ञगतमुः। ४-१९-२३)

संवं संकल्पपुरुषं विचायमकुलं विचित्। २६॥ (६/१-१-२६)

जापात्मकन्यासेव: —

जापात्मकन्यासेवं न विवर्तिषयते विना।

सं: सदृश सवर्तं समस्तो: वृन्दवोऽन्योऽः। २७॥ (४-१८-१४)

स्वनामापि स्वनसमायं स्वयं मृगाग्रत्वमूच्छित:।

प्रस्थायिकप्रदेशं स्वप्रस्थायिकप्रवृत्तं। २५॥ (४-१६-१२)

जीवं जीवं प्रति विश्रव्यन: —

प्रकृतिविद्यमुदित: प्रतिविद्यं जगद्ध्राम:। (२-१९-२६)

न किष्णरूपं जानाति निग्रहवेदनाः ॥ २६॥ (३-५५-६२)
( 4 )

समावृ प्रजापतिकलं जगतः —
संकल्पयति यन्त्रम प्रथमोजो प्रजापति ।
वासेद्वारशु प्रवति सत्यें कल्पन जगतः ॥ 30 ॥ (६/२-१८६-६५)

बाह्यार्थवादविविधानवादथरणं —

यादृशिव विराटपंचेष्व विस्तार प्राप्तः —
तादृशिवेहि सर्वदिनमनुसारिणि भूतकः ॥ 31 ॥ (६/२-२०३)

प्रथमोजो प्रतिपन्नः पदार्थानं हि विभवकः ।
प्रतिविभविनिलिपिसाङ्गदायिणि संस्थितं ॥ 32 ॥ (३-५५-४६)

महाबिक्रिक्षतांख्यानहृत्यनितिभिन्नात् ।
प्रयोगेऽपि पवित्रितं मिश्यं संप्रतिविभवतात् ॥ 33 ॥ (३-५३-२५)

संकल्पयत्सारां संकल्पयत्सत्त्वं —

श्री यो नाम ययो श्रीमें कल्पस्वर्णे वेत्तमः ।
यदुद्वन्दुपयु शुद्धितं तत्मोगो भवति स्वतः ॥ 34 ॥ (४-१७१)

समें संग जागृतारणयः —

समें संग नृशरणं सनिति संगीतारणयः ॥ (४-१५-१६)
तेश्वपन्नस्तर्तो धा: कधीलोकपीठतं ॥ 35 ॥ (४-१५-१७)

परस्मण्डुस्त्रानि संगीतालासि —

प्रतिधेवकसंगीर्तया त्येवानुगुणितां ।

परस्मण्डुस्त्रानि ब्रूहिनि विविधानि ॥ 36 ॥ (६/२, ६३-१२)

सर्वस्थ सर्वत्र सर्ववर्ण सर्वत्र संबंधः ॥

सर्व सक्ष्य सर्व सर्ववर्ण सर्वसंपति ॥ (६/२-१५५-४१)

सर्व सर्वास्त सर्वत्र सर्वसंपति तथा परे ॥ 37 ॥ (६/२-१३-२८)

ब्रह्मात्मा जग्नमिति —

अनन्तात्मा जग्नस्वभावं जग्नप्रभावं ।

श्रमधोविचीलस्वभिन्नान्यत्थुद्रविति ॥ 38 ॥ (४-४७-१४)

( 5 )

सृष्ट्रप्रलयोऽयो: श्रीम्: पुण्यम् —

जीवोपाश्नीस्वर्यायत्वति मध्यवेदनवादः।

तद्वै नयमेत्यति श्रीमें मधुरसा इव ॥ 36 ॥ (३-५५-१०)

प्राक्कात्रयम् —

चित्तारमां चित्ताकारात्मकां च तत्ततीयकम्।

हम्यां सुरयं तरं विष्ठित विदाराकां वर्तनी ॥ ४० ॥ (३-१७-१०)

मनोरूप्यम् —

अनन्तस्ववात्मकत्वयं सवर्भशक्ति महात्मनः।

संस्कर्तसतिर्चितं यदृच्छ तत्मनो विदु: ॥ ४१ ॥ (३-६६-३)

मनोव्यापरां भक्षणः —

चेत्येन रहितरूपं त्रथितार्द्ध नासतनम्।

चेत्येन ताहितरूपं तिलसेवं कल्पीच्योऽत: ॥ ४२ ॥ (५-१३-५३)

मनोरूपरूपिणि नामानि च —

यथा गच्छति शैलश्री श्रीमाणं नयमां त्यन्त हि।

मनो नामास्यन्वेस्तिनि गतो कर्मांतरं वातस्य ॥ ४३ ॥ (३-५६-४३)

विचित्रकार्यस्वातिपातां नामस्वेतं कतृत्वा:।

मन: सम्प्रथोते जीववासनाकर्मनामाभिः ॥ ४४ ॥ (३-६६-५६)

स्वसंकल्पणां जीवानां वेदनम् —

स्ववासनासवारिवादाधिविशालं गता:।

विद्यधिविचित्राधिस्वयं निगर्हतितार्याः ॥ ४५ ॥ (४-५३-३)

जीवानामसंकल्पयतम् —

एवं जीविविद्वति भावं भवभाव्योपहितः।

भ्रमण: करिमात्कारारलवसीमें कोटिदा: ॥ ४६ ॥ (४-५३-१)

असंस्थात: पुराजाता जायते चापि वाच भो:।

उत्तमिवधिति चैवात्तुक्षीमिः इव निम्मरातः ॥ ४७ ॥ (४-५३-२)
मनसो महत्वमः —

जीवः संकल्पमात्र का यत्संकल्पोऽवस्थिते।
हृदि भूषण स एवाशु बहिः प्रसरस्तर स्तुतम् ॥ ६८ ॥ (६/२-२२-३७)
सबसे पारस्वस्थान् सबसे जीवः स्वमित्वान्तः ॥ (३-६४-१२)
प्रत्येककाम मित्रोस्तिचिंतिपरिपूर्वपिणी ॥ ४६ ॥ (३-६४-१३)
तेन तेन यथा विचारसंबेकः विचारन्दनः ॥
तेन तेन तथा तत्तत्त्वा समन्‌प्रदूषितो ॥ ५० ॥ (३-६०-१६)
मनो निरमिते स्वात्मण्यं सत्त्वाविचरणं यादुशम।
सत्त्वाशु मवर्यावत् यथावत् मवर्यावत् ॥ ५१ ॥ (४-१७-६)
दृष्टान्तसाः स्वारसंभवनेन यत्तमानं स्वकर्मणः।
निजवेदनस्थे संज्ञा परिपूर्वपिणी ॥ ५२ ॥ (६/२-६६-१४)
मनो मात्रायणे निःसारसंभवान् यत्तमानं स्वकर्मणः।
लोकवेदनस्थे संज्ञा संज्ञानीयोऽस्मात् ममः। ॥ ५३ ॥ (३-६६-१३)
मनो संज्ञा संज्ञानीयोऽस्मात् ममः।
क्रियाक्रियाप्रकाराण स्वात्मकोशः इव स्वयम् ॥ ५४ ॥ (४-६६-१३)
सवात्मकोशः तु ज्ञानां शीतलं जगत्। ॥ (५-५६-३१)
सवात्मकोशः तु ज्ञानां शीतलं जगत्। ॥ ५५ ॥ (५-५६-३३)
पूण्य मनसी सम्पूण्य जगत्सव धृतयोऽवरः।
उपासनाः पूर्वस्यं नून च सत्त्वापरमस्तूतमः। ॥ ५६ ॥ (५-६१-१४)
सत्त्वापरमस्तूतमः नून च सत्त्वापरमस्तूतमः। ॥ ५६ ॥ (५-६१-१४)
मनसी महत्वमः यत्तमानं स्वत्त्वापरमस्तूतमः।
चित्तः च बहिः महानामतः सत्त्वापरमस्तूतमः। ॥ ५७ ॥ (५-६५-६)
तत्त्वापरमस्तूतमः चित्तः मनसी सत्त्वापरमस्तूतमः। ॥ ५८ ॥ (५-६५-६)
कोषम् —

कुणस्य भस्मामाधी गुणवनं गुणवनं छविं।
छवियोऽस्मादशु रूपेण मनसवार्थवाहिय। ॥ ५६ ॥ (५-३४-५२)
(8)

स्वयम्येवमस्मीति भावभिवच्य नामभावः।
श्र्यतात्त्विक संयति स्वरक्षावलम्बिका स्वः॥ ७२॥ (३-१-३३-२१)
श्र्यतात्त्विक एवादो वेदोषस्येव स्वयंस्य:।
न त्वात्त्वतीतीको राम वेदोषस्योपयोगः॥ ७३॥ (३-२-६)
मनो नामन्त्र मनंस्येव विरिल्याकारवर्ण:।
मनोराज्यं जगादिति स्वरक्षात्त्विक विस्मय:॥ ७४॥ (३-३-३३)

श्रीकतः: —
समसत्वपातिकविचित्र वह्य सब्दश्रव मिजत:।
यथौ व भक्तः स्तुतिः प्रभात: तस्मात्त्व पश्यति॥ ७५॥ (३-६७-२)
स्वरक्षात्त्विकविचित्रं वृद्धान्मार्णे तनोत्तरस:।
साकारस्य नरस्येच्या यथा न कल्पनापुरुष:॥ ७६॥ (६-२-७४-६)
सा राम प्रकृतिः प्रत्येकः विशेषः परमेकंवरी:।
ज्ञानप्रदत्तं विशिष्टात्मा स्वरक्षात्त्विकविचित्रम्॥ ७७॥ (६-२-५४-१४)
वर्णानाभायाः तत्त्त्वं च चेतनाजन:।
नित्याब्रह्मचतुर्वर्त्तुत्त्रश्रृवत: प्रकृतिस्थ:॥ ७८॥ (३-६५-७१)
यथैर्व पदार्थस्यमौषधियान्तो यथा:।
चिन्माणां स्वरक्षात्त्विकविचित्रे काम सवर्ध:॥ ७६॥ (६-२-५४-१)

परं बङ्ग: —
यहिमें स्त: सत्य सत्यं सत्यं सत्यं श्रृदत:।
सत्य सत्यमयं सत्यसत्यं सत्यसत्यं सिद्धत:॥ ८०॥ (६-२-१५४-४६)
श्र्यतात्त्विकमयं सत्यसत्यमात् दिधिमानांमकः॥ (६-२-५२-२७)
स्वत्तं नोपदेशेष्य विलयं विलुप्ते हि तत:॥ ८१॥ (६-२-३१-३३)
प्रतिवदित्यां यत्व: सत्यसत्य: सत्यसत्य: सिद्धतः:।
प्रव्रद्धार्ममासमूलसोद्वादिव। वृक्षयं:॥ ८२॥ (३-४-१४)
दुःक्षोद्धारस्य नामाणाम: यत:।
यज्ञ वातस्य शरस्यं तदर्भो विगतात्मयः॥ ८३॥ (६-२-१०६-९१)

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स्यत्तना भाव: एवलित संसारस्य यथार्थ:।
यस्मिन्नामहाभोधी तद्धु: परमर्थ:। ८४॥ (३-६३-२०)
श्र्यतात्त्विक वच्च्यूः यस्मिन्नामहाभोधी:।
सत्यो च सत्यं वच्च्यूं तद्धुं परमर्थ:॥ ८५॥ (३-६३-२२)
न सत्यान्तरन्तरस्य न सत्य सर्वेऽव:।
मनोविचारप्रत्युत्त्र शून्यायुक्तं शुल्कात्मकः॥ ८६॥ (३-१६१-२३)

बृहस्पति: —
ब्रह्म: एवैं हि ज्ञिज्ञानावेद्वर्त्त:। (६-१-३-५१)
ब्रह्म: व तदनात्मतिशब्दविश्वेश्वर:॥ ८७॥ (६-१-३-२७)
य: कणो या च कणिका या वीरविश्वस्तर:।
य: कणो या च सहस्री तदायनवारिण:॥ ८८॥ (६-१-२-४०)
यो च हेवो या च सहस्री यद्युस्म: यी क्षयास्मी:।
या भावर्वचना योवस्थस्या तद्वत्र ब्रह्म:॥ ८९॥ (६-१-१६-४१)
फलुपुः दत्तात्रयेश्वर्माष्टिमहेश्वर:॥
वृक्षमयः यथा वृक्षायुक्ते ब्रह्म:स्य सिद्धतः॥ ६०॥ (३-१००-१९)
विविधाति तस्मिनन्तर नात्मा तदमिन्य: स्वाधिनः।
विविधाविष्काराणु: मथुराणं नर्मद:॥ ६१॥ (६-२-७४-२६)
यथा पयाः श्रीनाथगुणमेन्नमेन्नस्वादिनः:।
न जलायतिमेन्न हि भावाभावः परे पदे॥ ६२॥ (६-२-१६५-२७)

ताव्यस्य: —
यथा कटकशाखाः युक्तनवार: न कालध्या:।
न हैम कटकशाखो युक्तनवार: परे॥ ६३॥ (३-१-१७)
पातळे नृत्ते त्यहे तुंगे प्रश्नम्बरेति:।
वृक्षायुक्ते तदाय बहुत नामददित्त:॥ ६४॥ (६-१-३-२५)

जणिम्यश्चायस्य: —
आध्यात्मेः च यत्रिं तत्स्य नाम नेतादित:॥ (६-१-५६)
आध्यात्मेः च यत्रिं नामन्तरं परस्थमः॥ ६५॥ (४-४५-४५)
बत्रणमोली—

वासनात्मनिवृत्तम् ये श्रावायाशचरीकुटा:।

वसवयों स्त्री ते लोकेः रज्जुवर्द्धाः लगा इव ॥ १०५ ॥ (४-७७-२५) 

वन्सान्तप्रभुमय्यो वेनीवये प्रक्षयिता।

श्रावनस्तवात्येन तेनाला त्वाः स्तवस्मीव वसीकृत: ॥ १०६ ॥ (४-७७-२६) 

वर्धोगो व्यविलितां तावश्रिणवत्सा श्रवण ॥ १०६ ॥ (४-७७-२६) 

तेषुविद्वारा स्तोत्राः महामायुषां भक्तिभवः ॥ १०६ ॥ (४-७७-२६) 

हेतुविद्वारा सोपानात्मविवरणाएवं ॥ १०६ ॥ (४-७७-२६) 

उ कलितावलिके नायो ज्ञातमकेयेवर्जयवर्जन: ॥ १०६ ॥ (४-७७-२६) 

श्रावनस्तवात्येन संग्रामार्गो बाणावतिनिवादनः ॥ १०६ ॥ (४-७७-२६) 

नाहिंसिद्धेन संग्रामो मोक्षाय भिन्नतात्मने ॥ १०६ ॥ (४-७७-२६) 

श्रापिरीजात: श्रामेव भ्रमण तमोः समशाहत:।

जात श्रामेश्वरात्येन सिमान्तः स्वर्णसिद्धवाम् ॥ १०६ ॥ (४-७७-२६) 

श्रामास्य महादानयत्वतः विमावधातं निर्भोगः ॥ १०६ ॥ (४-७७-२६) 

श्राधिन्तर्वत्सलयो तेन मोहा द्रव्य विश्वं ॥ १०६ ॥ (४-७७-२६) 

श्रामस्य भक्तिः स्तोत्राः बाणावतिनिवादनः ॥ १०६ ॥ (४-७७-२६) 

श्रामस्य भक्तिः स्तोत्राः मोक्षाय भिन्नतात्मने ॥ १०६ ॥ (४-७७-२६) 

श्रामस्य भक्तिः स्तोत्राः मोक्षाय भिन्नतात्मने ॥ १०६ ॥ (४-७७-२६)
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जिन्हें मात्राविद्यां मृणांप्रधानस्य स्वमयम्।
तथैव जिन्हें क्षमान्य स्वक्षम्येव चेतनं।
सर्वस्य स्वस्यतां विद्युम्दतः सिद्धिः।
तं परिपूणण्ये ये नाति विद्ये विद्यृतः नारायणम्।
मुस्येवुषु धरमस्यालापीयापीपिषयते।
उथा दानं बलीवर्द तत्समानीस्यरतिः।

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मूल स्वक्षमणं: संविदासिनः वासान्यस्मि।
(६/२-२-४५)
त्यागो हि कर्मणां तस्मादाहँ नोपपच्छे।
(६/२-२-४२)

जानिष्ठिः: —

व्याप्ति य: पठितं च शास्त्रं भोगाय विशिष्टवत्।
वतेन न लतनुष्ठानं ज्ञानम्य: स उज्ज्वले।
(६/२-२-१३)
ज्ञातात्वकायस्य राम संसारस्वस्यस्य:।
सा विद्वार्त्यायोगेऽस्य न क्षीते विद्विषु।
(५/६२-३२)
विद्योऽस्य विद्वार्त्योऽस्य मनःश्रमः वर्धते।
(५/६२-३२)

साध्य विद्व विद्वेदाय यथा भवति तत्चिर्मू।
(६/१-६६-२६)

वारणास्वकारणास्यस्ति तत: व्यस्नस्यायात्।
परमाथुविद्वार्त्योऽस्य विद्वार्त्योऽस्य।
(५/१२-३५)
विद्योऽस्य ज्ञातात्वकायस्य वर्धते।
(५/१२-३५)

स्थियोत पैदाकाम्य तन्न पन्निन्द्रप्राचिनः।
(५/४०-४०)
मनं इव विचारं मने विद्येयत्त।
(५/४०-४०)

मनोविलासान्या तत: श्रृंवो भविष्यति।
(३/६७-१०)
वास्तवेऽव महाभारत स्वरूपाय विद्वेदायस्:।
(३/६७-१०)

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मृणामिश्वरं श्रेयमिष्ठुः सूयमकाप्तकारपरम्।
(३/१६-३)
वास्तवेऽव महाभारत स्वरूपाय विद्वेदायस्।
(३/१६-३)

विचाराय विदितायौ तु नूतिया तनुमालसाय।
(३/१६-४)
स्ववपत्तांश्वस्य स्यात्त्वात् संस्कृतिनाक्षिका।
(३/१६-६)

पदार्थावतीति वैशीक्षिक सत्क्रिया तुंगस्य स्वूयस।
(३/१६-६)
कर्मस्य चोमेय: —

नस च शैलो न तद्यथो न सोश्विन्धूर्वन विद्यममच।
प्रतियूति यत् फलं नाति क्षातामधकरणाम्।
(३/६५-३३)
कर्माधिक्योऽस्य मनस्तद्य: कायते योक्तातुरूयते।
(३/६५-३३)

क्षमास्तु विचाराय शास्त्रहिच्छार्चनात्रार्थोऽस्मात्।
(३/५६-६४)

विद्वेदायस् ज्ञातुः स्मार्य: परास्यन्तः।
(६/१-२०४-४)

पश्चात्तेऽव स्ववपत्तां कारण सुमुखाय:।
(६/१-२०४-४)
सर्वं हि वासानाम्येऽव प्रवत्त्वत्वादान्तः।
(६/१-२०४-४)

प्रमुखम: फलवन्योगपिर्मसा केसाके लता इव।
(६/१-६७-१६)
समयं श्वच्छ्या बुद्ध्या सत्तं विनिशित्याः।
(६/१-६७-१६)

यथा यथिक्ते रामं तद्वपि यथासाम्।
(६/२-१६६-७)

प्रामाण्यमः: —

सृष्टार्थाद्वासात्मानं स्थायिमुः।
(३/१६-६)

शौचित्ते हुमद्वयोऽस्य वैरायर्ष्टसा।
(४/२२-३)
कार्ज्जुन कलासाय यथा नारि प्रस्थिति।
(४/२२-३)

तथा विचाराय विचाराय: विचाराय: संस्कृतितैति।
(४/२२-६)

श्रीभवमुखार्यवक्ष्णानि: —

नात्रमन्त्रे तस्कित्तां न गि नीरसाः न कान्तिः।
(६/२-१०२-१३)

नामं खुं विचारस्वयं विचाराय: सरासप्तः।
(६/२-१०२-१३)

वेबेविद्वार्त्येऽस्मिन् प्रियेवशङ्खादिनः।
(६/२-६५-३)

सहस्रिताः कार्याणां निर्णिताः क्षणादिपि।
(६/२-६५-६)
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उपेक्षाते न संग्रामत नाप्रार्थभविष्यति ।
सोमसिद्धि: भवस्तन: शीतल: सर्वभूतिपु ॥ १४४ ॥ (६-२-४५-१०)
विशालविशाल बालभव नागरा इव ।
विश: सर्वभासाचार विनः सर्वभासीतताः ॥ १४५ ॥ (६-२-५५-५)
वार्णवर्माप्रभासारसास्वयम्योद्धितम् ।
निरूपणस्वरूप जगन्नातारंश्रवकार्य केसरी ॥ १४६ ॥ (६-१-२१२-१)
न विनेत्र से वाले स्वर्य न च दीनादम ।
सम: स्वर्यस्माता मनोदितस्मिता शिवमुदात् ॥ १४७ ॥ (५-६-२५-५)
प्रतिफलस्य जातासंस्करके नेतसा ।
भक्तेऽभक्तसामाचार: शति शत इव रियत: ॥ १४८ ॥ (५-३७-१३)
बालो बालेपु: बुधपु: बुधो बृजेरेपु: चैवर्यानु: ।
युया योगन्युयो: दुःश्रेष्ठयुतः ॥ १४९ ॥ (५-२७-१०)
प्रतिपलीन तत स्वरीयास्तिकास: ।
चुंभो मोहमर्य दार्शनानातोक्तमि लोकमणि ॥ १५० ॥ (५-३४-६३)
न लघुन्तं न वाच्चित्य व्याहारं जगद् गतम् ।
संवेदिकाविद्वान्ते पारास्तावा बिदो जनः ॥ १५१ ॥ (५-४६-२६)
परिस्थितुत्यस्तातिनियं सर्वत्रक्रमकर्त: । (५-३१-२५)
श्रावणमण्डिवासाय लोकेशा: पालयति तमु ॥ १५२ ॥ (५-३२-३६)
बलं कुदिष्ठक तेजस्व दुंडस्ततस्य बहुते ।
सर्वसत्त्य: च निम्न: सीताविरो: गुणा इव ॥ १५३ ॥ (५-६७-२०)
कुलस्त्रीण्यां महत्वम् ।
मोहादनाविन्दवानन्दमहादिपि ।
पवित्रस्वाधिष्ठानार्यस्यायि तु कुलस्त्रीय: ॥ १५४ ॥ (६-१-१०६-२६)
शास्त्रार्थसुप्रदानि तथा नैकसमुधमयम् ।
स्थitably स्मार्कान्तियं स्मृतिः कुलस्त्रीयः ॥ १५५ ॥ (६-२-१०६-२७)
सता भ्राता चुः तु स्मृतिः कुलभवं सुक्तम् ।
शास्त्रार्थयात्र दास: स्मृतं भवे: कुलाम्ना: ॥ १५६ ॥ (६-१-१०६-२५)

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शयनभास्तितम् ।
श्रयं बहुर्ष्यं नेति गणना लघुस्तमम् ।
उद्विषयपातानं तु विग्रहावरणी धी: ॥ १५७ ॥ (५-१६-६१)
एवं सप्तयामस्य शतास्मृतिकस्तान: ।
श्रयं बहुः परस्तास्मयितस्य कल्य तु: ॥ १५८ ॥ (५-२०-४)
सर्वे एव तेः से च भूजातयो राम बनव: ।
अभ्यासात्मकया एतत्तज राम न नाशन: ॥ १५६ ॥ (५-१५-२६)
सर्वभूतं कता: ।
सवैदेव च गतवात हैः पदे पारसामयिकम् ।
विचिन्ते देखकालोत्स्वी: पुर्वेष्मविधायते: ॥ १५३ ॥ (३-६६-४४)
आयानात्तरमस्य विपरीतावबोधः ।
केवलं विद्वान्ते विकल्पार्थकव: ॥ १५१ ॥ (३-६६-४२)
स्मार्तास्तिकास्य वादानिविचारय: ।
विचित्रवेदकालोत्स्वी: मार्ग स्वपिनकं इव ॥ १६२ ॥ (३-६५-४३)

युक्तियुक्तसारस्वविद्वेषता: ।

युक्तियुक्तसारादेव च जनानात्तरम् ।
ध्रुवविज्ञवद्व्यमाविशेषं तदुत्तरयमन: ॥ १६३ ॥ (२-६६-३)
योजनार्थस्य श्रावणप्रतीये विपक्षय: ।
यथा कालं गर्भं पुराणं तं को नाशास्तिरार्थिनम् ॥ १६४ ॥ (२-६६-४)
प्रथ चौहनादेव शास्त्रं चेतुः स्वितोऽवधकथम् ।
प्रयत्नार्थप्रयम् ल्याल्यं माय्य: न्यायवेदकेरिवनां ॥ १६५ ॥ (२-१६-२)
चित्रविश्वसास्त्रास्तिकम् ।

एतत्तजयानम् क्षयातिरीतीष्ठितायुणो विश्वास्तिकम्: ॥ (२-६६-३६)
विश्वास्तिक च च भूषितार्थ: न संचयं: ॥ १६६ ॥ (३-६-११)
परां नागरतेरिति स्वमह्नुसारलिनी: ॥ (२-११-५)
ब्राह्मणविश्वसास्त्रिनं शतेतुभ्रमृ: ॥ १६७ ॥ (३-४-१५)
\[\text{इति भीमविश्वसास्त्रवेशसारं} \]
THE ESSENCE OF THE PHILOSOPHY OF VASISTHA

The Hollowness of the World:—

Life is fast fleeting; death is awfully cruel; youth is extremely evanescent. Childhood is given to ignorance (1). 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 (2). Our own senses are our enemies. What is at some time believed to be true soon turns out to be otherwise. The Self kills itself; the mind is its own adversary (3). All things come into existence only to disappear. Desire is a chain that binds us to the world. All creatures are, as it were, being carried away, but none knows where (4). All human beings are self-deluded to be entrapped into the snares of desires and thereby afflicted with the troubles of birth and death, like deer in a forest (5). Is there any view which is free from error; any place where there is no suffering; any creation which is not transitory; and any transaction which is free from deception (6).

The Quest:—

Hence, is there any better state of existence, which may be free from suffering, ignorance and grief and be full of unconditioned good (?7) What is the method, what is the way, what is the science, and what is the refuge to save this life from undesirable happenings (8).

The Ignorant alone is Miserable:—
The stream of worldly life flows on no account of the follies
of the ignorant. The ignorant alone are subject to violent pleasures and pains (9).

Knowledge is the only Remedy of Suffering:—

As the flames of fire do not burn a forest which has been made wet by rain, so sorrows do not touch the man who has got a right vision, who is wise, and who knows what ought to be known (10).

The Power of Self-effort:—

There is no other way to bring about the end of all suffering than one's own effort (11). If any body aspires for anything and makes an attempt to achieve it, he shall have it, provided that he does not retrace his steps back on his way (12). One gets only what one has striven for; nothing is ever achieved by sitting idle (13). They who give up effort and depend on fate, are their own enemies, and in the long run are deprived of all their virtue, wealth and pleasures (14). Nothing is done by fate. Fate is only an imaginary something. Fools alone imagine fate and, depending upon it, go to destruction (15). Destiny (fate) is nothing but what inevitably happens as the good or bad result of our efforts already put forth (16). There is no other destiny than our own past efforts. Our past actions alone constitute our destiny (17). The past and present efforts (in case they are in contrary directions) oppose each other like two contesting rams; those which have greater force, surely, vanquish the others (18).

The Evil of Indolence:—

Had there been no evil of indolence in the world, every body would have been rich and learned. It is on account of indolence that the entire earth is full of fools and poverty-stricken people (19).

No wealth can buy even a single moment of life, those who waste it commit a great blunder. (20)

The Qualities of the aspirant:—

There are four ways of crossing over the ocean of worldly existence, namely, Contentment, Company of the good (wise), Thinking (Contemplation) and Tranquillity (21).

Experience is the only Source of Knowledge:—

There is only one source of knowledge (pramāṇa), viz Pratyaksha (Direct Experience), which is the ground and source of all other pramāṇas (sources of knowledge), as the ocean is the ultimate source of all waters (22). Inference and Scriptures, etc. cannot show us the Self. It is in Intuition alone that It is experienced, always, wholly, and in all its aspects (23).

Knowledge presupposes Unity of Subject and Object:—

There cannot be any relation possible between things absolutely different in nature; and there cannot be an experience of one by another without there being a relation between the two (24).

Identity between the Subject and the Object:—

Had there been no identity between the subject and the object in their consciousness-aspect, the subject would have remained ignorant of the object, as a stone remains unconscious of the taste of a sugar cane (25).

The World as Imagination:—

All the three worlds are constructed by the mind with thought alone. Consciousness manifests everything in the form of imaginary creation within itself (26).
No Fundamental Difference between Waking and Dream:—

There is no difference between the states of waking and dreaming other than that the one is stable while the other is not. The contents of both the experiences are of a homogenous nature, always and everywhere (27). At the time of dreaming even the dream is regarded as the waking state because at that time it is felt as stable; and the waking experience will be taken as a dream if one realizes its instability (28).

Every Individual has His own world:—

The world-illusion has arisen differently in different minds. One does not know anything but the contents of one’s own consciousness (29).

Formation of the Objective World:—

Whatever the first Creator imagines becomes a reality forthwith. This world is His imagination (30).

Identity between Realism and Idealism:—

In every monad, everything is represented in the same fashion as in the Cosmic Mind (Virādātmā) (31). The cosmic imagination is the original stress which is initiated and represented in all minds (32). We know each other and share the world-experience in common with others, on account of their being represented or reflected (pratibimba) in each individual the same cosmic order of ideas which is imagined in the Cosmic Consciousness (Mahā-chit) (33).

The creature becomes the creator:—

Whatever is consired becomes a consiring individual in its own right as, in summer, small insects are generated from the perspiration of other living beings (34).

Worlds within Worlds:—

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 (35).

Worlds, Invisible to Each Other:—

Within every world there are many other worlds of various kinds unknown to each other (36).

Everything possible Everywhere:—

In the Whole which contains the potentiality of everything, everything is always possible everywhere in its entirety. In the Absolute everything exists everywhere and always in its completeness (37).

Infinite Kinds of Worlds:—

Innumerable worlds arise and perish in the Absolute Ocean of Existence like the waves on the surface of an ocean (38).

Repeated Evolution and Dissolution of Creatures:—

Monads originate and pass away like the green plants of the spring season which are dried up in the summer (39).

Three Planes of Existence:—

There are three ethers: the ordinary ether known to us in the objective world, the mental ether, and the ether of consciousness. The last is the subtlest of the three (40).

The Nature of Mind:—

Mind is a definite form of the all-powerful Absolute Consciousness assumed by It through its own will-power (41).

Difference between Mind and the Absolute:—

The Brahman is consciousness without any object present to it, whereas mind is consciousness with objectivity (42).
The Functional Aspects of Mind:

As an actor assumes several forms on the stage, quickly one after another, so mind while engaged in various activities assumes different names and forms (43). As the same man may appear in various names and forms on account of his being in various offices, so the mind is called the soul, desire, action etc. on account of its various activities (44).

All Limitation is self-inflicted:

All the jīvas (minds) get themselves limited to various forms of existence and consequently become bound to expectations on account of the obsession of their own desires (45).

Unlimited Number of Individuals or Monads:

Millions and billions of monads containing within themselves worldly desires spring from the Creator, Brahmā (46). Countless of them have already been born, countless are being born, and countless will be born in course of time, like sprays of water from a waterfall (47).

Thought-Power:

The essence of the individual is its imagination (sankalpa). Whatever it imagines within itself is soon realized in the objective world (48). Every individual realizes all its desires through its own power. In every individual exists this kind of power which ultimately is a power of consciousness (49). Whatever and whenever a man imagines intensely, he experiences in actual life (50). As water assumes the form of an eddy so whatever a pure mind desires to experience that becomes a reality (51). Success is achieved only through one’s own efforts repeatedly performed (52). Sufferings multiply by leaps and bounds, on account of the folly of mind and they vanish like ice before the sun by its own efforts (53). The mind creates the body for the realization of its own desires, as a silk-worm constructs a cocoon around itself (54). If there is peace within, the whole world looks cool and pleasing, but when the fire of desires burns within, the world appears ablaze to us (55). 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 to be covered with leather (56). The mind is the nave of this wonderful wheel of the world which deludes us by its movements (57). 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 (58).

What Am I?

I am fragrance in flowers; I am the beauty of leaves and flowers; beauty of beauties I am; and I am the experience behind all forms (59). He knows truly who knows that the Self is the Infinite Ether (of consciousness) which has within itself all time, space and movement (60). He truly knows who knows that whatever is present in all the three worlds, is a part of his own self, as waves are parts of the ocean (61).

Death:

That the dead are completely annihilated, is a wrong statement and is not true to the fact. The so called dead undergoes another experience in a different time—space—order (62). Having experienced an illusory insensibility of death and having forgotten the previous state of existence the individual comes to have an experience of another state (63). Whenever and wherever the individual experiences death, then and there he begins to see another world of a similar nature extending
around him (64). As birds pass from one tree to another, so the souls bound by thousands of fetters of worldly desires and expectations have to pass from one body to another (65). The experience of cycles of births and deaths is like whirlpools in a river continually undergone by the ignorant soul, as long as the pure Self is not realized (66). The consciousness of a person is neither born nor dead. It only experiences these states as it were in a dream (67). The longevity or shortness of life in this world depends on the purity or impurity of one’s acts, and on the nature of the country, the age, his profession and food (68).

The Creator:—

At the commencement of the creation, Prajñā-pati (the Lord of creatures) manifested in the same manner as a dream-personality emerges in the dream. He continues to exist still (69). The mind is the Creator and the Creator is the mind. The absolute Brahman creates the world by assuming the form of mind (70). The Absolute Consciousness which is not limited in time, space etc., assumes a form limited in time and space by Its own Power, and out of Its own creative sport (Lilā) (71). It imagines itself to be something other than Its original, absolute existence, and thereby becomes the other (an entity by itself) (72). The Creator has no physical body. His body is only mental in its nature (73). The world is an illusory thought-construction of the mind working in the form of the Creator, although it appears to be real (74).

The Creative Power:—

The Lord of all, the Brahman, is endowed with all possible potencies which manifest themselves as things, whenever so willed (75). As the imaginative power of a man spreads out the world of his fancy, so does the creative power of the Absolute spread out this objective world (76). The Creative Power is called Prakṛti, Divine Will of Shiva, and the world-creating Māyā (77). Prakṛti originates from the Absolute Brahman, the Purusha, the eternally illuminating Consciousness, as an inanimate web originates from a living spider (78). The creative Power and the pure Consciousness are identical in essence as wind and air, and, as heat and fire are (79).

The Absolute Reality:—

The Absolute 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 (80). It is unspeakable, inexpressible, un-namable; its nature is not an object of description, for it is not an object of the senses (81). As rains proceed from the limitless and full expanse of water, so the ephemeral world-appearances proceed from the undecaying, full, and immortal Brahman (82). Know it to be that defectless Ether of consciousness from which arise the subject, objects and knowledge, and that in which they all merge (83). It is that ocean of consciousness in which there is absolute negation of the world as it exists for us (84); that which is absolutely void in spite of the existence of multitudes of worlds (85). It is neither being nor non-being, nor anything between the two. It is nothing, yet it is all. It is incapable of being grasped by mind and expressed by speech. It is more of nothing than nothing and more of happiness than happiness itself (86).

Manifestation of the Absolute:—

The world is the expansion of the Brahman and the ex-
expansion of the Brahman is the world. The Brahman which is without beginning and end overflows into the world like an ocean (87). As the waves, the billows, the ripples, the eddies, the bubbles, the sprays etc. of water 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 (88-89). 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 (90). The multiplicity of the world exists within the undifferentiated consciousness-mass in the same way as the variety of hues of a peacock-tail is present in the homogeneous liquid of the egg [out of which it comes] (91). 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 (92).

Identity of Everything with the Absolute :

As gold and ornaments of gold are not two different things so also the Brahman and the world are not different from each other (93). Whatever is seen in the three worlds, the earth, the heaven and the netherland, in sky, in animate and inanimate spheres is nothing but Absolute Consciousness (94).

Unreality of the World :

That is true, and nothing else, which does not begin to exist nor cease to exist at any time. That alone is real which existed before the beginning and which will continue to exist after the end (of the manifestation of the world-process) (95). The entire world is merely an illusory appearance like the illusory appearance of water in a desert or like the imaginary world experienced in fancy. It is unreal but appears to be real (96). The appearance of mind etc. continues to be taken as real as long as there is ignorance, as long as the Absolute is not realized and as long as there is trust in the forms of the world (97).

The Absolute Point-of-View:

In reality, from the ultimate point of view, the world does not at all exist even nominally. Everything is Brahman Itself. There is no world in reality (98). The ultimate conclusion of all the spiritual scriptures, which supersedes all other conclusions, is that in reality there is neither Avidyā (ignorance) nor Māyā (illusion). The only reality is Brahman in which all distinctions and processes are merged (99). Even when a vision of the world appears to arise in the Brahman, there is nothing actually created. Even in that state, the Absolute consciousness exists as absolutely pure and void of all change like the sky (100).

Happiness :

All creatures strive for happiness (very few, however, find it, for) all worldly prosperity brings misery and all worldly pleasures end in pain (101). All hopes of pleasures terminate in pain as all bright flames terminate in the darkness of smoke. (102) There is really no occasion to rejoice at the increase of one's own wealth, possession and enjoyment. The thirsty man can find no joy even when there is a flood in a mirage- river (103). There is no pain even in hell compared to that experienced by one who has got an unfulfilled desire and there is no happiness even in Brahma-loka compared to
that which is experienced by one in whom desires have ceased to arise (104). The happiness of desirelessness is much greater than that of ruling over an empire, than that of the company of one’s own beloved, than that of heaven or Chandra-loka, and even than that enjoyed by Vishnu (105). As a house of ice cannot exist in a desert, the peculiar and most natural joy which is felt when the mind is not functioning, is such as cannot be experienced otherwise even in heaven (106). As a man who has seen heaven will not find any interest in earthly things, so also one who has tasted the bliss inherent in the Self, for years or even for a moment, will not find any taste in the worldly objects of enjoyment (107).

Bondage and Liberation:—

They become bound to the world, like birds bound to ropes, who are bound by the cords of desires and hopes (108). He who imagines limitation in the Infinite Self, becomes limited and gets bound (109). Inspite of living in the ocean of the Absolute, and in reality being identical with it, when we imagine ourselves to be different from it, we undergo the delusion of the frightful worldly career (110). There seems to be no other reason why people should undergo the experience of repeated births and deaths than forgetfulness of their real Self (111). To imagine ‘I am’ (this or that) tends to create unending bondage. The opposite feeling tends to liberate (112). The ignorance of the Self leads to delusion and the knowledge of the Self leads to the realization of a state which is the highest aim of all knowledge (113). Liberation is the cutting of the false knot of ignorance which consists in identifying the Self with the unreal and illusory objective things (114).

The Means of attaining Liberation:—

The wise easily cross over the ocean of wandering through life and death with the help of the boat of knowledge alone (115). This end is not achieved by anything else, say, pilgrimage, distribution of alms, bath in sacred rivers, learning, concentration, yoga, penances, and sacrifices (116). One is one’s own friend or enemy. If one does not save oneself, there is no remedy (117). In fact, whatever is anywhere or at any time attained is attained by him through the application of his own energy, and not in any other way (118). As the earth is the ultimate source of all grains, so the control and culture of one’s own mind is the source of all good positions and durable prosperity (119). If one can pray for the favour of gods like Vishnu and others, why should he not do the same for propitiating his own mind (120)? The real God (Vishnu) resides within every one. Unfortunate are they who seek after the external Vishnu, having turned back from the inner one (121). If a spiritual preceptor (Guru) can raise one up without one’s own efforts, why does he not raise a bull, an elephant or a camel! (122) The root of action is the volitional thought or thought coloured with desire, Renunciation of action, therefore, is impossible as long as the body continues (123).

Practical Self-realization:—

He who studies the Sāstras (scriptures) for worldly enjoyment like an artisan who learns his art to earn his livelihood, and does not make any effort to bring into practice what he learns, is a jñāna-bandhu (pseudo-wise and not a jñāni-wise) (124). O Rama! 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 a prolonged pro-
cess of thinking and practice (125). The way of Moksha consists in (1) deep affirmation of the One Reality, (2) stopping the movements of the vital currents and (3) control of the mind (126). Of all the three methods of realization, the control of the mind is the best, because it is easily effected and so leads to peace quickly (127). The movements of Prāṇa (vital currents) can be controlled through disinterestedness in the world, meditation on the ultimate cause, constant practice, methodical procedure and giving up bad habits (128). The mind is the navel of the wheel of the world illusion. If one can stop it from moving, the world-wheel stops and ceases to trouble (129). The mind can be caused to dissolve by thinking on its own nature, and when thus dissolved, we attain the summum bonum (130). Desire is the essential nature of the mind. The mind and desires are synonyms (control of desires, therefore, is the control of mind) (131).

The Seven Stages of Self-realization:

The realization of knowledge has seven stages. Liberation is the goal beyond the seventh stage (132). The first stage of self-realization is said to be Aspiration, the second Thinking, the third Purification of Mind, the fourth Reinstatement in the Ultimate Being, the fifth Non-attachment, the sixth Negation of objects, and the seventh Experience of the Fourth State (objectless consciousness) (133-134).

Freedom from the Law of Karma:

There is no place—no mountain, no sky, no ocean, no heaven where our actions do not fructify (135). The seed of action is the activity of the will. It is said to be so and is also thus experienced. Physical activities are only various offshoots of the will (136). In the beginning, all individuals proceed from the ultimate Reality without any cause on their part. But having come into existence, their own actions become the causes of their happiness and misery (137). No action binds individuals to its fruit, which is performed without a desire for any result for oneself, even though it be an evil one, as no creeper grows without being watered (138). O Rama! No harm is done by any action to him who does it with an equanimous, balanced and pure mind (139).

Experience of the Self:

The network of worldly desires having been cut through like a net by a rat, and the knot of the heart having been broken through intense 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 is placed in it (140-141).

The Character of the Liberated Living Man:

The Liberated sage does neither like any object nor dislike it. He moves amongst worldly things but not as one who is in need of them (142). Although outwardly not appearing so, he is at his heart above all cravings. He divines the heart of others and behaves with them agreeably and talks with them sweetly and nobly. He exercises his judgment very quickly and makes a right choice between two courses of conduct (143). He does not disregard what he gets nor does he hanker after what he has not got. He is always at peace and undisturbed under all circumstances (144). His conduct does not annoy any body, he behaves like a citizen and a friend of all. Although outwardly very busy, he is very calm and quiet at heart.
(145). Freed from the restrictions of caste, creed, stage of life (āshrama), custom and scriptures, he comes out of the net of the world as a lion from the cage (146). He is never afraid, feels never helpless or dejected. He remains firm, calm and quiet like a mountain (147). He behaves with his fellow-beings as the occasion and their status require, without the least stain in his mind. In the company of devotees he is like a devotee; to the knave, he is like a knave (148). 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. He is full of courage in the party of courageous people and shares the miseries of the miserable (149). He 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 way as the eyes enjoy a scene before them (150). The wise who have become omniscient neither give up nor desire worldly activities. They do as occasion demands (151). Him, from whose heart emanates purity all around, the guardian angels of the world protect and support as they do the entire cosmos (152). As the beauty of a tree increases immensely in the spring season, so also the power, the intellect and the lustre of a man increase when he has realized the Truth (153).

*The Greatness of Noble Women:*

A wife of noble descent can by her own effort lead her husband out of the deep and extensive darkness of ignorance (154). Even the scripture, the preceptor and the sacred incantations are not so effective in raising a man spiritually, as an affectionate wife of noble descent can be (155). She is to her husband a companion, a brother, a sympathizer, a servant, a teacher, a friend, a scripture, a refuge, a slave, wealth and joy and all these at once (156).

*Universal Brotherhood:*

The feeling that this one is my brother and that one is not is cherished only by petty minded people. The heart of the magnanimous is open to all (157). How can one be said to be a brother and another not, when the same Self is equally present in all (158). All classes of creatures, O Rama, are our brothers. There is none here who is absolutely unrelated to you (159).

*Unity of All Religions:*

All the various doctrines arising in different times and different countries lead to the same supreme Truth like many different paths leading travellers from different places to the same city (160). It is the ignorance of the Absolute Truth and the misunderstanding of the different doctrines that cause their followers to quarrel with one another in bitter animosity (161). They consider their own particular dogmas to be the best, as every traveller may think, although quite wrongly, his own path to be the only or the best path (162).

*Only Rational Scriptures should be followed:*

A reasonable statement, even of a child, should be accepted while the unreasonable ones are to be discarded like a straw, even though they are made by the Creator Himself (163). 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 (164). A devo-
tee 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 (165).

Greatness of the Yoga-vāsiṣṭha:—

By repeated study of this work and by constant practice of its philosophy, one undoubtedly gets highest type of intellectual enlightenment (166); becomes a great and noble citizen and attains liberation in this very life (167).

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