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श्रीयोगवासिष्ठसार

The Essence of Yogavāsiṣṭha

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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 *Rāmāyaṇa*. 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 only27, 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 **B. L. Atreya**

उनके कथनानुसार ६००० श्लोक थे। योगवासिष्ठ का दूसरा संक्षप महा-उपनिषद् है। इसमें ५३५ श्लोक हैं। इसका तीसरा संक्षेप अन्नपूर्णा उपनिषद है जिसमें ३३७ श्लोक हैं। एक और संक्षेप हमारे देखने में आया है जिस का नाम योगवासिष्ठसार है। इसमें २२५ श्लोक हैं। इन सब संक्षेपों में यह बड़ी भारी कमी है कि किसी एक में भी योगवासिष्ठ के सारे सिद्धान्त नहीं आते, और न वे क्रमबद्ध तरीके में ही रक्खे हुये हैं। योगवासिष्ठ का कई वर्षों तक अध्ययन करने पर लेखक ने यह उचित समझा कि आजकल की रुचि के अनुसार योगवासिष्ठ का एक क्रमबद्ध और सर्वसिद्धान्तमय संक्षेप किया जाए। इस इच्छा से प्रेरित होकर लेखक ने एक संक्षेप-वासिष्ठ-दर्शन नामक—२५०० श्लोकों में किया—वह प्रयाग से छपा है (Prince of Wales Saraswati Bhavana Texts, edited by Principal Gopinath Kaviraj, M.A.) यह योगवासिष्ठसार जो हिन्दी तथा अंग्रेजी सहित पाठकों की भेंट है, उसी ग्रन्थ का १६७ श्लोकों में सार है। कहां तक इसमें लेखक को सफलता हुई है इसका निर्णय विद्वानों के हाथ में है।

भा० ला० आत्रेय।

अथ श्रीवासिष्ठदर्शनसार:

संसारनि:सारता :—

आयुरत्यन्तचपलं मृत्युरेकान्तनिष्ठुर:
तारुण्यं चातितरलं बाल्यं जडतया हृतम् ॥ १ ॥ (१-२६-६)
कालकलङ्कितो लोको बन्धवो भवबन्धनम् ।
भोगा भवमहारोगास्तृष्णाश्चे मृगतृष्णिका: ॥ २ ॥ (१-२६-१०)
शत्रवश्चेन्द्रियाण्येव सत्यं यातमसत्यताम् ।
प्रहरत्यात्मनैवात्मा मनसैव मनो रिपु: ॥ ३ ॥ (१-२६-११)
आगमापायिनो भावा भावना भवबन्धनी ।
नीयते केवलं क्वापि नित्यं भूतपरम्परा ॥ ४ ॥ (१-२६-२२)
सर्व एव नरा मोहाद्दुराशापाशपाशिन: ।
दोषगुल्मकसारङ्गा विशीर्णा जन्मजङ्गले ॥ ५॥ (१-२६-४१)
कास्ता दृशो यासु न सन्ति दोषा:
कास्ता दिशो यासु न दु:खदाह: ।
कास्ता: प्रजा यासु न नाम भङ्गुरत्वं
कास्ता: क्रिया यासु न नाम माया ? ॥ ६ ॥ १-२७-३१)

जिज्ञासा :—

अतोऽतुच्छ मनायासमनुपाधि गतभ्रमम् ।
किं तत्स्थितिपदं साधो यत्र शोको न विद्यते ॥ ७ ॥ (१-३०-११)
क उपायो गति: का वा चिन्ता क: समाश्रय: ।
येनेयमशुभोदर्का न भवेज्जीविताटवी ॥ ८ ॥ (१-३१-६)

अज्ञस्यैव दु:खभाजनत्वम् :—

इयं संसारसरणिर्वहत्यज्ञप्रमादत:

अज्ञस्योग्राणि दुःखानि सुखान्यापि दृढानि च ॥ ९ ॥ (६।१-६-३३)

ज्ञानमेव दुःखानिवृत्युपाय: :—

प्राज्ञं विज्ञातविज्ञेयं सम्यन्दर्शनमाधयः ।
न दहन्ति वनं वर्षासिक्तमग्निशिखा इव ॥ १० ॥ (२-११-४१)

पौरुषमहिमा :—

अत्रैकं पौरुषं यत्नं वर्जयित्वेतरा गतिः ।
सर्वदुःखक्षयप्राप्तौ न काचिदुपपद्यते ॥ ११ ॥ (३-६-१४)
यो यमर्थं प्रार्थयते तदर्थं चेहते क्रमात् ।
अवश्यं स तमान्पोति न चेदर्धान्निवर्तते ॥ १२ ॥ (२-४-१२)
यो यो यथा प्रयतते स स तत्तत्फलैकभाक् ।
न तु तूष्णीं स्थितेनेह् केनचित्प्राप्यते फलम् ॥ १३ ॥ (२-७-१९)
ये समुद्योगमत्सर्ज्य स्थिता दैवपरायणाः ।
ते धर्ममर्थं कामञ्च नाशयन्त्यात्मविद्विषः ॥ १४ ॥ (२-७-३)
दैवं न किञ्चित्कुरुते केवलं कल्पनेदृशी । (२-९-३)
मूढैः प्रकल्पितं दैवं तत्परास्ते क्षयं गताः ॥ १५ ॥ (२-८-१६)
सिद्धस्य पौरुषेणेह फलस्य फलशालिना ।
शुभाशुभार्थसम्पत्तिर्दैवशब्देन कथ्यते ॥ १६ ॥ (२-९-४)
प्राक्स्वकर्मेतराकारं दैवं नाम न विद्यते । (२-६-४)
प्राक्तनं पौरुषं तद्वै दैवशब्देन कथ्यते ॥ १७ ॥ (२-६-३५)
द्वौ हुडाविव युध्येते पुरुषार्थौ परस्परम् ।
य एव बलवांस्तत्र स एव जयति क्षणात् ॥ १८ ॥ (२-६-१०)

आलस्यनिन्दा :—

आलस्यं यदि न भवेज्जगत्यनर्थः
का न स्याद्बहुधनको वहुश्रुतो वा ।
आलस्यादियमवनिः ससागरान्ता
सम्पूर्णा नरपशुभिश्च निर्धनैश्च ॥ १९ ॥ (२-५-३०)
आयुषः क्षण एकोऽपि सर्वरत्नैर्न लभ्यते ॥
नीयते तद्वथा येन प्रमादः सुमहानहो ॥ नि० उ० ॥ (६/२-१७५-७८)

मुमुक्षुगुणाः :—

सन्तोषः साधुसङ्गश्च विचारोऽथ शमस्तथा ।
एत एव भवाम्भोधावुपायास्तरणे नृणाम् ॥ २१ ॥ (२-१६-१८)

अनुभूतिरेव प्रमाणम् :—

सर्वप्रमाणसत्तानां पदमब्धिरपामिव ।
प्रमाणमेकमेवेह प्रत्यक्षं तदतः शृणु ॥ २२ ॥ (२-१९-१६)
नात्मास्त्यनुमया राम न चाप्तवचनादिना ।
सर्वथा सर्वथा सर्वं स प्रत्यक्षोऽनुभूतितः ॥ २३ ॥ (५-७३-१५)

अद्वैतं सम्बन्धात् :—

न संभवति सम्बन्धो विषमाणां निरन्तरः
न परस्परसम्बन्धाद्विनानुभवनं मिथः ॥ २४ ॥ (३–१२१-३७)

दृश्यस्य बोधरूपत्वम् :—

द्रष्टृदृश्ये न यद्यकमभविष्यच्चिदात्मके ।
तद्दृश्यास्वादमज्ञः स्यान्नादृष्ट्वेक्षुमिवोपलः ॥ २५ ॥ (६/२-३८-८)

पदार्थजातस्य संकल्पमयत्म् :—

मनोमननिर्माणमात्रमेतज्जगत्त्रयम् । (४-११-२३)
सर्वं संकल्परूपेण चिच्चमत्कुरुते चिति ॥ २६ ॥ (६/१-४२-१६)

जाग्रत्स्वप्नयोरभेदः :—

जाग्रत्स्वप्नदशाभेदो न स्थिरास्थिरते विना ।
समः सदैव सर्वत्र समस्तोऽनुभवोऽनयोः ॥ २७ ॥ (४-१९-११)
स्वप्नोऽपि स्वप्नसमये स्थैर्याज्जाग्रत्वमृच्छति ।
अस्थैर्याज्जाग्रदेवास्ते स्वप्नस्तादृशबोधतः ॥ २८ ॥ (४-१९-१२)

जीवं जीवं प्रति विश्वस्वप्नः :—

पृथक्प्रत्येकमुदितः प्रतिचित्तं जगद्भ्रमः । (३-४०-२९)
न किञ्चिदपि जानाति निजसंवेदनादृते ॥ २९ ॥ (३-५५-६१)

सर्गादौ प्रजापतिकृतं जगत् :—

संकल्पयति यन्नाम प्रथमोऽसौ प्रजापतिः ।
तत्तदेवाशु भवति तस्येदं कल्पनं जगत् ॥ ३० ॥ (६/२-१८६-६५)

बाह्यार्थवादविज्ञानवादयोरैक्यम् :—

यादृगेव विराडात्मन्येष विस्तार आगतः ।
तादृगेवेह सर्वस्मिन्नणुमात्रेऽपि भूतके ॥ ३१ ॥ (६/२-२०-७)
प्रथमोऽसौ प्रतिस्पन्दः पदार्थानां हि बिम्बकम् ।
प्रतिबिम्बितमेतस्माद्यत्तदद्यापि संस्थितम् ॥ ३२ ॥ (३-५५-४८)
महाचित्प्रतिभासत्वान्महानियतिनिश्चियात् ।
अन्योन्यमेव पश्यन्ति मिथः संप्रतिबिम्बितात् ॥ ३३ ॥ (३-५३-२५)

संकल्पितस्यापि संकल्पयितृत्वम् :—

यो यो नाम यथा ग्रीष्मे कल्पस्वेदाद्भवेत्कृमिः ।
यद्यद्दृश्यं शुद्धचित्त्वं तज्जीवो भवति स्वतः ॥ ३४ ॥ (४-१९-१)

सर्गे सर्गे सर्गान्तराणि :—

सर्गे सर्गे पृथग्रूपं सन्ति सर्गान्तराण्यपि । (४-१८-१६)
तेष्वप्यन्तस्थसर्गौघाः कदलीदलपीठवत् ॥ ३५ ॥ (४-१८-१७)

परस्परमदृष्टानि सर्गजालानि :—

प्रत्येकमन्तरन्यानि तथैवाभ्युदितानि च ।
परस्परमदृष्टानि बहूनि विविधानि च ॥ ३६ ॥ (६/२, ६३-१२)

सर्वस्य सर्वत्र सर्वदा संभवः :—

सर्वत्र सर्वथा सर्वं सर्वदा सर्वरूपिणि । (६/२-१५९-४१)
सर्वं सर्वात्म सर्वत्र सर्वदास्ति तथा परे ॥ ३७ ॥ (६/२-१३-२८)

अनन्तानि जगन्ति :—

अनन्तानि जगन्त्यस्मिन्ब्रह्मतत्त्वमहाम्बरे ।
अम्भोधिवीचिजलवन्निमज्जन्त्युद्भवन्ति च ॥ ३८ ॥ (४-४७-१४)

सृष्टिप्रलययोः पौनःपुन्यम् :—

जीवौघाश्चोद्भविष्यन्ति मधाविव नवाङ्कुराः ।
तत्रैव लयमेष्यन्ति ग्रीष्मे मधुरसा इव ॥ ३९ ॥ (३-९५-१०)

आकाशत्रयम् :—

चित्ताकाशं चिदाकाशमाकाशं च तृतीयकम् ।
द्वाभ्यां शून्यतरं विद्धि चिदाकाशं वरानने ॥ ४० ॥ (३-१७-१०)

मनोरूपम् :—

अनन्तस्यात्मतत्त्वस्य सर्वशक्तेर्महात्मनः ।
संकल्पशक्तिरचितं यद्रूपं तन्मनो विदुः ॥ ४१ ॥ (३-९६-३)

मनोब्रह्मणोर्भेदः :—

चेत्येन रहिता यैषा चित्तद्ब्रह्म सनातनम् ।
चेत्येन सहिता यैषा चित्सेयं कलनोच्यते ॥ ४२ ॥ (५-१३-५३)

मनसो रूपाणि नामानि च :—

यथा गच्छति शैलूषो रूपाण्यलं तथैव हि ।
मनो नामान्यनेकानि धत्ते कर्मान्तरं व्रजत् ॥ ४३ ॥ (३-९६-४३)
विचित्रकार्यवशतो नामभेदन कर्तृता ।
मनः सम्प्रोच्यते जीववासनाकर्मनामभिः ॥ ४४ ॥ (३-९६-५६)

स्वसंकल्पकृतं जीवानां वेष्टनम् :—

स्ववासनादशावेशादाशाविवशतां गताः ।
दशास्वतिविचित्रासु स्वयं निगडिताशयाः ॥ ४५ ॥ (४-४३-३)

जीवानामसंख्येयत्वम् :—

एवं जीवाश्चितो भावा भवभावनयोहिताः ।
ब्रह्मणः कल्पिताकाराल्लक्षशोऽप्यथ कोटिशः ॥ ४६ ॥ (४-४३-१)
असंख्याताः पुरा जाता जायन्ते चापि वाद्य भोः ।
उत्पतिष्यन्ति चैवाम्बुकणौघा इव निर्झरात् ॥ ४७ ॥ (४-४३-२)

मनसो महत्वम् :—

जीवः संकल्पमात्रात्मा यत्संकल्पोऽवतिष्ठते ।
हृदि भूत्वा स एवाशु बहिः प्रसरित स्फुटम् ॥ ४८ ॥ (६/२-२२-३७)
सर्वं संपादयत्याशु स्वयं जीवः स्वमीहितम् । (३-४५-१२)
प्रत्येकमस्ति चिच्छक्तिर्जीवशक्तिस्वरूपिणी ॥ ४९ ॥ (३-४५-१३)
येन येन यथा यद्यद्यदा संवेद्यतेऽनघ ।
तेन तेन तथा तत्तत्तदा समनुभूयते ॥ ५० ॥ (३-६०-१६)
मनो निर्मलसत्त्वात्म यद्भावयति यादृशम् ।
तत्तथाशु भवत्येव यथावर्तो भवेत्पयः ॥ ५१ ॥ (४-१७-४)
दृढाभ्यासाभिधानेन यत्ननाम्ना स्वकर्मणा ।
निजवेदनजेनैव सिद्धिर्भवति नान्यथा ॥ ५२ ॥ (६/२-६७-४४)
मनःप्रमादाद्वर्धन्ते दुःखानि गिरकूटवत् ।
तद्वशादेव नश्यन्ति सूर्यस्याग्रे हिमं यथा ॥ ५३ ॥ (३-९९-४३)
मनसेदं शरीरं हि वासनार्थं प्रकल्पितम् ।
कृमिकोशप्रकारेण स्वात्मकोश इव स्वयम् ॥ ५४ ॥ (४-४५-७)
अन्तःशीवलतायां तु लब्धायां शीतलं जगत् । (५-५६-३३)
अन्तस्तृष्णोपतप्तानां दावादाहमयं जगत् ॥ ५५ ॥ (५-५६-३४)
पूर्णे मनसि सम्पूर्णं जगत्सर्वं सुधाद्रवैः ।
उपानद्गूढपादस्य ननु चर्मास्तृतैव भूः ॥ ५६ ॥ (५-२१-१४)
अस्य संसाररूपस्य मायाचक्रस्य राघव ।
चित्तं विद्धि महानाभिं भ्रमतो भ्रमदायिनः ॥ ५७ ॥ (५-५०-६)
तस्मिन्द्रुतमवष्टब्धे धिया पुरुषयत्नतः ।
ग्रहीतनाभि वहनान्मायाचक्रं निरुध्यते ॥ ५८ ॥ (५-५०-७)

कोऽहम् :—

कुसुमेष्वहमामोदः पुष्पत्रेपष्वहं छविः ।
छविष्वहं रूपकला रूपेष्वनुभवोऽप्यहम् ॥ ५९ ॥ (५-३४-५२)

अपारपर्यन्तनभो दिक्कालादिक्रियान्वितम् ।
अहमेवेति सर्वत्र यः पश्यति स पश्यति ॥ ६० ॥ (४-२२-२५)
यन्नाम किञ्चित्त्रैलोक्यं स एवावयवो मम ।
तरङ्गोऽब्धाविवेत्यन्तर्यः पश्यति स पश्यति ॥ ६१ ॥ (४-२२-३३)

मृतिः :—

मृतो नष्ट इति प्रोक्तो मन्ये तच्च मृषा ह्यसत् । (५-७१-६४)
स देशकालान्तरितो भूत्वा भूत्वानुभूयते ॥ ६२ ॥ (५-७१-६५)
अनुभूय क्षणं जीवो मिथ्यामरणमूर्च्छनम् ।
विस्मृत्य प्राक्तनं भावमन्यं पश्यति सुव्रते ॥ ६३ ॥ (३-२०-३१)
यत्रैव म्रियते जन्तुः पश्यत्याशु तदैवसः ।
तत्रैव भुवनाभोगमिममित्थमिव स्थितम् ॥ ६४ ॥ (३-४०-४५)
आशापाशशताबद्धा वासनाभावधारिणः ।
कायात्कायमुपायान्ति वृक्षाद्वृक्षमिवाण्डजाः ॥ ६५ ॥ (४-४३-२६)
तावद्भ्रामन्ति संसारे वारिण्यावर्तराशयः ।
यावन्मूढा न पश्यन्ति स्वात्मानमनिन्दितम् ॥ ६६ ॥ (४-४३-२८)
न जायते न म्रियते चेतनः पुरुषः क्वचित् ।
स्वप्नसंभ्रमवद्भ्रान्तमेतत्तत्पश्यति केवलम् ॥ ६७ ॥ (३-५५-६७)
देशकालक्रियाद्रव्यशुद्ध्यशुद्धी स्वकर्मणाम् ।
न्यूनत्वे चाधिकत्वे च नृणां कारणमायुषः ॥ ६८ ॥ (३-५४-२९)

ब्रह्मा :—

सर्गादौ स्वप्नपुरुषन्यायेनादिप्रजापतिः ।
यथा स्फुटं प्रकचितस्तथाद्यापि स्थिता स्थितिः ॥ ६९ ॥ (३-५५-४७)
विरिञ्चो मनसो रूपं विरिञ्चस्य मनो वपुः । (३-३-३५)
मनस्तामिव यातेन ब्रह्मणा तन्यते जगत् ॥ ७० ॥ (३-३-२९)
दिक्कालाद्यनवच्छिन्नमात्मत्वं स्वशक्तितः । (४-४४-१४)
लीलयैव तदादत्ते दिक्कालकलितं वपुः ॥ ७१ ॥ (४-४४-१५)

स्वयमन्यैवमस्मीति भावयित्वा स्वभावतः ।
अन्यतामिव संयाति स्वविकल्पात्मिकां स्वतः ॥ ७२ ॥ (३/१-३३-२१)
आतिवाहिक एवासौ देहोऽस्त्यस्य स्वयंभुवः ।
न त्वाधिभौतिको राम देहोऽजस्योपपद्यते ॥ ७३ ॥ (३-३-६)
मनो नाम्नो मनुष्यस्य विरिञ्च्याकारधारिणः ।
मनोराज्यं जगदिति सत्यरूपमिव स्थितम् ॥ ७४ ॥ (३-३-३३)

शक्तिः :—

समस्तशक्तिखचितं ब्रह्म सर्वेश्वरं सदा ।
यथैव शक्त्या स्फुरति प्राप्तां तामेव पश्यति ॥ ७५ ॥ (३-६७-२)
स्पन्दशक्तिस्तदिच्छेदं दृश्याभासं तनोति सा ।
साकारस्य नरस्येच्छा यथा वै कल्पनापुरम् ॥ ७६ ॥ (६/२-८४-६)
सा राम प्रकृतिः प्रोक्ता शिवेच्छा पारमेश्वरी ।
जगन्मायेति विख्याता स्पन्दशक्तिरकृत्रिमा ॥ ७७ ॥ (६/२-८५-१४)
ऊर्णनाभाद्यथा तन्तुर्जायते चेतनाज्जडः ।
नित्याप्रबुद्धात्पुरुषाद्ब्रह्मणः प्रकृतिस्तथा ॥ ७८ ॥ (३-९६-७१)
यथैकं पवनस्पन्दमेकमौष्ण्यानलौ यथा ।
चिन्मात्रं स्पन्दशक्तिश्च तथैवेकात्म सर्वदा ॥ ७९ ॥ (६/२-८४-३)

परं ब्रह्म :—

यस्मिन्सर्वं यतः सर्वं यत्सर्वं सर्वतश्च यत् ।
सर्वं सर्वतया सर्वं तत्सर्वं सर्वदा स्थितम् ॥ ८० ॥ (६/२-१८४-४६)
अवाच्यमनभिव्यक्तमतीन्द्रियमनामकम् । (६/२-५२-२७)
स्वरूपं नोपदेशस्य विषयो विदुषो हि तत् ॥ ८१ ॥ (६/२-३१-३७)
प्रसरन्ति यतश्चित्राः संसारासारदृष्टयः ।
अक्षयामृतसम्पूर्णादम्भोदादिव वृष्टयः ॥ ८२ ॥ (३-५-१४)
दृष्टृदर्शनदृश्यानां त्रयाणामुदयो यतः ।
यत्र वास्तमयश्चित्त्वं तद्विद्धि विगतामयम् ॥ ८३ ॥ (६/२-१०६-११)

अत्यन्ताभाव एवास्ति संसारस्य यथास्थितेः ।
यस्मिन्बोधमहाम्भोधौ तद्रूपं परमात्मनः ॥ ८४ ॥ (३-७-२०)
अशून्यमिव यच्छून्यं यस्मिञ्छून्यं जगत्स्थितम् ।
सर्गौघे सति यच्छून्यं तद्रूपं परमात्मनः ॥ ८५ ॥ (३-७-२२)
न सन्नासन्न मध्यान्तं न सर्वं सर्वमेव च ।
मनोवचोभिरग्राह्यं शून्याच्छून्यं सुखात्सुखम् ॥ ८६ ॥ (३-११९-२३)

बृंहणम् :—

ब्रह्मबृंहैव हि जगज्जगच्च ब्रह्मबृंहणम् । (६/१-२-५१)
ब्रह्मैव तदनाद्यन्तमब्धिवत्प्रविजृम्भते ॥ ८७ ॥ (६/१-२-२७)
यः कणो या च कणिका या वीचिर्यस्तरङ्गकः ।
यः फेनो या च लहरी तद्यथा वारि वारिणि ॥ ८८ ॥ (६/१-११-४०)
यो देहो या च कलना यद्दृश्यं यौ क्षयाक्षयौ ।
या भावरचना योऽर्थस्तथा तद्ब्रह्म ब्रह्मणि ॥ ८९ ॥ (६/१-११-४१)
फलपुष्पलतापत्रशाखाविटपमूलवान् ।
वृक्षबीजे यथा वृक्षस्तथेदं ब्रह्मणि स्थितम् ॥ ९० ॥ (३-१००-११)
चिति तत्त्वेऽस्ति नानाता तदभिव्यञ्जनात्मनि ।
विचित्रपिच्छिकापुञ्जो मयूराण्डरसे यथा ॥ ९१ ॥ (६/१-४७-२९)
यथा पयसि वीचीनामुन्मज्जननिमज्जनैः ।
न जलान्यत्वमेवं हि भावाभावैः परे पदे ॥ ९२ ॥ (६/२-१९५-२७)

तादात्म्यम् :—

यथा कटकशब्दार्थः पृथक्त्वार्हो न काञ्चनात् ।
न हेम कटकात्तद्वज्जगच्छब्दार्थता परे ॥ ९३ ॥ (३-१-१७)
पाताले भूतले स्वर्गे तृणे प्राण्यम्बरेऽपि च ।
दृश्यते तत्परं ब्रह्म चिद्रूपं नान्यदस्ति हि ॥ ९४ ॥ (६/१-२-२८)

जगन्मिथ्यात्वम् :—

आदावन्ते च यन्नित्यं तत्सत्यं नाम नेतरत् । (५-५-९)
आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ॥ ९५ ॥ (४-४५-४५)

मृगतृष्णाम्भिवासत्यं सत्यवत्प्रत्ययप्रदम् (४-१-७)
अनुभूतं मनोराज्यमिवासत्यमवास्तवम् ॥ ९६ ॥ (४-१-१२)
यावदज्ञानकलना यावदब्रह्मभावना ।
यावदास्था जगज्जाले तावच्चित्तादिकल्पना ॥ ९७ ॥ (६/१-२-३०)

परा दृष्टिः :—

जगच्छब्दस्य नामार्थो ननु नास्त्येव कश्चन । (३-४-६७)
वस्तुतस्तु जगन्नास्ति सर्वं ब्रह्मैव केवलम् ॥ ९८ ॥ (४-४०-३०)
सिद्धान्तोऽध्यात्मशास्त्राणां सर्वापह्नव एव हि ।
नाविद्यास्तीह नो माया शान्तं ब्रह्मेदमक्रमम् ॥ ९९ ॥ (६/१-१२५-१)
जगत्संविदि जातायामपि जातं न किञ्चन । (३-१३-४८)
परमाकाशमाशून्यमच्छमेव व्यवस्थितम् ॥ १०० ॥ (३-१३-४९)

आनन्दः :—

आनन्दायैव भूतानि यतन्ते यानि कानि चित् । (६/१-१०८-२०)
आपदः सम्पदः सर्वाः सुखं दुःखाय केवलम् ॥१०१॥ (६/२-९३-७३)
सर्वस्या एव पर्यन्ते सुखाशायाश्च संस्थितम् । (४-५-६)
मालिन्यं दुःखमप्येवं ज्वालाया इव कज्जलम् ॥१०२॥ (४-५९-७)
रम्ये धनेऽथ दारादौ हर्षस्यावसरो हि कः ।
वृद्धायां मृगतृष्णायां किमानन्दो जलार्थिनाम् ॥ १०३ ॥ (४-४६-३)
इच्छोदयो यथा दुःखमिच्छाशान्तिर्यथा सुखम् ।
तथा न नरके नापि ब्रह्मलोकेऽनुभूयते ॥ १०४ ॥ (६/२-३६-२४)
अपि राज्यादपि स्वर्गादपीन्दरोपि माधवात् ।
अपि कान्तासमासङ्गान्नैराश्यं परमं सुखम् ॥ १०५ ॥ (५-७४-४४)
यत्र नाभ्युदितं चित्तं तत्तत्सुखमकृत्रिमम् ।
न स्वर्गादौ सम्भवति मरौ हिमग्रहं यथा ॥ १०६ ॥ (६।१-४४-२६)
क्षणं वर्षसहस्रं वा तत्र लब्ध्वा स्थितिं मनः ।
रतिमेति न भोगौघे दृष्टस्वर्गं इवानवौ ॥ १०७ ॥ (५-५४-६९)

बन्धनमोक्षौ :—

वासनातन्तुबद्धा ये आशापाशवशीकृताः ।
वश्यतां यान्ति ते लोके रज्जुबद्धाः खगा इव ॥ १०८ ॥ (४-२७-१८)
अनन्तस्याप्रमेयस्य येनेयत्ता प्रकल्पिता ।
आत्मनस्तस्य तेनात्मा स्वात्मनैव वशीकृतः ॥ १०९ ॥ (४-२७-२३)
ब्रह्मणो व्यतिरिक्तत्वं ब्रह्माणवगता अपि ।
भावयन्तो विमुह्यन्ति भीमासु भवभूमिषु ॥ ११० ॥ (४-१२-३)
हेतुर्विहरणे तेषामात्मविस्मरणादृते ।
न कश्चिल्लक्ष्यते साधो जन्मान्तरफलप्रदः ॥ १११ ॥ (३-९५-१४)
अहमित्येव संकल्पो बन्धायातिविनाशिने ।
नाहमित्येव संकल्पो मोक्षाय विमलात्मने ॥ ११२ ॥ (६/१-९९-११)
अपरिज्ञात आत्मैव भ्रमतां समुपागतः ।
ज्ञात आत्मतत्त्वमायाति सीमान्तः सर्वसंविदाम् ॥ ११३ ॥ (६/१-१०-४)
अज्ञानस्य महाग्रन्थेर्मिथ्यावेद्यात्मनोऽसतः ।
अहमित्यर्थरूपस्य भेदो मोक्ष इति स्मृतः ॥ ११४ ॥ (६/१-२०-१७)

मोक्षोपायः :—

ज्ञानयुक्तिप्लवेनैव संसाराब्धिं सुदुस्तरम् ।
महाधियः समुत्तीर्णा निमिषेण रघूद्वह ॥ ११५ ॥ (२-११-३६)
न तीर्थेन न दानेन न स्नानेन न विद्यया ।
न ध्यानेन न योगेन न तपोभिर्नचाध्वरैः ॥ ११६ ॥ (६/२-१७४-२४)
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ।
आत्मात्मना न चेत्त्रातस्तदुपायोऽस्ति नेतरः ॥ ११७ ॥ (६/२-१६२-१८)
यद्यदासाद्यते किञ्चित्केनचित्क्वचिदेव हि ।
स्वशक्तिसंप्रवृत्या तल्लभ्यते नान्यतः क्वचित् ॥ ११८ ॥ (५-४३-१३)
सर्वेषामुत्तमस्थानानां सर्वासां चिरसंपदाम् ।
स्वमनोनिग्रहो भूमिर्भूमिः शस्यश्रियामिव ॥ ११९ ॥ (५-४३-३५)

क्रियते माधवादीनां प्रणयप्रार्थना स्वयम् ।
तथैव क्रियते कस्मान्न स्वकस्यैव चेतसः ॥ १२० ॥ (५-४३-२५)
सर्वस्यैव जनस्यास्य विष्णुरभ्यन्तरे स्थितः ।
तं परित्यज्य ये यान्ति बहिर्विष्णुं नराधमाः ॥ १२१ ॥ (५-४३-२६)
गुरुश्चेदुद्धरत्यज्ञमात्मीयात्पौरुषादृते ।
उष्ट्रं दान्तं बलीवर्दं तत्कस्मान्नोद्धरत्यसौ ॥ १२२ ॥ (५-४३-१६)
मूलं स्वकर्मण: संविन्मनसो वासनात्मनः । (६/२-२-४३)
त्यागो हि कर्मणां तस्मादादेहं नोपपद्यते ॥ १२३ ॥ (६।२-२-४२)

ज्ञानसिद्धिः :—

व्याचष्टे यः पठति च शास्त्रं भोगाय शिल्पिवत् ।
यतते न त्वनुष्ठाने ज्ञानबन्धुः स उच्यते ॥ १२४ ॥ (६।२-२१-३)
जन्मान्तरशताभ्यस्ता राम संसारसंस्थितिः ।
सा चिराभ्यासयोगेन विना न क्षीयते क्वचित् ॥ १२५ ॥ (५-९२-३२)
एकतत्त्वघनाभ्यासः प्राणानां विलयस्तथा ।
मनोविनिग्रहश्चेति मोक्षशब्दार्थसंग्रहः ॥ १२६ ॥ (६।१-६९-२७)
त्रिष्वेतेषु प्रयोगेषु मनःप्रशमनं वरम् ।
साध्यं विद्धि तदेवाशु यथा भवति तच्छिवम् ॥ १२७ ॥ (६।१-६९-२९)
वैराग्यात्कारणाभ्यासाद्युक्तितो व्यसनक्षयात् ।
परमार्थविबोधाच्च रोध्यन्ते प्राणवायवः ॥ १२८ ॥ (५-१३-८५)
चित्तं नाभिः किलास्येह मायाचक्रस्य सर्वतः ।
स्थीयते चेत्तदाक्रम्य तन्न किञ्चित्प्रबाधते ॥ १२९ ॥ (५-४९-४०)
मन एव विचारेण मन्ये विलयमेष्यति ।
मनोविलयमात्रेण ततः श्रेयो भविष्यति ॥ १३० ॥ (३-९७-१०)
वासनैव महाराज स्वरूपं विद्धि चेतसः ।
चित्तशब्दस्तु पर्यायो वासनाया उदाहृतः ॥ १३१ ॥ (६।१-९४-५)

सप्त ज्ञानभूमयः :—

अवबोधं विदुर्ज्ञानं तदिदं सप्तभूमिकम् ।

मुक्तिस्तु ज्ञेयमित्युक्तं भूमिकासप्तकात्परम् ॥ १३२ ॥ (३-११८-३)
ज्ञानभूमिः शुभेच्छाख्या प्रथमा समुदाहृता ।
विचारणा द्वितीया तु तृतीया तनुमानसा ॥ १३३ ॥ (३-११८-५)
सत्त्वापत्तिश्चतुर्थी स्यात्ततोऽसंसक्तिनामिका ।
पदार्थभावनी षष्ठी सप्तमी तुर्यगा स्मृता ॥ १३४ ॥ (३-११८-६)

कर्मपाशोच्छेदः :—

न स शैलो न तद्व्योम न सोऽब्धिश्चन विष्टपम् ।
अस्ति यत्र फलं नास्ति कृतानामात्मकर्मणाम् ॥ १३५ ॥ (३-९५-३३)
कर्मबीजं मनस्पन्दः कथ्यतेऽथानुभूयते ।
क्रियास्तु विविधास्तस्य शाखाश्चित्रफलास्तरोः ॥ १३६ ॥ (३-९६-११)
अकारणमुपायान्ति सर्वे जीवाः परात्पदात् । (६/१-१२४-४)
पश्चात्तेषां स्वकर्माणि कारणं सुखदुःखयोः ॥ १३७ ॥ (६/१-१२४-५)
सर्वा हि वासनाभावे प्रयान्त्यफलतां क्रियाः ।
अशुभाः फलवन्त्योऽपि सेकाभावे लता इव ॥ १३८ ॥ (६।१-८७-१९)
समया स्वच्छया बुद्धया सततं निर्विकारया ।
यथा यत्क्रियते राम तददोषाय सर्वदा ॥ १३९ ॥ (६।२-१९९-७)

आत्मानुभवः :—

संसारवासनाजाले खगजाल इवाखुना ।
त्रोटिते हृदयग्रन्थौ श्लथे वैराग्यरंहसा ॥ १४० ॥ (४-२२-७)
कातकं फलमासाद्य यथा वारि प्रसीदति ।
तथा विज्ञानवशतः स्वभावः संप्रसीदति ॥ १४१ ॥ (४-२२-८)

जीवन्मुक्तलक्षणानि :—

नालम्बते रसिकतां न च नीरसतां क्वचित् ।
नार्थेषु विचरत्यर्थी वीतरागः सरागवत् ॥ १४२ ॥ (६।२-१०२-१३)
मनोज्ञमधुराचाराः प्रियपेशलवादिनः । (६।२-९८-३)
ववेचितारः कार्याणां निर्णेतारः क्षणादपि ॥ १४३ ॥ (६।२-९८-४)

उपेक्षते न संप्राप्तं नाप्राप्तमभिवाञ्छति ।
सोम्यसौम्यो भवत्यन्तः शीतलः सर्ववृत्तिषु ॥ १४४ ॥ (६/२-४५-१०)
अनुद्वेगकराचारा बान्धवा नागरा इव ।
बहिः सर्वसमाचारा अन्तः सर्वार्थशीतलाः ॥ १४५ ॥ (६/२-६८-५)
वर्णधर्माश्रमाचारशास्त्रयन्त्रणयोज्झितः ।
निर्गच्छति जगज्जालात्पञ्जरादिव केसरी ॥ १४६ ॥ (६/१-१२२-२)
न बिभेति न वादत्ते वैवश्यं न च दीनताम् ।
समः स्वस्थमना मौनी धीरस्तिष्ठति शैलवत् ॥ १४७ ॥ (५-९३-५५)
अनुबन्धपरे जन्तावसंसक्तेन चेतसा ।
भक्ते भक्तसमाचारः शठे शठ इव स्थितः ॥ १४८ ॥ (५-७७-१३)
बालो बालेषु वृद्धेषु वृद्धो धीरेषु धैर्यवान् ।
युवा यौवनवृत्तेषु दुःखेष्वनुदुःखितः ॥ १४९ ॥ (५-७७-१४)
अयत्नोपनतं सर्वं लीलयाऽसक्तमानसः ।
भुंक्ते भोगभरं प्राज्ञस्त्वालोकमिव लोचनम् ॥ १५० ॥ (५-७४-६३)
न त्यजन्ति न वाञ्छन्ति व्यवहारं जगद्गतम् ।
सर्वमेवानुवर्तन्ते पारावारविदो जनाः ॥ १५१ ॥ (४-४६-२६)
परिस्फुरति यस्यान्तर्नित्यं सत्त्वचमत्कृतिः । (४-३२-३८)
ब्राह्मण्डमिवाखण्डं लोकेशाः पालयन्ति तम् ॥ १५२ ॥ (४-३२-३९)
बलं बुद्धिश्च तेजश्च दृष्टतत्त्वस्य वर्द्धते ।
सवसन्तस्य वृक्षस्य सौन्दर्याद्या गुणा इव ॥ १५३ ॥ (५-७६-२०)

कुलस्त्रीणां महत्त्वम् :—

मोहादनादिगहनादनन्तगहनादपि ।
पतितं व्यवसायिन्यस्तारयन्ति कुलस्त्रियः ॥ १५४ ॥ (६/१-१०९-२६)
शास्त्रार्थगुरुमन्त्रादि तथा नोत्तरणक्षमम् ।
यथैताः स्नेहशालिन्यो भर्तॄणां कुलयोषितः ॥ १५५ ॥ (६/१-१०९-२७)
सखा भ्राता सुहृद्भृत्यो गुरुर्मित्रं धनं सुखम् ।
शास्त्रमायतनं दासः सर्वं भर्तुः कुलाङ्गनाः ॥ १५६ ॥ (६।१-१०९-२८)

सर्वबन्धुत्वम् :—

अयं बन्धुरयं नेति गणना लघुचेतसाम् ।
उदारचरितानां तु विगतावरणैव धीः ॥ १५७ ॥ (५-१८-६१)
एकत्वे विद्यमानस्य सर्वगस्य किलात्मनः ।
अयं बन्धुः परश्चायमित्यसौ कलना कुतः ॥ १५८ ॥ (५-२०-४)
सर्वा एव हि ते भूतजातयो राम बन्धवः ।
अत्यन्तासंयुता एतास्तव राम न काश्चन ॥ १५९ ॥ (५-१८-४६)

सर्वधर्मैकता :—

सर्वैरेव च गन्तव्यं तैः पदं पारमार्थिकम् ।
विचित्रं देशकालोत्थैः पुरमेकमिवाध्वगैः ॥ १६० ॥ (३-९६-५१)
आज्ञानात्परमार्थस्य विपरीतावबोधतः ।
केवलं विवदन्त्येते विकल्पैरारुरुक्षवः ॥ १६१ ॥ (३-९६-५२)
स्वमार्गमभिशंसन्ति वादिनश्चित्रया दृशा ।
विचित्रदेशकालोत्था मार्गं स्वं पथिका इव ॥ १६२ ॥ (३-५६-५३)

युक्तियुक्तशास्त्रस्यैवोपादेयता :—

युक्तियुक्तमुपादेयं वचनं बालकादपि ।
अन्यत्तृणमिव त्याज्यमप्युक्तं पद्मजन्मना ॥ १६३ ॥ (२-१८-३)
योऽस्मत्तातस्य कूपोऽयमिति कौपं पिबत्यपः ।
त्यक्त्वा गाङ्गं पुरःस्थं तं को नाशास्त्यतिरागिणम् ॥ १६४ ॥ (२-१८-४)
अपि पौरुषमादेयं शास्त्रं चेद्युक्तिबोधकम् ।
अन्यत्वार्षमपि त्याज्यं भाव्यं न्याय्यैकसेविना ॥ १६५ ॥ (२-१८-२)

योगवासिष्ठमाहात्म्यम् :—

एतच्छास्त्रघनाभ्यासात्पौनःपुन्येन वीक्षणात् (२-१८-३६)
बोधस्यापि परं बोधं बुद्धिरेति न संशयः ॥ १६६ ॥ (३-८-१३)
परा नागरतोदेति महत्वगुणशालिनी । (२-१८-८)
जीवन्मुक्तत्वमस्मिंस्तु श्रुतेऽनुभूयते ॥ १६७ ॥ (३-८-१५)

इति श्रीवासिष्ठदर्शनसारः ।

राम ! समस्त प्राणी तुम्हारे बान्धव। तुमसे अलग कोई दूसरे नहीं ।। १५९ ।।

सब धर्मों की एकता :—

जिस प्रकार बहुत से मुसाफ़िर नाना देशों से चले आये हुए नाना मार्गों द्वारा एक ही नगर को जाते हैं उसी प्रकार सब दर्शन एक ही विचित्र परमार्थ पद को नाना देश और काल में ज्ञात हुए मार्गोंद्वारा प्राप्त करते हैं ।। १६० ।। नाना प्रकार से उस परम पद को पहुँचते हुए वे लोग—परमार्थ का किसी को भी ठीक ज्ञान न होने के कारण, और उसका विपरीत ज्ञान होने से भी—परस्पर विवाद करते हैं ।। १६१ ।। जिस प्रकार बटोही लोग अपने अपने मार्ग को ही सर्वोत्तम समझते हैं, उसी प्रकार वे भी अपने अपने सिद्धान्तों की ही प्रशंसा करते हैं ।। १६२ ।।

युक्तियुक्त शास्त्र ही उपादेय है :—

बालक द्वारा भी कही हुई युक्तिसंगत बात उपयोगी है परन्तु यदि युक्तिविरुद्ध बात स्वयं ब्रह्मा के मुख से भी निकली हो तथापि तृण के समान त्याज्य है ।। १६३ ।। "यह मेरे पिता का कुआँ है" ऐसा सोच कर ही जो सामने मौजूद गंगाजल का परित्याग कर उस कुएँ का जल पीता है उस मूर्ख पर कौन शासन नहीं करता ? अर्थात् वह सबका दास होकर रहता है ।। १६४ ।। यदि युक्ति और ज्ञान से भरा हुआ शास्त्र मनुष्यकृत भी हो तो वह उपादेय है; परन्तु ऋषि-कृत शास्त्र भी युक्तिविरुद्ध होने से केवल एक न्याय को चाहने वाले पुरुष के द्वारा त्याज्य है ।। १६५ ।।

योगवासिष्ठ माहात्म्य :—

इस शास्त्र के बार बार पढ़ने से और इसमें प्रतिपादित सिद्धान्तों को भली भाँति व्यवहार में लाने से मनुष्य में महान् गुणों वाली नागरिकता का उदय होता है ।। १६६ ।। इस ग्रन्थ के श्रवण से बुद्धि में परम ज्ञान का उदय हो जाता है और जीवन्मुक्ति का अनुभव होने लगता है ।। १६७ ।।

।। इति ।।

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 wordly 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 suffeing 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 *pramāṇās* (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 homogeneous 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 (*Virāḍātmā*) (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 (*prati-bimba*) 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 conscired becomes a consciring 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 that 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 arround 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, *Prajā-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 inspite 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-

pansion 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 Brahmaloka 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 Chandraloka, and even than that enjoyed by Vishṇu (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 Vishṇu and others, why should he not do the same for propitiating his own mind (120)? The real God (Vishṇu) resides within every one. Unfortunate are they who seek after the external Vishṇu, 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 *Shāstras*(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 *jnāna-bandhu* (pseudo-wise and not a *jnānī*-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 nave 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 wordly 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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