

Laghu
YOGA
VASISHTHA

English Translation

K. NARAYANASWAMI AIYER

LAGHU YOGA VASISTHA

(English Translation)

BY

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LAGHU YOGA VASISTHA

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PREFACE

THE YOGA-VASISTHA is a popular text on Advaita Vedanta, Puranic in form and philosophical in content. It is also known by other names like *Arsa Ramayana*, *Jnana Vasistha*, *Maha Ramayana*, *Vasistha Ramayana* and *Vasistha* and is ascribed to sage Valmiki himself. It is in the form of replies given by Vasistha to Sri Rama's queries regarding philosophical problems of life and death, and human suffering, and treats the essentials of Advaita Vedanta. It seems to advocate the *dristi-sristi-vada* which holds that the world exists only so long as it is perceived: *manodrshyam idam sarvam* 'the whole world (of things) is the object of the mind'.

The Laghu-Yoga-Vasistha is an abridged version of the Toga-Vasistha, compiled by one Abhinanda of Kashmir. For the first three Prakaranas there is a commentary called *Vasistha Candrika* by AtmanSuka, and for the last three Prakaranas, Mummidi Devaraya wrote the *Samsaratarani* commentary (both published with the text, Nirnayasagar Press, Bombay, 1888).

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This English rendering of the Laghu-Yoga-Vasistha by the late K. Narayanaswamy Aiyer was first published in 1896 (Thomson & Co., Madras) and then in 1914 (Hoe & Co., Madras). It is a free translation trying to present the ideas contained in the text in a lucid manner using at times the explanations of the Sanskrit commentaries. The Adyar Library is again bringing this work into print as there has been a demand for it. Some editorial changes have been made. A biographical sketch of the translator has also been included in this edition.

DIRECTOR

INTRODUCTION

IT is intended to give herein a short introduction to, and an analysis of, Laghu Yoga Vasistha. Of course the analysis cannot be an exhaustive one, as it will have then to run through many pages and form a book of its own. There are, as at present known to us, two works by the name of Yoga Vasistha, the larger one going by the name of Brihat Yoga Vasistha and the smaller one, Laghu Yoga Vasistha. The term Brihat means great, while Laghu signifies small. Vasistha is because of this work emanating from Rishi Vasistha as will be seen later on. Though the book is dubbed with the appellation, Yoga Vasistha, it treats of jnana only though practical Yoga is dealt with in two stories in this work. Even there it says that the pure Raja-Yoga is meant and not Hatha-Yoga. Rather the word Yoga seems to have been used in the title of this work in its generic sense of including Jnana-Yoga and other Yogas as in the Bhagavad Gita.

Of the two above mentioned works, the smaller one is an abridgment of the bigger and contains

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about 6,000 Granthas¹, whereas the latter contains 36,000. The commentary of the former has the same number of Granthas as the original whereas that of the latter amounts to 74,000 Granthas which with its original is a lakh on the whole. In the abridged text, almost all the words of the bigger one are reproduced verbatim from the bigger one, the work of the author being generally to clip the bigger of its expansive descriptions and so on; so that in the work before us, we have got the quintessence extracted. This work seems to have been undertaken by one Abhinanda, a great pandit of Kashmir. The authorship or rather writership is attributed to Rishi Valmiki, the author of the Ramayana who is said to have related the whole of Yoga Vasistha to Rishi Bharadwaja as having occurred between Sri Rama and Rishi Vasistha. But of this, later on. The larger work seems to have been partially translated by a gentleman hailing from Bengal. But this one, though small, it is named, is yet big enough.

¹ A Grantha equals 32 syllables

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This work is, in the words of Madame Blavatsky, 'meant for the few only'. In the phraseology of this work, it is intended neither for those Ajnanis (or the worldly-minded), who welter in the sea of Samsara without being indifferent to the worldly things nor for those higher spiritual personages who have reached a state of adeptship, so as to be above all advice. Hence it is written in the interests of those who have become indifferent to worldly things and crave for spirituality becoming a potent factor in their daily lives. Fancy a work like *The Voice of Silence* put into the hands of a worldly person of decidedly materialistic view and he will throw it away in sheer disgust. Similarly will this work appear to a person who has not caught a glimpse even of the higher life and principles. A person of true Vairagya, should he wish to have not only some hints thrown on the nature of cosmos, Manas (mind) and Universal Spirit from the idealistic standpoint but also some rules of guidance in his daily practical life towards occult knowledge with the proper illustrations will herein find, in my opinion, a mine of knowledge to be guided by and to cogitate upon.

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There are some peculiar traits in the feature of this work as contradistinguished from other spiritual works in the Sanskrit literature. As all know, the Vedas and the Upanishads are so mystic in their nature in many places that their real meaning is not grasped clearly and all persons except true occultists rare to find in this world interpret them in different ways, one holding that the Vedas inculcate nature worship, another putting upon them a diametrically opposed view and so on. Even in the Ten Upanishads, all the metaphysical leaving aside for the present, as impossible, the occult theories have not been worked out in a systematic manner except in the way of some clues vouchsafed thereupon. Taking the Puranas in their dead letter light, our Pandits generally have found them replete with indecent and absurd stories and thrown them into a corner; and hence the nick name of Puranas has been applied, in ordinary usage amongst us, to anything that is a farrago of fictions and absurdities. But for the timely resurrection of them by H. P. Blavatsky with the profound ray of light shed upon them by her, almost all of us should have unanimously buried,

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by this time, into oblivion all those savouring of Puranas. Even she has not thrown full light on them, as she probably was not privileged so to do. As regard, Itihasas, namely, the *Mahabharata* and the *Ramayana*, they are considered as so many stories only and as such are much in favour of our orthodox Pandits who do not care to go above worldly things. Vedanta soars high in the region of the Absolute with its theories and words; and our metaphysicians of the old school in India, carrying the notion of the physical world up there, try to solve the problem of the homogeneity or otherwise of the Infinite and are wrangling with one another as our Advaitins, Visishtadvaitins and Dvaitins are doing in their everyday lives, so much so that their arguments end in mental gymnastics only and with nothing practical in their lives. Here a curious instance occurs to me. One day an Advaita Pandit lectured in a certain place about Brahman being Nirguna (or without any attributes), and the only Reality and argued with great vehemence against his adversary. Next day seeing him, while I was passing by, circumambulate an idol in a temple, I asked him as to whom he was paying respects. The

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Pandit merely laughed over the affair without an answer. Thus are most of our Pandits, theorizing only with nothing practical about them and soaring into the region of the Absolute without a proper knowledge of the basic foundations of Vedanta.

But Yoga Vasistha has chalked out for itself a new and distinct path. At first, it enunciates a doctrine in its several bearings and then elucidates it with beautiful stories. There in it gives also rules of guidance for the conduct of life in the daily world, these also finding their illustrations in the stories given out. As in the Puranas, we have not to rack our brains over with the slight hints thrown therein and to sometimes give up in despair the problems before us.

Secondly This book serves as a ladder wherewith to scale from the Seswara Sankhya doctrine of Patanjali as given out in his Yoga-Sutras to the Maya-conception of the Advaita Pantheists and thus renders possible a reconciliation between them both. Through a study of *Patanjali's Yoga*

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Sutras, it is clear from Book III, Aphorism I7 that the cause of all pains is the conjunction of the seer with the visual or the subject with the object; the conception of 'I' having been brought about by the identification of the subject with the object. Through Sakshatkara Anubhava or direct realization, the Yogi finds he is one with the subject and does not find then the reality of the object. It is this that is illustrated in the story of Suka.

Thirdly, some of the theories and facts, occult, metaphysical or otherwise, given out by H. P. B. find their corroborations in this work. I have got a deep-seated conviction in me which tells me that if Theosophical ideas are ever to gain a firm footing in India, it can only be by showing that it is H. P. B. s explanations alone that can throw proper light upon and galvanize with life our old Aryan works. For this purpose, I think all the authorities, express or implied, which are found in a stray form in the Hindu works, should be ransacked, culled out and given to the world. As H. P. B. herself said, her business was to string the flowers found in India as

well as in other places and make a nosegay out of the same.

Now I shall give out some illustrations. They are:

(1) That Para brahman, the Absolute is not the cause of the creation of Brahma or the universe as creation implies some conditioned thought and space and as the Infinite is unconditioned and can therefore have no kind of causal relationship to that which is finite or conditioned, viz., the universe which manifests itself or is absorbed according to the Law of the Absolute (vide the story of Sikhidwaja).

(2) Devas and Asuras are merely the opposite intelligential forces or poles in nature such as positive and negative. With the cessation of the one aspect, the other also ceases to exist. This statement is to be found in the story of Prahlada.

(3) In *The Secret Doctrine* it is stated that the Asuras, Rudras, etc., represent in one sense the egos of man; they being the active powers as opposed to

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Devas, the passive ones. This fact is exemplified in Sukra's story as well as in the story of the 100 Rudras.

(4) The eking out of the double and the means through which such things are done, vis., through the mastery of Kundalini Sakti are given out in the story of Sikhidwaja.

(5) Being itself a work intended for occult students, this book gives out the seven states of Jnana and Ajnana (vide Utpaththi and Nirvana Prakaranas); the seven Ajnana states are not given out in the works I have come across though the former are.

(6) The relationship between an occult Guru and his Sishya or disciple (as appears from the story of Sikhidwaja).

(7) The experiences of those persons (who are able to elevate themselves beyond their physical bodies) as a Jiva-Suchi or Neevara-Sukam, either as a needle or the tail-end of paddy which is exemplified in the Story of Karkati.

(8) Some of the secret meanings of Brighu, Vasistha, Kasyapa, etc., as well as of the worship of God.

(9) The reality of thought as in the story of Gadhi.

(10) The emergence of all objects from the moon after a minor deluge.

Vairagya Prakarana

Without multiplying more instances of this kind, I shall proceed to the contents of this work. The occasion which called it forth demands that the work was intended for those only who wish to practically travel on the higher path. Most of our readers will have been fully acquainted with the contents of our great Epic poem, the Ramayana. We find therein that Rishi Viswamitra turns upon the stage in the early years of Sri Rama. The Rishi appears before his father, Dasaratha and demands of him his son Rama to war with the Rakshasas interfering with his sacrifice. Just before this time,

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Rama goes on a pilgrimage to the many sacred places; and having visited the Asramas (hermitages) of the wise, returns to his native place. On his return, he grows quite disgusted with his material life, spurns his wealth and other regal possessions and grows despondent without performing any of his daily duties. His attendants go and complain to the King his father of the grievous plight of their master. Thereupon the father sends for his son, seats him on his lap and enquires of him his state. But the son evades the question by simply laughing over the affair and gets away. At this juncture, Muni Viswamitra turns up and the King delighted with the usual arrival of such a distinguished and reverend guest consents to execute any orders of the noble Muni. The Muni demands Rama for his aid at which Dasaratha is panic-struck. Yet rallying himself, he volunteers his own services in lieu of his eldest and dearly beloved boy begotten through dire Tapas. Immediately the Muni begins to curse Dasaratha for his vacillation in the fulfilment of his promises, when Vasistha interposes and pacifies the sage by making the King fulfil his promise. Then Rama is

sent for and his servants meanwhile relate to the Rishis the pitiable present plight of their master disdaining to perform such actions as tasting food, drinking water, etc. At which Vasistha remarks that the Vairagya (indifference) of the Prince is not akin to that produced by such momentary accidents as the loss of some dearly beloved relative or wealth but is one which is the premonitory symptom of a spiritual development in him after which development all his duties will be regularly performed by him. On Rama's arrival at the regal assembly, he is asked by one of the Rishis as to the cause of his present sorrow. At which Rama makes a long tirade against wealth, life, Ahankara, Manas (mind), desires, body and other material things and at last winds up by saying that he will rather expose himself to the torments of hell-fire than undergo the excruciating mental tortures, consuming him little by little through the abovementioned causes. This concludes the chapter called Vairagya Prakarana or the section on indifference to worldly things.

Mumukshu Prakarana

This work consists on the whole, of six Prakaranas or sections. Passing by the first, namely, Vairagya Prakarana which has appended to it, the story of Suka, the son of the present Vyasa, we have five other Prakaranas, namely, Mumukshu (longing after Salvation), Utpatti (origin), Stithi (preservation), Upasanthi (quiescence) and Nirvana (absorption), the last. In these five chapters, Vasistha inculcates advice upon Rama, gives him the reason why and how he should work in the world by tracing the origin of the universe and the 'I' in man to which are identical from the idealistic stand point with the Original Cause or the Causeless Cause of all and devising means for their destruction and finally initiates him into the mysteries of Atman.

First comes the story of Suka in the first Prakarana. Suka was not satisfied with all the explanations his father, Vyasa gave of Maya and hence resorted to Janaka for aid who by Aparoksha or direct realisation within himself, showed the end. Then

comes the second Prakarana called Mumukshu. Of the four fold qualifications necessary to a disciple on the path, vis., the discrimination of Atman and non-Atman, etc., Rama having developed the first three is asked by Vasistha to concentrate his mind upon the attainment of Moksha. For this purpose, Vasistha expatiates in Mumukshu Prakarana upon the preliminary qualifications necessary for the attainment of Moksha or salvation. Here the author says that the four sentinels posted at the gate of Moksha are Santi (quiescence of mind or sweet patience), Vichara (the enquiry after Atman), Santosha (contentment of mind) and Sadhu-Sanga (association with the wise) and will have to be befriended by one wishing to attain Moksha. Should one of them at least be befriended, he will introduce the aspirant to his companion sentinels. Then the author goes on to explain that Moksha does not mean the physical separation from all worldly affairs but only a state of the mind bereft of all impure Vasanas or clinging towards, but yet working as usual amidst, worldly things. The difference between Vasanas, pure and impure is well defined in this chapter.

Having thus given out the nature of the goal towards which all egos are gravitating, Vasistha, in order to relieve Rama from the mental despair and anguish in which he was placed, then traces the origin of 'I', its growth and its quiescence and then that state from which the above three states can be viewed as one. For this purpose, he gives out its relationship with the one Reality and the universe.

This is precisely the position in which Arjuna was placed when he was instructed by Sri Krishna as in the Bhagavad Gita and when also he was told the relationship existing between the Universal Spirit, the ego and the cosmos; the difference being that the detailed instructions in this work are not given in a veritable battle field but in that of the mind and are illustrated by a series of stories wherein the different stages of the mind are worked out to suit a disciple on the path. Now taking his stand on the Pantheistic conception of Brahman being the one Reality and the universe and Jiva as his aspect or manifestation, Vasistha begins the Utpatti Prakarana with the statement that the Jiva or ego in

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man and the universe in their innate condition are Brahman only and this phenomenal universe is but an outcome of the Divine Will seeming to be real through the workings of the mind. In the technical phraseology of this work, the ideation reflected in the Lila-Sankalpa of Brahman is the origin of the world; its manifestation, the preservation of the world; and its disappearance, the destruction of the world. These are the three aspects that are dilated upon in the second, third and fourth Prakaranas. In other words, the old Hindu philosophers held that the universe is nothing but states or modes of consciousness reflected through the Sankalpa or will of Para Brahman which is said through its Law to evolve the universe out itself for its Lila or sport. The word Sankalpa is rather a difficult word to translate. Originally it is the Divine Will in manifestation and in man in his present stage becomes the will-thought pertaining to his Antahkarana or the lower mind. It is through the Sankalpa of our Manas that the universe appears to be and it is this Sankalpa that is asked to be given up by one who wishes to soar to the one Reality beyond this universe. The author of this work

defines, in one chapter, Sankalpa to mean the ideation of Aham or 'I'; which arises in the relationship of subject to object when conditioning is brought about.

Utpatti Prakarana

In beginning with Utpatti Prakarana, the author gives out a story to illustrate Para Brahm manifesting itself as Brahma, the creator with the conception of 'I' through its own Sankalpa. Instead of giving out, as in the Puranas, that the creator, Brahma arose out of the navel of Narayana with four hands, etc., this work states that, out of the one vast Akasa of Jnanam, the one Plenum of Abstract Intelligence, a Brahmin, the primeval ego called Akasaja was born who lived for a long time when Kala (time) wanted to get at him and bring him under his clutches but was unable to do so through the radiant Tejas (lustre) that shone about his person. Then Kala consulted with Yama (Death) who also is the personification of Time but in the lower or Rupa planes and advised the former to go in quest, of any of the past Karmas of

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the Brahmin which were found to be nil. Thereupon Yama is said to have remarked to Kala that the Brahmin was no other than Brahma himself; though performing Karmas, Brahma had nothing clinging to him, as he did not perform them for any selfish purposes of his own. From this, it will be clear that, ere creation began, there was one vast space or Akasa with no activity in it or in the noumenal state of Para Brahm.

When evolution began, three kinds or states of Akasa are said to have evolved, vis., Jnanakasa, Chidakasa and Bhutakasa. The last is the elemental Akasa compounded of the quintuplicated five elements, Akasa, Vayu, etc., whereas Chidakasa corresponds to the plane of the lower mind. Jnanakasa corresponds to the third body or plane. The first ego of Brahma which is differentiated into many is then, in the story of Lila, traced in its workings in the three Akasa above-mentioned. The three pairs introduced therein are (i) Lila and Padma, (2) Arundhati and Vasistha, (3) Viduratha and his spouse. In the story of Karkati we come to the lowest stage, whether of the man or world. The intelligence or Purusha that pervades the physical

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body is described in this story. In the Upanishads and other books, the Purusha in this stage is likened to a thread or the tail-end of paddy. As stated in this work further on, the normal experience of humanity now is of being no other than the physical body, though some may, in theory, hold that they are different from the body; the second experience is the direct perception of their being like a thread-like substance in the gross body and being different from the gross one. In the third state, they rise to a direct experience of their being the universe. The Rakshasi Karkati having a voracious stomach was unable to fully gratify her appetite and hence got a boon from Brahma to enter as a Jiva-Suchi or living needle into all human beings, with the power of troubling those of lower desires but becoming the slaves of those who are conquerors of them. It is this Rakshasi that is at the bottom of all our pains and that can be made to minister to our wants, if we will only make up our minds to lord over our desires.

The story of Aindhava brings some corroborations to the occult doctrine. The author, after describing

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that the universe is no other than the aspect of the Brahmic intelligence, now proceeds to the enumeration of the worlds that exist. At the beginning of a creation, Brahma is said to have asked the resplendent orb of the sun to describe its origin. The sun and its nine brothers of suns are said to have been born out of Indu since according to the Hindu or occult doctrine all things merge into the moon during Pralaya - the son of Ksyapa, and to be ruling over the ten worlds created by their own Sankalpa as if they were Brahmas themselves. Hence arose the ten worlds out of their minds. These ten worlds may refer to either the ten solar systems or the ten worlds which are subtler and subtler than one another and existing in space. Besides the 7 worlds as ordinarily known, there are said to be at first three other worlds which have arisen out of the one. Out of the one arises at first the three lokas of Brahma, Vishnu and Rudra who originate and work in the seven worlds, Bhu, Bhuvan, etc., up to Satya. Then are introduced the stories of the wily Indra, Chitta and a lad to exemplify the illusory nature of the universe. In the story of Sambarika, the Siddha, the illusory nature

of time is also illustrated. Thus eight stories conclude this chapter wherein is traced the initial stage of the origin of 'I' wherein is exemplified the fact that the universe arises out of the mere Sankalpa of the original creator, both the universe and Jiva, the intelligence arising as the illusory aspect of the one Substratum.

Sthithi Prakarana

This section deals with the Sthithi character or the preservative aspect of the mind or the universe. In the first story of Sukra, the ego is made to pass after its origin through a series of births in a time appearing very short to his father Bhrigu who was then engaged in Nirvikalpa Samadhi near his son and hence was existing in higher planes. Students of esoteric literature know full well that, of all the planets, Sukra or Venus corresponds to our ego or the higher Marias. This higher Manas and the ray of Atman or Buddhi pass through the different forms of humanity as well as the lower ones. Having traced thus, the author next proceeds to give out the curious story of Dama and two others

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to illustrate how the 'I' in man developss itself in him after innumerable births with the Ahankara we find in him now. Once upon a time, there raged a war between the Devas and the Asuras. The latter, finding themselves worsted in it, created through the Mayavic power of their leader three men without Ahankara or the conception of 'I' in them to fight with their opponents; since one without Ahankara will be able to face his enemy without any the least fear, and regardless of the consequences of his actions. The Devas, finding their enemy too tough for them to deal with, applied to the higher powers for help. Vishnu advised them to adopt a rather queer plan. That was of again and again pretending to make war with their opponents and of again and again retiring from the field, when their enemy made onslaughts against them. By this process, they were told by Vishnu that the 'I' in the Mayavic personages would be provoked and hardened and that those personages would grow terribly afraid of the results of the war and be discomfited through the generation of 'I' in them. This procedure was adopted and the Devas gained the

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day. After this was over, three others of true Jnana and hence without Ahankara were created afresh by the Asuras and sent against the Devas, Finding them too hard to combat with, the passive powers of Devas again implored Vishnu for aid. In this instance, Vishnu came directly to the field of battle and took the 3 Mayavic personages away, as men of true Jnana find their asylum in Him alone. Thus we find that the desires in the external world which have at first no hold on the subtle 'I' in this world get a hold over it and concrete it through, as it were, a play of spiral game with it. It thus takes a long time ere the evils desires take possession of the heart. Likewise many births are required for their eradication. Both these stages are necessary to a progressing ego. The ego should first get into desires and be tinged with Ahankara; so that, through such a course, it may learn the lessons at their hands and after the lessons are learnt it no longer needs the desires and gets out of them. This is the reason why, in that, valuable work called *The Light on the Path*, it is said: 'Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the

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heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences’.

Then this Prakarana, having in all 5 stories, ends with those of Dhasoora and Kacha wherein it is sought to explain the position that, though the universe appears to be real in itself in this stage, it is nothing but Atmic Sankalpa or a mode of the consciousness of Atman. It is in this Prakarana that the three modes of Ahankara engendered are mentioned. The first is the stage where the man identifies himself with the physical body which is the lowest of Ahankaras and ought to be shunned. The second is where one identifies himself with a thread-like small wire. In the third stage, he finds he is this entire universe. These three stages correspond to the gross, subtle and causal bodies of man and are the intelligences presiding over them. Beyond these is Turya, the 4th stage where

one is above the universe and identifies himself with the Spirit itself.

Upasanthi or Upasama Prakarana

This is the section which deals with the quiescence of the mind after its sport in the universe. This Prakarana rejoices in nine stories wherein it is stated that the quiescence of mind can be obtained only after many births. To develop this state, many means are given out, such as the Lord's grace through Bhakti or devotion, the direct knowledge of Maya, Yoga, Atma-Vichara or Atmic enquiry, and Chitta-Nirodha or the control of mind, Prnayama, etc. King Janaka sees all as Chidanada and reaches a higher state. Punnya and Pavana reach the goal after the lapse of many births. Bali of the Trivikrama Avatar did his actions in a Nishkama manner without reference to their fruits. Prahlada was ever worshipping the lotus feet of Isvara. Gadhi, the father of Viswamitra had a direct perception of Maya and thence of God, since the Absolute cannot be seen without overcoming Maya. Atma-Vichara or Atmic enquiry was the

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ceaseless means adopted by Uddhalaka and Suraghu. Bhasa and Vilasa put an end to all their pains through the same course. Veethahavya resorted to Pranayama or the control of breath for the subjugation of his mind.

The story of Gadhi is worthy of being reproduced here. Having been daily engaged in meditation in water, he one day wished to know the nature of Maya and was blessed by Vishnu the Higher Self, here represented as a dark blue cloud with the boon of seeing Maya directly and of overcoming it. Some days after, as he was passing to the waters of a tank, his mind recurred to the boon of Vishnu; and when he stepped into the tank, he was entranced and vividly remembered, in his normal state, all the lives he had led during his Samadhi, as a Brahmin and as a Chandala (out-caste). Not knowing the reason why these visions arose, he returned home where he met with a guest who uttered some words which went to prove that his dream in the tank was a reality. So in order to verify the same, he went to the many places pointed out by the guest and found all the events

of his dream realized as an actuality in the waking state. This story illustrates the fact that the many lives we are going through in our present state of Ajnana are like so many dream lives which, though they may appear as true like our waking states, are yet not so, when a high stage of spiritual development arises. In the story of Veethahavya with which this Prakarana winds up, the different stages of his development on the uttering of the sacred word, Pranava, are described. To produce a control of the mind, two things are essential, Prana Nirodha and Sanga-Tyaga, viz., the control of Prana and renunciation of Sanga or association. By the latter is meant not disassociation with the world but only with the longing after, or the attraction towards, the objects of the world. By Prana-Nirodha, the author expressly states that he does not mean it in the Hatha-Yogic form but only in the Raja-Yogic way.

Nirvana Prakarana

This last section has 14 stories in it. The ego in this stage reaches the Turya or fourth state, after the

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developed one has 'crossed the three Halls' and is able to have a commanding view of the lower stages. This Prakarana begins with the story of Bhusunda, the great Yogi. Bhusunda, meaning a crow, typifies a great spiritual power existing from a very remote period through marvellous Yoga strength and, according to his own version, had witnessed Vasisthas born eight times, Hiranyakshas diving with the earth down into Patala thrice, Daksha, the Prajapati losing the sacrifice twice and other mysteries. Then comes the story of Deva Puja. Here is stated the true rationale of the Puja or worship of God now conducted by the Hindus. All the form worships are intended for the men in the lower stages alone. Brahma, Vishnu, Rudra, etc., are developed entities only. Jnana alone is the true God and the flowers, etc., with which God has to be worshipped are equal vision over all, contentment of mind, spiritual wisdom, etc. Of course this is likely to disturb the equilibrium of our orthodox men; but facts cannot be gainsaid and should be given out. After some stories are passed, the story of Arjuna comes in where in Karmas are asked to be performed

without caring for their fruits. But the best story of all in this Prakarana is the story of Sikhidwaja. Some years ago it came out in 'The Theosophist' in a series of articles. The author impresses, through this story upon a disciple, the necessity of a Guru, an adept and not an ordinary teacher in order to lead him on into the higher pursuits of occult mysteries. Otherwise the disciple will only be, like the blind led by the blind. He is asked to place implicit faith in the words of such a Guru. The Master can truly impress his thoughts upon the student's mind only when it is rendered passive to that of the teacher, Otherwise no real progress in occultism is possible. But the Hindus of modern days have degraded it to such an extent as to exact the same kind of obedience from an ordinary student towards an ordinary teacher. Then some other points have also to be noticed in this story. True renunciation lies not in immuring oneself in a closet or going to a forest but in performing one's Karmas with a mental abnegation. One should neither court fresh Karmas nor shirk the old ones that are peculiarly his. This should be the position of a true Jnani. True renunciation or Sannyasa is

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finely illustrated in this story. King Sikhidwaja after leaving his kingdom, retires into the forest. There his wife, herself an adept, visits him in her Mayavic Rupa or double, assuming a male physical form and passing by the name of Kumbha Muni. When the king found that this supposed Muni was a personage of great powers, he took him up as his Guru; he consenting to the two conditions imposed upon him as in other cases of initiation, namely, implicit faith in, and acting up to, the words of the Guru and repeated efforts to be made for the entire control of the mind. Then the Muni remarks that the King's pains were caused by want of true Sannyasa or renunciation in him. The King replies that he gave up his kingdom, wealth, wife, etc., and retired into the forest and wishes to know if that is not true renunciation. No, the Muni replies. Then the King gives up his love for the forest in which he is and asks if that does not constitute true renunciation. Again did the same negative word come out of the lips of the Muni. Then the King consigns the bowl, cloth, etc., which alone he has, into the fire and wishes to know if that is not Sannyasa. Again was the same negative

reply given out. Then the King ruminates over his situation; it is sin on his part to gainsay his Master's words and hence he dives into himself and finds that the last cumbrance in him is his body which he wants to dispose of by ascending a high cliff and precipitating it down the same, when the Muni prevents him from doing so and remarks that true renunciation lies in the mind and not in the external things such as body, etc. Then the Muni sets the King aright by going into the origin of pain.

Herein is also given out the dual nature of Manas, the mind, the pure one being purely Satvic in nature and the impure one being full of Rajas and Tamas. The author says clearly that the non-dual Reality which exists amidst the many heterogeneous things of the world can be cognized through one's self-cognition only and not by any amount of words or logic or thought. Therefore if a person as a Jivanmukta cognizes through Samadhi the absolute identity of all things, and yet moves as usual in this world, then he will in course of time reach a state called Videhamukti, when he will

throw aside all shackles of bodies and merge into the Absolute fontal Bliss. As, at the end of every Prakarana in this work, there is a chapter which summarizes the subjects dealt with in it, this Prakarana closes with a chapter called Nirvana Prakarana, wherein are described the seven states of Jnana, the seven states of Ajnana having been given out in a previous chapter.

As regards the age of this work, we leave it to competent authorities to theorize as best as they may. The events recorded herein should have occurred in Treta Yuga, when Rama incarnated. But in the initiation of Rama by Vasistha as recorded in this work, we find the story of Arjuna introduced herein. Is it not an anachronism, some may ask? We shall find this objection will vanish into thin air if we bear in our mind the fact that nature is cycling round and round and is not a sealed book to our ancients. Every recurrence of the Yugas brings with it its own Vyasas, Ramas and others. Therefore before the divine vision of our omniscient Rishis, all the events, past as well as future, march in one procession as recorded in the

tablets of Chitrugupta. This is the very objection which many Orientalists have taken without understanding exactly the views of the Hindus as regards the book of nature. This reply to the objection made is one that has been urged by some of our medieval commentators.

Whether Yoga-Vasishta is considered as an authority or not, it is a matter of perfect indifference, so far as enquiring minds who are thirsting after real knowledge are concerned. We judge every work on its own merits and according to that canon of interpretation; we leave this work to the public to be judged. There are many repetitions in this work which are inevitable in a Hindu religious book treating of the most abstruse questions of philosophy and occultism. This work may well be given the title of an amplified '*Voice of Silence,*' of Madam Blavatsky dressed in the Hindu garb. We launch out this translation of Yoga-Vasistha with the conviction that full justice has not been done to the original.

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It will be found that in many places in this work the translation is free and many Sanskrit words have been left untranslated. Of course in a work like this teeming with stories, a literal translation will but mar the original. There are two reasons which induced me to retain the Sanskrit words themselves in this work. Some of the terms used herein have no proper English equivalents and hence do require periphrastic expressions to express rightly the underlying ideas. Many of the terms have become commonly known to readers of Vedantic literature- To understand this work fully, its predecessor '*Vasudeva-Manana*' or the meditations of Vasudeva a compendium of Advaita philosophy published by us will be of great help. One new feature of the present translation is the summary given for every chapter or story.

In this effort of mine, I was greatly assisted by my late lamented co-worker R. Sundareswara Sastrial. My thanks are especially due to Mr. Bertram Keightley, M. A, the General Secretary of the Indian Section T. S. for the great help he rendered me in revising my MSS.; as also to Messrs, N.

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K. N., Kumbakonam
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LAGHU-YOGA-VASISHTA

I. VAIRAGGYA-PRAKARANA

Salutations to the Non-Dual Principle - through the three organs (of mind, speech and body) - that is the eternal Jnana (wisdom) Light illuminating (the three worlds) Bhu (earth), Antariksha (intervening space) and Swarga (heaven), as also our hearts and their exteriors and that has manifested itself everywhere as visible forms.

Persons qualified to read this work called Vasishtha (the work of Vasistha) should neither be Ajnanis (the ignorant or the worldly wise), nor those Jivanmuktas (liberated ones), who have reached their Jnana-Atman, freeing themselves from all pain, but only those who, conscious of being under bondage, long after freedom from it, and are in that vacillating position, from which they contemplate attaining Moksha.

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Muni Bharadwaja having prostrated before his omniscient Guru, Muni Valmiki addressed him softly thus How did Sri Rama of rare Satva guna come to be in this terrestrial Samsara (mundane existence) full of pains and generative of dire re-births.

To which Valmiki replied thus: My son² Bharadwaja, your question is fraught with incalculable happiness (to you and the entire world). You art in possession of the four-fold³ means of salvation which entitle you to question me about Nirvanic bliss. Hence hearken to what I am going to say to you. Thereby you will be able to master Ajnana which is the source of all pains. This illusion of the universe manifests itself, though it really is not, in Para Brahm (the one Reality), like the blue colour which is unreal, though it appears in the sky overhead. The Supreme Nirvanic bliss is attained the moment when one, after having:

² Son here refers to a disciple

³ The four-fold means are (i) The discrimination of Atman and Non-Atman, (2) Indifference to the enjoyments of objects both in this world and the higher, (4) Sama, Dama, Uparati, Titiksha, Samadhana and Sraddha, (4) Mumukshatwa or the longing after salvation.

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decided in himself, that it will be decidedly beneficial to, not in the least, bring to recollection and to forget this illusion of the universe, cognizes, through intuitive spiritual perception, the unreality of the universe which appears, as real, to the mind that is of the nature of Samskaras (self-reproductive thoughts). This Supreme Bliss is ever-shining, not created by any, self-existent and imperishable. But it will not be cognized and enjoyed by those ignorant persons who wallow in the mere pitfalls of the Sastras (book-learning) inculcating the lower (terrestrial) wisdom, as contra-distinguished from the higher (Divine) wisdom, which sets its face against the recollection of things; visible. The wise say that the best thing for a man to do in this world is to give up, without the least longing, Vasanas, (all affinities for objects) which cause the mind to fluctuate, and that such abdication constitutes the Eternal Moksha (salvation) and the stainless path.

Vasanas are of two kinds. The impure Vasanas are those which, generating re-births, are terrific in their results while the pure ones are those which

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liberate one from such re-births. The great Ones say that the generation of the ever-recurrent cycle of re-births when excessive Ahankara (egoism) is developed in the body which is nothing but a transformation of Ajnana is termed the impure Vasanas; while the pure Vasanas which free one from re-birth, may be likened to a seed that will not sprout after being fired in (a pan of) red-hot fire. Those who having developed the pure Vasanas support a body simply to wear out their Prarabdha⁴ karmas, and do not again subject themselves to the pangs of rebirth may be said to have attained the Jivanmukti state (embodied salvation) which enables one to perceive all spiritual things through subtle Jnana experience, and to enjoy the bliss of Chidananda (conscious bliss state.)'

Again Muni Valmiki continued thus 'May you, oh my son, liberate yourself from births and deaths after meditating truly, through your intelligence upon the path pointed out by Vasistha to Rama

⁴ Prarabdha Karmas are those past actions, the results of which are being enjoyed by one during his present birth.

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who heard him intently, and reached the glorious and incomparable Jivanmukti state. Becoming well-versed in all the four Vedas and all the departments of knowledge, Rama spent his youth sportively and hence fearlessly for some time. After his frolicsome days were over, there arose in him a desire to visit all places of pilgrimage able to confer spiritual benefits and the sacred Ashrams (hermitages) of the wise. For this purpose, Rama of blue complexion and lotus eyes, approached his father like a Hamsa (Swan), and having prostrated himself before his lotus feet addressed him thus: ‘father, my mind longs after the visiting of ancient places of pilgrimage, sacred shrines, and the forest resorts where the Munis perform their Tapas (religious austerities). There is no boon, however great, which it is not in your power to grant. Please therefore be kind enough to allow me to carry out my intentions. Thereupon Dasaratha (his father), in consultation with his world-famous Vasistha, gave his assent to it with a request to his son to return soon.

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Then, having paid due respects to his father, Rama whose complexion is blue, set out on his holy pilgrimage along with his brothers on an auspicious day. Having crossed their Kosala kingdom, they spent their days delightfully passing through and observing all kinds of rivers, forests in which Tapas was performed, the hermitage of ascetics, sandy deserts, seaport towns, slopes of hills, etc. Then Rama, eulogised by Devas (celestials) and worshipped by men, returned like Isa (lord) and Jayantha, son of Indra returning to 6ivapura and Deva loka respectively and reached, amidst the thick showers of flowers and praise of men, Oude where his father abode. There he described, in detail, all the events of his trip and the diverse customs obtaining in different countries.

Thereafter, he was in the habit of daily rising up from his bed before daybreak and performing his daily ceremonies. Having paid due respects to his father Dasaratha, he would daily hear many kinds of stories pregnant with wisdom and justice from the lips of Vasistha and other Munis of great Tapas.

According to the directions of his father, he would be sometimes engaged in the chase along with his retinue. Having supped with his distant relatives, friends and brothers, he would pass his night sweetly. Thus did he pass his fifteenth year, assisting and pleasing kings and others, like the cool moon or delicious nectar. At this period of his life, his once radiant body became all at once emaciated, like the river floods going down in summer; his red cool face of long eyes became wan like a white lotus; and he ever seated himself in the Padma posture, with his hands resting on his chin, and his young feet tinkling with bells. Then wholly absorbed in pensive thought, he forgot to perform his daily allotted duties of life, and his mind grew despondent. His followers noticing the ever statue-like position their master assumed, fell at his feet and asked him the cause of his moody temper. To which Rama merely replied by performing his daily rites with such a depressed mind and dejected face, as affected all who saw it. Being apprised of this fact, his father Dasaratha sent for him one day, and having seated him on his lap, asked him to explain the cause of his grief. Rama

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simply prostrated himself at his father s feet and took leave of him, saying there was none.

At this juncture, the world-famed Muni Viswamitra appeared in the council hall of the king. Thereupon, the crowned King of Kings, Dasaratha having saluted the Muni and paid, according to rules, due respect to him, addressed him thus: 'you were pleased, through your kind grace, to vouchsafe me a visit at a time when your servant least anticipated it. Your presence has removed all my sins. I am now like a lotus which has blossomed fully at the approach of the sun. Never did I before feel the bliss I do now. To me your presence here resembles the rain cooling the plants suffering from long drought, or the eye miraculously recovered by a person blind. The bliss arising from the advent of your venerable self has cooled my whole body like Ganges water and removed all depression from my heart, as if this very body of mine had levitated and been moving in the Akasa, or as if the Jiva (ego) that once departed out of a body came in again to tenant it, or as if I had come by the nectar vase deposited

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within the fortress of Agni in Deva loka and containing ambrosia churned out of the roaring ocean of milk. Oh Muni of rare Tapas, free from love and hatred, the pains of sensual objects, instability, vain anger or the dire births or disease, your arrival here has taken me by surprise. I consent to part with any object you expect to receive from me. Therefore please intimate to me your wish.'

Thereupon the Supreme Muni, with the hairs of his body, standing on ends, said 'Oh Maharaja, Dasaratha, who has many king s under your subjection, and contravenes not the words of your Guru Vasistha, you have delivered yourself of words that are well befitting one descended from the noble Surya (Solar) family. Unable to bear the atrocities committed by the Rakshasas who stand in the way of my attempt at the performance of one of the foremost of (Yagnas) sacrifices, I have come to you for redress. I hope, therefore, you will hand over to me your eldest son Raghava (Rama), of great probity who is simply Yama (Death) to the delusion-producing Rakshasas, being, as he is, a

terrific lion in strength and Devendra in intrepidity. Raghava will easily put an end to the invincible Rakshasas. Therefore, oh king, cast aside all fears about him on the score of his youth. Munis like me will never direct their minds to dubious matters which will involve persons in pain. It is only men like myself and Vasistha that can really gauge the unfathomable greatness of Rama, who is superior to all. If you care for greatness, Dharma (virtues) and fame, then you should hand over to me Rama at once. There is nothing, which truly noble persons withhold from a suppliant. If you dost give him over to me, I tell you truly that Rama will annihilate the brave Rakshasas.'

Hearing these words of Viswamitra, Dasaratha was bewildered and after a *Muhurta*, breathed the following words in a plaintive tone: My son is very young, being not yet turned sixteen. He has not fought up to now. Therefore he will not be able to cope with the Rakshasas of terrible prowess. He is quite ignorant of the tactics of war in meeting his foes. Therefore your poor servant will himself go in his stead with the four-fold army and fight with

them. Should Rama, my eldest son, part from here, my other three sons will not find themselves alive afterwards. Nor is it likely, I shall outlive, one moment, his separation. Now I am not afraid of any enemy other than Ravana, though before I was not afraid of him too. Will the courage of warriors who make their enemies retreat before them, be ever a fixed quantity? Time, in its revolution works miraculous changes in all things. The mighty become weaklings. As I am old, I am grieved as to what I should do hereafter.' Thereupon, Viswamitra said with great wrath. 'Having promised me first, you have overstepped truth. A war like leonine king like you, to conduct yourself like a paltry beast! You may live happily with your wife, sons, and other relatives. I will repair to the place whence I came. Observing these events taking place, Vasistha interposed and said to Dasaratha: 'Born, as you art, in the race of Manu, and dubbed with the title, Emperor Dasaratha, you should preserve your word inviolate. If your tongue should err, who else will maintain his word P If your subjects on this earth will unfailingly act up to the strict justice enunciated by you with a

spirit of true reformation, then a fortiori, oh king, you should not fail to act up to it. This Muni Viswamitra, will protect your son Raghava completely, like ambrosia guarded by fire (in Deva loka), and therefore the Rakshasas, who have war only as their avocation will not be able to inflict the least injury on your son.' At these words of Vasistha, Dasaratha of puissant arms enquired of the followers of Rama, as to what he, whom he obtained through the grace of the great Ones, was doing. Thereupon they began to describe in the following manner the grievous plight of their master, ever since his return from pilgrimage 'It is only after entreating him by falling at his feet, that he performs some of our daily ceremonies. He says of what avail are the pleasures-giving- offspring, wealth, house, etc., being, as they, are, only unreal? Our master has no inclination towards valuable white clothes or dainties of six tastes⁵ or cool water or anything else. Like ascetics devoid of all egoism, he is free from all Abhimana (identification of self

⁵ Taste is divided into six categories namely *katu* (pungent or hot), *amla* (sour), *madhura* (sweet), *lavana* (salty), *tikta* (bitter) and *kashaya* (astringent).

with objects), and has no inclination towards state-affairs; neither does he rejoice at happiness, nor is he afflicted by pains. He grievously complains of his life being spent in vain in the many worldly actions that do not contribute to the Jivanmukti state wherein all sorrows are unknown. Thinking that his great wealth is a source of infinite danger, he has given up all longing for it, and gives it away indiscriminately to all. We are not able to divine the underlying thought in his heart. Oh! For one in this assembly who will be pleased to instil, into our young king all the noble qualities that will befit him to be a ruler of our kingdom. These are the characteristics which our prince evinces.'

At these submissive words of Rama's followers, Vasistha told them the following 'Go ye and fetch this greatly be loved Rama (unknown to others) like a deer that has strayed away from its herd.' Then addressing the assembly, he said: 'The great delusion that has now arisen in him, is unlike any that springs out of (disappointment as to) any desired object or out of a great accident; but is only (the stepping stone to) the acquisition of Divine

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wisdom through (Vairagya) indifference to worldly objects, and (Viveka) true discrimination. Like us, he will attain the quiescent state of Brahman after removing from his mind, all his delusion (of doubts) through the many-sided reasoning of the stainless Atmic enquiry. Rama's mind will soon become full and then he will perform sweetly and nobly all actions on behalf of men.' While the Muni was saying this, Rama appeared before the regal assembly and prostrated himself at the feet of his father, and then at the feet of Vasistha, Viswamitra, Brahmins well versed in all departments of knowledge, and the teachers imparting learning. Then having received the prostrations of his inferiors, he recognised their salutations with words of respect, and gestures of the eye. On the king asking him to come over, and sit on his lap in the throne, he merely spread his folded cloth on the ground and sat on it without going up to him. At which the king addressed him thus 'Oh My son of rare knowledge, why should you, whom all should look up to as the seat of eternal bliss, pine away thus with this body of rare bloom emaciated, and your mind despondent even

for a moment, like the ignorant? Men like you with a mind bereft of all desires have attained easily the Nirvanic seat, as stated by our Guru Vasistha, who is a revered sage and a Brahmarshi. Then why are you grieved thus in vain? All those accidents that bring on pains will never approach you, should your present delusion depart.’ After Dasaratha, the crowned king of kings had said this, Vasistha began when Viswamitra interrupted him thus: “Oh, you redoubted champion, that have conquered easily your enemies of sensual objects, which are invincible, except through supreme efforts, drown not yourself in the ocean of delusion full of Ajnana which is befitting only the ever-fluctuating ignorant persons of the world. If you will reveal to me the cause of the delusion, preying upon you like a subterranean cat undermining a good house, then you will be relieved of it, and be also able to attain your longed-for object. Moreover your mental grief will thereby vanish to appear no more. Please therefore speak out.’ At these words of Viswamitra, Rama relieved of all grief and quite jubilant like a peacock at hearing the thunder sound in the

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clouds, when the air becomes cool, addressed Viswamitra thus: “Oh Supreme Muni, the incarnation of grace and of great Tapas, as you were pleased to allow my ignorant self to relate the cause of my grief, I will do so. Now please hearken to the impediments in my way.’

‘Born in the house of Dasaratha, my father, I became well versed in all departments of knowledge and conducted myself strictly according to the dictates of religion. Then I circumambulated this earth girt by ocean, bathing as I went in the many sacred waters. With my return from the pilgrimage, all my desires for this delusion of the universe have ceased. There is not even an iota of bliss in this world. Destruction (death) exists only for birth, and birth is for death again. Therefore all are illusory in this world. All worldly things are generative of pains only, fraught with all dangers, unrelated to one another, related to one another only through the Sankalpa of the mind, obdurate like an iron rod, and fruitful of great (material) wealth. Therefore of what avail are the enjoyments of objects and kingdoms? If we

set about enquiring, whence came the 'I' or the body we have, we find that all those which are foreign to Atman, are nothing but unreal. All things being unreal, when I began to further enquire as to which generates which, among these things, I ceased to have any love for them, like a traveller, who, when he is convinced of the undulatory mirage in a desert not being water, never after craves for it. In trying to find out the path which will relieve me from the pains of the unconquerable sensual objects, I am burning within like an old tree which is consumed within, through the heat generated by itself through its old age. This unbearable dire delusion of mine is like a stone sticking in my gullets. Being afraid lest my relatives should condemn me for this grief of mine, (I tried in all manner of ways and yet) I am not able to get out of it though I cried aloud.'

Wealth - 'Like one's family with children, etc., that will not make happy him who is beset with the highest of dangers, wealth which only makes hosts of thoughts to whirl in the brains of men will not confer bliss. Just as a king allies himself with any

person who owns his supremacy, no matter whether that person be noble-minded or base, so wealth which is attained by any person who flies to it for refuge tends, however serviceable it may be, to the condemnation of the spiritually wise, and hence is base. Who is there in this world whose mind does not thaw like ice at the sight of wealth or whirl in the maelstrom of wealth which embitters the happiness arising from the quintessence of the sweet discourse of the spiritually wise through the venom of love, hatred, etc., created in such worldly men by the manifold evil effects of wealth. Like a ruby that gets blurred with a coating of dust, all persons whether they are beneficial to their relatives or not, whether they are intelligent or poor or warlike succumb to this desire and are degraded. It is rare to find blameless opulent men, word-keeping warriors or kings who look equally upon all their subjects. This wealth which the mind covets and is very ephemeral in its nature is utterly useless like a flower- bud in a creeper growing in a well and encircled by a serpent.'

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Life - 'Then Prana (Life) which is like a drop of rain water dripping from the end of a leaf turned overhead, flits out of the body, like an idiot at unseasonable times. It is only by being bitten by the serpent of the ever-waxing (desires of the five senses that persons without true Jnana begin to droop in their minds and thus shorten their lives. I do not rejoice in this life of mine which darts like a flash of lightning in the cloud of delusion, regarding this my limited body as real. It is possible to cleave the all-pervading Akasa or restrain the stormy winds or still the waves that ever and anon arise on the surface of the water hut to disappear; but by no means is it possible to resist this desire of life which should not be considered as permanent. This life is ephemeral like autumnal clouds or a ghee-less lamp or ocean waves; though appearing as real, it has not the least of quiescence, is steeped in boundless ignorance and is devoid of the true end of human life; if we enquire into its fruits, we find pains only are generated like unto the pangs of delivery. That is the noblest life in which persons, after attaining the highest Atmic wisdom replete with bliss and free from all*pains,

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spend their lives in ceaseless Atmic enquiry, without wasting their time like such base things as trees, beasts or birds. The lives of those who have freed themselves from rebirths are the true ones and the noblest; but others lives are like those of old asses. In the case of persons without discrimination, learning is a burden to them; in the case of persons without quiescence (of mind), their mind is a burden to them; but in the case of persons having passion and other stains, Atman Jnana is a burden to them. In the case of persons who have not enjoyed the bliss in their own Self, the beautiful body, life, Manas, Buddhi, Ahankara, actions, etc., are intolerable burdens to them like those of a carrier. Life after associating itself with this body departs out of it even while young, like the wise who shun the association with the wicked. There is nothing as baneful as this life which is perishable in its nature and fleeting in the bestowal of pleasures.'

Ahankara - 'I am much terrified by the enemy of the illusory and harmful Ahankara (I-am-ness or egoism) which is generated through delusion and

permeates me all throughout. It is only through Ahankara that all the mental cares, dangers and the ever-increasing actions of life arise. There is no enemy greater than he. Having associated with this enemy of mine for a long time, I am now in an agitated state of mind I do not taste food with water. Why need I speak about (other) enjoyments? All our daily ceremonies, yajnas (sacrifices), the enjoyables and others associated, as they are, with Ahankara are merely unreal. Therefore the real secret lies only in the renunciation of this Ahankara. So long as this Ahankara be-clouds us, so long will the flowers of desires bloom and increase in us. Though I have given up all Karmas (actions) in order to free myself from Ahankara, yet my pains have not ceased, not having cognized my own Self. May you, Oh Rishi, be pleased to bless me in order that I may liberate myself from this cursed Ahankara which is the source of all dangers in this world, is evanescent, has its seat in the mind, and is idiotic in its nature and without due discrimination and intelligence.'

Manas - 'Then my Manas (mind) is tossed about in objects of love and hatred, etc., like a light feather

in a stormy wind. It ever whirls far and wide in vain in sensual objects away from the association with the wise like a strolling city dog; but no results accrue therefrom. Like a flower (bamboo) case which is not able to hold the water in it, this baneful mind does not hold the joy (or enjoy the happiness) within, but whirls at the sight of its much-coveted immense wealth. This ferocious dog of mind following its mate of desires ever preys upon poor ignorant me like a carcass. Just as a straw is tossed to and fro in the air by a whirlwind, this mind of mine subjects me to all kinds of delusions and pains and tempts me far into the great void. This terrible mind which appears to be of the nature of the causeless Maya but which is otherwise through right enquiry, leads me into the many worldly actions like a lad obsessed. It will flit in a moment from earth to Patala (*lower world*) and thence back again to earth. This deceptive mind in seeming to lift me up to higher states hurls me to still lower ones, like a decayed rope that is used in lifting wood out of a well. This monster of a venomous mind is more terrible than fire itself, more insurmountable than mountains and more

obdurate than a huge diamond.' 'It is possible to drink up the contents of the ocean, eradicate (the mountain) Mahameru to its root or swallow the flaming fire; but it is impossible to control this mind of ours. It is the one cause of the generation of all objects. This perishable universe exists only when the mind exists but disappears with the absence of the latter. Therefore the mind should be annihilated. All the host of pains and pleasures which are like mountain fastnesses arise through the mind only. Hence I conclude they will perish, should the mind perish through stainless discrimination.'

Desires - 'The pack of owls called passion and anger play in the Akasa of Atman during the night of restless desires enveloped with the intense gloom of dire delusion. All my much longed-for, virtuous actions are entirely gnawed away by my desires like a fiddle string by a rat. Being without a mind of Atman Jnana, I am enmeshed by them, like a bird caught in a trap and droop thereby. The fire of desires has scalded me quite. In my present state, I do not think that even a bath in ambrosia

will cool me. Like the sable darkness on the New Moon day, they make the most undaunted of persons to quail with fear, daze the eye of good intelligence and create tremors even in the hearts of the wise of sweet patience. This old harlot of desires of the nature of the ominous owl, ever follows persons in the hope of inciting them to earn wealth but in vain. Like a dancing woman who, though enfeebled by age, dances in vain without true joy, all my desires (play in me in a similar manner and) afflict me. They will try to encompass things beyond their reach; but even if such things are within their grasp, they will pass over and again long for happiness (in other things). Like monkeys, they roam about without any fixed seat. Like bees that rejoice, flying from one flower to another in a garden, they traverse in a moment, Patala, Akasa and all the eight quarters of the world. It is these ever-waxing desires that bring on the pains of re-birth, the heaviest of all pains. The Devas (celestials) extol disinclination of the mind (towards desires) as the greatest panacea for the remedy of the disease of desires which afflict even those living in palatial mansions guarded by forts.

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It is desires that make the deep inner man manifest itself externally, like radiant damsels wearing golden bracelets or diamonds or the rays of the sun which make the lotus bud blossom forth (and appear externally). These desires of the mind which are like a diamond point or a sharp-pointed sword or like the sparks of iron emitted out of fire will, in one moment, reduce to nothing those men great as Mahameru or the handsome wise men or the courageous or warriors or any others.'

'This body which is composed of the cool intestines, muscles, etc., and is subject to changes, being at one time fat and at another time lean, shines in this mundane existence simply to undergo pains. What more palpably fruitless, pain-giving and degraded thing could be conceived of than this body which oscillates with pains or pleasures through the increase or decrease of the experiences of objects? Of what avail is this body whether eternal or otherwise, liable to pains and pleasures which house is tenanted by Ahankara, the householder having the ten mischievous cows of Indriyas (or the organs), the servant of Manas (mind) producing San- kalpa, and his partner of

desires with the portals of the mouth wherein are adorned the festoons of many teeth and the monkey of the tongue? If this body which is the medium of the enjoyment of wealth, kingdom, actions, etc., exist always, then no doubt it is one that should be longed after; but all these will vanish with the advent of Yama (Death) at his appointed time. What beauty is there to be enjoyed in this body which is composed of blood and flesh, has the tendency to rot, is the same for the rich as well as the poor and, being without discrimination, is subject to growth and decay. Only he who relies with certainty upon a lightning flash or an autumnal cloud or a vast Gandharva (illusory) city will cling to this body as true.'

Infancy - 'Whatever (person) you are born as in this ocean of Samsara (Mundane existence) rolling with many waves of diversified actions in a restless and fluctuating state, the period of infancy is ever the cause of intense pains. This period is ever attended by unavoidable dangers, weaknesses, inability to convey ideas, ignorance, desires and instability of thought. And in this body it is that the mind

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functions and outdoes, in its fluctuation, the ocean waves or a damsel s eyes or the flames of fire or a lightning flash. It (the infant) feeds itself on offal like a roving dog and rejoices or weeps at trifles. Sometimes it eats the dust and invites the moon in the sky to come near it. Will all this ignorance constitute bliss? This mischievous period of infancy which creates terror in the hearts of one s master, parents, relatives, elders and others is the source of perpetual fear and a nest replete with many stains. The bawd of non-discrimination will find a safe asylum in it. During this period none enjoys happiness.'

Youth - 'Having crossed this period beset with many dangers, one reaches the period of youth liable to another kind of pains and then reels and droops under the heavy blows dealt by the devil called Manmatha (the god of love) who lives (latent) in the hollows of his mind. His noble intelligence though broadened in its views through a study of all departments of knowledge, though illumined in mind through the service of the guru and though purified through good Karmas will yet

be defiled then like a muddy stream. The gigantic car of) routh grows more and more in this forest of body and then the deer of mind falls giddily into the pit of sensual objects in it. The pains increase so long as there are the pleasures of youth to be enjoyed. Similarly too, the desires increase mightily till the youth is over and work manifold mischief. He only is a man who has acquired the power to easily attain (while young) salvation, overcoming all the obstacles of youth. Such a person is it that is fit to be worshipped by all, is truly wise and is one that has known his true state. Is there to be found in this universe, the period of youth (in the lives of any) fraught with such inestimable qualities as grace, humility, etc. and fit to be the safe asylum (of persons)? We may as well look for a spacious forest in the sky above.'

Lust - 'What happiness is there to be derived from the string-tossed puppets of female bodies composed of joints, muscles, bones and flesh? Oh, there will arise very fine desires no doubt, for women having soft tendrils of hair, if we once dissect (or analyse), with our minds, their eyes and

other parts of the body into their components of skin, flesh and blood as well as tears, etc. The breasts of females adorned with pearl-garlands and other ornaments, like unto the waters of the Ganges with its long waves flowing down from the great Meru heights are preyed upon (or enjoyed) by bipeds like packs of dogs, licking balls of cooked rice strewn in the crematoriums in the suburbs of a town. Which person is there in this world that will not be burnt like straw when exposed to the flames of females proceeding from Agni (fire), the sin and having darkness in the shape of sable locks and scalding men with their eyes? The cool body of females (which one enjoys) serves as the dry fuel with which to burn him in hell. Dames with dark eyes are so many traps set by Kama (god of desire) to ensnare the ignorant minds of men. They resemble also the bait of flesh strung in the angling noose of excruciating torments in order to lure the fish of men in the pool of re-births replete with the mud of the dire mind. Oh, I will never long for the pleasures of women who are like caskets locking up within them infinite miseries and having, within them the gems

of the endless desires, hatred, etc. If we begin to analyse this body into flesh, blood, bones, muscles, etc., then all our desires towards females, said to shine with the moon's resplendence, will become inimical to us in a short time. Only he who has a spouse (and tastes the conjugal pleasures) lusts after such an enjoyment; otherwise how can he feel the pleasures of conjugal life? If the lust of women which is the source of all enjoyments ceases, then all the worldly bondage which has its substratum in the mind will cease. With the cessation of the (conception of this) universe which exists only in name, there dawns the eternal Elysian bliss. This lust of women which, being without discrimination is enchanting at a distance, craves always, even if gratified, and flutters like the wings of a honeybee and is hard to be given up. Being afraid of the terrible consequences it works, such as diseases, death, dotage and the mental and other pains, I do not long after it now. How without its renunciation, can I expect to attain the rare Brahmic seat?

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Dotage - 'The never-ending stage of infancy is devoured (or succeeded) by the stage of youth; the latter is, in its turn, devoured by that of old age with its great changes. If dotage sets in, accompanied as it is by delusion, diseases, pains, etc., then one's ripe intelligence bids adieu to him, like the affection of a husband: - towards his first wife after marrying a second one. With dotage, there ensue manifold pains, such as decline in this body of nine gates, forgetfulness, inability to gratify the desires or perform the requisite actions, dire diseases, complete helplessness in getting at things required and the scorn heaped upon him by his sons and others. Friends, issues, relatives, servants and others will laugh at the poor man who is quivering with old age. Like owls resting in the hollows of a tree, his desires will abide in this uncouth form of his, full of pains and greyness and devoid of strength and good qualities. In this old age beset with frailties and imbecility when all dangers having, as their hand maids, desires burn one's hearts, all imaginary fears arise in him as he is unable to cope with the desires which arise involuntarily in him and to contemplate upon the

beneficial nature of the existence in the higher world. Thirst of joy in material objects will increase with old age; but the person will be powerless to gratify that thirst. Being unable to enjoy them, all his thoughts will droop and wither. Death lays its hand on grey heads which are like ripe pumpkins of the genus that become grey at their proper time. It is before the king called Death that the armies of mental and physical diseases march in procession in this world, having the insignia of the Chamara⁶ called greyness. In the tabernacle of this body white-washed by greyness, there live the dames called dangers, imbecile mind and diseases that make one droop. What bliss can we expect to derive from association with this the old grey hag of dire dotage? It is very difficult to do away with the desires of old age by getting rid of the three kinds of desires (of son, wife and wealth) very easily.

Kala - All the pleasurable objects of enjoyment in this world arising through Ajnana in the series of

⁶ Chowries or the Yak tails used as regal symbols

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re-births take leave with the arrival of Yama (Death or Time), like a thread nibbled by a rat. There is nothing in this world which is not devoured by Kala (time) like Vadavaagni (the deluge fire) quenching the ocean waters abounding in crocodiles, fishes, etc. Even in the case of the ineffable great Ones, he will not wait a minute beyond the allotted time. Having swallowed up everything, he would be all himself. Even glorious Divine Kings, the beneficent Brahma, Asura Vritra⁷ of the might of Mahameru and others come under his clutches like a serpent under an eagle's grip. He will easily destroy all things, whether they be tendrils or leaves, a straw or Mahameru, the ocean waters or the lofty Mahendra mountains and wield them according to his will. He now creates in the morning this forest of the universe with the Aswatha (fig) tree, wherein grow the fruits of the mundane eggs buzzing with myriads of the flies of egos and having seen them ripe in the noon through his eyes of the sun, plucks them now grown as the guardians of the quarters and eats

⁷ The enemy of Indra

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them up (at night). He also strings in a rope of three⁸ gunas, even the gems of the highest men of the universe, and makes them his prey. In this dilapidated dwelling of the small universe, he collects, in the casket of Death, all the worldly men scattered everywhere in it like rubies. Having hunted all the egos of beasts, birds, etc., in the great forest of this essenceless universe, he, at last, during the Maha- kalpa, sports in the tank of the great ocean filled with lotus of the shining Vadava fire. This personage of Time has, in the repast made of the diverse created worlds, all the living ones as his dainties of the six tastes such as bitterness, etc., and the incomparable seven seas of milk, clarified butter, etc., as his beverage; and cycles round and round in the objects created at every Mahakalpa.'

Destructive Sakti - 'This invulnerable and destructive Sakti (potency of Brahman) does away with the universe with all its moving and fixed objects and reigns triumphant like a tigress in the

⁸The 3 ingredients of Prakriti or matter.

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forest of delusion along with her attendants the goddess Durga and others. Having put an end to all living beings and the universe, she holds up in her hand a honeyed vessel which is this earth and wears on her breast the three Lokas (worlds), as a garland composed of the three lotuses, blue, red, and white.* In her arm, she carries, like a sportive parrot in a cage, a man-lion thundering with the sound of a thunder-cloud. On her stainless body, still as the autumnal sky, she has sportively, like the young cuckoo, the great Time with his sweet voice like that of the melodious flute. Her victorious bow is the non-existence of all and her arrows, the created pains. Thus (at the time of Pralaya or deluge), does she dance and reel everywhere at her sweet will and pleasure with great radiance. Besides, she wears on her head Swarga as her head ornament and on her feet, Patala, the many hells strung as her leg ornaments. The sun and the moon are her ear ornaments, the Himalayas, her bones and Mahameru, her golden ornament and the Chakravala Mountain, her girdle. Sometimes she will ride on the peacock-vehicle of Subbaramania (the son of Siva) inclining

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backwards and moving to and fro. Sometimes she will assume the head of the Rudras, having three eyes and the terrible moon on their head. Sometimes she will wear (on her person) as a Chowrie the beautiful locks of the Goddess Parameswari or the writhing headless living trunks of the mighty and terrific Bhairavas⁹; or she will carry as an alms- bowl the body of Devendra shining with a thousand eyes. Wearing (on her neck) the garland of skulls strung together by the bodily muscles, she will annihilate all the worlds in a manner terrific even unto herself and stay in the one shining Akasa. It is this terrific woman that at the time of the great Pralaya dances with joy with the garlands in her breast composed of the lotuses (w#.), the round heads of the all- pervading Vishnu.'

'All the objects heretofore described by me are not real. This dire mind arises only through Ahankara. All the visible objects are dead to me. I am not able to know the end (and aim) of these births.

⁹ One of the manifestations of Siva

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Therefore my mind falters and is afflicted through mental cares. The diseases of desires preponderate in all. It is rare to find those high souled men who are free from the intense mist of desires. This my youth which is well-fitted for the acquisition of the higher spiritual ends is now vainly spent in fruitless endeavours.

Association with the wise – ‘True love for great personages is at a great discount and hence the path of Moksha (salvation) is not known. So it is that it is rare to attain Atma- Tatwa. As the impure mind (of man) has not the good heartedness (or benevolence) to consider other s happiness as its own, it is ever reeling. Again as this mind has not the complacency to rejoice at another s virtue, there is no internal contentment. Then as it does not consider others pains as its own, there arises not compassion in it. Again if it is not indifferent to the vicious actions of others, baseness (of mind) however distant, will overtake it. And then cowardice will take the place of courage; else persons de graded into hell will again return to Swarga. It is very easy to contract association with

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the ignorant, but it is very hard to do so with the truly illuminated.'

'All thoughts of objects which appear but to perish produce bondage only. All the hosts of egos which are the result of their Vasanas separate themselves (from their bodies) and go to heaven or hell. All the quarters will cease to exist in the absence of the sun which differentiates them. All countries visited get new appellations and change with times. The grandest mountains are scattered to dust. When Sat (the Reality) alone prevails (at the time of deluge), the three worlds of Bhu, Antariksha and Deva (or Swarga) perish, the oceans become parched up, stars are pulverized and scattered in space and the hosts of Devas and the Asuras disappear. Then Siddhas¹⁰ will be annihilated; Dhruva (polar star) will die; the Trinity (Brahma, Vishnu and Rudra) will be absorbed in the Supreme Reality; Time, the power of Isvara, who through his Sankalpa produces creation, &c-, along with its law of ordination comes to an end; the all-

¹⁰ Siddhas are those persons who have developed psychical powers such as Anima, etc

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full Akasa perishes; and even the ancient visible macrocosm becomes merged in the non-dual Parameswara (the Supreme Lord) who is the liberator from the delusion of Maya, the one Reality above the reach of speech and mind and the one Jnana completely devoid of any stains.'

'People in this world die, ever being engaged in such frivolous thoughts as the following 'This time is an auspicious one, this is the spring season (for doing work), what is the best time favourable for pilgrimage?, relatives only grace an occasion, I cannot hereafter attain the like of the enjoyment I had at such and such a time and such like.' If after resolving within themselves to act out the lives of the Great Wise Ones, they do not utilize the day for this purpose, how can they expect to have sound sleep at nights? Having centered all their affections upon wife, children and wealth as if they were nectar and having identified themselves with them, they ever accumulate wealth for them. But if those much longed-for things disappear through some mishap, their sorrow knows no bounds. Having vanquished all enemies, some men come into the

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safe possession of immense wealth without any rivals; but lo! Yama glides in from some covert place and puts an end to all their fond cherished hopes. All the illusions called wife, sons, etc., are like so many wayfarers who meet together in the course of a journey. Even Brahmas die in a Kalpa which is but a moment of time (compared to eternity). It is absurd on the part of our mind with its very limited perception of time to attempt to know anything about the extreme smallness or greatness of time. All men are subject to diverse pains only. The really learned are very few in number. All the manifold Karmas of the different castes or orders of life generate pains and are illusory. How then am I to live (amidst such pains)? Let me walk in that path in which i shall be freed from all actions, involving me in auspicious days, great wealth, etc., and become of the nature of thought itself. All things generating pains in this world such as dangers, wealth, birth, death and others perish in the instant of time stated in our books of computation. A brave warrior dies at the hands of a coward and a hundred persons die through one man s hand. How men of cringing

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spirit exalt themselves to the status of lords! Thus is the wheel of time gyrating without any limit.'

'Therefore in my mind severely scalded by the forest fire of these earthly stains, there will not arise the ever-increasing desire of wealth like the misconception of mirage in a desert. I do not long for a life of royal pleasures or for death which is inevitable to it. Therefore I shall rather be as I am now, without any pains to suffer from. But then, there is the despondency in my mind harrowing me which I have to free myself from. And if you through your well-trained mind cannot remove it now, when else will it be done? Even the most virulent of poisons, is no poison to me; but the sensual objects are truly so. The former defiles one body only, whereas the latter adulterates many bodies in successive re-births.'

'Pleasures, pains, relatives, friends, life, death and others will in no way enthral the mind of the (emancipated) Wise. To them, this passing life is like water drops sprinkled by the wind and the sensual enjoyments are like a lightning flash. Also

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the period of youth which is conducive to men's salvation (if properly utilized) is only ephemeral. Having reflected well upon these things, quiescent sages like yourselves are ever engaged in deep-Samadhi (meditation). The proclivities of my discriminative mind are also towards the identification of myself with; Kutastha (Brahman); but like a lady separated from her deaf lord, my mind will neither attain the certainty of Brahman nor incline towards material desires. Therefore in this dilemma of mine, please point out to me that ever resplendent and eternal seat devoid of pains, frailties, Upadhis (or vehicles of matter), doubt or delusion. What is that eternal state unapproachable by pains wherein I shall remain unscathed by the fire of sensual objects, though moving in them, like a ball of mercury exposed to fire? Like the ocean which is nothing else but its waters, Samsara (mundane existence) rests on words only, proceeding from the power of speech. How did the righteous Great Ones manage to avoid the pains of this world? Please be gracious enough to impart to me that certainty of yours. Does not this supreme state exist? Is, there not this state (sthiti) of

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quiescence? If so, will not any one unlock to me the real mysteries? Otherwise I shall not, through my efforts alone, be able to attain the quiescent state. For being devoid of doubt and Ahankara, I shall not perform any duties. Neither food nor sweet water nor fine clothes will I long for. I shall not perform the daily ceremonies of bathing, giving, etc. My mind will not incline towards wielding the regal sceptre or towards pleasures or pains. Without love or hatred, I shall only remain silent and be desireless, statue-like’.

Thus did Rama, with a face like the stainless cool full moon, a sweet accent and a mind now full blown through. Atmic discrimination, deliver himself before the assembly of the joyful Munis and then remained silent like a peacock ceasing its cry at the sight of the sable threatening clouds.

THE STORY OF SUKA

Summary - In this chapter, Viswamitra relates this story to Rama to impress upon him (who was convinced of the unreality of the universe and the

ego, as is evident from the foregoing chapter) the truth that he alone is the One Consciousness (Reality).

Hearing these wondrous words of Rama, the heir apparent, which will relieve one from the great Samsara, all those assembled in the Council Hall of Dasaratha were exhilarated with joy with their hairs standing on end, as if they came there to expressly hear Rama s words. Even the effulgent hosts of Siddhas exulted in the Akasa above. After expressions of approbation of Rama s words, and copious showers of flowers (viz., contentment) had filled the hall for about 12 minutes, the Siddhas, who had been roving in the Akasa for about a Kalpa with extreme pains, said thus to themselves 'We who were labouring under delusion till now, are fortunate enough in having to-day drunk the sweet nectar of Rama s words and thereby purified our mind of all stains. We shall benefit ourselves with what the Munis say and attain the Supreme Principle given out by them. 'So saying they descended from the Akasa down to Dasaratha s assembly on earth, when all in the hall rose up and

advanced to meet them. First and foremost did Vasistha and Viswamitra pay respects to them who returned the same to both. Then king Dasaratha came in for his share of respect from the Siddhas through their kind expressions on his saluting them. Then showering flowers and kind words on Rama who was before them, they exclaimed 'Oh Munis, the recent abnegatory utterances of Rama possessed of the practice of benevolence and other qualities are passing strange and noble in their nature. It is indeed difficult to derive happiness in this most injurious Samsara which, though created by Devas full of pleasures, is fraught with pains? True if Rama of supreme indifference towards objects had longed after Samsara, we may be justified in doing so; but in as much as we long after things hated by Rama, we Siddhas as well as Devarshis and others should be classed under the ignorant.'

Viswamitra eyeing Rama with great love said, 'You have cognized all through yourself, through your stainless intelligence. There is nothing more for you to understand clearly. You and Muni Suka

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replete with spiritual wisdom are on a par with one another. Even those who have acquired the matchless spiritual wisdom endeavour to attain the quiescent state.

At which Rama questioned him thus - 'Please, oh father, enlighten me as to how Suka-Muni though possessing intelligence devoid of Ahankara had no quiescence of mind at first and how he came into possession of that bliss afterwards.'

The Muni replied thus 'Brahmarshi'¹¹ Suka who was replete with Jnana (spiritual wisdom) which, if developed, puts an end to a series of seven rebirths at once, enquired, like you, into the origin of things. In doing so, he became seized with doubts as to the certainty of his convictions and his equilibrium of mind was disturbed. But with a

¹¹ There were 3 classes of Rishis, in India who were the earliest adepts known; the Royal or Rajarshis, king s and princes (like Viswamitra and others) who adopted the ascetic life; the Divine or Devarshis, the sons of Dharma or Yoga (as Narada and others); and the Brahmarshis, the descendants of those Rishis who were the founders of Gotras of Brahmins or of caste races, (as Bharadwaja, Vasistha and others).

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non-fluctuating mind freed from the thraldom of sensual objects, he approached his father Vyasa living on the mountains of Mahameru and asked him for a solution of the following questions 'Whence this Maya generating great pains?

How does it perish? Who had it as its originator? What part of it, if any, does endure? When did all the things of the universe originate?' After Vyasa had, given suitable replies to the many questions proposed by Suka, the latter simply remarked that his (father's) explanation had not dispelled his doubts, he having been aware of the same before. Finding it was not possible for him to convince Suka (his son), Vyasa asked him to apply for solution to King Janaka of stainless and supreme spiritual wisdom. Whereupon he descended from Mahameru down to earth and reached the gates of the golden palace of Janaka. Though apprised of the arrival of Suka, the Brahmarshi, he king did not go in advance to meet him as he wished to test the new-comer's equilibrium of mind. Yet Suka was not in the least disconcerted and waited at the gates of the king for seven days. Then after being

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detained and tested in another place for seven days, he was conducted to the harem in the palace and was there sumptuously fed upon the choicest viands of six tastes and treated with flowers, sandal and other objects of enjoyment by handsome ladies of slender waist. And yet Suka who was like a cool full-moon was indifferent to the dark or bright aspect of these enjoyments. So that neither the happiness arising from the enjoyments to which Suka was exposed by the king nor the pains flowing out of the disgrace to which he was subjected did affect, in the least, the mind of this great Muni. Will ever the soft, noble zephyr be able to agitate Meru, the grandest of mountains? Observing the internal exultation of the Muni's heart (unruffled by the externals), the king saluted and eulogised the Muni and then addressed him thus: 'Oh Brahmarshi, who has attained the highest fruit, having given up all worldly concerns, please tell me what business has wafted you here.'

At which Suka questioned him thus 'How did Maya arise? How does it grow? And how is it destroyed? Please, oh guru, explain them to me

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truly.’ At these words of Suka, Janaka explained in the same manner as Vyasa did, which the Brahmarshi no sooner heard than he said; ‘Thus had I known previously and you gave the same explanation, my father gave me. The significance of the holy sentences, given out in the sacred books, point only to the non-dual Atman. If Maya which originates as differentiated out of the one Atman in the nature of breath or vibrations is again merged into it, there seems not to be even an iota of benefit derivable from this perishable Maya. Oh Guru, who is able to remove the delusion off the minds of men, please throw light upon the nature of this incomparable real Atman?’ To which the king thus replied ‘Though you have known everything definitely, still you have asked me in spite of your father’s words. The state given out (by us) is the real one. Atman alone is which pervades as the all-full Chidakasa everywhere. Nought else is but That. That Jnana is bound by its own Sankalpa¹². With the liberation from that Sankalpa, there is freedom from the trammels of bondage. As you

¹² It is will in its highest sense and thought in its lowest sense.

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have now clearly cognized that Atman Jnana, you have abandoned all longing for enjoyments and the sight of the visibles. You have, through your all-full mind and without pains, attained all that could be got at, vis., Brahman itself. You have commingled with that secondless Principle which is above the reach of all vision. You have become a Jivanmukta¹³. But there is one thing which you have yet to do, w 0., the giving up of the delusion of Maya which has arisen in your mind (the giving up of which, will entirely free you and not bar your further progress).'

When the king of kings named Janaka thus initiated Suka into the Atmic mysteries¹⁴ (through his direct presence), the stainless Rishi attained quiescence in his Atman or Higher Self, being freed

¹³ A Jivanmukta is one who is emancipated while in body while a Videhamukta is one who is emancipated after discarding the body.

¹⁴ He who attains unto Atman, having- overcome Maya, the illusion, will alone know what Maya is and how it arises and is destroyed. And this knowledge of Atman is an occult mystery which is the subject of initiation by a Guru. Hence it is we find that no words can describe the origin of Maya, etc. As Suka was a fit disciple, he was made to have an Aparoksha or direct perception of the same by Janaka.

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from the pangs of birth and the agonies of death; then all his enquiring spirit, perplexities of mind and doubts vanished through (direct) self-cognition. Then having reached the highest pinnacle of Mahameru, he went into the non-fluctuating Nirvikalpa Samadhi and after a period of thousand solar years merged into the Jnanakasa¹⁵, like a light which, when divested of its wick and ghee, returns back to its fount of Akasic Agni (fire). Like water-drops becoming one with the ocean of waves, he, being cleansed of the stains of contemplation (or thinking), merged into the secondless Brahman, the vibration that started in himself (as the 'I') having melted away. Thus did he attain quiescence (of mind) free from the delusion of Maya.

This is exactly the path you should follow, oh, Rama. The right characteristic of a mind that has known all that should be known is the non-identification of itself with the ever pleasurable

¹⁵ Jnana stands here for Brahman or Atman. It is stated to be Jnanaakas as Akasa is all-pervading.

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worldly enjoyments. With the proclivities of the mind towards material objects, bondage in objects becomes strengthened; otherwise, the bondage becomes slackened and in course of time perishes. Oh Rama, the extinction of Vasanas alone, is Moksha (salvation); but the concretion of the mind in material objects through Vasanas is bondage. Those persons are Jivanmuktas who have quite disabled the Vasanas and are indifferent to the many worldly enjoyments without the aids of Tapas (religious austerities), Vratas (religious observances) and others. That one Principle which Rama s mind has cognized through the utterances of the Great Ones is the one Reality and none else. Now the only person who is able to relieve this Great Soul of Rama from all his doubts and render his mind quiescent is the omniscient Vasistha who knows clearly the three periods of time, is the Guru of men in this world and is a witness to all things having name, form, etc. 'So said Viswamitra in the king's assembly.

Having spoken these words, Viswamitra looked at Vasistha s face and reminded him by saying that

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Rama should be taught those Jnana stories which Brahma residing in the lotus had been pleased to favour them with, in order to put an end to the dissensions¹⁶ between them and liberate all the virtuous from their Sanchita¹⁷ Karma and attain Moksha. Initiation into the Mysteries of Brahman will fructify only in that disciple s mind which is desireless and will produce Jnana (spiritual wisdom) in it. This is what the Sastras (books) say. And herein lies the glory (of the higher spirituality). But the initiation imparted to a vicious disciple, full of desires will become defiled like the pure milk deposited in a sable dog s skin.

Thus did Viswamitra expatiate in various ways when the unsullied Narada, Veda Vyasa and other Munis assembled there, heard all of Viswamitra s words and eulogised him unanimously for his noble utterances. Thereupon Muni Vasistha, son of Brahma and equal unto him, addressed

¹⁶ The dissensions between Vasistha and Viswamitra are related at great length in Mahabharata.

¹⁷ The accumulated Karmas which are yet in store, to be enjoyed in future births.

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Viswamitra thus 'Oh Muni, well versed in all departments of know ledge, I will do according to your bidding. Whoever will go against the words of the Great Ones that have known really who 'the knower' is? I will now recite the pure Jnana stories meant for the non-fluctuating and the pure minded and given out by the lotus-residing Brahma on the Nishada hills in order to liberate them from the cycles of re-birth.'

Therefore Vasistha with a concentrated and pure mind related the following to make Ajnana (ignorance) perish, and the Supreme Seat of All full Jnana dawn, in men s minds.

MUMUKSHU PRAKARANA.

Summary: Of the four-fold qualifications required of a neophyte on the Path, the last one, viz., the longing after emancipation is treated of, in this chapter.

Vasistha said 'Now, oh Rama, hearken to what I am going to say. Through right endeavours in this life (of the world), all the ends of human aspiration can be achieved by following strictly the Sastraic (or scientific) injunctions. Such endeavours are two-fold, one in the direction of Atman Jnana Sastras (or the sciences relating to divine wisdom) and the other in the direction of (ordinary) Sastras (treating of terrestrial wisdom). The former is, on account of Moksha and the latter which is not the true Sastraic path leads to bondage. Those virtuous persons only will gain Moksha who from their early boyhood, train themselves up in the Atman Jnana (or spiritual) lore, associate themselves with the unflinching great men and develop benevolence and other good qualities.'

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At which Raghava exclaimed 'Being under the control of Vasanas generated by me in my former births, I have not been making efforts in the direction of the right path. Oh Guru, what then am I to do?

On Vasanas pure and impure: To which Vasistha replied thus, 'Oh Rama of marvellous qualities, it is through one's efforts alone and none else that the Brahmic seat can be mastered. Now the hosts of Vasanas may be divided under two heads, viz., the pure and the impure. Of these two, those alone which were generated by him in his many lives will cling to him (in his future births). Should the pure ones cling to him, he will easily attain the immaculate Brahmic Seat through them; but in the case of the impure Vasanas, pains will be generated. You should, oh Rama, even through dint of painful efforts, avoid these impure ones. Through the two ordained paths of good and evil, the current of Vasanas swells enormously. May you, after straining all your nerves in the cultivation of Brahma vidya (Brahmic science), liberate yourself from the impure Vasanas and rest

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firmly in the (pure) Vasanas appertaining to the beneficent Reality. You should, through your equal vision over all and your own efforts, play fully check the lad of mind from getting into the impure Vasanas and make it associate with the pure ones. If after annihilating the many impure ones which are the products of the many previous births, you should make the pure ones dawn now, then they will conduce to your (future) efforts. Even should any doubt arise in your mind as to what the pure ones will lead you, you should always be cultivating them only, as any excess therein is not, in any way, injurious. Till your mind is illumined by the Reality of Brahman, you should always be following the path of initiation into Brahman by the Gurus through the sacred sentences of the Vedas.'

'May you, Oh Rama, remain immutably fixed in that state of direct cognition, after purging your mind of its impure Vasanas and making it, through the pure ones, attain the Atmic Seat, free of all stains and pains. Destroy all your illusory thoughts, so that they may not resurrect again.

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Develop extreme quiescence of mind and bliss within yourself. And then through your intelligence freed from the longing after objects, you should, Oh Rama, commingle yourself with Brahman, engaged in the investigation of the significance of the holy sentence, *Tatwamasi* (That art You) and meditate upon such identity. Now listen to the utterances of Brahma seated on the honey-dropping lotus flower.'

Vasistha's own history: At which Raghava enquired of Vasistha the cause of such utterances when Vasistha went on thus 'Out of Chidakasa¹⁸ which is the endless, the all-pervading, the seat of all and the illuminator of all objects, there arose Vishnu. Brahma arose out of the lotus of his heart and evolved, as so many creations of his mind, this earth and other diverse objects. Now the author of the universe, Lord Brahma, (in the course of its progress), found the many noble souls in Bharata-Varsha (the portion of land including India)

¹⁸ There are three states of Akasa or planes of matter as mentioned in this work, of which Chidakasa or Jnanakasa is the third.

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writhing under extreme pains and was moved to pity, like a father towards his afflicted son. Contemplating upon the salvation of these afflicted ones, he came to the conclusion that the cycle of births and deaths cannot be arrested by either Japas (uttering of Mantras) or Tapas (religious austerities) macerating the body or the many kinds of gifts or bathing in such holy waters as the Ganges and others or any other means except through Atman Jnana. Therefore, through his stainless mind, he created us all, like himself, with a bowl and, in the hand, a rosary of beads. So was I born and having saluted him, I was shown a seat on a petal on the northern side of the lotus in which he was gloriously seated- There he pronounced a curse on my mind that it should be enveloped by Maya for one Muhurta (or 48 minutes). There at my mind became stupefied and I began to play the woman like an illiterate and ignorant person devoid of all spiritual wisdom. Observing me thus, Brahma questioned me as to the cause of my dire sorrow. To which I asked him how this Samsara arose and how Moksha can be attained after freedom from existence. Upon which

he blessed me with a true cognition of the higher state. As its result, I was in a non-fluctuating state, owing to my cognition of Jnana Atman Reality. Upon which Brahma remarked to me thus. 'it was we that enveloped your intelligence by the base Maya and then cleansed it of Maya after having annihilated the latter. We have ordained that all souls shall be initiated by you and attain Moksha- After the dawning of full Jnana, you shall soon go to Bharata Varsha in Jambu dwipa which is the land of all perishable Karmas (religious works). There shall you initiate men, having the four qualifications (of attaining salvation), into Atman Jnana; but shall initiate lovers of (ritualistic) Karmas), in whom the conception of egoism has not vanished, into the due performance of such Karmas.'

'According to his mandates, I go to Bharata Varsha and live in it so long as humanity exists there. I have no longing for any objects in this world. I shall ever be in the Sushupti (dreamless sleeping) state and thus be able to overstep the limits of the painful mind, though engaged in the daily actions

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of the world No actions of mine identify themselves with my Self. Oh valorous Rama, those intelligent disciples alone will be knowers of Atman who, after thoroughly discriminating between a guru of all-full Jnana and another of Ajnana, find an asylum in a supreme immaculate Guru. Those only who understand the teachings of their Gurus (from all aspects) by an instantaneous apprehension of what they (the Gurus) mean and at what they drive, will see them realised (afterwards) as in an objective vision. The stainless Guru will never initiate into Tatwa Jnana those who are weak-willed and addicted to sensual desires.

The four means of Moksha: 'If the four sentinels that wait at the gates of Moksha (salvation) viz., Shanti (sweet patience or quiescence of mind), Vichara (Atmic enquiry), Santosha (contentment of mind) and Sadhu-Sanga (association with the wise) be befriended, then will there be any obstacle to the attainment of salvation? (No). Like the waiters, posted at the gates of the palace of a king protecting the earth, who allow ingress to the

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visitors without to see the king within, the above four sentinels allow admittance within into Moksha. Even if one of them be befriended, then he will introduce him (the new comer) to the rest of his fellows. Therefore you should ceaselessly endeavour to hold fast to one at least, throwing aside all obstacles that come in the way and associate with him intimately. In order to put an end to the ephemeral re-births, we should, above all, develop our (spiritual) intelligence through association with the wise, enquiry into Atman Jnana books and deep Samadhi (or Meditation). The venom of the pains of Samsara will be dispelled (and the man bitten will be cured of the poison) through the Garuda-Mantra¹⁹ called Jnana. Then (with the development of Jnana), even showers of arrows discharged at him will be (to him) like those of soft lily flowers; a bed of flames will resemble to him a soft cushioned bed redolent of rosewater besprinkled in it; and the chopping off of his head will be like Sushupti (the dreamless sleeping state) wherein happiness is enjoyed. The

¹⁹ It is the belief in India that a person bitten by a serpent will be cured by Garuda Mantra; Garuda or eagle being- the enemy of the serpent.

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ripping open of his stomach will be like the application of sandal over his body and the piercing in his breast of straight-pointed innumerable lancets will be like cool water sprinkled from a pump in the long summer season. The poisonous disease of sensual objects unfit to be associated with, can be avoided only by those who have developed the discriminative (spiritual) wisdom and not by any others.

‘It is not through a mere enquiry into Atman Jnana know ledge that Nirvanic bliss is attained? If one should conduct himself in such a way as to assimilate’ (as one), within himself, the knowledge derived from the three sources of his self-experience, the true significance of the holy sentences in the spiritual Books and the instructions of a wise Guru, then the inseparable Atmic wisdom will rise in him. The mere study of rare Jnana books by persons of petty intelligence will but breed Ajnana in their minds. Books treating of devotion and the performance of rituals will generate less Ajnana than the study of Jnana books (unaccompanied by the other two above

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mentioned). And it should be remembered that it is far better to lead a mendicant's life by begging for food at the doors of even outcastes with a bowl in hand than to pass a life of Ajnana. Immense wealth, friends, relatives, Benares and other sacred places, bathing in the Ganges and other waters, the hermitage of Munis, religious austerities afflicting the body and other like things are not the sure means of ever reaching the higher state; but it is through the mind's efforts that the immaculate and supreme Seat can be attained.

Santi: 'Now listen, oh Rama, to the ineffaceable characteristics of the four sentinels placed at the gate of Moksha. If the supreme 'sweet patience that nought can ruffle' be mastered, then all desires and sorrow will fly like gloom before the rising sun. Being confided in (and loved), like a mother, by the virtuous as well as the vicious, such persons of sweet patience will never be ruffled in mind, whether they get nectar to drink and enjoy the bliss of Lakshmi residing in the luxuriant lotus flower, or are engaged in great wars, entailing excessive carnage, or whether they are born or dead. They

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never rejoice or grieve through the enjoyment of pleasures or pains arising from sensual objects. These pure men of sweet patience will shine aloft far higher than such persons as men of mere ripe intelligence, performers of sacrifices, men well versed in all departments of knowledge, puissant kings, virtuous men and others (not possessing this one attribute). Great men having quaffed this ambrosia of sweet patience which is rare for all intelligent men who long after it, have attained the glorious Moksha. May you too, oh Rama, act in this virtuous path.

Atman Vicharana: 'If along with this, you should develop fully Atmic enquiry through your subtle pure intelligence after a study of the holy Sastras, then such an incomparable intelligence will reach the Supreme Seat. It is this enquiry alone that enables one to differentiate causes from effects and constitutes the rare remedy for the cure of the disease of re births. Having cleared oneself of all doubts through this discriminative power which gets not blurred even in the midst of the intense darkness (of ignorance) shines with undiminished

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lustre even in the midst of any light and through which all things are visible, one should always be engaged, even when threatened by dangers, in the enquiry of whence am I? Whence came this universe of Samsara? And of whom is this universe an attribute? Such an enquiry averts the dangerous disease called the gloom of Ajnana.

Santoshā: 'Now to noble contentment. It is the bliss arising from the enjoyment of objects, good or bad, without any longing or aversion and the non-grief (or indifference) shown towards objects not obtained. Should this incomparable ambrosia of contentment become permanently settled in one, then all enjoyment of objects will become a poison to him. Then the mind, which was immersed in sensual objects raises up its eyes towards Atmic wisdom and sees not a distorted image as in a stained glass. Such a person of true contentment will be revered by the great Tapaswīns and the chief of men.

Sadhu Sangha: To all those who wish to master this world of Maya, the association with the wise is the

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unfailing means. Like the Ganges which yields its fruits to those who bathe in its cool waters, the association with the wise expands the poor intellect of men, transmutes the accidents arising out of material objects into a real wealth (for progress) and converts a mind, which is miserable amidst any objects, into one which sees happiness everywhere. To such, neither sacrificial fires, nor Tapas, nor bounteous gifts nor holy waters are indispensable. One should, at any cost, long- to approach those great personages replete with wisdom who are friendly to all, relieving them from bondage and form the ferry to cross the ocean of rebirths.

These are the four-fold means for getting rid of this oppressive Samsara. Those who have intimately befriended these four have crossed the ocean of Samsara. Oh Rama of sweet patience and other qualities, please hearken to the stories (narrated in this book) which will relieve your pining mind of its delusion. Atman Jnana, the end of all Vedas, will dawn of itself in one who probes into their underlying meaning without caring for their

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(surface) attributes or meaning. All delusions, such as love and hatred, etc., will vanish; the mind will become as pellucid as the waters of a pool in the autumnal season. Such persons of adamantine armour will never be pierced by the arrows of pains, such as poverty and others.

The fruits of an enquiry without desires: 'A mind engaged in (Atmic) enquiry will never be afflicted by the awe-inspiring Maya and will maintain the equilibrium of a waveless ocean. All persons of excessive enquiry will acquire the depth of the unfathomable ocean, the stability of Mahameru and the coolness of the noble moon. The virtuous who tread the path of Atman Jnana will take delight only in Samadhi and other Karmas congenial to their pursuits, like a spotless and chaste woman who contemplates upon her lord as God and rejoices in such thought.

The characteristics of a Jivanmukta: 'Then the above-said rare Jivanmukti state will gradually ripen in him who is desireless and in whose eyes there is nothing supernatural. His state is indescribable

and yet he will move in the world like anybody else. His mind will not be bound by any longings after Karmas. He will be indifferent to joy or pains arising from good or bad results. He will preserve a pleasant position in the happy enjoyment of whatever he obtains. He will not in the least concern himself with the enjoyments foreign to the path of the wise. He will ever be engaged in the ceaseless enquiry into the path of salvation which arises through interrogating the wise without transgressing their words in order to enjoy bliss uninterruptedly and be oblivious of this body. Having attained Atman Jnana, he will not be re born and subject himself to the pangs of delivery from his mother s womb. Those sinful men whose minds are reeling amidst sensual pleasures, being led away by them, can truly be said to be the mere vermin generated out of the offal in their mother s womb. In the absence of the company of those great men of supreme intelligence, one should be per forming those actions which fetch him food gotten through right-earned and well-spent wealth. So long as he gets quiescence in his stainless Atman and the certain (mental) quiescence of the

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Turya (4th) state dawns in him, he should ever be engaged in Atmic enquiry through a study of Atman Jnana books, quiescence of mind, right conduct, acuteness of intellect and association with the wise. How can this certain and stainless Turya state, arising through Atmic enquiry, be described in words?

Turya State: 'A person, who gets quiescence in this Turya state devoid of all Bhavanas (thoughts) and thus crosses the ocean of Samsara, will attain the Seat of Moksha. Such a one will never be affected by anything, whether he is in a state of Jiva or Siva devoid of the Jiva state, whether he moves in a family or is a solitary recluse, whether he is bound by the delusions of Srutis and Smritis or not, or whether he performs all actions or not. He will then be in the one Reality of Atman as in one vast ocean without (any intercepting object as) the Himalayas.

The proper path of enquiry: 'You may place your credence in the words of even a child, if they are consistent with the Srutis, Guru's words and your

self-experience. Otherwise you should reject as straw the utterances of even Brahma himself. Know also that the many analogies given out, in order that Brahma Jnana may arise in you, are for the purpose of exemplifying the One Principle. The ignorant assert that the formless and real Jnana is subject to no analogies involving form and name (and hence should not be made the subject of enquiry); but such a mischievous argument will only be subversive of the good results of the intellectual acumen arising from Jnana enquiry. Therefore, oh Rama, you should not let your mind take that groove of thought.

On the development of Jnana: 'The sound of Atman Jnana will vibrate only on the strings of Santi and other qualities. Jnana and the above four good qualities shine mutually in best relief only in juxtaposition. Both these flourish well like a tank and the lotuses growing in it. Should they be developed equally, then the result will be the attainment of Brahman; but if separately, no results will accrue. A hearing of the (following) real stories (and an acting up to them), will confer, on one, the

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virtues of true renunciation, imperishable wealth, eternal bliss, the glorification by the wise and a happy life. Moreover a mind illumined thereby, will attain Moksha of immutable bliss.'

UTPATTI PRAKARANA

1. THE STORY OF AKASAJA, THE SON OF
AKASA

Summary: Having initiated Rama, bent upon attaining: salvation, (he, having developed the first three means before), into the nature of the non-dual One and into the endeavours that should be made in attaining that One, viz., through the creation of pure Vasanas and, for their furtherance, the development of Santi and other qualities, Vasistha, in order that the self-cognition of Turya Jnana may dawn in the Prince, now continues in four Prakaranas or chapters by stating that the consciousness reflected in the Lila-Sankalpa of Brahman whichever is, before creation, of the nature of Sat, Chit and Ananda, is alone the origin of the universe, its manifestation and its absorption and that the one Chaitanya (absolute consciousness, vie., Brahman) which contains in itself this Trinity and is its seat, is the Nirvanic bliss. Thus in order to show that all is Brahman, the author in the succeeding four Prakaranas, begins

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with Utpatti Prakarana (or the chapter treating of the origin of the universe or the 'I') comprising of 9 stories, wherein it is sought to illustrate first that all the universes, etc., are nothing but the first creations of the Sankalpa of the mind proceeding from or the cosmic Ideation of the one Chaitanya.

Atman is this universe, Jiva, etc.: In the preceding chapter, we expatiated upon the regular means of Mumukshus (or aspirants after emancipation) which you should adopt in order to attain Moksha. Now listen attentively as to how the several universes were evolved. Our Jiva (ego) is no other than the one Jnana which can alone be directly cognized through one s self and is dubbed, with different appellations, by different religionists. It rejoices in the appellations of Kutastha²⁰, Iswara of agency and the visible Chidabhasa, (the distorted consciousness). It is Jnana through which the Jiva shines with the intelligence that manifests itself as Akasa and other objects. Like the vast waters

²⁰ This term though applied to ParamAtman is also applied here to JivAtman (ego)

manifesting themselves as waves, foam, etc., the above mentioned Jiva alone shines as the earth and other objects through the heterogeneous illusions of Sankalpas (thoughts) and Vikalpas (fancies) which arise and die. The causeless Satta-Matra (Absolute Being) existing from before creation, manifests itself through its (inherent) Lila (sportive) power of creation, as this world composed of the myriads of objects which are no other than our objective vision (or ideation) and rests in its own all-pervading Jnana like the fluctuating power in Vayu (air). The innumerable quarters and time, being but the diverse forms (or aspects) of the non-dual all-pervading Atman Jnana, is 'That' only from which they start. Know therefore, through this means, that the universe, the illusory creation of Brahman is one that has no other cause than 'That.'

The disappearance of the universe with Jnana: Atma-Chaitanya alone evolves, in a moment, this universe into a visible shape. The evidences of inference, etc., are the means (through which Jnana can be known). The reality of belief in the

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diversified visible objects, constitutes bondage; freedom from it, constitutes Moksha. We shall put forth, to you, things in such a manner as to relieve you from the attraction of all visibles. Please therefore hearken well to the following. At the end of a Kalpa, when all the visible universes are annihilated like a dream in Sushupti, there remains the incomparable Tatwa Jnana existing by itself alone, devoid of the fluctuations of thought, form, name and others and without the transcendent vast darkness of Ajnana and the light of Vritti²¹ or mental Jnana. This Supreme Principle is termed by the wise, for the purpose of understanding it, Satya (Truth), Brahman, Atman, Param (the Supreme) and such like; and manifesting itself as another in a mysterious manner, shines with the title of Jiva; it becomes thereafter, subject to all pains. Then this Atman which goes now by the name of Jiva and which is the Spirit of the latter, concretes itself through the Sankalpa of thought into Manas (mind).

²¹ There are two kinds of wisdom, Vritti Jnana and Swarupa Jnana. The former pertains to Manas, the reasoning mind, and the latter, to intuition or Buddhi.

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It becomes Manas: This ever-agitated Manas having come into existence out of the ineffable Brahman creates the world according to its own Sankalpa. This legerdemain of the universe springs out of the Sankalpa of the Manas (mind). The word, ornament signifies no other than the gold (or other metal) of which it is composed: therefore it is needless to apply the epithet 'golden' to the word ornament. Likewise the word universe means Brahman and none else. The wise apply the many epithets of the painful Moha (delusion), bondage, Tamas, Mala (impurity), Avidya, Maya and Samsara to this universe which, though arising out of the unreal mind, appears as real to it, like the waves in a flitting mirage. Now if you will hear from us the nature of bondage, then you will understand clearly Moksha. The existence in men of the differences of conception of 'I' and 'you' is bondage. So long as this Sankalpa in the visibles exists, so long is it difficult for them to attain salvation. Like a tree latent in a seed, all the visibles will be merged in the seer then without again manifesting itself. In the heart of a banyan seed as the cause, there exist the variegated

differences of flowers, leaves, etc. Like the marvellous potency of creation which preserves everything potentially and then brings them out, without in the least being injured thereby, there arises, out of the womb of the all-pervading Principle called Jnana-Atman, a sprout which naturally expands itself into this universe of form, name, etc. Just as the seed begins to germinate in its proper time and place, so also the seer (the knower) appears as the visibles through the Sankalpa of the mind the visibles being no other than the seer itself.

Upon hearing the adventures of him who rose out of Jnanakasa, you will easily understand the origin of the creation of this universe replete with Tamas. You will therefore hear this story. Once upon a time, in the race of Brahman was born one, Akasaja (the son of Akasa), having, as his cause, the Jnanakasa itself. He rejoiced in the possession of uninterrupted Samadhi, earnest regard to wards all creatures and good Dharmas (or virtuous actions). Having seen him live for a long period, Kala (Time) soliloquised to himself thus 'How is it I am

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not able to encompass this one, when I am able to devour the whole universe as a mere paltry trifle. My powers are such as to annihilate everything. I am led to infer my powers have been much dullened of late, like the blade of a sword in poison. Persons of determined efforts will never abandon their pursuits.’ With these cogitations in his mind, he at once marched straight to the habitation of the Brahmin (Akasaja) and entered his gates when he was (bedazzled and) scorched by the intense glory of the Brahmin’s spiritual fire. Nothing un daunted, Kala pierced through the spiritual glory and with his tall and stalwart arms, 1,000 in number, seized hold of the Brahmin but was disappointed in his efforts, as he was too much for Kala. As Akasaja was immovable like one of the forms (aspects) of Sankalpa (Divine will), Kala was unable to overpower him and so returned from that place to go to Yama²² (or God of death) and consult with him. To Yama, Kala

²² Kala here refers to unconditioned time whereas Yama refers to the conditioned one in the Rupa Lokas putting an end to mortals, etc.

related all that happened between him and the Brahmin.

The advice of Yama: At which, Yama said thus 'This universe which arose through Karmas will perish through Karmas only. The weapons with which we can wield the destruction of the universe are the former Karmas. Therefore try to take hold of those Karmas (in the life of the Brahmin) through which means you will be able to overpower him.'

Hearing those words of Yama, Kala fished about for the former Karmas of the Brahmin in different places, such as the holy waters, tanks, the sphere of the earth, quarters and others. But nowhere was he able to discern any, in spite of all his tedious search. At last, he returned and disclosed, to the wise Yama, the fruits of his vain search. Thereupon Yama deliberated for a long time and delivered himself of the following words 'Born, as he is, out of the pure Akasa, this imperishable Brahmin is no other than Jnanakasa itself. And as he has no cause, instrumental or material, he cannot be said to perform Karmas, though performing them. There

being really no cause at all, the Karmas he performs do not really exist. The Sanchita Karmas (past Karmas in latency) which will enable you to put an end to him, do not exist in his case. 'So said the fulfiller of Dharmas (laws), namely, Yama, at which the noble Kala quietly betook himself to his own place in great wonderment. At these words of Vasistha, Raghava having eyed him said thus 'From the story given out now by your reverence, I am led to conclude that the son of Jnanakasa is no other than Brahma, the self-create and the non-dual one of the nature of Vijnana. 'Thereupon the immaculate Vasistha said thus 'We have known thus the words which passed between the havoc-producing Kala and Yama. (We shall describe still further what took place between them.) When, at the end of a Manu, the never-idle Kala who had swallowed up all the universes rose up, he tried to overpower even Brahma (as stated before). Then the lofty Yama delivered himself of the following words to the griefless Kala 'Will that thought of yours fructify, which aims at destroying the incomparable Brahma that is of the nature of the stainless and matchless Brahmakasa, (or

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Jnanakasa) alone? The indestructible Brahma shines like the above mentioned Sankalpa-Purusha of the form of pure Akasa alone without being composed of the elemental forms. It is the self-existent Para Brahm only which is Chidakasa itself, alone and without beginning, middle or end, that manifests itself as true, like one having a body of dimensions or an eternal Purusha; but it really has no form (and is unreal) like the son of a barren woman.' So said Yama to Mrityu (or Kala).

At these words of Vasistha, Rama lifted up his eyes and questioned him thus 'While all souls possess two kinds of bodies, viz., the lasting Adhivahika²³ and the temporary Adhibhautika how comes it that Brahma possess the former subtle body alone?' To which, Vasistha said thus 'As all the Jivas have two causes, viz., Brahman and the universe due to Brahmic light, they have two kinds of bodies; but as Brahma who is not separate from Brahman has no other cause than

²³ Adhivahika is the subtle body with which the soul lives while separated from Adhibhautika, the physical body.

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Brahman, he has the one Adhivahika body alone. Then as this universe is nothing but a mode of the mind self-evolved from Brahman, the cause of the universe, hence this all-pervading world is but consciousness itself.' So said the Muni lovingly, when Rama asked to be enlightened as to why this illusory universe is but a mode of the mind.

The mind creating the universe: Vasistha continued thus 'The individualised mind which is Avidya-full, form less and all-pervading though existing in name, has no form, either externally or internally, like the Akasa permeating everywhere. The mere manifestation in all objects of reality (or non-reality therein) is the mind. Wherever there is the Sankalpa, there does the mind exist. The form of the mind is Sankalpa alone. Both of them are identical. The multitudinous denominations of unreality, delusion, impurity, bondage, Avidya, Maya, Tamas and others are the fit synonyms of Sankalpa. With the annihilation of this Sankalpa, all conception of the differences between the seer and the seen will vanish and then the Reality of Brahman will begin to shine unintercepted. Then

this shadow of all the universe moveable and fixed, will be found absorbed in It in a non-dual state, though, in another sense, they cannot be said to commingle with it. Then Consciousness alone will shine without the reflections of a glass. If all the heterogeneous differences of objects arising through the conception of the mythical 'I' and 'You' are controlled and even a scintilla of the visibles be completely destroyed beyond resurrection, then such a destruction is itself the certitude of Kaivalya (or Salvation).

The time for the mind s destruction: Like a dream gene rating another dream in it, the mind having no visible form will generate non-existent visibles. Not resting on any object firmly, it is characterised by an excessive fluctuating power. It will fluctuate and be confused; will flit away (from an object) and then return to it; will rejoice jubilant in vain and be intoxicated with Ahankara (or egoism). But at the period of Maha Pralaya which alters the form of everything, Akasa, etc. will be absorbed in their highest essence and there will remain the solitary all-quiescence (of Jnana). This is the primeval

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Brahman, the one Reality which is the Sun of never- setting Self-Jyotis (effulgence), limitless and not in the least painless, which is the all and the evolver of all, and is in all places and times and which is all-pervading. Though above the reach of all words, it is yet dubbed with different illusory appellations by the wise. The most intelligent Sankhyas term It Atman; the Vedantins of pure Jnana call It Brahman; the Vijnanis²⁴ say It is Vijnana; the atheists give It the pseudonym of Void; and so on. (But this much may be said of It, that) It is the light of Sun s light, illumines all and shines as the (abstract) Light only. From this Principle which is firmly tacked to the world and the body and yet is not and which (seems to) talk, examine, hear, see, eat and think, a Jnana-light arises like light from the sun. Now this (light of) consciousness pervading the Akasa has the Manas full of Vasanas as its root, the organs as the flowers, the mundane eggs as the fruits and Maya as the ground on which to take root. With these, It

²⁴ Those who cognize it directly

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enacts its affairs in this Puriashtaka²⁵ body, like a gem in a casket.

Atman's Nature: Being the immaculate Jnana, It is the all-pervading Akasa itself. Whatever objects It contemplates upon, those objects come into existence (at once). In that Jnana, all the three worlds will arise and be destroyed, like water in a mirage. Having evolved all objects, It will yet be in its true state unaffected, as if disconnected with them. The origin and absorption of the universe do not take place from and into Nirvikalpa²⁶ Atman direct. If one should hold communion with that Supreme Principle, devoid of mental fancies and modifications, then the great bondage of the mind will cease, all doubts will vanish, and all Karmas will perish.

How all can enter into Brahman? Here Rama asked Vasistha thus 'I may rather believe the entire Mahameru mountains to enter a mustard seed than

²⁵ Puriashtaka body is the body composed of eight principles as the organs of sense, etc.

²⁶ Nirvikalpa Atman - Atman free from Vikalpas, etc.

the whole of Brahma s egg to merge into Brahman which is (said to be) the atom of atoms. To which, Vasistha of rare Tapas replied thus ‘This doubt of yours can be removed only after a study of Atma-Jnana Sastras and the association with the wise for a number of months and not days. The conclusion of all Sastras points to this only. Those who have with great pains understood clearly this abstruse account (of evolution, etc.,) go into Samadhi and who through it, attain a direct cognition of the all-full Jnana, will reach the supreme state of a Jivanmukta, devoid of this illusory universe, though existent to others; and then this Jivanmukti state is no other than the Videhamukti state, the progress to the latter state being a mere matter of course.

Then Rama asked the Muni to enlighten him as to the efforts that should be made by him to tread the path laid down by the Sastras to attain the Jivanmukti and Videhamukti states. Vasistha replied thus ‘Such persons, though moving in worldly objects, do not participate in them like the Chidakasa, which though permeating all objects,

yet appears not to be so (to our visible eyes). Such Jivanmuktas are persons of transcendental nature in the enjoyment of eternal bliss. They are immaculate like Akasa and undefiled by love and other desires, though associated with their modifications. Whether performing Karmas or not, they are not enmeshed by them, as they have no egoism. Though acting up to the worldly observances of life, they remain cool and unaffected by them, like utter strangers. Notwithstanding the possession of a full-shining mind and attention, they have not the least of longings-for objects. The certitude of their conviction is of such a nature that they neither sink under any load of grief nor rejoice at any pleasures. They are in that undisturbed state of mental equilibrium when they enjoy the Jagrat (waking) state in Sushupti or the Sushupti state in Jagrat, devoid of all Vasanas, Neither are they afraid nor do they instil fear into the hearts, of any in the universe. The great ones who conduct themselves thus, are called the Jivanmuktas and do not break loose from the bonds of Samsara though in

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possession of minds, since their minds are above the worldly things.

On Videha Muktas: (Now about the Videhamukti state). Should the above certain state be bridged and the body perish, then one will attain Salvation in a disembodied state, like the all-permeating air in the immovable Akasa. Its nature is such that it is imperishable, unveiled, invisible, remote, endless and fluctuationless. It is neither 'I' nor any others nor anything else (we know of). It is neither light nor darkness nor motion nor evidence nor gunas nor the heterogeneous objects of the world compounded of the five elements. May you, through they discrimination, cognize clearly and unfailingly that Non-dual state which is in the midst of (or above the knower, knowledge and the known, being the all- full reality, neither Rupa (form) nor Arupa (non-form), neither Sat (being) nor Asat (non-being) and yet one.

On being questioned by radiant Rama as to a clearer elucidation of Brahmic Reality replete with Chidananda (conscious bliss) in order that Jnana

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may develop in him to the uttermost, Muni Vasistha went on thus 'During the period of Mahakalpa, the cause of all (imaginable) causes, vis., the Brahmic Reality shines alone. If the modifications of the mind which lean to sensual pleasures be destroyed, then Atman divested of its Ahankara (egoism) becomes the unnameable Brahmic (or the all-pervading) Reality. The Jivic consciousness which does not regard (as real) the universe before it, may truly be stated to be Brahman itself. A mind which, though enjoying the diverse objects, does not yet enjoy them may be stated to be Brahman itself. That consciousness which is a witness to all thoughts of objects, the light of the Sun? etc., mind and the other visibles may be said to be Brahman itself. This Principle may be said to be the long Yoga sleep devoid of end, dream or non-intelligence. It is 'that' from which evolve and into which merge, the trinity of the knower, knowledge and the known. It is the immutable. Jnanakasa and not the Bhutakasa (composed of the elements.) The internal state of

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self-cognition devoid of the modifications of Manas, Buddhi and Chitta²⁷ and being as imperturbable as a block of wood, may also be likened to that Brahmic Reality. When Brahma along with Vishnu, Rudra, Sadasiva, Deva, Indra, Sun and others are absorbed (during Pralaya), this one Fount of Ommiscience, viz., the Brahmic Reality free from the base Upadhis (or vehicles of matter, etc.), and devoid of the desires of the universe, will alone shine effulgent, stain less, all full and ever blissful.

²⁷ These are aspects of Antahkarana, the lower mind, producing-uncertainty, certitude and fluctuation respectively.

2. THE STORY OF LILA

Summary: Having shown that it is Paramatman, the Self-Consciousness, which manifests itself as Jiva, Iswara and Universe and which is identical with them, though appearing different, the author deals in this story with the heterogeneous actions of the Manas Maya arising out of the One Consciousness and the means of arresting that Maya.

The Story of Padma: Now, oh Rama, in order to relieve you from this dubious predicament of thine and to attain quiescence of mind, I shall relate to you an archaic story which you shall hear. There reigned, upon the earth, a king named Padma. He rejoiced in the possession of Satva guna and ripe discrimination. On his puissant arms rested Vijaya Lakshmi (or the Goddess of Victory). His royal partner went by the name of Lila and had the good qualities of strictly conforming to her husband's mind. She lived inseparable from him, like his shadow and mind.

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Lila's doings: In this state, a thought flashed across her mind to adopt some means by which she could ever perpetuate the youth of her lovely lord, free from dotage and death and so enjoy his company always. For this purpose, she consulted with the Brahmins well versed in all the ancient four Vedas. They were unable to hit upon any means of arresting death in this world; Japa (utterances of Mantras), Tapas (religious austerities) and others conducing to the mere development of Siddhis (psychical powers). Thereupon Lila thought to herself: 'If I should predecease my lord, then I shall enjoy Nirvanic bliss unattended by any pains. But if he should die before me, I can be happy only in the event of his Jiva living in my house and casting it s gladsome glance on me. To this end, I shall worship the feet of Saraswati, the imparter of the Vedas and eulogise her. So, without apprising her lord of her intentions, she strode the path pointed out by those great men, the masters of powerful Mantras and Sastras and worshipped the Devas and Brahmins. Having refrained from tasting food for three nights together, she took slight refreshment on the fourth day and that only once.

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Thus she was engaged in sweet Nishta (meditation) for ten months, when Sarasvati THE STORY OF LILA. 47 overjoyed (at her meditation), appeared visibly before her with the radiance of a full moon in the sky and said 'Oh Lila, what is your desire?'

Whereupon the spouse of Padma saluted her and addressed her thus 'Oh you, who art like the moon's rays which do not disappear before Agni (the fire) or like the sun's light which dispels the gloom of mental grief, please grant me the two boons: firstly of allowing my lord's Jiva (ego) to remain in my house, even after his death, and (secondly) thyself appearing before me visibly, whenever I should think of thee.' These boons, the noble Saraswati conferred upon her with good grace and returned happily unto her seat. Then the wheel of time rolled on rapidly with its nave of Paksha (fortnight), month and Ritu (seasons, each of two months), its spokes of days, its axle of years, and its axle-hole of moments. When thus Lila had passed her days in the company of her lord in illimitable bliss, he suddenly in a short time died. Fearing lest

the elegant Lila should pine away under the fire of her excessive grief, Saraswati stayed in the Akasa invisibly prior to the separation of the king s Jiva (from his body); and in order to dissipate her delusion, gave vent (on her husband's death), to the following words 'Cover up your deceased husband s body with flowers. Then the flowers only will fade and not the body. The (king s) Jiva without quitting the body will rest in the golden harem. Then resting on the arms of the king, you shall assuage your grief.' So saying, Saraswati vanished from view. According to the words of the 'Voice of Silence,'vis., Saraswati, Lila buried her husband s body amidst flowers.

Then fainting at the separation from her lord, Lila contemplated internally upon Saraswati who, no sooner appeared before her than she addressed her thus 'I can no longer endure the parting from my lord; you should take me soon to where he is.'

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Thereupon Saraswati said thus 'Of the three kinds²⁸ of Akasa, vis., Chit-Akasa, (Chidakasa or Spiritual Akasa), Chittakasa, (or mental Akasa) and Bhutakasa (or elemental Akasa), Chittakasa is that intermediate state in which the mind is, when it flits from one object to another in the elemental Akasa of objects. When the hosts of Sankalpas (in us) perish, then it is that the light of Chit will shine in us which is \ quiescent and immaculate and manifests itself as the universe. If one becomes convinced of the unreality of the visible objects, then, through that Jnana, he will attain at once Chidakasa. May you attain through my grace that Chidakasa.' Through this blessing, Lila went into Nirvikalpa Samadhi and was able to escape, like a bird from its cage, out of her body which is generally replete with stains and desires through the longing mind. There in the heart of Jnanakasa (or Chidakasa), she saw, in a large town, a much beloved valiant prince six teen years old, reclining on a soft cushion and surrounded and extolled by innumerable kings, women of intense desires and

²⁸ These three kinds of Akasa correspond to the three halls or bodies referred to in our books, namely the Karana, subtle and gross.

the four-fold armies. Having recognized him to be her dear lord, she entered the king's synod which she found graced on the eastern side by Munis and Brahmins well versed in Vedas, on the southern side by handsome ladies, on the western side by kings, and on the northern side by the four fold armies and others. Then having visited many fertile tracts of earth, hills, cities, towns, many holy rivers and others, she, sparkling like lightning, returned unto her abode and entered her body lying entranced in her harem, where she contemplated with great love upon Saraswati of white complexion.

Having saluted Saraswati who made herself visible as seated in her supreme throne, Lila questioned her thus, 'How is it that my lord even after his death, has subjected himself to another Amurta (formless) creation which is as illusory and bondage-giving as the present state? Please remove my doubts with reference to this, so that I may know the real truth.' To which Saraswati replied thus 'The original evolution of the supreme Brahmin differentiated out of the one Jnanakasa

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brought about in its turn through delusion of (mental) regality the Padma creation and thus it is, a fresh creation arose. Similarly has your husband now a second birth as Viduratha. Therefore after giving your ears to what I am going to relate to you, you shall have your doubts therein cleared by me.

In the stainless and immaculate Chidakasa, there is, on one side of it, a Mayavic dome. This vault is covered by countless peacocks feathers, viz., the immeasurable Akasa. On its golden pillars, large and small, viz., Mahameru, are engraved the picturesque beauties of Indrani and others, the spouses of Indra and the regents of the quarters. On one side of that dome are hillocks called (the elements), Prithivi (earth) and others as well as the tiles called the seven mountains. It is the seat of the residence of the revered and old Brahma surrounded by his sons, Marichi²⁹ and others full of desires. It is ever reverberating with the songs of

²⁹ Marichi and other Rishis are associated here with desires, in accordance with the doctrine of 'The Secret Doctrine' which calls them as Barhishads yielding to humanity their bodies of desires.

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Devas, roving on their beautiful vehicles which songs vibrate from the Vina (lute) of Akasa. It is ever resonant with the buzzing sounds of the gnats of Siddha hosts living in the Akasa. It resounds with the never ceasing sound arising out of the strife between Devas and Asuras, the mischievous imps of great egoism. It is, in such an incomparable Mayavic dome, that there was a town called Girigrama in the midst of a certain tract on one side and that, in a certain spot of that dome. That town was a fertile tract boasting of the possession of hills, rivers and forests. There lived in it a great Brahmin householder who had sacrificial fire and was well versed in Sastras and Dharmas, away from the reach of kings. He equalled Vasistha in beauty, wealth, age, humility, actions, and education, but could not be called Vasistha himself in real knowledge. In name at least, this Brahmin may be called Vasistha. The name of her who worshipped his feet (as his wife) was equal unto Arundhati but had not her knowledge; yet she passed by the name of Arundhati. The wife of Vasistha was this lady on Bhu loka (earth) but the

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true Arundhati in Deva loka. No compeers to these two ladies could be found in all the three lokas.

‘While this Vasistha, the lord of the above mentioned Arundhati, was residing with her in the valleys, a crowned king came to the forest there on a hunting excursion along with his retinue. The Rishi saw them and reflected within himself thus (The wealth of kings is indeed beneficent and enviable. When shall I be able to be the ruler of the earth with retinues encircling me and with Chamaras (chowries) waving? When shall I be able to reign triumphant as a monarch, having all under my sway and be locked in the embrace of sweet females of beautiful breasts bedaubed with red ointment? From that day forward, Vasistha was seized with intense desires and though, in eager anticipation of the realization of such desires, he went on performing Karmas regularly. Dotage having come upon him like the frost upon a lotus, his lady implored me for aid like yourself and was blessed by me with the similar boon of her husband s Jiva not leaving her house. The Brahmin, Vasishta expired thus with his longing

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after regality ungratified. Thus was he of the nature of Jivakasa in his house.

‘Through the Sankalpa of the mind which led, into the pleasures of regality, Vasishta who was originally of the nature of the Jnanakasa, he became a King. In that state, after his wife found him dead who was a Brahmin of great Tapas, there arose a two-fold thought in her of leaving the corpse of her husband’s gross body and joining him in his subtle body. While the Brahmin’s sons, house, lands, forests, mountains, and others were thus (in the gross state), his Jiva was living separate for about 8 days and was of the nature of Chidakasa in that very house. In your former birth, this Brahmin of I your husband was a king. Then you were his wife, going by the name of Arundhati of peacock-like gait. Both of you who reign here as husband and wife, like the loving fresh Chakravaka³⁰ couples or Parvati and Parameswara, living on the left side of the earth are no other than Arundhati and Vasistha. Therefore, oh Lila, who

³⁰ Chakravakas are a species of birds

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has a face like unto the waxing third moon, the first creation as a Brahmin when regality was longed for, which I described to you before is itself illusory. Likewise is this Padma creation. Even the third creation of Viduratha birth which you were a witness of, is also unreal, like the reflected image in water.'So said Saraswati, the world's mother.

On hearing these words, Lila questioned her thus, 'Oh Goddess, you have uttered untruth only. How can your words hold? Where is the Jiva of the Brahmin that lived in this house? Where did we, who separated here, meet together? How did those who were in the other world as well as its hells, the ten quarters³¹ and others join together and come to this pleasant habitation of ours? Is it possible to bind the infuriated Indra's elephant within a part of a mustard seed? Will the Mahameru Mountain enter a lotus seed and be crushed by a small bee sitting over it? Will the lions be vanquished in a war with the angry paltry gnats and then enter an

³¹ Besides the eight principal and intermediate quarters, the Nadir and the Zenith are taken into account.

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atom? All your words are as incredible as these and will not fit in with truth.'

The Goddess replied thus, 'I never told you an untruth. I will now explain you how my words are true. Persons like myself will never derogate from the laws of Iswara but will hold to them as the true ones. The Brahmin s Jiva lives invisibly in his own house in the city. All his kingdom and Padma regality are of the nature of Jnanakasa only. Now, Oh Lila, with eyes bedaubed with black ointment, Vasistha of the nature of Chidakasa, when he became overjoyed (with the sight of the king), saw all these things in the Manas Akasa. This old thought (or creation) of Vasistha without manifesting itself as such to you now appears to you as different (as Padma creation). Just as the many events of the Jagrat (waking) state are not enacted in the dreaming state, Padma creation and its thoughts do then predominate without the reminiscences of the Vasistha state. Out of the above mentioned all-pervading Jnanakasa shining through Sat which is its own power and form part essence of that (JnAna)Akasa arose this terrible

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universe through the Sankalpa of the mind, like an image reflected in a glass. All the shining universes will be latent as light within the Jnana Reality which is the illuminated supreme Atom. There fore it is that the abovementioned earth and others of the Brahmin will manifest themselvey in (and out of) Jnana. Now you shall know all these directly.’ So said Saraswati, when Lila asked her ‘It was stated by you, that the Brahmin expired on the eighth day. That period passed with me as millenniums. Please explain this to me.’ Then the goddess continued thus ‘Just as space, which, as mentioned before, is nothing but a play (or mode) of consciousness, is not all-pervading and hence not real, so also is time. As it is the Jnana light alone devoid of the modifications of Maya, that manifests itself as time and space, hence there is no such thing as the limit of time or space. Through the illusion of death, the body became entranced for a moment and the Jiva parted from it. Becoming oblivious of all the thoughts of its former body, it is filled with the thoughts of this life only. It is only when the Jiva revives from the fatal trance of such false conceptions as I am greatly

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supported by these, 'My body is getting fat, he is my parent, I am going to die in so many years, My relatives are augmenting in number, * this is my beloved seat and so on it is only then that the Jiva will begin to know its real state. Therefore you forgot all about your former birth, remembering only this birth.'

After Saraswati had finished these words, Lila said 'Having been blessed by you with Divine vision, I have understood all things truly. Now to gratify my desires, please show me the abode of Vasistha and others.'

To which Saraswati of the form of Vedas thus said 'This gross body of thine bred out of Karmas is an impediment in the way of your getting such knowledge. If you should become entirely oblivious of your body and know yourself as distinct from it and then become of the nature of Pure Bliss Enjoyer that is also Jnana light and Sat after being cleansed of all Maya impurities, then you shall be able to visit the hallowed Seat. You shall then know, with delusions off your mind, that

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Brahman only is yourself and all the universe, like one gold converted into many ornaments. It is not the worldly desires but the pure Vasanas that tend to develop the true Jnana. You are not yet bereft of the easily performed (or the desires for) worldly objects. Therefore it is not possible for you to attain it. Persons like myself can easily get into the pure Brahman. But those who are like yourself, have a subtle (lunar) body of the nature of mind, replete with desires and hence it, in turn, generates the gross body. Just as a snow ball melts with the rays of the sun and is converted into water, so your gross body will be changed permanently into the subtle body through development of the true Jnana and the abandoning of the Vasanas. This is the Jivanmukti state. Then the all-full Jnana alone will prevail in you. Therefore you will have to perceive the former creation through your original subtle body (of Adhivahika), after stopping (or entrancing) then this body of thine.'

When Saraswati had blessed her thus, the latter asked the former as to the efforts that should be made to realize that end. To which Saraswati

replied thus 'Those only can cognize experimentally the higher states who have developed in themselves the processes of Sravana (hearing and study of spiritual books), Manana (contemplation) and Nididhyasana (reflection from all standpoints), uninterrupted bliss arising through concentration upon that ancient (one) Principle, renunciation of all, non- desires, and the intense reasoning practice followed through the path of Vedas that this great world is not ever-existent. Those only are in that path of Brahman, who are ever engaged in the intense practice of deriving bliss through the certain knowledge that the universes, which are no other than 'I' or 'It', do not really exist, as they did not exist from the very beginning and who are engaged in liberation, through such knowledge, free from the seer and the visual and from the enemies of love and hatred. After one is convinced that that knowledge which renders itself oblivious of all the visibles is the true one and the obtainer of Atman, ceaseless endeavours in the certainty of Brahman is alone Salvation. With such a practice, the pure Jnana will dawn.'

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Saraswati and Lila, who had thus conferred together that night, went into Swarupa Samadhi free from the trammels of their body and remained motionless. In this state, Saraswati shining with her former Jnana body along with Lila with her newly assumed Jnana one, rose up high in the Akasa, as if 10 digits high. Having penetrated far into the Akasa which is like an ever-ebbing great ocean at the time of deluge, they observed there the following. In the immeasurable, transparent and subtle Chidakasa replete with the bliss arising from zephyrs, there were to be found the hosts of Siddhas who journeyed fleetly than wind. In it whirled, in all quarters, Rakshasas and Pisachas as well as successive rows of innumerable yogins, having the faces of dogs, cows, camels and asses. There were also the multitudinous Dakinis (elementals), dancing about gleefully and the white Ganga running with its speedy current. There the songs of Narada and Tumburu were heard vibrating on their lyre in non-immured space. Clouds, as at the end of a Kalpa, rained down their currents without any noise like a painted picture. To wit, they saw bevy of fair women collected

together. Then they passed through diverse places for the immeasurable ten Ghatikas' distance, some replete with petrified sable gloom inaccessible to any and others, radiant with the lustre of Agni (fire) or the Sun journeying on his swift car. Thus waded they through the Akasa of the three worlds, wherein abode the myriads of Jivas created by Brahma buzzing like the swarms of flies collected in a ripe fig fruit.

Then contemplating upon reaching their longed-for place, they crossed Brahma's egg³² and reached Girigrama in the Loka where Vasistha lived. As the new arrivals were invisible to the menials, relatives and offsprings of the Brahmin suffering from dire pains, Lila, of Satya-Sankalpa willed that the inmates of the house should see her and her comate. Thereupon taking these two, who were like Lakshmi and Parvati, to be some sylvan goddesses, the menials, etc., worshipped them and paid them proper respects. Of these, the eldest son addressed them thus 'You should lighten us of the load of

³² i.e. the world

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grief under which we are groaning ever since the demise of our parents. Oh ladies of great knowledge, are there any results not attainable through the visits, of great personages like yourselves?' Thereupon the effulgent, Lila touched their forehead and relieved them of their grief. Then both of them disappeared from view, from that spot that very instant.

Now that we have accomplished our object of seeing the different states of the universe according to our thought please acquaint me with your further wish. So said Saraswati to Divine Lila, at which the latter asked the former: 'How came it that during our Samadhi, the persons seated in the regal assembly were unable to see me whilst those in the beautiful house alone were able to do so?'

Saraswati replied 'It is only through the development of Jnana that all the dual substances in this world will become non-dual. As you were in possession of Jnana (knowledge) not freed from the thoughts of 'I' (or individuality), the true (or voluntary) Sankalpa did not arise in you. Hence it

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was that all those in the royal assembly were not able to see you. But then in the second case, with the possession of the true Jnana divested of all thoughts of individuality, you created the conception of 'I' through your own Sankalpa and it was only then that the sons, etc., did see you.'

Then Lila overjoyed gave vent to the following words 'Through your grace, Oh Saraswati, I have known all my former births as clear as daylight. I have cleansed myself of all sins arising from the three gunas. After being differentiated as a separate entity out of the one Brahman, I have undergone different births in 800 bodies³³. Like bees in a lotus flower, I have been inhabiting the many worlds created through Maya-Vikalpa (or the modifications of Maya). I was born as a Vidyadhara lady and then as a human being through the force of Vasanas. In another loka of Maya-Vikalpa, I went through a series of births in the different bodies of Indrani, a huntress clad in

³³ The number above given tallies nearly with that given out in the Theosophical literature by Mr. Sinnett

leaves, a bird rending the snare it was enmeshed in, a king of Saurashtra country and a mosquito. Thus have I been whirling in many births and having been tossed to and fro in the clutches of Maya, like a straw in ocean waves, I have now been landed safely on the shore of Mukti (Salvation) through your aid.' Thus did Lila eulogise her and both then mounted up the Akasa.

Passing through the Akasa by dint of Yoga power, they went to where Padma was and saw his body. After that was over, they went to where the king Viduratha was, who was the second incarnation of King Padma. At this juncture, both these peacock-like ladies observed the incomparable king of Sindhu of tremendous prowess march against Viduratha. A fierce war was waged between the two armies, striking terror into the heart of Death even. Viduratha's innumerable army was reduced by the enemy to an eighth of its original number. Then the sun disappeared from view, as if afraid of either this terrible war or the mountain heap of carcases. With the setting in of intense darkness, both the armies ceased to battle. With the

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disappearance from the field of the enemies hosts, king Viduratha returned with a broken heart along with the shattered remnants of his army to his own palace. Whilst he rested upstairs in sleep, Saraswati and Lila came up to where he lay. Being quite refreshed by their Tejas (radiant effulgence) which was like the nectary rays of the moon, his lotus-like eyes began to bloom and beheld, before him, these two ladies whom he saluted and eulogised.

Then in order to acquaint Lila with the glorious lineage of this race, Saraswati willed that the minister lying hard by the king should wake up from his deep sleep. Instantaneously, the minister shook off his lethargy and seeing Saraswati saluted her. At which she asked him to trace from the beginning, the history of the king s family. The minister then began thus In the race of Manu Vaivasvata³⁴, the most esteemed of kings, there was born a king of the name of Kumbaratha (or Kundharatha) who had a son Bhadraratha, the king of kings. The last had in his turn Akhilaratha

³⁴ The Manu of this Manwantara or Round

(or Viswaratha) as son and through him a grandson by the name of Manoratha. This grandson brought forth Vishnuratha who, in his turn, had as his offspring Brihadratha. This last king, had, in his line of descendants, Sindhuratha, Saileratha, Kamaratha and Maharatha, till at last the last king Maharatha begat, in this place, the present king of kings, Viduratha. The mother who begat the present king, went by the appellation of Sumitra. His father, having controlled his mind, abdicated his kingdom in favour of his son, then ten years old, and led the life of a recluse in the forest. Now Viduratha, our king, reigns with perfect justice’.

As soon as the minister had finished these words, Saraswati, in order to enable the king to easily know the events of his former births through his Jnana (spiritual) vision, touched lovingly, with the palm of her hand, the king's head and blessed him with Divine vision. Whereupon the gloom of Maya that had obscured his mind like a great antagonist flitted away from it and he was able to recognise himself in the previous body of king Padma

sporting with Lila. Then the pleasant sensation of marvel and joy arose in him, the former on account of the diverse workings of Maya, and the latter, since the knowledge of Maya he derived through the grace of these, the (world s) mothers. With these thoughts in his mind, he wore their feet on his head and said 'In the one day that passed from the extinction of my former body up to now (as seen through my Divine vision), I have spent seventy years with this my present body. I have also known all the events that transpired during that period. Whence are all these curious anomalies of Maya?'

Thereupon Saraswati of the form of Divine grace vouchsafed the following reply, 'the trance called Death is always accompanied at that very spot and in that very instant, by the great delusion of re-births (and vice versa). Now the conception of the duration of 70 years arose only through the delusion of the Karmas performed by you, while in life. Know therefore and perceive for yourself that when your mind was rendered immaculate like Akasa free from all illusions, such conceptions of

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time vanished, (as all conceptions of time arise through the Vikalpas of the mind only). They the events of seventy years) are only like long-drawn dreams of many events enacted in one Muhurta (48 minutes). Even our life during the waking state appears prolonged in diverse ways through the many unreal events performed. To tell you truly, there is no such thing as births or deaths to you. You are the true Jnana alone. You are the eternal supreme Seat. Hence though seeing the whole universe, you see it not. Being of the nature of all, you art shining through your wisdom in the Atmic Reality. The old adage runs to the effect that a non-lisping baby, which is obsessed while in the cradle, will be freed from such pos session in the crematorium only. Similarly is the Ajnana (illusion) in man; and to the ignorant full of this painful Ajnana, the universe appears to be real. Persons ignorant of gold will assert an ornament made of gold to be the former 8 58 alone and not the latter. Likewise, persons devoid of spiritual vision will maintain this universe to be the inert one only, (and not spirit, the seer free from the seen). Know also all the universes, arising through the egoism

of 'I' and 'mine,' etc, to be nothing but a dream and the different objects seen therein to be as illusory as things in a dream. Such objects and universes are no other than of the nature of that Jnana (Reality) which is all permanent Paramakasa, actionless, full, vast and immaculate. It is the one reality which, being all and having all with the different Saktis (potencies), manifests itself, without being diminished thereby, in different forms according to the fructification of time and Karmas. Through Lila, I have initiated you into the mysteries of the true Jnana state. Your mind has been illumined through the undecaying Tatwa (Truth). Therefore we shall depart.'

After reflecting well upon the enjoyment (of bliss) into which he was now initiated, Viduratha remarked thus 'Even persons coming to me for aid are accustomed to receive at my hands whatever they long for. Therefore is it surprising for me to attain any object of my quest at the hands of you

both who are like fresh Chinthamani³⁵? When shall I be able to resume my former body of Padma?’ To which Saraswati replied thus ‘You will perish in this war and with your death, you will resume your Padma body.’ Here a herald came in with the following announcement to the king. ‘An ocean of army is discharging showers of arrows at us, and our town is reduced to ashes through the enemy’s flames. Oh puissant king, I have to announce to you these painful tidings.’ While the information was thus being given to the king, his ears were deafened by the terrible sounds of the enemy’s hosts which made the hearts of all in the three worlds to quail. The cries of shrieking roving townsman collided with those of the enemy and rent the air like a thunderbolt. The hissing flames which were like Vadava Agni enveloped the whole welkin with its volumes of smoke. Thus all eyes and ears ceased to function and the whole town became nothing but a heap of ruins. All these devastations were personally witnessed by Saraswati and Lila, the king and his minister. At

³⁵ This is a stone supposed to yield anything- the possessor of it thinks of.

this time, the queen of the king Viduratha came to where her husband was with great trepidation and giddiness. Her handmaids, who accompanied her, apprised the king of the fact that all the damsels and wealth in the palace were being ravished and ravaged by the foe. Hearing which, he entrusted his wife to the custody of those near him and sallied forth to war.

Now Lila, the spouse of Padma was extremely surprised to find Lila, the spouse of Viduratha, an exact counterpart of herself, like an image reflected in a glass. Thereupon she queried Saraswati as to how it was she was re-duplicated afresh? The moon-coloured Saraswati cleared her doubts in the following manner 'Actuated by an excessive love towards you your husband Padma thought, at the moment of death, of enjoying your company without being ever separated. Accordingly he was able to get you here. Whatever is thought of by one at the time of his agonizing death that will be realized by him afterwards. Will a glass reflect other than that which is placed before it? Inasmuch as death, birth, mental delusion, the waking,

dreaming and dreamless states are all one, not being in another as its cause (or each of them not having another as the cause), all things that are and that are not, are of the nature of delusion only and hence increase beyond number. Now the impure enjoyments are of two kinds. Please hearken to them. Some experiences arise as the result of former ones. Others arise newly, being entirely different from the previous ones. Hence, as in the former case, the new Lila with all your former form, observances, race and conduct of life, appeared not different from you like your shadow. It was through the thought of the king, that she was moulded unto her present form like yourself. Vidti- ratha will perish in this war and then assume the body of Padma.'

So said Saraswati, when the new Lila submitted thus 'Oh you, who seem to be Saraswati herself whom I adored in former times, please confer on me the boon that, in the event of my partner perishing in this war, I may live in this body of mine along with him wherever he is.' To which Saraswati nodded assent.

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Again the old Lila questioned the Mother of Vedas thus 'How was I able to journey to the higher Loka and the supreme Girigrama with the aid of Adhibhautika body only and not with the Adhivahika body (while the new Lila was blessed otherwise)? To which the goddess replied thus 'I never give anything (without any cause) to any person. People get all things according to (or as the result of) their thoughts. You thought of (acquiring) Jnana before and implored me for it and I gave you therefore the Divine Vision longed for by you. This damsel, your shadow, prompted by excessive desire asked of me another boon which was, as promptly, granted. All men through my grace get whatever their minds long after.'

With a terrible angry face, the valiant Viduratha mounted his car, marched into the field of battle with his multitudinous host and attacked his enemies so furiously as to drive them into the path of Death. Both the Lilas of undying affection for their Lord and yet in anticipation of his death addressed Saraswati thus, 'Oh mother, how comes it that in spite of our Lord's dauntless courage and

your grace, our husband should die so soon in this war?' Saraswati replied 'As the learned Viduratha longed after the higher spiritual state, he has to merge secondless into the supreme Seat. This king of Sindhu who has come to oppose him will gain the day over Viduratha in accordance with my mandates at his propitiation of myself and will become a king.' Whilst these were discoursing thus, the day broke and the battle field on both sides became completely void of all its living contents. Then both the kings alone survived and took up their bows and filled the sun, the moon, the quarters and the welkin with showers of arrows. The arrows hissing flames everywhere, it seemed as if the end of the Yuga was approaching. Then Viduratha was left alone without his car and driver. His bow was unstrung; his diamond armour was shattered to pieces by his enemy's semi-circular arrows; all his limbs were rent asunder and thrown promiscuously; and then Viduratha's trunk came flat upon the ground. Whereupon the new Lila addressed her of the white lotus thus, 'My husband is about to breathe his last; please allow me to join my husband,'

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Saraswati having prepared the way for it, the new Lila became light and ascended the Akasa. Having crossed one after another the Mandalas (spheres) of clouds, Vayu, the hot Surya (Sun) and Nakshatra (stars) and then Satya loka and other divine lokas and then breaking open the Mundane egg and piercing through the septenary veils of (Ap) water and others, she reached soon the immeasurable and endless Reality of Chidakasa at last. There she went into the harem where Padma's dead body was lying, after crossing the Jnanakasa with its Avarnas (veils) in the midst of the many mundane eggs which are as innumerable as the fig fruits in a fig forest and which are uncrossable even in a long time with the speed of Garuda (eagle). Concluding that the dead body, covered up with flowers, was her Lord's and that somehow, through Saraswati's grace, she came ahead of him, she sat beside his body and fanned it gently.

While so the Jiva of king Viduratha was winging its way in the Akasa and without noticing the two ladies of Saraswati and Lila of Divine vision who were going behind it, reached the recess where

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Padma s body was lying. There these two ladies accompanied it and saw the new Lila before them. In the golden dome, the Jiva of Viduratha was arrested in its progress and prevented by Saraswati from getting ingress into the body of Padma. Then the old Lila looked about for her former body and not finding it there, asked Saraswati as to what became of it. The goddess re plied thus When you fell into a profound trance of meditation, the ministers taking you for dead have disposed of it by consigning it to flames. If you stay on earth with Adhivahika body, then it will only revolutionize the world with wonder that the deceased Lila came corporeally here from Deva loka. And as you have divested yourself of all Vasanas in this your Adhivahika body, it is but right that you should abandon that Adhibhautika body of yours,' Saraswati then willed in her mind that the new Lila should see her. Whereupon the latter was like one who had discovered the hidden treasure of a long lost personage and then saluting Saraswati by falling at her two feet, eulogised her. The two

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Lilas³⁶ bearing thus the company of Saraswati, the latter let slip the grip she had on the Jiva of Viduratha which therefore entered into the nasal orifice of Padma s body in the form of Prana and permeated the whole parched up body. Whereupon blood began to circulate freely throughout its fleshy tenement and the deceased king woke up, rubbing his eyes. With a thundering noise, Padma asked the bystanders who those were, that were there. Whereupon the old Lila prostrated herself before the king and saw that she herself was the wife congenial to him, that the new Lila was the offspring of his mind which thought of a form similar to hers and came to enjoy with him, and that the third person age was no other than the immaculate Saraswati.

After she had pronounced these words, Padma fell at the feet of Saraswati who, laying her beautiful hands on the head of Padma, blessed him with a long life with his wives, an exalted fame and an ever increasing wealth in order to render people

³⁶ It is thus clear that the two Lilas represent no other than the astral and the physical bodies of beings which are counterparts of one another.

happy by extirpating vices and peopling the world with the great wise men. With these words, Saraswati withdrew unto her silent abode, when the king praised her with the following words 'May Saraswati, the Goddess, who presides over the tongues of all men and the departments of all knowledge, prosper long in this world.' Then the Emperor Padma along with his wives wielded the sceptre over the earth for 80,000 years. With the blessing conferred by Saraswati, he shortened then and there the seven kinds of births and attained on earth the Jivanmukti State. At last he attained the state of Videhamukti which never perishes, even though great Kalpas come to an end.

3. THE STORY OF KARKATI

Summary: Having shown fully that the universe is nothing but a diversity of Maya, being in its true state but Chaitanya (consciousness) per se, which fact can be perceived through Divine Vision, the author in this story gives out the play of that Chaitanya in the present state.

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Now that you have heard the story of Lila which removes all belief in the reality of the visibles, know that Brahman alone is that which is the non-dual one and which is Sat, Chit and Ananda, but which manifests itself as this paltry universe. Therefore shake yourself free from this terrible burden of a universe subject to destruction. Know also that the eternal supreme Jiva is no other than the Light of Brahman, shining steady and quiescent like a lamp in a windless place or an ocean without waves and being, like Brahman, above speech, all-pervading, all-full, transcendent, immaculate and indescribable even by the cognisers of that Sat. Like small pieces of wood, which by attrition generating a little fire, expand into a vast flame, Jiva through its manifold experiences of many objects generates in itself the differentiated concepts of 'I', etc. Through its Sankalpa, Ahankara, is engendered, and by virtue of this Ahankara, different names such as Chitta, Manas, Prakriti, Maya and others have been superimposed, by the wise, upon this all-full Jiva. This Manas which expands through Sankalpas and Vikalpas is generated thus with Brahman as its

cause. All the universes which appear only through Manas are no other than its modes. Alone the ocean of Jnana shines with its countless grand waves of Vritti-Jnana (or mental modifications). The universe appears to be real through Manas only. This reality is only like a dream extending over a long period.

Like the delusion that there is a thief, arising out of the want of true knowledge, in a log of wood (lying by the wayside in a dark night), the conception of the reality of the universe arises in the absence of the knowledge that all is Brahman. Just as there is no difference between Jiva and the imperishable Brahman, when one forgets all about them, no difference at all there is between Jiva and Chitta. Similarly there is not the slightest difference between the ephemeral Manas and the universes. Now hearken to the story of a powerful Rakshasa woman who lived in days of yore and questioned another through her ripe intelligence and then it will relieve you from all your doubts.

The Rakshasi lived on the northern slopes of the Himalayas and was called Karkati. Being a Rakshasa woman, she was large-mouthed, crescent-teethed and lightning-eyed. It seemed as if the sable rocks themselves yielded their contents to frame her hands and legs wherewith to move and act. Her smile was like a thunder clap. Her eyes whirled in their sockets, like the finny creatures that circle round and round but do not run away. Her two thighs which were like big date trees supported a huge cumbrous body. Her nails able to pierce the clouds were of adamant density. She afflicted the minds of all creatures on the face of the earth with her insatiate gastric fire of hunger which was blazing day and night like the Manvantaric flames. Even were all creatures of Jambu-dwipa fall a prey to her capacious stomach, she would yet find them a scanty meal, like an ocean in spite of its receipt of river-waters, and crave for more. Her gastric fire would be but slightly appeased like an autumnal heat with slight showers. Now she wanted to appease this fire without any injury to herself and so made Tapas by propitiating Brahma for aid. For this purpose,

she resorted to the Himalayas and having bathed, stood on one leg on the ground and concentrated her eyes upon the sun shining in the sky. After she had performed such a painful Tapas for 1,000 years, the Lotus-seated Brahma appeared visibly before her. Are there any objects which cannot be acquired in this world even by the vicious through the performance of uncommon Tapas?' With the arrival of Brahma before her, she made obeisance to him mentally without stir ring from her spot and reflected thus, 'In order to assuage my ever-increasing fire, if I transform myself into the form of an iron-like Jiva-Suchika (living needle). I can enter into the bodies of all in the world and consume as much food as I require.' Whilst these thoughts were revolving in her mind, Brahma asked her the object of her wish. Karkati replied thus 'Oh Lord that favours those, your devotees who contemplate upon you and praise you, your servant wishes to become a Jiva-Suchika.'

You shall become Suchika having the prefix 'Vi' attached to your name and hence be called

Vishuchika³⁷. You shall afflict those who feed themselves on unwholesome food, who betake themselves to vicious courses, who are ignorant or ferocious, who live in insanitary places, and who are wicked. You shall commingle with Prana Vayu in the heart and afflicting people with the diseases Padma, Pleeha³⁸ and others shall be (the disease) Vishuchika. You shall enter both Saguna and Nirguna³⁹ people. But in the case of entry in Saguna men, to remedy the above disease, the following Mantras⁴⁰ will have to be uttered:

ॐ हां ह्रीं श्रीं रां विष्णुशक्तये नमो भगवति विष्णुशक्ति एहि । एनां हर
हर दह दह हन हन पच पच मथ मथ उत्सादय उत्सादय दरे कुरु कुरु

³⁷ Vishuchika is the disease called cholera. The word is compounded of 'Vi' and Suchika. Suchika is from 'Such' to make known.

³⁸ These are splenetic diseases.

³⁹ Saguna men are the wise while Nirguna are the ignorant.

⁴⁰ This is the Mantra to arrest cholera. Excluding the Beejaksharas such as Om, etc., the meaning of the Mantra is thus Oh Vishnu Sakti, fit to be worshipped, prostrations to you; please come here, take her, take her (Vishuchika); burn her, burn her; kill her, kill her; cook her, cook her; churn her, churn her; destroy her, destroy her; drive her, drive her; Oh Vishuchika, go away to the Himalayas; oh the essence of Jivas, you are of (or go to) the sphere of the moon'.

स्वाहा । विषूचिके त्वं हिमवन्तं गच्छ गच्छ, जीवसार चन्द्रमंडलं गतोसि
स्वाहा ॥

The reciter of the above Mantra should write it on the left hand (with the left) and should pass it (the left hand) over the body of the diseased person. Then he should contemplate upon Karkati, who is crushed with the pestle of the Mantra and hence angry, as having departed for the Himalayas. Then he should regard the diseased person as bathing in the ambrosia of the moon and as free from diseases, mental or physical. Being pure and having duly performed Achamana (sipping water) with all his senses under perfect control, he will destroy all Vishuchikas through the due performance of the above mentioned means.'

So saying Brahma vanished from view, whereupon this mountain-sized personage reduced herself to the size of a Jiva-Suchika and entered into the minds of the ferocious as well as the timid in order to make them perish. Having entered in the form of Vayu within all Jivas in earth and in Akasa, she

fed upon all their lives in the form of Jiva Suchika and Vayu-Suchika. Surfeited with such an enjoyment, she exclaimed 'Whirling and making me despondent, my desires do make even the needle to wear away and making me giddy, do destroy me. Away with these desires of mine! With a cruel heart, I have afflicted many lives in vain. Therefore, I shall divest myself of all desires and perform Tapas in the Himalayas 'So saying, she gave up all fluctuation of mind, devoid of any longing- for objects. Thus a thousand years passed, purifying her of the two-fold Karmas, (virtuous and sinful).

While she was engaged thus in spiritual contemplation with an illuminated mind, free from all the pains of love and hatred and slighting this universe, the all-full Jnana dawned in her mind and therefore Brahma came voluntarily to her and imparted to her the following truths: 'You have attained the Jivanmukti state. Your mind has been quite illumined; yet you shall be in your old form of a Rakshasa lady and support yourself on earth in the bodies of persons without Jnana as well as

the cruel and the base. Happiness you shall enjoy thus.' With these blessings, Brahma disappeared.

Contemplating upon Brahman alone as the non-dual one and as the All, she rested in the actionless state of 'That'. 'After remaining thus in Nirvikalpa Samadhi for a very long time, she returned to the normal state and with infinite bliss, commingled herself with her mind. Instantaneously the thoughts of her old hunger revived. And as the conception of 'I' is incidental to this body so long as it exists in the universe, she resolved upon tasting flesh, the food peculiar to Rakshasas. Then exulting as nectar in the consumption of the body of the ignorant as directed by Brahma, she retired to the slopes of the Himalayas and reached the country of the hunters. While she was dwelling in the forest there, a king chanced to go to it along with his just minister. Then the night was enveloped with such an intense gloom as not to be dissipated by the light of even sun, moon and Agni (fire combined together. Fearlessly did the king and the minister perambulate together on such a

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night, scaring away Pisachas and other mischievous creatures.

As soon as Karkati saw these two passing in the forest, she reckoned upon a good repast in them. At first, she thought that they were ignorant persons without true Jnana and as such were productive of pains both in this and the higher worlds as also everywhere. On further reflection, she soliloquised to herself thus 'According to the direction of Brahma, those who are not content with any things that come in their way are of weak minds only. On the other hand, will anyone be so foolish as to injure those who are of illuminated mind and good qualities? Besides, will such virtuous persons suffer thereby? Such Illumined persons have undying fame, long life, and impartial bliss, worthy of being venerated by all. As they are more endearing to one another in their ranks than even their own lives, they will, even at their own risk, protect another amongst themselves. They have even the power to make their devotees get into the good graces of Yama and thus overcome him. While even a Rakshasa

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lady like myself goes the length of worshipping the wise, who else will not do the same, like a fond dog? Like the full moon which protects this earth (and makes it appear gay), the wise will gladden the hearts of those visiting them. Persons not associating with such wise men will debase themselves and be but as men dead; otherwise they will attain the good effects of Moksha and others.' Thus therefore she came to the conclusion of testing them as to whether they were Jnanis or not.

With this purpose, she roared aloud (unperceived) in the Akasa outvying the thunder, with the following words 'Oh ye who resemble the sun and the moon in the ineffable forest of Akasa, showering rain like clouds, Oh ye who are like the countless hosts of vermin writhing and perishing underneath the dark and terrible stone of Maya, have ye come here simply for the purpose of falling a prey to me this very instant? Ye seem to me to be the wise ones, and yet it strikes me ye belong to the other class also. To which class then do ye belong?' At which the king thus addressed her 'Oh Rakshasa lady, ever prone to injure all creatures,

hear me. But where are you now? We listened to all the sounds you uttered like the buzzing of a young bee.’ Thereupon the lady exclaimed ‘well done’ and laughed aloud, standing before them. The king, observing her large form through the intense lustre of her large teeth, was not in the least appalled at the sight and said to her thus ‘Do not open wide agape your capacious mouth like the Mainaka (mountain) and afflict yourself thereby. Whatever may be said by persons, who do not long after the fruits of actions, that such fruits are baneful and do not really exist, the light-minded are ever engaged in such light ones only; but the wise of great quiescence are bent upon the transcendent spiritual actions through their subtle intelligence. Our valour is such as to blow away, like mosquitoes, persons of vicious proclivities like yourself. Therefore abandon all your impetuous foolhardiness. Please apprise us of your real intentions. We are able to confer, even in dream, any objects begged of us through intense desire by any person approaching us then.’

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At these words of the king, the lady came to understand that they were persons of unlimited Jnana, knowledge, power and quiescence of mind. Then in extreme marvel at their noble words and stainless truth, she muttered to herself thus 'A stainless mind can be judged through speech, face and eyes. Through those expressions, can their opinion also be well gauged. Those, whose doubts (about the higher spiritual path) have not been cleared along with the love of wealth, should be classed under the inferior class of the ignorant.' Then addressing these two grandees, she queried them as to who they were.

The minister replied thus to the questions put by Karkati '(Pointing to the personage near him), he is the King of hunters and I am his Minister. Nightly do we patrol everywhere to punish the vicious and protect the virtuous. On that mission it is, we have wended our way thither.'

Whereupon Karkati said thus 'With the counsels of a wicked minister, a good king too is turned into bad ways; even a bad king becomes virtuous, if

counselled by an honest and virtuous statesman. Conversely, a wise King generates a good minister. Therefore when a king is counselled by a statesman of great discrimination, what blessings will he not achieve? As is the king, so will be his subjects. Those only are qualified to be kings or ministers who have developed nobleness of disposition, equal vision over all and a profound study of Jnana works. Otherwise they are not worthy of discharging such duties. Therefore, if you are not well versed in these Jnana books, you will have to replenish my stomach and thus forfeit all chances of enjoying your youth. I will now enmesh you both, who are like two lions, in the cage of my questions. Now try to unlock their portals with the keys of your discrimination. Else, you will not be able to outlive that period.' On the King asking her to state the questions, the lady rained her queries on them both like ambrosia.

Muni Vasistha continued Oh Rama! Listen attentively to the questions proposed by the Rakshasa lady. They are the following:

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(1) What is that atom which is the cause of the origin, preservation and destruction of the myriads of heterogeneous universes springing up like so many bubbles on the surface of the ocean?

(2) What is that which is Akasa and yet is not?

(3) What is that which, though it is unlimited, has yet a limit?

(4) What is that which though moving, yet moves not?

(5) What is that which, though it is, yet is not?

(6) What is that, which manifests to itself as Chit (consciousness) and is yet a stone (or inert)?

(7) What is that which portrays pictures in the Akasa?

(8) What is that atom in which are latent all the microcosms, like a tree in a seed?

(9) Whence do all things originate, like volatility in water, being non-different from that cause like the tidal foams in the ocean?

(10) And in what will these two (volatility and water) become merged as one?

‘If you are able to solve these riddles through your intelligence, then you can aspire to a seat on my head, like fragrant blossoms gracing my locks. Otherwise, if you muddle yourself over these questions through your obtuse head, you will but serve as a fuel for the gastric fire blazing in my stomach.’

Then the minister replied thus, ‘your questions point but to the non-dual Brahman. Being above the reach of mind and the five Indriyas (organs), it is the endless absolute Jnana more subtle than Akasa and the Supreme Atom of atoms (Paramanu). Out of that Atom, all the former Mundane eggs arose and into It were (or will be) all absorbed.

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Question 2: As there is no such attribute as exterior (or interior) to this all-pervading- Brahman, it can be said to be Akasa itself; but yet it is not the Akasa of the elements, as it is pure Jnana itself.

Question 3: As there is no abode for it to abide in, it is not limited; and yet it abides in them ever as the Absolute Sat.

Question 4: Through its relationship with many objects, it moves about; and yet it is devoid of motion, as it has no space outside of itself to move.

Question 5: As it is not possible to be known by being pointed to (as this or that), It is not, and yet It w, as It is Being itself.

Question 6: As it is the self-shining Light, it is consciousness per se, and yet it is like the inert stone, since it has not the power of knowing, (being itself the All) (also since It is that which manifests itself in the two aspects of intelligence and matter.)

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Question 7: This is it that depicts the pictures of the series of universes in the Chidakas which is very subtle, immaculate and self-existent.

Question 8-10: As the heterogeneous universes are but the light or manifestation of that One, therefore nought else is but That; yet all the different worlds arising- out of the conception of I, You, etc. , are inseparable from It, being but Its aspect.

So replied the intelligent courtier standing by the side of his king, when Karkati became overjoyed with him and then addressed the king for a solution of her questions, in order to sound his depth of knowledge. The king there upon said thus 'It is indubitably certain that this universe is not and it is also as certain that the partless One alone is. Now you shall hear an account of the nature of that one namely Brahman. Brahman can be attained through the mind after abandoning its Sankalpas and Vikalpas. The origin and dissolution of this universe (which is nothing but a mode of consciousness), take place with the complete origination and destruction of the Sankalpas of the

mind. Such a process is the real seat (or import) of the holy sentences in the Vedas; but yet it is exterior to them, as it is through self-experience alone that such a process can be developed. It occupies a seat intermediate between Sat⁴¹ (being) and Asat (non-being) and is the real state of the two. It is this Sankalpa of the mind that brings into play this world with all its moving and fixed creatures. You have in your questions referred to Brahman only which, manifesting itself as this universe, is yet the impartite plenum of Jnana through its being the non-dual Principle from of old. This is the one Reality cognized by men of true love.'

At these words of the king, the Rakshasa woman felt her whole body cooled as if showers of nectar were rained on it. Having steadied herself after her exultation was over, she gave vent to the following words: 'Do not all men wear, as their crown, the feet of such holy personages like yourselves who

⁴¹ Here Sat and Asat mean existence and non-existence or Purusha and Prakriti. Whereas Satta is applied to Parabrahma which is Be-ness as opposed to being- or non-being.

have rare intelligence, like unto a Jnana-sun, which has neither degree nor stain, neither setting nor rising? Will despondency ever rise in the breasts of those who associate with Atman Jnanis, being, as they are, invincible conquerors of Moksha-loka? Despite your acquisition of all things through Atman, please lay your commands on my head, so that I may serve you in some respect?’

To which the king said thus ‘Oh wench, that is like a poisonous fruit in the forest of Vishadhruma (or the poisonous trees) of the Rakshasa race, desist from your massacre of all lives in this world. ‘The lady having nodded assent, the king queried her as to what such a carnivorous person, as she was, would do to appease her hunger. The lady said that she would resort to Nirvikalpa Samadhi as she did before to alleviate her gastric fire. She remarked further that she would thus pass a long time in the state of Jivanmukti, tasting the ambrosia flowing within and then reach Videhamukti. Then she promised on her honour not to hurt any creatures, now that she had developed Jnana.

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While she was meditating upon beating a retreat, the king said 'We have encompassed our object very smoothly. If you will choose to accompany us to our palace and there remain as one of our family, we will bestow upon you plenteously the bodies of those villains who betake themselves to murder and other crimes. So long as this body endures, thoughts and other pains incidental to it will not bid adieu to it. Therefore you can devote yourself to Nishta (meditation) after quenching the fire in your stomach with the victuals supplied to you in the form of the bodies of the vicious. Thus shall you act in this world with true love.'

Thereupon the lady with great exultation walked along with the leonine King and his minister to their golden palace when the sun rose. In six days after their arrival, three thousand wretches were handed over to her by the King. Discarding during nights the resplendent form of Lakshmi with which she shone during the day in that palace, she transformed herself into a Rakshasa woman and piled upon her shoulders the ignorant suicides. Then having taken leave of the King and his

counsellor, she fled for meditation to the golden Himalaya Mountains. Even to this very day, both the King and Karkati⁴² are thus moving friendly towards one another. So said Vasistha to Ramachandra.

4. THE STORY OF AINDHAVA THE SON OF INDU OR THE MOON

Summary: The author, having in the previous story shown that the light of Brahman alone is Jiva and others now gives this story to exemplify the fact that its (Brahman's) manifestation, namely, the mind alone is the universe.

From the foregoing story it is evident that Brahmic Reality which is the one Truth alone is. All the visible objects do not really exist. The mind alone shines as the cause of all the manifold created objects. To illustrate this (last proposition that it is the mind which makes the universe), I shall relate to you, Oh Rama, a story which you shall presently

⁴² Karkati means a snake in one sense.

hear. You shall then be impressed with the firm conviction that the potency of Jnana alone manifests itself as this universe. This puerile Manas which ever rises and falls with the ebb and flow of desires, fancies this illusory universe to be true through its ignorance; but if it should be informed of the real nature of this world, then it will cognize it to be Brahman itself and pains will bid adieu to such a mind. Should the mind be subject to the trammels of the heterogeneous modifications of love and other desires, then it tends to rebirth, but a freedom from their thralldom is emancipation.

Once upon a time, Lord Brahma rose up at dawn of day wishing to generate afresh a new creation, after having been refreshed by his sleep over a night (of his), when the whole creation was merged in the one Fount. For this purpose, he surveyed the Akasa which began to pervade everywhere through his mind; and lo, that Akasa became filled with all kinds of motley creations. Marvelling over the event and longing to know its author, he pointed his finger at one of the suns therein to approach him and inquired of him as to the

authorship of himself and all the universe. Where upon the sun paid due respects to Brahma, and said thus, 'If even you Brahma, the cause of this endless universe, do not know it, I shall try to give it out as far as I can. There is a noble country answering to the appellation of Suvarnataala (golden seat) in a part of the extensive Jambudwipa situated on the Kailasa hills. It abounds with creations that are all your offspring. In it, there lived a noble Brahmin rejoicing in the name of Indu (the moon) and tracing his lineage to Kasyapa, the Rishi. Not blessed with any offspring, he and his spouse with an agitated heart resorted to Kailasa, the abode of Parameswara and underwent severe Tapas, tasting water alone and being as fixed as a tree. Where upon Parama Siva was greatly pleased with them and having approached them, demanded of them what they wanted. With head prostrate on the ground, they entreated to be blessed with ten erudite sons to free them from all pains. The boon having been granted, both the husband and wife lived in joy and were blessed with ten goodly babes. These babes grew up with age, well versed in all

departments of knowledge. In course of time, the parents died and their sons retired to the Kailasa hills where they began to soliloquise within themselves thus 'Shall we, to relieve ourselves from this indigency which is afflicting us, become a leader of men? As even this situation is but a paltry one, let us become a king or rather an emperor ruling over all worlds. Even this is insignificant, when compared with the status of Devendra, the lord of nine types of wealth. This too will not suffice us. Therefore let us become the lotus-seated Brahma wherein we can enjoy all kinds of stainless wealth.' With this fixed resolve, all the ten personages seated themselves in Padma posture and with one concentrated and same purposed mind were engaged in a non-fluctuating meditation thus 'We alone are Brahma; all the creations are out of ourselves only.' Thus did they pass long aeons of time, oblivious of their body and immovable as a wood. When thus their mind's thoughts (were perfected and) concreted themselves (into a solid mass), all the ten became

Brahma himself. Then the ten lokas⁴³ were created. Ten kinds of creations were generated by these ten personages in their Manasakasa. Out of the ten creations of ten Suns, I am one.' So saying, he (the sun) vanished out of sight.

Said Vasistha to Rama As all the visible universes are existent only through the expansion of this crass mind, the swan-seated Brahma created, in accordance with this law, all the worlds through his mind only.

5. THE STORY or THE DECEITFUL INDRA

Summary: Having shown that the universe is nothing but the mind manifesting as such only through the potency of Brahman, the author now proceeds to illustrate, in this story, the fact that the body with its organs, etc., is no other than mind.

The creator of the incomparable worlds and the slayer of Atman (the Real) is the mind only. The

⁴³ This stands for the 3 worlds of Brahma, Vishnu and Rudra besides the Bhu, etc., up to Satya or for the ten solar systems.

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actions of the mind alone are, indeed, actions; but not so, those of the body.

In the previous narrative of the ten Brahmins related by the sun, they became Brahma after performing Tapas in Padma posture and created the worlds. Who else than Brahma can easily and truly understand the wonderful potency of the mind? The mind contemplating upon the body, becomes the body itself and then (enmeshed in it), is afflicted by it. The all-full Jnanis through the contemplation of Brahman within, are never affected by the pains assailing this body of nine gates. So indeed were, in days of yore, Indra and Ahalya who were guilty of adultery.

Here Rama asked Vasistha as to who these two were. On which Vasistha continued thus In former times, there lived a King by the name of Indradyumna reigning over the country of Magadha. The lady that ministered to his enjoyment like his Prana, was called Ahalya. In that town abode a person named Indra. True to the tradition of the adulterous intercourse which

occurred in former times between the once Ahalya and Indra⁴⁴ which the present couple of the same name had heard, the living couple began to have criminal intimacy with one another. Like two lovers who come in contact after long parting, she passed some days alone in the enjoyment of the company of her paramour. The King's subjects who were eye witnesses to this scandalous affair reported it to the just King. On hearing which, he waxed exceedingly wroth and caused the stray couple to be sunk into deep waters. Finding that this did not affect them in the least, he caused them to be subjected to many ordeals, such as trampling them with rutting elephants of fierce tusks, bathing them in flames of fire and beating them with hammers, etc. In spite of the infliction of all tortures, they did not evince the least symptoms of pain but merely laughed at them, eying one another with one-made mind as they sat opposite.

⁴⁴ It may be remembered that, in Ramayana, Rama revives Ahalya from the state of stone to which she was cursed by her husband Gautama.

Extremely bewildered at the marvellous manner in which they baffled all his attempts to make them feel pain, he asked them the why of their being proof against all tortures. At which, the exulting pair breathed the following words 'Oh you of broad shoulders, as our eyes are regaling themselves with the lunar ambrosia of one another's face, we revel, within, in unimpeded bliss and hence are entirely oblivious of our body. While so, is it possible for us to (feel any pain or see our body)? We never experience the slightest pain, even when the body is ripped open. When the mind is intensely fond of anything, there will be no perception of pain, even when destruction awaits the body. When the mind is completely drowned in any object, who else is there to observe (and feel from) the actions of the body? Even the curses of Munis and the many Karmas will not be able to divert that mind from its beloved seat within. There is no end to the bodies which perished, beyond number, but in vain (in the many previous births.) All these bodies have their seat in (or originate from) the mind only. Without water, can a forest exist? It is the mind which transacts all

business and is the highest of bodies. Even should this gross body be dissolved, the mind will assume fresh bodies to its liking, as speedily as actions done in dreams. Should this mind be paralysed, then the body will not evince any intelligence.' So said the adulterous couple, on hearing which, the King eyed them with pleasure. Muni Bharata close by him remarked that the two gave vent to words of wisdom, notwithstanding their minds being under the thralldom of passions. Therefore he banished them both from his realms, so that they might enjoy themselves in foreign lands.

6. THE STORY OF MANAS (MIND)

Summary: After having shown that the mind manifests itself as the external world in the shape of pains or pleasures, the author now illustrates the fact that the mind subjectively is consciousness while objectively it is this universe.

The bliss enjoyed by the adulterous couple in the previous story was given out for the purpose of

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giving a faint idea of Brahmic bliss. All persons have two bodies, a subtle one suitable to the mind and a gross one. The mind performs all actions very speedily in this mental body and fluctuates thereby. But the gross body knows not anything and is inert.

At these words of Vasistha, Rama asked to be enlightened as to the nature of this inert and formless body of the mind. To which, Muni Vasistha of the nature of Jnana replied thus, in the words of Brahma 'The form which the endless Atman of all potencies assumes through Sankalpa is Manas. All conceptions associated with actions arising out of that (real) state which is intermediate between the powerful Sat and Asat are nothing but the forms of the mind. No matter whence that mind proceeds or what form it manifests itself with, if it is made to tread the path leading to Moksha or to merge into Atman, then it will be conducive to its progress.

Now hearken to an archaic story related by Brahma of old. There was a great forest of dire

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illusion, terrific to be hold and replete with dire pains. A fractional part of its utter most limit measured many myriads of Yojanas⁴⁵. In that forest lived a Purusha (personage) with eyes and hands untold. He had a Chitta (mind) which flitted everywhere. He had the all-distending form of Akasa. Armed with many carved sticks of great speed on his person, he scourged himself with them, and then smarting under those pains and setting up a vociferous yell, he would run in all directions without having any mastery over himself. Dashing himself against all objects in intense gloom, he would precipitate himself down the deep and desolate well of terrific sins and there would be eking out a life of misery. Then emerging out of that well, he would, as before, lash his body and scream out, whirling ever on his heels. In his impetuous haste, he would entangle himself in a forest of trees full of long brambles and being perforated all throughout the body, would flutter like the moth in a flame. Then running to a fine plantain garden, he would run to the other extreme

⁴⁵ Yojanas are reckoned by some to be 10 miles; by others, 7 or 8 miles.

of intense exultation. Again and again would he recur from this pleasurable gar den to the previous thorny forest and thence into the well and back again, finding pleasure in none.

Seeing him reel thus giddily many times, we (Brahma) caught him under our grip to free him from all fears and questioned him thus. 'Who are you that thus art groaning under pains? What are you about here? And what is your intention?'. To which that person replied thus 'All persons having the concept of I (and other differences) are non-existent to me. I have not been able to find any actions for me to perform in this world. I am quite pained by the heterogeneous differentiations set up by you. You are my enemy, though paltry. It is only through you, that I have identified myself with the pains and pleasures, I have been suffering from.' Having said so, he cast a survey over his body. His heart began to melt and he cried aloud with a thunder like sound. Desisting, in a moment, from his loud wails, he again cast his eyes over his beautiful form and laughed aloud for a long time, as if to burst open his belly. Then, in my very

presence, he freed himself from the many fat bodies he had assumed (in the many births).

Through the force of dire destiny, another person was born in another spot. Like the former person, he appeared before us in a plight similar to the other and scourged himself, when I consoled him as previously. Then this wayfarer passed along his path and gave up that body. Again did he come in another guise and in this life of his, he fell into that deep unfrequented well. We did not see him emerge out of that well for a long time. Then there appeared on the stage of this ever perturbed forest (this person as) another who, though he was greatly checked in his path and shown the road to true knowledge by us, spurned our advice and still persisted in his obstinate course of lashing himself as he went along. Even now do such ferocious persons exist writhing under great pains and dwelling in such dire forests replete with sharp-pointed thorns and enveloped in such a thick gloom as to instil fear into all hearts. But wise men, even should they live in the midst of a fiery burnt-

up forest, will regale and rejoice in it as in a cool flower garden wafting sweet odours.

Here Rama asked Rishi Vasistha to give the underlying meaning of this story. At which the great Muni thus continued. (1) The interminable forest referred to in the story is nothing but this Samsara (mundane existence) which is devoid of beginning, middle or end, is associated with Maya (or is illusory) and is lofty, dire and replete with excessive Vikalpas. (2) The Purusha (personage) residing in this forest of the universe filled with the vapour of fiery ire stands for the mind whirling with pains. (3) He who checked the impetuous passage of the mind represents the incomparable discrimination. (4) The mind attained through its enemy of discrimination the quiescent state of Para Brahm. (5) The mind at first turned its back upon discrimination and hence entangled itself in the folds of Vasanas of objects. (6) The well into which the egos sink after macerating their bodies is Naraka (hell); (7) but the plantain garden symbolises Swarga loka (or Heaven) full of enjoyments. (8) The forest of trees abounding with

thorns is this Bhu loka (earth) filled with the two sexes of beings of excessive passion. (9) Then the fact of that personage who, after toppling down into the well, was not able to rise from it for a long time and then (in another incarnation) entered the city, stands for the mind not yet freed from its sins. (10) The long-pointed thorns represent the males and females of this world full of passions, (11) The words You are my enemy though paltry and It is only through you that I have identified myself with the pains and pleasures, I have been suffering from are the outbursts of the mind in its last gasp of death through discrimination. (12) The cry set up is when the desires are sought to be annihilated. (13) The bewailing and the invocation for aid are through the pains which the mind with half-developed Jnana feels when it relinquishes all desires. (14) The final cool joy and the laugh consequent upon it, is the bliss arising from the mind merging into the stainless Jnana. (15) And the real bliss is that one which arises when the mind, divested of all desires through the eternal Jnana, destroys its subtle form. (16) The bridling of the mind through excessive power, refers to the

concentration of the same through initiation into Jnana. (I7) The scourging of the body refers to the pains created through the excessive misconceptions of the mind. (I8). The peregrination of the personage over a vast field is the roving over the world, unconscious of the Reality that can be attained only through the mastery of the perishable Vasanas.

Hence it is that all the Sankalpas and Vasanas, which a man generates, enmesh him as in a net. All become subject to bondage through their own Sankalpas and Vasanas like a silk-worm in its cocoon. Having delved into your mind through your stainless mind and thoroughly sifted it, may you destroy your impure mind. So said the illuminated Vasishta to Rama of clear mind.

7. THE STORY OF A BALA (LAD).

Summary: Through this story, it is sought to be shown that persons without Atmic enquiry will see, as real this world which is nothing but of the nature of Sankalpa.

The stainless mind of Jnanis is no other than the ever-imperishable Brahman that has all saktis (potencies) and is ever full. Nought else is but that One. There is nothing which is not found in this Brahmic Reality. This indescribable Reality manifests itself as the many. Out of the infinite potencies in it, arises at one time one potency. This Jnana Sakti of the stainless Brahman then manifests itself as in the perishable bodies. The different Saktis producing fluctuation, hardness, heat, voidness, moisture and destructiveness in Vayu, stone, fire, Akasa, water and Pralaya are no other than the one Brahmic potency latent in Brahman like trees in seeds. They appear multiform like the plants, etc., on this earth variegated by dint of time, space, etc. It is only the Brahmic Reality that is always and everywhere. It is only that Brahman

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which manifests itself as Manas through contemplation or as the Jivatman subject to bondage or as the emancipated Paramatman as well as the universe and the many Saktis in it. All the Vikalpas of the world seem to be as real to men as the tales narrated to a fickle child by its mother.

At these words of Vasistha, Rama of lotus-hands who was like a cloud raining his bounty upon all, wished to be acquainted with that story. Whereupon the Rishi of rare Tapas began thus this story of mind's illusions:

A certain lad that had not yet attained discretion prayed to his mother to tell a tale for his diversion. Whereupon she related, as if true, the following entirely mythical story. Once upon a time three princes of unflinching bravery and good qualities resided in a city called void. Of these three, two were never born and the third never went into any womb to be generated. These triumvirs bent upon the acquisition of all, rested in the forest of Akasa, full of countless fruits and having allayed their keen hunger by feeding themselves upon the

delicious fruits therein, went on their way up-
There they witnessed three rivers with dashing waves, winding their way on the out-skirts of that forest. Of these three rivers with speedy current, two had no water in them, while in the third the dry white sands were quite visible on its surface. In this last river they bathed and drank its waters. At sun set they retired to a town to rise thereafter (and not then in existence) and there built three houses. Of these three houses, two did not at all exist. The third one did not rejoice in the possession of any encircling- walls or wooden superstructure. The three princes went to reside in these three contiguous houses without any wall (or support). These three persons who abode in the three buildings in an invisible town in the Akasa, found three golden vases by them there. Two were tiles only, while the third was a mere pulverised one. They deposited, in this formless vessel, a quantity of rice equal to 6 measures minus 10 measures and cooked the same. Having done so, they meted it out to innumerable mouthless Brahmins. After the Brahmins had thus filled their stomach to the brim, the three princes partook of the remaining meal as

a God-send. Then delighting themselves with hunting and other pursuits, they spent their rime most joyfully therein.' When the mother thus concluded her story, her innocent child rested in the profound conviction of the genuineness of the mother s tale. Similarly do the ignorant conceive and observe this world to be really existent. The expansion of this mind alone is Sankalpa; and Sankalpa, through its power of differentiation, generates this universe. Therefore, Oh Rama, may you divest yourself of all Sankalpas and be a Nirvikalpa.

8. THE STORY OF A SIDDHA

Summary: Having shown that persons who have not cognised the seer believe the visual to be real, the author now proceeds with this story to exemplify the fact that time is but a mode of the mind; the visible though illusory being nothing but a manifestation of Chit.

Ajnani (the ignorant) will fluctuate greatly in mind through their Sankalpa; but Jnani will never do so through the Jnana of Atmic enquiry. May

you, after clearing, through your discrimination, your mind free of all illusions cognize the pure Truth. Do not be appalled at the idea that you are under trammels, while in fact you are not so. Is it possible for the immaculate and indestructible Brahmic Principle to be bound? While Brahman alone is that which is not subject to the limitations of Time, Space and Substance, is non-dual and is Absolute Consciousness devoid of all heterogeneity, what is there in this world to be bound or to gain salvation? All are nothing but the expansion of Sankalpas (and Vikalpas). The expansion of the mind's thoughts (towards objects) is bondage; while the abandoning of the same is emancipation. Through the play of the mind in objects, proximity appears to be a great distance and vice-versa. Through the force of the mind, a Kalpa is reckoned by it as a moment and vice-versa. There is a story current which illustrates this idea well. Thereby it will be quite apparent to you that this legerdemain of the world is enacted by the mind and the mind alone.

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Vasistha continued: A King who traced his lineage to Harischandra ruled over the country of Uttara Pandava. He commanded the eulogies of Lakshmi (the goddess of wealth) and Saraswati (the goddess of knowledge). On his arms rested Vijaya-Lakshmi (the goddess of victory). This personage, who bore the appellation of Lavana, was once seated on his throne bedecked with the nine gems and encircled by his sagacious statesmen. Into that stately assembly, stalked in majestically one who was well versed in the art of Indra Jala (psychological tricks). Having paid due respects to and eulogised the King, he entreated him to witness his feats. So saying, he waved his bunch of peacock's feathers dotted with moon-like eyes. Like Maya which, through the immaculate Para Brahm, deludes as real men with the variegated creations of the world, this Siddha played several feats before the King by waving the large circle of peacock's feathers, which the King no sooner saw than lo! Before his mental vision he saw the following events enacted. A messenger despatched by the king of Sindhu entered upon the scene with a high mettled charger like unto Indra's, and said that

that victorious one was intended by his master for the king Lavana. Whereupon the Siddha asked the king to mount upon the same, since no other horse could vie with it. In obedience to the words of this great personage, the king stared like a statue intently in the direction of the horse and lay entranced for a Muhurta, like yogis in Samadhi. Then those assembled before the king, became seized with doubt and surprise with their faces contracted like lotuses with closed petals. After the courtiers were thus in a state of mental perplexity and fear for about four Muhurtas, the king's body relaxed its rigidity and began to fall prostrate before the throne, when those hard by propped it up.

Then the king gradually recovered consciousness and the obedient ministers asked him as to how it was his pure mind had lost its equilibrium. After shaking off his stupor fully, the king replied thus When the Siddha revolved the circle of peacock s feathers and uttered some words; I got giddy and noticed a horse which I ascended with full memory and journeyed on speedily a long distance on

account of chase. Like Ajnanis who wallow amidst their painful wealth through a non-discriminative mind, I entered, on horseback, a desolate waste with a seething heat that scorched all things and even the senses. There I and my charger became quite jaded through our peregrinations in the forest with despondent heart and ceaseless pains, till the sun set in the west. Like a Jnani who frees himself from the load of Samsara and proceeds onward in his path, I after crossing the waste reached a delicious forest teeming with many kinds of trees such as Jambu, Kadamba and lime and reverberating with the songs of feathered songsters. Whilst I was thus riding on the horse, a creeper high up in a tree twined round my neck and immediately the speedy horse bolted out of my sight, like sins from a bather in the Ganges, leaving me rocking to and fro aloft in the air with the creeper encircling my neck. Thus dangling down, my body became stiffened with the cool winds blowing on it and my mind became paralysed. Without bath, worship, meditation or food during the day, I saw night approach with her

grim attendants of darkness, pains and extreme shivering which set my teeth against one another.'

'At dawn of day the glorious orb arose, dispelling that darkness like Jnanis driving away their mental gloom. Then I cast my eyes around and cut asunder the creeper that twined round my throat and then having descended from there, looked about for some living person but in vain. After an hour and a half had elapsed, an outcaste girl quite an alien to me arrived on the scene, like darkness facing the moon. This girl, who had a dark skin and sable vesture, approached me with some delectable food in her hand. Unable to control my hunger, I entreated of her thus, 'Oh Swan-like one, please bestow on me that which you have in your hand'. But I paid the penalty of all those poverty stricken persons who go and beg of another in haste through their extreme hunger; for this girl did not vouchsafe to give it to me, as if I had not earned the right to get it through my Tapas, and took to her heels. Then ensued a chase in which I hunted her throughout the forest and after getting at her, piteously complained to her of my extreme

hunger. To which the dark skinned one replied thus 'I am an outcaste and it is not meet that you should taste the food I have. But if you deign to do so, you should first promise to wed me in my own place before my parents and live with me there. If so, I will give you this very instant what I have in my hand. To which I nodded assent reluctantly; and instantly she handed to me with great avidity what she had. After having partaken of a half of this nectar and tasted the juice of Jambu fruits to quench my thirst, my sharp appetite was appeased. Then she took hold of my hand, saying I was a good fellow and led me on to her parents, like the subtle body of a person conducted to the terrific hell. There she asked leave of her father to bestow her hand upon this lover of hers. Finding no obstacles in the way on the part of the father, the pair left this forest laden with ghosts, and were taken over to the village by this dark Neecha (outcaste) of a father who was like Yama s servant the village which was redolent of the stench of flesh. In order to celebrate their marriage, he killed for flesh the bodies of monkeys, horses, fowls, crows and pigs and dried them like festoons in the

strings of nerves. Birds were pouncing upon them as they were exposed. Swarms of flies were buzzing in the pieces of flesh held by boys in their hands as they trudged along in the streets. In this hamlet bespattered with blood and bones, a shed was erected with plantain trees as the four pillars.'

'Then with great hilarity, the marriage festivities began. The old hunch-backed grand-mother of the house surveyed, through her large fleshy eyes, me, her son-in-law and was greatly pleased with the choice. All the out-castes being assembled on the occasion, the drums were caused to be beaten. Toddy and flesh were distributed freely among the audience. Like sin which produces a Yathana-sarira (body of suffering) for men in hell, the Neecha father gave me this girl in marriage. As usual with these low-caste people, the wedding lasted seven days⁴⁶. After it was over, I passed eight months in the company of this lady who was as if all sins had solidified themselves in her. Through my union with this lady of budding

⁴⁶ Among Brahmins it lasts 4 days generally.

breast, a child was born like pains, the offspring of dire accidents. The complexion of this child was like that of a burnt brand and it grew up like the minds of the ignorant. Then in the course of three years she bore me a son, like birth generating ignorance. Then again another child was born of her through me, as if human miseries arising out of excessive desires incarnated in the form of that child. With these, spouse and children I lived for a long time. Then what with the cares of Samsara and the pains I and my family had to undergo, my body became old and emaciated. And when I was thus enfeebled, the whole earth near the base of the Vindhya Mountains became parched up through drought and all there suffered through hunger. Verdant foliage of trees with long branches, creepers, grass, etc. were not to be seen. The air was saturated with volumes of dust raised through heat. Then one by one began to perish my new relatives, and a few that were alive fled to foreign dominions.'

'In order to survive this shock, I and my wife abandoned my country under the scorching rays of

the sun, myself bearing two of my children on my two shoulders and the third on my head. Having crossed my country I saw a big Palmyra tree under the shadows of which I dismounted my children and rested myself along with my wife for some time, like one who, having crossed the terrible hell of vicious deeds, enjoys the happiness resulting from his past good deeds. There my wife expired in the very embrace of her children, having been quite jaded through dotage and the efforts of a long travel under a tropical sun, though to all appearances she was like one, faint or asleep. At this, my heart gave away. One of my younger children mounted on my lap without a wink of sleep and weeping incessantly with his two eyes ever trickling down tears, demanded of me flesh and blood to eat, as he was unable to endure his hunger. Unable to find out any means to appease the hunger of him who was greatly distressed with it in my very presence, I was like a lifeless carcass ignorant what to do. Thus did the piteous and incessant weeping of my boy break my heart and the misgivings about his life rise to a certainty in me. Therefore I resolved to put an end to my life,

by rearing a great forest fire and falling into it. Thus I approached the flames and rose up to fall into it, when I tumbled down from the throne here and woke up to see you, courtiers, uplifting me and pronouncing the words Jaya, (victory to you) Jaya (victory to you) and to hear the sound of musical instruments herein. Thus did I find myself here not as a Neecha but as the king Lavana. I lost my senses only through the fascinating power of this Siddha. Now I have learnt that the ego of man has different states of experiences to undergo.' Whilst he was saying thus, the ministers in Court enquired as to who this Siddha was, whereupon Sambarika, the Siddha disappeared from view then and there, in the twinkling of an eye.

Vasistha continued. This personage is no other than the Divine Maya, sent here to illustrate clearly the fact that this universe is no other than the mind itself. Know also, oh valiant Prince, the wise say that the self-light of Parabrahman alone is, appearing as mind or this universe.

9. THE CONCLUSION OF UTPATHTHI- PRAKARANA

Summary: This chapter summarises all that was said in the previous stories as to the origin of the mind and the universe. It is the actions of the mind that are truly termed karmas. True liberation results from the disenthralment of the mind. Those who have freed themselves from the fluctuation of their mind come into possession of the supreme Nishta (meditation). Should the mind be purged of all its impurities, then it will become as still as the milky ocean undisturbed by the churning of Mandara hills; and all our Samsaric delusion attendant with its birth and deaths will be destroyed.

Muni Vasistha continued: The poisonous tree of the great Maya s illusion flourishes more and more, out of the seed of the mind s modifications full of Sankalpa, in the soil of the variegated enjoyments of the world. The panacea prescribed by the wise for the removal of the diseases of the mind can be got at very easily through the mind

alone. Now hearken to what I say. Those who without longing for objects avoid them, can be termed the subjugators of their Manas (mind). Those who do not develop the painless Vairagya inhering in one's Self and that with great facility and happiness, are at best but vermin in human shape. If the mind be divested of the Sankalpa of 'I,' then through the meditation of Atman after being initiated by a guru and having known the real significance of the Vedas given out by Lord, the mind can be turned back from the pains generating externals into the internals where it can be made happy. Like one iron shaping another iron, the pure mind of a person which makes efforts in the virtuous path, should correct and mould his impure mind. To lovers of Moksha in whom the invincible desires take a tangible shape and who try to win their way up to Salvation through their own efforts, the easy abandonment of their dire mind is itself their transcendental path and they then feel as if a great load were off their heads. No other path is truly beneficial.

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If the mind which flits from one object to another, is slain with the sword of non-Sankalpa, then will, the self-shining Principle which shines as the all and permeates them all, be cognized. May you, Oh Rama, tread this path and destroy, through your Jnana the much-longed for mind; and after attaining Atman Jnana through the renunciation of all, devoid of Samsara and Vikalpas, know your Reality wherein the mind is merged. May you rest in the self-existent Brahmic State which is neither Sat nor Asat, after developing with great difficulty the process of Sravana and others and destroying the mind. It is only through dauntless energy that the painless wealth of Moksha can be acquired. With the destruction of the mind⁴⁷, the three periods of time vanish into nothing. If all objects which have an enchanting appearance become eyesores and present the very reverse of the former feelings, then is the mind destroyed.

⁴⁷ The destruction of the mind does not mean an annihilation of the self; but the Vedantins divide the mind into the higher and the lower, of which the lower one leading- to desires is asked to be destroyed.

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If all doubts vanish through the discus of spiritual know ledge arising through the meditation of Jnana in the heart, then it is the mind will be destroyed. All the excessive afflictions will cease with its destruction. The (ideas of) differentiations of that or this person, or 'I' or 'You' or that or this object are (or do pertain to) mind only. May you put an end to that mind with the sword of Abhavana (non-thought). Like thick clouds that are dispersed through stormy gales, the mind will get absorbed into Chit (absolute consciousness) through the extinction of Kalpanas (thoughts). If one s mind is destroyed, then will one not suffer from pains even though, as at the end of a Kalpa, the fierce winds, the Pralaya ocean with its furious bubbling waves and the twelve Adityas (suns) smelting even the earth with their heat should all combine together to simultaneously play their havoc on the surface of the earth? If the (lower) mind is done away with through the (higher) mind alone, then will one become his own Self and perennial happiness will flow therefrom as in the case of the Universe. Then will you be in the full acquisition of Moksha and reach the Brahmic state

unshakable in bliss. Now the enemy of Atman is this impure mind only, which is replete with the wealth of excessive delusion and hosts of thoughts. Lest this enemy of mind should spoil you in diverse ways through the enjoyments of the many pleasures in this world, slay it in the hope of getting contentment in the long run which will pave your way towards spiritual illumination. Then will the immaculate, cool and all-full Bhava (state), dear unto the wise never be affected by the idea of 'I.' Though this all-full Bhava, which is neither capable of increase nor diminution, the Brahmic State free from births and conferring supreme bliss, becomes the imperishable one. It is indeed rare to find a mind that is not affected by its contact with fluctuation. Like heat inseparable from fire, fluctuation which debases the mind is inseparable from it. The power of fluctuation or motion of Jnana is the mind itself. And this fluctuating mind alone is this universe; devoid of this fluctuation, the mind ceases to exist. It is this certain conviction that constitutes a Tapas without a desire of its fruits, the underlying meaning of all Atma-Jnana books and the immaculate Moksha or

the illuminated One Principle. The fluctuating power of the mind is called by several names such as Maya, the impure Vasanas and others. The flitting mind is no other than the fluctuating Sakti itself. It is this fluctuating potency of the mind that you should destroy through ceaseless Atma-Jnana enquiry.

Supreme bliss will flow from the renunciation of all attractions towards the much-longed for paltry objects. The mind which occupies an intermediate state between Brahman that ever is and the universe that is not, ever oscillates gravitating towards the one or the other. This mind becomes of the nature of Jnana through dint of the efforts towards spiritual direction; but becomes of the nature of the universe through Ajnana. Through its own efforts, the mind assumes the shape of any object it concentrates itself upon. Therefore you should, through your Atma-Jnana mind, avoid the mind which runs in the direction of objects; and progressing higher up, should, without any despondency of heart, accumulate wealth for that imperishable Supreme Seat. Like an emperor who

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brings under his sway all kings on earth, the fluctuating mind should be brought under the perfect control of the non-fluctuating mind and then the latter reaches its own state which is the Supreme one.

In this ocean of Samsara, those only find a safe asylum in the vessel of their mind who are conscious of their being- whirled about in this Maelstrom of life with the grip of the crocodiles of desires fully upon them. Let not your heart give away under your trials; but having- done away with the impure mind through the pure mind, befriend the latter and make your Atman rest in its blissful state. Will your mind progress through anyone else? Certainly not! Whatever pains or impediments to progress arise in the mind, there at the very moment they should be crushed out of existence; then is the destruction of Maya accomplished. Having divested yourself of all longings for enjoyments and conceptions of heterogeneity as well as the two, Bhava (existence) and Abhava (non-existence), may you enjoy Elysian bliss without any the least stain. Should all

longings for visibles cease, then such an abnegation of mind is itself the destruction of Ajnana or the mind. Desires of objects are themselves pains; but non-desires are themselves Nirvanic bliss. Such bliss is generated through one's efforts only. The knowledge of the ignorant which makes them conceive the world to be real, while it is illusory and exists but in name, is dissipated as unreal when they cognize all things to be Consciousness per se.

At these words of Vasishtha, Rama queried him thus 'How can this ignorance which fructifies out of the wealth of Avidya in this world, be effaced clean off from here? Please favour me with your elucidation on this point.' To which Vasistha of powerful Tapas replied thus. If the eternal Atman is hurled on the slopes of the hills of dire re-births, beset with the sharp thorns of excruciating pains, and if Maya which is associated with the Atman there be seen as real, then it is certain that no Tatwic Vision (or vision of the Reality) will arise. If the all-pervading transcendent Reality, after the Avidya of re-birth is crossed, should begin to illumine a

person, then it is he will perceive objectively that desires are the form of perishable Maya and that the mere extinction of Maya is Moksha. With the extinction of the base Sankalpas, there is the extinction of Avidya. With the drawing of the sun of Jnana in the heart, the gloom of Ajnana is at once dispersed.

Here Rama interposed and said, 'You were pleased to say that all visible things are but Maya; also that Maya will perish without any hindrance through Jnana or Atmic meditation. What is Atman?'

To which Vasistha of immeasurable Tapas replied thus It is the transcendental Jnana of Brahman which does not manifest itself objectively in the visibles, is the Plenum, and the one that is, possessing no name. All the things in the world that are pointed out as this or that are no other than the eternal Brahman of the nature of Jnana. The illusory impure mind is not. All things such as birth and death in the three worlds are not really in

them; nor are the six changes⁴⁸. But the non-dual Absolute Consciousness which can be known by its pervading nature is alone objectively existent. Out of that Jnana-Atman which is absolute, self-shining imperishable, immaculate, all-pervading, impartite with Jnana alone and without the least pains and quiescent, and which commingling with all objects is yet unaffected by them, arose through its own power an intelligence generated through its desire of Sankalpas. This Jnana generating countless Sankalpas permeates all. This intelligence constitutes the mind of Brahman itself. In this Brahman are infinite Saktis. In this fleeting mind which pervades equally in all without a second, arise the diverse supreme Saktis like waves in water. Now this mind which arises through Sankalpa perishes through it alone like a flame of fire which, though fanned by wind, is yet extinguished by the same. The non-cognition of oneself as Brahman which is the Laya (neutral) centre of all, is itself the bondage of the mind; but the firm cognition of oneself as Brahman is itself

⁴⁸ The six changes are: Genesis, Existence, alteration, growth, decay and destruction

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Moksha. The conception as real of I, Ajnana, pains and the forms of bodies having limbs, etc., and the conduct of life in accordance thereto, generate desires and bondage; but if such thoughts arise in persons as 'I am not these inert objects, I am neither the flesh nor nerves, nor bones nor ulcer water, etc.,' and if they identify themselves with Brahman which is beyond all bodies, then only they disentangle themselves from the folds of Maya and become the knowers of their own Self. The base Maya of Ahankaric conception which arises through the identification of 'I' with bodies and others is gifted with a living reality only through the fancy of the ignorant, but to the wise this Maya is non-existent. Like a minister obeying a king, the five organs of the body act in accordance to the dictates of the mind. Therefore you should, through your own pure mind and proper efforts, eradicate the Vasanas of desires for objects. All the Vasanas which are generated in one through his identifying himself with his sons or wealth or creating the differences of I, he, you, this or that, do wax more and more like Indrajala (psychological trick) which is as ephemeral as lightning. Having

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become the beneficent knower and relinquished all Ajnana qualities, may you abandon all thoughts of the visibles. Why should you pine like the ignorant, being bewildered in the illusions of son and others who are not your Self? What is this body which is dull and inert? Who is that 'you' which, on account of this body, is drowned amidst pleasures and pains and is ever chafing therein without the least avail? Truly a wondrous riddle is it? You have not cognized these diversified things in their true state of unity. While the self-shining Brahman, which is non-dual and true, is pervading everywhere, this painful and illusory Maya, though uncreate, yet manifests itself. Like a crystal which, though tinged by the five colours, is yet unaffected by them, you should perform all actions by associating with them and yet be untainted by the desires therein. So said at great length Rishi Vasistha.

Valmiki said 'Oh Baradwaja, hearken to what passed between Sri Rama replete with good qualities and with his heart like a full-blown lotus and Rishi Vasistha.' Rama remarked thus 'Really

passing all belief. How is it possible for the universe to be affected with manifold pains through this illusory Maya, like a series of hills bound and crushed by the filament of a lotus? I can rather believe a straw to assume the density of adamant than this universe to become concreted into its present shape, through the power of Maya which is unreal. Still another doubt has flashed across my brain. Whence the pains of King Lavana previously mentioned by you.'

Lavana's mental Yajna: Vasistha answered his queries thus As Lavana performed actions through a stainless mind, his body did not share in their fruits. This King was one day spending- his time solitarily in his pleasure garden and then began to fall into the following profound reverie. He thought of performing mentally the Raja-Suya⁴⁹ Yajna which his ancestor, Harischandra had done with his physical body. Through his Sankalpa, he willed the existence of ploughs and other utensils

⁴⁹ This is a sacrifice done by Emperors as a mark of their undisputed sovereignty over the whole world.

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and things necessary for Yajna and entering the place of Yajna according to Vedic recitals and observances, appointed and worshipped Munis for the same. Then rearing up a large fire and having invoked the Devas through the chanting of Vedic Mantras, he conducted the worship of Devas, Tapaswins and Brahmins for one year by feeding them and justly distributing to them all his wealth. Thus did he conclude his Yajna and awake, from his intense reverie, to find the night approaching. Therefore you should gather from this episode that it is the mind alone which brings on pleasures or pains to itself and enjoys them through its excessive inclination towards any particular object.

I will here supplement to you some information about Sambarika, the Siddha. When he appeared before the King Lavana seated in a conclave of his courtiers, he deluded the King with his Indrajala and then disappeared. I was one among the group and witnessed all these things. Being questioned as to the mysterious disappearance of this Siddha by the powerful King and courtiers as well as others, I dived into my heart to probe into the three periods

of time and gave the following explanation. Oh Rama, as it is a rule that all persons who perform Raja Sua Yajna have to undergo dire sufferings for a period of twelve years, Lavana had to suffer from his merited suffering after the completion of his mental Yajna. So it was that Indra sent a messenger of his to afflict the King with pains. This celestial messenger assumed the guise of a Siddha, meted out rare pains to the King and departed back to his realm.

Jnana and Ajnana: Well, Oh Ramachandra, there are two states, Jnana and Ajnana. Each of them is septenary in its nature. They are mutually interdependent. Infinite are the sub-divisions of paths, which overlap one another in the septenary⁵⁰ divisions of both these states. The Jnana path which enables one to cognize perceptively the one Reality is Moksha, whereas the other, which makes men detract from the one Reality and identify 'I 'with their bodies, etc., is bondage.

⁵⁰ This corroborates the Theosophical doctrine of the septenary division.

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The following are the leading characteristics that differentiate a person who has cognized the one Reality from another who has not. Those are immovably fixed in the Jnana Reality, the eternal Absolute Sat, who have conquered all passions, anger and delusions, but in the case of those who are not truly illuminated, they will be but the slaves of their passions, etc. The intelligence of one who dotes on the body and its organs, leads him away from the one Reality. The mind which makes one swerve from the path of Atmic Reality, is itself Moha or delusion. There is really no other than this, which deserves the name of Moha, in all the three periods. (The one) Reality can be defined to be that Jnana which exists without Sankalpa, in a state intermediate between the conception of an object and that of another. This Jnana is devoid of fancies and fluctuation and of the Vritti-Jnana of (Swapna) the dreaming state or the Ajnana of (Sushupti) the dreamless sleeping state. That non-fluctuating certainty of mind, wherein it is of the nature of bliss and when all the conceptions of the identification of 'I' with the body, as well as all differences between Jivatman and Paramatman

(the two Selves) are annihilated, is the true nature of Atma-Jnana.

The seven Ajnana States: Now listen to a detailed explanation of the 7 states of Ajnana, I gave out before. They are called Bindu-Jagrat, Jagrat, Maha-Jagrat, Jagrat-Swapna, Swapna, Swapna-Jagrat and Sushupti. These 7 different states do interpenetrate one another and receive different appellations. As the one Jnana, which is nameless and stainless, is the substratum and the generating Bindu (or the seed) of all those which pass under the names and actions of Manas, Jiva and others evolving and flourishing, hence the first state is called Bindu-Jagrat. This is the first or primary state. After the incipient manifestation of Jiva, the feeble conception of the differences of 'I and He' and 'Mine and Thine' which arise then, they not having existed in it before, is the second or upper Jagrat state. Then the third state is induced, when, after repeated births, the conceptions of the heterogeneity of man and the universe do concrete in the individual. Jagrat-Swapna is that state in which the mind holds undisputed sovereignty over

the things of the world in the Jagrat state through previous effects, and overpowered by such objects, whether seen or unseen before, revels in delight in them. This Swapna state is enjoyed in the Jagrat or waking state and is of various kinds, through the experience of various delusions, such as the misconceptions of water in a mirage, silver in mother-o-pearl, two moons and others. Then in the fifth state of pure Swapna, a review is made of the innumerable events which one passes through in a moment as if in a dream or reverie, and the individual remembers them in his normal Jagrat state. The sixth state is Swapna- Jagrat in which one in the waking state, in trying to recollect things long past has that Swapna consciousness, which makes the past things to be clearly in recollection now, not as in Swapna but as in the Jagrat state. A Jiva after crossing these six states, reaches the Sushupti state in which its intelligence, finds all these Avasthas (states) to be but inert and beset with sore pains. All the worlds will seem to be (or are) generated out of and perish in the mist of Maya in these Avasthas or states. These 7 states of Ajnana have countless ramifications, each being

divided a hundred-fold. Thus are the seven Ajnana-Bhumikas (or states).

The seven Jnana states: Now to the seven Jnana-Bhumikas. Disputants hold to infinite divisions of these Jnana states. In my opinion I prefer to classify them thus under a septenary head. The cognition of the real nature of these Jnana states is Atma-Jnana. The goal of all these is the imperishable Nirvana. The seven stages are Subechcha, (spiritual longing after the bliss given out in the Vedas), Vicharana (enquiry therein), Tanumanasi, (the melting of the mind in enquiry), Satvapatti, (the passage of the mind in Truth) Asamsakti, (being without Sankalpa), Padartha Bhavana (knowledge of Truth), and Turya. Persons who have known these states will never welter in the mind of delusions. As Moksha arises therefrom, there will be an end of all pains. Of what avail to us is the wretched Moha? That desire which ever arises in one to enjoy directly the Jnana- essence through the path of indifference to objects after a study of Atma-Jnana Sastras and association with the knowers of Brahman is Subechcha. The second or

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Vicharana is the mastery of the good qualities of the wise and of Atmic contemplation with the rise of spiritual desires in one. When after these two states are fully developed in him, he abandons the natural desires and his mind is centred on one object at its will, then it (the mind) is rendered lean like Tanu (fine thread) and the third stage is reached. All desires being eliminated from the mind through the above three processes, Tatwa Jnana is developed and this is the fourth state of Truth. Beyond these is the fifth state when he disconnects himself from all Sankalpas by merging into the blissful enjoyment of true Jnana without association with objects. When these five states are fully developed in an individual, he is drowned in the Elysian bliss of Atma-Jnana and then he loses all affinities for objects. After the ripening of these five states and the development of quiescence through merging into one's own Self of Atma-Jnana, all perception of objects, external and internal, is lost and the person, if at all he has any perception of objects, has it only through sheer external compulsion. This is the state called Padartha-Bhavana. Then the Turya, the seventh

state is reached, when, having rendered objective the hitherto latent Atma-Jnana, he firmly stays in his own Self, having completely divested himself of all conceptions of heterogeneity which arise through his experiences on earth. This is the spiritual path of the stainless Jivanmuktas. Above this Turya state of Jivanmuktas, is the Turyatita⁵¹ state of Videha Muktas. This state is one that can be attained only by those Mahatmas (great souls) who have known their own Self through Atma-Jnana.

Jivanmuktas, who have reached this imperishable Turya state, will never be affected by the pairs. They will automatically perform karmas at the instance of their disciples or others, simply to maintain their body; and like a person in brown study or just awake from sleep, they will not be the actors of their present karmas, though performing them and will enjoy Nirvanic bliss. These Jnana Bhumikas can be cognized only by those who have fully developed Jnana. There is no doubt that if a

⁵¹ The state beyond the fourth

person masters these seven states, he becomes an emancipated person whether he animates beasts full of Ajnana, whether he conforms to the worldly observances or not, or whether he is associated with body or dies.

Tatwa-Jnana is the release from the trammels of one's own mind. Such a release alone leads to the attainment of Moksha. If the illusions of the world are considered as unreal as a mirage in a desert, then the Ajnana in the man will bid adieu to him. If this Avidya or ignorance be considered unreal, then it will be annihilated. Those transcendently holy personages, who have cognized all the true Jnana states through Samadhi which leads to the realisation of their own Atman, do truly deserve the worship and meditation of all. Those who have subjugated their long standing foes of the sensual organs and have reached thereby the supreme state in which they are revered by all and do regard, as insignificant, the position of even Devendra and emperors are the knowers of these seven states. But those who have not so attained these septenary states are simply drowned in the ocean of births.

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The proper means to subjugate the mind is Jnana or the development of spiritual wisdom. And it is done only through the path of (the realisation of) these Jnana Bhumikas. Without the aid of these transcendent Jnana Bhumikas, the noble Brahmic State can never be attained. That Self-shining principle is non-dual which has not the heterogeneity of conceptions such as you, I, or one self or another, etc., which is difference-less, stainless or causeless; which is the surprise-less bliss, the quiescent Jnana and the one, without destruction, name, highness or lowness, being, or non-being, beginning or end, affinities, positive or negative (attributes), and diversity; it is above the reach of Manas and speech, the bliss of bliss and the Plenum of all bereft of all desires. This is that Brahman to which you can reach, through the septenary Bhumikas.

Now listen, oh Rama, to the marvellous effects of Maya. After the great King Lavana had recovered from his trance, he saw, through his mirror of mind, the forests on the slopes of the Vindhya Mountains, and consulted with his courtiers as to

whether it was possible for him to go and see those sites through his physical vision and witness (if true) the events enacted therein; and being resolved upon trying the experiment, he started with all his suite towards the south and came in sight of the Vindhya hills, like a King bent upon extending his conquests in all directions. He roved about in all quarters except the north but all in vain. But all at once (in the northern direction), he saw the forest he had lived in formerly, as if his thoughts had taken a tangible form.

Scrutinizing the scene, he observed the several places and towns in the forest he had passed in as Neecha (outcaste) which were like unto the city of Yama. To his great surprise, the King of Kings observed, without fail, all the huts of Neechas of both sexes who were tenanted there then; and his heart began to give way under the grief caused by his old associations. At this juncture, a troop of old Neecha dames turned upon the spot with their minds full of racking pains, eyes trickling down tears, and bodies emaciated to the last degree; and one of the group, unable to overpower her grief,

opened her mouth wide agape and gasping, gave went to a long and loud wailing, wherein she thus recounted the incidents connected with her children and others who had died on the previous date 'oh my darlings, who have forsaken my lap and embrace to only perish in some foreign land, whether have you gone through your bad Karmas? How distressed will you be at the sight of strangers faces? Oh my daughter, my daughter, when will you too return to alleviate my scorching- fire of grief with the cool embrace of your arms bedecked with scarlet garlands. Oh my son-in-law of a King, who came to us through our previous Tapas, like a treasure newly discovered, and led to the hymeneal altar my daughter after having I abandoned his harem containing ladies like unto Lakshmi herself, have you forgotten us? Will you again present yourself before us with your moon-like face in this very spot? Or are you estranged from us through any paltry venial offences committed by my daughter like Lakshmi? Being caught in the snare of Karmas in the great ocean of dire births, you abandoned your regality, accepted my daughter's hand and degraded yourself, a lord

of men, into the most degraded condition of an outcaste through such an alliance. Our lives of re-births flash like lightning and are as impermanent. Dire indeed are the decrees of destiny.' So saying, she wailed more and more.

The King, having heard her weep, told his handmaids to go and pacify the old dame and return with her, The old lady having approached him, he accosted her thus 'Who are you? who is your daughter? And who are your children? Relate to me all without omitting any incident.' At which she replied 'In this hamlet of Pariahs lived an outcaste who was my lord. Through him, I begat a daughter. She lived as wife with a king who came to this forest like another Devendra. Through her good fate from a long time, she bore three children to him and lived happily; to make amends for it, the fates become perverse and my children were subjected to misfortunes and died. After my daughter and others were living happily for a long time, the clouds became relentless and shed not a drop of water; there was a drought all throughout the land and the outcastes flew in all directions and

lay dead in piles of carcasses jet black as Yama. We have survived all these shocks only to be alone, and to suffer all the more.’ Whereupon the king wearing lance, eyed his ministers with great marvel and ordered them to furnish the Neecha ladies with all necessary things, relieve them of their pains and conduct them to his kingdom. Having returned to his city, he reflected over the situation and becoming convinced of the seemingly real nature of the universe created by the potent power of Maya, he sought initiation into the mysteries of Brahman at our hands and attained quiescence in it. Oh Ramachandra of fate bounty, this great Maya generates such dire -delusions as are indeed uncrossable. Through the power of this Maya, Sat will appear as Asat and vice-versa.’

So said Vasistha when Rama questioned him thus ‘Oh guru of my race, how came the things enacted in the regions of the perturbed mind to objectivise themselves in the physical world?’ To which the Rishi replied thus ‘You will be able to better understand the heterogeneous manifestations of Maya, later on, in the story of Gadhi, wherein

Maya is shown as producing diverse objects. Like the coincidence of the fall of Palmyra fruit on the perching of a crow thereon, the wise of great knowledge say that the mind will merge unto itself through Vasanas. Therefore King Lavana saw as true, on the subsequent day, that illusion which Sambarika, the Siddha imposed on the previous day through his Indra-Jala on him (the king) as a Chandala (outcaste) and so on. That illusion which was wrought on the king's brains in his Jagrat-Swapna state, the Chandalas, living on the slopes of the hills, saw to be real through their own intelligence. Now what happened was this. That which dawned on the king's mind (as Jagrat-Swapna) was reflected on those of the Chandalas as Jagrat for waking reality; and that which happened among the Chandalas again reflected itself on the mind of the king (as the same Jagrat reality). If this is the work of Maya, who will be able to gauge its tremendous powers? It is only to Jnana light that all the visible Mayavic objects owe their existence in this world. Likewise are all objects observed through the five organs, non-existent except through Jnana. Jnanatman occupies

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a state intermediate between the knower and the known. Hence Moksha may be said to be that state in which the objects, their knower or the knowledge are not found but which is yet the source of all three. May you be ever impartite in that Chidananda wherein are unified 'that,' the Brahman and 'you,' the Kutastha, which is the neutral state of the mind when it passes from one object to another, and which is without name, intelligence or inertness. May you rest in your innate self in an illuminated state, having enquired thoroughly through your subtle mind and having eradicated all the conceptions of your mind which makes you falsely believe yourself to be under the trammels of Samsara.

Now, Rama, you should rend asunder, through enormous efforts on your part, the long rope of Vasanas tied to the vessels (of men) swung about as if on water-lifts. All the universes with their heterogeneity, though really Atma-Jnana, shine as worlds only through our illusory mind like the blueness in the sky which is really non-existent. If with the extinction of the pains-producing

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Sankalpa, the mind is also destroyed, then will the thick frost of Moha (delusion) affecting us from remote periods dissipate itself. Then like an unobscured sky in the autumnal season, Brahman alone will shine resplendent, blissful, imperishable, non-dual, formless and without birth or death.

IV. STHITHI-PRAKARANA

1. THE STORY OF SUKRA VENUS

Summary: Having in the previous Prakarana given out the Ajnana stages to show that the play of the mind, arising out of Chaitanya, constitutes this universe, as also the 7 Jnana stages to relieve one from that universe, the author begins with this Prakarana of five stories to show that this universe shines as Chaitanya only, even after its rise and during preservation.

Without the aid of a painter or a canvas or any other materials of painting, the picture of the universe appears depicted on the stainless Chidakas. Having itself appeared, it is ever seeing-itself, (as there is none else for it to see). Therefore this universe is like a Swapna in Jagrat and not like the state of Sushupti (sleep), when all conceptions of organs are lost. The reflections of all the universes in the non-differentiated Atma-Jnana which is witness, all full, immaculate and all-

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pervading is like that of the image in a glass. They shine through Brahman without any relationship of cause and effect. Their true nature can be said to be the reflection itself. May you, oh Rama, through painful endeavours contemplate, as one, upon the eternal Brahman which is partless, the Atman (Self) of all, the Jnana and the all-pervading Chidakasa. Should you attain, such certitude of mind, it will be free of all fluctuations and become of the nature of Atma Jnana itself. Just as one stone has in it carved many pictures, so in the one Brahman the worlds manifest themselves. Since there is no cause or effect associated with Brahman, there is really nothing to be called the universe. Atma-Jnana alone is. All the universes are but the reflections in the one certitude of Brahman.

To illustrate the truth of my remarks, you shall hearken to the story of (Venus) Sukracharya. In days of old, Muni Bhrigu was engaged in the performance of immutable Tapas on the slope of the lofty and ancient mountain called Mandaragiri. His son who rejoiced in the name of Sukra was a remarkably intelligent person and shone like the

moon. He never used to part from the feet of his father. He was in that great Laya (neutral) state which is intermediate between the incomparable Chit and Achit states⁵². Whilst he was thus in an intermediate state unaware of them both, like King Trisanku⁵³ who was left in the middle of the sky without being able to go higher up or come lower down to the earth, his father was in Nirvikalpa Samadhi. Then the son, who never used to part from his father, remained separate and looked up through the pure Akasa where he saw a Deva (celestial) lady approaching him. Her graceful tresses were bedecked with Mandara flowers, the odour of which was gently wafted by the zephyrs as she trudged along with the gait of a she-elephant. Having eyed her fully before him, he became quite enamoured of her; and then closing his two eyelids, he revelled in the vast fields of his

⁵² The state of Brahman is said to be that neutral state which is between or above the (Chit) intelligence and (Achit) matter of the universe.

⁵³ This King sought of Vasistha to be transported physically to the heavens but he was refused; and hence he requested Viswamitra who unable to take him up to Swarga, the heavens left him in the Antariksha, the intermediate space.

mental region, through the over-powering desire in him. Coming to the conclusion that she belonged to Deva loka, he resolved upon going to that Loka (world), when lo! he saw that Loka before him and Indra, the lord of Devas shining in it like lightning-flashing clouds and seated on his beautiful throne, eulogised by the Devas therein. Thereupon formal courtesies were exchanged between Sukra and Indra. Whilst Sukra was living there amidst luxurious enjoyments, the self same Deva lady with budding breasts, whom he had before seen, emerged out of a group of damsels and presented herself before him. The eyes of Sukra gleamed with inexpressible delight at the sight of this fair creature who, in turn, returned his glances. While thus their hearts and eyes were melting into one with love, Sukra who never failed to bring into existence whatever he willed through his Sankalpa willed that sable darkness should envelop the space. With intense gloom enveloping therein as at the end of a Kalpa, all who were there fled to other quarters panic-struck and thus cleared the field for the pair. Then the celestial damsel was embraced by Sukra, beneath the foliage of the beautiful Kalpa

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tree of Paradise. Thus the pair passed, eight Chatur Yugas⁵⁴ in sensual enjoyments without any let or hindrance. Then fearing lest all his Dharmas should be wasted thus, he descended to Bhu loka (earth) from Deva loka. It was here (on earth) that he forgot all about his pristine reality. In his descent from Indra loka, Sukra s Jiva commingled itself with the soft rays of the full moon and became the cool snow. This snow falling on paddy fields converted itself into paddy. The rice arising from the fertile stalks was cooked and eaten by a Brahman of Dasarna country and was converted into the seminal fluid in him. Sukra, who was thus in the form of sperm in the Brahmin, ultimately came out as his son⁵⁵ out of the womb of his spouse. Associating himself with Tapaswins, he performed rare Tapas for the period of a Manu, in a forest encircling the golden mountains of Mahameru. Then Sukra bore an offspring of a man through a hind. Through the Ajnana (Ignorance)

⁵⁴ Chatur-Yugas are otherwise called Mahayugas. Each Maha Yuga is composed of the 4 Yugas, Krita, Treta, Dwapara and Kali.

⁵⁵ This shows clearly that Venus stands for the egos of human beings. This describes the general pilgrimage and incarnation of egos.

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with which he was enslaved to the material things of the world, through his fond love to his offspring, he fell off from his true state. Passing through a series of incarnations subject to births and deaths generated by his illusory Vasanas, he at last incarnated in the body of a Tapaswin, as the son of a Muni on the banks of the holy Ganges.

Let me turn to the former body of Sukra which was lying entranced by the side of his father and from which life had departed. The rays of the sun aided by the wind had reduced it to a mere skeleton. But it remained intact on earth without being assailed and destroyed by birds or beasts, as they were instinctively afraid of doing away with it through the glory of Bhrigu sitting hard by. Having passed many divine years in Nirvikalpa Samadhi, Bhrigu opened his eyes only to find the shrivelled carcass of his son with mere bones which looked the very incarnation of poverty and misfortune. Then this Muni of rare Tapas and renunciation became quite disconsolate in mind at finding sparrows chirping in the nine avenues of his son's body and frogs squatting and playing within his stomach. Without

trying to dive into the cause of all these occurrences, he concluded that his beloved son was dead. With the flaming anger of Rudra riding on his bull, he began to vent his whole anger against Yama and began to curse him, in order to destroy him, on account of the premature death of his son caused by the latter. At which, Yama quailed with fear and having assumed a body composed of the five elements, appeared before the disconsolate Bhrigu with six faces, six hands, blade, noose, pendants and the diamond- hiked armour of protection and surrounded by his enormous hosts.

Then this All-devourer, in order to explain the real situation to the Muni, softly addressed him thus 'We who are only administering the laws of Iswara will not but extol you who have immeasurable and noble Tapas. Therefore it is not meet that you should spoil your all-full Tapas through your dire anger. Even the fire at the period of Pralaya, will not consume me, much less your words. Indeed many are the Rudras and the large lotus-eyed Vishnus that fell a prey to me, having been enmeshed in the snares of Samsara. There is none

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in this world of pains, who ever vanquished me. All came under my jaws. It is the unalterable and eternal decree of Parameswara and not myself, that I should be the cause of the destruction of all created lives. This law ever endures. In the immaculate Jnana introvision, all the differences of actor and enjoyer are lost, but in the Ajnana vision of people, these exist in concrete shapes. All creatures arising through the force of their Karma are born through Sankalpa and perish at the end of a Kalpa. Then at the time of Pralaya, where shall we find the Jnana- Vision developed through a recitation of the Vedas? Where will all your firmness of will then be? Where will your glory then be? Where will be then all your present despondency which trembles like a person full of mental darkness, ignorant of the path laid down by the Great? Are you justified in cursing me through your anger, without trying to understand the present situation of your son brought on by his own Sankalpa? Attend what I say. It is the mind alone that is Atman and none else. The mind's acts (and not the bodily acts) are alone true acts. Through its life in this world, it is called Jiva. It is

called Buddhi, through its certainty of knowledge. It is called the Ahankara when the conceptions of 'I' and 'mine' assert themselves with the signs of anger, etc. And it is this mind alone, that is the universe through the conception of excessive differentiations. Whilst you and your son were engaged in Nirvikalpa Samadhi, your son abandoned his fleshy tabernacle through excessive desires and mentally joined, in the Akasa, a Deva lady by the name of Viswaci. Then he incarnated - on earth in the country of Dasarna as the son of a Brahmin. He went the round of lives as a King in the country of Kosala, a hunter in an extensive forest, a swan on the banks of the Ganges, a great King in the Solar family ruling over Poundra country and the Guru of the Solar race in Salwa country. For the long period of a Kalpa, he passed his life as the King of Vidyadharas; he was the intelligent son of a Muni of great Tapas; a chieftain in Souvira country with large tanks with fishes playing in them; the Guru of Saivites (followers of Siva) in another country; a bamboo cluster in another country, full of fragrance; a stag in a decayed forest; a fierce looking boa-constrictor in a

spacious forest. Thus did he pass through various, wombs; going through births high or low, with a impure mind and under the influence of Vasanas and was at last born as the incomparable and true son of a Rishi on the banks of the Ganges. In this birth, he got the mastery over his weak foes of the illusory organs and wearing matted locks, etc., and going by the name of Vasudeva, has been engaged in Tapas for the last eight hundred years. If you, through your love for your son, wish to behold the series of illusory births which flitted across your son s mind like a whirling dream, you can do so now through your divine vision.’ So said Yama when the Muni of great culture observed in a moment, through his introvision, all the events of his son s lives reflected in the transparent mirror of the pure mind, which in its turn manifested itself out of the transcendent Jnana-light. Then this Muni of non-desires returned from his trance (at the end of which he was) by the river Ganges, to his normal state by entering and animating his tenement of body lying in Mandaragiri. Greatly astonished, he asked of him many pardons (for his conduct) and addressed him thus, ‘Oh omniscient

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Kala (time), you are the foremost dispenser of Law; you are the only one thoroughly acquainted with the three periods of time. Persons like myself are mere tyros in Brahma Jnana.'

Then Yama took hold of Bhrigu s hand and led him out of the caves of Mandaragiri to where the divine river Ganges flowed. There the Rishi saw, with intense delight, his son who passed under the pseudonym of Vasudeva. So willed Yama. Again when Yama willed that Vasudeva should come back from his Samadhi state and see them, the latter accordingly did and seeing them before himself saluted them. Thereupon all the three noble souls seated themselves upon a stone with true love towards one another. Then the son eying these two, remarked thus 'Through your presence here, I have been cleansed of all the delusions arising from stainless Tapas, Yajnas and wealth. Even copious draughts of nectar will not yield such bliss as your advent here.' Thereupon Bhrigu saw him endearingly and blessed him thus 'May bliss ever increase in you, may you possess Jnana fully, and may Ajnana fly from you.' Then closing his

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two mutilated⁵⁶ eyes, Sukra reviewed all his past lives through his Jnana-Vision. Thus was he freed in a moment from future births.

After observing all through his divine vision, Sukra remarked in wonder thus 'Passing strange is it that the dire delusion called Prakriti (matter), having transformed itself into this universe, flourished friendly in my mind. I have known all that should be known I have seen all that should be seen. I have been released from the pains incidental to the many re-births. I have been whirling in them for a long time. I have attained Atma-Jnana, the good effects of all. Therefore, sirs, let us here after betake ourselves to Mandara hills and see the body lying there. Do not think that I have either love or hatred towards objects, albeit my intention is to visit the skeleton of my body due to Karma and derive happiness therefrom.' After Vasudeva spoke thus, all the three started for Mandara hills and reached it in a moment. When these triumvirs who had

⁵⁶ The eyes of S ukra were mutilated at the time when Bali ac ceded to the request of Vishnu as Dwarf.

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known the extent and true nature of the whole universe arrived at the spot, Vasudeva surveyed, with unmingled pleasure, his former body as the son of Bhrigu and then casting his glances at his father, asked him, whether it was that bony body which he had reared up as his son's. Then continuing, he said 'Oh father, this body you brought up before with rare happiness, being without pains, desires, doubts, or sense of gain or loss was in a state of immutable bliss with mind destroyed. Is there any happiness to Jivas (egos) other than in the state when the mind is destroyed? This solitary body had then attained the bliss of those who have got by the All-pervading Jnana wherein one is drowned in the one ocean of the great bliss, or the extreme quiescence or that Atmic certainty, wherein the Jnanis are free from all pains. It is only through dint of my rare Tapas, I have been able to witness the miracles I have seen here.'

So said Vasudeva, when Kala (Yama) who was by interrupted him with these words. 'Now sir, enter this body like kings, their cities. And there be

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administering the duties of a guru⁵⁷ to the Asuras who need correction/ Having given these orders to Sukra, he bid adieu to them both and instantly disappeared from the very spot where he was standing. At his departure, the father and son were greatly grieved. But Sukra of great prowess abandoned the conception of Vasudeva and then entered his former body according to Yama's injunction. Thereupon the matchless Bhrigu bathed with the waters in his bowels purified through Vedic Mantras the body of Sukra into which the son had to enter through sheer fate. With this application, the Nadis (nerves) in his body became pliant and allowed the Prana to circulate freely over them throughout his body. Then Bhargava (the son of Bhrigu) rose up in that body and having paid due respects to his father, stood by him. Thus did the father and son utterly rout their enemy of the impure mind and pass their days in the Jivanmukti state like a waveless ocean. Thus related Vasistha of great Jnana and erudition to Rama of true grace.

⁵⁷ If Asura means egos, Sukra (Venus) is their guru.

2. THE STORY OF DAMA, VYALA AND KATA

Summary: Having shown that the universe shines as Atman Sankalpa, the author illustrates in this story that the conception of the reality of the universe will increase with contemplation upon Non-Atman.

The true nature of 'That' will truly dawn with surprise- less bliss in the hearts of those only who are engaged in ceaseless enquiry (after Atman) j who are freed from the base thoughts of the mind or Sankalpa; who are ever in the enjoyment of (spiritual) bliss; who have known the true nature of Sachidananda which destroys the unreality, inertness and pains of the visible objects, that are the result of Sankalpa; who have cognized their Atmic Reality, the seer after giving up all conceptions of non-Atman, the non- seer; who, though alive, do enjoy the Jagrat (waking) state in the supreme Tatwa of Jnana; who are quite dormant, so far as the paths leading to re-births are concerned; who have cut themselves asunder from all Vasanas of good or evil, through their fully

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developed non-desires and who after destroying the snares of Vasanas, relieve their minds from their bondage. In such minds only, will there be the illumination of the true Jnana, like adulterated water cleared of its sedimentations through clearing-nuts. It is only when the mind, being divested of all its desires, is indifferent to pleasures or pains and is not attracted by any objects that it will be rendered pure, free from the grip of the great delusion like a bird freed from its cage, and roaming freely the Akasa; and then without any doubts, will ever be without any particle of desire. Then it will be Plenum itself and will shine like a full moon. Persons in this state will even bless (and aid) the Trimurtis (Brahma, Vishnu and Rudra), the highest of deities.

The Supreme principle should be attained through firm enquiry. The tumultuous delusions of re-births will be enveloping us like a mist, so long as there is no firm enquiry about the nature of the universe and of the 'I' in man. Those only are the cognisers of Tatwa (or Reality) who do perceive objectively, through their non-fluctuating Jnana-

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Vision, that all the countless universes and egos of men are none else but the light of the imperishable Jnana. Those only are the cognisors of Tatwa who perceive objectively that it is the immeasurable Atma Jnana alone which manifests itself as all potencies and yet is non-dual (in its innate condition) and which is the latency of all possible ideation. Those only are the cognisors of Tatwa who perceive objectively that Brahman alone is, as being the Laya centre between being and non-being and that in it there is nothing, as apart from It, such as the knower of 'I' or the known of the universe.

Like a wayfarer who, as he travels along, sees things in the different quarters without any longing for them, the stainless knowers of Brahman, even though their minds are immersed in sensual enjoyments in the performance of actions, will never be affected by them. Even thieves will become their friends, since they will derive Brahmic bliss from material enjoyments. The wise will regard the worldly enjoyments in the same light as a traveller meets unconcernedly, in

his way, a host of men bound on a marriage. Those who have mastered their minds will look upon even a scintilla of desires in their hearts as a great evil and therefore will not long after things. A king released from prison after great difficulties will estimate greatly his kingdom; but an emperor who has won much laurels and wears the great sword, will care two straws for the whole earth over which he reigns. The conquerors of mind should previously have mastered it with their mind. There is no other vessel on this earth to wade the ocean of re-birth than the mastery of the mind. Those only will reach the world of Moksha who have controlled the serpent of mind replete with the venom of its actions in the hole of their heart. Even pure and virtuous men as well as the famous and the greatly intelligent will wear, on the crown of their head, the lotus-like feet of those Great Ones who have, under their control, their minds. Therefore, oh Rama, may you quell your tremendous foes of the organs, accoutred in this world of many cities with the weapon of excessive desires and riding upon the elephant of sins generated through your former enjoyments which

elephant is ever rutting with the three, passion, anger and delusion. If you will only destroy the painful Ahankara of the mind and conquer the foes of organs, then will the ever-waking Vasanas subside like a forest of lotuses enveloped by snow. So long as one through the mastery of his mind is not convinced of the reality of the non-dual Principle, so long will the anguish of his mind not cease like the (conception of) ghosts inseparable from intense gloom. This mind whirling through pains is sometimes stated to be a clever statesman, as it enables Jnanis to cognize their own Self through the discrimination of Tatwas. It is also dubbed with the appellations of 'crafty general,' or a 'menial,' through the different functions it fulfils, of annihilating its enemy of organs or itself performing any actions it chooses through its own volition. In the case of true Jnanis, their pure mind for which there is no choice of discrimination (between the two paths of virtue and vice) constitutes their better half, as it enables them to enjoy unalloyed bliss. It can, at the same time, be stated to be their father or true friend father on account of its protecting nature; a rare friend

through the true counsels it imparts in the way of obtaining the higher goal.

The mind of the wise will but tread the virtuous paths through the study of the beneficent Atma-Jnana Sastras, will contemplate upon Atman and having attained the true cognition, will destroy its own form. Like a true father, such a mind will confer, upon one, Jnana Siddhi. If one should see, unimpeded within himself with true illumination, immobility and stainlessness and be also initiated into the All-full Jnana, then will his stainless mind shine with the lustre of a gem through its being of the nature of his own Self in the Akasa of the heart. This pure jewel of the mind gets stuck in the mire of the weak Vasanas of heterogeneity and hence is invisible to all. But if it be bathed in the waters of Jnana and thus cleansed of all its impurities, then the shining Moksha will disclose itself to all. Now, oh Rama, you should through dint of discrimination understand the true Jnana and having worshipped it, should master the organs along with Ahankara and thus liberate yourself from all trammels of re-births. Through such a

course all the certain ideas of differentiation existing in man, such as He, I, etc., will cease to be. Having given up all these differentiations of thoughts, may you find asylum in the one Reality which is other than these things and resting in your Atman, the state of 'That,' perform all actions as you list. Then the objects being enjoyed by you with a false⁵⁸ mind will no longer be a bondage to you.

Now, Rama, do not follow the path trodden by the three Asuras Dama, Vyala and Kata but free yourself from all pains of existence by going in the footsteps of the other three Asuras, vis., Bheema, Bhasa and Drudha.

Here Rama of great Jnana interrupted the Rishi with the question as to who these three Asuras were. To which the great Rishi replied thus, blessing the king with Nirvana into the secrets of which the Rishi wished to initiate him: An Asura by the name of Sambara roamed throughout the

⁵⁸ False from the higher sense

regions of Patella, living therein. He was an adept in the manifold wily arts, of Maya (illusion) and rested in Maya itself. Once this Daitya subjected to ignominy Devendra, through his powerful ocean of an army. Thereupon the Devas became infuriated and began to harass and destroy in all manner of ways the Asuras whether asleep or travelling in different directions. Observing this dastardly attack of the Devas, the chief of the Asuras despatched, against them, a large army headed by Mundika, Anka, Dhurma and others. The Devas availed themselves of an opportune occasion to foil their enemies and so did away with all of them. Hearing all these, the irate Sambara marched to Deva loka. The Devas having heard him approach who was well-skilled in Maya-Vidya (the science of illusion), were struck with terror and hid themselves in the caves of the great Meru Mountains. There upon Sambara shed flames everywhere in Devaloka like the Tripuras (three cities) set on flames by Parameswara (Rudra) and returned from there to his own place, rendering it a regular void and leaving the Deva ladies wailing in the streets. Finding the coast clear, the Devas

returned in numbers to their place. Hearing which, the Asura despatched through Maya-Vidya armies after armies without any intermission. But these were repulsed and killed completely by the Devas. Sambara became greatly infuriated at these disastrous results and so created through his Mayavic power Dama, Vyala and Kata. These had 'broad shoulders fit to bear the weight' of Mahameru on them.. They were not subject to the bond of Vasanas and were devoid of desires or egoism. They knew neither death nor life, neither pleasures nor pains, neither victory nor defeat, neither waging war nor retreating. They were therefore incapable of defeat and were able to put an end to their antagonists through the discharge of arrows. Fully convinced of their invulnerability, Sambara living in Patala, gathered together all his hosts living over hills, ocean and earth and sent them along to reinforce these three Mayavic personages. The countless hosts sent by Sambara sallied forth like so many hills walking on their legs or as if the ocean full of fishes overflowed the land or the Kalpa came to an end. Similarly did the Devas march out in great numbers. Both the armies

came into direct encounter like wind facing fire. Thus it seemed as though the next Kalpa was already come. Weapons breathing flames came into contact with human bodies which at once dropped down dead and began to accumulate like a mountain. Even mountains began to be tossed to and fro in the scarlet ocean of blood oozing out of the lifeless bodies. The angry and deceptive Asuras approached close their enemy and drove them away. All the Devas fled the field with a despondent heart. But the three Mayavic personages mentioned above went in quest of them in all quarter: Not being able to trace them to their places of concealment, the victorious triumvirs returned from Deva loka to where their leader was.

Meanwhile all the Deva hosts, ignorant what to do, re sorted for aid to Brahma seated on his lotus seat. Having, with true love, paid the homage of due respects to him, they related to him the atrocities committed by Sambara flaming like fire and their utter rout at the hands of the three persons created by the Asura. Thereupon Brahma meditated and

pacifying them, gave vent to the following words 'After the lapse of a thousand years, Devendra will kill the Asuras in the war between himself and Sambara who is now over powering his enemies. Till then, we shall advise you thus. From today forward, you go to Dama and others and apprise them of your intention to war with them. Having made pretence of fighting with them, withdraw when they make onslaughts on you. If you conduct yourselves thus, repeating it over and over (for thousand years), then the Vasana of Ahankara, will begin to reflect itself in the minds of the three Asuras like a shadow in a glass. Then if this idea of 'I' gets firmly rooted in their minds, then they will be in bondage, like birds caught in a trap and can be easily disposed of. It is desires that, like Yama (death), bring on manifold pains to persons in this world; devoid of them, there is bliss unsullied with pains. All creatures in this world being bound by the cord of pains are greatly afflicted thereby. With tight bonds, pains are generated; freed from them, pains also cease. It is only through desires that persons, whether they are pure or omniscient or all-puissant, do get trammelled in this world. Even

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persons, who are in a high state, fall low through their desires, like a lion in a cage. Therefore do not be disheartened. With these words, Brahma instantaneously disappeared at the very spot where he was.

The Devas having heard these words of Brahma, while in the full possessions of their five faculties of organs, departed for Deva loka and there caused large kettle-drums to be sounded for war so as to reverberate through earth and the rest of the whole universe*. Having heard these sounds, the Asuras rushed with great ire from Patala to Deva loka and hurled at their enemies all kinds of destructive weapons - The latter, who were bent upon merely eking out the time according to Brahma's injunctions, made the pretence of fighting and retreating again and again. Thus did a long period of time elapse, the war being waged in diverse ways, when the insidious desire of 'I' stole into the hearts of the three Asuras through such a process of warfare, and their minds got trammelled. Then fear was generated in their hearts and all kinds of delusions took firm hold of them. Being drowned

in the pain-giving Maya and emaciated through pains, they were at a loss what to do. Then in order to preserve their body from deterioration, they began to deliberate upon the many means of enjoying happiness through the illusory worldly things. Being ever engaged in this thought, their minds got enthralled and unsteady. On the battlefield, consternation and depression of mind arose in them and they were appalled at the idea of death- Hence they were greatly agitated in their hearts and looked about for a safe asylum. Being completely denuded of all powers, they were not able to face even an antagonist, should he face them. Were there no fuel, will Agni (fire) be able to consume anything and offer oblations to the Devas? To cut the story short without many words, the three Asuras fled away panic-struck and died.

Now Rama, we have related the story of the Asuras, Dama and others in order that you may attain Jnana thereby (through not falling into their wrong path). If the minds of persons should sportively associate themselves with Ajnana (or worldly things) without any impediment, then the

pains of existence arising through such Ajnana, will never affect them. Therefore you should not follow the path pursued by the above three Asuras.

Here Rama questioned Vasistha thus. 'How did the three Asuras arise from Parabrahman'?

To which Vasistha replied thus, 'The fearful Dama and others had their bodies as only the manifestations of the Supreme. Like Dama and others who had their bodies as mere appearances, we who are here are no other than Chidakas itself. Therefore, you redoubtable warrior, the conceptions of 'I' or 'you' or Dama and others are no other than untrue. The Brahmic light manifesting itself visibly as the All-pervading Atmic (Sakti) potency -became agitated through the potent thought of the Asura, Sambara then assumed the three forms of Dama and others and began its sportive pilgrimage in such forms. Therefore neither these persons having the above attributes nor we are really existent anywhere (as such). That which really is, is Parabrahman which is the knower of all as the witness, the know ledge

itself, the immaculate, the all and the quiescent without heterogeneity or dawning or setting. The Chit (Sakti) potency of that All-full Principle is this universe. All the heterogeneous visibles, perceived through the organs of sense, are only unreal; but that which is real is the one Brahmic Principle. May you rest happy in it.

3. THE STORY OF BHEEMA, BHASA AND DRUDHA

Summary: Having given out in the previous story that the three Asuras were defeated through Ahankara, the author gives out this story to show that success will result in the case of non-Ahankara.

Not even an iota of benefit will accrue to those who dote upon their sons, lands and other worldly possessions as their own. Pains will not in the least affect those men of large hearts who regard, as a mere paltry bauble, all the imperishable (objects of the) world, like a stag that does not care for precious objects but contents itself with mere hay.

Those, who have cognized in their hearts Brahman full of all potencies, will ever be protected by the guardian angels of the eight quarters just as the vast universes are. Those only can truly be styled Men who are possessed of true love, bent upon a ceaseless enquiry and ever engaged with true efforts for the realization of 'That' which enables one to discern Truth. The rest of mankind are brutes merely.

Though sore pressed by dire afflictions, one should never perform actions which ought not to be done. In drinking even nectar through ways forbidden, Rahu⁵⁹ had to suffer greatly from it. But in the case of the wise who have reached a high state through their good qualities, all things impossible before of subjugation are now mastered; all dangers flee from before them and they are in possession of all incomparable acquisitions. What is there that cannot be encompassed easily by those stainless men, through their ceaseless efforts, their

⁵⁹ Rahu, the serpent and one of the two nodes had to suffer in the churning of the ocean by having his head cut off.

intelligence and a study of the supreme spiritual books? If only the readers of Atma- Jnana works who do take delight in them would cease to long for the fruits at once but will meditate regularly and gradually upon them, then the mind will by degrees be ripened and at the end the endless Atman will be reached.

May you, without pains or fear or sloth or egoism, walk in the path laid out by Atma-Jnana books, without heeding to the illusory voices of anyone. Do not court destruction (by treading a wrong path). All our properties are but futile. All our wealth land us but into dangers. But non- desires take us into Elysium. Fame, longevity and acquisitions as well as Brahmic seat are involuntarily attained, like a soft tendril in spring, by those wise men who, walking in the right path, do not in the least long after material pleasures productive of the pains of Samsara. Having prostrated at the beautiful feet of those great persons, one should free himself through their aid from the trammels of re-births which cannot be avoided through mere Tapas or pilgrimage or

study of spiritual books. The Great persons are those who have minimised greatly the bootless delusion of 'I' and anger and treading the virtuous path, live out their lives according to Atma-Jnana books. Those who have not cognized Brahman, the true significance of 'I,' cannot be said to have seen Chidakasa; but those who have cognized Brahman, can be said to be Chidakas itself. If the cloud of Ahankara called 'I' do screen the sun of Jnanakasa, then the lily of Brahman which is 'Non-I,' will never bloom. The original sprout of the painful Ahankara with its tender stem of re-births at length ramifies itself everywhere with its long branches of 'Mine' and 'thine' and yields its unripe fruits of Naraka (hell). This tree can be destroyed to its root by Jnana fire only.

Here Rama queried the Rishi thus what is the nature of this Ahankara (the ideation of I)? How can we master it? What are the results of such mastery by a person, whether he is associated with the Vasanas of the body or not?

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To which, Muni Vasistha replied thus, 'in the three worlds, there are three kinds⁶⁰ of Ahankaras. Of these, two kinds of Ahankaras are always beneficial and one always condemnable. That Jnana which after discrimination enables us to cognize that all the worlds and Paramatman are our selves, that the self (or I) is eternal and that there is no other to be meditated upon than our self is the Supreme Ahankara. That Jnana which makes us perceive our own Self to be more subtle than the tail-end of paddy and to be ever-existent, exterior to (or above) the entire universe, is the second kind of Ahankara. These two kinds of Ahankaras will certainly be found in Jivanmuktas and will enable them to attain Moksha after crossing Samsara; but will never subject them to bondage. That certain knowledge which identifies the 'I' with the body composed of the hands, feet, etc., is the third kind of Ahankara, This is common to all persons of the world and dire in its results. It is the cause of the growth of the poisonous tree of re-births. It should

⁶⁰ The three Ahankaras rise in reference to the three bodies of man. In the second kind of Ahankara, their direct experience is they are like the tail end of paddy or the thumb and not this body.

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be destroyed at all costs. Dire, very dire are its effects. Through this dire Ahankara, myriads of souls have been deluded and bereft of all intelligence. The more you soon annihilate this Ahankara through the above mentioned two kinds of Ahankara, the more will the Brahmic Principle dawn in you. Endeavour, through the higher two kinds of Ahankara, to attain Brahman: then if you are firmly seated in that Seat where even these two kinds of Ahankara are given up, one by one, then such a state is the ripe Brahmic seat. The non-identification of 'I' with the visible body (or the visibles) is the Nirvana proclaimed by the Vedas.

Now hearken well to the characteristics of these Ahankaras. After the utter annihilation of the above mentioned Asuras, Dama and others, Sambarasura who was well versed in Maya vidya became greatly incensed with the haughty Devas and having reflected in diverse ways upon devising means for their destruction soliloquised thus 'The three Asuras, D & ma and others, whom I created before were devoid of Atma-Jnana; and hence seized with the unreal conception of I' and

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‘mine,’ succumbed to the Devas in fight. Therefore I will again create, through my Mayavic power, Asuras of Jnana, well read in Atma-Jnana Sastras. Possessed of the true Jnana, they will not be destroyed through the illusory Ahankara.’

With this determination to overpower the Devas, Sambara willed into existence, through his stainless mind, three Asuras who arose through Maya like bubbles on the surface of the ocean encircling the earth. They were omniscient and through their own wisdom, knew themselves to be of the nature of Jnana. They had not the taint of Sanchita Karmas or love or hatred. They were able to firmly be in whatever state they wished to be. They were so illuminated as not to have any doubts. These pure personages cared not a straw for the whole Universe; their names being Bheema, Bhasa and Drudha. Being asked by their maker to wage war with the Devas, they marched straight against them and fought terribly with them for countless years: whenever the idea of ‘I’ and ‘mine’ flitted across the minds of these Asuras, they would probe unto their hearts for the origin of ‘I’

through their subtle Jnana enquiry. And then this manifestation of 'I' and 'mine' vanished at once like the wealth of non-charitably disposed persons. Those who have divested themselves of this ever-waxing Ahankara through Atmic enquiry in diverse ways will never be touched by the fear of births and deaths, will be stainless and content with whatever objects they can easily get and will look equally upon all through their present Jnana-vision existing from a remote period.

Therefore in the war with Bheema and others, the whole host of Devas chose rather to fly away from the field like the wealth dissipated by a rake in a short time and to hide themselves in different quarters. They then went to Vishnu for asylum and prostrated themselves before Him who strode the earth with three strides⁶¹. Having assured them of his aid and told them not to be afraid, Vishnu marched to the battlefield in great anger and waged a rare war by flinging at the three Asuras the weapon, discus. The three Asuras were burnt

⁶¹ The three strides were taken in the Vamana (Dwarf) Avatar.

by the flames issuing out of the said weapon and were carried at once to the Loka called Vaikuntha wherein resides Vishnu wearing on his neck the Tulasi garland. Thus through Vasanas, bondage is caused; with the disappearance of the former, the latter also vanishes. Therefore, Oh Rama, you should know well all things through your discriminative Jnana. Through such a knowledge of Tatwas, there will be an extinction of all Vasanas which form the medium of enjoyments. With the extinction of all Vasanas, the undaunted mind will get quiescence like an oilless lamp.

4. THE STORY OF DASURA

Summary: Having explained that the renunciation of Ahankara tends to the attainment of Atman, the author again illustrates in this story the theory that Atmic Sankalpa makes this universe to shine and constitutes it.

The best means of disposing of this great danger of Maya involving all in pains is the destruction of the

mind. Oh Rama, may you hear from me and not slip from your memory the true significance of the perfect Tatwa-Jnana. The longing after the impure material enjoyments is itself bondage; the renunciation of the same is Moksha of the nature of Brahman. Of what avail are other paths, such as the study of Sastras and others? You should, without the least suffering of mind, walk in this path of renunciation of desires. Now oh Rama, you should consider as fire or poison all objects which are said to be pleasant or otherwise. Repeatedly should you be enquiring into all the painful worldly enjoyments, differing in degrees; and without letting your mind crave for them, if you enjoy them lightly, you will never be affected thereby and will find them pleasant. The concretion of the powerful mind in objects is itself the destruction of Atman; but with the destruction of the mind, Atman begins to dawn. In the case of Brahma Jnanis, their minds are extinct; but the impure mind of Ajnanis proves their fetters. The higher minds of Jnanis are with neither bliss nor non-bliss, motion nor non-motion, Sat nor Asat;

nor are they in states intermediate (between these pairs).

Here Rama asked Vasistha for enlightenment as to how this universe is in the one Tatwa and the eternal Atma-Jnana which is above all the universes. To which Vasistha replied thus 'Like the one Akasa which, though permeating all objects as inseparable from them, is yet through its subtle nature distinct from them, so the homogeneous one Jnana Reality, though all-full in all objects, is yet distinct from them) and never affected by the changes which such objects undergo. Atma-Jnana which is without the vain Sankalpas, name, destruction or heterogeneity is (to give a rough description of it) as subtle as one-hundredth part of the all- pervading Akasa. It is this which is dubbed with different beneficent appellations of Atman and others and which is the Jnana in Jnanis. It is this which though manifesting itself as Ajnana producing Samsara is yet non-dual in its nature and is the Jnana which makes one to know his own Self. It is this which, though it is the one Jnana having none else to compare with it, yet manifests

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itself as identical with this universe of the nature of Satta (Be-ness) with all its ocean of waves encircling it. To the ignorant who have not known their Atman, their ceaseless cycles of pains-producing re-births reduce them to abject slavery and suffering; but in those who have known their true Self, the Jnana light will dawn and all objects will be known as one. And through the enjoyment of their own Self the three, actor, action and instrument will shine (as one) in their Self. All that they can contemplate upon then, will be of that (Jnana) essence alone. Those who are in enjoyment of (this) immemorial wealth will ever be so.

Jnana is that in which are not found such acts as dawning or setting, rising or standing or going to a seat or returning from it and which may be said to both exist and non-exist here at the same time. It is in this that the stainless immaculate Atman is. It is this Jnana which through its inherent all-pervading potency shines as this heterogeneous universe in the above-mentioned manner. It is this Jnana which through its power of becoming light and darkness, and one and many, abandons its real

state of all-full Jnana and gradually becomes of the nature of Jiva through the heterogeneous conceptions of 'I,' 'he,' 'you,' etc. Then through its conception of being caught in the meshes of Samsara, it is subject to the dualities of Sankalpas and Vikalpas, existence and non-existence, attractions and repulsions, etc. Being thus in a differentiated state, it, through its manifold Sankalpas creating this body composed of eight principles, is yet not its author. The very fluctuation (or motion) in this state produces ever the septenary graduated states of existence, locomotive and fixed. Though its incomparable Brahmic potency, it generates all and destroys them again. Therefore this universe appears to be everywhere through the Sankalpa of the mind like the mirage manifesting itself in the unreal Bhutakasa (or elemental Akasa).

Just as a person, through his excessive giddiness, thinks himself to be another, the one impartite Jnana appears to be unreal. Know, Oh Rama, that to be the above Jnana which enables one to perceive sound and other objects. Know also that

this Jnana is no other than the all-pervading Parabrahman which has manifested itself as this entire universe. The pseudonym Brahman⁶² expresses very aptly this idea. Nought else is but this one. Can the waves, etc., of an ocean be said to be other than water as mere dust? Similarly, the incomparable Brahman alone does truly exist; but not Akasa and other things which exist but in name. Like heat inseparable from fire and identical with it, so the universe which is of the nature of Brahman is identical with it.

This identity should be taught only to those who have developed the four means of salvation and have perfected themselves in *Charya* (acts of service to the Lord), *Kriya* (acts of worship towards Him) and Yoga. After having first gauged the merits and deserts of the disciple, he should be initiated into the mysteries of the identity of one's Self with Brahman. But if this be imparted to those wallowing in desires, it will but fling them into the tortures of Hell, never to return. It is only to

⁶² Brahman from 'brh' to Expand

illuminated minds like yourself untinged with the desires of the ever-agitating wealth, that this, grand Truth will become self-evident. The disciple who, in order to free himself from existence, approaches, without the least doubt and under great self-sacrifice, a Guru of powerful knowledge should satisfy the above conditions. Just as in the presence of a lamp, sun or flower, there is produced light, day or odour respectively, so in the presence of Chit, there arises this universe. Its mere appearance will be the form of the universe; but it really is not.

At these words of Vasistha, Rama remarked thus 'All the words of your holiness which are unfathomable through their loftiness (of conception), like the milky ocean cool and immaculate, have struck surprise in my heart. Through them, my mind has sometimes been cleared of, and sometimes enveloped with, doubts, like the autumnal clouds which produce alternately heat and cold in an instant. Oh Muni of great truth, how did these actions arise in Atma-Jnana which is endless, one and manifold, of

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undying power, immeasurable and of noble characteristics?

To which, Vasistha replied thus Know that I can prove experimentally and without the least contradiction the esoteric truths of the holy sentences in the Vedas. I have to affirm that all I have said are nothing but the emphatic truth. If the true Jnana- Vision is developed by you and (your) higher intelligence expands, then will you be able to judge for yourself as to whether it is easy or difficult to realize, as in the palm of the hand, the truths of my statements.

The stainless Jnana can be attained through the Supreme Avidya only after expelling its darkness which annihilates one's own self (or Reality). You should destroy Ajnana through itself alone like likes by likes, such as arrows by arrows, poison by poison, enemy by enemy, or excessive dirt by itself alone. Through patient enquiry and reflections, you will find that it will fly away and with its disappearance, Brahmic bliss will be attained. If you have Jnana and cognition of its reality through

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the unification of Jiva and Iswara, then will you be able to understand the true nature of Avidya. Till the blissful Jnana dawns in you, you should hold fast to the words of mine that the terrific Maya really is not. Those who have cognized directly through themselves that all are Brahman can be said to have attained Moksha.

The knowledge of diversity itself constitutes Maya, which at all costs should be overcome. The other bank of the river against which lash the waves of Maya, can never be perceived without gaining Atma-Jnana. If that is clearly seen, then such a stainless seat is itself the imperishable Nirvana. Please do not rack your brains now as to the origin of this Maya; but enquire into the means of its destruction. If it is destroyed, then will you be able to know how it arose. Then will you be able to know whence it arose, what is its nature and how it perished. Therefore, Oh Rama, should the dose of medicine called Jnana be administered to you, suffering from the malady of Ajnana fruitful of all pains, then you will not be drowned in the ocean of the baneful re-births- Like Vayu which having its

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source in Akasa yet pervades it? So the Chit-Sakti arising out of Brahman, the Atmic Be-ness, shines as this universe. It is only through a slight motion in the immaculate Jnana-ocean, all the hosts of Jivas and Iswara shine. Having cognized without doubt through your divine vision that the one Brahman alone is partless, may you drown yourself in the Jnana-ocean.

Through a slight motion in the one Jnana, the Jnana- Sakti in it becomes transformed in a moment into various Saktis of many powers when they are associated with the three (Saktis) potencies of Space, Time and Karmas. Though resting in its eternal seat of Brahmic Reality, this Jnana- Sakti will contemplate upon itself as conditioned. While contemplating upon itself thus, there will come upon it, in its train of ideas, the conception of the limitation of names and forms. Associated as it then is with excessive Vikalpas, it is bound by the conceptions of space, time and actions. It is at this stage that the Jnana Reality passes under the appellation of Jiva. This Jiva generating manifold pains becomes tinged with Ahankara. This

Ahankara manifests itself as the impure Buddhi leading to certain knowledge. Then this Buddhi suffused with illusions becomes the Manas of thought. This Manas, full of fancies, becomes gradually the Indriyas (or organs). It is these ten Indriyas of hand, etc., that are termed this body of flesh. Thus it is that the Jiva through its association (with the universe), gradually de bases itself, being bound by the cord of Sankalpas and enmeshed in the snare of pains. Thus is the mind, which was originally the one reality itself, bound by desires through its Ahankara like worms caught in their own chrysalides. Through the Tanmatras (rudimentary properties) produced by itself, it is bound by the snare of its own internal (mental) actions and will ever be afflicted at heart like an undaunted male lion in a forest bound in fetters. Thus has the one principle been dubbed by the great ones with different appellations of Manas, Buddhi, Jnana, Karmas, Ahankara, Yatana (suffering) bodies, Prakriti, Maya, the base Mala (impurity), Karma, Bondage, Chitta, Avidya, desires and others.

Hence all these diverse things of the world which have appeared as many in different places through the bondage of our desires, do not confer even the least iota of benefit to the (real) mind in the heart. All these things are like a huge banyan tree with its long branches, etc., latent in a banyan seed. The mind will ever be tossed in the ocean of desires, being scorched by the fire of pains and devoured by the boa-constrictor of anger. Losing all equilibrium through its intense sufferings, it becomes quite oblivious of its own reality. It is this mind you should try to lift out of Maya, like an elephant sunk in mire. Oh Rama, the very incarnation of Grace, those are Rakshasas in the guise of men who do not relieve their minds reeling under the fiery poison of the terrible births and deaths as well as in the presence of their two enemies good and evil.

Thus have the Jivas, which are nothing but a disport of Chit, arisen through Bhavanas (thoughts) as separate entities out of the one Brahman, as countless as drops of water trickling down from the Meru heights. Some of them have

subjected themselves to one, two or three births. Some of them have undergone more than a hundred births. Some have attained births beyond number of Kinnaras⁶³, Gandharvas, Vidyadharas or the hosts of Uragas. Some are born as the sun or the moon or Varuna: some as Brahma, Vishnu or Siva; some as Brahmins or kings or Vysias or the ser viceable Sudras; some as beasts, birds or reptiles; some as tendrils, unripe fruits, fruits, roots or straw. Some monads are born as the mountains, Mahendra, Sahya, Meru or Mandara; some as the trees, Kadamba, Lime, Palmyra, etc.; some as the grand septenary seas of salt, curd, ghee, milk, sugar-cane-juice, honey or pure water⁶⁴; some as the different quarters or rivers and other objects, high or low. Like a ball tossed to and fro by the hand, these Monads are played about by time, enter various bodies and attain discrimination

⁶³ Kinnaras are Elementals of Bhuvarloka or intermediate space, with the body of a human being and the head of a horse. Gandharvas are elementals of the same regions which are musicians, and hence preside over sounds. Uragas are Serpent Elementals. Vidyadharas are elementals of another order.

⁶⁴ This refers to the 7 seas by which the seven Dwipas are surrounded.

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through repeated fluctuations; but the ignorant subject themselves to the ever-recurrent cycle of re-births. It is only through the illusory Maya which is in the one Reality of Brahman like the waves of an ocean that the whole universe expands itself, being created and preserved through this Ajnana.

After Vasistha had concluded thus, Sri Rama questioned him as to how this Jiva though associated with Manas is yet able to secure the name of Brahman. To which Vasistha replied thus 'Having heard my reply to this question of yours, you will be able to also know the means by which all the worlds came into existence. May you be blessed with discrimination on hearing from me all these The imperishable Atman through the force of quarters, time, etc., assumes to itself bodies made up of the above quarters, etc., through its Chitsakti (Chit-Sakti) in order to disport itself therein. Then at once through dint of the Vasanas synonymous with this Jivatman, the impure fluctuating mind is generated. Then this potency of mind which was in a neutral state with Karmas and non-Karmas commingled, now becomes active; and the moment

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it becomes at first imbued with the Bhavana of the Tanmatra of Akasa, viz., the subtle sound, it immediately through such fluctuating power becomes dullened with the nature of Akasa. Then imbued with the Bhavana of the Tanmatra of Vayu, namely the subtle touch, it through the fluctuating power of Vayu becomes of the nature of Vayu. Though commingled with Akasa and Vayu, it pursues the same process lower down and imbued with the Bhavanas of the Tanmatras, form, taste and smell, it becomes of the nature of Agni, (fire), Ap (water) and Prithivi (earth), respectively. Thus does this Atman appear as of the nature of this all-pervading universe, being enveloped with the ideations of the five Elements and five Tanmatras. It alone manifests this body (of ours) in the Akasa like a flitting tire-spark. It shines in the heart lotus of all, manifesting itself as this eight-fold body composed of the five Tanmatras with Ahankara and Buddhi (and Manas making it eight). Through excessive Vasanas, this body is generated through thought. Chitta having become concrete, it engenders the gross body like a Bilva (Bel) fruit. Then with the radiance of a sperm darting into

womb, it shines with a form by its own power with a head above, feet below, hands at its sides and a belly in the middle.

Through the potency of the primeval time, an externally visible form arises gifted with intelligence, cleverness, power, nobleness, true Jnana and wealth. Such a one of form is the illuminated Brahma called Viswa. This Brahma first beheld his own person which was very lovely and transcendent. Endowed, as he was, with the imperishable good gunas and able to dive into the three periods of time, he looked into the Param-Akasa which is non-dual, illimitable and of the nature of Jnana to see what existed before. Then he of stainless full Jnana-Vision saw the rise (and tall) of myriads of previous evolutions, of which he himself was the author. Therefore knowing all (the previous) Varnas (castes), race, Dharmas, etc., he again created them anew as if in sport. In the same manner, did he also bring into existence innumerable Veda Sastras to enable all Jivas to attain salvation Jivas who arose through Sankalpa like an ephemeral Gandharva city. Through this

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Brahmic mind, all the creations of the five subtle elements blossomed out into physical ones, like buds blooming in spring. All the heterogeneous Devas and men fell into cycle of births through their own Sankalpas. If persons in this world should know thus their origin and then annihilate their Sankalpa, then they will not be subject to the trammels of birth, like a lamp without the ghee (or oil). Akasa and other kindred ones arise in vain through Sankalpa merely. Therefore, oh Rama, you should, in your waking state, observe as in a dream this world. Strictly speaking, this world cannot be said to arise or perish at any time or place. From the standpoint of the one Real Jnana, all else are but illusory.

Being firmly convinced that this load of Samsara into which the great serpents of desires crawl, is wholly unreal, may you, oh Rama, sever quite the bonds of Samsara and live immutably in the immeasurable Seat of Brahman. What does it matter to you whether the Gandharva city (of this world) which seems beautiful to behold, does exist or is destroyed? Will it be for your good or evil?

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What boots it to you, whether (your) wife, issues, etc., who but forge the bonds of Maya, prosper or not in this world? The increase of longing for wife and wealth does but enchain you; but if it is curtailed, who else than such a one will be able to reap the harvest of such a subjugation? The very enjoyments which are the means of fanning the desires in an Ajnani and making him reel under them, thereby suffering from dire pains, serve a powerful Jnani to make his mind desireless and unobscured when he contemplates upon their sufferings. Through this beneficial course, when you are amidst the karmas of Samsaric bond, you should perform them, enjoying things that you come by and not repining for things that do not fall to your lot, and thus reach the Jivanmukti state. Not having an object at present, they will never think of enjoying it in the future; nor will they disregard as impure an object at present obtained. Oh lotus-eyed one, this is the true nature of full Jnanis.

The bond of Maya will never affect those omniscient adepts who have erased off their minds

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all Vasanas, being convinced of the visibles as illusory. Having planted firmly your intelligence in the immaculate Seat of Brahman which is the neutral state between Sat and Asat, do not let it, oh Rama, be attracted or expelled by the universes, both external and internal to the body. Being without love or hatred in all actions, Atma-Jnanis will never let their minds be affected by such actions, like water on a lotus leaf. If your mind, oh Rama, will but firmly abandon all the so-called pleasures arising from the sensual objects, you will then be a knower of Atma-Jnana, cross the Samsaric oceans and liberate yourself from re-births.

If you long for the Supreme Brahmic Seat, you should through the true Atma-Jnana destroy the mind of Vasanas like a flower losing its Vasanas (or odour). The enjoyment without fear of (Brahmic) bliss constitutes the vessel which enables safe landing to those who are drowned in the Samsaric ocean full of the waters fluctuating with the base Vasanas. Those in whom Atma-Jnana has dawned directly will follow the worldly avocations

and yet not be tainted by them. They will not refrain from the worldly actions and will not long even for the flower garden in Swarga. They will not feel pain even in deserted or desolate places. Like the sun, they will ever tirelessly perform their appointed duties and will- never derogate from the ordained Law. The supremely wise will never flinch doing all their duties. Therefore, oh Rama, you should conduct yourself thus.' Thus said Muni Vasistha.

Valmiki said, 'Hear me attentively, oh Bharadwaja. At this description of Brahmic Seat by Muni Vasistha, Sri Rama became stainless with his mind annihilated; his heart was rendered cool with the ambrosia of the incomparable Tatwa-Jnana and was Plenum itself like the waxing full moon.' Then Vasistha again continued, 'At one period, all the universes Siva creates; at another period, Brahma; at another period, Vishnu; then Munis, and so on. Sometimes Brahma is born in a lotus; sometimes in water; sometimes in the mundane egg; sometimes in Akasa. In one creation, the powerful trees will alone exist in this universe; in another, man alone;

in another, the several mountains; in another, the earth alone; in another, stones alone; and in another, flesh alone, and in another creation, gold alone. Thus will it be in diverse ways. During the several creations, the foremost is sometimes the Akasa, sometimes Vayu, sometimes Agni, sometimes Ap and sometimes Prithivi. Herein I have but briefly described to you the creation of one Brahma. The order of evolution will not be the same in all yugas but will vary with different yugas. Krita⁶⁵ and other yugas will again and again recur. There is no object in this world which does not again and again cycle round many times. Therefore in order to understand truly the great Maya of intense gloom in its glowing colors, you will have to hear, oh Rama, the story of Dasura well versed in the rare Vedas.

In the country of Magadha where the gentle zephyrs breathed their cool fragrance in the flower gardens, the loveliest of all spots on earth, there lived a noble Muni by the name of Dasura on a

⁶⁵ One of the four yugas.

pleasant mountain abounding with plantain trees emitting camphor odour, Kadamba and Areca trees. This Muni was the son of Saraloma who was like the son of Brahma, being in the possession of Tapas fitting one for Moksha. He was like Kacha, the son of the Lord Brihaspati (Jupiter) in Deva loka; among the mortals he was the supreme of men; and in Tapas was unrivalled. After Saraloma had passed many yugas in the forest on these mountains along with his son, he extricated himself from his body, like a bird out of its cage and assumed Deva (celestial) form. Being left alone in the forest, Dasura, the son wept bitterly over his dear father's death like a nightingale parted from its mate and forgot to perform, with the purificatory water, all those obsequies that are ordained in the case of pure Brahmins.

While he was thus of a dejected on account of separation of his parent, the sylvan Devata (goddess) commiserating greatly his pitiable condition and without making herself visible to him, addressed him (as a voice in the silence) thus Oh you son of a great Muni, being yourself a Muni

of an illuminated mind, do not despond through your pains like the ignorant. How is it you have not, ere now, been impressed with the unreality of this ephemeral Samsara? With birth, death is inevitable. Are there persons in this world who are so insane as to maintain that the sun which rises in the East does not set in the West? Do not play the woman and afflict yourself with grief. So said the sylvan goddess unobserved by him.

Having heard these words, the Muni shook off his sorrow and performed all ceremonies in water according to the Vedic injunctions and then longed for the Tapas leading to Moksha. Therefore he began to indulge in a love for the performance of religious ceremonies according to the mandates of the Veda to which he belonged. Being without full Jnana, he was not satisfied with the purity of the many spots of the earth he came across and so contemplated in his mind upon performing Tapas, like birds upon the top of a tree, as if such Tapas alone could conduce to real purity. For this purpose, he reared a large fire, invoked the Deva hosts and so performed a Yajna by cutting into

parts his body and offering them to the fire. Thereupon the resplendent God, Agni finding that the flesh of the learned Brahmin, such as the throat, shoulders, etc. was being offered through itself to the Devas and wishing to know its reason, appeared before the Brahmin and questioned him thus 'What is your intention?'

The Muni with folded hands eulogised him and said thus 'As I am not able to find any pure place on this earth, please favour me with a seat in a tendril on the top of a tree.' At which the God Agni granted the boon and disappeared like the waves of an ocean.

There was a Kadamba tree in the forest which reared its head high aloft in the Akasa, outstripping the sphere of clouds even. It was on a tendril on the top of this tree that Muni Dasura seated himself and performed a rare Tapas without any the least doubt of mind. Surveying first all the quarters in an instant, after seating himself in Padma posture, he controlled his mind from them even. Being not able to attain Brahma Jnana

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directly, he performed (religious) Karmas alone; but then with a mind that did not long for the fruits of actions, he performed Yajna for 12 years and offered oblation to the Devas (celestials). As all the Yajnas were performed without any obstacles, strictly according to the Vedic injunctions, such as Gomedha⁶⁶, Aswamedha and Narmedha, his mind became steady, clear and full and at once the priceless Jnana took possession of it and pervaded it quite.

This great personage becoming freed from the obscurations of re-birth and having eradicated to the root all Vasanas was thus spending his days in the tendrils of a branch, teeming with bee-hives, when one day before his pure eyes the sylvan goddess appeared visibly, clad in full-blown flowers whom he questioned as to who she was.

The Goddess replied thus 'I have known that persons who are greatly devoted to the wise can

⁶⁶ Gomedha - the sacrifice of cows; Aswamedha that of horses, Narmedha that of men.

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without doubt encompass very easily things otherwise difficult of achievement. Oh Jnana conferring Muni, I have to inform you that I am the Goddess presiding over this forest. I always love to reside in the exquisite arbours of plants teeming with the blooming flowers. In the month of Chaitra (April- May) when the moon shines with thirteen Kalas (on the 13th day), I was in the group of sylvan goddesses, who had assembled together on the occasion of the grand festival of Kama (the god of Love). All my companions rejoiced in the possession of sons; being childless, my mind greatly gave way. While you, Lord, are here like a Kalpa tree yielding anything to those persons that long for it, why should I bewail over the want of a child, as if having no protector. Therefore please bless me with a son: else I will enter the flames through the grief of childlessness.'

At which the Muni laughed and handing over to her a flower, said thus Oh Swan-like one, you will in the course of a month be able to easily get a son; but as you implored for a son through the vow of entering the flames in case your request were not

granted, your begotten son will attain Jnana, undergoing dire probation.

At which the moonlike face of the Goddess began to shine, radiant with lustre, in the prospect of begetting a son and asked permission of the Muni to sit at his feet and abide by his orders. The Muni being unwilling to abide by her request, she returned to her abode and there gave birth to a son who shone with the splendour of a full-moon. After the child had passed twelve years, the mother with her offspring went to the Muni and addressed him thus 'Oh you God who having perceived Truth confers it upon all, this my son whom I begot through your grace, became through my instructions well versed in all departments of knowledge; and yet he has not attained Atma-Jnana. He is tossed about in this ocean of re-births. Please therefore bestow upon him that Jnana by which he may know his own Self.

To which the Muni said 'Leaving your son under me as my disciple, return home.'

Accordingly the Goddess returned home leaving her son there. Thereupon the loving disciple prostrated before the two feet of the Guru and remained there steadfastly, Then this Muni initiated his disciple into the All-full Jnana by giving out the clear spiritual stories, the several evidences, the rationale of the Puranas and the underlying meaning of the sacred sentences in Vedanta as well as the many paths that lead to Jnana.

While I was journeying on in the Akasa incognito to bathe in the River Ganges, I one day went from the region of Sapta Rishis⁶⁷ to the Kadamba tree where the Muni Dasura was initiating his disciple in the night and heard the following from the Muni's mouth which I shall now communicate to you.

‘Hearken now to the present story in order that you may rightly understand the true nature of the Brahmic Reality. There was once a great and noble

⁶⁷ Sapta Rishis: The seven Rishis corresponding in Astronomy to Ursa Major.

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Emperor named Swottha (or that which arises of itself) who rejoiced in the possession of immense courage and fame. Even the many protectors of the perishable universe would wear his commands over their heads, as if they (the commands) were so many rubies and would be weighed by him according to their true deserts. This Emperor was a lover of Truth and wrought many wonders. One may rather count the ocean waves than the myriads of countless actions which he performed productive of good or evil to persons (good or bad). Neither sharp instruments nor wind nor fire was able to affect him in the least. How can the two hands of a person seize and affect the Akasa which is all-pervading? Not even the eternal Trimurtis⁶⁸, who are ceaselessly engaged in all actions as if in sport, can out-strip this Emperor in his efforts.

There were three persons, who formed the bodies of this great personage able to bear up any burden. These persons transcended even the powerful universe. They went by the names, Uttama (high),

⁶⁸ The Hindu Trinity: Brahma, Vishnu and Rudra.

Madhyama (middle), and Adhama (low). This king abode in the Jnanakasa out of which he arose and was triple-bodied in person. In this city of Jnana-Akasa, there were fourteen long streets. All things being triple in their nature, there were in that city Elysian pleasure gardens, groves, sporting resorts, tendril-like gardens, seven tanks and two lights which were both hot and cold (at the same moment). Tents were pitched, whirling in all the three worlds of the city filled with all things the three worlds, Swarga Madhya and Patala. Three massive pillars upbore these three worlds. It was intertwined with the trees of bones. It was coated over with soft skins filled with blood and thickset hairs above. This king created, with Maya which never is, big halls; each of them had nine windows through which the zephyrs played. It shone with the beautiful lights of the five Indryas (organs). External to it, appeared the two arms. The ghosts of Ahankara, extremely nervous at the approach of Brahmic meditation guarded and protected it. Having like a bird pent up in a cage, amused himself with the ghost of Ahankara in a number of halls and sported gleefully in diverse ways, the

king migrates from one hall to another created by him and there dances ghost-like everywhere as he passes along. The moment he thinks of quitting one from another, he does so accordingly; the moment he contemplates upon death, he puts an end to his existence. With his mind ever whirling, he will ever subject himself to the cycle of births and deaths. But the seat of all is Jnana-Akas alone. Though dead once, he will again recur like the waves of the ocean. This triple-bodied king will live pleasantly in his city shining like a Gandharva city and being ever oppressed by the ever-surgings actions, will sometimes droop, sometimes rejoice; will sometimes be carried away by the love of Self and sometimes reel giddily or be clear in mind; will sometimes exclaim * Oh, I am poor, I am low, I am high, I am base, I am noble and so on. Oh, how can I describe the state of the mind of that person which is tossed to and fro, like a light object in a stormy ocean.'

At these words of the Muni, the son asked his father as to what he meant to symbolize by the Emperor mentioned in the above story. To which

Dasura replied thus, 'Should you know truly the real nature of the King, then you will also be a knower of the unreality of birth and death. In the story related above, I but emphasised upon the illusory character of births and deaths in this mundane existence which has spread itself far and wide through the paltry Sankalpa. It is only Sankalpa that incarnated in the Paramakasa in the form of the King Swottha. It will of itself evolve and disappear at stated times. With the growth of the paltry Sankalpa, there will arise the universe; with the extinction of the former, the latter also will disappear. Even the primeval Trimurtis and other Gods are but the inseparable parts of the bodies of this Sankalpa. This Sankalpa, viz., the meditation of Brahman which arises in Atman through the budding up of intelligence in it, first creates in Jnanakasa the town of three worlds: the deities presiding over the several quarters are the 14 Manus: the 14 streets in the town do stand for the 14 worlds; the pleasure gardens, groves, etc., do symbolize the pure earth: the mountains of sport in that city do stand for Mahameru, Mandara, and other mountains; the two lights that will never be

quenched by the wind are the sun and the moon; the pearl garlands do stand for the many rivers full of water: the seven tanks in that city do represent the seven oceans rendered into lotus-like forms through Vadava Agni. In such a great city of the universe, the abovementioned King of Sankalpa assumes different bodies through his Karmas. And these bodies are symbolized in the story by the spacious Halls. The bodies of Devas are located in the higher regions; those of Nagas in the nether regions; those of men in the middle ones. Such bodies made of fleshy earth move about through the terrific Prana (life) currents. Migrating in the diverse halls of bodies, the King will consider as true the unreal ghosts of Ahankara which impede his progress in Atma-Jnana. Then when he flirts with them, they will sometimes be and sometimes not. The bodies composed of flesh called here Grahas (houses) will appear and disappear like the waves of the ocean. Moving in the different Grahas, this King of Sankalpa will sometimes die, the moment he comes into possession of them through his Sankalpa. And so long as he is in the clutches of Sankalpa, he will be greatly afflicted.

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Without enjoying happiness in the least, he will greatly repine at his lot. With the contemplation of 'I,' all the train of the ideas of the universe will set in; otherwise the entire universe will vanish as instantaneously as darkness before the sun.

This Sankalpa-Purusha who is sunk in the enjoyments he contemplates, has three bodies, the high, the low and the intermediate. The three Gunas are his three bodies and form the substratum for the three worlds. Of these, Tamasic-Sankalpa breeds pains through the actions of Prakriti (matter) and is base like Patala worms. The pure Satvic Sankalpa leads to good Dharmas, Jnana and salvation, shining like an emperor. The Rajasic Sankalpa leads persons naturally into the mundane existence. Having divested yourself of these three Sankalpas, if you are Sankalpa-less, then you will reach the immaculate seat very easily. Having freed yourself from all desires in the visible objects before you and having made your impure mind firm and steady through your pure mind, may you eradicate quite the Sankalpa arising both within your heart and without it. You may unflinchingly

perform a stainless Tapas for many myriads of years; you may be able to travel at once through the three worlds, Swarga, Patala and Earth; but never will you be able to reach the stainless Moksha, except through the firm path of the annihilation of Sankalpa. Therefore endeavour, as far as possible, to destroy this Sankalpa and thereby attain Brahmic bliss devoid of pains and heterogeneity. In the string of Sankalpa, all our countless thoughts are strung like so many beads. If the string be severed to pieces, then you may infer, oh son, what will become of the illusory thoughts which are strung in it.

I hope you will be performing those Karmas only that present themselves before you without the dire Sankalpas (which make you to choose between them.) Should Sankalpa bid adieu to you, then your Jnana will not pinion itself to the visibles. Having reached the Brahmic seat, may you enjoy the supreme bliss in that non-dual state, being free from the heterogeneities of the universe as well as misconceptions and that in the pleasurable Sushupti state.

At these words of Dasura, his disciple asked him thus, 'What is Sankalpa? How came it into existence? And how does it flourish and go out of existence, decreasing gradually? To which the Muni replied thus. 'The mere manifestation, as the visibles, of Atma-Jnana the supreme, the true and the universal is Sankalpa. Rising from a small beginning, this Sankalpa is the primeval seed. Gradually and regularly increasing, it begins to obscure the one clear Paramatman, like the thick clouds, in order to generate firmly the conception of inertness. Oh my son, when the intelligence views the visibles outside, then it differentiates them from itself. Then Sankalpa reigns supreme. I he seed of Jnana is no other than the sprout of Sankalpa. This Sankalpa having- considered itself as different from others, will generate itself as well as increase prodigiously. Such a procedure is for its evil only and is in no way beneficial to it. Therefore do not dream of walking in the path of Sankalpa. Do not for a moment con template upon the things of the universe. Through such a contemplation, there will ensue to you supreme happiness. You need not exert yourself too much to rid yourself of

this Sankalpa. With the checking of all thoughts, one's mind will perish. To crumple a full-blown flower in one's hand, takes a little effort, but even that little effort is not needed to do away with Sankalpa. Sankalpa is destroyed with the control of thoughts. Having firmly annihilated the external Sankalpa through the internal one, and having destroyed the impure mind through the pure one, may you rest firmly in your Atma-Jnana. If only this path is faithfully followed, then there is no doubt that the highest goal can be achieved through the extinction of Sankalpa in the short space of time required for a black gram to roll from the side of a pot. It is nothing impossible. Take my word for it, it will really happen. As Sankalpa arose only through the misconception of Ajnana only and is not ever existent, it resembles the universe and Akasa. Though the husk is natural to rice, and the rust, to copper, yet the former disappear through efforts made. Similarly Ajnana which clings to Atman can be made to disappear through Atmic enquiry. Having cleared yourself of all doubts, you should endeavour to walk in the spiritual path through the aid of the spiritual

illumination imparted by your Guru. All the visibles seen by us are in vain. Alone the relationship of a Guru and his disciple should be known and worshipped as the torch of light leading to Brahman.

Having heard all these words of Dasura Muni, I went to the Muni there; and having paid him due respects with a good heart, I passed the night with him on the tendril of the tree he was in. As in the case of two libertines, the whole night was passed, as if in a second, in the recitation of many true stories. Then I took leave of Dasura and reached the banks of the Ganges. Thus, my son, is this universe as in the story related before (by Dasura).

5. THE STORY OF KACHA

Summary: Having shown in the previous story that it is Sankalpa which manifests itself as Jivas, Iswara and the universe, the author shows in this story that these are no other than Chit itself.

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In the long periods of eternity, a hundred years will not count for even a second, albeit we consider them along period and afflict ourselves with the never-ending excessive desires. Endeavour to make your mind not perch upon desires by not allowing it to roam at large upon the objects of sense. May you live in that state in which you (originally) were, whilst you were devoid of desires. Like beautiful gems which emit a dazzling radiance without any desire or volition on their part, the universe which is but Sat shines in the one Brahman (and should not be longed after as different from it). Hence in the non-dual Brahman, there are not the dual conceptions of the doer (of actions) and the non-doer. In the absence of desire? There is the uncreate idea of non-doer; but with their presence, the idea of doer arises. Besides these two, there arises not any other conceptions in Atman. Of these two⁶⁹, whatever conception suits you best, in that shall you stay. Having swallowed this ever-growing mind of yours, may you rest

⁶⁹ Here are described the two paths on one of which one identifies himself with the universe as the doer and on the other one thinks he is not the doer. There is also the third path where he is neither of these.

incomparably firm in your own Self. Whether you mean to be a Karta (doer) or not, this path of annihilation of your mind will be most beneficial to you and will never generate the least of pains.

If you wish to be the Akarta (non-doer), then you should conduct yourself according to the ways of the world. As there is not the conception of another, there should not exist the idea of separateness in the heart. The moment the conceptions of 'mine', 'I', 'you' or 'I did it', etc. arise in one there is sorrow engendered in him. Will persons be so foolish as to identify their self with the body? Such a conception is tantamount to (the raising up of) twenty one hells (in them). Even with the visitation of dire pains (in the body), do not confound the 'I' with the body. The wise would be as loth to identify their 'I' with the body as flesh-eaters are unwilling to taste dog's flesh. It is only through the stain of the identification of 'I' with the body that the true Jnana-vision does not arise; but should the stain be dispelled at a distance, then the Jnana light will shine unobscured like a moon-light in the absence of the

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sable clouds enveloping it. Through such a vision, you will be able to land safely on the other beautiful shore of the ocean of re-births. Having contemplated upon the fact that you are not a Karta (or doer) of any and that there are no such differences as I, you and others, may you be the Akarta with firm mind.

Then there is the other course. You may contemplate thus 'I am the Karta of ail. All the countless hosts of objects are no other than myself.' With this contemplation you should rid your mind of all fluctuation and make it immovable. If these two methods do not commend themselves to you, then you should contemplate upon yourself as being neither of these two and as being that one which is beyond speech and mind. You should rest in that seat of your own Self which is the supreme of all seats. The wise, who have cognized the non-dual supreme seat, do abide in their own Self. All the enveloping Vasanas tend towards bondage; but the extinction of them leads to Moksha. Having first destroyed the impure Vasanas which do cling to the mind associating with sound and other

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objects of the sense, you should eventually abandon even the pure Vasanas which tend to Moksha. And then you should cease to perform even those actions which tend to produce the stainless qualities of love, charity, contentment, amity with all and indifference. Having first cultivated the Vasanas tending to the incomparable Chinmatra (the absolute consciousness) through the destruction of internal actions, having gradually destroyed even the Vasanas along with the internal organs (lower mind) and having ceased to put forth the efforts required for accomplishing the above, if you are in a quiescent state as free as Akasa completely denuded of all Vasanas, mind, action, Jnana and Ajnana and free from Chidabhasa (distorted conception), the fluctuation of Prana and their causes, then you will be truly that which you are in fact.

Those who are in that tranquil state when they are without Vasanas and the attachment to the world, are Jivanmuktas. Such Jivanmuktas will become the Supreme Isa, (Lord). It matters not whether they are engaged or not in Karmas or Samadhi;

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they yet are Jivanmuktas, having abandoned all Vasanas. Inasmuch as there is no taint of desire in their mind, no fruit of actions arise to them through their commission or omission. The Sastraic knowledge is not indispensable in the case of those whose minds have been emptied of all Vasanas, having for long periods been concentrated in one groove. There is no other beneficial state than that Mauna (silent) state which is void of all Vasanas.

Extremely meagre in number are those who having known that which should be known, after setting their face against the worldly things in which they were whirling, do always worship that Reality which is the goal of this archaic universe; all others do but reel in the illusions of the world. All in this world do perform actions herein through the sight of their body and not Atman. Search where we will, either in Deva loka or Bhu loka or Patala, there exist five elements only and not six. Those who have reached that firm state in which they are able to free themselves from delusion will never be attracted to anything. To the ignorant who have not the advantage of real experience, the cycle of

re-births is like the tepid ocean at the time of deluge; but to those who are not subject to delusion, it (re-birth) is as harmless as the footprints of a cow. The mind of the painless wise, the sensual pleasures will never affect. Of what avail to persons living in towns, are the low females living in barren tracts and incapable of yielding pleasures to any? In the spacious and pure ocean of Brahman, mountains are like foams. Before the sun of Brahman, the earth encircled by the oceans is but a false car. These knotty points were once propounded clearly by Kacha, the son obtained by Brihaspati through a boon.

Now hearken to that story: Once upon a time Kacha, after having returned from the supreme Samadhi he was in, exclaimed thus with an exhilarating heart and a voice that did not know how to find its expression through its ecstatic enjoyment. What is it that I shall have to do? To which quarters shall I fly, (there being none for me now)? What shall I cease to perform or abstain from? Like the flood of the deluge, my Self alone pervades everywhere in this world. Whether in

body or out of it, in the quarters or Akasa or in the earth or any other place, my Self alone pervades. There is no object which is not found in my own Self. The Self-shining one is no other than my own Self and this Satchidananda alone shines (or is).

6. THE CONCLUSION OF STHITHI PRAKARANA

Summary: Having shown in the previous chapter that all shines as Brahman, the author summarizes the five previous chapters of Sthithi Prakarana.

Persons born with rare Satva guna live on earth with Brahmic effulgence like unto the moon shining in the Akasa. They will never groan under the load of pains. Will ever the golden lotus fold its petals with the approach of the night? They will concern themselves with nothing else but their present actions only. They will tread the path of the superb wise men of rare intelligence. With a non-fluctuating mind, their hearts will be full and bent upon noble thoughts. They will rejoice in the possession of amity, grace and other good

qualities. Persons of such innate good qualities will be in different to high and low stations of life. They will look with an equal eye upon all and be virtuously disposed. Like the (ordinary) ocean, they will never go beyond their bounds. They will be without delusion and like the sun will never trespass the strict Law.

What is fit to be accepted in and acted up to is the quality of the stainless; what should be shunned is the path of the impure. After having enquired into the nature of the universe, one should consider it as an object of indifference. He should thoroughly sift the nature of 'I' through the aid of his Guru and his own intelligence and become clear minded. Utmost pains and efforts should be undergone in the path of knowing Atman. The mind should be perfectly controlled in the due acting out of worldly affairs. Association should be contracted with the virtuous. The object fit to be gulped out is the idea of 'I'. That which should be shunned is the delusion caused by this body composed of bones, muscles, etc. But that which should be seen (and worshipped) is Parabrahman which permeates all

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bodies. From the sun journeying in the car drawn by his green horses down to the vermin of the earth, Jnana alone shines. Through our own actions, we acquire different births in which one of the three gunas, Satva, Rajas or Tamas predominates. But it is only through Satvic actions, that the Supreme Moksha is reached.' Thus did Vasistha address Ramachandra.

UPASANTHI PRAKARANA

1. THE STORY OF KING JANAKA

Summary: Having shown in the previous chapter the play of Chit (consciousness) alone shines as this universe, the author through the nine stories stated in this Prakarana, shows that this universe as universe, ever is not.

According to the abovementioned words of Muni Kacha, son of the Deva Guru (Jupiter), all these universes are of the nature of Atma-Jnana only. The delusion of birth and death will only haunt those persons who have Rajas and Tamas gunas and will abide in them as firmly as a dome supported by strong pillars. But persons of powerful Satvic tendency like yourself will ever be free from the fear of births. Such Satvic men will liberate themselves from the trammels of Maya, like a serpent giving off one by one its sloughs.

Having contemplated that all are Brahman and the 'I' is that Brahman only, you should destroy the

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idea that the 'I' and the universes are different. All the created objects arising out of Brahma Jnana the cause, do not really exist, like the foam in an ocean. There are really no such things as pleasures and pains, birth and death, or persons whirling- in the vortex of birth and death; but one only Principle, that always is, endures.

Having tasted all things through experience and inference, do not grieve for them. Do not think of the past or the future; but remain in that non-dual state with the transcendent Satva-Guna and without the dualities of desire and hatred and others. With an equal eye to all, with the certitude of conviction in Atma-Jnana and a powerful Jnana, and with extreme quiescence and a mind silent to all worldly objects, may you, Oh Rama, relinquish all pains with a mind as transparent as crystal. In the closing birth whereafter there is no more rebirth, Atma-Jnana will dawn in one easily. Will the resplendent bamboo pearls be found in other than bamboo clusters? In such persons, who will no more be re-born, are found nobleness, benevolence, love, clearness of intellect and all the

qualities of a Jivanmukta and an Atman Jnani. The good qualities of these great persons who walk in this amiable path will attract all persons unto themselves, like the melodious tunes of a bamboo flute enrapturing the hearts of even cows. Now to those persons who, through these qualities, are able to arrest all at once the seven births.

There are two⁷⁰ kinds of paths leading to Moksha. Now hearken to them. If one should, without the least fail, follow the path laid down by an Acharya, delusion will wear away from him little by little and emancipation will result, either in the very birth of his initiation by his guru or in some succeeding births. The other path is where the mind, being slightly fortified with a stainless spontaneous knowledge, ceaselessly meditates upon- it; and then there alights true Jnana in it, like a fruit falling from above unexpectedly. Now listen attentively to a story that I shall now relate to you, in which Tatwa-Jnana arose in an individual like a

⁷⁰ Of the two paths to Jnana, a person is guided by a Guru in one, and in the other, he is guided by himself.

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fruit in the Akasa, as in the second of the two paths mentioned above.

Once, a King of kings reigned over the Universe, who never at any time laboured under fear of his foes. He was exceedingly wealthy and liberal. He wielded the sceptre over a country called Videha which had not the least taint of jealousy or envy. This king going by the name of Janaka rejoiced in the possession of good qualities transcending the ocean and befitting him to protect his subjects like Vishnu. In the beautiful season of spring, this king with a great joy of heart stepped into his Elysian garden redolent of sweet smelling flowers, whilst his courtiers, armies and others were stationed outside the garden. Perambulating the garden alone, the king heard the songs of Siddhas whose minds had attained to the one Chit. Now, oh Rama, listen attentively to the songs containing the experiences of the Siddha hosts residing on the fragrant hills and withdrawing themselves from all pleasures of the visibles and heard by Janaka. They are 'That Jnana-bliss which arises out of the commingling of the knower and the known is of

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Atma-Jnana. And it is this Atma-Jnana bliss that should be longed after' So said one Siddha. Another Siddha said'. After eradicating the seen and the visual with their Vasanas, one should contemplate upon Atmic Reality which is the primeval Light to the eagle vision (of high spiritual personages). Another Siddha remarked: 'After having become all- pervading like that One which occupies the neutral centre between Sat and Asat, we should ever be contemplating upon Atma-Jnana, that eternal Light which illuminates all other lights. 'Another Siddha remarked: 'We will contemplate upon that effulgent Atma-Jnana which always calls itself I in all Jivas. '

Other Siddhas also remarked thus: 'To look for the God without, relinquishing the God within, is like going in quest of conch shells after giving up the Kaustubha⁷¹ gem on hand. Atman can be attained only by those who have destroyed completely the forest of the lilies of desires. Those persons who, in spite of their knowledge of the non-existence of

⁷¹ This is the Gem said to be shining on the breast of Vishnu.

happiness both in the past and the present in the baneful objects (of the world), do yet entangle themselves in them with their thoughts clinging to them, deserve the appellation of an ass, if not a worse one. The serpents of Indriyas (organs) which ate hissing again and again, should be slain in the seat of the mind by the rod of firm discrimination, just as Indra reduced to dust the mountains through his adamantine Vajra (thunderbolt). A mind, devoid of pains, which has developed an equal vision over all, through quiescence, will attain the state of its Atmic Reality which is the plenum of complete bliss. This is Moksha.' So said many Siddhas. Having heard clearly these indubitable words of sage counsels emanating from the Siddhas, Janaka became panic struck like a serpent stunned at hearing the sound of an angry and overwhelming Garuda (eagle). Therefore he left his cool pleasure garden for his mansion and dismissed his minister and other attendants.

Having closeted himself alone in a cool mortared room in the topmost story of his mansion, he began to contemplate deeply upon the true significance of

the words given out by the Siddhas. Observing the actions of the world where men and others ever flutter like birds always on their wings and then perish, he could no longer contain himself and cried out the following words Being much hemmed in on all sides and whirling in different conditions in this fluctuating world, I am ever whirling with delusion and afflicted with pains, like dusts of sand floating in the midst of a large stone. Now reflecting upon Time which is eternal (in its true nature), I cannot but term, as a moment, the 100 years of my life. While so, how is it I estimate my life greatly and fall into all sorts of despondencies through my powerful desires? Who is there so debased in life as myself, who am spoiled through my gross mind? Fie, on this uneven life which cannot be considered as of any moment. Comparing this earth over which I rule to the countless universes, I cannot but consider it as an atom. It is really surprising that I should rate high this universe full of pains. Indeed I am unable to find one object in this archaic universe which is uncreate and sweet and beneficent for one twinkling of the eye at least. While so, it is really

marvellous to see the heterogeneities of the universe. Even the greatest of persons will in course of time become the lowest of the low. Oh, my mind which fancies as real the ephemeral wealth of this world, whence these illusory thoughts of thine? Enjoyments, great men and their kindred have appeared in former times. Where then is the certitude of existence of all objects now? The innumerable earths with their rulers and their wealth have all perished like fine sands; the Deva lokas with their Indras and wealth have all disappeared like fish in the sky above; no limit can be imposed upon the number of universes, Brahmas, mundane eggs and Jivas that have come and gone. Oh afflicting mind, where then are all the objects that have vanished out of sight? Where then is the permanency of your existence? It is only by bestowing my desires on the illusion of the long dream of bodily delusion in the sable night of the unreal Maya that I have debased myself to this ignorant state. Enough, enough with all the deaths I had undergone in previous times. I have never been able to find that beneficent Kala (time) which does not put an end to any object. Not one

beneficent object exists on this earth, either in the beginning, middle or end, Are not all created objects coated over with the varnish of destruction? The ignorant, every day of their lives, enact with their body dire sinful acts, painful deeds and illimitable vices. In youth, they will be enveloped with Ajnana; in adult age, they are entangled in the meshes of women; in old age, groaning under the burden of Samsara, they die. Being thus always occupied, when will they find time to devote themselves to the commission of virtuous deeds? How came this Maya to play and dance in this world? This ghost of my mind dances in the theatre of this universe to the music of the organs.

Asat is perched on the crown of Sat. Similarly Adharma or pains is ever seated on the crown of the illuminated Dharma in this universe. If pains are seated on the crown of (or are the necessary accompaniments) the stainless pleasures, how can we discriminate between them and find out the stainless? If in the opening and the closing of the eyelids, many Brahmas are created and destroyed, what am I, a puny self, before them? A rare

marvellous wealth becomes a source of pains with the affliction of the mind; even an object of infinite danger is the source of great happiness through the mind rightly directed. It is only the dire Samsaric life that is the source of all pains. How can happiness be generated in those lives that are drowned in Samsara? The mind of delusion constitutes the root of the tree of Samsara of Ajnana which ramifies in all directions with branches full of flowers, tendrils, fruits, etc. It is this mind which is called Sankalpa. With the destruction of Sankalpa, the mind will be also destroyed easily. The baneful root of mind being destroyed, the tree of birth and death will also be destroyed. Oh, I have detected the thief who robbed me of my Atmic Jewel, viz., my Self. His name is Manas (Mind). I have been long suffering through this villain. I will now gibbet him and make him die.

Till now I have not been able to bore a hole in this pearl of mind. Now I will do so and make a rosary of it by stringing it in the string of experience and wear it on my person. I have learnt it all through

the omniscient Siddhas, as my Guru. I am now in the enjoyment of that bliss which pertains to the pure Brahman. I have gradually dispelled from my mind such unrealities as I, you and other differences of conception. I will never hereafter bring them back to my mind. I am now victorious in the conflict with my great adversary of the mind which spoiled my Atma-Jnana. I have completely divested myself of all the pains which afflicted me. I have attained the life of quiescence. Oh, discriminative Jnana which uplifted me to this lofty state, I adore you.'

Thus king Janaka remained statue-like in Samadhi, after having destroyed all fluctuation of mind. After being in it for a long time, he returned from it and then surveyed the universe through his quiescent mind, his impure one having been destroyed past resurrection, with the following remarks:; What object is there in this world for me to encompass? What is illusory? To my present scrutinizing eye, all is pure Jnana only. I cognize nothing but the one immaculate Atma-Jnana my own Reality. I will never long for any object, I do

not come across; nor will I evince any aversion towards any object that I do not come by. I will remain immutably fixed in my own Self of Atma-Jnana. Things will happen as pre-ordained.' So saying the king was absorbed with Brahmic bliss in the non-dual state.

Just as the effulgent sun in the Akasa causes days, etc., to happen without any volition or desire on their part, so also Janaka contemplated upon performing, without any longing, all actions of his life which crop up spontaneously every day. So never for a moment ruminating upon the past or future, productive as they are of evil, he began at once to transact his present actions with a full heart. Only through the Atmic enquiry created by the words of the Siddhas, did Janaka attain quiescence of mind and Atma-Jnana. Oh lotus-eyed Rama, the supreme seat of Atma-Jnana can be attained only through the stainless and beautiful Atmic enquiry and not through the actions done by the low-minded without a guru. The worldly-inclined do long after other goals than Atman; but the longing after the extraordinary enjoyment of

spiritual bliss is only through previous Atmic efforts. Therefore one should destroy Ajnana, the seed of the previous tree of existence on this earth productive of fearful dangers and surrounded by the ocean of pains.

To the non-agitated Jnanis the precious Jewel of Jnana locked in the casket of their heart will fetch, in a moment, whatever they think of, like the Kalpa tree (of Deva loka). Desires, hatred, etc., will not affect those in whom the (Atmic) bliss enjoyment has arisen through Atmic enquiry after the annihilation of Ajnana, just as persons clad in diamond armour are proof against arrows. Then the dense mist of Ahankara, which having screened the Sun of Brahman obscured the intelligence, will be dispersed piece-meal by the whirlwind of Jnana. Should one aspire for the supreme Brahmic Seat, he should previously have killed out all desires in his mind. Is not grain obtained, only after previously ploughing the field on this firm earth?

2. THE STORY OF PUNNYA AND PAVANA

Summary: In this story it is sought to show that spiritual experience arises after many births only and that with great difficulty.

The non-dual Atma-Jnana will, if developed, cause to perish Ajnana which is the cause of the growth and increase of the poisonous plant called Moha (delusion) and identifies the 'I' with the body and others, the seat of the sovereign sway of the serpent of pains. Those who are acute enough to always discern the unreality of this universe will, like king Janaka, cognize through their subtle intelligence the non-dual Paramartha (Reality) at the proper time. But such cognition will not take place through wealth, men, (religious) actions or celestials. Those who are afraid of being born over and over, should take refuge in their own efforts alone. If with every day the base conception of the differentiation of he, I, etc., be gradually destroyed, then the expansive Jnana which is all this universe will arise stainlessly. With true discrimination

arising more and more in the mind, it will be able to cognize its own Atma-Jnana.

When attraction and repulsion (towards objects) become the nature of the mind, it alone is bondage and nothing else. Having: avoided all desires and pains arising through the ripened love and hatred towards objects, may you be immovable, devoid of attraction or repulsion towards them.

The abovementioned qualities will find their asylum, unaccompanied by any pains in those wise persons free from the longing after release or non-release who are without delusion, non-permanency, Ajnana, pains, actions to be done or omitted, confusion, Vikalpa, fear, contraction (of mind), enmity, blemish, baseness, direness or deceptive words.

The Vasanas are the net composed of the string of powerful thoughts to catch the fishes of delusion in the ocean of existence. Having cut asunder, with the sword of Jnana, the net of Vasanas, may you be with your mind as still as the clouds unaffected by

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the winds. After having destroyed the impure mind through your pure mind like a tree felled by an axe, may you be firmly seated in the supreme Parama Pada (supreme state).

Having firmly convinced yourself of the illusory character of the worldly actions, such as going and returning, waking and sleeping, standing and sitting, etc., abandon quite all the desires of your heart. The ever-fluctuating mind goes after Jnana through its natural Vasanas, like a cat following a tiger through the flavour of its flesh. Again just as through the intrepidity of a lion a cat feeds itself on what it gets, so also the follower of the mind gets hold of the sensual objects through its intelligence. If the mind is thus engaged in the visibles, then it will never be destroyed. Hence there arises no freedom from bondage. But if the visibles are removed, then destruction of the mind will ensue and thereby Nirvana.

May you rest as firm rooted as Mahameru without the conception of the difference of 'I' and these (objects). May you, after rendering your mind as

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immaculate as the pure Akasa, have constant cognition of your Atmic Reality, the Jnana which shines above in the midst of the knower and the known that are, from the standpoint of the beneficent mind, respectively Atman and the universe. May you be of the nature of the one Reality after having enquired fully into the one Bliss which shines in the midst of the blissful object and enjoyer, having I rid yourself of both these. May you without desires cling to and rest in 'That,' whichever is, in the midst of the enjoyer and the enjoyed.

It is indeed impossible, for persons beset with the corroding desires, to continue their life in this world; but not so persons bound by a mere cord. Therefore you should cut asunder the bond of desires through the destruction of Sankalpa. Having severed the Idea of I with the sword of non-I, may you, oh Rama, contemplate upon Atman and reach Moksha devoid of the seven births and in a state of non- fear to any.

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At these words of Vasistha, Rama remarked thus 'You were pleased to say that I should destroy the desires arising from the ideation of I in actions pursued. These words, when I ponder over them, are too deep for me. I can rather destroy this body, the causer than the Ahankaric conception. With the annihilation of!, the body will perish like a tree felled to its root.' Vasistha thereupon replied 'Men versed in the sacred lore state that there are two paths by which the Ahankaric Vasanas can be destroyed. Instead of thinking with certainty as we do now we live for objects or the objects live for us; or in the absence of these invaluable objects, the 'I' does not exist or these objects do not exist in the absence of I, one should, through pure enquiry, differentiate himself (as separate) from the objects, with the idea the I does not belong to the objects or the objects do not belong to the I; and his mind should give up all Vasanas with no faltering certitude and should perform all things, as if in sport. This is what is called *Dhyeya-Tyaga* (or the renunciation of that fit to be imagined. Then having destroyed the Vasanas and looking with an equal vision over all, if one should abandon this

burden of the body, then such an extinction of Vasanas constitutes the stainless *Jneya-Tyaga* (or the renunciation of the Known). Those only are the wise who have given up all the Vasanas which have concreted themselves into the tangible shape of the body of Ahankara.

Those resolute persons who come under the first category are called Jivanmuktas; while those who come, under the second heading, after destroying to the root all Vasanas and actions and rendering their mind completely quiescent, are called Videhamuktas. Oh victorious Rama, these two kinds of renunciation resemble one another. They pertain to Jivanmuktas and Videhamuktas respectively. They lead one to Brahman, free him from the trammels of pains and enable him to attain Moksha.

Those whose minds do neither sink nor float amidst the pleasures or pains by which they are environed are Jivanmuktas. Those whose minds have not experienced (or are not affected in this life by) exultation, fear, anger, poverty, stains or pains

which arise in them through their previous destiny, are Jivanmuktas. Those who are ever in a dreamy state of abstraction with a mind rendered, while performing actions, as quiescent as in Sushupti and whose company is ever courted after by the wise, are fit to be termed Jivanmuktas.

When the attraction towards external objects ceases, then there yet remains the internal craving which is called Trishna (thirst). But when the attraction towards objects external as well as internal ceases without any veil, then it is termed Mukta (freed) Trishna. The mere thought of longing that such and such a thing should arise to oneself is Trishna. It is this strong golden chain of Trishna that you should unshackle yourself from, without the least hindrance. May you be in that immaculate and transcendent Atma-Jnana Reality, after allowing all conceptions of yea or nay not to transcend their limits, becoming of full mind freed from all desires and giving up completely all desires for salvation or bondage as well as pleasures and pains.

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May you, Oh Rama, be immovable like an ocean without foams or waves. Listen attentively to what I am now going to give out to you. In the case of the stainless enquirers after Atman, there are four kinds of certitudes. The first kind is that where the 'I' identifies itself with this body from head to foot and thinks itself to be no other than the one generated by the parent. As this idea is not real, this certitude leads to dire bondage. The second kind of certitude arises when the 'I' finds itself to be above and other than all (gross) objects and to be more subtle than the tail end of paddy. This certitude when attained leads to Moksha and arises in the case of the wise. The direct cognition within, without doubt, that all the universes are no other than the modes or aspects of I and that the I is indestructible is the third kind of certitude. This is the Moksha lacking nothing. The fourth kind of certitude arises when the perishable universe and the knower are cognized to be unreal and all the IV ever are, like the Akasa pervading everywhere. This is the incomparable and supreme Moksha. Of these, the first kind of certitude is ever associated with bondage generating Trishna. But the other

three being associated with the emancipated and pure Trishna, is to be found in Jivanmuktas only. Of these, if one is impressed with the incomparable certitude that all things are no other than the I/ then the mind will never be affected by pleasures or pains. (All being one), the Void, Prakriti, Maya, Brahma, the Light of Chit, Intelligence, the stainless Purusha, Atman, Isa (Lord) and Siva all these can be termed Parabrahman itself. It is Brahmic Sakti (potency) that sporting in the creation of this universe brings about the differentiations of the numberless divisions in it. This incomparable Sakti re siding in the non-dual Brahman exists through the impartite nature in it and then flourishes (manifold). Therefore, oh Rama, banish from your mind all thoughts of differentiations of 'I' or 'you,' birth or death, or pleasures or pains in objects or actions. Those persons who, being above all, concentrate their attention upon the supreme Seat with a cool mind unaffected by pleasures or pains will never subject themselves to the trammels of re-births. Those persons following the footsteps of the ancients who show the same leniency and mercy towards both their friends of virtuous deeds

and their enemies of vicious deeds will never render themselves liable to the trammels of re-births. Such persons will never think of nobility or lowness; will never have love or hatred; will not have actions to do or not to do; will not associate themselves with re-birth. Shining with divine effulgence, they will speak lovingly to all. Having known the true proper ties of all objects, they will be ignorant of re-birth.

Therefore, oh Rama, ever sport in this world attaining the Atmic Reality in a state of Jivanmukti when the Dhyeya Vasanas are given up and the illuminated vision takes place. Ever dally, oh Rama, in this world as you list, acting up to the external observances of life while internally you are Chidakas itself, devoid of these false desires, attractions of life and Vasanas. Amuse yourself, oh Rama, in this world creating commencement (or end,) only in the external actions of the world but not in the solitary mind, thus seeming to perform actions in the world while they are not performed within. Amuse yourself, oh Rama, in this world according to your free will, after having

differentiated 'I' from the body and destroyed thereby all Ahankaric ideas, and rendered the mind as immaculate as Akasa without stains and the diverse characteristics. Amuse yourself freely oh Rama, in this world with perfect liberality of spirit without undergoing the difficult observances of life but yet trying to understand the rationale of all things by following the easy ones. Oh Rama, amuse yourself ever in this world with acute intelligence and non-desires, full within but seeming to be hot and impetuous without, as if prompted by Karma in the performance of actions whilst you are cool within.

Do not in the least contemplate, oh Rama, upon such un-realities of distinctions as friend or foe, you or I. Such is the case with those only who, having the paltry impure mind, are engaged in fruitless endeavours. But to the wise, this whole world is their inseparable kindred. It is only through the delusions of birth that persons consider one as their friend and another as their enemy. Thus is man's delusion which rejoices every moment (with this or that). But through true

vision, all the universes become, at the same time, his friend and enemy.

To illustrate this experience, I shall relate an ancient story which you shall hear. In days of old, there lived on the banks of the Ganges two persons, sons of a Rishi named Dirghatapas (of long continued Tapas). These two sons who went by the names, Punya (Virtue) and Pavana (Purity), abode by the side of the incomparable Mahendra Mountains and were well versed in the four Vedas, performing great Tapas. Whilst they were performing Tapas on the banks of the Ganges along with their father, the virtuous personage Punya attained Jnana in course of time through the performance of actions, not being actuated by the fruits thereof. But his brother Pavana having attained but partial Jnana was fluctuating in his mind like a rocking cradle, without true Jnana and with excessive ignorance, his mind rolling everywhere. The father of great Tapas after giving up all desires for sensual objects, became indifferent to the love of mundane existence and abandoned, on the hills by the side of the Ganges,

his body which formed a nest for the birds of Ahankaric actions to nestle in. Like a carrier who, bearing a burden, takes it to a certain destination, he (the father), being free to unshackle himself from his body on account of the absence of desires, reached Brahmic bliss which is like the fragrance of flowers permeating the whole atmosphere above.

As soon as the body of this Satvic Muni who had reached his Atmic Reality which is actionless, without the pains of the universe and seat of the dawning of the ancient Jnana, expired, his consort at once breathed her last like a beetle deserting a lotus flower. The eldest son Punya, finding dead both parents who were like eyes unto him, began to devise measures for the performance of obsequies in accordance with the established usage, while his brother Pavana began to reel in the ocean of sorrow, exclaiming 'Oh my dear mother, Oh my dear father, how shall I bear this burden of grief? Where shall I go?' Having grown quite fidgety and unsettled like a person treading the flames, he roved through the forest. He was not able to control his grief even in the presence of his

calm brother and became quite enfeebled in mind. But the eldest brother who was not even a little dispirited, being quite convinced that it is but natural for even lightning like (subtle) bodies to fade away, performed all the funeral rites without the least flurry.

After all the Vedic rites were duly conducted, Punya of full Jnana addressed his brother who was yet yelling aloud with his mouth wide open, in the following manner 'How is it, my boy, you have not as yet overcome your grief which harrows you quite. Now hearken to my description of the transcendent seat, which our father and mother have secured for themselves. It can be called that stainless Moksha which is in capable of either repletion or depletion, which is its own place and which is its own Self, It is the goal to which all tend. It is the Tatwic Reality of all Jnanis. Is it wise, my brother, for you to wail at your parents attaining their own Seat? Is there any limit to the number of fathers and mothers or of wives and sons that you had in the many in carnations you underwent previously like the countless pitfalls in

a river-bed. One may rather count the number of fruits yielded by the trees of a vast forest in the fruit-bearing season than the many relatives which one had during his previous innumerable births. And if we begin to bewail on their behalf, do you think, brother, a Kalpa will suffice for exhausting our grief on that score? The torrent of mirage-waters (undulatory waves) meandering in the season called Vasanas over the valley of mirage which is the formless Ajnana, sweeps along its current the hills of pleasures and pains and dashes without limit or differences. This universe which has arisen in the form of wife and other relatives, foes and kindred love and hatred, nobleness and lowness as well as other pairs, exists and expands by virtue of its name (and form) only and none else. Think of one as a good friend of yours and there the thing is created as a reality. Think of him as your foe and then also the mind perfects the thought into an actuality. Like the properties of the murderous poison or the rejuvenating nectar which accomplish their desired ends, so also if once the bondage-giving thoughts are completely destroyed by one, then they will never resurrect

from their grave. How can we attribute enmity or friendship to the intelligence in diverse forms arising from the one Atman? If we begin to enquire, as to who are in the tabernacle (of body) which is nothing but a net work of bones filled with flesh, blood and skin and which, though non-existent, deludes us with its existence as real, then what remains is this 'I.' Then contemplating still further with the mind, we find through the stainless Brahmic Vision gradually developed, that neither you nor I nor Punya nor Pavana nor anyone else exists but the one Jnana which then shines alone. In the many Dwipas (islands) long passed out of existence, the births you underwent are incalculable. In the great Dwipa called Jambu, you were born as a cuckoo, as beasts, clouds, hills, trees, reptiles and birds; the series of births you had in them and in each of those sub-divisions are indeed indescribable. Such being the case, why do you not now grieve over the deaths of those who were related to you in those many incarnations? Nay this is not all. Listen again to the repeated births you had in other countries. In the countries of Kosala, Dasarna, Poundra, Gurjara, Tushara,

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Konkanas, Kaikeya and Salwa, you were born as King, monkey, vermin, stag, water-crow, birds, serpent, ass and others. Now then why do you not bewail over the death of those departed relatives also whom you created then through your Vasanas? In lieu of counting the parents of many individuals born on this earth, we may rather reckon the number of dried leaves withering from a large forest tree which rears its head aloft in the skies. Therefore there are no grounds for you, my boy, to grieve. Without a faltering heart may you, my boy, attain without any obstacles your Atmic Reality which is without existence or non-existence, birth or death and cognize it firmly through your mind. Having freed yourself from all pains and Ajnana, may you cognize, through your intelligence, your Atmic Reality per se. In that spiritual introvision, many kinds of desires will spring to retard your progress. Free yourself from their trammels, make the lotus of your heart as pure as possible and cognise through your (higher) mind your own Reality. Then all illusions will vanish completely and you, my brother, will attain Nirvanic Bliss' so said Vasistha to Sri Rama.

3. THE STORT OF THE GREAT BALI

Summary: Having in the previous story shown that the concentration of the mind from the visible upon the seer leads one to cognize his own Reality, the author illustrates through this story the fact that, through the performance in this world of Nishkama-Karma, even sensual bliss is transmuted into Brahmic bliss.

The heart of Pavana became illumined with the Jnana into which he was initiated by his brother, the Muni Punya, like the universe beaming with light at sunrise. Then both these Siddha-Purushas having attained Atma-Jnana were living in that forest. Disporting themselves in diverse ways at their sweet will and pleasure, they passed a long time and at last reached that quiescent state of Videhamukti that state which a light attains to, when it is divested of its wick and ghee. Similarly is the fate of all Jivas after they die in this world.

If one person in his many incarnations is related to all, where then is the necessity for loving or hating

any? Therefore the best course is only to give up the load of excessive desires and not to enlarge them. If desires are allowed to grow, then they become the fuel for the fire of Chintana (or contemplation). With the passing away of the fuel of desires, the Sankalpas do also perish. This is perfectly a true statement (and not a mere theorizing).

Oh puissant Rama, mount up the great car of Dhyeya- Tyaga and behold, through the much-eulogised transcendent spiritual vision, this paltry universe palpitating with excessive desires and then you will not lack anything. This state is the certain truth of Brahman that is without impurity, delusions or disease (of Ajnana). If this state is attained without doubt, then persons will not be subject to delusions, though they are without much intelligence. Therefore, oh Sri Rama, lead your life thus.

With the intimate friendship (or development) of good intelligence and nice discrimination, all pains will cease. Even though one may find refuge in a

person (who is a Guru), it is only through one's own energy and will that he can destroy the pains arising from association with diverse objects and kinsman. Having laboured hard through Vairagya, Jnana books and the noble good qualities of benevolence, etc., if your mind is made to lead the Atmic life, then all pains will cease. Not even the happiness arising from all the collective wealth of the three worlds will in any way bear comparison with the bliss of a mind that has reached Kaivalya (emancipation). Like a shoe worn on the foot that is able to protect it wherever its wearer goes, so also the mind fills the whole universe with ambrosial bliss wherever it becomes all full. A mind filled with the ponderous non-desires will never sink into desires; but a mind filled with desires, will never have its grievances redressed completely. Compared to a desire-less mind which yields pure thoughts as easily as Muni Agastya sipped⁷² in one breath the waters of the ocean, even the full moon does not shine so bright; nor is the milky ocean

⁷² When Indra wanted to conquer his enemy Vritra who was hiding in the waters of the ocean, Agastya sipped the whole waters at one sip.

yielding bliss so full; nor will the radiant face of Lakshmi residing on the fragrant lotus bestow (upon her devotees) such a boon (as this desireless mind).

The ghost of desires will spoil the lustre of the pure mind, just as the clouds envelop the moon or the black stains tarnish a polished white mortared floor. Moksha means nothing but the Destruction of the impurities of the mind which mind is developed only when all desires and fears of re-birth are destroyed. If this is not possible (viz., of controlling your desires, etc.), you shall, oh Rama, be able to attain Jnana through the path followed by the great Bali through his intelligence. Such a course is beneficial.'

At which Rama asked him to be enlightened as to the nature of that course. To which Vasistha of rare Tapas replied thus. 'There once lived a matchless king of Asuras named Bali who reigned over Patala as an emperor over it. He made the whole world tremble underneath his potent arms and was able to overpower and humiliate even Iswara,

Vishnu and others. He was the son of the noble Virochana and reigned powerfully for ten crores of years. Having ascended the topmost story of his palace teeming with windows and bedecked with gems brought from the Mahameru heights surrounded by guards, alone he gave vent to the following train of reflections with a mind disgusted with material pleasures and contemplating upon Samsara (this mundane existence). Of what avail to me is this undisputed sovereignty of mine which has enabled me to enjoy from a long time the wealth of all these three incomparable worlds? When I begin to contemplate upon the pleasures of wealth which flit away at once, wherever and whosoever enjoyed in the past, I find I am but repeating the same actions as yester day, yielding but momentary happiness. Enjoyed things do recur again. Things seen yesterday do again present themselves to-day. Ornaments worn with exultation yesterday, are again donned by us. And yet we find that even intelligent persons do not become disgusted with them and are not ashamed to enjoy them again and again. Like ignorant children that do taste again

and again sweetmeats which impart sweetness for the time being, we are also afflicted, ignorant of the true path. Days, fortnights, months, years and yugas do cycle again and again as formerly and nothing new crops up. In spite of the performance of all my duties, how have they in any way improved my life a whit? Through what shall I be able to come into the in dubitable possession of that, after which I shall be action-less? What is that path which will enable me to go higher up to 'That' which is free from the illusory sensual objects?'

Then in order to find out that path, which leads to that Principle which is indestructible and alien to objects, he reflected deeply in his mind and then with full-blown eyes under well-knit brows, he was beside himself with joy at the solution that instantaneously flashed in his mind and then burst out with the following words: '

Formerly I enquired of my father, the omniscient Virochana in this very spot and about this very point. He then explained to me the manner in which I can remove my doubts. I questioned my

father thus what is that in comparable seat where all the illusions of pleasures and pains and other heterogeneities fade away? What is that seat where the mind's delusions will wear away? What is that seat where all desires are eradicated to their root? Please enlighten me with answers to these questions. Again what is that quiescent seat which is free from desires and mental despondencies? What is that seat which is permeated right through by Absolute bliss? Please, oh you, who have cognized the Supreme, throw light upon the means by which I can free myself from the pains and excruciating doubts I am suffering from.'

To which my father replied thus Now listen to my words. A beautiful country there is which is illimitable, all-pervading and without any precincts. That is the source from which all mundane eggs arise and into which all are absorbed. In this country, there exist neither the grand five elements, nor hills, nor forests, nor holy places, nor the pure Devas, nor the other ancient souls. Great Luminosity is the name of the king existing therein alone. He is omniscient, all-

pervading, the cause of all and stably quiescent and all full. He is Silence itself. He will without fail cause all acts to be performed through the minister appointed by him. The moment the minister thought of a thing, such an idea though non-existent, arose instantaneously as a tangible thing; it, though existent, disappeared as mysteriously. This minister has not the power to enjoy anything through his own right; nor does he know anything through himself. As he acts always in concert with the king, he is able to do all things. Though the minister does all acts in the presence of the king, yet the latter is always alone.' So said the father to his son.

At which the son heard with an exulting heart all that his father had told him and then questioned him thus 'What is the nature of the resplendent country which is without mental disease and all-pervading? What are the means by which it can be reached? Through what, can it be attained? Who is the imperishable king in that country? And who the minister? And who is that potent king with his minister that cannot be controlled by my puissant

arms which brought under my subjection, as if in sport, all the earths in this universe?’

To which the father was pleased to reply thus ‘Who will be able to over-step the rigorous law of the speedy and powerful minister? Even should countless hosts of Devas and Asuras league together to over-power him, they will never be able to do so. Even though such rare weapons as discus, spear and others be hurled at him, their powers will be deadened like flowers aimed at a stone. When overpowered by the King, the minister will pay obeisance to him. Otherwise one can more easily move the mountains of Mahameru than this person. He will never be completely subdued otherwise than through an intelligence of much experience and skill. If you long to get at the minister, he will hiss at you like an angry serpent and burn you. In order to remove the doubts under which you are labouring, now proceed to state what the king, his minister, country, etc., do symbolize. The country in the story aforementioned, stand for the incomparable and eternal Moksha. The king mentioned therein is the

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Atmic Reality inseparable from Moksha and shining with the lustre of a stainless gem. His creation (namely minister) typifies the mind (or intelligence). The real supreme skill lies in the thorough eradication of sensual pleasures and the complete development of Vairagya. When the mind is overpowered by non-desires, then it resembles a rutting elephant caged within Keddha.

Persons unacquainted with the true Jnana-books, maintain that out of the four parts into which they divide (the actions of) mind (or time), two parts should be devoted to sensual objects, a quarter, to a study of Jnana-books and the remaining quarter, to the worship of the really blessed Acharya; and that if so done, Jnana will shine in them after the removal of the darkness of Ajnana. But the partially-knowing maintain that if, out of the four parts above-mentioned, one should devote two parts to the contemplation and worship of Acharya, a quarter to the meditation upon the truths contained in Jnana-books and the residue in the actions of the organs, Jnana will prevail in him so as to cognize the Supreme Truth; while the third

class, vis., persons of full Jnana affirm that Moksha will be easily attained by those who, dividing the mind into four parts, devote it to the four purposes of a study of the Jnana-books treating of the path of Atmic Reality, of non-desires, of self-cognition and of the pursuit of the path of the worship of Acharyas. May you through your excessive intelligence and enquiry always master Atmic worship and the subjugation of desires simultaneously. Through a determined subjugation of desires, Atmic enquiry is induced; and this Atmic enquiry breeds again renunciation of desires. They are both mutually dependent upon one another, like the full ocean and the clouds. Having earned, in proper ways, wealth for relieving one's kindred and others without violating the rules and observances of a country, one should through that wealth resort to the wise of rare Satva guna and there attain their Vairagya through which he should develop Atmic enquiry. When thus he is illumined with true Janna through Atmic enquiry, then Moksha is attained.'

Thus did my father enlighten me before. Through divine grace, I have been able to remember now all that my father told me and attain Jnana thereby. Having been freed from the longing after enjoyment and coming into the possession of the wealth of non-desires, I have been rendered cool with supreme bliss, through the ambrosia of the quiescence of mind. Oh, I have been in complete ignorance of this, my present blissful enjoyment for so long a period. How shall I describe it in words? This is the seat where all thoughts are absorbed and where all persons suffering from the effects of pleasures and pains do find an end of all their sufferings. This is the seat reached by all those who lead their lives in Atman. This is the glory of all-quiescence.'

Having soliloquised within himself thus, he began to cogitate in his mind over the questions who am I? And what is my real nature? Then he reflected for a moment and concluded that if he should invoke and salute his guru Sukracharya (Venus) who had cognized the Reality and having enquired of him, should meditate upon the truth, then all

Ajnana would cease. Therefore with closed eyes⁷³ and true affection, he meditated intently upon his Guru. Thereupon Sukracharya, whose form was the true Sachidananda Akasa only, appeared before Bali wishing to attain Atman. With an enraptured heart, the king saluted him and having worshipped him with a handful of precious gems and good flowers said the following 'Please deign to hear my words prompted by the advent of your grace and bless me accordingly. What is there now? What is there beyond? What is that which is limited? Who am I that speak? Who are you that hear? What is this stable universe? Please favour me with adequate replies so as to remove all my doubts.'

Having heard all things, Sukracharya analysed them and explained them clearly to the king in the following manner: 'I came here, on my way to speedily journey to Deva loka containing the immortal Kalpa tree. Of what avail is it to waste my time in unnecessary words? In fine, I have to

⁷³ Here Sukracharya was summoned by Bali by mental will

tell you thus. All the manifestations here before us are Jnana only; all that are now external to us (or above our present perception) are Jnana only; that which is conditioned is Jnana; that which is not conditioned is Jnana also; I that speak am Jnana; you that hear are Jnana only; and all the universe is nothing but the all-full Jnana only. This in brief is the Truth. Being impressed with this firm conclusion in your mind, may you meditate upon the one Reality of Jnana with the intelligence that is requisite for it. If without any modifications of the mind, you cognize and perceive it, then you will attain your goal of the supreme seat. Now have the Sapta-Rishis of rare Tapas entered newly upon a divine mission (or into a new seat). Therefore we shall pass.' So saying Sukra retired.

Thereafter, the king fell to meditating upon the universe and became convinced of the truth of the words of his Acharya exclaiming thus 'This supreme earth is no other than Jnana; the three Lokas are Jnana; my real nature is Jnana; all the ordained Karmas are Jnana only. I have now become that resplendent Brahmic One which

shines in its real nature, devoid of the visibles and the visual. I have now become that all-full Principle which, being of the nature of Jnana without any objects to bind it, pervades all objects at one and the same time and is the quiescent Jnanakasa and intelligence, itself.' Then contemplating upon {or uttering) Pranava (Om) mentally which is the real significance of the Absolute-Jnana, he entered trance-like into Dhyana (meditative) state and then freed from Sankalpas, karmas, the three kinds of desires (for wife, sons and wealth), doubts, contemplation, intelligence and objects as well as their substratum the knower, he was statue-like in Samadhi for a long period. Thus did the Emperor Bali remain immobile like the light of a lamp in a windless place. And since he shone as the Absolute Sat without the stains of love and hatred and with a replete mind, such a state can best be likened to a clear sky in the autumnal season, when no clouds mantle it.

While the Emperor passed thus his days in Samadhi, the courtiers serving under him repaired to the topmost story of the king's mansion in

search of him. There they found him in Nirvikalpa Samadhi. After a long time, he awoke and began to perform the regal duties with a mind free from desires and egoism. Through his stainless mind, he was never flurried in adversity or prosperity; neither did he sink nor swim amidst pleasures or pains. Thus was he with an equal eye over all.

However unlimited were the armies of good and bad thoughts that cropped up unceasingly in his mind, however countless were the objects, imaginary and real that manifested themselves before him, yet he was able to control them all in one centre. So also, shall you, oh Rama, pinion your mind, roving amidst the pleasures of this world and the higher, in the centre of your heart. In whatever places your mind totters like a child and sinks into sensual objects, from that place shall the mind have to be lifted up to the partless Jnana and be made to attain it. Having reduced this to a regular practice, may you bind this terrible elephant of mind so as to be untrammelled by pains and enable it to reach Moksha through discrimination.

4. THE STORY OF PRAHLADA

Summary: This story illustrates the theory that through the grace of Iswara also the higher spiritual state can be attained.

Now hearken again to another story. One going by the name of Prahlada also attained the true Self of Jnana through his intelligence. We shall now proceed to describe it. After his father Hiranyakasipu⁷⁴, the King of Danavas, expired, the sore-grieved son gave vent to the following words with a palpitating heart. 'Countless were the numbers of Danavas born in my race, such as my father and others. They had bodies which cast into insignificance even Mahameru itself. They were able to do or undo even the lotus-born Brahma with his powers. But before Vishnu wearing the Tulsi (the holy basil) garland, they fell easy victims to his fiery ire, like cotton before the wind. Such Danavas in numbers exceeding the countless fine

⁷⁴ He is the son of Kasyapa and Diti and subjected his son Prahlada to untold cruelties for which he was torn to pieces by Vishnu as Narasimha Avatar.

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sands of a river, perished like hills pulverised by the fierce gales of the wind at the end of time. There is none now who is not afraid of Vishnu. There is only one means of conquering the effulgent Vishnu, my enemy, wearing the discus. Think however we may, there is no higher goal than this. The real refuge can be sought only in Vishnu residing in the ocean of milk. Therefore let my mind from this moment seek an asylum in the seat of Narayana (Vishnu). May I through devotional meditation, be 'He' and inseparable from Him. May the grand Mantra *Om Namo Narayanaya*⁷⁵ which confers upon its devotees whatever they long for, be inextricably inter woven and commingled within me, like the Akasa pervaded by the wind. Those who salute and worship Vishnu will be able to attain their desired results of emancipation, only when they contemplate upon Vishnu as themselves. Otherwise such results will not accrue. Following that path, I will worship and meditate upon Vishnu as myself. This body is no other than the

⁷⁵ This is called the eight syllabled Mantra

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form (or manifestation) of Vishnu. He who is bound by this body in the form of Prana-Vayu is Vishnu, the supreme of the supreme. That which goes before Prana-Vayu abides externally as the second Vishnu. Therefore collecting mentally all articles of worship, I shall always worship Vishnu as above. With this purpose in view, he created, through his mind, rubied vessels, incense, lamp, waving lights, golden cloths, rubied ornaments, unfading golden flowers, nectar- like food and other innumerable articles of worship and then worshipped with them, Vishnu as resting in the lap of Adisesha (serpent) both within and without, with true love in its divine place. From that time forward, he began to ever worship the feet of Vishnu, the one partless Brahman. Thereafter, all the Danavas bearing axes began like Prahlada to be the slave of Hari (Vishnu), abandoning all their bad qualities. Are not thus the qualities (good or bad) of a king imbibed by his subjects? On hearing which, the Asuras, sons of Diti⁷⁶ and their king

⁷⁶ Daityas, sons of Diti and Danavas, sons of Danu are both Asuras, through Kasyapa their father.

Prahlada, after giving up their anger against Vishnu became his devout followers. Indra and the other Devas marvelled with fear at this unprecedented event and were sceptical as to how these vicious personages were able to secure the love of Vishnu. Therefore they went to Vishnu, sleeping his long (Yoga) sleep in the sea of milk and having seen and eulogised him, addressed him thus:

‘If all the Daityas of fiery nature after meditating upon you become merged in you, then there cannot be but Maya everywhere. The murderous tendencies of the powerful Daityas are diametrically opposed to the extinction of re-births in Samsara or devotion to Vishnu, as any two opposites are. To say that extremely wicked persons merge into the virtuous qualities is nothing but empty words. Oh all-permeating Vishnu, will it be possible for all Chandalas (out-castes) to be filled with devotion towards you?’

These words of the Devas were replied to by our Lord Vishnu thus, ‘Oh Devas, do not be afraid. The

victorious Prahlada has rendered himself no more liable to rebirths. Freed from his murderous propensities, he has reached Moksha through his Tatwa Jnana vision. Therefore do not suppose that there is any deception practised by him. If good persons incline their minds towards vice, then manifold evils will ensue; but if the vicious incline towards the virtuous path, then incalculable good will result. Therefore may all of you farewell.' With this blessing, the great Vishnu disappeared at that very spot. Thereupon all the Devas left the Milky ocean full of surging waves for Suvar loka and there became quite friendly to their antagonists, the Danavas. With unceasing devotion towards the Lord, the cooling effect of which infiltrated deep into his marrow, Prahlada was filled with a rapturous and ever-increasing love and always worshipped Him. Through the steady application of his whirling organs in such worship supreme discrimination, bliss and indifference towards objects, etc., were greatly developed. With the development of the four means (of salvation), etc., all his mind's attractions towards sensual objects ceased. Will a pearl encased in the mother-o-pearl

be attracted and blurred I the mud in which it lies? Therefore his mind became quiescent, without sinking into sensual objects.

Finding that the mind of the beneficent Prahlada was oscillating like a cradle between the cognition of the all-full Reality and the enjoyment of sensual pleasures, Vishnu the lord of the three worlds manifested himself in the solitary worshipping seat (viz., the heart of Prahlada) from which prayers were offered through his mind and acquainted him with his visit, when the Lord of the Asuras doubled his worship to the Primeval Cause of the Trinity and eulogised him thus with true love 'Oh you, the original seat of all rare things in the incomparable mansion of the three worlds; Oh you, the ever-resplendent Brahman without the dawning and the setting of the sun in you; Oh you who are the eye of mercy to all your votaries, salutation, salutations, a thousand salutations to you. Oh you who art Jnana itself with Lila (your consort) by you to create the world; Oh beneficent Principle, who does not depend for your existence

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upon the fourteen worlds⁷⁷; Oh you who slept the sleep of yoga on the Banyan tree⁷⁸; Oh you who are the Tatwa (Reality, the prototype of all grace and the lord of all earths, salutations, salutations, a thousand salutations to you. Oh you, who are the blighting frost to the lotus containing the petals of malevolent Asuras; Oh you, who are the sun to the full blown lotus of Devas walking in the path of the Vedas; Oh you, who are the bee in the grand lotus of the heart of those who have destroyed all ideas of heterogeneity; Oh you, who are the Lord of all souls, salutations, salutations, a thousand salutations to you.'

At these various eulogies of Prahlada, Vishnu with a gladsome look deigned to speak thus ,'Oh Prahlada of true love, you are free to demand of me a boon which will not make you be subject to the trammels of re-births.'

⁷⁷ Besides the 7 lokas Bhu, Bhuvan, etc., there are the 7 Tala, Atala, Vitala, etc., up to Patala.

⁷⁸ Allusion is here made to Vishnu arising on the waters on the banyan leaf at the beginning of a creation.

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To which Prahlada said thus, 'O you Supreme Principle who reside in the hearts of all, please vouchsafe to confer on me that bliss wherein there are no pains.'

Thereupon Vishnu blessed him by laying his lotus-like hand upon his head with these words: 'May the final Atmic enquiry arise in you in order that you may attain quiescence in the Brahmic bliss of the pure Parabrahman, after your mind is freed from the delusions of the world.'

Thereupon the immaculate Vishnu retired from the spot at which Prahlada of great discrimination paid him respects by eulogising him and showering on him flower. After Purusottama (the supreme of all Purushas) disappeared like a wave in the vast ocean, the king of Danavas seated himself in Padma posture and after having uttered the praises of the Lord, soliloquised: The incomparable Lord has deigned to bless me with the Atmic enquiry enabling one to overcome rebirth. Let me cogitate upon the questions, whom am I? What was I before? What is the nature of this

'I' which identifying itself with the paraphernalia of this world (and body) stays and runs, cries and laughs, exults and is afflicted? I am not this diverse world. How can this inert world be called the 'I,' as the former is external to the latter and is composed of hills, stones, pretty things, earth, trees and others? Neither can the ephemeral body be called the 'I,' as the former proceeds from Asat only, is inert and has locomotion through Prana Vayu. Nor is the property of sound this 'I,' since this property is impermanent, issues out of the void, has no form or intelligence and feeds the ear with its paltry food. Nor is the property of touch this 'I,' since the former cannot be perceived except through the skin, perishes in a moment without any real existence, and is itself without any intelligence, being guided by the all-pervading Jnana. Nor is the property of taste this 'I,' since the former is ever fluctuating, inert, full of desires, perishable in a moment, the food of the tongue and arises out of material things. Nor is the inert property of form this 'I,' which dies in the 'knower' who though acting in this perishable world and sight, is yet no participator in it. Nor is the property of odour this

'I,' since the former is perceived through the inert inclined-nose only and is inert. Now have I cognised my Reality as shining both within and without, as the one pure Jnana of pure Sat and without re-birth, being freed from all ideas of 'I' and 'mine' from all Sankalpas and from all the delusions of the five organs, without the least despondency of heart. This is perfectly certain. Ha, Ha, now have I known my true Self. Is this the Atmic Reality which shines, in the path of spiritual knowledge, in the intelligence of one divested of all diversities? In the one Tatwa Jnana which is no other than the 'I' pervading everywhere without fluctuation, all the universes from the sun down to a pot shine. Like sparks of fire which shine through the heat in the burning fire, so I find, in my present illuminated state, that all the organs performed diverse actions through me only. All Jivas from Brahma downwards will shine as my Reality alone in the one space at the end of a Kalpa when the entire universe goes into Pralaya; how then can exist the ideas of 'I' or 'he' which pertain to the mind? How can 'I' which now shines as the one full Jnana throughout this illimitable universe,

possess the modifications of this reasoning mind, with a seat allotted to it in the body. Therefore my spiritual vision of quiescent Jnana which is eternal, blissful and incomparable is in all the worlds. All the manifested appearances are only the spiritual vision of the one subtle ideation. As all Jivas are no other than 'I', the invisible Jnana and Pratyagatma that has no other object than itself to lean upon, I offer salutations to them all on account of (their non-divisibility from) my own Self.

Out of the differenceless Jnana which has no thoughts other than its Self, which is pure, equal in all, without difference, beyond and without the three divisions of time past, present and future arose the diverse transcendental (Saktis) potencies, Nought else is but the non-dual Jnana without attractions to any, which is equal unto itself alone. As it is above all words, a principle equal unto Atman cannot be found in words. If the imperishable non-desires should become replete in one, which are invisible and pure and yet like the illusory worldly things, then there will remain equal vision overall, like a waveless ocean. But a

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mind whirling in actions associated with activity and passivity will be bound, like a bird caught in a net. Therefore all persons who are afflicted with love and hatred and are thereby dizzy in mind, cling to this earth like vermin.

“O You illumined dweller in the mind of all souls, I have been able to attain You only after a very long period. Whoever was able to come by this all-full benefit except those who have attained You? You art fit to be enquired into through the holy sentences of the Vedas and Gurus. You are the identity of Kutastha and Brahman. You art devoid of all differences. You shine as of the nature of Sachidananda. Many salutations to ‘You’, who are ‘That’ into which all things merge! You are the Eternal Jnana wherein ‘I’ am ‘you’ and ‘You’ art ‘I’.

Prostrations to you my Lord, the Paramatma who is self-existent and the Lord of Devas in this mundane egg! Prostrations to you of the nature of light, not obscured by low thoughts, like a full moon without clouds to bedim it. Prostrations to myself which has attained its Reality, shining as itself in a blissful state and as the one Chidakas

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without the obscuration of thoughts! Though seeming to be mobile or immobile or quiescent, it is yet without such actions. Though performing all actions, it is yet without desires therein. Like the breeze fanning the soft tendrils, this Jnana-Atman causes Antahkarana (the lower mind) having Manas, etc. to move. Like a team of horses led by a charioteer, It alone will ever goad on the painful organs to work. It is He who is sought after by the bodies and organs. It is He who is praised by the organ of speech. It is He who is meditated upon by the mind. It is He who causes birth and death to-be bridged over. It is He who can be easily attained to. It is He who can cognise all. It is He who is the bee producing the humming sound⁷⁹ in the heart-lotus of all creatures. I have no love or hatred towards sensual enjoyments. Let me attain those things, I am destined to get; let me not long after those things, I am not destined to get. Originally I became oblivious of discrimination and other blissful things through my inimical Ajnana, but

⁷⁹ This is said to be the Anahata Sabda or the sound said to arise from the heart as stated in our Upanishads.

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now I am in possession of them, through Jnana, Having destroyed my mind sunk in Samsara with my discrimination that had laboured hard in the Sastras, having freed myself from all the painful Ahankara, having annihilated all conceptions of duality by meditating upon non-duality, I am now the incomparable Kevala (solitary one) in an immovable state. My reality is the Kevala and all-full Jnanatman comparable only unto itself, without mental actions, egoism, Manas, or any other actions. Where has that solitary mortal bird of Ahankara flown to, freeing itself from the trammels of desires, and flying out of the cage of this body. According to the holy sentences which postulate that You art I and I am you, there has been again an identification brought about between you and I. Though possessing the whole world's wealth, you art yet devoid of it. Therefore you will never shine to (or be cognized by) those persons who are like the blind unable to perceive the rapturous beauty of a fair damsel. Victory to you, imperishable God. Victory to you, the seat of final quiescence. Victory to you, beyond the reach of all Vedas. Victory to You, the source of all

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Vedas. Victory to you, the cause of creation. Victory to you, the causeless cause. Victory to you, the perishable cause. Victory to you, the imperishable cause.'

Thus did the noble son of Hiranya meditate through his pure mind and enjoy bliss in the supreme differenceless, omniscient Nirvikalpa Samadhi of great omniscience. As he seated himself statue-like in Nirvikalpa Samadhi for 5000 years and remained steadfast in one vision (or thought) only, there prevailed anarchy in the world of Patala of which he was the king and all the Asuras in it were, like shoals of fishes in a muddy pool preyed upon by vultures and other birds of prey.

Then, Vishnu, the protector of all worlds and its laws, awoke from his yoga sleep in the ocean of milk and began to contemplate upon the safe concerns of the world in his heart of protection thus 'The whole, creation of Brahma has begun to decline through Prahlada going into the quiescent state, wherein no difference exists. The impure

Danavas who are the night-rovers bearing axes having ceased to exist, all the Devas will be deprived of war in their absence and will become quiescent and attain Moksha. With the quiescence of Devas, all the Yajnas done on earth in their honour as well as Tapas, etc., will be barren of results, and therefore fade away from earth. With the cessation of the laborious performance of these Yajnas, and other actions, the universe will have to come to a standstill. And then all created objects will cease to exist. Should all the created objects such as the sun, moon, etc., disappear, then we shall have to give up this form of ours and reach the non-differentiated state of "That". Were all the archaic universes to perish before their allotted time, then no real benefit (or law) will reign in this world. To remedy the defect, we have to resort to the following expedient. May the Asuras prosper long. In their longevity only lies war⁸⁰. With the opportunity of war, Devas will rise in great numbers. With their advent, Yajnas and Tapas will

⁸⁰ This shows that in the opposition of the two principles, Devas Asuras in the world, lies the preservation of the universe.

be performed. With their performance, the incomparable mundane existence will arise. May therefore Prahlada, the lord of Asuras live, until the end of the Kalpa in this his present garb of body, inasmuch as the whole creation will cease to exist with the extinction of the Asuras, etc.’

Therefore in order to continue and maintain the divine law of justice of the great Lord (Parameswara), the red-eyed Vishnu quitted his serpent couch and approached Prahlada in his world of Patala which was like unto Satya Loka⁸¹ itself. Seated on his vehicle of Garuda⁸² (eagle), having on his right hand Lakshmi of red arms waving the chowries and saluted by the Munis and Devas and accoutred on both sides by the five weapons, the beneficent Vishnu caused his Panchajanya (conch) to be sounded in order to intimate to Prahlada his arrival. Through the terrible reverberating sound which pierced the earth, the skies and the quarters, Prahlada who

⁸¹ Satya loka the 7th, viz., Brahm loka

⁸² Garuda stands for a Manwantara

was merged in the primal seat of 'That', slowly recovered consciousness on this plane. The Chaitanya Sakti (or consciousness potency) issuing first out of Brahma⁸³ pervaded, as before, the Nadis to all the parts of his body and when it got to the nine apertures of the body, Prahlada became conscious of this (physical) plane. Then his Chaitanya (consciousness) began to perceive material objects, only after it shone as the reflection in the glass of the internal Prana. Hence that intelligence of his, which manifested itself in objects, may be compared to the reflected image in a mirror and thus assumed the attributes of Manas. As he recovered consciousness little by little like a lotus unfolding its petals gradually, his beautiful eyes opened. Then the beneficent Prana and Apana began to percolate all throughout his Nadis (nerves) and organs, thus producing a complete perception of the world. Like a lotus fanned by the mild zephyrs, Prahlada began to move in his position. In the twinkling of an eye, his mind became gross and his eyes, mind, Prana and body

⁸³ Brahma is the Brahma hole through which salvation is reached.

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began to glow with life with their respective functions. Then this patient personage appeared in sight of Vishnu of rare grace. Descrying, with his full-blown eyes, Vishnu before him, his mind became all-full (with contentment).

Thereupon Vishnu, with great grace, looked at Prahlada and blessed him thus 'Oh immaculate Prahlada, go and look after your wealth which is praised and coveted by Indra, the lord of Devas. Also look after your body. Why do you think of abandoning this, your body at such a premature period as this? So long as you are not haunted by the San- kalpa of attraction and repulsion towards objects, what matters it whether your body exists or not? Now get you up from Samadhi. May you, O Prahlada, be in the Jivanmukti state. May you, until the end of this Kalpa, administer due justice in this world with this body of yours in the Jivanmukti state, but yet without groaning under the load of Samsara. Why do you now in vain die (or disappear from this world), when neither the fires nor the twelve suns burn the universe out of existence (and the Kalpa has not yet closed)? Is not

death welcome to those only whose minds, being pampered by the bondage-giving desires, do ever travel in that path and get agitated under the load of Samsara? The lives of those only are blissful, who, having mastered egoism and desires, do cast their eyes equally upon all, which vision confers infinite bliss. The lives of those only are blissful who, devoid of love and hatred and having rendered their minds cool, are witness to all actions, though performing them. He who is attracted towards objects as well as the objects themselves are both bondage-giving; the severance (of the mind) from objects constitutes quiescence. It is only when this quiescence is mastered that Moksha is attained. Now inasmuch as you have reached that state, you should seat yourself on your victorious throne (of the quiescent mind) and reign over your kingdom. You shall presently be invested with the regal diadem in the midst of the reverberating sound of conches and of the auspicious acts and praises of the Devas. May you reign till the end of this Kalpa.'

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So saying he ordered auspicious waters to be brought with which he anointed the king; and then with his hands adorned with conch and discus, he decorated the king's head with a precious rubied crown in the midst of the eulogies of Devas, hosts and then addressed the king thus 'May you live and reign, so long as the immoveable Mahameru, the earth, the sun and the moon endure and then enter the supreme state.

With these words Vishnu disappeared in a moment with all the Deva hosts, like the instantaneous disappearance of a false Mayavic creation.

At these words of Vasistha, Rama questioned him thus 'How did the king of the Asuras, after attaining Jnana and becoming merged in the true Brahman, return (unto the normal state) at the conch-sound of Vishnu? In the case of all Jivanmuktas without the load of Samsara in whom the pure Vasanas are like a burnt seed, such a seed in their heart will never be productive of re-birth. But these pure Vasanas inasmuch as they are pure,

all-pervading, subject to manifestation, origin, etc., associated with Satva guna, full of the pure Atmic-Dhyana (contemplation), and without beginning will always be in Jivanmuktas like Vasanas in Sushupti. Even after the lapse of a thousand years, so long as the body is in existence, the pure Vasanas will be latent in the heart and will melt away gradually. It is only through these pure Vasanas that Jivanmuktas are awakened to an external perception of objects.'

5. THE STORY OF GADHI

Summary: In this story it is sought to show the nature of Maya through the cognition and avoidance of which Atman can be known.

It is indeed impossible to describe the grandeur and in finite potency of Maya which is but a synonym for birth and death. The mastery of the terrible Manas leads to its destruction but not otherwise. Now listen with an attentive mind to the story I am going to relate to you of the

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marvellous potency of this powerful Maya of the universe. So began Vasistha addressing himself to Rama, the prince of the solar dynasty.

An excellent Brahmin, by name Gadhi lived on earth in the country of Kosala. With some object in view, he abandoned his relatives for the forest. There whilst he was performing a goodly Tapas for about eight months by standing throat-deep in the midst of the waters of a tank, the gracious Vishnu deigned to pay a personal visit to the Brahmin and asked him to state the object of his Tapas.

Thereupon the latter quitted the waters and having reached the bank, fell prostrate at the feet of Vishnu and praised him thus 'Oh Parabrahman that is inseparable from the lotus heart of all souls, Oh Achyuta (the indestructible), Oh Ananta (the endless), I wish to merge in the immaculate Brahman. Therefore be pleased to enable me to visit (or know) directly the true nature of Maya which you have created and which has wrought the miracle of these universes full of birth and death.' To this request Vishnu acceded in the

following words 'You shall be able to see Maya. You shall, after personally seeing it, be able to free yourself from its yoke.' With these words, Vishnu disappeared at once like a Gandharva city. Thereupon the Brahmin was filled with a perennial bliss at having come in contact with the incarnation of the divine grace and spent some days in Tapas in that forest when there recurred to his memory the blessed sentences of Vishnu on his way to the lotus-filled tank to bathe. Dipping his head into the water, he forgot to perform the recitation of the Vedic Mantras and Dhyana (meditation) which it was his wont to do, while in the process of bathing. And lo! he saw himself dead of a disease in his own house with his relatives gathered together, weeping by the side of his body, whilst his wife cried bitterly at his feet; and his mother prompted by sheer maternal love was embracing her son, as if she was again suckling him and writhing with pains, drooped senseless like one who had trodden the fire. In this state of affairs, the weeping relatives by began and finished the subsequent post mortem rites and kindled the funeral pyre for cremation. The body was disposed of in the

burning ground by being soon reduced to ashes. Thus did Gadhi, in the midst of the waters in the tank, see through his mind the illusory actions that were performed by himself through himself. Now Rama, listen to what subsequently transpired.

Then Vasistha continued thus 'This life being over, Gadhi found himself reincarnating in the womb of a lady like a jet-black picture who belonged to the degraded caste of dog-eaters. With great travail, she brought him out into this world as a male child. After being fondled as a baby, he grew up to manhood with a body quite sable like a cooled charcoal. With none to equal him in the degraded caste he was in, he married a girl of the same caste and with her lived in great union and joy. Whilst they were living harmoniously like life and mind, over hills, forests, and other fine places, their union blossomed forth in the birth of issues. Some time elapsing, dotage and excessive grayness set in upon the husband who constructed a house of leaves at a distance from his place and there dwelt in it as a great Tapaswin. The children too advanced in life and became old. Whilst they were

afflicted at dotage having laid its hands upon them all, Kala (Death) stepped in to relieve all of them except the husband.

Being tired of incessant wailing and solitude, the survivor's mind became dizzy; he became sick with desires and began to rove through different climes. At last he reached the country called Keera where justice was administered duly and was passing through one of the golden streets of that city where its king had died. As he left no heir, the people in accordance with the immemorial custom of the choice of a king, bedecked the state elephant with gold and precious gems and let it loose to go its own way and select a king. The tusker in search of a person to rule the kingdom, found opposite to it this Neecha, its kindred in colour and raised him upon its temples with its long proboscis like Udyagiri (hills) at the dawn of the sun amidst the din of many musical instruments and the exclamations from all the eight quarters: 'Victory be to you, Victory be to you.' Thereupon all the fair ladies of the palace lavished all their skill in adorning their newly-made king. The old courtiers

and the commander-in-chief began to obey his behests. Gavala was the name assumed by the king befitting his position as the wise and just protector of the earth. He reigned over his earth, seated on the splendid jewelled throne loved by all the court ladies shining with their scarlet lips.

After eight years elapsed thus, the king one day doffed all his ornaments from his person and alone was perambulating on foot the street beside his palace with all the appearance of a true Neecha, when he saw before him a group of out-castes of the caste of dog-eaters of sable complexion travelling along and playing upon their stringed Vina(musical instrument). The oldest of the throng of blood-shot eyes and black colour, having observed the present king of Keera and recognised him, approached him with true love and addressed him with the old familiar name thus Oh Katanja, where are you in, my old relative r In what place dost you now dwell? It is only through good Karma that I have been able to see you here. So saying, he clearly traced his whole genealogy, (many degrees back) and gave out other

particulars. At this, the king slighted his words, since his low status was being brought to publicity and having loudly scorned him off his presence, he at once withdrew into his palace.

Meanwhile the ladies of the harem were observing from the balcony all that had passed between the king and the low caste men; quite surprised, they apprised the minister who was then staying in the palace, of the occurrences thus 'This lord of earth, our king, belongs to the lowest class of Chandalas. How shall we act now?' Unable to find any way out of the scrape, they were stunned, perplexed, and morose. Whereas the king, not daunted by all by all these, seated himself on the throne as before, as if nothing fresh had transpired. But the ladies, courtiers and others who had before approached him, stood at a distance from him like a carcase unfit to be touched by the hands. The sad present plight of the king, who was alone, even in the presence of innumerable subjects, can only be likened to a forlorn traveller left in a foreign country without knowledge, wealth or any other means. Then all the subjects held a solemn

conclave in which they came to the following conclusion 'We have contaminated ourselves with grave sins through association with this Neecha, our king. No amount of penances will expiate this stain of ours. Therefore we shall all purify ourselves by entering into fire.' With this resolution, all the subjects from the eldest down to babies flocked together, and fell into a large fire-pit reared up for the occasion, like swarms of flies buzzing in a Champaka flower. Thereupon the king became afflicted in heart and with a collected mind soliloquised within himself thus:

'Through contact with me an outcaste, all my countrymen became degraded and therefore perished in the flames. It is perfectly useless on my part to outlive them. I shall follow the same course'. With this purpose of giving up his life, he allowed himself to be devoured by the flames.

While the body of Katanja was being burnt by fire, like tender leaf exposed to the flames, the body of Gadhi that had taken its plunge into the waters of the tank began to palpitate and quiver. In four

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Ghatikas, Gadhi s mind became cleared up of all obscurations of Maya and began to ruminate upon who he was, and what he saw and did in that state. Then came he from the waters to the bank of the tank; and then after having meditated upon the similar manner in which all Jivas in this world run about greatly agitated in their mind, like an angry tiger ever chafing in a forest, was (temporarily) relieved at heart, (in spite of his lingering doubts).

With these thoughts in his mind, he passed some days in his hermitage, when there came upon the spot a guest who was heartily regaled with honey and fruit. At the time of Sandhya when the sun set in, they both performed their daily Karmas and returned to their respective seats of rest, where they were engaged in Atma-Jnana stories. At this time, Muni Gadhi enquired of the stranger the cause of the extreme emaciation of his body.

To which the guest replied thus, 'At the request of my beloved relatives, I spent a month in the famous and wealthy country of Keera situated on the north of this earth. Whilst I was recouping my

health there, I chanced to come in contact with a person therein who related the following anecdote. A king ruled over that country without any split or dissension for about eight years after which the true status of the king as belonging to the lowest class of Neechas, the dog-eaters, was brought to light. With this discovery, all the Brahmins and others went into the fire; and the king followed suit. Hearing that horrid fate of the Brahmins, I quit that country and took a pilgrimage to Prayaga (Allahabad) of waters with seething waves in order to wash off all my sins. There I, in accordance with Vedic rites, underwent penances and Chandrayana Vrata⁸⁴ and got emaciated thereby.

At these words of the guest, Muni Gadhi was surprised and internally convinced that it was his own history that was referred to by the stranger. Therefore to verify for himself the truth of the events of his previous Neecha life, he travel led to

⁸⁴ Chandrayana Vrata This is an observance in which beginning with 15 morsels of food on a full moon day, a person lessens them one by one till he reaches the new moon day when he increases it one by one daily.

and entered the Huna-Mandala⁸⁵ where he saw his birthplace and the other places he dwelt in. All being there as he saw (before in his Samadhi), he shook his head in surprise and after surveying all the diverse creations of Brahma, he proceeded still further to the Keera country where he saw without any, missing, his former palace and other familiar resorts of his, as well as heard the events of his life related by the people there. Is this the Maya that Vishnu acquainted me with? Through the wonderful seed of my intelligence, have I been able to observe all these.

With these thoughts in his mind, he at once reached the slopes of a great hill and became an incomparable Tapaswin. A rare Tapas was there performed by him to gladden Vishnu, with a handful of water as his food. After the lapse of a year spent in such Tapas, Vishnu appeared personally before him in his hermitage in the form of a dark blue cloud and addressed him thus. You have seen the glory of Maya in its true colours,

⁸⁵ the country of Hunas or the lower caste men

‘what more dost you want? Why do you perform this true Tapas on the hill side here?’

The Muni exulted with joy like the bird Chataka at the sable clouds high up in the sky, and then poured forth praises, prostrations, and salutations to Vishnu. Then looking at Vishnu of graceful vision, he questioned Him thus. ‘I have known vividly the nature of Maya, the result of Karma, as you were pleased to show me. But I am yet ignorant of Maya in its latent innate state. How came this delusion to manifest itself as real?’

Vishnu replied thus Oh Brahmin, this earth and other things of the universe have for their substratum the mind and do not exist at any period apart from the mind. Almost all persons in this world, walking in the path of this universe of dreams, delusion and egoism look upon it as real and enjoy it. It is only in Chitta (the flitting mind) that the universe rests. Why should you be surprised, if this mind of thine, which contains (potentially) in itself the entire Universe, should bring into objectivity your life of a Neecha (which

is but an insignificant part of the whole). The excessive one-pointedness (*Ekagrata*) of your mind reflected itself in the life of a Neecha which reflection was then known. This reflection was caught up by the guest who came in subsequently and saw as real all these delusions. Like the analogy of a crow and Palmyra fruits⁸⁶, the ideation of the Neecha's life reflected itself also in the minds of all who lived in Huna-Mandala and Keera-Mandala⁸⁷. Thus did these two kinds of ideations lend increased Reality to the minds of all creatures. Truly marvellous are the effects or manifestations of the mind, like the analogy of a crow and the Palmyra fruits. Thus do diverse persons view the one dream (of the universe) in various ways. With one sport, many boys divert themselves in different ways.'

In similar manner was the Neecha born in Huna-Mandala in the habitation prepared for him by the

⁸⁶ Just as the cause of the fall of ripe Palmyra fruits is wrongly attributed to a crow which perches upon the tree at the time of their fall, so the universe is thought to be real though it is merely the creation of the mind.

⁸⁷ the country of Keera or Kashmir

mind. Likewise with the death of his relatives, he reached a foreign country. There he reigned over the country of Keera with his white victorious parasol overshadowing his subjects and there allowed himself to be devoured by flames. It was only the ideation of your supreme mind thinking about the Neecha's life that brought about the reflection which afterwards assumed a reality. The ignorant who are impressed with the idea of the differentiations of He, you, I, this, that, mine, etc., will ever be sunk in the mire of pains; but those who have cognised earth and other things of the universe as no other than 'I' will never despond under grief. With a mind distinct from and having no longing towards all the things of this earth, their firm intelligence will never cling to desires. Knowers of Tatwa Jnana will never render themselves liable to the delusions of Ajnana. As you have not cognized Jnana fully, you have not rid yourself of all your mental delusions and quitted them all as degrading. Therefore it is you have completely forgotten yourself in a moment through your delusions. To this wheel of the grand Moha (delusions), Manas is the axle. If by dint of

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discrimination, your mind be destroyed, then Maya will not afflict you. Now rise up from here and retire into the caves of this hill and perform Tapas there for ten years. Then will the eternal and true Jnana dawn in you fully.

With these words, (the abovementioned) manifested form of Vishnu disappeared at the very spot where it appeared. Thereupon the stainless Muni Gadhi, freed of all dire delusions, was devoid of attachments and underwent a rare Tapas. After a course of ten years, he lived replete with true Jnana. Then having attained the incomparable Seat of Sat, devoid of fear, pains, and longing for objects and shone in his real quiescent state as a Jivanmukta ever of the nature of bliss and with a mind as full as the full moon.

6. THE STORY OF UDDALAKA

Summary: Having shown in the previous story that if Brahman, which enables one to visit personally Maya of the nature of mind, be visited, then all ideas of the universe vanish, the author narrates the present story to illustrate that this degreeless bliss arises through Samadhi consequent upon Atmic enquiry.

Thus you will find that Maya pervades everywhere, hard to be mastered; and generating-different degrees of illusions high and low, has as its substratum Parabrahman. Therefore I have to declare to you that whoever is not ever in the Brahmic Reality, will be drowned by the Gunas⁸⁸ of Maya into pains which are ever seething like the billows of an ocean.

I solemnly affirm that the fell disease can be removed only through the divine panacea of the mind-mastery and not through any other means.

⁸⁸ The three Gunas of Maya, being Satwa, Rajas and Tamas.

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Oh, Rama, the wise will perform duly all actions arising, out of their castes and orders of life, every moment of their lives during their present period, but will never concern themselves with actions, past or future. If every moment of your life you try to abandon all Sankalpas, desires and past actions, then this itself is called the absorption of the mind. That Jnana which is associated with the destruction of the mind is the Jnana of the partless Pratyagatma. Such a Jnana is without the mental modifications and being. It is without the Vikalpa of the mind.

Total freedom from the bondage of Manas leads to the unveiled cognition of truth, the auspicious (Siva,) the Brahmic state, the omniscient, the all-full bliss, which is stain less. May you, my child, after destroying Ajnana, engage your mind in the wise Atma-Jnana books with a true exultation of heart and a certitude of conviction; and live with bliss without any care or worry as the Absolute Consciousness itself, though ever engaged in all actions such as talking, renouncing or taking to, opening or shutting the eyelids and others. May

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you live in your Atmic Reality as Brahman itself, severing mentally all your connexion with the visibles, purging your mind of all stains and destroying the weeds of bondage-giving desires. May you live as Brahman itself, the quintessence of all Jnana without being invaded by love or hatred producing fluctuation of mind or by the poisonous pest of desires for objects, pleasurable or otherwise. May you, O Rama live immutably as the absolute Sat and Chit by attaining quiescence through the meditation that there is non-dual Parabrahm alone without the countless conceptions of I, he, it and other diversities. May you cognize personally that non-dual state of Atma-Jnana like an adamantine pillar denuded of all conceptions of duality. The moment you rest in that stainless and all- full Jnana without any conception of separate existence, that moment will all conceptions of duality, the root of all delusions of rebirth, be effaced off your mind. If you cognize personally that real state yielding the blissful essence, then even the rare Ambrosia will be to you tantamount to a fatal poison. If you allow your (lower) mind to get enmeshed (in earthly things), then the never-fading true Jnana will

recede to a great distance. Will the full-moon appear visibly to us, when sable clouds intervene between it and our eyes? So long as there is the centering of affection on this body which is non-Atman and the mistaken identification of it with Atman, so long will the mind grow fatter and fatter in its association with the Samsara of wife, children, etc. The mind waxes stronger and stronger also through its egoistic sports (or actions) and the dualities of conception arising through Ahankara. O my son Raghava, in every birth, the mind grows through the mental disease (of objects) getting more and more prevalent in it and the consequent tenacity of mundane existence and efforts directed towards the gain or loss of objects in the same. Of course, when women, wealth, gems, and other objects are longed after and acquired, such gain or the greed arising out of the gain produces for the time being pleasure and seems to be productive of good to him. But such good tends only to glut the mind. Having quaffed the milk of vicious desires, this serpent of mind will be invigorated and crawl about everywhere, breathing the atmosphere of the long standing

enjoyments. Now Rama, attend to what I say. Like Muni Uddhalaka of old, having pulverized all the five Bhutas (elements), you shall set about enquiring through your pain-free mind.

At which, Sri Rama asked Vasistha thus 'How did Muni Uddhalaka, manage to destroy the five Bhutas (elements) and to introspect within himself?'

Vasistha replied, "Through Atmic enquiry, Oh graceful Rama, did Muni Uddhalaka conquer the five Bhutas and reach Brahman, the non-dual state. His story I shall now proceed to relate. This Muni lived on the slopes of Gandhamadana hills teeming with forests of flower-bunches redolent of camphor. He was a stainless Muni of great intelligence and enquiring spirit. But he had not yet reached that quiescent Plenum in which all pains are destroyed, though he had purged his mind free of all impurities. With the following of a virtuous course, the due performance of a Nishkama Tapas (or a Tapas without the longing after fruits), a right understanding of the significance of the spiritual books and a proper

observance of Yama⁸⁹ and Niyama, an unsullied discrimination set in upon Uddalaka's mind and he began to meditate thus.

'What is that seat which is the safe asylum without pain? What is that imperishable state without the pang of re-births? Is it not this that above all should be soon sought after? When shall I be able to secure and rest for a long time in that non-dual immaculate Brahmic seat without any Sankalpa of the mind, like clouds in the top of Mahameru? When shall I be able to rid my mind of the wealth of material enjoyments, which mind after having exhausted one yet craves for another in an agitated state? When shall I be able to cross, through the instrumentality of the vessel of my intelligence, this ocean of my desires with its seething billows of the mind with its egoism? I shall therefore ever exult in the seat of the Light within my heart without actions or inactions, attractions or repulsions towards objects. I shall therefore remain

⁸⁹ Yama and Nyama or forbearance and religious observance are the two first parts of Yoga

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in Nirvikalpa Samadhi as immovable as a rock in the caves of a mountain, having merged in Atman without any Sankalpas. When shall I, through my one pointed and deep concentrated) Dhyana (meditation), become oblivious of a bevy of birds building their nests on my head with the hair on it and inhabiting it?

Thus did Uddhalaka contemplate in his mind and be coming ecstatic within, resolved upon the mastery of Brahma Dhyana. But the monkey of his mind perched speedily from one branch to another of sensual objects; and therefore he was not able to master Samadhi which lands one in the ecstatic realm of Reality. In forests, he roamed without any settled mind: at another time being freed from all external vision, his mischievous mind went into Samadhi with great difficulty. Thus was he whirling his days in various ways in the mountains. That cave⁹⁰ in which no creature exists and which is hard to be reached by all is called the seat of Moksha. Into such a cave did the Muni

⁹⁰ Viz., the cave of the heart

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enter alone; and having spread a deerskin on the sylvan bower (*kunja*) leaves and having through his discriminative mind lessened the actions of his mind, he began to contemplate like Buddha. With his face towards the north, he seated himself in Padma posture and saluted Brahman; and having concentrated his mind whirling through Vasanas, began to meditate thus, in order to develop Nirvikalpa Samadhi.

‘Oh, my ignorant mind, of what avail are all your illusory lives? Will the wise ever involve themselves in actions generating pain? Those who, not caring for the insatiable nectar of quiescence, long for material objects, resemble persons who give up the divine garden of Kalpa trees breathing forth fine fragrance in favour of a poisonous and hot desert. Whether Brahma-loka or Patala loka is reached by one, he will never be able to attain Nirvanic bliss without this supreme nectar of quiescence. All these vain actions which are of the nature of the mind within, are productive of intense pains and are never pleasurable. Oh ignorant and idiotic mind of mine which squats

like a toad in sound and other properties, why dost you reel in vain ceaselessly? Why have you subjected yourself to pleasures or pains? Why is it, you are not able to immutably fix yourself in the ever nectar-like equilibrated state of quiescence? Oh my ever-expanding foolish mind, do not die like the deer (Kuranga⁹¹), through associating yourself with sound, the property of the organ of hearing. Neither should you subject yourself to pains by running after the property of touch arising from the skin, like a male elephant going in amorous quest after its consort. Nor should you, O mind, associating yourself with form, the property of the eye, singe yourself to death, like a moth in the light of a lamp. Nor should you, O mind, associating yourself with taste, the property of the tongue, perish like a fish caught by a bait. Nor should you, O mind, be bound by odour, like bees in quest of honey, through associating yourself with breath proceeding from the lotus like heart. Hence the deer, elephant, moth, fishes, and bees

⁹¹ Kuranga is also stated to be a species of bird attracted by and perishing through sound.

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(which here do stand for the mind as compared above) do each die through sound, touch, form, taste and odour respectively. But if you are afflicted with all the five combined together, then where is true bliss to you? In order to bind you, the Vasanas are the woven net. Oh you impure mind, if these Vasanas of objects are mastered, then you have scored a tremendous victory. What for do I address you thus? In those wise persons in whom Atma- Jnana enquiry is fully developed, there exists not the (lower) mind. How is it possible for the all-pervading eternal Jnana, subtle as it is, to exist in the mind? Can an elephant enter a Bilva fruit? Notwithstanding the analysis and examination in diverse ways of this body from top to toe, I does not pertain to this body. The ideation of I pervades everywhere. I shall look upon this universe as the supreme Jnana itself, pervading all the quarters, being invisible without fluctuation and self shining. In that Jnana, I do not find names or forms, dualities or non-dualities, smallness or greatness or any other characteristics. As I am myself the true Jnana, you alone, oh mind of mine, that have generated all differences in this

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world art the cause of pains. I shall promptly destroy you through the dint of Jnana developed through discrimination. This you shall presently witness. How can I be the flesh, blood, bones, Prana composed of Vayu or any other thing pertaining to this body P In this body flesh, blood, bones and Karmendriyas (organs of action), Jnanendriyas (organs of sense), etc., are separate. Being so, how can 'I' be applied to them? How can 'I' be applied to the eyes, skin, fat ears, nose or the moist tongue? The 'I' is all-pervading. Not even in the slightest degree can I exist in objects? This is the true vision (of knowledge). There is no other path; Oh ignorant and artful mind of mine, you have beguiled and intimidated me in all manner of ways me who am the stainless Jnana itself, like wild dogs frightening a cow s calf. I have, through divine laws, now discovered that villain of Ajnana who purloined out of my hands the Atmic jewel. Never hereafter shall I have to do anything with him.'

The five organs, though free from Vasanas, do yet in cline towards their respective external objects.

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The Vasanas are not the cause of ail the organs. Therefore, oh ignorant five organs, if after purging the stains within you should perform all actions, no pains of any degree will begin to fix their habitation in you. Like a silk-worm which having spun a web out of its mouth dies in its meshes, you, oh child of the organs that play in all visibles, will share the same fate. Oh you mind, the seat of all Indriyas (organs), may you cognize the Reality of Jnana with the Indriyas perfectly under your control. May you permanently attain Jnana of non-dual Nirvanic bliss without any attractions (towards objects). Having without any the least stains given up all Vasanas of I which is attended by its poisonous disease of objects and having overcome re-births through the means of the Mantra of non-desires, may you, oh mind, become of the nature of the Lord and reach that state from whence there is no return. I shall disport myself in this long Jnana state, having disentangled myself from this forest of I, wherein Sankalpas are the trees and desires are the plants. Amusing myself according to my free will and pleasure, I have now reached the Brahmic seat. I am alone. I am a victor.

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I have here become of the nature of Moksha. I am actionless and differenceless. Spiritual illumination, excessive intelligence, Tatwic knowledge, Jnana, the inseparable Satya, the noble bliss, quiescence, a true exultation in the performance of good Karmas, all-fulness, nobility, good qualities, an unveiled vision, a bountiful heart, an undiminished lustre, the qualities leading to the oneness, fearlessness, homogeneity these are like beautiful damsels that, though associating with the mind, which has attained Atmic Reality, do not agitate it.'

Then he began (to calm himself and) meditate powerfully through his all-pervading mind now brought into subjection without any fluctuation; seated in Padmasana with his eyes partially opened like a half-blown lotus, this supreme personage uttered Pranava (Om) without any difficulty and with its appropriate high-sounding intonation. Then Muni Uddalaka who uttered Pranava of the nature of Jnana began to cognize Brahman. But when he intoned the first part or *Akara* of Pranava which is of three and a half *matras*

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and raises one by itself without any support to the transcendental Jnana that is all-pervading and stainless, all the noble Pranavayus shone with effulgence in his body, producing and raising sound in it. Then did the process of Rechaka (expiration) arise in the whole body exhaling the Pranavayu without. Like Muni Agastya who sipped with one sip the whole ocean and rendered it void of water, his whole body was rendered void of Pranavayu which lifted itself up to the regions of Brahmakasa of partless Jnana essence. The great Agni of the heart (Jnanagni) pervaded the whole body and burnt it up (within). This is the first stage of Pranava. This stage of Rechaka shines or (arises) not through Hatha yoga. For does not Hatha yoga generate dire pains? Then in the equilibrated stage of the second, viz., *Ukara* of the noble Pranava, the immoveable Kumbhaka (cessation of breath) was induced in the Pranavayus which pervaded the whole body. The non-agitated Pranavayus were then full both externally and internally, high and low and in the quarters and the Akasa, like bellows stuffed with air. In an instant, the Agni which burnt the body in the previous stage was now

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extinguished, like a flashing lightning. The body became snow-white like the burnt white ashes, thereby revealing within it bones, muscles and other things in regular order. All the network of bones appeared in a regular gradation, as if sleeping in a bed of camphor. With Vayu, these white ashes were raised up in the air and in a moment permeated the whole Akasa. All these collected themselves in one place like wintry clouds. Thus was the second stage of Pranava attained, wherein he was till his longed*for required time. This stage was not developed through Hatha yoga which generates endless pain. Then in the third quiescent stage of Pranava, vis., *Makara*, the Pranavayus reached the stage called *Puraka* (Inspiration) on account of their Purana fullness). In that painless stage, all the Pranas entered the nectar of intelligence. All the Pranavayus which were cool, as if drenched in snow, became the Mandala (sphere) of the moon in the midst of the Akasa, like the evaporated smoke in the atmosphere transmuted into the cool clouds. Then the Pranas laden with the nectarine showers descended down from the Akasa and soaked the

bodily ashes lying below. The strong resplendent body of Muni Uddhalaka glowed like the form of Vishnu with the four arms and the lustre of the moon. The Pranas saturated with nectar, permeated the whole body and saluting Kundalini Sakti (in the navel), circumambulated it.

Thus did the Muni Uddhalaka seated in Padma posture render his body proof against destruction: and then forcibly controlled his mind which whirled like an intoxicated bee. Preserving silence, he calculated the speed of the soft Pranas and Apanas and gradually controlled them. With great difficulty, he separated the Indriyas (organs) from the objects to which they clung. He severed himself completely from all external objects. With a firm mind free from all attractions, he rendered non-existent all objects that arose in his mind through his firm vision. In order to prevent the exit of Pranavayu, he closed first the primal avenue and thereby all the nine avenues of the body just as a house, when its front gate is closed, prevents ingress into the minor gates within. Then he

pinioned his mind in the supreme heart Akasa in a state verging upon death.

Having thus captured and stowed away his mind like a rutting elephant in a mountain pitfall, his mind became as clear as a placid sky and was devoid of all Vikalpas which are but the reflexions (of the Truth) Like a champion killing with his sword his foes who rise against him again and again, he destroyed, as they arose, all thoughts of objects. With the extinction of all Vikalpas, he destroyed through his discrimination that (mental) darkness which intervened between himself and the spiritual Sun in his heart. Then the Muni saw before him a radiant light which the Muni tided over. In that stage, the mind of the Muni began to whirl and daze away as in the dead of night. This dizziness being over, void Akasa was known by him, and then came Moha (delusion). Even this Moha was dispelled off his mind by this Muni of blissful vision, like darkness disappearing at the approach of the sun in this world.

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Passing thus through the stages of darkness, light, sleep, and Moha, the Muni at last reached the stage of Nirvikalpa Samadhi when his mind enjoyed quiescence for one moment (at least). With freedom from all pains, he attained the real Jnana shining everywhere as all forms, like water which when clammed up fills up all the previously unfilled spots. Through long practice and cognition of his true Jnana, his mind became of the nature of It, like gold converted into an ornament. Being deprived of its attributes of hardness, it became Chit (Consciousness) itself, like a pot amidst clay. Being divested of all visions of objects, it contained Consciousness proper, like a calm ocean without waves. The Muni freed from all attractions towards objects, became of the nature of Prana Akasa pervading everywhere and being the substratum of all the mundane egg. He was drowned, as in an ocean of nectar, in the practical enjoyment of the great bliss where the seer alone exists without the visual or the sight. He reached that Jnana-state which is above all and in which nothing but truth exists and became the ocean of eternal Jnana and the all- pervading Absolute Consciousness. The

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(Hamsa) swan of intelligence of this Brahmin began to disport itself in the permanent pool of spiritual bliss. Thus did the Muni enjoy himself in his Atma, like a full-moon in an autumnal sky or a lamp shining in a still atmosphere or an ocean without waves or the form of a picture or a cloud pregnant (or laden) with unshed water.

Perceiving the Muni in Brahmic state in this great world, Siddhas, Devas, and others began to encircle him. Deva ladies flocked to him in great numbers. Devendra offered to the Muni his Deva loka which the latter disdained to accept along with other objects offered him. The Muni was too deeply aware to succumb to the wily charms and amours of the celestial ladies, he being like an innocent lad to them. So being without the idea of sensual enjoyment, he shone resplendently in his house of bliss, like the sun in Uttarayana (northerly course) for a period of six months. Thus did the Muni rest in Jivanmukti state, wherein the supreme Trinity, Devas, Siddhas and others abide which state is above all, being ever full and replete with bliss. This state can be stated to be both with

full bliss and without it. Whether the wise rest in that Brahmic state for one moment or a hundred years, they will never afterwards long for the sight of objects which are the generators of re-birth. After six months, the Muni awoke from his Samadhi in which he discarded all longing for pleasures of Swarga loka. Awaking he noticed the Siddha hosts before him, who eulogised him thus 'Please see this vehicle of ours. It will take you up to Deva loka. Gladly mount it. In all the other worlds, there is no bliss to vie with that in Swarga loka. You will be able to enjoy, till a Kalpa s end, all its fruits. Oh Lord, all your Tapas is only for the attainment of Swargic bliss.'

Opening his eyelids, he took them to be great person ages and paid them due respects; and then being one with an unwavering mind that neither longed after nor hated the Swarga pleasures, he asked the Devas to depart and was bent upon the performance of his own actions. Then the Siddhas too finding it useless to wait any longer in anticipation of Uddalaka's mind returning to their Swargic pleasures, vanished off the scene. But the

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Muni enjoyed Nirvanic bliss as long as he willed, in this forest and amidst the company of the true devotees of the Lord. He would spend in one sitting days, months, and even years in deep Samadhi and then would wake up. From that time forward, he was ever engaged in Nirvikalpa Samadhi, when his mind reached the non-dual state. He was full everywhere, like the sun's rays pervading the whole world. Through the long unintermittent practice of merging in the Chit-Samanya (or the one Universal Consciousness), he reached the Satta-samanya (or the Universal Beness). Uddalaka who was thus unlike the sun in the month of Chaitra (April May) appearing and disappearing in this world, became of a quiescent mind through the attainment of Jivanmukti state.

Here Sri Rama interrupted Vasistha with the question 'what is Satta-Samanya?' To which Vasistha replied:

"When one's mind being denuded of all false thoughts, becomes of the nature of the all-pervading Chit-Samanya, and when all thoughts

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are lessened gradually, then this Chit-Samanya is itself Satta-Samanya. When all the visible things vanish away from one's mind as unreal as the horns of a hare, and when Vritti-Jnana (the actions of the lower mind) is merged into Atmic Consciousness, then this Consciousness is itself Satta-Samanya. When all external and internal objects as well as diverse things and bodies are annihilated (off the mind) and when the mind exists as Consciousness itself, then this Chit-Samanya is Satta-Samanya. Without any thought of the visibles though they appear before him, if one dies (or withdraws himself) into Atman like the head of a tortoise in its carapace, then such an ego is Satta-Samanya. That supreme vision in which the transcendental Jivanmuktas and Videhamuktas are, is the Satta-Samanya. It is also termed the state of Turyatita⁹². This divine vision arises in those who have developed Samadhi through knowledge and discrimination or arises voluntarily in persons through the memory of previous workings; but not in the case of the ignorant. Such a divine vision is

⁹² the slate beyond the fourth

inseparable from Jivanmuktas like the wind and atmosphere or the earth and odour. It is this divine vision that the Trimurtis and other Devas attained as well as Rishis Narada, etc., myself and others. It is this Satta-Samanya, the abode of the world that Uddhalaka lived in, as long as he liked, free from all variegated states.

With the lapse of a long period, this Muni resolved upon becoming a Videhamukta and abandoning his body in the beautiful caves of Gandhamadana hills. So he seated himself again in the beneficent Padma posture. With his eye lids half open, he blocked the front gate of the body and there by all its nine internal avenues. Then he reduced through his mind, organs and objects into one and meditated upon his all-full Jnana as still as an ocean without waves, having previously controlled the speed of Pranavayu with his body and neck erect and thrust the tip of his tongue below the base of the uvula⁹³. His face began to radiate with lustre with his eye and mind diverted from all

⁹³ This is called the Khechari Mudra

objects, external and internal, high arid low as well the void Akasa. The speed of Prana Vayu being arrested with his two rows of teeth closely set, one over another, his body grew impregnated with Jnana; and quite exhilarated with joy with his hairs standing on end in his body, he became through practice the Chit-Samanya itself, and through it, Brahmic bliss reigned in his mind. After quaffing fully the ocean of Brahmic bliss, he quitted the Chit-Samanya state for Satta-Samanya seat which being itself infinite is the substratum of all. In which state he was completely quiescent and free from all the pains of mind. Through this grand bliss far above all measurable bliss, his face was blooming like a fresh lotus. Having reached the stainless state, his hair ceased to stand on ends in his body, his mind gradually melted away, all delusions of birth wore away little by little and he became pure Satva itself. Like a statue and a full moon in a cloudless sky, he commingled for sometime in his Reality and at last became one with the Brahmic Light, like the verdure of the trees scorched by the rays of the sun.

7. THE STORY OF SURAGHU

Summary: This story is intended to prove that the results of quiescence of mind, etc., which were developed through Samadhi as in the previous story can also be obtained through Atma-Vichara (Atmic-enquiry).

May you, Oh Rama, attain quiescence in the endless All-full Seat by cognizing through your mind the knower and treading this path and moving in the world. Oh lotus-eyed Rama, so long as you attain that Seat through the incessant practice of the mastery over the visible objects, you shall ever be engaged in the enquiry through your mind into that boundless Tatwa Jnana which is inculcated by your virtuous Guru and the Jnana-Sastras. The supreme seat can be attained through Vairagya (indifference to sensual objects) the means of averting visibles, the true signification of Jnana- books, one s own intelligence, the initiation by a Guru and the performance of Yama and Niyama; or it can be attained through one s intelligence alone. Even should one be devoid of

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other means, he will get Moksha, provided he gets the initiation of a Guru and has a subtle and stainless intelligence.

At these words of Muni Vasistha, Rama interposed thus (Of the personages named by you), one class frees itself from all pains and attains the non-dual Jnana by going into Samadhi, while it is in the performance of worldly actions. Another disconnects itself altogether from all worldly actions and retires into Samadhi. Which of these two is the superior? Please enlighten me clearly on this point.

Vasistha continued: In Samadhi there arises that coolness which arises in the hearts of those wise persons who have cognized this world of three gunas to be non-Atman (or inert). Some will remain in Swarupa-Samadhi⁹⁴ without in the least concerning themselves with worldly actions and without any longings for objects. Other will go into Samadhi in the midst of the performance of

⁹⁴ Swarupa Samadhi - Meditation on the Atmic Reality

worldly actions. Should both of these preserve a cool mind, then there is no difference between them. Such a coolness of the mind will generate all the in calculable fruits of great Tapas. The mind of one who is in this state will never be affected with pains, though engaged in actions. In this illuminated state, the serenity of his mind towards externals can be compared to that of an idiot. But if the mind of the idiot be deprived of all its vagaries (or internal pains), then such a state might be termed Samadhi. The difference between Jnanis who retire into a forest and those who are amidst excessive worldly actions is nothing. Both are equal and will undoubtedly reach Moksha.

With the extinction of Vasanas, all actions performed will be as if not done, like the mind of a person who, when he is deeply engaged within, does not hear the sounds uttered by bystanders. But if the gross mind, though it has ceased to perform all actions, has yet its Vasanas clinging to it, then it performs actions in Swapna (the dreaming I state) when the whole body is paralysed, like persons falling headlong from a

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precipice down below. Know that when the mind though performing all actions is yet free from them, that state is termed the blissful Samadhi, the non-fluctuating Nirvana and the transcendent bliss. The fluctuation of the mind and its steadiness are the inseparable causes of the two kinds of vision, non-Dhyana and Dhyana (non-meditation and meditation). Therefore you should destroy all the attributes of the mind. It is stated that Dhyana is the firm mind itself, devoid of Vasanas which are of the nature of Chintana (thoughts). Quiescence and Kaivalya are (or pertain to) this mind only. On account of this Nirvanic seat, all internal pains should wear away gradually. A mind which is never with its worries, will reach the Nirvanic Seat devoid of actions through the extinctions of Vasanas. The Vasanas generate never-ending pains arising from mental actions. Therefore they should be made to gradually wear away.

After destroying all conceptions of 'I' in the hosts of visible objects through the mind, it matters not where you live, whether in a house or hills or any other place. The abode of those householders who

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are of quiescent mind and not tainted with Ahankara can well be termed a forest. Persons who stroll through a bazaar street without any longing for the things therein are like those who have sojourned therein. Similarly to persons in full spiritual beatitude, cities and wood will constitute no difference. Though successively performing the functions of sleeping, waking, reading, going, etc., those who consider as forest their permanent abode, city and country through their spiritual introversion, are the most intelligent ones. Through this stainless introversion, all will become (to them) Jnanakasa itself. Oh you, equal unto Prana itself, if your mind becomes cool and your heart full, then the universe too will be calm.

Should the mind wax warm with the illusions (of the world), then the universe too will appear burnt by the blaze as of a forest fire. In all Jivas, whatever arises internally will manifest itself externally. The ambrosial Swarga-loka, earth, Vayu, Akasa, mountains, rivers, quarters and other objects surrounding us are so many external manifestations of the Antahkarana (the lower

mind) with its parts. He only will ever enjoy Samadhi who takes delight in Atma-Jnana, performs actions on account of Indriyas (organs) only and is unaffected by pleasures or pains. He only is the seer (knower) of all who regards all lives as his own and who, spurning all wealth as mere tiles, sees the world in its real state and not through any fear of it.

Whether death visits them now or at the end of a Kalpa, such wise persons will never be stained in their minds, like (a lump of) gold stuck in the mud. Having reached the quiescent state of the All and the Divine vision, such person ages are predicated by the Vedas with the characteristics of non-duality, mere bliss, light and non-universe without destruction, beginning or end. All the characteristics given out before are for the purpose of cognizing Jnana. Of what use are well-expressed words in the conception of Parabrahman). Therefore all names might well be simplified into the one Pranava (Om) to describe Brahman.

Oh beneficent Rama, to illustrate this kind of experience, I shall relate to you, a story of old, The history of Suraghu who belonged to the low class of Kirathas⁹⁵ and lived by the slope of a hill is indeed marvellous. A class of hunters surnamed Hemajata lived in the Kailasa hills on the sum mit of the Himalayas who were adepts in archery. Over them reigned the hero of the present story who was an undaunted warrior. Whilst he was administering regal justice in his -kingdom with strict impartiality, protecting the virtuous and chastising the vicious, a train of ideas ran in his mind to the following effect 'If through my legal powers, I afflict my people, are not their pains mine? But if I fail to mete out to them the punishments according to Dharma Sastras, then all my subjects will die in vain without a protector. Oh, this ruling over a kingdom is indeed a difficult task.' With these thoughts rocking in his mind, he became afflicted at heart. At this juncture, Muni Mandavya appeared upon the scene. Thereupon Suraghu having paid him due respects and

⁹⁵ A low class of people who live by chase

eulogised him, addressed him thus 'Oh virtuous Muni, with your advent my heart has been filled with complete I am glad to see that I have found a place in a corner of the heart of good men like yourself. As you, Oh Lord, the knower of all Dharmas, have long been free from all despondencies of heart, I hope you will clear the doubts of myself who am involved in manifold Karmas. There is nothing in this world so tormenting to the mind of an individual as doubt. My mind grows dizzy with the pains or pleasures my subjects undergo in this spacious earth of mine through my favour or disfavour like an elephant before a he-lion. Please bless me in such a manner, so that equality of vision over all may set in upon my mind, like the sun shining everywhere.'

To which Muni Mandavya replied thus 'The stains of the mind will be washed away by Atmic enquiry, like fogs disappearing with the rays of the sun. If you will unceasingly be engaged in the cogitation of the questions who am I? Whence came the universe? How came birth and death? You will be able to gain the higher seat. If you will

render Atmic enquiry habitual in you, then your mind will be made subservient to your will and will quit its state devoid of pains. In the eyes of a cool mind free from its ups and downs, all worldly actions appear (as trivial) to it, as the foot prints of a cow to a huge elephant. Though trivial in the eyes of the wise, these actions are insurmountable (in the case of others). For is not the water enclosed in the cow's footprint an ocean of incalculable area to an old mosquito? The farther and farther you are removed from the universe (in thought), the more and more will the divine Light of Paramatman radiate in you. As long as you are not free from (all objects), so long will the true Principle not be cognized by you. All visibles vanishing, the residue will be Itself. Paramatmic Light will not shine when the dualities of the mind are not destroyed. How can Atmic Reality be cognized when the homogeneity of gold and other objects is not perceived? Therefore in order to attain Atman, all longings for objects should cease. If all should be given up free from all pains, then what remains is the indestructible Moksha the supreme Brahmic Seat. Oh famous king of hunters, if after destroying

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your mind ever surging through the Vasanas of Ajnana in this world of objects replete with its cause and effect and co-eternal with it, you then give up even the Vasanas of body, then will the stainless beneficent Principle be attained.' So saying Muni Mandavya of great Tapas returned to his own abode.

Thereafter the king of hunters withdrew into his solitary crypt and there began through his subtle intelligence to ever enquire into the origin of 'I.' It is rather ludicrous to apply the epithet 'I' to this body from head to foot. Let me see what this body is. It is composed of flesh, bones, etc., and as such is inert. Hence 'I' is not this body. Again the ten Indriyas are other than 'I' (from the epithet of my Indriyas) and are inert. Hence I am not the ten Indriyas. If 'I' is not this body with Indriyas, etc., then what remains is Jiva. Even this Jiva is known by Pratyagatma. Therefore Jiva which is known by Pratyagatma Chaitanya cannot be termed the Atma-Tatwa. Hence I shall free myself from the Jiva state. Shall I become 'That' fit to be known? That full Jnana which is immaculate and remains

without any Vikalpas is my Reality alone. This supreme Jnana pervades, like a thread running through round pearls in beads, through Vishnu, Brahma, Rudra, Devendra, Yama and other seats. This supreme Jnana-potency of Atma-Tatwa is without the disease of worldly acts, has a terrific incomparable form, pervades all quarters, is full in all objects, subtle and without existence or non-existence and permeates all up to Satya Loka where Brahma lives. This Chit-Sakti is the abode of all other Saktis (or potencies). It is only owing to a motion (fluctuation) in this Jnana that all the diversified objects in this world are due and to nothing else.'

Having given up all objects without shackles of Vasanas and freed himself from delusions which follow a person even in his seventh re-birth, Suraghu maintained equality of vision over all, like one fixed immovably in his Sushupti state. Being freed from all through living firmly in his Atma-Tatwa, he reached the Brahmic state through certain true discrimination, like Muni Viswamitra of rare Tapas attaining the status of a Brahmin.

Thus did Suraghu reach that Sushupti state wherein all actions cease to function, and was immovable like a picture-flight represented with its flames. In that state he was, without the dualities of blessing or curse, love or hatred, association or non-association, intelligence or non-intelligence.

Vasistha continued, Oh Rama of mountain-like arms, hear also what took place between Suraghu of non-dual cognition and a Raja Rishi by the name of Parnada. Suraghu had a friend by the name of Parigha of the race of Parasika who was also a king. Finding that his subjects suffered greatly on account of drought in his realm for ten years and died in great numbers, the latter's heart gave way. Therefore quitting his country for the forest, he gave up all desires for food and performed Tapas, feeding himself upon dry leaves. Thereby he was surnamed Parnada⁹⁶. Through such Tapas he attained Atma-Jnana, since none could vie with the Tapas of this king-recluse. This Muni, who could,

⁹⁶ Parnada from Parna meaning leaves

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at his will, roam throughout the three worlds as if in his house, went and appeared before King Suraghu. Both reciprocated their affections with true love and began to discourse upon their respective experiences.

Suraghu began thus 'My heart has been filled to the brim with exquisite bliss at the approach of your venerable self.

Parnada said I have also been elevated (through your sight) to that Jnana state into which you were initiated by Muni Mandavya. Oh King, art you able to transact your worldly business with a clear mind and a noble and equal vision over all? Has your body, affected by the changes of times, been free from the trammels of diseases, mental or physical? Art you able to preserve your equilibrium of mind amidst the excessive pleasures of wealth? Have you been able to merge into Samadhi without any Sankalpas, by following the path of extreme serenity and Kaivalya (isolation), without any the least fluctuation of mind? Whether one performs actions or not, an Atma-Jnani will never be free

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from Samadhi state. Persons of Jnana mind will always be in the Samadhi of true Nishta (meditation), albeit engaged in worldly actions. Oh liberal-minded brother, persons without full even-mindedness will never be able to go into Samadhi, even though they may comply with the formalities of sitting in Padma posture and offering-salutations to Parabrahman. It is Atma-Jnana alone which forming the Agni (or fire) to the fuel of desires constitutes the noble Samadhi. If the mind, being: destroyed through concentration, cognizes Tatwa-Jnana, such a Janna is stated by the wise to be Samdhi. The intelligence of the wise not bound by illusion, though mindful of the worldly actions, will not forget even for a moment their Atmic Reality (eternal) like time. Like Vayu blowing freely in every direction it wills to take, a Jnani s intelligence will always follow the path of the differenceless Atma-Jnana. The wise of equal vision, who are en rapport with the partless intelligence, having abandoned all conceptions of duality which exist but for worldly purposes, can be said to have attained the Brahmic State. Therefore those intelligent men who do not waste

their time over the bodily actions, whether one or many, but who have sharpened their intelligence through the holy sentences (of the Vedas), will be everywhere. You have cognized that Intelligence which is differenceless and wondrous. You have attained the Brahmic Seat. Your mind has been reduced cool like a full-moon. Your heart has been liberated from the pains of Ahankara and from all stains and therefore is all full. Having the firm certitude of Atman, you shine everywhere as your Self.' So said Parnada to Suraghu. Suraghu then said 'Of what avail are circuitous expressions? To express it in short, it is this. When all longing for the fruits of actions ceases and the mind looks upon all equally, being directed within itself, then Brahmic bliss arises and the matchless Jnana-Vision is developed and the firm Atma-Jnana alone shines.'

8. THE STORY OF BHASA AND VILASA

Summary: Through this story, it is sought to show that manifold pains will arise to the mind in the absence of Samadhi which leads to Brahmic bliss.

Thus did Suraghu and Parigha enquire into the nature of the world, evincing true love and respect towards one another and perform their respective functions. No pains will afflict those who are ever engaged internally in Adhyatma-Jnana and taking delight in the same, ever enjoy Atma-Jnana. Oh valiant Rama, the bull of Jiva sleeps its long sleep under the heavy shadows of Moha (delusion) in the dire forest of Samsara, weltering in the mire of sinful actions, goaded, by the goad of Ajnana and lashed by the whip of the impure enjoyments, while it is bound by the strong cords of desires and is ever and anon startled by the flea- bites of rare diseases. Power, if it can be called real, lies in lifting, through unintermittent efforts, this bull which, groaning under the heavy load of pains and being quite lacerated through ceaseless motion backwards and forwards, has fallen into the deep

pool of numberless births. With the contraction of friendship with the wise, disciples should devise means for crossing this Samsara, like passengers crossing on their vessels.

Whatever place there is, which is not inhabited by Atma-Jnanis whose very presence is like cool topes full of juicy fruits and fragrant flowers will be but an oasis full of venomous toads (though abounding with cool flowers, etc. Are not persons who dwell therein but Ajnanis? Wealth, friendship, Sastras, kindred actions and such like are not the (real) means (for Moksha); but a well-trained mind alone constitutes the means of reaching the higher state of Atman. If the mind only is made friendly (to the higher influence) and spiritual enquiry is thereupon set afloat in it, then it will reach a higher life. If a ripe mind regard this poisonous tenement of flesh in the same light as a fuel or a tile, then there is no doubt that the all-full Jnana, longed after by the Devas, will be attained. Should the unobscured Turya (fourth stage) vision be developed in which Jnana-light shines with its pure flames and immovably that Jnana-Light

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which is like the great ocean above all words, incomparable, attractionless and alone, then such a state has not its parallel and can, best be described by Sushupti which is its nearest approach and is but a poor simile. This Turya state is all-pervading like Akasa which contains potentially in itself all forms. If the Ahankara of the base mind dies, then the mind will shine as the Brahmic bliss in all objects and as the Paramatmic Reality. The evidence for its characteristics can be found only in one-self like Sushupti. No words can describe it. It can only be experienced by each one within himself only. All limitless things are of the nature of Atman only. If this mind of excessive differentiations is absorbed without parts, then the Reality of Brahman -the stainless Deva of Devas who manifests himself as these moveable and fixed objects, external as well as internal I , -will shine in his own nature. It is only after this experience that all Vasanas for objects will cease; that the light of the differenceless Principle will dawn; that through an equal vision over all, the destruction of heterogeneity will take place as a matter of course. It is this experience that Mahatmas (Great Souls)

are always in. If after having destroyed the materially-minded Manas through the discriminative (or higher) Manas, one does not visit his Atmic Principle, never will the Samsaric pains cease. With the extinction of the mind, bliss will arise and then Atma Jnana shines.

To illustrate this experience, I will narrate to you, Oh sweet flower of your (namely solar) race, a story. So said Vasistha to Sri Rama and then continued: 'Two Munis, sons of Muni Atri of great Tapas, lived in the hermitage of on the hills of Sahya. They went by the appellations of Bhasa and Vilasa and were very friendly towards one another, which good feelings waxed day by day. 'Their minds were so united with one another, as if they were off shoots of one and the same trunk. With the death of their parents, they sorrowfully went through all the necessary obsequies. Then grief-struck and in great tears through their mental bondage, they bid adieu to one another and parted in different directions. After they had live for a long time in the woods and emaciated their bodies

through extreme Tapas, they completely denuded themselves of all desires. Then they again met.

With his mind and eye glowing, with love, Muni Vilasa spoke first: 'My true kinsman in this ever-growing world, you have come to me as my Prana. Where have you been living all this while? Have you been freed from your mental pains? Have you cognized your Atmic Reality as common to all? Oh Bhasa, are you happy? To which Bhasa looking at the face of his brother who had a mind ripened by truth, replied, oh my kinsman who is as dear as my Prana, through the sheer force of my destiny have I been fortunate enough to visit you. My mind has been rendered quite cool. How can I who am whirling in this impure Samsara obtain the noble happiness? How can the absolute good arise in me, so long as I have not known all that should be known, so long as the mind is not destroyed, so long as the wheel of births is not arrested? How can the transcendental happiness arise in me, so long as the seed of desires in my mind along with its strong root is not destroyed like a tree felled by an axe, so long as Jnana is not cognized directly, so

long as the homogeneous state is not attained without the myriads of differences, so long as Brahma-jnana is not attained? Till then, pains alone will accrue to a person. In persons who have given up all the good results of Atma-Tatwa which forms the panacea for the cure of the disease of Ajnana, the poisonous disease of dire re births will wax in strength more and more. All the hosts of Jivas whirling in this world being entangled in the midst of pleasures and pains and fluctuating in the tips and downs of births and deaths will never make true progress, like parched up leaves.

9. THE STORY OF VEETHAHAVTA

Summary: In this story it is sought to show that mental abnegation and control of Prana are the two requisites for the control of the mind, which control leads to its quiescence.

In course of time, as the above two personages were living together engaged in enquiries into their respective experiences within themselves, the true

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Jnana which brings about Kaivalya happiness dawned directly in them. There is no other path to destroy the dire re-birth of the pain-giving mind bound by the cord of desires than Jnana. A stainless mind without attractions, though engaged in the worldly acts, will never be bound thereby. A mind with attractions though engaged in innumerable Tapas will ever be in bondage. A Jiva which without internal craving (or attractions) is prone to good actions alone, will never have the characteristics of actor and enjoyer, whether it performs external actions or not.

At this, Sri Rama asked thus, 'What is meant by attraction (association)? What is that attraction which leads to Moksha? And what to bondage? How is this bondage to be annihilated? To which Vasistha replied thus 'Belief in (the permanency of) the body without discriminating between the body and its occupant and contemplating I upon the body alone is what is meant by attraction. Such a course leads to bondage. The conception that all is Atmic Reality and that there is nothing for one to love or hate (in this world) is non-attraction. Such a

non-attraction arises in the body of those Jivanmuktas who have been freed from all pains. That state of non-attraction of the mind when neither I nor any other self exists for it and when, at its will, it doffs or dons the pleasures of the world, should be known as the path leading to Moksha. Such persons will court neither actions nor inactions; abdicating all fruits of actions, they do not care which of the above two courses they will adopt. The wise say that these are persons without attractions. Know also that there is no attraction in one, if he renounces all fruits of actions through the endeavours of the mind and not through the (abdication of the) Karmas themselves. Through it, all the stains of the ever-growing actions will cease and Moksha will be gained. It is through this attraction that the long chain of births as worms, bees, etc., has been undergone, disappearing at every stage like bubbles on the surface of the ocean.

Attraction is two-fold. One is called Vandhya (fruitless) and the other is called Avandhya (fruitful). The former pertains to the ignorant while the latter

is the ornament of all those who have cognized the Atma-Tatwa. It is this latter which generates Atma-Jnana and discrimination and through them arrests re-births which gradually arose in long eons of time. The former brings on the ever-recurrent cycles of existence in this world through the absence of Janna and the devotion to worldly objects. Know, my son, clearly the true nature of the two kinds of attractions. Vishnu, wearing discus and conch, protects through his grace all the universes without in the least being disconcerted by the manifold actions done by him through his Avandhya attraction. Similarly are Siddhas of true Jnana, the protectors of the earth, by sporting on this earth through the above attraction. The mind, mistaking- thing s bad for good and attracted by the glossy enjoyments, wallows in them, like a vulture preying upon a carrion; To those who are immersed in the evils of Vandhya attractions, all the hells are their dwelling places. With this fuel of Vandhya attractions, they feed the flames therein. But when the Jnana-vision of one is diverted from the visibles of Maya and the mind is divested of all

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its attractions towards material desires, then is the Jivanmukti state attained.

Now hear the true nature of the mind of a Jivanmukta who will be always in different Avasthas (states), who will be in the minds of all creatures and who will perform all actions. Without in the least attaching themselves to actions, thoughts, objects, Akasa, ups and downs, quarters, external enjoyments, the five organs, the internal Pranas, head, face, tongue, eyes, nose, brow, Ahankara, Jiva, the Akasa of the heart, the waking state, the dreaming state, dreamless slumber, the five colours beginning with white, the diversified colours, fluctuation, or steadiness, beginning, middle, or end, proximity or distance, the limbs of the body, the many substances, I Atman, the Tanmatras (rudimentary properties) beginning with sound, the much boasted-of bliss, going and returning and the attributes of time, the mind of a Jivanmukta will be 4 quiescent in Jnana and enjoy Brahmic bliss in a state of Vairagya, though associating with the visible things. Such Jivanmuktas who, having no material attractions,

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do not associate themselves with the distorted consciousness of the world should and ought to perform their actions in this world. The effects of actions whether performed or not by a Jivanmukta, the enjoyer of -bliss will never affect him, like sable clouds never sully the Akasa above. Such a Jiva will commingle with Atman as pellucid as crystal, becoming replete with Jnana and quiescence after attaining the end of all objects. They will be great men, full of Jnana bliss and real intelligence and will float in their organs like peacocks feathers. Their minds are stable like the mountain, Mahameru.

With refrainment from sensual objects, the mind will be destroyed. Such a state can be called the Sushupti of Jagrat, devoid of all actions. With the ceaseless practice of this stale, the wise say that the partless and ripe state, is induced. Through firmness in this Turya State, the one above all bliss (Anandatita) is reached, which state of bliss is indescribable and pertain;; to one s Self. The Anandatita is the great bliss of Jnanatita. A person in this state is he who can be called the secondless

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Yogi. This, state is also called Turyatita. Freed from the bondage giving rebirth as well as from the diverse kinds of self-identification with objects arising out of Tamo Guna, the supreme bliss (of Jiva) will merge itself into its imperishable Reality of Sat, like salt with water.

The *Brihadaranyaka Upanishad* and other Srutis treating of the true path deal, oh Rama, with the solitary Reality of Para-Tatwa which occupies the neutral centre between inertness and intelligence. When objects and Jnana are absorbed into one another, then is the Paramartha (real) state attained, wherein is the direct supreme experience of the happiness achieved. This itself may be stated to be the Brahmic essence itself. When the seen and the sight merge into one another (in the seer), then is the experience of Ananda (bliss). Bondage is so called because of the subjection to objects; otherwise Moksha ensues. That state of direct experience, when the seen and the sight merge into one another is unattended by pains. Therefore let the mind have always this state as its beacon-light. This state is called Jagrat-Sushupti. It is also the,

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Turya state. Then Atma is neither gross nor subtle, neither perceptive nor non-perceptive, neither intelligent nor inert, neither Sat nor Asat, neither I nor any other, neither one nor many nor the universe; but it is: the seat: or source of mind, Indriyas, etc. As it is above all states, it is not conditioned but is the All.

That which is called Moksha is neither in Deva loka nor Patala nor earth. When all desires are destroyed, the extinction of the expansive mind alone is Moksha. If at any time there arises in- the mind, within, any longing to attain Moksha, then it will begin to revive again. With the increase of the Manana (the meditations) of the mind, births and deaths will not cease and bondage will firmly take its root. If Atma-Tatwa is attained, which is above all and pervades all objects, how can there be bondage? Therefore destroy at its root mind and its thoughts. Those who, through their immaculate and all-full mind, have attained quiescence and known their own Self will never in the least long for anything I. This non-desire is the axe with which the forest-trees of accidents are felled, and is

the seat of Brahmic bliss and the flower-bunch in the tree of contentment and quiescence. With the development of non-desires, all weaknesses of the heart will fly away. In the eyes of those who have decorated themselves with the ornament of non-desires, the whole earth is nothing but a cow's footprint, even Mahameru is but a paltry seed, all the quarters are but a bird's nest and the three worlds are but a trash only.

Those who have worshipped their Atmic Reality which is other than the body, will not be conscious of the existence of the body, through working in it. Like a sugar-candy which, though exposed to heat or any cutting instrument, does not lose its taste, an illuminated Jnani will never lose his centre even amidst the many illusions of the world. Like a lady who performs her household duties, whilst her mind is engrossed with her paramour at a distance, a Jnani will always centre his mind upon the Brahmic state. Through the absence of desires for objects, the quiescence in the mind will produce Moksha. This Moksha will be of use to those great men only, who have bid farewell to their desires,

whether they are associated with their body or not. Those who are happy in the relinquishment of their material desires (while in body), are the blissful Jivanmuktas; but those who are trammelled therein are bound; while Videhamuktas are far above these two classes of persons.

Such Jivanmuktas will always transact their present duties. They will neither long for things in the future nor ruminate upon (and be affected by) things of the past. They will be performing all Karmas. Their minds will neither be attracted towards men bound (by the worldly pleasures) nor will be affected by grief. They will appear as devotees amongst devotees: will conduct themselves disguisedly amongst men of duplicity: as children amongst children; as old men amongst the old; as the puissant amongst the puissant; as youths amongst the young, and grief stricken and in sympathy with the grieved. They will enjoy bliss with their intelligence, virtuous acts are their glory, they have Jnana unsullied by Ajnana, are illumined and of indomitable heart. Such

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immaculate Jivanmuktas would never be disconcerted, even should the sun grow cold or the moon turn dark or the fire begin to burn with its flames downwards.

All things visible are Jnana only. Knowing all things truly as they are, such Jivanmuktas never marvel at out-of-the-way occurrences. This world appears diversified because of the fluctuations of the mind, like a row of pearls appearing on a bunch of peacock feathers when waved in the atmosphere above, or like innumerable eddies arising in water through undulations in it.

At this Rama questioned Vasistha: Through what does the mind fluctuate? Through what will it not fluctuate? What is the path (or means) to control it?

Vasistha replied: The fluctuation of the mind is associated with the mind itself (or is an attribute of it), like oil in sesame seed or whiteness in snow. There are two paths to destroy this fluctuation, namely Yoga and Jnana. Yoga is that which makes the actions of the mind integrated (or makes the

mind concentrate itself upon one object only). But Jnana is that which enables one to enjoy happiness in all (objects). Persons who have as their ornament the supreme Veda-s hold that the mind is nothing but the fluctuation of Prana. With the control of Prana, the mind is also controlled. With the control of the mind's fluctuation, rebirth will cease, like the daily actions that cease to be performed at sunset.

Again Rama interposed: In this tabernacle of the body, what is the means of arresting the motion of Prana and other Vayu-s which vibrate ceaselessly and with great velocity in the Akasa of the heart? , To which Vasistha replied: Having, obtained, through a study of Atma-jnana books, the grace of a Guru, after ceaseless practice of Vairagya and liberation from the trammels of Samsara, if one is filled with non-desire and is in Brahmic meditation, then through the means adopted for the control of Prana, the mind will be controlled. The fluctuation of Prana can be arrested, Oh Rama of the colour of/clouds, by the steady practice of

Pranayama⁹⁷, such as Puraka, etc. done in a solitary place and with a cheerful heart and by meditation on the Jnana within. If the Vritti-jnana of the mind is destroyed and the Susupti stage is reached through much meditation upon the true nature of the sound uttered at the end of Pranava, then will Prana be arrested. If the tip of the tongue be reversed and raised up to the uvula, thereby making the air go up the gullet, then will Prana be checked. If Vritti-jnana ends by making the Prana flow twelve inches from the tongue on the upward path, then will Prana be controlled. If in the middle of the two eyebrows, the vision of the pupils be destroyed through the mind's quiescence and Vikalpa-jnana ends, then will Prana be controlled. Through these paths as well as through the grace and diverse words and initiations of the Guru and through the destruction of the many Sankalpas and illusory differences, the fluctuation of Prana will be controlled. Through the practice; without effort, of these Yoga means, freedom from rebirth will

⁹⁷ Pranayama is the control of Prana or breath by Puraka (inhalation), Rechaka (exhalation) and Kumbhaka (cessation).

gradually follow. Having arrested the fluctuation of Prana, the mind also will become quiescent. With the quiescence of the mind, the Supreme State alone will remain, the state of 'That' from which all Vikalpa-s return divested of heterogeneities.

Here the victorious Rama interposed: Now that you have described the path of Yoga whereby the mind reaches that state of equilibrium in which it does not travel in the direction of the senses, please enlighten me hereafter about Tatwa-jnana. To which the Muni replied: The firm conviction that Brahman alone is the self-shining one everywhere, without beginning, middle or end is true Jnana. The certitude that the potencies (Saktis) of all the differentiated illusory objects are no other than Atman is the worship of Atman. The clear cognition that all worlds are only the form of Parabrahman which is the only true Principle in the three worlds is Purna (the Plenum). All worlds are of the nature of Atman alone. How then can there be existence or nonexistence? How can there exist the illusory differences of bondage or Moksha? In fact there are no visible things or mind.

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Truly does Brahman pervade all. All these are the non-dual Jnanakasa alone. Bondage and Moksha do not truly exist (but are relative only). The attributeless, great Brahman alone pervades everywhere as the shining Atman. The mind being extinguished, discern the unity of all through thy intelligence. If Atmic Reality is fully cognized then differences between trees, mountains', clothes, etc. will vanish. With them, Sankalpas will also be swept away. If Chidabhasa (the distorted consciousness) as well as objects in this world are scrutinized from the beginning to the end, it will be found that they reach the defectless quiescent state.

May you ever be in that quiescent state. Through the mind associating itself with dualities as well as the illusions of birth and death, the incomparable Reality manifests itself as names and forms, like water appearing as waves, foam, bubbles, etc. What enjoyment can bring under its clutches those who are, through their introvision, following the path of Brahman? Delicious enjoyments and other enemies of spiritual progress never agitate minds engaged in intense inquiry into spiritual truths.

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Will a rock be ever moved by soft zephyrs? All names and forms; are in Sankalpa, like waves in an agitated pond; but they are not in the heart which is still as a lagoon. Hearts that never give way even under the most trying circumstances are those of persons who have gained Moksha, who cognize directly the stainless Principle with true bliss.

Now I shall describe another path leading to Moksha. Listen to it attentively, Oh valiant Rama. A great Tapaswin, named Veethahavya, lived in the Vindhya hills. Through excessive desire, he was for long engaged in the performance of Karmas and became afflicted with mental and bodily maladies as well as action in dire Samsara. In order to escape from this pain, he gave up all Karman-s and wanted to practise Nirvikalpa Samadhi. For this purpose, he erected a hermitage of leaves in which he seated himself in the lotus posture on a deer skin with his hands resting on his heels. In this posture of Samadhi, little by little, he made his mind return to itself and at last controlled it firmly within his heart. All external objects having been gradually severed from

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contact with his mind, his mind was rendered steady. With this stainless mind, he thought:

'After I bring into control my mind, it is again agitated by Prana and floats about like a dried leaf tossed by wind. It then flits from one object to another. Like a monkey jumping from tree to tree, it hops about from one object to another. Having known the five Jnanendriyas, the eyes, etc. as the mere avenues of the mind and the generators of Abhimana (identification with objects), I am the one who sees through them all. Oh perishable Indriyas why do you perturb yourselves in vain? I am the one Lord of Consciousness and the witness of all. I who am truly of supreme intelligence was, when associated with these Indriyas, degraded as if descending from Swarga to Patala. Jnana never comes in close contact with the organs, like serpents and wayfarers Brahmins and Chandalas (outcastes). Oh mind which sets itself against the spiritual world and goes begging in all the spacious four quarters, of what avail are thine vain efforts? Thou alone shaft dally in this world, preserving thine equilibrium. It is wrong to

mistake thee for Jnana. True Jnana is never found to be in company with a vagrant mind. Oh perverse intelligence which, through Ahankara, confounds "I" with objects, it is really absurd to apply the epithet "bliss" to thee. Destroy the sense of separateness arising from the delusion of Ahankara. Thy real nature is above all inquiry. Like darkness disappearing before the sun, thou art destroyed through spiritual inquiry. As you were invisible and art now without form, thou wilt also disappear in the future (invisibly). Oh mind, the end to which you aspire now is a grand one indeed. With divine grace, thou wilt be suffused with bliss, and reaching a quiescent state, will revel in the blissful Turya state of my Atmic Reality.'

With this inquiry, Veethahavya firmly controlled his mind, without being in the least agitated by the senses. Like flames which have consumed the fuel and are absorbed in themselves, Prana gradually merged into itself. With his subtle vision at the tip of his nose, his eyes began to bloom partially, lotus like. He then passed 300 years in Samadhi as in a moment, with his head, neck, body and limbs

motionless and erect. Then his body was buried in a hillock of sand formed by floods of water. Awakening from his Samadhi, the Muni found his body fixed in the earth. All the avenues of his body being blocked up by the earth around, the Prana-s were unable to circulate freely. But when he began to concentrate his mind and pervade the heart within, as in a dream, he began to perceive the following things: He spent 100 years as a Tapaswin on the slopes of the Kailasa⁹⁸ hills; then as a Vidyadhara for another 100 years; as Devendra worshipped by the Deva-s in Deva loka for five Yugas; then as Ganesa⁹⁹, the beloved of Parameswara, wearing the moon on his matted locks.

Thus did the Muni see his former lives pass in review in his divine vision, which was able to know the three periods, past, present and future, and was developed through submissive service rendered unto Lord Paramesvara. Then with the

⁹⁸ Kailasa, name of the hills upon which Siva is said to reside.

⁹⁹ The son of Siva.

destruction of those bodies, he saw his present body springing into existence. In order to lift this body out of the earth in which it was deeply buried, he went to the sun with concentrated mind and Puriashtaka (subtle) body to fetch Pingala¹⁰⁰ from there. No sooner did the Muni reach the sun, than the latter divined the object of the Muni and sent Pingala with him in order that the Muni's subtle body might enter and animate the gross one lying on the Vindhya hills. Arriving at the spot, Pingala cleared off the earth accumulated round the body of the Muni and thus paved the way for the subtle body to enter and animate the gross one. Having fulfilled his mission Pingala departed, Veethahavya then bathed and made the necessary ablutions and worshipped the sun. Now that his gross body was animated by his intelligent mind, it began to shine with all its attributes and actions. Being full of mental restraint, benevolence, quiescence, spiritual wealth, fine intelligence, tenderness and contentment, his mind was not in

¹⁰⁰ Pingala is the Solar Nadi in man, one of the three, Ida, Pingala and Sushumna.

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the least attracted towards objects. He spent his days on the banks of the river which flows on the rocks of the Vindhya-s, meditating with a pure mind upon the supreme as follows: c Till now, I have been controlling all my organs. Now I shall merge into Chinmatra (the absolute Consciousness), the one remaining after all else is destroyed, and there remain immovable as a rock. Though dawning (or living) in this world, I shall be like the sun that has set; though set, I shall be like the sun that is ever dawning. Though engaged in the actions of the lower mind, I shall be like one who is in Susupti; though in Susupti, I shall be like one awake in this world (in the Jagrat state). Being in the Turya state where no difference exists, I shall be the motionless light, though moving in this body. Having thus contemplated, he was in Samadhi for six days like a sleeping wayfarer and cognized Reality. Thus did Veethahavya enjoy perfect bliss in the state of a Jivanmukta.

All pleasure and pain, attachment and hatred, etc. having been destroyed, the Muni freed himself from the "trammels of rebirth and Karmas and then

contemplated reaching Kaivalya in a disembodied state. For this purpose, this Siddha, Veethahavya, entered one day a mountain cave and there seating himself in the lotus posture, reflected thus: ' Oh soft Desire, thou shall become non-desire; Oh Anger, thou shall be transformed into quiescence of mind; I have long amused myself with various tricks; Oh Enjoyments, I bid adieu to you; enough, enough of all the frolics I had with thee; Oh Material Joy that made me oblivious of the pain-free Moksha, I give thee also my parting farewell. Oh Pain, is it not due to thy scorching effects upon my body that I have been able to attain Atma-tatwa? Thou hast been the cause of my merging into the state of Moksha. Shall I not be an ungrateful wretch if I do not pay thanks to thee, my saviour? Oh Body, my long-standing friend, I abandon thee; thou hast wrought thy own destruction through the full development of true Jnana. Oh dazzling Passion, please hearken to my words. Do not hereafter stumble or be disheartened, since I have become balanced in mind and have severed my connection with thee. Oh Virtuous Actions, as you have rescued me from

falling into terrible and murderous hell and made me reach Moksha soon, I salute you with true love. May you live long. Oh brothers and friends of all Jiva-s, I part from you all. May you prosper.'

So saying, he took farewell of them all and gave up completely his mind and the three kinds of *Eshanas* (desire for wealth, son and wife). Reaching the Jnana Bhumi (Jnana state), he uttered softly Pranava and gave up all the objects which arose through Sankalpa, external and internal, gross and subtle, in all the three worlds. Through the thread-like elongated sound at the end of Pranava, he dispelled all sensual objects, like wind blowing away odour. Darkness appeared before him and then disappeared with light, as if darkness was inseparable from Akasa. Light arose only to share the same fate and disappear in a moment. Then at last, both darkness and light vanished. Remaining steadily in this state, he renounced the mind as if it were a piece of straw. Being filled with Jnana, his consciousness was like that of a child and he annihilated thought for about a quarter of a minute or half a minute. He was in the Jnana-state, like

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Vayu that is free from movement. He was the absolute Cit. He was the absolute Sat. First, he was immovable like Mahameru in the Jagrat-Susupti state. Being established in it, he easily reached the Turya state. Then the incomparable Muni was that matchless Principle which, being beyond all words, is with and without bliss and which is Sat and: Asat. This is that Principle which is denominated Void by atheists, Parabrahman by Brahmavadins, Vijnana by Vijnana doctrinists, Purusha by Sankhyas, Isa by Yogins, Siva by persons upholding Saivagamas, Kala (Time) by Kala doctrinists, the Madhyama by Madhyamikas and the all-pervading Principle by those who look equally upon all.

This Muni became 'That' which is the final conclusion of all Sastras, which is seen by all which is known by all, which is the AH, which permeates through all spheres, which is the beneficent one without motion, which illuminates all lights, which is found to be one through one's own experience, which is at the same time both one and many and which is both stained and unstained, and yet is not

all these. He¹⁰¹ lived for twenty thousand years in this state of Isa, the Lord, that is without birth and death, without beginning and yet with beginning, non-dual and yet many, stainless and yet stained, and more immaculate than Akasa, and he roamed through the world as he willed with true exultation of heart. Having destroyed his mind past all resurrection, this supreme Jnani, Veethahavya, was soon absorbed in the non-dual state.

10. THE CONCLUSION OF UPASANTI PRAKARANA

Summary: Having in this Prakarana explained the means of rejecting the attraction of sensual objects in order to obtain quiescence of mind, the author, in summarizing this Prakarana of nine stories, impresses upon us the idea that quiescence of mind leads to quiescence of the universe.

After Vasistha had spoken thus, Raghava addressed him: How is it we do not find in a Jivanmukta's body such higher psychical powers

¹⁰¹ He refers here to the soul as an entity.

as walking in the skies, etc.? To which Vasistha was graciously pleased to reply: Those who do not have full Jnana are subject to bondage in this world and develop those powers through medicines, Mantra-s, actions, time or skill; but these Siddhi-s do not pertain legitimately to a true Jnani. The latter is ever engaged in the Reality of Atmic Vision. The Jnanis ever rest in Jnana (Atman) through Jnana (spiritual wisdom) and never indulge in the desire to levitate in the Akasa, etc. The heterogeneous worldly objects are nothing but Maya. Those victors who have trampled on Maya never sink into it again. If Jnanis long after them, then no doubt Siddhi-s will arise through the above-mentioned means. Medicines, Mantra-s, etc. can confer Siddhi-s on one, but never the beneficent Moksha. If a desire wells up for attaining a Siddhi, then with effort it can be developed; but desire for Siddhi-s tends to bondage and does not arise in the hearts of Jnanis. With the extinction of all desires, Atma-Jnana will dawn, but those who are lost in Siddhis which generate desire will not attain Atman.

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Here Rama interposed and questioned Vasistha thus: What is the cause of the Yogis living for such a long period as a Kalpa?

Vasistha replied thus: With the motion of Prana, they will move; otherwise they will be immovable as a rock. Those Yogis who are able to control Prana will live a long period. If the motion of Prana and (therefore) the mind be arrested both internally and externally, then will death and dotage fly to a great distance. Then will abide in the body Dhatus (spiritual substances) such as will never be expelled at any time. Those only can be said to have truly cognized the Reality who, walking in the path of Atma-Jnana, eradicate their desires, render thereby their intelligence clear and tear asunder all the bonds of the mind.

Here Rama queried him thus If with the dawning of discrimination, the mind is absorbed in its

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Reality, where will the four qualities¹⁰², Maitri (benevolence), etc., have their stay?

Vasistha replied: The destruction of the mind is twofold through the mind being composite in character, Rupa (with form) and Arupa (formless). The destruction of the Rupa mind is wrought in Jivanmukti stage while that of the other takes place in Videhamukti stage. With the existence of the (Rupa) mind, pains are generated; with its annihilation, bliss will increase. You should so destroy the mind that it will not afterwards be able to rear up its head at all. Identifying itself with the burden of the attributes of matter, it is not able to cognize its Reality and hence groans with pains. This mind is Jiva. This mind ever hankering after and involved in pleasures and pains is the seed of all Maya. The wise say that the mind can be said to be destroyed, only when a person looks with equal vision over all and is not in the least affected by pleasure or pain, like the Meru Mountains unruffled by wind. Whoever is unconcerned even

¹⁰² The four qualities are benevolence, contentment, compassion and indifference to vice.

in the midst of enormous wealth or terrible accidents or extreme poverty or death or illusions or extreme intelligence, such men can be said to have their minds destroyed. The removal of the Avidya which is the mind itself tends to its destruction and produces ripe (spiritual) intelligence. Such a mind which does not subject itself to the obnoxious re-births through the pure Vasanas associated with the four qualities, benevolence, etc., pertains to the Jivanmuktas. Thus is the Rupa (form) destroyed in the quiescent mind. It is in this mind that the four qualities above-mentioned will bloom like a full-blown lotus in spring.

The destruction of Arupa mind is wrought by Videhamuktas. Kaivalya in a disembodied state can be attained, only when Satva which originates the four abovementioned qualities perishes also. There is no other road to the destruction of this Arupa mind than through doing away with Satva. Brahmic State is that which has and which has not Gunas and non-Gunas, wealth and non-wealth, dawning and setting, contentment and its reverse,

light and darkness as well as day and night and the three Sandhyas (junction-periods) and which therefore occupies the neutral centre between the pairs. It alone is the asylum of all who have conquered all the paraphernalia of, and inclination towards, Samsara like Akasa, the receptacle of Vayu, etc., which takes in odor. Those great and transcendental personages who, having the Akasa as their body, live in Brahmic bliss without pain or Tamas or Rajas are truly saints who have annihilated their minds.

Here Rama interrupted him thus: What is the seed of this Maya ever increasing I like a vine? What is its seed? What the seed of this seed? And what is the seed of the last one? Please throw light upon ail these four seeds. Vasistha answered: This body is the seed from which generates the sprout of pleasures and pains, giving rise to the ever-yrating creeper of Samsara. The cause of this seed of body is the mind which, following the track of desires, is the receptacle of the jewel of pains arising from births and deaths. It is through the mind that the hosts of bodies which do not exist,

through seeming to exist, arise beyond number. It enjoys these bodily objects as in dream.

This tree which is the painful mind which is encircled by the creepers of worldly actions, there are two seeds. Of them one is the motion of Prana and the other is Vasanas. Know, oh king who is an ornament to the solar race, that these are the four seeds. The one all-pervading Jnana becomes the visible Jnana through the motion of Prana. If this Prana is checked from expanding in all directions, then it will tend to one's (progress or) welfare. The intelligence becomes tacked to the visibles through desires. These visible things are a source of perpetual harassment. If this solitary intelligence be in the Sushupti state without ever returning from it (to the lower states), then it alone is Nirvana; it alone is Atman; it alone is the immaculate Seat. There is none else besides it. Therefore all rebirths will cease, if the longing for sensual objects arising through Prana's fluctuation and Vasanas be gradually minimised. The excessive heterogeneity of thoughts constitutes the mind. With such a mind alone, all persons live in

this world. It is only to control this heterogeneous mind, that intelligent Yogis perform Pranayama through the control of Prana, Dhyana (contemplation), medicines or skill. The wise say that the beneficent control of Prana leads to that of the mind and causes, in one, equality of vision over all. It generates happiness and will not in the least allow sensual objects to arise in the mind.

Now as to the second seed of the mind which illuminates all objects and being coupled with Vasanas enjoys externally the objects. Vasanas are the ignorance which enslaves us in sensual objects, after giving up true discrimination of the past and hereafter, arising through firm determination. The Atman (or ego) subjecting itself to the clutches of Vasanas which make it to be transformed into the object it sees to the exclusion of others, fancies that object to be real and is deluded in the same. Through the frenzy created by the extreme velocity (or vibrations) of the Vasanas, it sees all things in the same illusory light. To define this mind clearly; it can be stated to be the impure visibles; or the identification of I' with that which is not 'I', or that

which thinks that to be real which is not so. Through this mind birth, death and dotage are caused. As the fluctuating mind arises through its gradual association with objects, births and deaths also arise. It is only when the mind quits all without any attraction or repulsion towards objects that it will cease to exist. If thoughts are destroyed through the extinction of Vasanas, then quiescence will result and the mind's destruction will ensue. If there is no thought of any worldly objects or of any place, how can the mind exist (separate) in the void Akasa? Therefore, Oh bountiful Rama, I think that form exists in the mind, so long as the Vasanas are coupled with it. Moreover the conception of the heterogeneous objects in the heart through a conception of their reality and the enjoyment of pleasures therein can be said to be of the form of the mind. How can the mind survive in those wise who, being more immaculate than Akasa itself, think that all the visibles do not form the subject of Karmas to be indulged in?

It is said that the cognition by one of the Reality after true discrimination that he is not in this world

and that the universe is not, constitutes mind's destruction. The wise say that the mind denudes itself of its form, even though engaged in actions, if it after dissolving all things unto itself becomes as cool as ambrosia. Those Jivanmuktas who have disentangled themselves from the meshes of Vasanas will but live in this world to wear out their Prarabdha, like a potter's wheel continuing to roll on of itself through the impetus given by the potter. It is these who are in possession of the pure Vasanas without any rebirth or pains. It is these who have a mind cognizing the Reality and yet are without (the lower) mind; who have reached the most consecrated of spots, Jnana, It is these Jivanmuktas that, giving up the body, attain the Chidakas and are termed the lofty ones. These are the two- seeds of mind as stated before. They are fluctuation of Prana and Vasanas. Of these, if either of them dies, both perish. Through Vasanas, Prana's motion is caused; through Prana's motion, Vasanas are caused. So that we may say that these are the seeds and the sprouts to the ripe dried fruit of the mind. Again these two have their root in the visible things of the universe.

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Therefore if the visible things are destroyed, then Prana s fluctuation and Vasanas will be eradicated to their root like a tree. It is the mental actions that are the seed of the visible things. If the intelligence does not come into play, then the visible things will cease to exist. For will sesame oil exist in the absence of the sesame seed? There exists not the difference of the visibles, externally or internally. The dawning Jnana will produce a kind of creation. Through Sankalpa, this Jnana will see in itself the visibles. Just as in a dream, though one forgets himself yet he sees all things in it through some inherent power in himself, so the visibles are known through Vritti-Jnana. Those who through their present pure efforts of discrimination have destroyed this reflected intelligence, whether they have previously analysed it or not, will also have destroyed their dire Samsara. It is the non-destruction of the reflected visibles that lands us in the great Samsara; but with their destruction, the supreme end is attained. So say the great ones. Do not the visible things entail on us immeasurable pains? Oh Rama, the absence of the visibles and the non-cognition of objects do generate Nirvanic bliss.

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May you give up all oscillations of the mind, in blissful ignorance of all objects and yet not in an inert state and abandoning all worldly enjoyments. You alone are the Paramatman, the Jnana in which states the visibles are not seen. This is undoubtedly true. So said Vasistha.

Rama asked the Muni: How can non-intelligence arise where there are not the visible things? How can the visibles vanish from where there is no Jnana?

Vasistha replied: Atman, the all-pervading one without any attraction, which has neither the power of knowing nor non-knowing any inert object is without the visibles or intelligence. If it should attain that Jnana not linked to the visibles, it will be without visible things or Vritti-Jnana, though performing all actions. As the heart Akasa (in which Atman is) will not in the least come in contact with (or be affected by) the visibles, he alone is a Jnani. He alone is not inert and without perception of material objects. He alone is a Jivanmukta. Such a person through his voluntary

destruction of all Vasanas is like a child or a mute in intelligence. In that state, all visibles being abandoned, he attains full Atma-Jnana without any Vritti-Jnana. Then will his Jnana not at all recur to any objects; and freed from all pains through Nirvikalpa Samadhi, he will be filled with full bliss, like the blue colour permeating all throughout the Akasa. A Jnani therefore is always steadfast in such a Samadhi without in the least longing after the visibles and will always be revelling in the bliss of his own Atman. Whether standing or walking or talking or touching, he is disassociated from them, not having any attraction or repulsion to them though engaged in ordinary worldly actions.

The seed of this Jnana (or intelligence), is the noble Satta-Matra. Out of this primeval Satta, Jnana rises as a light from flame. This Satta has two aspects. One is heterogeneity and the other is homogeneity. Now we shall explain them both. Pots, pictures and other objects, although they appear diverse, are yet one, in that they are only the differentiations of the one 'Sat' (substance, namely

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Earth). The seat of Sat¹⁰³ is that wherein it is Satta alone, non-dual without any attributes. Besides, you shall have to free yourself from the three Sattas of Kala (time), Kala (space) and Vastu (substance) and merge yourself in the non-dual Satta-Matra. Though from one standpoint, the three Sattas abovementioned, when they are divested of their actions (or characteristics), are really the non-dual Satta, yet they are not in their manifestation, Satta, the non-dual one. As these three Sattas are the causes of diversified actions in this world, how can they be called the immaculate Satta (which cannot be a cause)? Having contemplated alone upon this non-dual Satta which is common to all, may you pervade all quarters with Self-bliss. That which is the end of the Satta (Satta-Samanya) common to all, that seat is the seed of this pure Satta. From the end of this Satta-Samanya, Chit and others of this universe arise. It is at this terminal point that all Sankalpas of thoughts have to be relinquished and

¹⁰³ Sat is existence and hence is applied to the many objects which change. Satta is Be-ness and hence is here applied to the one principle from which many objects arise. Satta Matra is the eternal Absolute Principle.

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the enjoyment of bliss takes place thereby. It is this that is the seed primal. But there is no seed to the Jnana bliss state (after that). Those whose Jnana is absorbed lastingly in this bliss without any varieties, will never after drown themselves in pains. This is the cause of all; but it is a causeless cause. It is the essence of all; but there is no essence to it. In that great glass, all objects differentiated by this or that, will appear reflected as images, like trees on the bank of a river appearing in its waters. It alone is the stainless. It alone is the ageless. It alone is Atmic Reality. With the attainment of that state, the mind will become quiescent. May you, after cognizing it firmly, become that Atman. May you attain that Nirvanic State.

Here Rama casting his eyes on Vasistha said: You have been pleased to vouchsafe an explanation about the nature of these seeds. Through what efforts can one soon attain this Jnana bliss? Vasistha replied: Through properly directed efforts in the direction of those serial seeds (or causes) of pains that I gave out before, the Nirvanic State can be expeditiously acquired. In order to attain that

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Seat which is above all the other Seats, and at the other end of the Satta common to all, you will have to kill out through your human endeavours, all the hosts of Vasanas without any the least hindrance to your progress and cognize your Tatwa-Jnana; and then at the very moment when you are merged in the imperishable State of your Reality, you will have attained that Tatwa-State. Should the Satta-Samanya above described be first reached by you, then with slightly increased efforts, you will attain this state. Therefore direct your meditation towards the acquisition of this Satta-Samanya state and then the other will result as a matter of course with some more efforts. I have already, oh Rama, informed you of one's inability to reach that state, so long as one confines himself to the contemplation of the visibles. At no time or place, will the cognition of the Real take place through the intelligent perception of objects (alone). If, through proper efforts, you destroy the idea of dual Vasanas, then the fell mental disease and other pains will vanish. Even with all the full efforts, one will find it difficult to destroy Vasanas. One will cope with more difficulty in eradicating-

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Maha-Meru to its root than the ever-growing Vasanas. So long as the mind is not destroyed, so long the Vasanas are not destroyed. Vice versa, so long as the Vasanas are not destroyed, so long is the mind not destroyed. (They are both in the position of a seed and the sprout). So long as the Tatwa-Jnana is not attained, so long will the mind not be destroyed. Conversely so long as the mind is not destroyed, so long will Tatwa-Jnana not be reached. Again so long as the base Vasanas are not destroyed, so long will Jnana not be attained; so long as Jnana is not attained, so long the Vasanas will not be destroyed. Therefore all these three the dawn of Tatwa-Jnana, the annihilation of the mind and the extinction of the Vasanas are mutually interdependent and depend upon no other cause than themselves for their mastery. But if through the firm human efforts of a Yogi of discrimination walking in this path, the illusions of enjoyments arising from the five senses be kept at bay, all the above three will be developed. So long as the three are not developed, the Reality will not be reached, even after the lapse of myriads of years. With the association of these three equally for a long time,

good results will accrue; but if they should be developed separately one by one, no firmness in any one of them will take place and hence no results. In the former case, the three will destroy the bondage of the mind.

Like the straight thin filament of a lotus stalk which does not part asunder, even though the stalk is broken, all the Vasanas which have been clinging to us from a long time are not and will not be destroyed except through a long continued practice of Dhyana (meditation) The wise say that the control of Prana is tantamount to (or leads to) abdication of the external Vasanas. Therefore, firm endeavours should be made in that direction also. With the giving up of Vasanas, the mind does not exist; the same result accrues with the control of Prana. Hence follow that course which commends itself to your reason. Through a long practice of Prana's control and through the initiations by a Guru, Asana (posture), diet and Dhyana (meditation), Prana is controlled. But the Vasanas will be extinguished through the performance of actions without any attraction or desire), the non-

contemplation of Samsara (or the absence of love for this mundane life) and the seeing of all things of form as formless. If there is an end to the life of our antagonist, the Vasanas, the mind too will not arise. Should the winds cease to blow, will particles of dust be seen floating in the atmosphere? The fluctuation of Prana is that of the painful mind. Therefore the control of Prana should be the natural and unfailing duty of all spiritually-minded persons of wisdom.

Without resorting to proper means, the mind can never be controlled. Can a ferocious rutting elephant be mastered otherwise than through sharp-pointed goad? The four means for controlling the mind are (1) the cognition of the one Jnana, (2) the association with the wise, (3) the renunciation of the painful Vasanas, (4) and the control of the fluctuation of Prana. The subjection of the mind through the above four means may be compared to the subsidence of the dust when the showers are rained down on the earth by clouds. Persons who resort to other means than these to control the mind, are like those who, having turned

their face from the light, try to dispel darkness through darkness itself. Those who try to control mind through dint of sheer force other than through the abovementioned means, will resemble men who endeavour to bind a rutting elephant with the filament of a lotus stalk. The mind of the ignorant will ever be timid with pains and looking small with them, will never believe in anything, like a shy stag when brought amidst a concourse of people in town. The vain waste their time, like brutes, long in the fruitless illusions of Tapas, Yajna, holy waters, the visiting of sacred shrines, the worship of gods, gifts and others. But you should abandon all these as tending to re-birth; and clinging fast to the one immaculate Brahma Jnana, destroy all desires. Oh Rama, after perceiving the one Jnana Seat without the Sankalpa of thoughts and free from the perceived visibles, may you rest in your heart without the bondage-giving thoughts. Though engaged in actions, may you always shine in the Brahmic Seat of non-actor, wherein is the wealth which is the common property of all mankind.

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Those stainless persons who are able to destroy their mind through enquiry can be stated to have truly realized the fruits of re-birth. Though slight, this mind will rear up its thousand-headed hood and think in diverse ways through unceasing contemplation and enquiry. But the blooming tree of right enquiry will root itself so firmly in this pedestal of earth that no whirlwind of flitting thoughts will ever be able to shake it from its stable position. It is said by the great ones that those who perform, like the brutes, the actions of walking and standing, eating and sleeping and such like without devoting their minds to any (spiritual) enquiry are mere carcasses. Through the indestructible Jnana vision, you should either through yourself or the aid of the exalted Ones be ceaselessly engaged in the pursuit of this gentle enquiry of, 'who am I?' and 'what is this universe?' It is this true enquiry alone that generates Jnana in the path of Adhyatma science which concerns itself with the discovery of truth without any doubt. Through right enquiry, the object of enquiry can be found like the essence in milk. One who has equality of vision though the enjoyment of the final

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beatitude will wear it as his foremost ornament; will never degrade himself from that state; will be able to digest all things taken in like sugar candy by a swan whether such things are polluted or mixed with poison or are injurious to health or adulterated. Whether they swallow virulent poison or counter-poison or milk or sugarcane juice or food, they will preserve a perfect equanimity of mind. Whether one points his dagger deep in their head or preserves it, they will regard them neither as foes or friends. Since persons of equal vision will look upon all equally, their heart will be filled with bliss. The wise will always arrest their mind through their intelligence from entering the visible filled with the illusion of the inert senses. The ignorant who have not known their own self which is of the nature of Jnana without the least despondency of heart, will be preyed upon by their senses, like the grass nibbled by a herd of deer.

Through Sanga (association or attraction of the mind), material objects are caused; through it, all accidents are generated; through it all desires arise; through it, this mundane existence arises.

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Therefore it is the renunciation of this Sanga that is said to be Moksha. Through its destruction, all re-births do cease. Having destroyed the association of the mind with objects, may you, Oh Rama, attain the Jivanmukti state.

Here Rama questioned: Vasistha thus Oh Muni, who resembles the hot winds meeting the snow of doubts, what do you mean by Sanga?

To which the Muni replied: Sanga is the impure Vasanas of love or hatred entertained (by the mind) in the existence or non-existence of the diverse objects of the world. In fact, Sanga is the impure Vasanas themselves. To the Sariri (ego) of a Jivanmukta, the pure Vasanas which annihilate all pleasures and pains without any re-births will cling firmly. But in the case of Ajnanis who are not Jivanmuktas, the impure Vasanas imply Sanga. If you remain unaffected by joys, envy or sorrows, you can be said to have relinquished all Sanga without desires, fear, or anger. If without rejoicing in joy and pining under pains, you do not subject yourself to the trammels of desires, then you alone

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can be said to have rid yourself of Sanga. Being indifferent to pleasures or pains, if you are content with whatever you get, then you can be said to have cast off all Sanga. With an equal vision over all and a Satva guna in your heart, if you be performing all actions with a renunciation of all the visibles here, then you will attain Brahmic bliss, Oh Raghunatha (Rama).

NIRVANA PRAKARANA

1. THE STORY OF BHUSUNDA

Summary: Having traced in the previous Prakarana all from Samsara up to Turyatita at the end of Satta-Samanya and having also given out the quiescence of the mind and thereby the whole universe, the author states the means of directly cognising that Turyatita state in this, the Nirvana Prakarana. Therefore, in this story of Bhusunda, the Yogic mysteries are given out to attain that end.

Vasishta again continued: As the quarters and the time do not exist, the immutable and non-dual Brahman alone shines as Absolute Consciousness without any environment and without any fluctuation, destruction, beginning or end; but none else exists. With this thought in your mind, you should not identify yourself with objects; and having become a Jivanmukta, may you reach the non-dual quiescent silence and enjoy the final beatitude. So long as the idea of Ajnana exists, so long will the Brahmic state not be attained. So long

as there is the sense of the illusory enjoyment in this legerdemain of the world, so long will the false creations of the mind, etc. will not wear off. In fact neither Chitta nor Maya nor Manas nor Jiva exists; but the effulgent Brahman alone is, like one vast ocean ebbing and falling. As long as this 'I' which identifies itself with this body of nine avenues has the conception of reality in the visibles of this universe, so long will the illusions of Chitta, etc., exist. So long as there are desires in objects with the idea, 'They are mine, etc.', so long will the illusions of Chitta, etc., exist. If, oh cloud-coloured Rama, through the stainless internal, 'That', the light straw of the three universes be sacrificed in the fire of Jnana, then the illusions of Chitta and others will never approach him. Those who, contemplating upon the all-pervading Self which is the one partless Jnana without this or that limit and without Sankalpas, regard without any duplicity of mind as friends even those who are hired as assassins to kill them those only can be said to have truly worshipped their immaculate Atman. Like a cataract which washes away the trees on its banks, those who have destroyed material desires and the

injurious ill-will of the mind would have purged themselves of all stains with true glory of heart. Those who have contemplated internally upon the true meaning of Tatwa-Jnana Sastras and discriminating thereby have put an end to all desires, are like a sun that dispels darkness. Those who have known the (real) express meaning (of the Vedas) fit to be known, will find it to be clearly impinged in their mind like water in a burnt ground. Those who through incessant practice have not cognized the Brahmic Principle those who have not seen directly the eye of Jnana will ever whirl with their mental modifications like a withered leaf. Even though this Jnana is imperishable, all persons do not try to know it and are ever of a drooping heart. And all the egoisms and threats of the ignorant ring for their destruction in our ears, like arrows hissing in the battle fields from the bows. These worthless persons will but loiter their time and not cognize the imperishable Jnana.

To the ignorant, the express significance (of the Vedas) is like a thing sunk in mire. It is like the

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howling of a dog with its eye cast up in the heavens. Ajnana is the cause of all dangers; but no dangers will befall a knower of truth. This Maya is the necessary attendant upon the ignorant. This universe is in the mind of a Jnani, only like the foot prints of a cow; but to the Ajnanis, it is an immutable ocean of pains.

Nought is but the one Sachidananda Reality which is illimitable, unperceivable by the senses, quiescent, the all and above thought. Out of this Sachidananda which is the witness of all, an intelligence arose and being subject to change created the three states subtle, middling, and gross through the three Gunas Satva, Rajas and Tamas. These three kinds of Avidya do generate re-births to all Jivas. It is the destruction of this Avidya that is the Brahmic seat. But the Gunas of this Avidya are the forms themselves. All these three can be made nine through the triune divisions of each. Under the heading of Satva in the original Avidya are classed Rishis, Munis, Siddhas, Nagas, Vidyadharas, Devas and the virtuous Jivas. Vidyadharas and Nagas come under the Tamasic

aspect of the abovementioned Satva. Munis and Siddhas under the Rajasic aspect of the same; the Devas, Jivas and others under the Satvic aspect of Satva. Out of this Avidya, is Vidya. This Vidya is no other than the pure Satva of Avidya. Again, it is stated, that Rajas and Tamas have each their three divisions. The excessive Tama sic intelligence has the Ajnana body of trees, etc.

Here on being questioned by Rama as to how intelligence came to be embodied in trees and other bodies and so subject to the trammels of excessive Ajnana, Vasishtha replied The Intelligence will be (first) in that fierce state when it is without Manana (meditation) or non-meditation and when it occupies the intermediate state between Sat and Asat. Then Jnana will be with the Puriashtaka body dormant in the tree and will be inert like an idiot or the blind without pains through Satta Matra. Again Rama, with an eager desire to know, questioned the Muni lovingly 'Why not consider the state of the fixed objects in the universe as Moksha itself, inasmuch as the Intelligence in that state is in harmony with Satta (Be-ness)?

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Vasistha replied: 'The attainment of the seat of Satta common to all mankind after a discriminative enquiry between the real and the unreal constitutes the supreme Moksha. If after having clearly and completely experienced and renounced all Vasanas of objects, one reaches the Satta Samanya state, then it is Moksha. Like the sprout in the seed, the Vasanas rest dull in the heart within. This is Sushupti and this is it which generates all re-births. It is only because all the Vasanas are latent in the heart, after the heterogeneous worldly thoughts (of the waking state) are extinct, that the dire Samsaric pains arise. Trees and others are inert only. Though going into Sushupti, they are again and again born. Like flowers latent in seeds and pots in earth, the unceasing Vasanas will be potential in the tree. Therefore this Sushupti which is the seed of the all-expansive Vasanas cannot be called Moksha; but the pure Vasanas which are not the seed of that state are themselves Turya and hence it is Moksha. It is not necessary to have much to do with our enemy of impure Vasanas, fire, debts, disease, poison, enemy, anger or love; but a slight

association with any of them is enough to afflict us all our life.

Persons who have burnt up Ajnana, the seed of impure Vasanas and have reached the Satta-Samanya state will never suffer from pains, whether embodied or disembodied. The Chit-Sakti is of the nature of Vasanas and their seed Ajnana, Sleep alone is (to us) the characteristic of the Chit-Sakti. Persons, well-versed in all departments of knowledge, state that non-cognition of this eternal Jnana is Avidya. Having burnt up completely Rajas and Tamas through the primeval Satva and Avidya, may you become the non-dual. The certitude of conviction that the Supreme Brahman is not the universe is itself Avidya; hence the certitude that Brahman alone is this universe is emancipation, devoid of Avidya. May you be blessed with that certitude of conviction which is to be found in the pure minds of Siva and other Devas as well as of Narada and other Rishis.

At this point of the narrative, Rama asked thus: 'Please describe to me the painless state of Sankara

(Siva) and others.’ To which the Muni replied: ‘All the manifold things of the cosmos, whether great or small are the stainless Brahman only; Jnana is Brahman only; the world is Brahman only; the five elements are Brahman only; we are Brahman; our enemies are Brahman; our friends, kinsmen are Brahman only. Such is the doctrine of Sankara and others. Just as this universe appears dark to the blind, and shining to those having eyes to see, so it appears blissful to Jnanis and painful to the Ajnanis. Whoever contemplates upon all as the partless Brahman, he alone is Brahman; he alone is the drinker of ambrosia. He will never fail to attain immortality.

The Self-Light alone is immaculate. To all, their consciousness is everywhere. That the quiescent Jnana is Brahman, will then become an object of direct perception. When a person sees an utter stranger without in the least noticing him in his mind, the knowledge which exists then might be stated to be the all-pervading Jnana of Brahman which is no other than ‘we.’ Let us eulogise that non-dual Jnana-Atman which yields us the fruits of

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all Sankalpas, which is the light of lights and which is devoid of all Gunas. Let us offer our salutations to that Jnana-Atman which is devoid of all Sankalpas, pleasures or beginnings. Those who have this certainty of conviction with nothing of thoughts and who act according to truth only, will enjoy their final beatitude in the Brahmic seat, replete with Satya (Truth), quiescence and equality. Those sturdy persons who, being filled with the Plenum of Jnana, have their minds of equal vision over all and free from desires will never droop with the thirst of anything, whether living or dying.'

Rama at this stage interrupted the Muni thus: 'Please explain fully the two paths of true Jnana-sport and control of Prana through which Jivanmuktas are able to give up all Vasanas and pain.'

To which the Muni replied 'There are two means of Yoga to avert the dire melting pains of existence. The two means, namely true Jnana and control of Prana should, rightly speaking, be classed under

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Yoga; yet in ordinary usage, the control of Prana alone is called Yoga. Both these paths have been given out by Parameswara. To the temperament of some, Yoga is most desirable; to the temperament of others, Jnana is most desirable. Of these two, I have already expatiated upon the true Jnana. Now I shall deal with Yoga. To illustrate it, I shall recite to you a nectar-like sweet story. Once upon a time, I was in the august synod of Devendra along with Deva Rishis and others. There I heard, from the lips of Narada and other Munis, the stories of Chiranjivis (the long-lived). Please lend your ears to one of them. A big nest like a mountain was built on the southern branch of a Kalpa tree which reared its head aloft on the north-eastern side of the summit of Mahameru dazzling like a diamond. In that nest, lived a crow named Bhusunda, a Yogi. Who could, either before or after this Yogi, vie with him in all the worlds Swarga world even in the length of time a Yogi can sit in Yoga? This Bhusunda was the longest lived and desireless; had the wealth of Moksha, the greatest intelligence, extreme quiescence and the faculty of a seer to cognize clearly all the three periods of time.

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When all in the celestial assembly had heard this story of Bhusunda, as related by Satatapa Muni, I was filled with an intense desire to go and witness him in person. Accordingly, I went and observed, like a Kalpa tree, Bhusunda in a fragrant Kalpa tree on the tops of Meru. In its slopes and caves and on plants filled with flowers as well as on the branches of trees were seated large birds. The young ones of the moon- coloured swans, the vehicle of Brahma chanted Sama Veda and other Mantras with the sound Swadha. I saw there cuckoos, parrots and other birds as well as many peacocks which develop Siva Jnana¹⁰⁴ taught by Subbaramania. Then the moment I appeared before Bhusunda, amidst a crowd of crows who was Atlantean in form, of tall stature, of full mind, observing silence, without the fluctuation of Prana and enjoying bliss in his own self, he came to meet me half way and being frantic with joy at recognizing me to be Vasistha, poured forth kind words. Then welcoming me with the flowers generated through his Sankalpa, he pointed me to

¹⁰⁴ Siva Jnana is the knowledge of Siva taught here by one of his sons, Subbaramania.

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a seat hard by. After I was seated, he kindly treated me with Arghya¹⁰⁵, etc., and gave vent to the following dulcet words 'I and my suite are exhilarated in heart at the nectar-like shower of your visit. You have afflicted your body with your long travel. Through the visit of your reverend feet, I have known all. All the great ones thought of the longest-lived and hence of me too. You have come here on that errand only. I wish to drink the nectar of your words.'

Thereupon I addressed him thus: 'King of birds, true it is as you have stated. I came here to visit your gracious self who has been deathless here from a very long time. To what race dost you trace your lineage? How didst you attain Tatwa-Jnana? What is the duration of your present life? What have you learned of nature's laws? Through whose unlimited wisdom have you been here? Please answer them all in such a manner, so that I may understand them little by little.

¹⁰⁵ water offered while receiving someone

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The virtuous Bhusunda said: 'In the beautiful presence of the supreme Siva, are myriads of Ganas (hosts) who are elephant-faced, sheep-faced, camel-faced, bear-faced, etc. Some of them have hoofs in their heads or hands; some of them have their faces in their abdomen. Similarly many are the vagaries of nature that could be witnessed therein. These Bhuta-Ganas (or elementals) will encircle Siva in Kailasa hills while the Saktis¹⁰⁶ will dance before him, having their abode on the tops of mountains, Akasa, earth, forests, crematoriums and bodies. These Saktis are, according to their different degrees, named Jaya, Vijaya, Jayanti, Aparajita, Siddha, Rakta, Alambusha and Utpala. Of these, Alambusha has a Vahan (vehicle) by the name of Chanda, a crow. Once upon a time according to the mandates of Siva their chief, all the Saktis who had developed the wealth of the major eight Siddhis, congregated together and celebrated a grand festival in the Akasa in which they danced and carolled, laughed and reeled

¹⁰⁶ These Saktis or potencies are said to be the feminine or passive powers of the universe.

under excessive intoxication. Meanwhile in another part of the sky in the same tipsy state was Chanda disporting himself with the female Swans the vehicles of the other Saktis who joining with the above said beautiful crow, became pregnant thereby. While the swans were thus jubilant, all the Saktis of Parameswara put an end to their dance and song and retired to their respective places. Then these pregnant swans of the Saktis narrated truly the fact of, and the incidents connected with their conception to their respective heads who were without Sankalpa.

Thereupon the Saktis said: 'You art enceinte through sheer destiny. You will no longer be able to drag our Ratha (car or body). Therefore live according to your free will and pleasure.' With these words, the Devis went into Nirvikalpa Samadhi.

The swans were far advanced in months, when they, at the allotted time, laid eggs on the shores of

the Manasa¹⁰⁷ Lake. These eggs being hatched, there issued out twenty one young ones, the progeny of Chanda. I and twenty others along with our parents were engaged for a long time in the worship of Brahma-Sakti (namely Alambusha). She arose from her Samadhi and graced us, through her love, with Moksha. Extreme quiescence reigned in our heart thereafter. In order to pitch upon a place where we can live alone and without association, we reached our parents by the side of Alambusha and having saluted them both, we reached Moksha through the grace of that Sakti. On enquiring for a seat where Nirvanic bliss can be enjoyed, we were pointed out to this Kalpa tree. Having poured forth thanks, we came to abide here without any pains. All the Karmas I have been performing from that date have now concreted themselves in your shape and have fructified today. Whoever will not be blessed with the nectar of Brahmic bliss through the moonlight of the association of the Jnanis? Will the certitude of the

¹⁰⁷ Allegorically the Manasa Lake represents the seat of Manas, wherein the egg was laid to generate the universe.

beneficial nature of a thing arise otherwise than through the grace of the wise? Even though I am a knower of Brahman, still as I have rid myself soon of all existences through your visit, this birth of mine is fraught with the most wonderful of results. Therefore you art Iswara himself.' So saying he increased his respects towards me.

Then I enquired of him as to how he separated himself from his brothers. To which Bhusunda replied 'In this spot, we lived for many Yugas, nay for many Kalpas. At last my brothers disregarding this body as a mere trifle, gave it up for Moksha. Though blessed with longevity, glory and power, they perished (or disappeared) through their own Sankalpa.'

I asked him: 'How will you to survive the terrible Pralaya when fierce gales play their havoc and the twelve Adityas (suns) burn up the whole universe?'

Bhusunda answered: Do you think nature's action will ever cease to be? At the time of Pralaya, I will

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quit this nest of mine. When the twelve Adityas scorch the world with their burning rays, I shall, through the Ap (water) Dharana¹⁰⁸, reach up the Akasa. When the fierce gales arise splintering up rocks to pieces, I shall be in the Akasa through the Dharana of Agni. When the world together with its Mahameru is under waters, I shall float on them without any fluctuation through Vayu-Dharana. When the time of universal destruction arrives, I shall be, as in Sushupti, in the Brahmic seat, the end of all the mundane eggs, till the beginning of another creation of Brahma. After his creation, I shall again, resort to this nest for my abode. Through my San- kalpa, the Kalpa tree at the summit of this mountain will arise every Kalpa in a manner similar to this.' Here I interrupted him thus' You were able to preserve a long life through the performance of Dharana But why did all the other Yogis die (or disappear).'

¹⁰⁸ In Yoga, there are stated to exist different kinds of Dharanas in water, fire, etc., through which the Yogis render themselves proof against the respective elements they wish to master.

Bhusunda replied: 'Who will be able to overstep the strict ordinances of Parameswara? His will is that I should thus act and the other Yogis should act in the way they did. As every pre-ordained event should act out its results, they will inevitably come to pass. Such is the unerring nature of this Law.'

I queried him thus: 'As you, who are well versed in the Jnana of Brahman and Sastras art also acquainted with all the marvels of the three worlds through your Yoga power, please inform me without fail of all that fell under your vision.'

The Yogi replied: 'There was a time when for eleven thousand years, this earth was one (nebulous) mass of dust filled with stones but without mountains, trees or grass even appearing in it for a long time. In one Chatur-Yuga (four yugas), this earth was one vast forest. In another Chatur-Yuga, it was one chain of mountains without any earth to separate it. In another Chatur-Yuga, the whole earth was overspread with Vindhya hills without Rishi Agastya In one

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creation, Brahmins became crafty and replete with desires, while Sudras slighted them. Women who were chaste acted as they liked. Oh Muni Vasistha, I saw these and some other things too which I shall presently relate. I have observed, with my own eyes, the origin of the sun, etc., the state of Indra and Upendra, the Varaha (boar) Avatar of Vishnu who recovered back the earth which Hiranyaksha stole, the consolidation into one of the Vedas which were scattered in pieces in different directions and the churning of nectar in the milky ocean with the rod of Mandara hills. Even these, some of my juniors may be able to relate to you. But you should know that endless have been the Avatars, Naradas, Bharadwajas, Marichis, Pulastyas, the elephant headed Vinayakas¹⁰⁹, Subbrahmanyas, Bhiringisas and others. Therefore it is impossible to give out the number of those who came into existence in creation up to now. Oh Vasistha of great veracity, this is the eighth of your births (as Vasistha). This is the eighth time we have met together thus. You were born once in the Akasa;

¹⁰⁹ Vinayaka is Ganesa the son of Siva as is Subbaramania. Bhiringisa is a Rishi. These show that these names of Rishis are titular only.

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another time in water; another time in a mountain surrounded by groves; another time out of the red flames. In five creations has the earth disappeared and been got back by Vishnu in his Kurma (tortoise) Avatar. Twelve times has the Ocean of milk been churned. All these I was a direct witness of. Thrice has Hiranyaksha¹¹⁰ taken away the earth to Patala. Six times has Vishnu incarnated as Parasurama, the son of Renuka. Buddha has incarnated again and again in 100 Kali yugas. The Tripura¹¹¹ and its denizens have been thirty times consumed by the flames. Daksha¹¹², the Prajapati lost his Yajna (sacrifice) twice. Ten times has been the defeat of Sakra (Indra) by the wearer of moon on his head (vis., Siva). Eight times have I seen the dire conflicts that raged between Iswara (Siva) and

¹¹⁰ Hiranyaksha is the Asura who stole the earth to Patala which was recovered by Vishnu in his Varaha (boar) Avatar.

¹¹¹ This refers to the burning of Tripura or the three worlds, golden, silver and iron governed by Taraka, Vidhyunmali and Kamalaksha.

¹¹² This refers to Daksha's Yajna when his son-in-law (Siva) wroth at the treatment accorded to his wife. He sent Virabhadra who decapitated Daksha and put a ram's head instead.

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Arjuna¹¹³ on account of a hog. The eternal Vedas will arise suited to the intelligence of every age. They will be understood more and more with the increase of intelligence. So also are worldly actions marvellous. Though the several Puranas are read in different ways, yet they convey one significance only. Every Yuga, Jnana-Sastras will be embodied in the shape of the stainless Ramayana. Like Rishi Valmiki who recited the Ramayana now, there have been twelve Valmikis who brought out the same before. Bharata, the second of the Itihasas, though composed by the noble Vyasa, is considered by some as a Khila (supplement to the Vedas). In this creation, Sri Rama incarnated for the eleventh time on this earth. He will incarnate again in the wealthy house of Vasudeva. All these illusions of the world will at one time manifest themselves and at another time not. All these illusory visibles will be latent in the one Jnana-Atman, like foams in an ocean and will again revive and again perish. All the eight quarters,

¹¹³ The fight between Arjuna and Siva as a hunter as recorded in the Mahabharata.

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mountains, the sun, the moon, the stars, the seat of Meru and others differ with every fresh creation. All these have fallen under my direct ken. Each of these four yugas has got their respective peculiarities of Dharmas (duties), etc.'

Here Vasistha interposed: How didst you manage to get out of the clutches of Yama (Death), engaged as you were in worldly actions?

The Yogi said: 'What good results will accrue to those who will not act up to the injunctions of the Great ones? Though you know this, I shall explain it to you, in as much as you have asked of me. Yama will not in the least approach those whose minds have cast off the beads of the pearls of stains strung in the string of pains. Yama will not approach those minds are never subject to the agonies which are like a sword to the tree of certitude or vermin to the body. Yama will not approach those wise persons who do not nourish in themselves the hissing serpent of desire which rests its head in the mind and twines itself round this tree of perishable body. Yama will not

approach those Jnanis who are not bitten by the serpent of greed in the hole of their mind and emitting the venom of love and hatred. Yama will not approach those persons who have eradicated the root of anger in the ocean of the body without making the Vadava fire to spread itself without making the waters of discrimination to dry up. Yama will not approach those whose minds are not inflamed by Kama (passion) but are crushed like sesame seeds in an oil-press. Yama will not approach those who attain quiescence in the imperishable and immaculate Nirvanic Seat without any pains through excessive meditation. It is the stains abovementioned that form the germs of existence. But they will not affect those great minds that have become non-dual and without any differences (of conception). Those pains which arise through mental disease and produce all illusions will not even go near that non-dual mind divested of all differences. They will not come in contact with that non-dual mind devoid of all differences, wherein the heart-Akasa is not obscured, and Raga and Dwesha (love and hatred) thoughts are destroyed. They will not in the least

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enter that non-dual mind which is free from bad thoughts, words, qualities or actions and whichever looks equally upon all.'

'The mind should be rendered fit for salvation to reach the seat of 'That' without delusion, vehicle or stains. It should be made to reach the seat of 'That' wherein the ghosts of the impure differentiations do not reside, having previously been stripped of fear, its long standing associate. When Atman is known through it, all pains will be annihilated; and then there will be no compeer to it in all the realms. It is difficult of attainment (even) to those like myself. Such a subjugation of the mind will enable one to reach a goal far above all actions. How can such a state be attained by an intelligence steeped in ignorance? Through the Madhyagata (neutral) Jnana which is tantamount to Jnana vision and leads to the development of Jnana, I have developed one attribute which destroys all pleasures and pains and conduces to bliss. It is the control of Prana which paves the way for all the non- cognition of all the externals and is the cause of the arrest of death.'

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Here Vasistha, though familiar with the control of Prana, asked him what he meant by it. To which the Yogi went on thus 'In the cool lotus of the heart within this visible tenement of flesh composed of the five elements, there are two Vayus, Prana and Apana commingled in it. Those, who tread smoothly and without any the slightest effort the path of these two Vayus, will become the sun and the moon themselves in the heart-Akasa and will rove in the Akasa and yet be animating and carrying their fleshy tabernacle. These Vayus will go up and down to higher and lower states. They are of the same nature in the waking, dreaming and dreamless sleeping states, and permeate all throughout. I am moving in the direction of these two Vayus and have rendered nil all my Vasanas (in the waking state), like unto those of the dreamless sleeping state. Divide a filament of the lotus stalk into a thousand times and you will find these Vayus more subtle than that. Hence it is, it is difficult for me to treat about the nature of these Vayus (and their vibrations). Of these, Prana does ceaselessly vibrate in this body with an upward motion both externally and internally; while

Apana, having the same fluctuating tendency, vibrates both external and internal to the body, having a downward motion. It will be beneficial if the Prana exhaled (to the extent of 16 digits) is inhaled to the same extent¹¹⁴. Those who have brought to experience this (viz., the equalisation of Prana in exhalation and inhalation) will enjoy infinite bliss.'

'Now hear about the characteristics of Pranas. The inhalation, to the length of twelve digits, of the Prana which has been exhaled is called (the internal) Puraka (inhalation.) It is also called the (internal) Puraka, when Apana Vayu re-enters the body from the outside without any effort. When Apana Vayu ceases to manifest itself and Prana gets absorbed in the heart, then the time occupied in such a state is (the internal) Kumbhaka (cessation of the breath). Oh Rama versed in all Vedas, Yogis are able to experience all these. When the Prana in the Akasa of the heart manifests itself externally (to the heart within) in diverse aspects

¹¹⁴ Only twelve digits are inhaled.

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without any affliction to the mind, then it is called (the internal) Rechaka (exhalation). When the externally fluctuating Prana enters the nose and stops there at its tip, then it is called the external Puraka; but if passing from the tip of the full-blown nose, it goes (down twelve digits, then it is also called the external Puraka. When Prana goes arrested without and Apana within, then it is called the external Kumbhaka. When the shining Apana- Vayu takes an upward bent within, then it is styled the external Rechaka. All these practices lead to Moksha. Therefore they should ever be meditated upon. Those who have understood and practised well all the external and internal Kumbhakas and others will never after be re-born.

All the eight courses I have given out before are capable of yielding Moksha. They should be sought after by day and by night. Those who are associated with these practices smoothly and control their minds by not letting them run in other directions will, in course of time, reach Nirvana. Such practitioners will never thirst after material pleasures, like Brahmins who will not defile their

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hands by the touch of a dog s skin. They will ever be in this uniform practice, whether walking or standing, whether waking, dreaming or soundly sleeping. They will never be afflicted with bondage or pains. They will encompass all legitimate longed-for results. Prana having flown out, will again be absorbed in the heart having run back twelve digits. Similarly will Apana be absorbed in the heart, having issued out of the heart and running back twelve digits to it. Apana, being the moon, will cool the whole body in its passage. But Prana, being the sun, will generate heat in the system and cook (or digest) everything in it. Will pains arise in one who has reached that supreme state when the Kalas (rays) of Apana, the moon, are drowned by Prana, the sun? Will re-birth arise in one who has reached that powerful Seat when the Kalas of Prana, the sun are devoured by Apana, the moon? Those will arrest at once the seven births who reach that neutral state when they find Apana Vayu consumed by Prana and vice versa. I eulogise that Chidatman who is in that intermediate state when Prana and Apana are absorbed in one another. I meditate ceaselessly

upon that Chidatman who is in the Akasa directly in front of the end of my nose, when Prana and Apana become both extinct. Thus I attained the Supreme Seat worshipped by Devas through my faultless vision and surrounded by rays. Thus it is, through this path of Prana's control, that I attained the Supreme and immaculate Tatwa devoid of pains. Through this vision palpably in me, I never look back (with any remorse) upon the past or the future. I concern myself with the present only. And the result has been that I have reached this state. Never will I contemplate upon this or that, as my goal. Through such a course have I been able to prolong my life from age to age without any cares at all. In the company of happy persons, I would be merry; in the company of the afflicted, I would also be afflicted. As I am the friend of the whole universe, I have been able to live long and happy without any pains. I would never droop amidst excessive prosperity or dire adversity. I would be an universal benefactor. My longevity is due to the absence of Ahankara in me, oh Lord of Munis. Moreover it is due to your grace that I have been blessed with much of Tatwa-Jnana and long life.'

Thus did Bhusunda end, when Vasistha addressed him thus 'That which you have deigned to relate to me is equally marvellous. It has enchanted my ears and captivated my heart. Whoever on lending his ears to it will not be in raptures over it P May you prosper gloriously. As the sun is about to reach the meridian now, I shall wend my way to Deva loka. May prosperity be with you.' So saying I rose and steered my way in the Akasa, where in spite of all my entreaties to stay where he was, he accompanied me many Yojanas. Then through dint of sheer force, I compelled him to stay and return. Is it not, oh Rama, heart-rending to part from pure Jnanis? I parted from Bhusunda, the great Yogi once in Krita- Yuga. Then I visited him again in this Treta-Yuga, when, Rama, you didst incarnate. Therefore you should know that this is the path of Bhusunda, the great Yogi.

2. THE STORY OF DEVA-PUJA (THE WORSHIP OF GOD)

Summary: Having, in the previous story, described that Nirvanic bliss wherein all are Brahman only will result through Jnana and Yoga, the author gives out the rationale of the Puja (or worship of God) made by the Hindus in order that they may know that what they worship is the perishable matter only and that they may rise to a higher ideal.

All these things composed of the five elements are appearances only. So also is time through right discrimination. Moreover, it is quite false on our part to identify the 'I.' with this body to which the terms 'I,' he, etc., are applied. Therefore may you free yourself from the illusory conception of this body composed of net work of bones, muscles, etc., being the 'I'. Is there any limit to the myriads of forms created through Sankalpa? Oh Raghava, after sleeping on cushioned beds at home, you roamed about in all directions and lost your equilibrium of mind in the contemplation upon the

dreamy things of the world. Where is the body which can be called yours? Please reflect well upon it. Through letting loose the reins of mind in the waking state, it wanders about in diverse places such as Mahameru or Deva loka and is lost in a labyrinth. Where has the body, which can be called yours, taken its refuge in? Know this Samsara to be a long dream or a mental sovereignty or delusion. This universe which is nothing but a manifestation neither is nor is not. Tatwa-Jnanis say that the annihilation of the differentiated thought leads to the worship of the All-beneficent.

It is certain that one and all of us are destined to die. Therefore why should people in this world weep in vain over the death of a person? Oh valiant Rama, persons born in this world enjoy but a little of happiness. Therefore why should Ahankara be manifested in actions which bring on but a tinge of bliss? Having given up all conceptions of duality, may you look equally upon all in this reflection of a universe; it is nothing but a stain in the glass of the mind. Whoever renders his mind free of all diversities and reflections and does

not allow the serpents of love and hatred ingress into the hole of his mind, will be like a Kalpa tree which yields anything and everything to its owner. Oh intelligent Rama, erudite persons who are self-presumptuous through their ability to solve any doubts are only like an ass carrying much burden and not worthy of being approached, if they are not devoid of love and hatred.

Should the axle called Sankalpa of the car of existence, having the wheels of illusory re-births, be stopped completely, then the car will come to a dead halt; but if the axle of San kalpa be a little in motion, then none, however mighty, will be able to arrest the motion of the car. Such a stoppage should be made through the power of Jnana, subtle intellect and self-efforts. The whole universe contains not an object which cannot be encompassed by the efforts of true Jnana, the qualities of the wise and a study of Atma- Jnana Sastras. This mischievous and powerful imp of the lower mind is the generator of all pains and all fears, and the destroyer of all noble (spiritual) wealth. Having slain this slayer, may you become

‘That’ which you are. Should this imp of mind take a firm possession of a person, any amount of study or kindred will not exorcise it. Even Acharyas will find it difficult to scare it away. But if this evil spirit be divorced from one without even the shadow of thought, then will the Sastras and others be of help to lift him out of re-births, like a beast that, falling into a shallow pool without mire, can be easily lifted up. If one after relieving himself from all objects of enjoyment as well as the enjoyment itself wishes to attain his non-dual and all-full Atmic Reality through the graces of the Guru and his own discriminative enquiry, then he should hear what passed between me and Parameswara wearing the moon in his matted locks.

Once upon a time, I spent a long time most instructively and delightfully in Kailasa hills in the worship of Parameswara, in the performance of Tapas in a raised shed on the banks of the Ganges and the study of many books in the company of Siddhas. One night on the 8th day of the first half of the lunar month of Simha (August September), it

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was 15 Ghatikas (12 o' clock) when bustle in all quarters was hushed up and nature was, as it were, in a state of Samadhi with utter silence. Not even a single footstep was heard. The darkness was so thick as to be cloven by the sword. Mountain caves, forests, etc., melted into thin void in the sable gloom. I then returned from Samadhi and let my mind rove in the heterogeneous objects of the universe. Then flashed before me in that darkness an incomparable light which I had never witnessed before. It was, as if countless moons and pure white clouds contributed their mite to increase the dazzling splendour. In the light, I observed Parameswara and Parvati locked in each other's arms and preceded by Nandikeswara¹¹⁵. Along with my disciples, I rose up and went to them with requisite materials of worship. Standing at a distance, I eulogised them first; and nearing them, I worshipped Parameswara with prostrations, Arghya (oblations of water), sweet and cool flowers and other objects Him whose mind is ever cool and who has a merciful eye, free from pains.

¹¹⁵ This term means the lord of Bulls; this Bull stands for Pranava.

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Similarly did I worship his consort, Parameswari and prostrate myself before her. Then I paid lovingly my due respects to Siva s and Parvati s attendants. After which the resplendent Parameswara with significant words as cool as the nectar-like moon addressed me thus 'Has your intelligence merged itself in the Brahmic Seat and attained quiescence therein, free from all pains and full of bliss? Have your Tapas being going on without any obstacles? Have you attained that which should be got at? Have all the visibles perished from your mind?'

So said the cause of all the worlds, when I prostrated before him and submitted the following under his orders 'Oh Deva of Devas, there is nothing which is beyond the power of one who has duly obtained your Grace. Never will fears of objects come in proximity to them. It is your devotees that are worshipped by all in the world. Whatever place the Great Ones who have found an asylum in you live in that is the real body, that is the true country and that is the fine mountain for others to take their abode in. The meditation on

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you is but the result of one s past virtuous Karmas, showers Dharmas on him in his present life and is the seed of future Dharmas. It is like a Purnakumbha¹¹⁶ for storing up Jnana nectar; is like a moon shedding its mild light and is the path leading to Moksha. Having come into the possession of the Chinthamani (gem) of your meditation, I am now trampling the heads of all unreal existences.'

Having thus eulogised him, I again prostrated myself at the two soft feet of Parama-Siva, the First Cause, blooming with a face of mercy and again addressed him which you shall hear, oh Rama. 'Oh ocean of grace living in Kailasa hills, there is yet a doubt lingering in me who has understood all through your grace. Please favour me with truth as regards it. What is meant by Deva-Puja (or the worship of God) which is said to destroy pains and confer bliss? And how should it be done?' To which the Lord replied 'Deva (God) is neither the solitary

¹¹⁶ Purnakumbha is a vessel filled with water and covered up by a cocoanut, which water is consecrated by Mantras. Generally this cocoanut is taken as a mark of respect to receive the worthy.

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Vishnu nor Siva nor any other having the body of five elements. Nor is it the mind. But it is the Jnana, the Self without beginning or end. Can it be these paltry objects such as bodies, etc.? As Brahma-Jnana is the Jnana which is illimitable, actionless, beginningless and endless, such a Jnana alone is true and fit to be worshipped. But in the case of the ignorant devoid of Jnana (wisdom), worship of forms alone is ordained to be the best. Just as wayfarers when they are unable to travel a long distance are told that their goal of destination is but a call s distance in order not to let their spirit droop, so persons without Jnana are told to worship diverse forms at first; but the wise say that they will not get the certitude of Jnana through such a process. It is the beginningless and endless Jnanakasa that pervades everywhere. As it is imperishable out-living all Kalpas, it alone is God. The puja (or worship) of It should be conducted with the flowers of Jnana (spiritual wisdom), equality of vision and contentment. Worship of particular forms is no worship at all. Through no other path, can the partless Jnana-bliss be secured. It is only through the sprinkling of the flowers of

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Jnana (wisdom), etc., that the bliss will become replete. This illuminated Jnana is beyond the reach of all Sastras. It is the Satta- Samanya which is common to, and occupies, the intermediate state between Sat and Asat in all internal thoughts. God is the great Satta-Matra alone. Should this Jnana subject itself to Vikalpas, then it abandons its real form and becomes individualized and separate. The one Chit (Consciousness) contracts Sankalpa through the contemplation in regular succession upon the different states of Avidya (or matter.) Then conditioned by space, time and other powers (and having conceptions of the same), it becomes the ignorant Jiva fulfilling the functions of Buddhi, Ahankara and Manas. With this Manas (mind), it will long for birth and death and cling to them. With the thought of the environment of the body, it will be sunk in the mire of the great delusion. Excessive pains will make it to go lower and lower along with its endless trail. These will go on afflicting it, so long as there is Sankalpa; otherwise not. San kalpa itself is pains; its absence is Brahmic bliss. If through the tempestuous gate of your discrimination, you dispel the cloud of Sankalpa,

then there will remain the stainless one like a permanent autumnal and pure sky. May you live drowned in the ocean of Brahmnic Bliss in an illuminated state, having- destroyed the stains of Sankalpas through your stainless efforts.

‘Atma-Tatwa has all Saktis (or potencies) in it. These Saktis through their sportive play generate bondage and emancipation. In Atman which is equal in all and the pure Jnana and which yet generates all Vikalpas, there are numberless Saktis such as Ichcha Sakti, Vyoma (Akas) Sakti, Kala (Time) Sakti, Niyati (Law) Sakti, Moha Sakti, Jnana Sakti, Kriya (Doer) Sakti, Kartru (Agency) Sakti, Akartru (non-agency) Sakti and others. The sportive Sakti of Ajnana generates births and deaths. But they are arrested through the Sakti called Nirodha (Control). The annihilation of all Bhavanas (thoughts) through the different kinds of Aradhana (respects paid to or worship of God) constitutes the pure puja (worship). The avoidance of identification of ‘I’ with this body arising through Karmas is the supreme Aradhana. Through such contemplation should the Aradhana

be made to It. It is the Jnana-Light compared to which, even millions of suns appear but as a speck. It is this Light which all should reach up to, considering their 'I' as no other than this Light. To this Jnana-Purusha, the highest Akasa is his head; the lowest Akasa is his golden lotus feet. All the quarters are his long hands. The heterogeneous universes are his hosts. All the countless myriads of mundane eggs will be absorbed in but a corner of his heart. The resplendent Paramakasa is the beginning- less and endless form of it. All lives such as Brahma, Vishnu, Rudra, Devendra and others are like so many hairs in the pores of the body of this great Principle. Ichcha and diverse other Saktis which start a creation or are the motors of all! In the mechanism of this universe rest in his body. Those who realize that such is the nature of the Supreme one are fit objects of worship by all will be of the nature of Jnana and will enjoy themselves in Atmic Reality. They will live everywhere: will be courted by all: will be the source of all seats; will have Sat alone as their bodies; will have time, which regulates all things in the world, as the porter at their gates; and will be

the immaculate Self-Light. Enjoying at ease all objects of enjoyment through the five organs of sense and mind and contemplating within that all is Parameswara who is above all Sankalpas, one should pay respects to the Supreme according to the dictates of the Vedas. All the external forms of worship paid to Atman are not the proper ones. But one should through his nectarine wisdom and without any pains or conception of duality pay respects to It. So long as there is the pure intelligence of wisdom within, so long will there be Dhyana and proper Aradhana. One should be ever Jnana, whether engaged in the perception of objects through his five organs of sense or in sleeping, talking, walking and breathing. It is the Dhyana (contemplation) of Atma-Tatwa that constitutes the articles of worship in this Aradhana of God. Through no other path will the great attain the true Jnana. Even if the much-slighted ignorant perform this Dhyana of Aradhana for thirteen twinklings of an eye, then it will generate the good effects of the gift of a cow; if the real Atmic deity is contemplated upon for hundred seconds, then it will be tantamount to the good effects of a

thousand Aswamedha (Yajnas); if continued for twelve minutes, then the good effects of a lakh of such Yajnas will ensue. If steadfastly continued thus for 24 minutes, the beneficial results of a Raja-Suya sacrifice flow in; but if for half-a-day Atma-Jnana is meditated upon without any distraction of thought, then there is the benefit of a lakh of such Yajnas. Again if for a full day such a meditation is continued without any intermission, then the stainless Brahmic Light can be merged in by him. This is the highest Yoga and this is the highest Karma.

‘I have treated, up to now, of the external worship of Jnana-God. Now I shall deal with its internal worship. Without ever forgetting the God of Parama Siva within the body, one should ever be contemplating upon him in all his actions as going and coming, sleeping and rising, enjoying wealth and objects and yet be disconnected with them. Though associating with the diverse objects of the

world, he should ever worship the Siva-Linga¹¹⁷ of blissful Jnana with the flowers of Jnana after bathing in the sacred waters of Tatwa-jnana. This Jnana-God pervades everywhere in the thirty six centres without the modifications of the mind in Manas, Sankalpas, the state intermediate between Prana and Apana, the heart, the middle of the throat, the middle of the brow, the tip of the nose and other seats. Ceaseless and continued contemplation should be made upon God, shining-as Light in the body as inseparable from Manas, eyes, organ of speech and other organs and all the hosts of Saktis as chaste women inseparable from their Lord; also that the Manas which makes one cognize the three worlds should be contemplated upon as no other than the guard at his gates; the good thoughts should be known as no other than His cook; the Vritti-Jnana thoughts as no other than ornaments to the perishable body; the Jnanendriyas, and Karmendriyas as no other than His gates. With these thoughts, he should

¹¹⁷ The Linga is one of the forms through which He has to be worshipped. It is a great mystery.

contemplate that he is no other than 'That' which is the direct Jnana of Atma- as endless, partless, non-dual and yet wearing all in Itself, full in Itself and making all full, equal everywhere and having Its natural laws and light and being the incomparable Jnana. Thus should the internal worship be made that he is inseparable from it.

'Much illumination will arise through this course of pure worship. Through the expansive intelligence of equality of all, the knowledge of body will be known by pure souls to be burdensome. Therefore they will ever worship the Jnana which is above all body through the above articles of worship. The wise say that such is the worship practised by the great. They should go on worshipping Jnana without ever longing for things they cannot get or being hindered in the acquisition of objects. They should go on worshipping Jnana, extracting Atmic bliss out of eating and drinking, enormous supreme wealth, rest, going in vehicles and other pleasures. They should go on worshipping Jnana by bestowing on it the flowers of unsullied actions, whether amidst

mental or bodily malady, incipient Moha (illusion) or dire pains, the cumbersomeness of the administration of regal justice or sharp adversity. They should go on worshipping Jnana, whether they enjoy stainless objects or abandon impure enjoyments.

Enjoying with a sweet mind and a non-dual conception whatever objects one comes by and not longing for things inaccessible is Jnanaarchana (or the sprinkling of flowers, etc., to God). Unfailing worshippers of Jnana should regard pleasures and pains as of the nature of Jnana (and hence be indifferent to them). They should ever regard all forms and places as no other than Brahman and worship them as such. Like an ocean receiving unto itself innumerable rivers, Jnana will be a capacious reservoir of all enjoyments, neither hating any things nor longing after them. Without in anywise being affected by appearances, base or high, they should be engaged in worship, in order to free themselves from all dualities of conception arising from pleasures and pains in the differences of space, time and substances. These are the

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beneficent articles of worship dictated in the great worship of God.

‘Just as the six tastes, sourness, pungency, bitterness astringency, etc., are rendered full (and enjoyed completely), only when the Saktis of tastes and the mind join together, so the Plenum arises when all these articles of worship are combined with Santi (sweet patience or quiescence of mind). When this quiescence of mind is contemplated upon (along with the mind), then in an instant all objects will become one Universal nectar, like the ever-showering ambrosia of the moon; but if contemplation is made without quiescence of mind, then even Jnana (spiritual) objects will appear but as stones. If the illusions of pleasures and pain, arising from objects which are differentiated through space, time and substance be dispelled, then the God within the temple of the body will be clearly cognized without any desires coming across.

‘Pure Maya dispels impure Maya. It will destroy the virulent poison of the great Sankalpa. Like a

washer man who removes dirt through dirt, the impure Maya should be slain by the pure Maya. Though pure Maya is not the cause, yet it will appear so through Acharya s (Teacher s) words. To the real enquirers after knowledge, they (the Guru's words) will enable one to know his own Self. An Acharya's grace, in a mysterious manner, enables the disciple to perceive directly the Brahmic Principle within, though it is impossible for the Guru to point to Brahman as this or that or for the disciple to understand how it is prior to his direct perception. Each should cognize It within himself through his own Jnana with the aid of an Acharya and an understanding of the true significance of the many Sastras. It is indeed very rare to attain that state without the help of a Guru and spiritual books. Should all the three combine, vis., an Acharya, Jnana-Sastras and a true disciple, then it is certain that the Seat beyond all bondage will be attained. If the link between these three last long, then it will generate stainless Jnana like the sun bringing, in its train, actions in this world. Following the above-mentioned path, there is no doubt they will render themselves fit objects of

eulogy by such as myself and attain the Brahmic State.

‘This world, though it really is not, appears to be. Know, oh Vasistha of great Tapas that it is no other than a reflection. Know also that Jnana is that Principle which is known by the Vak (Speech) of Brahma and others. This Chaitanya (Consciousness) which is above all manifests itself as the dual visibles. Undergoing different names, it will contract Ahankara through the thoughts of the mind. This idea of ‘I’ will bring in its train the idea of time, space and other potencies. With these environments, the name Jiva accrues to it. Contemporaneously with it, there arises Buddhi in ignorant souls. Associated with the potencies of sound, actions and Jnana, the collective entity will produce in one instant memory and in another instant will become Manas in order that it may be the seed of the tree of Sankalpa. This is what is called the Puriashtaka body. It is said that this is the seat of words. Through Atman, Manas assumes countless forms. This alone assuming the form of Akasa and others, generates Prakriti and other

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elements. Like evil spirits arising in the seeming void, the Vasanas of the mind will arise in it.

‘Now if these Vasanas which have acquired the name of the world are destroyed, then there will be an absolute quiescence. Those who are firmly clinging to the idea of permanency in this I or the universe which is but a mirage in an oasis, are not fit to be initiated (into Jnana). Such persons are condemned by the wise as extremely sinful. The wise will initiate those discriminative persons only who have avoided all illusions; but they will never dream of initiating the weak-minded subject to the worldly illusions. Should they do so, it will only be like mating a virgin in the waking state with a husband dreamt of in the dreaming state. Oh Vasistha, we have thus given a reply to your questions. May you grow in true love with us. Let us go.’

So saying Parvati and Parameswara with their suite encircling them, journeyed in the Akasa- At their departure, I saluted them with the worship of flowers. From that day forward, I have been

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unintermittently worshipping the true Jnana through the path of ever-increasing bliss and freedom from pains. Through the assiduous and the ever-continued performance of such worship, I feel now the Vasanas to be as light as a feather. Neither during the day nor during the night do I find excess or defect (in my mind) through the sprinkling of the flowers of right conduct in my actions. When the knower and the visibles do unite as one, then all Atmans (egos) do become equal. In such a state of union what the Jnana-Yogis cognize is that which is in that state, (there being nothing external to them then). This is the supreme worship of Jnana-Atman. Therefore, through this kind of vision (or idea), may you live, oh Rama, in this world with a mind unattached to the things therein. Do not afflict your mind by letting it rove over this great forest of the world.'

Here Rama overjoyed said thus I have cleared myself of all doubts. I have known all that should be known. I have attained your grace without the least fluctuation of mind. I have slain all desires which are like huge elephants with long trunks. I

do not get agitated by anything. Having crossed the banks of the ocean of existence free from all delusions and pains, my mind has become an adamant filled with Brahmic bliss and is now Bliss itself.

3. THE STORY OF BILWA FRUIT¹¹⁸

Summary: In this story, an illustration is given that the expansion of the Bliss arising from the worship of Jnana stated in the previous story is the All.

Rama continued: The nectarine showers of your words, though they have become full in me, are not yet to my heart's content. Please therefore throw more light on this all-full Jnana.

To which the Muni replied: One thing which is sweet and pleasant to us at one moment produces the very reverse of that sensation in another. Whoever has not experienced this in this world?

¹¹⁸ The fruit of a tree commonly called Bel (*Aegle marmelos*), being spherical.

Things, when longed for, are pleasant; but are bitter if not longed for. Hence desires are the cause of pleasures. Pleasures will cease, when satisfaction arises in the same. But if desires cease, all else will be destroyed. Therefore, oh Rama who wishes to divest yourself of all associations with objects, may you be free from all desires, from all thoughts, from your (lower) mind. If your Antahkarana (lower mind) be devoid of all Vasanas, then it will be never disturbed from its equilibrium, in spite of the many obstacles crossing its path.

The mind has the potency of creating or undoing the whole world in the twinkling of an eye. Therefore may you slay this mind, either through the destruction of the Vasanas or the control of the Prana. The base Avidya (ignorance) has the property of expanding and contracting. Through these two (expansion and contraction), the ever-yrating Karmas do take life and die. Therefore you should annihilate this mind of Ajnana (ignorance) through the power of constant association with Acharyas and Jnana books.

The mind is destroyed by the control of Prana or the arrest of the fluctuation of the mind. Such a distraction is termed by the wise to be the supreme Seat. The Bliss which arises, when the visibles and sight are merged into one (the seer), is the all-pervading Paramartha (Reality). Beyond 'That,' nought else is. Through such a vision (or direct perception), the mind will be destroyed and will generate infinite bliss. Such Bliss has no increase or decrease, no appearance or disappearance. The mind of the discriminative Jnanis cannot be termed mind but only Tatwa (Reality). That which gets differentiated through the diverse objects is the mind. It will become immaculate, like copper transmuted into gold. This Reality of Jnana, having become the mind, will sport once in this universe and then reaching the Turya (fourth) state will become that Eternal Verity which is above Turya. Hence Brahman can be one as well as many like this variegated cosmos. All are Brahman only. The differentiations of the mind, etc., do not in the least really exist and will appear as so many manufactured illusions of the brain. Now I will

illustrate the same. Listen, oh Rama, to a small anecdote which will astonish even the learned.

There is a Bilwa fruit of such huge dimensions that neither Kotis (crores) nor Maha-Kotis nor lakhs of Kotis of Yojanas can measure it. It will not decay even when a Maha-Kalpa closes. Though the ancient of ancients, its glory is such that it is more soft and delicious than the moon on the third day of the waxing fortnight. It will remain quite unruffled even amidst the fierce storms and gales at the end of a Kalpa and is the seed of Brahma's egg. It is indeed impossible to set a limit to the number of mundane eggs which generate out of, and are absorbed in, this fruit to which no words can do full justice. Though ripe ever, it will never decay. It is the quintessence in full of all other fruits. The fleshy part of this fruit is illimitable and typifies but the all-pervading nature of jnana. The marrow in the fruit is the fluctuating Chit-Sakti which, arising in the fruit (of Brahman) that is equal in all, produces, through its intelligential potencies, the heterogeneities of Akasa, the Kalas (parts) the imperishable Law, motion, the dome of

Brahma s egg, of time, the several quarters, etc., which are represented by the different seats of marrow in the fruit.

Rama, at this statement of Vasistha queried him thus: Oh first of Jnanis, I have understood your allegory of Bilwa fruit. Oh Acharya, this Bilwa fruit is no other than the Supreme Seat of the Sat of jnana. Ahankara and others are no other than the base aspects of Jnana. Oh firm Acharya, Jnana which appears as the one and the many, has never any differences per se. The marrow of the pumpkin of Brahma s egg is Maha-Meru¹¹⁹, etc., while the marrow of the Bilwa fruit of Jnana is; no other than the extensive universes arising out of Ahankara. The

4. THE STOKY OF SILA, A GRANITE

Summary: In this story it is sought to exemplify the fact that all things, though appearing different, are no other than Brahmic Light.

¹¹⁹ central axis or column of man as well as universe

Vasistha continued: O Rama of exquisite beauty, again listen to another story. There is a glorious huge granite rock which is impartite, thickset, soft and endless in its dimensions. Out of it, have lotuses beyond number risen and bloomed. Their leaves are tacked on, one to another and close-set. Some are visible and some invisible; some became the higher ones and some, the lower. Some are firm in their own state. Innumerable are the shells cropping up in the middle of these lotuses having no root. Discuses also grow up in great numbers betwixt the lotuses. Here Rama remarked that he observed one such huge granite in the rock of Salagrama¹²⁰ whereon Vishnu stood.

The Muni continued: The granite I referred to is not one that you have ever witnessed. I applied the word granite to the Chit in the heart in which are the different states of all the worlds. The granite is no other than the Jnana in the heart containing the worlds which are one and yet many. In this non-dual and obdurate Jnana-rock are the hosts of

¹²⁰ A kind of sacred stone said to be typical of Vishnu and found | in the river Gandaki.

universes like the air pervading the Akasa- Earth, Akasa, Vayu, mountains and the quarters even when combined, will not make up even an infinitesimal small particle of this rock. In this beautiful one are to be found the sacred marks of lotus, discus and conch¹²¹. It may be said to be in the Sushupti state. All the universes are no other than Jnana itself, like parts of a rock which are no other than the rock itself. The wise say It will ever be as It was before. Though, like the granite rock, there are absorbed in the heart heterogeneous universes with their various marks, yet Chit is non-dual without any differences. Like the analogy of a forest of lotuses appearing (at a distance) like one stone, all the universes without being differentiated in Jnana are one replete Chit. Have you ever seen lotuses and the like hatched or generated out of a big rock? Similarly are the three worlds, (not born out of and absorbed into Jnana) but the light of Jnana only. As in the aforementioned illustration of the marrow of the Bilwa fruit, the many mundane eggs that have

¹²¹ The symbols of Vishnu

differentiated merge into the one Chit. But you should not conclude therefrom that it is many. The Sat-aspect of Brahman manifests itself as this grand motley universe of forms which are like lotuses in a granite. Then they will reach the seat of Atman conquered through Sushupti, quiescence and equality of mind and Jnana. All these ephemeral creations are of no avail and will not ever be composed of these diverse forms.

5. THE STORY OF ARJUNA

Summary: Even wars, etc., will not create differentiations in the mind, if it longs not for the results of actions.

At these words of Vasistha, Rama said: 'I have known all that should be known. I have seen all that should be seen. And yet I have to put another question to you in order that bliss may be enjoyed in full. Please describe the form of this Puriashtaka body which, like an image in a glass, creates this universe many times over and over again'.

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To which Vasistha replied: Brahman which is without beginning or end and which is the seed of the universe, becoming differentiated, is Jiva; subjecting itself to the idea of separateness, it becomes Ahankara; with Manana (contemplation), it becomes Manas; with the certainty of intelligence, it becomes Buddhi; then the (five).objects (sound, etc.), through Indriyas (the organs). With the thought of the body, it becomes the body itself; with the thought of a vessel it becomes the vessel itself. A form (or subtle body), having such a nature, is called by the wise Puriashtaka body (composed of the eight Manas, Ahankara, Buddhi and the five objects of sense, sound, etc.). The speedy transformation of the pure knower, or actor, or enjoyer and witness into the Jiva consciousness is called Puriashtaka body. Through the newly engendered Puriashtaka body, dreams upon dreams will pile up and this universe will appear (real) with the many creations of illusion.

Now therefore hearken to the path pointed out by Lord Krishna who strode the earth. Just as Vijaya

(Arjuna) will pass his time fearlessly, so also, Oh Rama, shall you pass your time.

Then Rama queried: When will Arjuna (Vijaya) be born? And what will Sree Krishna, the Lord of Lakshmi initiate him into? Then Vasistha related the path pointed out by Sree Krishna to Vijaya in the following manner: Yama (death) will, at the end of every four Yugas, brood over the carnage of Jivas (egos) perpetrated by him during the Yugas and therefore will perform Tapas, At one period, he will sit at it for eight years; at another, for ten years; at another, for twelve years. Sometimes he will sit for five years; again for seven years; again for sixteen years, and so on. While Yama thus performs Tapas without slaying any Jiva, the Jivas will become so great in number that the earth will be thickset with them. It is at this juncture that the Lord has been relieving the earth of its burden through proper means from the very commencement. Then will the four Yugas, the countless Jivas, the universes and all else will perish.

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In conformity to this universal law, Yama, the son¹²² of the sun will retire into solitude for the performance of Tapas for twelve years, satiated with the carnage of Jivas, in order to attain a state free from the trammels of pains. Then the goddess of earth unable to bear the load of the multitudinous hosts of non-deceased Jivas will fly for asylum to Vishnu. Vishnu, exhorting her to return with the promise that he would incarnate on earth in two forms, one as the son of Vasudeva and another as the son of Pandu will fulfil his promise by passing under the two names of Vasudeva (Krishna) and Vijaya (Arjuna). Then the victorious sons of Dhritarashtra, Duryodhana and others along with their kith and kin will¹²³ wage an unjust war with Arjuna and his hosts. In the battlefield, melting with compassion at the prospect of the death of his innumerable kinsmen, Arjuna will relax his hold over his bow and faint. On account of which, Krishna will initiate him into Jnana. Now mark well the truths which Krishna, the Sariri (the

¹²² The present sun of ours is called Vivaswan, the father of the present Manu.

¹²³ This shows that the incidents herein were before the Bharata war.

spirit within the body) will impart to Vijaya, the Sarira (the body).

They are as follows: 'Now Arjuna, cognize, without any fluctuation of mind, the Atmic Reality which cannot be known through the mind and which is without beginning or end. It will be without stains. You will, thereafter, not be born or die in this fleshly tabernacle. You will be 'Sat' only. There will be no birth or death then; no form then to differentiate with the terms, 'I', 'you', etc.; no ego to reincarnate then. Though in the body of this eternal and ancient Principle, you will never be destroyed. Without omitting to perform your actions, do them without the least longing after their fruits. If you tread the indestructible path of Brahmarpana (relegating all things to Brahman), you will, in an instant, be of the nature of Brahman. Ascribing all things to the Lord, may you become of the form of Iswara himself; and having become the Lord of all Jivas under bondage, may you reach Moksha without the hold of Sankalpas and with equal vision over all, of quiescent mind and with

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Tapas, Sannyasa (renunciation) stainless Yoga and Jnana.'

Arjuna asked: 'Oh Lord, what dost you mean by the destruction of Sanga (association or attraction), the relegating of all things to Brahman or Iswara, Sannyasa and the undifferentiated Jnana and Yoga?

Krishna replied: 'The wise say that the Brahmic Principle is 'that' which is devoid of Sankalpas, pains or thoughts. The efforts at attaining the non-dual Brahman is Jnana. Such efforts are also termed Yoga by the wise. The cognition, after true discrimination of the identity of the universe and 'I' with Brahman is Brahmarpana. The renunciation of the fruits of Karmas (actions) is Sannyasa. The destruction of the painful Sankalpa of the mind is the destruction of Sanga in the eyes of the great. The giving up of the conception of duality through the idea that there is one only Eswara in all our thoughts is Iswarrpana (or Brahmarpana). If after contemplating upon and worship ping me you attain unto me with due

prostrations and eulogies, then the true Reality of 'I' will shine within you with its full light.

'I have two forms (or aspects), one the ordinary or the lower and the other the Supreme. The ordinary is where I am represented with a body having hands with discus, conch, etc. In the other, I am Brahmic Reality of a non-dual and an imperishable nature without any beginning or end. All that are stated in this world to be Brahman, Param, etc., are no other than the latter. This is the supreme aspect of mine. So long as your mind is weak enough not to grasp this aspect of mine, you better engage yourself in the worship of a god with four hands. Through such worship, your Jnana will become full in you and you will then attain my supreme form. Then the disease of existence will not afflict you. Being freed from (Abhimana) identification of self with objects, Ajnana and all other attractions, those Jnanis will ever continue in the path of Brahmic seat, who worship my supreme reality, indifferent to pleasures and pains and devoid of all desires. The wise say that those who are engaged in the continued efforts of actions without any

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Sankalpa generating desires have burnt all Karmas in Jnana fire. May you without afflictions be always performing only those actions which will help you to obtain Jnana, the Reality without any thought of worldly prosperity or objects in the future. The wise will never in the least deviate from the proper path into which they are initiated by their Acharyas, whether Pralaya (deluge) sets in with unabated fury or the Vindhya hills are shattered to pieces. Through the absence of stainless Tatwa-Jnana, Vasanas will appear as if eternal; but if the great ocean of Tatwa-Jnana begins to expand in one, then it will wash away all Vasanas.

Thus was Sree Krishna pleased to initiate Arjuna. Then he became silent, while the victorious Arjuna addressed him thus:

‘Oh Acharya, all the pains afflicting my mind have bid adieu to it, and like a full blown lotus at the approach of the sun, it has merged into the Brahmic Principle’.

6. THE STORY OF THE HUNDRED RUDRAS

Summary: Having I shown that Jnana will arise, even though a person is engaged in such actions as wars, etc., the author proceeds to state in this story that Jnana vision will enable one to cognize Atman personally. 'Again hearken to another story'.

So said Vasistha to the valiant Rama and continued 'A Sannyasi (ascetic) living in a certain country was a great Jnani, and able to go into Samadhi at his will. Through long course of Samadhi, he had reached such a stage as to objectivise all mental impressions into real images- The Vedas say that every thought has got its own reflected image. One day he returned from Samadhi. And then a thought arose in his mind that he should engage himself sportively in the ordinary actions of the work-a-day world. With the motion of the mind (that he shall become another person), he at once transformed himself into another. Then no thought arose in him of rebecoming the Sannyasi (ascetic) he was before. Like the analogy of a crow and the Palmyra fruit, the Sannyasi became through his

desire another person named Jivata. Now the mind functioning in the body of Jivata roamed in the streets of a certain town produced by a similar phantasy and then dwelt there. There he quaffed in sport some alcohol, became quite excited thereby and went to sleep through its soporific effect, like a bee intoxicated with money. In that sleep he dreamed of becoming another Brahmin, like a tree becoming a seed. The Brahmin in the dream now became a sovereign over earth. Then again this king became an erudite Brahmin in his dream. Through the mental reflection, this Brahmin Pandit seemed as if to go to another country and live in it for some days. Then he slept one night and found himself transformed into a celestial lady in his dream. She, tired of her amorous sports, was locked in the embrace of deep sleep, when she metamorphosed herself into a hoofed hind. This hind, while asleep, saw itself as a creeper with which it is ever associated. Oh king, even beasts will have in their dream the reflections of objects which their minds have cognized in the waking state, through sight or hearing'. This creeper which shone with diverse flowers, soft tendrils, fruits,

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etc., formed, as it were, the abode for the sylvan goddess to reside in, like sprouts latent in seed. This goddess through her power of intelligence presided over the whole forest and looking within, went into the Sushupti state in which state her body of creepers was transformed into that of a beetle. Boring its way into the lotus stalk in a pond, it went within. Even the seeming inert worms and other creatures with life have got their own states of consciousness (in their own peculiar planes). While the beetle was disporting itself in the lotus leaves in the waters, a rutting elephant rushed into the waters and agitating them, began to squeeze the lotuses in the tank and the beetles over them. While so, the above said beetle eyed the elephant into which the former was transformed at once. This tusker with its long proboscis fell into a pit. Thereupon the mahout of a certain king bound him fast and leading him to a war made it perish. Ere its death, it became a beetle through its association with another beetle. This beetle being again reduced to dust through another irate elephant which set up a tremendous tumult in the waters, was transformed into a Hamsa (swan) through

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such an idea. This swan then underwent a series of incarnations in different wombs and at last was born as an incomparable swan in the lotus of a certain tank. This swan flew up at once in the Akasa and seeing Rudra in his world, contemplated upon him as itself. Thereupon it attained the form of Rudra who, roving according to his free will and pleasure along with his Ganas (hosts) in the world of Rudra was full of Jnana and became Siva itself.

It was in this stage that Rudra began to have a retrospect of all his past lives, through his pure mind. Having as Rudra an unobscured vision and a Jnana body, he sat in solitude and began to contemplate over the marvels of all his past hundred dreams of lives, thus 'Truly wonderful is it to behold Maya deluding all in this universe with the idea that it (the universe) is real while it is as unreal as a mirage in an oasis. Thus have I been whirling in diverse places of this great forest of Maya. With the creation of my mind, I became in one creation a person by the name of Jivata. In another creation I incarnated as a Brahmin well

versed in all departments of knowledge then a king I in another creation then I underwent through a series of wombs amounting I to a hundred in all. Now I am a Rudra. Enormously long years and yugas and numberless actions have passed. Let me therefore dive into my past many births and see them face to face. Let me, after observing them fully, relate them to one another and render them a homogeneous whole.'

Meditating thus, Rudra traced his way to the former Sannyasi and, having awakened him from his trance, concentrated his mind with true Jnana. Thereupon the Sannyasi woke up and looked about himself free from all the reminiscences of his illusory life. Again did Rudra contemplate upon the illusory form of Jivata and reach along, with the ascetic, a certain part of Jnanakasa. Through them, Jivata attained a conscious state and accompanied them both. Then all these three Rudra, the ascetic and Jivata full of Jnana, were without the least surprise, though there was every reason for it. They had three separate bodies, though they were the non-dual Siva itself. Then

they visited the several localities in which the Brahmin and others incarnated. Being freed from all stains, they found that the divine Jnana alone incarnated in so many bodies and as so many resplendant Rudras. Thus did all these Rudras¹²⁴ attain Jnana. Being asked by Rudra, the real one to go to their respective places, each departed to his own realm. Jivata, Brahmin and others then lived in their respective seats along with their consorts, quitted their bodies at the appointed time and merged into Siva itself.

At these words of Vasistha's, the valorous Rama remarked upon the wondrous nature of the Muni's words and wishing to know the cause of all these marvels said thus: 'How came the Sankalpa of the Sannyasi to generate the living forms of Jivata and others and become an actuality? Are not all forms created out of Sankalpa unreal? Please enlighten me about the same.'

¹²⁴ The Jivas or egos are called here by the name of Rudras. This corroborates the statement of H. P. Blavatsky that the Hindu sacred books term the egos by the different appellations of Rudras, Asuras etc.

Vasistha replied: All things are in Chit and come out of Chit only. It being all, whatever it contemplates upon as being this or that, that it becomes. This is the real truth. That which is seen in dreams, that which arises through Sankalpa, such a thing- will be always in that place, and will be of the form contemplated upon. Those objects which arise through Sankalpa or dream will not appear to be an actuality now, except through the practice of Yoga which makes one merge in Brahman. It is only through Yoga and Jnana, that Iswara and other Devas see all things as they are everywhere. Objects longed for, will be easily obtained by those who have practised continued meditation. How can persons, going towards the southern direction, be able to reach the north pole? Those who long for objects through their Sankalpa will attain them; but those who wish to attain their own Atman will never think of objects. The ignorant mind which is the seat of all objects before it and which fondles with Sankalpa in great amity is impeded in its progress, if it should concentrate itself upon two objects at the same time and not upon one of them alone for its destruction. With

the thought of one being a Vidyadhara or a Brahmin, he becomes so. This is an illustration of the Siddhi which flows out of an intense concentrated thought. Therefore through the powerful Samadhi, the Sannyasi's Jiva became Rudra in the non-dual Principle. Then through the Sankalpa of Rudra, it understood the real nature of all objects attained. Then Jivata and others, who arose through the Sankalpa of the illuminated Sannyasi saw joyfully, each their respective universes, through Rudra's form. Through true Sankalpa, they attained Tatwa, the Reality; and through their Sankalpa, they reached their seat of Rudra-Jnana.

7. THE STORY OF VETALA (GOBLIN)

Summary: Having shown that the series of births which appear as so many illusory dreams will be of the nature of Brahman itself through the true (divine) vision, the author gives out this story, to furnish one more illustration.

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‘May you be in the partless Brahmic seat, having destroyed all the impure Sankalpas to prevent even the dawn of the (lower mind) and thus to be in the (Mauna) silence of Sushupti.’ So said Vasishtha when Sri Rama questioned him thus: What is meant by the (Mauna) silence of (Vak) Speech, organs and (Kashta) body as well as that of Sushupti?

To which the Muni replied thus: There are two kinds of Munis, ordinary and Supreme; the former is called the (Kashta) bodily Tapaswin and the latter is called a Jivanmukta. Oh protector of the earth, the wise say that under the former head come those persons, who, developing- a firm will through the process of Pranayama, control their organs through the Hatha yogic method. But those, who, having known the true nature of the universe, contemplate upon Atman within themselves, and are quiescent within though moving with the world in their actions are the pure Jivanmuktas. Therefore the true Mauna (silence) is that exalted state in which the mind of a Muni rests. The control of speech is Vak-Mauna, the

subjugation of the organs is Karana-Mauna; the cessation of one's physical actions is Kashta-Mauna; these are the three kinds of silence, wherein the mind's functions are not paralysed. These three pertain to the first class of Tapaswins. But the wise say that Brahmic bliss without beginning or end and without the differentiated pains, whether enjoyed by one with direct cognition of such a bliss or not is Sushupti Mauna in Jivanmuktas. The expurgation from the mind of all doubts, after realising firmly the illusory character of this world with all its gunas is Sushupti Mauna. The settled conclusion that the universe is no other than the all-full, auspicious Jnana is termed by the wise to be Sushupti Mauna. Equality of vision over all, and quiescence of mind with the idea that all which are Sat, Asat, or Sat-Asat are no other than the eternal Chidakas, is stated to be Sushupti Mauna.

Sushupti-Mauna has two sub-divisions: of Sankhya and Yoga. Those who cognize everything to be Brahman itself, through extensive erudition, daily unfailing (Nishta) meditation and enquiry through

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the sacred books, are the Sankhya-Yogis. Those who easily attain the supreme eternal seat through such means as the control of Prana etc., are called the Yoga Yogis. The eternal quiescent seat is the asylum of all. This self-same seat is the goal of destruction for both. Should both Prana and mind caught in the trap of Vasanas be annihilated, that alone is the Brahmic Seat.

Without enquiry, the mind appears to be real; but with enquiry, it will vanish into thin air. Can that death be real which one dreams of in his dreams, as occurring to himself? Firmness of practice in the stainless non-dual Principle, control of Prana and the subjugation of the mind these three are the paths to cognize the meaning of Moksha. Out of these three, should one of them be mastered quite, then the good effects of all the three will be obtained, as all the three are inseparably related to one another. If mind and Prana cease to exist, then thoughts will not arise in any. Both these are one only like the flower and its (Vasanas) odor or a sesame seed and the oil in it. Prana and mind stand to one another in the relationship of the supporter

and the support ed. If either of them is slain, then the other also will cease to exist. The destruction of both will confer, on all, Moksha. So long as the thoughts of one are not thoroughly destroyed through persistent practice, he should ever be concentrating his mind on one truth at a time. Through such an un- intermittent practice, one-pointedness will accrue to the mind and instantly all the hosts of thoughts will vanish.

Now listen, oh Rama, to the queries of the powerful Vetala waking up in the Turya state, after its long dream of births and deaths. So saying, Vasistha continued thus: Sore pressed by hunger, a Vetala living in the great Vindhya forest went to a foreign country for prey. It was ever in the habit of feasting itself upon the enormous meals of the wise. In spite of its suffering from the effects of gastric fire within, it would never make as its prey any human being without sufficient reasons. Will ever the great deviate from the path of rectitude? This Vetala left its forest for the country to find out its prey of a human being, after discriminating between a spiritual minded being and his reverse.

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The ruler of that country was one night patrolling his kingdom, when Vetala, observing him, thundered aloud to him in the following words 'Oh king, you are now under my clutches. You are going to lose your life at the hands of myself who am like a terrible he-lion. You will presently fall a victim to my stomach.'

The king said. 'If you will approach me without true Jnana, your head will be splintered into pieces.'

Vetala replied: I never slay a person without good reason. I deal with all in perfect justice. As you, O king, art able to redress the grievances of all seekers unto yourself, I hope you shall be extending your helping hand to me too. That which harrows me is the doubt I have in my mind. May you relieve me from my perplexities with the bounty of your replies. The questions are the following: To which sun are all the mundane eggs like so many scattered units? Through what Vayu does all the endless Akasa alias Atom shine? What is that light which is clear and unchanging, even

though dreams upon dreams arise in it? What is that Atom which, though penetrated within, preserves the same nature like a plaintain stalk which, when bored into, preserves the same form? What is that non-differentiated primal atom which expands itself into infinite small atoms of the mundane egg, Akasa, the numberless egos, the resplendent sun, Meru and other objects? To what great mountain of the original formless atom, these universes resemble a stone?’

At these queries of Vetala, the resplendent crowned king simply laughed. Listen, Rama, to the replies made by the king.

The king answered ‘It is in the ever-dawning Jnana- Sun, that all the universes shine. Compared to the rays of this sun, all the universes are so many atoms only. Through this much eulogised Sun s light the universes shine. It is the whirlwind of Brahman that reduces to dust, Kala (Time), Akasa, fluctuation, Jnana and other existences, and makes them shine in their true state. The all-pervading Brahman shines in its own nature,

impartite and with true quiescence, though dreams upon dreams arise in this prolonged dream of the universe. Like a plantain tree which, when probed into, yields layer after layer till at last there is the plantain stalk, so Brahman alone shines within the infinite series of universes after universes arising deeper and deeper in the recesses of space. It is the Brahman, spoken of above, that, being subtle and above all intelligence is the supreme atom. As it is endless, it is the cause of Meru and other objects. The vast expanse of Meru, etc. will appear but as infinite small atoms, when compared to this. Being unreachable, this supreme Atom of Brahman being the Plenum is yet a great mountain. This Atman, though having diverse forms, is yet without forms and of the nature of the true Jnana, being the substratum of all. To this unknowable Atman, all the universes are the Vijnana essence or marrow. In the midst of that which is Vijnana alone, the universe is.'

Having heard these words of the king, Vetala cognized his reality through his mind, and became of a quiescent mind through stainless enquiry.

Then retiring to a solitary place, he entirely lost sight of all his hunger and remained in pure Samadhi without any fluctuation of mind.

8. THE STORY OF BHAGEERATHA

Summary: Having shown that all will be Brahman through Sushupti-Mauna, the author now proceeds to illustrate the fact that the same result can be achieved through the giving up of Sanga.

Oh Rama, be of an illuminated mind as clear as Akasa through the non-fluctuating internal Atman, having drawn your mind away from objects and performing worldly things for duty s sake only. Making your mind be at peace without any desires or despondency, destroying your impure mind through your pure mind and being the non-fluctuating Mauni, non-dual, of the nature of quiescence alone and of an equal vision over all, you will be able to encompass all things, if you can conduct yourself like king Bhageeratha who was of

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a firm and pure mind unadulterated by ignorance and performed all duties that he came across.

Rama asked 'Oh Acharya through what power of mind, was king Bhageeratha able to enjoy supreme bliss and to bring down the divine Bhagirathi (Ganges) from on high?'

Muni Vasistha acquainted with the four Vedas replied thus: On this Earth, there lived a king by name Bhageeratha who had cognized the non-dual Principle. He was a just protector over earth. His hand was more liberal than Chinthamani (gem) itself. He was able through the introduction of the Ganges waters to revive to life his many sires who had been reduced to ashes¹²⁵ (through the mere glance of Kapila) in Patala and thus transported them to Satya-Loka, free from the pains of hell. He brought all subjects under the one sway of his parasol white as the moon. Such a king began in his infancy to observe the ways of the world,

¹²⁵ Rishi Kapila reduced through a mere glance of his eyes the 100 sons of Sagara when they troubled him in reference to the horse let loose for Aswamedha sacrifice.

teeming with pains. It is indeed passing strange that at such a tender age the subtle enquiry of spiritual things should dawn in his mind with great steadfastness. Therefore retiring into solitude, in order that he might give vent to his thoughts like a flower plant in its congenial soil, he cogitated in his mind upon the real nature of this universe composed of heterogeneous objects utterly disconnected with one another. There is nothing new (under the sun). All things pass away but to re-appear under another form. Days gone by return again; nights recur again and again. The same gift and the same alms-giving again and again recur. So are repeatedly performed eating and other Karmas. Persons entangled in delusion perform the same things over and over with out in the least being ashamed or tired of such acts. They will ever be immersed in actions which make them droop without conferring any good on them. That is true Karma (action), the performance of which will enable one to attain that stainless One, after which there is nothing more to be longed after; but all other Karmas which tend to a conception of duality are nothing but poisonous diseases.

Ajnani will ever be repeating the same acts; but not so the Jnani.

Then Bhageeratha, whose mind was seized with the fear of worldly things after a proper understanding of their true nature, went in search of a Guru and having found one by name Tritula prostrated himself at his feet and addressed in him secret with a great trepidation of heart thus 'Oh Lord of Munis, is there any limit to the dire pains of mankind generated by dotage, death, delusion and other fears? Please enlighten me clearly on this point.'

Tritula said: 'If you cognize well your resplendent Jnanatman, all your pains will at once vanish; all the bondage of your heart will be severed; all doubts will be cleared and all Karmas will be destroyed. Then you will become the Chinmatra (Absolute Consciousness) itself that should be known. This Paramatman you shall hear about from me. This external and all-pervading One is neither capable of repletion or depletion. It is the true Jnana, quiescent, immaculate, indestructible

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and without Gunas. Such is the One Principle.' So said the Muni Tritula who was without the conception of duality.

Bhageeratha said: How can one be without any impediment of the nature of Jnana stated by the Devas, without perceiving body and other objects which are different from one's Self and without associating with the base worldly actions? Oh Acharya, please favour me with a reply.

Tritula said: The mind will attain Swarupa Nishta (the meditation of Reality) through its all-pervading intelligence. Then the supreme Jiva which has become all-forms will never after subject itself to the base re-births. The wise, having the acquisition of Moksha, do define Jnana as associated with the characteristics of the giving up of the attractions towards wife, house, etc., indifference towards pleasures and pains and an equal eye over all, the conception of non-duality within though moving in body, love of solitude without associating with the hosts of mankind, a never-ceasing spiritual contemplation and an

intuitive direct perception- Paths other than these will but breed pains arising from ignorance. The annihilation of the identification of 'I' with this body forms the panacea for the cure of the disease of birth and death generating love and hatred. Then the Chaitanya will be directly perceived.

Here Bhageeratha interrupted the Muni thus: How is the idea of 'I' to be removed from this body which has been serving long as its seat, like a tree on a rock?

The supreme Acharya replied thus Should the mind be firmly repressed from entering into objects of enjoyments and be made to rest in the state of the all-pervading Sat, then Ahankara will cease. If after the destruction of desires and all objects you are in a non-fluctuating state, then the appearance of 'I' will be no more and the non-dual state of Brahman will alone be. This is the Brahman declared by all Vedas. Having given up all conceptions of differences of caste, orders of life, etc., having assumed poverty without an iota of attraction towards the three kinds of desires (wife,

progeny and wealth), having relinquished your wealth in favour of your enemies as well as your Ahankara and having given up your avocations and living on the alms of your enemies if thus you live without any load on your mind, you may become Brahman, the Supreme of Supreme.

Having heard these words of the Muni, Bhageeratha of mountain-like shoulders was performing diverse actions with a view to control his mind. After the lapse of some time, he performed a noble Yajna called Agnishtoma; and all his justly accumulated wealth was spent, after the enquiry of the deserving and the non-deserving, amongst poor Brahmins of divine intents, relatives and others who came over there. In three days, he was left with nothing but a single cloth. Amidst the deafening cries of his subjects and all others, he abdicated his beloved country in favour of his enemy and being replete with all the good qualities of a Muni, wandered alone as such a personage. Fearlessly did he rove over old towns, hills and forests wherein the citizens had not known him through his face or name. In a short

time, he dispelled all the desires in his heart. Then he merged into Atman through extreme quiescence of mind. Having ranged the whole earth, he one day entered the country he had abdicated previously in favour of his enemy, and having completely mastered all his organs, he went from door to door to beg alms at the gates of his former ministers and others. Per sons, who recognized in him the former crowned king, began to shed tears at his approach. Even when he was paid respects and requested by his enemy of a king to resume the sceptre and protect his subjects, he would not give up his present avocation and long for even the smallest trifle. Thus to the infinite chagrin and disappointment of all, he went to foreign places. Filled with bliss through true quiescence of mind and without despondency of heart, he indulged in Atmic vision within himself wherever he went along with his Guru, whether over mountains or forests or countries. Thus did the Acharya and his disciple become of full and equal minds; and supporting- their bodies, as if in sport, were listless as to whether they had their bodies of clay or not. Then roving at pleasure and reflecting well upon

the adoption of the course consistent with the universal law, they were indifferent to pleasures and pains or their intermediates and spurned as paltry baubles wealth, women and the eight Siddhis, such as Anima, etc., and then left for a foreign country.

The king of that spacious country having died without any male progeny, the ministers therein deliberated upon the nomination of a successor, when the beggar Bhageeratha of graceful mien appeared upon the spot and was pitched upon as a fit successor to the late king. Being anointed a king, he wielded the sceptre over his realm, protected by innumerable hosts of armies. This news was wafted over to his former country from which the courtiers therein repaired to him and implored him thus 'The king, whom you installed in your stead, has expired. We are left without a ruler. So please accept the responsibilities of ruling over our kingdom too.'

As it is not proper to spurn the wealth which comes to one of its own accord, he assented to their

entreaties. So Bhageeratha began to rule over the whole earth. Maintaining a perfect silence (or control over senses), quiescence of mind and an equal vision over all, he was without desires or oscillations to extremes. So following the even path of rectitude in all affairs, he performed faultless Tapas for many years to emancipate his grandsires, brought down on earth the divine river Ganges, and established it there without any decay of its sacredness.

9. THE STORY OF SIKHIDWAJA

Summary: In this story, it is sought to show that the path to the higher goal will be rendered smooth by an Acharya who is able to make his disciple progress through various means as well as by true renunciation, though many obstacles may intervene.

‘Oh may you merge yourself in your all-peaceful Atman, like the King Sikhidwaja who annihilated that Great Bird called mind.’ So spoke Vasistha to

Rama, whereupon the latter questioned him thus: 'Tell me, O Guru, who was this King Sikhidwaja, who was absorbed in the ecstatic enjoyment of all-embracing bliss? Be pleased to bestow on me your blessing, so that Jnana, which is the basis of everything, may arise in me and wax to its fullest strength.' Thereupon the Muni thus replied: 'This king who bore the name Sikhidhwaja was born in the Dwapara Yuga after the seven Manus¹²⁶ who presided over the country like the sun had passed away. His justice knew no bounds, and he was moreover devoid of the bad qualities arising from desire. For, he was replete with the goodness of charity and other virtues, and preserved that silence which avoids the discord born of words. He had cultivated mental and also bodily restraint and other powers of will, and especially delighted in doing good to others. The partner of his marriage was Chudala¹²⁷ born through Tapas in the womb of

¹²⁶ The seventh Manu is Vaivasvata who is our present Manu.

¹²⁷ The present story, though intended to illustrate the idea of Acharya's grace and true renunciation, has itself an esoteric meaning underlying it. For instance, Chudala is composed of two roots meaning, resting on the head. Hence, that which rests on the head, or the Pineal Gland, is

the Queen of the Saurashtra country, who resembled the peacock in beauty, and could not in the space of the whole world find one to compare with her in her imperishable virtue. And these two lived together in perfect happiness with their two minds interblended performing all actions without the least difference of opinion, having mastered all the departments of knowledge. Delightfully indeed they passed their youth, as if but one breath of life pervaded in common their bodies. As the years glided sweetly by, their ephemeral youth passed away like water from a broken pot, and middle age fell upon them, like flakes of snow on lotuses in the waters of a rivulet. Like water trickling from the palm of the hand, so their lives sped away, day by day. Then the desires, which had in youth expanded themselves more and more like a gourd plant that grows in the rainy season, ever winding itself round and round, began to lessen like waters in the time of autumn. All the pleasures that once

Buddhi, the Atmic Ray. It is Chudala who though the wife of Sikhidhwaja yet initiates him into Jnana. Sikhidhwaja means one having the peacock flag. Careful students will understand from the colour of the peacock that he typifies the higher Manas.

arose in the body now darted from out it, like arrows from a bow. Just as a plantain tree grows useless after it has put forth its fruit-bunches, so they became indifferent to worldly actions after tasting of their fruit. In unison of heart they thus both began to contemplate: Of a surety that is the most beneficial state from which the mind, when it once reaches it, never returns to another. But such a discriminative state is impossible in the case of those plunged in mundane existence. Therefore the most exalted Adhyatma-Jnana alone is the sure panacea for the cure of the disease of re-birth.

Coming thus to the conclusion that re-birth cannot be avoided except through Atma-Jnana alone, both betook themselves to such a life, with their minds absorbed in it and with true meditation. And for the attainment of their wish they ever associated with the wise and learned. Thus did they live long together, exulting over their store of accumulated knowledge and leading a practical life of spirituality in accordance with that knowledge. Then the Lady Chudala, of true discrimination, having heard and clearly understood the real

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signification of the Sastras, taught by the wise for the attainment of the different stages leading to the realms of the higher spirituality, thus began to commune with herself:

‘While exists Atman (as I clearly perceive it), to what do we apply the term I? Whence is this delusion in the mind? To whom is it due? How and whence did it arise? How can we apply the term I to the body visible to us? As the body is inert and ignorant, therefore the term ‘I’ cannot be applied to it. Again, can the term I be applied to the ten organs which vitalise the body? No, since like a tile which is moved by a rod, the ten inert and separate sense- organs (Indriyas) are moved by the flitting mind. Can the term I be applied to the Manas which agitates, through its power of Sankalpa, the organs? No, since even the Manas is inert, being goaded on to action by the certainty of Buddhi, like a stone flung from a sling. Nor is ‘I’ Buddhi¹²⁸, as it is in turn galvanised by Ahankara. Nor is it the

¹²⁸ In the Hindu Vedantic works, Buddhi, Manas, Ahankara and Chitta are the four aspects of the lower mind. Buddhi should not be taken as the Atmic vehicle, as in Theosophical literature.

baneful Ahankara which galvanises Buddhi, as it (Ahankara) is the inert seat of Jiva (the higher ego). Once more, can I be applied to Jiva which moves Ahankara? Being of the nature of actions and Prana, it rests in the heart and there enjoys the bliss of Pratyagatma. Hence Jiva is not I; thus I have now learnt through this enquiry that what renders Jiva blissful is Atman, the true Jnana. Such a Jnana will never be bedimmed by objects, but will ever become clearer and clearer. My own Jiva exists only through Atmic reality, the eternal Jnana. Verily the state of Jiva, which gets, ensnared by objects through Jnana, may well be likened to that of water standing in a deep pool, or an odor wafted by the breeze. This Jnana-power, ensnared by the perception of objects which are illusory and composed of Tamas, becomes besmeared and consequently inactive: hence is the present Jiva oblivious of its true state, like heat in a copious supply of water. Thus does the true Chit-Sakti, become the Jiva, and, having become unreal and Tamasic through longing after objects, cognises again its true state through Atma-Jnana (by re-becoming that Jnana).

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This Atma-Jnana is known only through one's self and not through another. I have now known Atma-Jnana, which can be done only after long eons of time. Through the non-cognition of the all-pervading nature of the Supreme Consciousness, there arose in us the six organs, but if that true Chit is thoroughly cognised, then Manas and the others are found to be quite illusory. The immeasurable Plenum of Jnana alone truly is. This Jnana is also called Maha. This self-light that is stainless, without suffering, inequality or egoism, goes also by the appellations of Parabrahman or Param, and shines everywhere at the same time, being eternal, all-pure and all-potent.'

And thus it happened that through her divine introvision, the queen enjoyed daily the consciousness of the reality of Atman, and remained steadfast in that condition. Also through the strict performance of her daily actions, without the least longing after their fruits, all her desires and the tendency of her mind towards objects entirely ceased nor was she troubled by the pairs of opposites, or desires, or hatred. Thus in the

performance of actions without attachment to results, her mind ripened and became the receptacle of bliss. Then through the unceasing practices which developed in her, Atmic reality that true realisation of certainty which is beyond all compare and cannot be estimated by any except one's self became to her direct cognition, and she shone with a radiant spiritual light¹²⁹ and became like a soft tendril bearing flowers.

Now it came to pass that King Sikhidwaja, noticing with pleasure the glorious effulgence that shone more and more round the form of his wife, and marvelling to see a glory which surpassed any he had seen before, gave utterance to the following words:

‘How is it, O beloved one, that you now appear radiant with so much beauty, as if your youth had returned to you, as if you had become as it were the prototype of beauty, had quaffed divine nectar

¹²⁹ This corroborates the fact that when one becomes a Brahma-jnani, a Tejas or spiritual glory arises in him.

and attained the Brahmic seat of eternal, heavenly bliss? How does it happen that your mind is now blessed with tranquillity, devoid of the desire of enjoyment and free from instability? By what chance do you possess this perfect beauty of both mind and body? By your purity, I desire you to answer me.

To this Chudala vouchsafed the following reply: 'Having abandoned this universe, which is both rupa and Arupa, I attained that mighty and incomparable One which survives the destruction of all things in the universe; hence the radiant Tejas in my body. I have cognised that which is the substratum of all, being the atom of atoms and the homogeneous whole without creation or destruction; thus arises this radiant Tejas in my form. Though I do not enjoy objects of the senses, yet do I derive happiness therefrom without the pains attendant upon such enjoyment, and therefore love and hatred have taken farewell of me. I exult through the divine vision (taught of in books) in the company of Jnana, the mistress of the household, who has love and hatred as hand-

maidens performing mental duties. Hence do I glory in the possession of contentment and bodily beauty. In no way affected by the objects which I perceive by my eyes and through my mind, I realise within myself that Consciousness (Chaitanya) which has not the characteristics of the universe but is un- create. Thus arises my beauty.'

At these words of Chudala, her husband the king, without even trying to probe deeper into her heart, simply smiled at her with a look of derision and addressed her thus: O damsel with waist like a slender plant, you have uttered words which but ill-suit you. You speak as one who has lost his mental balance. How is it possible for you, who revel in the luxuries of regal wealth, to cognise Atman? Even the greatest of men, who, after giving up this paltry universe, have attained that exalted all-pervading principle, have done so only after disconnecting themselves from this visible universe. How is it, Lady that you can aspire after that which can be directly cognised by the wise only'. You can be said to enjoy it only as those unfortunate persons do, who not being able to

attain that state, profess to have sensed it intuitively within, and then turn away in sheer disgust. Therefore tell me what you meanest? How can persons like you of the above class be able to realise the fact that they see Atman within. You art but a fragile creature, without intelligence, unstable, liable to be tossed to and fro by emotion. So saying, he laughed aloud and departed. At this Chudala only pitied the ignorance of the king, and became cairn with the consciousness of the Atma-Jnana within, thinking that the king had not appreciated her words through his conception of the duality of the visible universe and his lack of enjoyment of true bliss.

Yet this couple continued to live together harmoniously and happily as before. Preserving as she did a perfect equilibrium of mind, the wife had complete mastery over her desires. But there arose in her, through her own volition, a desire to be a 'walker of the skies'(in order to convince her husband of her real powers and so lead him into the spiritual path). For this purpose she freed herself from all pains arising from enjoyment and

seated herself in a solitary spot, in a pleasant posture, in order to obtain enlightenment.

At this point Rama asked Vasistha to enlighten him as to the path by which such psychic powers as walking in the Akasa, etc., might be developed after a long and difficult course of practice. Vasistha replied thus: 'Albeit you have in the midst of the story of Sikhidhwaja asked for some light to be thrown on the practice of Yoga, yet I shall vouchsafe a reply to you. O king, hearken to the means which having enabled one to control Prana, will yield him a rich return. The first and fundamental essential is that one should divest himself of all affinities for objects, except those which adhere to the mind in the furtherance of those actions upon which it is bent. Next follow proper diet, easy posture, purity of mind and body, knowledge of the true meaning of the many treatises on Yoga and unintermittent practice accordingly, with the help of a wise Guru. He should completely divest himself of all anger and greed as well of attachment to enjoyments and should be free from all love or hatred for others. If

he should only study practically the nature of the Pranas and then master them, their nature will, like subjects, enable him to rule the universe, to attain Moksha and develop Siddhis. There is among the one hundred Nadis one incomparable, called *Antraveshtanika* It is spherical, like a vortex, or the circular sounding-board of the *vina*. This will be found to pervade all places and all bodies from those of Brahma down to Jiva (the Ego). Like the coiling body of a serpent when it sleeps, shivering with cold, this ever-immovable Nadi coils itself up and rests firmly through Prana-Vayu. Like a plantain flower it is exceedingly delicate within. In this Nadi, it is said, there is a pure and resplendent Sakti (power) called Kundalini which will enable men to have mastery over the tremendous powers of nature. This Sakti will ever be hissing like an angry female serpent. It will ever rear its head aloft. It is the cause of the fluctuation which takes place in the mind. All the other Nadis are connected with this Kundalini Sakti. This Sakti becomes purified only by the immaculate rays of jnana. It is transformed into the Jnana rays through meditation; becomes Jnana through Jnana; a Jiva

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through the tendencies of a Jiva; Manas through Manasa (contemplation); the manifold Sankalpa through Sankalpa; Buddhi through certain knowledge and Ahankara through egoism. Thus this Sakti rejoices in the name of Puriashtaka. Kundalini Sakti passing as Jiva associates itself with the body which derives great benefit therefrom. Being of the nature of Prana and Apana, it goes up and down. As it is without fixity it becomes of the nature of all and may take an upward course or a down ward one. And it is this Sakti which, though it becomes without any hindrance, the Jiva, produces death in the body through the Pranavayus. Should the upward and downward actions of this Kundalini Sakti be arrested through the control of Prana and this Prana be made to rest in the heart, then diseases will not affect permanently those having such control.'

At these words of Vasistha, Rama interposed and said: 'Please enlighten me as to the origin and destruction of mental disease'. In answer to this Vasishta thus continued: 'The pains that afflict the

body are called the secondary diseases, whilst the Vasanas that affect the mind are termed mental (or primary) diseases. We have reached our present state through the absence of the transcendental Jnana, the want of mastery over our organs and the perpetual growth of desires and egoism in the mind. And our delusion becomes intensified in us by forgetfulness of the degradation of our state through such causes. With the concretion of such delusion, the mental disease also setting in congeals in us like the plenteous snows of winter. Then when the intense desires of a person begin to manifest themselves externally and the Ajnana in him preponderates, he performs fearful karmas and these in their turn breed bodily diseases. Again, the body is further subject to diseases through such actions as the eating of unwholesome food, living in unhealthy countries, and doing things at unseasonable hours, injuries inflicted, association with the wicked, longing after improper things, evil desires, bad thoughts, the distension and contraction of the orifices of the Nadis in the joints, etc., and the interrupted flow of the beneficial Pranas throughout the body these

cause the body to shrink away. Then these blossom in the form of diseases in the body, waxing and waning- like the floods in a river during the long seasons of autumn and winter. The body attracts to itself effects according to the nature of its countless affinities good or bad, whether in previous births or in the present one. Thus do we see that diseases, primary and secondary arise through the five-fold Bhutas (elements).

Now listen, O Rama, as to the manner in which the two forms of disease, primary and secondary, perish in two ways. The wise say that primary disease has two sub-divisions into *Samanya* (ordinary) and *Sara* (essential). The former includes the diseases incidental to the body, while the latter the re-birth men are subject to. If the diseases which afflict this body return to their primal source, then they are destroyed. Their primary causes being (bad) thoughts, if these thoughts are destroyed, all bodily diseases will vanish. But the disease of re-birth, coming under the head of Sara, will never perish except through Atma-Jnana. Is it possible to suppose that the misconception of a

serpent in a rope will be removed except through the discovery of the real rope? But those grievous diseases of the body, which do not arise through the original cause, can be extirpated by mantras, medicine and the many means proposed by men well-versed in medical lore I need not expatiate upon this subject any further here.'

Here Rama asked Vasistha how mental diseases arise and how they are destroyed. Vasistha thus proceeded: - 'When the fixed Manas is agitated, then this body also follows in its wake. And when the body is agitated, then there is no proper perception on things that are in one s way and Prana flies from its even path into a bad road: then it will stagger from its proper road like an animal hit by, and reeling under the wound of, an arrow. Through such an agitation Prana instead of pervading the whole body, steadily and equally, will vibrate everywhere at an unequal rate. Thereby the Nadis will not maintain a steady position (like electric wires, but will quiver). Then to the body which is the receptacle of food digested partially or completely, the Nadis are simply

death, through the fluctuation of the Pranas. The food which settles itself down in this body amidst such a commotion is transformed into incurable diseases. Thus through the primary cause (of the mind) is the disease of the body generated. If this primary cause be annihilated at its root then all diseases will be destroyed. Now hear the path by which diseases may be removed by the uttering of mantras. Like base gold, which when placed in the crucible is transmuted through alchemical processes into pure gold, the mind is unfailingly rendered pure through true, virtuous and pure actions and through dependence upon the wise. In the mind purified thus there will thrill unalloyed bliss. Is not the whole world exhilarated with joy when the soft and delicious moon begins to shed its silvery light on it? If the mind becomes purified with true Satva guna, then Prana-Vayu will begin to circulate freely throughout the body, the food taken in will be digested properly and hence no diseases will arise. I have thus described to you the path through which can be destroyed the two kinds of diseases.'

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'Now listen to what is taught regarding the path of Yoga, which enables one to master Kundalini Sakti. To the Jiva rejoicing in the name of Puriashtaka, Kundalini is like a flower, the seat of the Vasanas. If, through the practice of Puraka (inspiration), the aforesaid Kundalini Sakti is replenished and caused to shine with a resplendent light, then the body acquires the stability of Maha Meru, and becomes strong. Then, if the Intelligence pervading this body which is filled with Prana through inspiration takes an upward course, it will make that body become a walker of the skies. With the agility of a serpent, Kundalini Sakti will rise up erect like a plantain-stalk. Having drawn into itself (from on high) all the Nadis that bind up the body like strings, it will cause them to inflate from below, as does a bladder although immersed in water. Thus, through intense practice of Yoga, the Yogis rise up into the air, and roam therein, though connected with the body), as a fish that pecks at, and is caught by the bait upon the rod of an angler.

If this Kundalini Sakti gets into Sushumna, going up the Brahmarandhra, and having reached a

distance of twelve digits (from the nose), stays there for two Muhurtas (48 minutes) after performing Rechaka (expiration), by which the actions of all Nadis are arrested; then the person is able to see all walkers of the skies. Then, through the Divine Vision, hosts of Siddhas, able to confer such powers as Anima, etc., will truly appear before him, as things do in the dream state. If the immoveable Prana is rendered steady for a long time, flowing to a distance of twelve digits from the face through the practice of Rechaka, then entry into other bodies can be effected.'

Here Rama asked Vasistha as to how such persons are able to make themselves atomic or all-pervading in the Akasa or to render their bodies light or heavy. And when thus asked by Rama, the Muni continued; 'There is that One Principle which is non-dual, Absolute Consciousness, perfect equality, purity, quiescence, that has no sort of relationship to the things of the universe, the most subtle of all subtle things, which neither is this universe, nor is associated with it. Through its own Sankalpa, it differentiates (into many units). Then

it goes by the name of Jiva, on account of the many surrounding things which agitate it. This fluctuating Jiva, subject to the delusions of Sankalpa, regards this illusory body as real, as ghosts are regarded by ignorant lads. The world will judge of this Jiva by the opinions of the majority of enlightened men in every age, who discern with trained minds. It is only by the exercise of a determined will that persons, although ignorant, can transform poison into nectar, and the reverse, thus entirely changing the nature of things. By contemplating the body, it becomes gross; and thus also the visible body, through the conception of its unreal nature, again becomes a subtle one, All psychic powers, such as Anima, and others acquired through meditation, are awakened by this course (of Will- Thought) alone. This will be self-evident only to those who have mastered the Siddhis of Yoga through self-illumination.'

'Having by these means developed the powers of Anima, etc., Chudala instantaneously moved and disported herself in all the universe, encircled by

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the ocean full of jewels, simply for the purpose of bringing home conviction to her husband's mind. This lady who was not, at any time, a celibate, tried by all available arts to give her husband some idea of the bliss-giving Jnana; but he was unable to benefit himself there by, nor even for a moment to gain repose in that pure Jnana. Like a child entirely ignorant of what education means, he was quite oblivious to all the noble qualities of that grand Yogini Chudala. As he did not rest peacefully in the Atmic Jnana within himself, she never initiated him into the real secrets of Jnana. Would anyone be so foolish as to communicate to Sudras (who have no longing for knowledge) the real secrets of Yajna (sacrifice)?'

At these words of Vasistha, Rama questioned him thus: 'How can others obtain Jnana, O Acharya, when even King Sikhidhwaja failed to do so, notwithstanding the repeated inculcations of it by Chudala of great Siddhis? What is therefore the right way of obtaining the true end?' To which Vasistha thus replied: 'It is faith in the words of the Guru that paves the way for Brahma-upadesa

(initiation into Brahman). The pure and unalloyed intelligence of the disciple is alone the means of attaining to the rare Atma-Jnana.' Here again Rama asked the Muni why an Acharya's words should be necessary for the development of Atma-Jnana, if the disciple's pure intelligence is alone the means of it? At which Vasistha continued thus: * In a certain forest in the Vindhya Mountains, there lived a hunter, who was a man of great pedigree. One day, having lost a cowrie-shell whilst travelling along a grassy road in the forest, he went in quest of it, filled with grief. Having vainly searched for it three days, he came at last in contact with a gem radiant with the lustre of the full-moon- But the hunter passed by the gem a gem so invaluable as to purchase even the seven worlds in his anxiety to find the lost cowrie. Similarly, Jnana will come to a man in due season through the initiation of a Guru. When the mind is concentrated on one thing, there will arise in it, through the action of the Guru, another kind of knowledge, not anticipated. Though the initiation by an Acharya cannot by itself enable a person to obtain Jnana, it will be the rowans of developing

Jnana in him, as the lost cowrie was the cause of the hunter finding the gem.'

With this, Vasistha returned to the story of Sikhidwaja. 'Being without Atma-Jnana, the King began to reel under illusion and gave way to grief, regarding the enormous wealth he had so easily acquired as destructive as a great forest-fire. He therefore gave various rare gifts, underwent many religious observances, and bathed in the holy water; but yet he was not free from the load of grief in his mind. Sorely afflicted at heart, he drew to him his wife Chudala, and poured forth his heart to her thus: I have now abandoned all love of sovereignty and wealth, and I desire to enter the forest life. There neither pleasure nor pain, neither danger nor wealth, haunt those who live noble lives. Let me no longer associate with the delusions of this earth. A forest life is, in all respects, preferable to the regal one, wherein the longing after life and property do not die. Even the cool moon or the God Brahma, or Indra, the Lord of the Devas rolling in great wealth, cannot enjoy that bliss which comes to a self-centred mind free from

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desires. Therefore, do not blame me for leaving you thus, and going to the forest Married women, O well-beloved! Do not oppose the desires of their husbands. To this Chudala replied: Flowers begin to blossom in the spring season, while autumn sees them yielding fruit. Thus do our Karmas begin to fructify in their due time. If the body should begin to droop with old age, when bodily desires sub side, then is the forest a fitting abode. But, at this period of your life, it is not meet that you should retire; wherefore it behoves you not to go now. To this the King made answer; * Do not impede me in my plans. I will go to the forest for solitude; but as you are young, it is not proper that you should accompany me. You shall reign over the earth unflinching in my stead. When a husband goes from home, it is the wife s duty to protect those around him, and not to languish at his absence. Thus saying he retired to his bath. The day being over, he performed his Sandhyavandhana¹³⁰ rites, and, having quietly slept by his wife upon the

¹³⁰ The daily prayers wherein the Gayatri and other Mantras are recited every morning, noon and evening

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floor, he stole out in the dead of night, unperceived by her. Having given out to the people outside that he was going on a city patrol, he desired them to stay where they were, and departed from the town. Then, bidding adieu to his great, but enslaving possessions, he entered into the forest, crossing, in the course of twelve days, many rivers and hills. At last he reached the inaccessible forest on the slopes of the Mandara Hills, and took up his abode there, in a spot surrounded by tanks replete with lotuses, and by delicious flowers. There he erected a *parnasala* (raised shed), and furnished himself with a bamboo-rod, a rosary for recitation of Mantras, a cloth, vessels to hold fruits, etc., and deer skins. Then, in order to perform Tapas, in the first Yama (3 hours), he performed the Sandhyavandhana rites; in the second, he gathered flowers; in the third he performed worship to Devas; and in the fourth he fed upon fruits fit for food. All night through he was engaged in the chanting of Mantras. Thus did the King perform Tapas.

Chudala who was sleeping in the palace, awoke; and not finding her lord who had lain by her, was

greatly afflicted; and then she melted with compassion at the condition of the King, who she inferred must have abandoned all his wealth and gone to the forest. Then she resolved to find out the whereabouts of her husband, for the husband is a wife's only goal. She sprang forth (in her double), and passing through the window, went up into the sky, journeying through the air with so bright a face that the Siddhas in the skies exclaimed, 'Lo! Another moon has arisen here!' Then seeing her husband travelling in the forest with a bright scimitar in his hand, she meditated as to what course she should pursue in regard to him. Having done so, this sweet-tongued one came to the following conclusion: 'It is right that I should see him only after his desires and hatred have ceased.' With that she returned to her palace.

This divine lady informed her subjects that her husband had gone to a certain place on matters of a private nature. So she wielded the sceptre alone for eighteen years with true regal justice and an equal eye to all, thus passing her time in her palatial

mansion; while at the same time the King eked out his life of suffering in the forest.

Finding that the time was ripe for her to see her husband, she went forth one night and walked the skies. Having mounted on the shoulders of Vayu (air), invisible to all, she alighted on the Mandara Hills, and saw there a decrepit and melancholy body, which, at first, she did not know for her husband; but having, by her powers of great Yoga, discovered it to be none other than he, she yielded to her grief and gave vent to these words: Lo! Dire is Ajnana it the King is groaning I in pain. I have undoubtedly the power to confer Atma-Jnana on him at this instant; yet, lest he should spurn me if I, his young wife, should appear in my present form, I will assume another form suitable to accomplish my end. Moreover, the King is in a state of mind which permits of his Ajnana (ignorance) being dissipated. At a single word from me, Jnana will reflect itself in his now ripened mind.

Therefore, availing herself of this most opportune hour, she changed her bodily form by her

incomparable Dhyana, and descended from the Akasa before her husband under the form of the son of a great Brahmin. The King at once arose, and paid him all due respect. This young Brahmin had a beauteous form, and, upon his breast, was a garland of pearls; he wore a white cloth and a sacred thread; and stood in the air at some distance from the ground. The King showed the newly arrived guest to a seat beside him. The young Brahmin returned the salutations of this royal Rishi of true Tapas, and took a seat by his side; when the King, with a full heart, thus spoke: It is only now with your advent, son of a Deva, that I have reaped the fruits of Atman. So saying, he showered on the young Brahmin more devotions, regarding him as his holy tutelary god. The Brahmin, advocating the King, said: 'Who in the world has the graceful qualities and modesty which you evince? May you live long! Did you, with a steadfast mind and with all worldly delusions extinct in you, perform Tapas only for the sake of obtaining salvation? Your abode in this forest, after abandoning the state of a King like unto Indra, may well be likened to Tapas performed on the point of a sword! At these words

of the Brahmin, the King said: Being a god, you have well understood my condition. This your knowledge surprises me; whose son art you, and what is your name? What occasion has brought you here? Be pleased to tell me all this. To this the Brahmin, consenting to answer him fully, thus began: There was a Brahmin of the name of Ndrada, like unto the true Jnana-light, and he sat in a delightful spot on the banks of the Ganges of holy waters, absorbed in Nishta (meditation). In the transition stage from that highest Samadhi down to the normal state, a sportive sound fell upon his ears, and he directed his gaze in the direction whence it came. There he saw some Deva-girls, like unto Rambha and Tilottama¹³¹, of matchless beauty. Seeing them thus alone, and not ashamed of their nudity, his Prana began to fluctuate, and he experienced the effects of sensual desire in himself. When the Brahmin had said this, the King remarked: I have attained perfect equilibrium of mind through the sweet nectar of your words. It is difficult for me to follow their

¹³¹ These are the female powers in Swarloka.

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meaning as they are mystical like those pertaining to Paramartha (the reality of the Higher Self). Therefore please inform me plainly of your origin/ To which Chudala, the Brahmin's son, continued to reply: Then, having fastened the must-elephant of the ever-fluctuating mind to the great pillar of true discrimination with the strong rope of love by the aid of the goad of true intelligence, the Muni Nārada (caused that to be done, which produced the embryo). Then the embryo began to grow like the luxuriant moon in the Milky Ocean. Having been endowed by Narada with a never-failing wealth of knowledge and other gifts, I, who issued out of the Pot, as the son of Narada, was taken over to the presence of Brahma, who, as in duty bound to me, his own grandson, paved my way to the attainment of the goal of Brahma-Jnana. Immediately my grandfather called me by the title of Kumbha-Muni, as I was born in a Kumbha¹³²

¹³² This probably refers to the advent of all egos which are so only through their limitation, just as things are deposited in a limited receptacle as that of a pot. Hence, Chudala does not make a false report of herself, as in describing- the origin of all egos she describes that of herself too. Kumbha-Muni is the name of Agastya Rishi.

(pot). The noble Saraswati is my mother; Gayatri¹³³, my junior mother. I was always engaged in sporting with my friends, the four stainless Vedas. At these words of Kumbha-Muni, the King said that he had reaped great benefit from the Muni's present visit to him, and felt assured that all he said was true. Kumbha-Muni said that he had truly related his own life, and desired the King to inform him of his identity and origin. The King made reply: Being afraid of the worries of existence, I sought freedom from actions in this forest. I go by the name of Sikhidhwaja, and am here, after having relinquished my regal duties. My mind stands aghast at this ever-recurring cycle of re-births. Though I made Tapas here after obtaining all things necessary for that purpose, I have but enhanced beyond description my pains in the endeavour to do away with them. Oh incomparable Muni, milk has indeed been converted into poison!

¹³³ Gayatri, Savitri, and Saraswati, are said to be the wives of Rudra, Vishnu and Brahma; hence the negative aspects of the trinity of nature.

Then Kumbha-Muni, addressing the King, replied: There will be true bliss only when the Jnana instilled into a disciple by the Acharya (Guru) truly fructifies in him. Are not all acts of Tapas simply diversions to while away the time? Oh King, to those without Jnana, Karma is alone their security. Virtuous actions serve, but to remove the impure Vasanas. Therefore, Karmas are useful only in so far as they confer upon us heavenly and other pleasures. If the impure Vasanas are destroyed, then the effects of all Karmas cease alike, as the effects of one season cease when another sets in. Like reeds which never produce fruit, Karmas freed from the varying Vasanas never fructify. If, through the sure conviction that all is Brahma, Ajnana is destroyed, impure Vasanas will never arise. Who is so foolish as to suppose there is water in a mirage? If the Vasanas alone are destroyed, then birth, old age or death, will not affect one, and he will reach the immaculate Brahmic seat. All minds associated with Vasanas are but differentiated Ajnana itself; but a mind without them is the unborn Atma-Jnana itself. If through the immaculate Jnana, the Jiva (ego) cognizes

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Brahman, then all births cease. Since even Brahma and the other Great Ones have said that Jnana alone is the most excellent of all things, how is it that you do not long after it? How is it that you do not question yourself as to who you are, whence came the Universe, and into what it will be absorbed? Why do you repine at your lot like the ignorant? Why is it, that after having prostrated yourself at the feet of a great Guru, you do not try to understand from him the nature of bondage and Moksha? If, approaching those persons who look equally upon all things through their abundant Jnana you are ceaselessly engaged in the noble pursuits of enquiry, then you will surely gain that subtle Jnana which leads to emancipation!

‘At these words of Kumbha-Muni, the king shed tears of joy and said: Oh Acharya, I, poor soul, have learnt all this (the attainment of bliss through Atma-Jnana) by your grace. I am here in this solitary forest, having left the company of great men through Ajnana. I have this moment been released from the pains of existence. Since you deigned to be pre sent with me in this forest, and

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have deemed it your duty to point out the path to me, you alone art my Acharya, my parent and my friend. Therefore, do I prostrate myself before you as your steadfast disciple. Be you graciously pleased to accept me as your disciple. Be pleased, O you equal unto Brahma, to enlighten me upon that One Principle which you have cognized as the most bounteous, the One which, if known by a person, relieves him from all pains, and confers the blissful Sat.'

To which Kumbha-Muni replied: I can enlighten you, only if you will concentrate your mind, which now runs quickly from one object to another, with singleness of purpose. Otherwise the Guru's words, taken lightly and not conceived and meditated upon, would be of no avail even though heard. How can the eyes perceive objects in the darkness? Here the king affirmed that he would receive the words with implicit faith, as the teachings of the Vedas, and would meditate upon them truly through the Muni's grace. On hearing these words, the lovely Muni continued: I have to demand as a first condition that you, O valiant

king, will hear my words without interruption, and, in the full belief that they will conduce to your welfare, as in the attitude of an ignorant child that hears the words of its father who is solicitous of its well-being. Therefore, in order to instruct the King, the Muni thus continued: O king, please hearken to a story I shall relate to you, and I will afterwards reveal to you its hidden meaning.

In ancient times, there lived a great man, well-versed in all departments of knowledge, and possessed of great wealth; but, alas! Without Atman Jnanam! This person pursued the search for Chinthamani, (a gem supposed to yield anything thought of), with much effort. Through the performance of rare Tapas, he came into possession of it after a good deal of trouble; for what cannot a man attain to if he takes the necessary trouble? Now, when the gem appeared to him, shining with the lustre of the moon, he, without bringing it under his grasp, thus soliloquized: 'I fear this is not Chinthamani, but only some paltry stone. Can it be otherwise attained than by long and tedious search and when a man's life is nearly spent and his body

debilitated by the search? Sinful persons like myself will never attain it, though they subject themselves to all kinds of hardship. The virtuous and some of them only will come by it. Shall individuals acquire things readily by mere repining, and without regard to their respective Karmas? I am but a man; my Tapas is very significant, and my powers small. In short, I am poor in all respects. Therefore can it be possible for poor me to behold the rare Chinthamani before me? I will proceed to make further search for it. And thus saying, he let slip the golden opportunity, and the real Chinthamani vanished from his sight. Shall good ever accrue to the ignorant? Thus did he again go in search of the gem, with great pain. After thus wandering in a perturbed state for some days, some Siddhas (persons possessed of psychic powers), intending to befool him, screened themselves from his view, and let drop in his path a broken piece of earthen bracelet, which he no sooner saw than he picked it up. Then, this deluded man, mistaking it for the true Chinthamani, began to exult in its discovery and to marvel over it. Being in possession of this

burnt gem, he renounced all his wealth, fully believing that the gem would fetch him anything he wanted, and that his present possessions were superfluous. Therefore, he gave up his country and retired to the forest, believing that happiness could only be obtained there apart from the men of depraved tendencies in his own land. Thus did this man, who had anticipated the enjoyment of real bliss through this stone, subject himself to all kinds of hardships, and degrade himself to the lowest level.

Hear from me another story which will be of great help to you in the improvement of your knowledge. In the heart of this ancient forest, there lived an elephant, the hugest and loftiest of his kind. Certain Mahouts of the forest associated with, and entrapped, this elephant whose tusks were exceedingly long, sharp and strong, and fettered it with strong iron chains. Becoming infuriated with its painful fetters, it shook itself free by the aid of powerful tusks in two Muhurtas (48 minutes). The Mahout, in the howdah above, seeing this, became giddy, and fell to the ground.

The tusker, finding him upon the ground, passed by without hurting him. But the driver, picking himself up with unappeased passion, went again in quest of the elephant, which he found in the midst of the forest. There he dug a trench, covering it up with dry leaves and grass. The elephant, after roaming through the forest, came at length to the place where the trench was, and fell into it. Instantly the Mahout made it fast. Thus again was the elephant subjected to torture. Had this creature, which was like unto the great (king), Bali, when guarding his own mansion, dashed out the brains of its enemy at the time when the Mahout lay prostrate before it, it would not again have fallen into the trap, nor have been thus again agitated. Likewise, those who make no enquiry concerning the good and evil of the future will come to grief.

When Kumbha-Muni had related this [story, 6ikhidwaja asked him to give the reason why he had narrated the incidents concerning Chinthamani and the elephant; to which Kumbha-Muni, of steady mind, thus replied: By that person, who, though acquainted with all the Sastras, yet

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without the beneficent Tatwa jnana went in search of Chinthamani, I meant only yourself. For, although well-versed in all book-learning, you have not yet developed an undisturbed equilibrium of mind. What I intended by the story of Chinthamani is this: In order to attain true renunciation devoid of all pain and hypocrisy, you have forsaken your regal office, your wife, and other relatives, wherein there was the true Chinthamani, and have betaken yourself to this forest. While the true renunciation was developing itself little by little in you although in the world, your mind was led astray by undue zeal to a wrong conception of renunciation, and was enveloped by that delusion as by a dark cloud which obscures the sky.

This renunciation of yours is not the true one, generating real happiness, which you lost track of, because you thought that this one of yours, if persisted in sufficiently long, would, at length, give rise to the true one. Having lost the gem of true renunciation, which is in the proper path of life, you have been misled by the false idea of the burnt

stone of Tapas through your faulty vision, and have, therefore, been greatly afflicted. The wise say that those who reject the happiness accessible to them in their daily lives, and allow their minds to search after imaginary and strange things without limit, are only self-destructive and of corrupt thought. Through the idea of Tapas as the means of bliss, your mind in no wise acquired that peace it desired, even when the graced and priceless Chinthamani was before you; nor was there any advantage in the discovery of the bit of earthen bracelet.

Now hear about the elephant. The epithet 'elephant,' applied to yourself. The two long tusks are Vairagya (indifference to pleasure and pain), and Viveka (discrimination). Your Ajnana is the driver who sits aloft upon the elephant and goads it on. Your Ajnana afflicts you in many ways. You are now palpitating with the pains inflicted by Ajnana, like the elephant bound by the Mahout and led by him. The iron chains and fetters are the bonds forged by desires, and you have been bound by them. Know that these desires are stronger and

more durable than iron itself. Iron chains wear out in a length of time, but the desires which prevail grow more and more. The breaking loose of the elephant from its strong bonds stands for your late relinquishment of all desires and going into the forest. The fall of the driver from the howdah represents the destruction of your Ajnana through your Vairaggya. If once we free ourselves from desires, shall Ajnana and the necessity for re-births exist?

If the delusion of wealth is abandoned through sheer asceticism, Ajnana will only be hovering about like a ghost in a tree when it is being felled. But if the delusion of wealth be destroyed through the action of Viveka, then Ajnana will take its flight like a ghost from a tree already felled. With the relinquishment of Ajnana, all its retinue will bid adieu. As soon as you reached this forest, all your Ajnana was levelled to the ground like nests of birds in a felled tree. But you did not chop off the Ajnana with the sharp sword by uninterrupted renunciation of all. Inasmuch as you did not do so, you again began to groan under the pains arising

therefrom. Now the excavation of the trench by the elephant-driver refers to the generation of pains in you through the growth of Ajnana. Again, the leaves and dry grass spread upon the pit-fall, refer to your actions during your very painful Tapas. Thus are you suffering from the restraint of your Tapas like the powerful Bali with a fateful sword, but imprisoned in the lower regions of Patala. Why do you grieve and not listen to the words of the delicate Chudala of infallible utterances? Why have you rejected the true renunciation of all?

To this the King replied as follows: 'I have given up my kingdom, my palace, my wealth, and even my dear wife. Do not all these actions constitute a perfect renunciation? What more would you have me renounce?

Kumbha-Muni replied: Though you have given up your kingdom and the rest, that will not constitute the true renunciation. You have yet desires in all objects. It is only by entire rejection of them that you can hope to attain the Brahmic bliss of the wise. Then the King said: If you are pleased to say

that the giving up of the many worldly things does not amount to renunciation, and that I have yet desires in me, then what I have left is this forest alone. Therefore do I now renounce my longing for the forest full of hills and trees. Hence I suppose I have made the true renunciation. Kumbha-Muni then said: Even the abandoning of this hilly and luxuriant forest does not affect the true renunciation. You have yet the painful desires in themselves. Only when they depart from you, can you obtain and enjoy the Supreme happiness. To which the king replied that, if this was not enough, he would lay aside his cloth, Rudraksha (garland), deer-skin, earthen vessels, and wooden-bowl. So saying, he consigned them all to the fire, and rejoiced in his entirely new appearance. Then turning to Kumbha-Muni of eternal Jnana with the comment that he had now stripped himself of all desires, the king Said: 'it is through your divine self alone that I have acquired right understanding, liberated myself from all pains, and freed myself from contamination. Through my Sankalpa I have given up all these things entirely. The innumerable things of this world lead only to bondage which

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conduces to re-birth. The enlightened mind receives a degree of bliss commensurate with the loss of desire for objects. I have obtained bliss only through successive victories over my desires. I am free from the bondage of delusion. I have now attained through your grace the perfect renunciation, and am divested of everything. What else remains to be done, O Muni?

Kumbha-Muni replied: Alas! You have not renounced anything. All your delusive renunciations are in vain. On this the King reflected and said: There is left with me only this body composed of white bones and flesh, in which the serpents of the five sense-organs hiss. I shall instantly dispose of it without care. You shall soon see. So saying, he ascended to the summit of a high cliff, and was about to cast himself down, when the supreme Kumbha-Muni arrested him with these words: 'what is this folly that you are about to do? How, O ignorant man, did this body of yours hinder your progress? How will death in any way help you? Though you should fall down and destroy this body, like a bull that is angry with a

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tender calf, yet you will not complete the true abnegation. But if you, O King, will but give up that which is the cause of motion in this body, and which yields the seed of all births and Karmas, then true renunciation will be made. This is the unqualified truth.

Then the King asked the Muni to give out the means by which that which is the cause of the motion of the body might be avoided. Thereupon the Muni of transcendent qualities replied thus: The wise say that the mind (manas) which, through its Sankalpa passes under the different appellations of Jiva and Prana, is the cause of attachment to delusive objects, and is distinct from the beneficent Non-jada and Jada (the inert). At the same time it is said that this Chitta (the flitting mind), forms the universe as well as the bondage. It is this mind which is the germ of all Karmas of existence and daily agitates this body of ours like a tree when swayed by the wind. Therefore true renunciation, O King, lies in the abnegation of the mind- It is this which leads to Brahmic bliss. All other renunciations cause us sufferings. If, after

true renunciation you are illumined in mind, with perfect quiescence, and without hatred, then will the identification of yourself with the Self of Brahman take place, and you will shine with resplendent glory. Then the King asked the Muni: What is the cause of the mind? What is its true nature? How can I destroy it?' To this the Muni replied: The true nature of the mind consists in the Vasanas. The two are synonymous. Know, O, King, that the idea of 'I,' which is the nest containing all frailties, is the seed of the tree of mind. The sprout which at first germinates from this seed of Ahankara (I-am-ness), originates without form and is ascertainable only by internal experience. This sprout is termed Buddhi. From this sprout the ramifying branches called Sankalpa take their origin. Through such a differentiation, the great Manas (of Sankalpa) as also Chitta and Buddhi are but the different names or qualities of the one Ahankara. Therefore, daily should you lop off the branches of this dire tree of Manas, and eventually destroy the tree at its root completely. The branches of Vasanas will naturally produce innumerable crops of Karmas; but if, with the

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sword of Jnana, you sever them from the heart core, they will be destroyed. They are the true vanquishers of the mind in the heart, who perform without a murmur the Karmas which fall to them; controlling all thoughts and desires in regard to such. The lopping of the branches is considered only as a secondary thing, the first being the eradication of the tree at its root. Therefore, if through virtuous actions you destroy the idea of 'I' at the root of the tree (mind), then it will not again spring up. At these words of the Muni, the King asked him as to where the fire which destroys the conception of Ahankara, the seed of the tree, was to be found. To which Kumbha-Muni replied: * It is Atma-Jnana which enquires concerning the true nature of 'I'; that is the fire which destroys the mind.

The King then said: Through my intelligence I enquired into the origin of 'I' in diverse ways. As this world is non-intelligent, it is not 'I,' neither is this body of offal, nor the organs, nor the contemplating Manas, nor Buddhi, nor the injurious Ahankara creating egoism. Here

Kumbha- Muni interposed and asked him, if the 'I' were not all these, what else was it?

To which the King thus replied: I am of the nature of that stainless Absolute Consciousness which, having evolved everything, preserves and destroys it. I cannot find out the cause of this 'I,' which is of the nature of jnana. I have not been able to divine the means which removes Ahankara the seed of the pains-giving mind My mind has misgivings when I find that Ahankara clings to me, howsoever much I thrust it aside.

Kumbha-Muni said: Oh King, no effects can ensue without a cause. Search within to find out the cause of Ahankara ever present before you, and tell me what occurs in your mind.

The King replied: The cause of the impure Ahankara is Bodha (knowledge). How does Bodha get absorbed here within me? I droop only when Bodha arises in visible objects- How then am I to avoid these visibles?

Kumbha-Muni said: If you tell me the cause of know ledge, T shall then throw light upon it.

The King said: Through the existence of such illusory objects as the body, etc., knowledge is induced; but if they cease to exist, then no knowledge can arise. Then the seed of Manas, vis., Ahankaric ideation, will consequently be absorbed.

Kumbha-Muni questioned him thus: 'If the body, and other objects of sense, do really exist, then knowledge exists; but as the bodies, etc., do not really exist, what then is the basis of knowledge?

The King, in reply, said: 'But tell me first, Acharya, how this visible body, which palpably enjoys the effects of all Karmas performed by the hands and other organs, can be non-existent?

Kumbha-Muni answered: 'as this body, arising through Karmas, is not itself the Cause, therefore the effect of intelligence is itself non-existent. That intelligence is itself illusory. Hence Ahankara and other effects which arise through the excessive

delusion (of knowledge), are also non-existent. Hence also all objects which are not of the nature of the cause are illusory, like the conception of a serpent in a rope.

Then the King asked: There were the many creations of Brahman, who is the primeval one in the universe. How then can you say that Brahman is not the cause of the Universe?

Kumbha-Muni replied: Prior to (every fresh) creation Parabrahman alone shines as Sat, which is the non-dual and the quiescent. As 'That' alone is without a second, the Supreme Brahman cannot be the Cause.

The King asked: Then is not Parabrahman the cause of Brahma?

And Kumbha-Muni replied: Parabrahman is that which is emancipation itself, the imperishable, the immeasurable, the immaculate, the birthless and deathless, without pain, without distinctions, having no period, the beginningless and endless,

without existence, the non-dual and the ineffable One beyond the reach of thought. How can Parabrahman which is unthinkable be the Cause? How can it be the actor or enjoyer? Therefore this universe is not in the least created by any one, nor is it self-created. The Supreme Sankalpa of that Absolute Consciousness is Brahma. Nought else is but the one true Jnana, All the created objects out of that Jnana are said to be no other than the form of that Jnana. All here are Brahma itself devoid of re-births. Therefore, it is neither an actor nor enjoyer. Having thus convinced yourself of the one Reality, if you destroy the Ajnana (ignorance) within your heart, then it will cease to have any resurrection. Through no other path than the destruction of these excessive Karmas can the delusion, which has become in us a certainty, vanish. If the Ajnana in us fades away gradually, then the conception of the certainty attributed to the universe will diminish and the Brahmic state will be attained. Such a mind through the all-pervading Jnana, viz., the primeval god, Paramatman, into which it is absorbed, will ever be evolving fresh creations (through its Sankalpa).

That which is named Brahman through Atmatwa is none other than the quiescent (or passive) aspect of this universe.

Here the King said: All that you have taught me is quite reasonable. As prior to creation there is no creator, there is really no Universe. Hence the (objective) vision of all things really does not exist. Through your clear elucidation I have well understood and have become of the nature of my auspicious Self. Hence, I do not cognize all external objects as really existent. I have worshipped my (real) Self. Through the knowledge derived from the perception of many substances, I have come to perceive them to be unreal. Through this Jnana, I have become the quiescent without thought and the Plenum like the Akasa. Then Kumbha-Muni, able to confer Atman (Self) upon the king caused him to cognise it, and said: The true discrimination of space, time, the spacious quarters, mental actions and the rest is only to understand the universe in its differentiated aspects. Though these distinctions have existed in you from a remote past, yet they will perish in you in a short time. The

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quiescent and indestructible Brahman will alone be [as you will presently cognize].'

Instantaneously, the king attained Jnana, and shone with it. Thus was he released from the fold of dire Maya. Then through the grace of the Muni, who was pleased to dispel the delusion from his mind, he was absorbed into the Brahmic state. Being freed from the actions of his mind, sight and speech, he, in one moment, became the Plenum in Brahmic state. After he had been for two Ghatikas [48 minutes] in that state of Nididhyasana [meditation], he awakened, and the Supreme Muni said: Have you enjoyed to the full, free from all pains, the Elysian bliss of Brahmic seat, which is ever the beneficent, the stainless, the pure, the soft, the seat of all Nirvikalpas [non-fancies] and the fullness of all wealth. Have you been illumined with Atma-Jnana? Have you been freed from all delusions? Have you known that fit to be known? Have you seen that fit to be seen?

To these questions the King made reply: Oh Lord, through your grace I have been able to cognize that

seat of Brahman which remains after all else is over, which confers the divine wealth of bliss, and which is the grandest and the most transcendental of all. Oh, I have been able to acquire the otherwise unattainable heavenly nectar of great bliss, and move in the company of those great souls of powerful Brahmajnana through the blessing of association with your grace. How was it not possible for me, your humble servant, to attain this immeasurable supreme nectar before?’

Kumbha-Muni said: It is only when there is quiescence in the mind and an indifference in it towards all enjoyments, and when the powerful Indriyas (organs) are turned inwards and the Ajnana of the mind is destroyed, that all the noble words of the wise guru will infiltrate and spread in the mind of the disciple like the scarlet water of the forest impinging on a perfectly white cloth. Otherwise such words will drop down like the impurities of the body or the fruits of a tree. The mere doubt arising in one's mind of the existence of duality or non-duality in this world betrays Ajnana; the removal constitutes Jnana. It (Jnana)

alone is our highest goal. Through illumination you have attained Moksha (emancipation). You have levelled down your mind. May you be alone as the great Mauni¹³⁴ after having acquired Divine wealth and given up all the stains of the world. To which the King questioned: Are not the actions of Jivanmuktas performed through the mind? How can things go on without the actions of the mind? Please inform me on these points. Kumbha-Muni replied: The mind is no other than the Vasanas generating many re-births. If one knows his own self, then there is no such fear of re-births. In those that have cognized their Self without any obstacles, the pure Vasanas with which they perform Karmas will not entail upon them re-births. Such a mind is called Satvic; but a mind without Jnana is generally termed the Manas. A mind of Jnana is Satva itself, while persons without Jnana will act in the path dictated by their minds. The stainless and wise will

¹³⁴ Mauni lit: one who is silent. Construing this literally, some Yogis in India preserve taciturnity of speech. The author explains this word in another part of this book to mean one who is free from the longings of the world though moving in them; hence silent to the desires of the world, and not in speech. The great Mauni is said to be Siva.

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always follow the Satvic path. Having given up all that tends to the attainment of Swarga (heavenly bliss), may you become that self-light which shines equally in all. This is your real nature. Without hankering after paltry terrestrial things, and causing your mind to fluctuate thereby, may you be immovable as a rock. Those who have no (lower) mind drive away re-births to a great distance from them. In this spacious earth, no pains will affect them. A mind becomes a prey to fear through its fluctuation. Having mingled motion and non-motion into one, and destroyed fluctuation (of mind), may you be one with Jnana'.

The King then said: How is this identification to be brought about? How are Motion and non-Motion to be commingled into one? And how am I to reach that state? Kumbha-Muni continued: Like the waters of an ocean, all the Universes are nothing but the non-dual Chinmatra (Absolute Consciousness). When this Chinmatra draws unto itself intelligence, then there is a fluctuation caused, like the wide waters moved by great waves. But the ignorant without true Nishta

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(Meditation) regard the Supreme Principle going by the several names of Siva (the auspicious one), Chinmatra, Satya (Truth) and Brahman, as the universe itself. A slight motion in this Chitta (Consciousness) generates this universe. If this visible universe of objects is truly cognized as the Jnana bliss, then it will die. But when its real nature is not powerfully grasped, then the visibles are seen as real, as the (misconception of a) snake in a rope. Should the pure mind concentrate itself for some time (steady and pure as the moon) through (a. study of) the visible Jnana Sastras, the association with the wise and an uninterrupted practice (of Meditation), then in such persons developing Jnana, a divine vision will arise, in which there will be a direct cognition (of the One Reality). Thus have I described to you the truths relating to the origin and destruction of the Universe. Having with true bliss brought these into practice and meditated upon them, may you, without fail, and according to your free will, attune all your actions of daily life to the attainment of the Brahmic state. I shall now go to Swarga-loka the gem of all Lokas (worlds). This is the most

opportune time for it. If I do not appear before my father Narada upon his descent from Satya loka into Deva (or Swar) loka, he will be mightily displeased with me. A loving disciple should never incur the displeasure of his Supreme Acharya. Oh king, having done away with all differentiation arising through delusion, may you be in the Divine vision (of Nirvikalpa Samadhi). And with the words 'I go away,' the Muni disappeared on the instant. Thereafter, the king thus thought within himself: 'Marvellously strange is it that this incomparable state was in myself unobserved by me a state like unto the crystal waters of a fountain, cool, pure and quiescent. It has enabled me to attain quiescence in the Absolute Sat. Then the king entered the Samadhi state without any pains or fluctuation, without any mobility, with a true Mauna (silence) and Nirvikalpa immovable as a stone, tree or forest, without any desires.

Meanwhile Kumbha-Muni resumed his soft tendril-like form of Chudala and journeying I through Akasa, reached her chamber in the palace. There she began to rule over her subjects, and

protect them as she was wont to do. Thus she passed three years. After which, she went again in the guise of Kumbha-Muni to the forest where her husband was, and beheld him as immovable as a pillar in Nirvikalpa Samadhi. Then, in order to acquaint him with his arrival, she made a leonine roar, which even did not wake him up from his trance. Though she tossed him up and down, no impression was made on him in the least, in spite of his body falling down. Then she thought thus It is certain the supreme King of the form of Kumbha has merged into the Seat of Brahman. Oh this is really wondrous. If, after concentrating my mind on his (subtle) body, I should find any residue of Satva typifying the seed of intelligence in his heart, I shall join my husband and live with him happily. Otherwise, I shall have to renounce my present female form, (and myself also) attain the Supreme Seat of Brahman, so that I may not render myself again liable to rebirths. Having come to this sure determination, she concentrated her mind and cognized through her (spiritual) touch and eyes a residue of unsoiled Satva in the King's heart, denoting the intelligence yet animating that body.

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At these words of Vasistha, Rama questioned him thus: 'How can there remain a residue of Satva in those whose minds have been destroyed, and who have merged themselves in their divine inner vision?' To which Vasistha Muni, of high intelligence, thus replied: 'Like flowers and fruits latent in a seed, a residue of Satva, the cause of intelligence, rests always in the heart. Even in the case of a Jivanmukta, whose mind is destroyed, the strong body does not perish; but without being affected by the pleasures or pains of enjoyments, though moving in them, his mind will become inured to them. Therefore, O Rama, this most Divine lady Chudala gave up the Kumbha-Muni form and entering (in a subtle form) into the stainless consciousness (or mind) of the King, devoid of beginning, middle or end, caused that part of it to vibrate which she found had the residue of pure Satva in it. Then she returned to her stainless body, like a bird re turning to its prison of a cage. Afterwards, as Kumbha-Muni, sitting in a certain posture on the earth, she chanted the Sam a- Veda songs, as if playing on the Vina. Thereupon the Satvic intelligence, which

now began to manifest itself in the log-like body of the King, heard the Sama- Veda songs and blossomed little by little, like a lotus flower blooming at the sight of the rays of the sun. Then the King's mind became steady (as regards external objects) and he saw Kumbha-Muni before him. With an enraptured heart, and with the idea that his Lord Guru, who had previously come to him in order to bless him with happiness, had come again of his own accord, he showered on him the choicest flowers, and eulogised him. Whereupon, Kumbha-Muni regarded the Lord of the earth and thus said: 'From the day I parted from you up to this very date, my mind has been inseparably blended with yours. Even Deva loka is not so pleasant to me as my association with you. Here the King burst out, saying: O transcendental and holy god, I have attained bliss through your favour, I have liberated myself from all pains through the Samadhi of true bliss. Even in Swarga replete with virtuous actions, the bliss of Nirvikalpa Samdhi does not exist. Having attained that incomparable bliss, I shall roam freely in Deva loka and Bhu loka (earth). Kumbha-Muni then

asked: 'Have you been enjoying the rare Brahmic bliss devoid of all pains? Have you annihilated all the pains which are of the nature (or spring from the idea) of heterogeneity? Are you able to maintain an equal vision over all, after destroying entirely all the pleasures flowing from Sankalpa? Have you been able to transact all the present duties of life, without in the least being ruffled by objects, being liberated from love or hatred towards them?

At these questions of the Muni, the King made the following answers: I have powerfully mastered all the (spiritual) benefits that can possibly be derived (by me). There is nothing more for me to long to see or to hear. In this wise spoke the King Sikhidhwaja, whose mind had overcome all delusions.

Thus did these, whose love for one another knew no bounds, cognize their Higher Self through the beautiful enquiry of Atma tatwa and through most instructive discourses thereupon; remaining happy in one another's company, without the least

difference of mind, and roaming in the forests, and over the hills, they were matchless in real Jnana and in true loving actions. Having destroyed completely the delusion of love and hatred, they were immovable, like the great Meru, which cannot in the least be shaken by the playing of the zephyr. Sometimes they would apply to their bodies Vibhooti (sacred ashes); at other times they would apply to them the fragrant sandal- While they were thus associating themselves together, the sweet-tongued Chudala concentrated her mind on that of the King and found it to be now free from all stains and to be stable by reason of his present experiences. Also she thought within herself that the palace, with its enormous wealth and luxury, would languish for want of persons to enjoy them. If persons filled with Jnana should give up things that had come to them without their seeking, how then can they be said to have known Tatwa (Truth)? Then thinking of creating (in herself), through her imperishable will, the body of a lady fit to live in wedlock with the virtuous King, Kumbha-Muni, alias Chudala, addressed him thus: To-day there will occur a festival remarkable in the

annals of Deva loka. I should, without fail, be there in the company of Narada. Who is ever able to overstep the powers of the Supreme Law? Immediately at sunset, when the sun goes down over the evening hills, I shall be back with you. So saying, he parted from the King, after presenting him with a fragrant bunch of flowers. Having gone from the King's sight, Kumbha-Muni relinquished the burden of the Muni's body and assumed that of Lady Chudala, after which, she entered unperceived (the chambers) in her palace, which shone like a Deva loka presided over by Indra, and then performed in regular order her allotted regal duties during the day.

Then Chudala reassumed the form of Kumbha-Muni, and descending in that form before her husband, appeared with a dejected countenance. As soon as this Muni, whose mind was (really) free from all pains, appeared before the King with a downcast mien and overcast face, like a lotus enveloped with snow, the latter was startled to see the Muni thus, and rising-up at once besought him with these words: my father, you seem to be like

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one afflicted with pains what are they? May you destroy them! Never will persons of true Jnana succumb to despondency or joy. Will water floating on a lotus leaf ever affect it? At these words of the King, Kumbha-Muni related the following amusing anecdote of himself in tones as musical as the Vina.

Persons of firm and equal vision as regards all things will never constitute Jnanis (the wise), unless they commingle with the actions of the Indriyas (organs), as long as they possess a body. Otherwise, such persons are only impostors. Those who are so ignorant as not to perform the existing Karmas and think of mastering them through their avoidance, will only generate fresh ones and suffer therefrom; i.e., like the oil which is inseparable from the sesame seed, the different Avasthas (states) of pains will exist so long as there is the body. Those who try to sever themselves from these states, in order to do away with affection, etc., are, O King, like one endeavouring to rend asunder the immeasurable Akasa with a sword. If the inevitable pains of this impure body be sought

to be averted by the control of the organs of action (Karmendriyas), will the bliss arising therefrom compare in any way with that generated by the renunciation of bodily pains through the path of Jnana? Even in the case of Brahma and others, who have Karmendriyas (organs of action) on one side and Jnanendriyas (organs of sense) on the other side of the body, the certain dictates of the imperishable Law demand that they cannot rise above the Avasthas incidental to their body, even though they are illumined in mind. As both Ajnanis and Jnanis are exposed to the visible objects of the world, they both move only in consonance with the universal Law, like the waters in an ocean. Daily do Jnanis, through the certainty of their intelligence, looking equally upon all, perform unruffled their duties so long as they are relieved from their bodies. But Ajnanis are ever agitated by and drowned in pains and pleasures. They are born in different bodies and follow the laws regulating them.

Now I shall describe to you the pains I underwent in my path. Are not pains which are like unto a

grinding saw, relieved when revealed to those we love? After I gave the bunch of flowers to you, and rose up in the Akasa, I went to my all-truthful father in Deva-loka, and attended the court of Indra, the Lord of Devas. Then, having in mind to return to this place from there, I descended through the Akasa and was in the act of coming over to this earth, through the spatial Vayu path (viz., North-west of Surya-Mandala, i.e., the Sun sphere), when I saw before me the Rishi Durvasa journeying on in the region of clouds. Having prostrated myself before his venerable feet, I addressed him thus: You are clad in dark clothes¹³⁵ and art beginning to act like an ill-famed woman longing for her paramour. The omniscient Rishi became incensed at me and with fury cursed me for my impertinent words to be transformed every night into a female wearing beautiful ornaments. Hearing these words, I cried aloud and having contemplated the lotus feet of the Rishi, was going to beg pardon of him, when all at once he disappeared. With this thought afflicting me very

¹³⁵ Durvasa is lit: ill-clad.

much, I have now come here to you. I shall hereafter every night have to submit myself to this process of transformation into a woman¹³⁶. 'How can I, without being ashamed, be a female every night, moving as I do in the company of my Gurus, Devas, Munis and hosts of others?' But the King solaced him thus: Please, god, do not be afraid. What is the use of giving way to grief? Let come what may through the dire force of the irresistible Law. This womanhood of thine will, I think, not attach itself to the Ego within, but only to the body without. It behoves you not thus to give way to grief, you who art replete with Jnana. It is only the ignorant that are afflicted in mind. Then the sun began to set as if to hasten the wise Kumbha-Muni to assume a female form. With the coming of twilight they performed all their daily religious Karmas. Then the Muni looked into the face of the King, who was sitting before him, and remarked thus in a plaintive tone: To my great shame, be it spoken, King, a female form is enveloping me and my present form is disintegrating itself. The

¹³⁶ This is to try the King, being the first trial.

significant marks of a female are developing themselves in me. Behold my waist forming itself, the female dress gradually covering my body, and the remainder of the female form appearing in all its entirety. Thus did the quiescent Kumbha-Muni deliver himself, as if in terms of grief. The King beholding his despondent Guru, thus said: As a Jnani you have known well the true path of Law. While so, do not be afflicted through events which will inevitably come to pass. To which Kumbha-Muni said thus: 'There is nothing to be done now. Who can thwart the insurmountable Law? Every night will but entail on me a female form.

So saying, both quietly slept. With early dawn she resumed her Kumbha-Muni form. Thus did Chudala pass some time, the days in the form of Kumbha-Muni and the nights in the form of a female; and yet she preserved her virginity. One noon Chudala in the guise of Kumbha-Muni addressed thus the King 'Oh King, how long am I to remain in a state of virginity without tasting the pleasures incidental to the female sex? Therefore I wish to get at a lord for myself. In all the three

worlds, I cannot pitch upon a more affectionate husband than yourself. You shall accept me as your spouse overnights. If you do, you shall fear neither heaven nor hell.' To which the King nodded assent.

Whereupon the Muni remarked: 'To-day is a very propitious day for marriage, it being the month of Simha (August September). At moon-rise we shall perform the marriage rites.' Then the beautiful-eyed King fetched from Mahameru rare gems and sandals, bathed in the holy waters and made prostrations to Devas, Munis and Pitris according to Vedic injunctions. Then both these individuals clad themselves in white silken robes yielded by the Kalpa tree. The sun having set, the resplendent moon began to shed its silvery rays when the king, after performing the Sandhya rites, celebrated the marriage on Mandara hills. Then they roved over hills and dales enjoying themselves but yet without the least clinging towards such an enjoyment.

Every three days, while the King was asleep, Chudala would regularly go to her husband's

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realm and administer justice there and then would return to her husband's side, as if she had not parted from him. Then this lady Chudala, who now passed, since her new marriage, under the name of Madanika, lived with her husband for some time and reflected thus within herself: The king will never hereafter centre his desires on worldly enjoyments. Therefore I shall test his mind in the enjoyments of Deva-loka. I shall, by the force of my yoga practice, through which I have developed Anima and other psychic powers, create a Mayavic (illusory) panorama in this forest, wherein Devas will appear with their Lord Devendra at their head. Accordingly, when Indra appeared before the king, the latter saluted the former, and having paid him all the necessary respects, said: O Chief of Devas, I do not know what good Karmas I have performed to merit this visit of yours to me. To which Indra replied in terms of affection thus: 'Attracted by the force of your good qualities, I have come here along with my retinues of Devas. The Deva-loka is a fit abode for you alone. The Deva maidens are awaiting your arrival there. May you be pleased to appear there

like the Sun, to cause to bloom the lotus-like face of Rambha and other Deva maidens. O King and Jivanmukta, you may stay there for the period of a Kalpa, and plunge yourself in diverse ways in Deva-lokic enjoyment. Therefore do not tarry here any longer, but come at (Mice there. It is for this purpose I came here to take you.

Hearing these strange words of Indra, the noble king said thus: O my parent Deva, I have known all the pleasures of Swarga-loka. I have not even the conception of differences of locality, such as this or that place. Wherever I am, there is Swarga (heaven) for me, and there it is I enjoy bliss. Therefore I do not long after Swarga pleasures. Be pleased to return to your seat, have not the least desire for it. When the king had given vent to these words, the whole troop of Devas returned to their abode. Thus did Chudala observe that the King's (lower mind had been destroyed, notwithstanding the different trials to which she had subjected him through her powers of Maya. Still she wanted to try him further, and so hit upon another expedient. One day, while the pure King was performing Japa

on the banks of the Ganges, Just at moon-rise, Chudala entered a thickset bower hard by and having created within it, through her Mayavic power, a lover seated on a pleasant seat of flowers, she made a show of embracing him. After having performed the daily rites and sought in vain for his wife (Madanika) over all the hills and dales, the king saw on his return his wife and a male figure in a mutual embrace, but was not in the least disconcerted. Nearly forty-eight minutes after the King, who went away unruffled without evincing the least anger towards Madanika, disappeared from view, she, in order yet to ob serve his demeanour appeared before this Raja-yogi with signs of her late love tryst still visible in her, such as dishevelled hair, etc., and stood as if penitent in a submissive attitude of great shame.

While Chudala, surnamed Madanika, was thus standing as if greatly stricken by grief and remorse, the King re turned from Samadhi, and saw her before him. Then, without showing the least symptoms of anger, he said softly the following words with calm deliberation: How is it you have

hurried so and come away as soon as this? You may, O girl, if you like, still gratify your passion by returning to your lover. At these words of the King, Madanika said thus: It is the supreme duty of the unblemished to put up with and overlook the faults of the ignorant. The qualities of females are unsteady in diverse ways. Therefore, be pleased to excuse me for my heinous crime.

Thereupon Sikhidwaja of mighty Jnana said the following words to his wife Madanika: A tree may grow in the sky, but never will anger rise in me, O lady. Thus was he in full possession of equal vision over all. Then Chudala soliloquised to herself thus: The King has destroyed to the root passion and anger. He will not subject himself to the many enjoyments and the love of transcendental Siddhis, This king of puissant arms has at last attained the end of Jnana. Let me no longer pass under false colours. Let me cast aside the body of Madanika, and assuming that of Chudala appear before him. With this thought in her mind she transformed herself into Chudala and presented herself in her true character before him, when the quiescent King

eyed her and remarked in wonder thus: 'Is it true that I see before me Chudala with her entire form, speech, modesty of mien and her other inestimable good qualities? O lady who are you? To which she replied that she was his lawfully wedded wife and continued: O dearest one, it was I that initiated you into the mysteries of Atma-Jnana, assuming the bodies of Kumbha-Muni and then Madanika. Through such a course, I sounded the depth of your Jnana by the power of Maya. Now go into Nirvikalpa Samadhi, and you will understand all things truly.

Accordingly the King made his mind merge into the Universal Consciousness, and in that Samadhi surveyed all the events that had happened, from the date of his quitting his magnificent country down to the present period of the appearance of Chudala (in her real form). After Samadhi, the just King became quite enraptured with joy and having embraced Chudala, who stood shining before him as the embodiment of true love and grace, was struck dumb for a long time, and completely submerged in bliss for a moment. Then having

recovered himself, he seated her on his lap and said to her thus: 'You have, through your vast intelligence, lifted me out of the unfathomable cave of thick darkness that I was entangled in. Who is there to compare to you in all this wide world? How can I, O delicate lady, requite you for all your kindness? You who have reached the other side of the ocean of Samsara (mundane existence), O you the embodiment of Justice without any desires, how can I aid you in any way?

To which the lady replied: Observing you drooping under the many actions of Tapas (penances) in the forest, I came with great effort in quest of you to elevate you above Samsara. Hence there is no necessity for you to eulogise me thus, as I but did my duty. Have you not, O my husband, freed yourself from all petty worldly actions, Sankalpas (thoughts) and Vikalpas (fancies)?

Then the King said: 'All doubts have now vanished out of my mind. I am devoid of desires and the idea of heterogeneity. I have become as immaculate as Akasa. I shall never hereafter fall

through becoming of the form of (or, thinking about) objects. I have attained the incomparable Samadhi, the highest thing worthy of being attained. I am free from mental joy or dire pains. I shall never here after shine as this or that (object). I am like the pure light of the resplendent sun sphere, which does not come into contact with any medium such as a wall, etc., and is therefore subject to no increase or diminution. I am like the Akasa which permeates all objects, and is yet undefiled. I am of the nature of Absolute Consciousness. I can now cognise my Reality to be no other than That. Therefore you are my well-favoured Guru. I worship your lotus feet’.

At which Chudala asked him as to his future course of action. To which the King said: I am free from all love and hatred. From this day forward, I shall daily perform my duties strictly according to your dictates, like a crystal tinged with the five colours.

Then Chudala said thus: If you are willing to act up to what I say, it behoves you then to now give

up all your ignorance and resume the regal duties once relinquished by you. Let us both wield the sceptre of our kingdom for some time as Jivanmuktas and then attain Videhamukti, after the body is thrown aside. To this the King acquiesced. Then Chudala rose up and, through dint of her concentrated San- kalpa, she acted as follows: She then and there first anointed him by bathing him in jewelled vessels full of the waters of the seven oceans, and then, having installed him on an effulgent throne bedecked with rubies, etc., blessed him with a long life. Then the King and his wife Chudala, who were both of one mind, mounted upon a decorated elephant and went back to their town with their four-fold army amidst great rejoicings. As soon as they reached the outskirts of their town, the four-fold army in their town came in advance to meet them. Thus both the armies joined together and went gaily along. There the King reigned with true love along with his wife for 10000 years, and then attained a disembodied emancipation.

‘Thus, Oh Rama, if by associating yourself with the Karmas of the world, your quiescent Jnana is ever developed without the longing after objects, you will be able to enjoy real bliss and emancipation.’ So said Muni Vasishtha of illumined mind and great Tapas to Sri Rama.

10. THE STORY OF KACHA

Summary: Again is illustrated that Chitta- Tyaga alone constitutes the renunciation of all.

In the previous story I have related to you the story of Sikhidhwaja, the most enlightened of persons. If you art as ripe as he, you will never be affected by dire pains. Following the same path is the learned Kacha, the son of Brihaspati, the Deva-guru¹³⁷. You should be acquainted with his story also.

Rama asked: Please throw light upon the path through which Kacha came into direct cognition of the Supreme.

¹³⁷ Brihaspati, Jupiter is the Guru or priest of Devas

Vasistha replied: Muni Kacha, the son of Brihaspati, who had known the substratum of all things through a know ledge of the higher seat, approached the Deva-guru, his father for enlightenment upon the best means of divorcing the dire elephant of Prana from the care of mundane existence.

Deva-guru said thus ‘This large expanse of the ocean of births, wherein do live the countless hosts of crocodiles, fishes, etc., can be bridged over only by the incomparable power of all-renunciation, involving great troubles and responsibilities.’ At these words of his father, Kacha abdicated all things and retiring into the forest, lived there for eight years, at the end of which period, he was visited by his father. Having greeted his father with due respects, he asked him the reason why in spite of the renunciation of all for about eight years, his mental pains had not subsided- To which his father replied merely that he should give up everything and departed. After the departure of his father, he denied himself of even the barks of trees, cloths, etc., he had on. Thus was he stark naked,

like a clear sky in the autumnal season, when the sun, moon, stars, etc., are clearly visible in the skies. Again did Kacha visit his father and having prostrated himself lovingly before him, laid before him in plaintive tones the fact of his inability to get quiescence of mind, albeit the complete renunciation of all things. Thus did he consult his father who gave him the following advice 'It is the opinion of the great that the mind is the all-in-all and that its mastery leads to the renunciation of all. Through such a mental abnegation it is, that you will be able to free yourself from ail pains.' So saying, Brihaspati (Jupiter) vanished.

Thereupon the resplendent Muni Kacha soliloquised to himself thus 'I have been inquiring as to what mind is and have not been able to come to any conclusion. If the body with its parts is different from the mind, then all our efforts to separate them both are useless; for how can the separation take place between the mind and the body, while they are themselves different from one another?' All his doubts about mind not being

resolved, he again applied to his father to aid him in the solution of his doubts.

Brihaspati said: 'The wise who have understood what mind is, say that it is no other than Ahankara (the idea of 'I'). The idea of I existing within all creatures is the impure mind.'

Kacha asked: 'It is indeed difficult to avoid this idea of 'I'. How is this adamant to be splintered to pieces?'

Brihaspati replied: Pains does not really exist. It is very easy to remove this Ahankara. Within the time taken in the squeezing of a flower or the twinkling of an eye, this Ahankara can be easily eradicated. No long dissertation is necessary in this topic. One only Principle alone is, which is the non-dual, the endless, the supreme Jnana, the immaculate, and the Plenum purer than Aka.sa. Meditate upon It without fluctuation of mind and free yourself from all pain with true calmness of mind. Being quite unreal, Ahankara will perish (through efforts). How can Ahankara grow in the

atmosphere of the meditation of the eternal? Can dust arise out of the waters, or waters, out of the fire? Contemplating upon the Eternal, may you be free from the differentiated conceptions of * I, he, etc. Tatwa Jnana is that non-dual one which is subtle, immaculate, the supreme self-light, and the all which is not subject to the forms generated by the quarters, time, etc., and is not obscured or sullied by pains, etc. May you be in this certitude of Atmic Reality.'

So Brihaspati revealed the highest of mysteries. May you be, Oh Rama, in that self-same desireless state in which Muni Kacha was, who having abandoned the idea of 'I,' 'you,' etc., and destroyed all internal attractions, was full of Atmic meditation as a Jivanmukta without any Vikalpas in his mind. In Kaivalya (or emancipation), this Ahankara is nothing but unreal. Therefore do not set your heart upon giving or taking it up. Who will dream of taking hold of or letting go the horns of a hare which are unreal.

Here Rama asked: How in the Plenum of Brahma-Jnana did there arise an element foreign to it? Vasistha replied: 'The laying hold of heterogeneous ideas which are unreal tends to the paltry re-births; but the merging of the ideation into the one Reality without any doubts is the emancipation from re-births'.

11. THE STORY OF MITHYA PURUSHA, THE ILLUSORY PERSONAGE

Summary: This Ahankara is concreted in the shape of a Mithya-Purusha and illustrated.

May you attain Atma-Jnana and enjoy supreme bliss after giving up all conceptions of diversities. Do not afflict yourself, oh Rama, like the Mithya-Purusha. So said Vasishta, when Raghava asked him thus: How did Mithya-Purusha rove about with an afflicted heart and without the least benefit to himself? Please explain it to me lucidly; however surfeited it may be, with the ambrosial Jnana.

Vasishta continued: This story will be provocative of great laughter and marvellous in its incidents. In a certain retired nook of Chidakas where there is not the universe, a certain male personage arose. He was accoutred in full with the panoply of Maya and replete with Ajnana. He was base in his tendencies, puerile and of dull head with the lowest intelligence. He arose like rolls of hair appearing in the Akasa or water in a mirage. He was nothing I but a void out of a void. He went by the name of Mithya-Purusha. Unobservant of his own growth and the Chit (Consciousness) that manifests itself as if distinct from the universe, he contracted the Sankalpa (or thought) of creating the highest Akasa without any impediments and did create one. Then in order to set a limit to it, he constructed (an enclosed) abode. With the idea that the Akasa was pent up and protected by him in that habitation, his desires were bound by that Akasa as identical with it. In course of time, it began to grow dilapidated and at last gave way, like a hill worn away by (Manvantaric) gusts of wind or like rain ceasing with the close of the rainy season.

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Then this Mithya-Purusha bewailed the disappearance of the Akasa in the following manner, 'Oh Akasa, in an instant have you vanished with the disappearance of my house. Where have you gone?' Having finished his lamentations over this house Akasa, he created a fresh well and entering into it without any disturbance from without, became fondly attached to the Akasa therein. Being disappointed as ever in this second effort of his, when the well became quite useless with time and was gradually filled up, he again was afflicted in mind and cried aloud. Then again to preserve the Akasa, he created a fresh pot; and enamoured with its beautiful structure, he gladly entered it and was chained in it with affection. Time, oh Rama, set again its hands on this vessel and disposed of it. Finding that all the things, he created with great belief in their permanency, became the victims of time, he dug a pit in the ground and becoming greatly attached to the Akasa therein, lived in it, as if permanent. Even this was done away by the elephant of time, like light dispelling darkness. Crying over its loss as usual, he built again a circular abode with the four

quarters in it and dwelt in it with great joy. When the time of destruction arrived for doing away with this house and all the other mundane eggs, he drooped like a dry leaf in a whirlpool of wind. The usual cries being over, he created a grange for the Akasa, which having served him for a time succumbed to time. Thus did he grieve for a long period over the loss of these many creations of his, namely house-Akasa, well- Akasa, etc. Now this personage was no other than an ignoramus in that he enclosed the Akasa within an earthly tenement and having identified himself with the house, etc., fancied he worked and lived and died with it.

Rama asked: What do you drive at, in this story? What do you mean by enclosing the Akasa?

Vasistha said: The Mithya-Purusha is no other than the idea of 'I' Ahankara arising in the void which is like a sable-coloured cloud. This Akasa, in which all the universes exist, is self-existent before creation, all full and endless. In it the idea of 'I', arises like the sense of touch in Vayu (air); and then this void of Ahankara fancied itself protecting

the Chid-Akasa of Atman. Then encased in the several bodies of well, etc., which he created himself, he again and again subjected himself to pains. With his body, he contracted the thought arising from Bhutakasa that he imprisoned the Chidakasa Atman. Through it, he rendered himself obnoxious to all sufferings. Therefore, oh lotus-eyed Rama, do not render yourself liable to pains, like Mithya-Purusha who, being imprisoned in the different bodies of house-Akasa. etc., identified himself with Bhutakasa. The imperishable Siva who is more all-pervading than Akasa, stainless and immaculate and cannot be gauged by the mind, is the natural Atma-Tatwa. Can this Atma-Tatwa be easily visited or attained by all? Such being the case, the ignorant despond that the 'I', the heart-Akasa perishes while the body perishes. Will the indestructible Akasa disappear when pots and others which seem to limit it are destroyed? Akasa will never vanish with the disappearance of the pot? So with the destruction of the body, Atman will never be destroyed. It is only through direct spiritual vision that Brahmic-Reality which is the transcendental Chinmatra and Sat, more

subtle than Akasa and the atom of atoms will shine everywhere; but Ahankara which is the idea of 'I' is destroyed like a pot. There is really no such thing, as birth or death in any place or time. It is only Brahman which manifests itself as the universe through forms. Therefore having considered all the universes as the supreme Principle without beginning, middle or end, without differences or non-differences, without existence or non-existence, may you be without pains. Should this idea of I be destroyed through the desireless Atma-Jnana this idea which is the source of all accidents, non-eternal, dependent, discrimination-less, seed of all sins, Ajnana and the seed of birth and destruction then this very destruction is the seat of the stainless Jivanmukti state.

12. THE STORY OF BHRINGISASA

Summary: This story will illustrate the fact that acting, actor, etc., arise through the idea of 'I'.

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Such is the true nature of this universe. It manifests itself out of Atma-Jnana, like the misconception of serpent arising in a rope and is no other. To those who contemplate upon the rays of the sun as no other than the sun itself, the sun alone exists. This is the much-longed-for Nirvikalpa state. But if the sun and its rays are considered as two separate ones, then there will appear a diversity between the sun and its rays- Having given up all heterogeneities, may you, oh Rama, be in that direct spiritual experience wherein is not the universe.

Like the wind agitating the waters, Brahman produces the fluctuating motion of Sankalpa. As soon as Sankalpa was set afloat, it expanded itself and differentiated itself into this form-world, when it became the Manas which began to see itself through itself. Therefore know this universe to be nothing but replete with Sankalpa. This universe is neither real nor unreal; but it manifests itself like dream creations. Know that the seer, hearer, speaker, feeler, smeller, walker and doer are no new creations; but are the one Truth. All acts of

yours are no other than the stainless Jnana itself. As the real nature of Mahat is Brahmic Reality itself, there is really no such thing as the universe. As all things are no other than the aspect of Chit, the sable clouds of universes are no other than Chinmatra. As the one Chit pervades all objects without any illusion, all objects do not really exist. Where then is Bandha (bondage) or Moksha (emancipation)? Having therefore abandoned firmly all the differentiated conceptions of bondage and emancipation and having observed Mauna (taciturnity) without the least tinge of Ahankara, may you, oh Rama, be engaged in the performance of your higher actions without Ahankara, pride and others. Having cleared up your mind of all doubts arising from illusion and clinging fast to certitude, may you live as the great actor and enjoyer, but yet as the great renouncer of all. At these words of Vasistha, Rama queried: What are these: actorship, enjoyment, and renunciation? To explain which, Vasistha began thus To understand the real significance of these three and thus attain the supreme seat without any delusion, Lord Bhringisa went to the northern summit of

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Mahameru and having worshipped and eulogised Parameswara who was like Chidakas itself, submitted the following 'Moving in worldly delusion and not getting quiescence in Jnana, I have in vain roved about in perfect ignorance. How can I live with a quiescence of mind in this decayed body of the world? Please throw light upon the path of certitude which I can tread without any the least fear?'

Parameswara deigned to answer in the following terms: 'If after destroying your doubts, you cling to Truth, you will become the great actor, the great enjoyer, and the great renouncer.'

Bhringisa queried him thus: What dost you mean by the great (true) actor, the great enjoyer, and the great renouncer? Parameswara replied He is the incomparable great actor who is indifferent to the inevitable fruits or otherwise of dire love and hatred, pleasures and pains, Dharma and Adharma and performs actions in that manner without any desires. He is the great actor who, being silent, is free from the ideations of 'I' or self-identification

with objects or from surprise, performs actions without any despondency or fear or without any desires in objects so as to be merely a witness to all, is never affected by fear or happiness and does not rejoice or repine, through an equal vision over all. Know also that his mind will be undisturbed, whether in birth or death, appearance or disappearance (of objects).

He is the great true enjoyer who does not, through anger, long for or reject anything but enjoys fully only those things that befall him. We shall say more about him. He will not lose his equilibrium of mind even in the enjoyment of the illusory pleasures and pains productive of excessive fear and no bliss; he will consider in the same light and enjoy things productive of dotage or death, regality or adversity; he will taste, with neither joy nor sorrow, dainties of all tastes whether bitter, sour, sharp, or saltish. Like salt, he will associate with both the virtuous and the vicious. Such is the true enjoyer.'

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‘Now hearken to the description of the great or (true) renouncer. You should know that such an intelligent person will abandon, in toto the stainless Dharma and Adharma, pleasures and pains, birth and death. He will not have even a scintilla of desires, doubts, actions, and certainties. Oh Bhringisa, the Srutis also say that his heart will be free from Dharma and Adharma, mental thoughts and actions. He will also have rooted away from his mind all thoughts of the visible things.’

So said Parameswara of the form of grace to Lord Bhringisa in days of yore. Having developed through practice this kind of vision over all, may you, oh lotus-eyed Rama protect your subjects. Brahmic reality alone is that which is ever shining, has neither beginning nor end and is immaculate and non-dual. Nought else is. Thus shall you contemplate and being filled with bliss, perform all actions, so that the stainless quiescence of mind may be in you and thereby in all. The Jnanakasa alone is which is Brahman, devoid of the impure pains, the seed of all illusions, Paramatman the

great, the grand One in which all thoughts merge. Here there is none else but 'That'. Destroy all Ahankara with the firm conviction that there is nothing else foreign to 'That' and that Sat and Asat will never affect It. You will therefore relieve yourself of this formless Ahankara through developing Introvision, making the internals harmonize with the externals and being unaffected by the pains of past actions.

13. THE STORY OF IKSHWAKU

Summary: In this story, another means of meditation besides the three modes mentioned in the previous story is given to cognize that all is Brahman.

Rama asked: When the Ahankaric mind is divested of its illusory form and maintains its real state, what is its distinguishing characteristic?

Vasistha replied: Now listen attentively to the characteristics of a mind which has perished, while

yet its (spiritual) form survives. No amount of desires, illusions and other stains will unsettle a person who is firmly under the influence of his Atman, like water on a lotus leaf. The good qualities of benevolence, etc., will ever sweetly beam in his face. All sins he will destroy; the bondage of Vasanas will gradually loosen their hold on him. Anger will be slain; the tendency of the mind towards desires will be lost; all the bad impulses of Kama (passions) will be dispelled. All illusions in him, will look about for some befitting quarters elsewhere. The five organs will not be active in the discharge of their functions. Neither pains will arise and afflict him nor will pleasures increase. Through internal contentment and freedom from pains, there will arise in him equanimity of mind over all and in all places. Even when pains and the rest attaching themselves to his body, exhibit themselves on his face, his mind will never writhe under them or their antitheses. If the mind should only perish, then Devas even will contract his friendship through sheer love and he will enjoy great felicity. He will then regard all equally. A perfect harmony and beauty will prevail

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in him, rendering cool even his very marrow and he will be glorified everywhere. Samsaric illusions, oh gracious Rama of large expanding eyes, will never affect those painless wise person ages, however much such illusions are productive of great surprises, or make them oscillate ever with their never- ceasing changes of birth and destruction or generate many myriads of pleasures and pains. Fie on those low-minded persons of the world who do not long for and attain that Supreme Principle which can be cognized through Jnana. Vision only and wherein all accidents are unknown.

Now hear the means through which persons cross this ocean of existence of bondage replete with the rubies of pains, arising through the conjunction of some periods of time. (It is thus; who am 'I' that has the potentiality of getting the quiescence of mind which will enable it to wade through this ocean of fleshy existence? What is the nature of this universe? Who is that supreme One sought after? Of what avail are material enjoyments? Such a discriminative enquiry is, according to the Vedas,

the best of means. Therefore, you shall hear from me, how Ikshwaku¹³⁸, the foremost and the first king of your race, managed to attain Jnana, the Moksha. While the graceful king was ruling over the seeming earth through the path of the ancients, he held secret communion within himself thus 'What is the stainless cause of this world teeming with dotage and death, pleasures and pains, fancies and misconceptions, etc., beyond number?' In spite of his deep thought over the same, he was unable to solve it.

Therefore having visited and paid due respects to the Lord, the first Manu¹³⁹ who came down from Satya-loka, he addressed him thus Oh mine of mercy who deigned to descend easily to this earth from Satya-loka, vouchsafe to enlighten me as to my real self through the attaining of the eternal and the giving up of pains. Whence the origin of this universe? What is its form? How long does it last? To whom does it owe its origin? At what

¹³⁸ He was the first of the Solar Kings and Son of the present Manu Vaivasvata.

¹³⁹ Swayambhu Manu

period and through what cause did it arise into existence? Like a bird getting out of a snare, may I get out of this universe of different gradations.

At these words Manu replied: 'Very wonderful. Your question arising through your excessive discrimination and extending over long eons of period will (when answered) destroy all Maya. All these paltry universes do not exist, appearing like a Gandharva city or the mirage in an oasis. It is only Atmic Reality that ever is beyond the reach of the organs, more subtle than Akasa, unlimited by space and indestructible. All the visibles of objects composed of the five elements are but reflections in this great mirror of Atman. Some effulgent Saktis (potencies) arising out of Brahman, commingled together and became of the form of the mundane egg. Some were of the form of Siva's hosts. Some assumed the Deva-lokic form. Thus is the truth about the manifesting Saktis. There is no such thing as bondage or Moksha. Brahman alone is. It is the eternal Jnana that shines as the world of variegated objects, like waves differentiating the

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water into many kinds of foam, etc. Nought else is but the one Brahman.'

'Having dispelled the thoughts of bondage and Moksha from arising (in you) and mastered them, may you be free from all fears and be as firm as a rock. But if you should associate yourself with thoughts of Sankalpa, then the Chinmatra Jnana will reach the state of a Jiva (in you), like water transformed into waves, etc. Then the Jivas will ever be whirling in the cycle of re-births, existing from a remote period. All the delusions of pains and pleasures are the attributes of the mind and not of Atma. Like Rahu¹⁴⁰ which, though not visible at other times, is manifested in conjunction with the moon, Atman, when it comes into direct experience, will be seen visibly. This Brahman which cannot be cognized through Jna'na-6astras and Acharyas alone can be directly perceived in its own state through one self and his intelligence. Look upon your enemy, the organs in the same listless manner in which a wayfarer regards objects

¹⁴⁰ One of the nodes of the moon producing eclipses

in his way. It is not proper on your part to love or hate the organs, since the body and other objects, being but the result of Karma, will inevitably come to take shape. Therefore having given them up mentally and made your mind cool (without the feverish thirst for it), may you be Brahman itself.'

The identification of 'I' with this body, produces the bondage of existence. But this idea is foreign to an aspirant after salvation free from all pains, who becomes of the nature of Chinmatra. An impartial intelligence of such a person, which is more subtle than the all-pervading Akaśa, will destroy existence. Then Atman which shines in all objects, will be like the sun's rays, shining both in clear water and out of it. It will enter the heart of all forms and shine everywhere, like gold appearing in all (golden) ornaments. It is only his ripened and part-less form (or aspect) that manifests itself, as this world pervaded by the Atmic Satta (Be-ness). Know also Atman to be like Kumbha-Muni, Agastya who sipped the whole of the waters in this ocean of terrific time, pervaded by the destructive

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Vadava-Agni, full of the waves of the many rivers of the universes flowing into It.'

'May you be according to your free will and with great intelligence, having first dispelled, through your intelligence, the countless array of objects such as body, etc., which are non-Atman and as such pertain to the world and being quite humble, through the development of Jnana. Like a mother who, utterly unmindful of the child that rests on her lap, becomes of an afflicted heart, by causing search to be made everywhere for it, so all people, without cognizing Atman within which is without dotage or death, indulge in all sorts of griefs to the effect that they are utterly spoiled, or have-no protector or they are destroyed with the destruction of their body nourished by food. Like water which, through agitation in it, generates waves and others, so also through the excess of Sankalpa, the delusions of Chit greatly increase; but should the stains of Sankalpa be removed and the expanded Chitta be concentrated firmly upon Atman, you will be able, oh King, to rule your realm long without any fluctuation, even in the

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tossing waves of (Samsaric) ocean and being immovable in your Atman, to be eternal and blissful. Then Atman, which, remains after all, will through its Sankalpic (or voluntary; potencies create diverse sports like children in this world.' 'Through its destructive potency, all things will be destroyed and will rest in It. The potency of bondage, also will arise of its own accord in this Atman and will merge into that from which it arose. The destructive potency also will arise voluntarily in this Atman.

Like rubies shining with lustre in conjunction with the rays of the sun or the moon, or the fruits, leaves, etc., of a ripened tree or drops of water in mountain torrents, this illusory world of Buddhi, (fee., producing motion, etc., in it, arises out of Brahman. To those who have not cognized Atman, this universe will be generative of pains and will appear as if it was not a delusion. Such is the miraculous working of the diversity of Maya. Though Atman is ordinarily partless and permeates all parts of the body, yet it, (through Maya) deludes men from cognizing their own

Atman. After contemplating upon the worlds as the Paramakasa and freeing yourself from all desires, you shall be a Jivanmukta of great bliss accoutred with the panoply of Brahman. After destroying the idea of I, may you contemplate upon all objects through the idea of Abhava (non-existence) as formless, without attraction and as Chit and the quiescent. The mere conception of differentiation that this is good or that is bad, will be the seed of a series of pains. Should this seed be burnt up by the fire of equal vision, then where will be the room for generation of pains? Gently wear, through diverse human efforts, the sword of Abhava (non-existence) in you.'

Oh King Ikshwaku wearing a garland in this dire forest of Karmas performed through your mind, sever all (differentiated thoughts) through Abhava, attain the supreme seat and being filled with discrimination through the abandoning of Karmas, be immovably seated in that state. Only he who, having merged within himself all the variegated differences of the universe and having crossed all the variety of thoughts, is free from the

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desires of the ever-agitating women and wealth and from the gloom of Ajnana generating the idea of * I and thus has developed true discrimination, will illuminate Brahmic bliss in himself. He alone will be free from pains. May you meditate ever upon that Jnana Reality which is quiescent, equal in all and immaculate.'

Again Manu continued 'First Jnana should be developed through a deep study of Jnana Sastras and association with the wise. This Subechcha (or good desire) forms the first Bhumika (or stage) of Jnana. It does not apply to Karma Yogis (who indulge in rituals alone). The ceaseless Atma-Vichara (Atmic enquiry) constitutes the second stage. Asanga-Bhavana is the third. In the fourth stage, Satvapatti will destroy to the root all Vasanas. Ananda-Swarupa (the blissful Reality) replete with the non-illusory and immaculate Jnana is the fifth stage (of Asamsakti). This stage in which there is not the Upadhi, (vehicle) of waking or sleeping is the Jivanmukti stage. In the sixth stage, it is like the Sushupti state of replete bliss, wherein there is nothing but the nature of non-

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intelligence (or ignorance). The exalted stage of the seventh is the isolation of Moksha which is part-less, equal in all, immaculate, beneficent, quiescent and the pure Turya. This seventh state free from all objects and replete with bliss is stated by some to be the Turyatita state of Moksha which is Chit itself.

‘Of these seven stages, the three first may be included under Jagrat Avastha (or the waking state). The fourth stage, in which all the universes do appear like a dream, will fall under Swapna (the dreaming state). The fifth stage which is filled with uniform bliss alone comes under the category of Sushupti. That which is of the nature of bliss with intelligence is the sixth stage coming under the head of Turya. Then comes the Turyatita, the seventh stage which is above the reach of the fluctuating mind and speech, self-shining and of the nature of Sat. If through the control of Chitta (mind) within the heart, all the visibles are destroyed by one past all resurrection, then there is no doubt that he will become a Jivanmukta through the great Be-ness. If one without suffering

from the pleasures or pains of enjoyments becomes of a high intelligence and merges into Atman and enjoys the beatitude there, then to the certitude of such a being, the supreme Moksha will ensue. Such a person is a Jivanmukta, no matter whether he involves himself in many actions or not, or whether he is a householder or an ascetic, or whether he is disembodied or embodied. Such a sturdy person will never droop in spirit, since he is convinced that he neither dies nor lives, neither exists nor non-exists, neither is one nor another. Such a sturdy person, will never be afflicted in mind, being without grayness or desires or mind or egoism or any such and never clinging to any. Such a person being without the three gunas, birth and death and being a pure person and a Jnani of eternal quiescence and equal vision, will not in the least be afflicted. Such a person knowing that he is that which pervades all things such as straw, Akasa, Sun, Devas, Nagas or men, will never give way to despondency of heart. Those who have cognized through enquiry that Chit (consciousness) pervades everywhere in the world,

warp-wise and woof-wise, up and down, are the indestructible Ones.'

An object enjoyed firmly through one's Vasanas brings immediately in its train pleasures; but when it perishes soon with its terrific results, it will of itself be productive of pains. It is indeed a notorious fact that the majority of mankind do not relieve themselves from pleasures or pains. But when Vasanas are either destroyed completely or do decay little by little, no joy will be experienced in sensual objects. Pleasures and pains are so inseparably interblended that they both manifest themselves together when they originate or disappear together when they perish. When the Vasanas of the mind decay, then the Karmas done by it will never generate pleasures or pains, like a burnt seed. Diverse Karmas have arisen through the separate appearance of the body and its organs. Whoever will like to come forward as the cook and the enjoyer therein? One who through his great intelligence, is not attracted by the created objects will be of a heart as cool as the moon and of the lustre of the rays of the sun. Then by the whirlwind

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of wisdom, the cotton pods of Karmas, Sanchita and Agami¹⁴¹ will be broken and scattered away from the cotton plant of this body with its nine gates. All the thoughts of Jivas will flit away from them, they not having had practice in the direction of concentrating their minds; but knowledge in those having the eye of Jnana, will be firmly imprinted in their minds, though arising only once and will ever be on its increase through ardent love for it, like seeds sown in a fruitful soil. Like waters in a full river or ocean, Atman which is of all forms and non-dual will shine in all potencies. Know yourself as that essence which merges all the worlds into the non-dual Sat without the hosts of ceaseless thoughts.'

Again the Muni continued 'So long as Alma rests in the desire for sensual enjoyments, so long is it termed Jiva. These material desires arise through Aviveka (non-discrimination) and will not arise voluntarily. Desires will become extinct with the rise of discrimination. When desires cease, Jiva s

¹⁴¹ Agami are the Karmas now enacted.

state becomes extinct and Atman attains the state of the stainless Brahman. This (Jiva) Atman has been going from heaven to hell and vice versa. Oh King, do not become the water-pot swinging in the cord of thought in the picotta of existence. What sensible man will approach the illusions of actions which confirm him in the conception that such and such an object is his or that he is the agent therein? Such deluded persons, deserve to go to still lower depths. But persons who have eliminated from themselves, through their higher intelligence, the diverse delusions of agency and ownership of objects or the differentiation of that person, or this person, I or others are able to journey on to Moksha, the Highest of the high.'

'Having a firm grip of your Reality, the self-shining Atman, may you look upon this universe as your all-full form. Only when Jnana dawns thus in your heart as non-dual, without any heterogeneities only then can you free yourself from re-births and become Parameswara (the supreme lord) himself. Know also the fact that I am also working my way up to merge into this Jnana which Brahma, Vishnu,

the victorious Rudra and others with their five¹⁴² Kriyas (actions) attain, after merging into the one Tatwa. Whatever appearances take place at stated times and whatever truths are said to occur therein, all these are no other than the sweet sport of Jnana. Those who are of a stainless mind and have conquered time (death), having the attribute of Chinmatra, will have none to compare with them in the alt- full bliss they enjoy.'

'Know that this universe neither exists nor non-exists; is neither of the nature of Atman nor non-Atman. When the Reality is reached, Maya existing from the archaic period will perish. But Moksha has neither space nor time in itself; nor is there (in it) any state, external (or internal). If the illusory idea of I or Ahankara perishes, then the end of Bhavana (thoughts) which is Maya is Moksha. He alone will earn Salvation who does not undergo the diverse pains arising from the study of Sastras which do entail ever-fluctuating pleasures in trying

¹⁴² The five Kriyas are creation, preservation, destruction, disappearance and grace.

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to understand their meaning. Such a person will ever be in his indestructible and equal Atman and enjoy bliss. He alone will shine as an emperor over all the world, who is indifferent as to what he wears or eats or where he sleeps. Like a lion escaping from its iron cage, free yourself from the castes, orders of life and the Dharmas of the world, and having lightened yourself of the load of worldly concerns, reach that state which is indestructible and free yourself from re-births, with an incomparable quiescence of mind, like a clear sky. Then you will be like deep and crystal water in a mountain ravine. Then you will enjoy within yourself the essence of Brahmic bliss without any the least disturbance of the equilibrium of your mind.'

'Such a person will be indifferent to all fruits of actions. He will be all-full without any deterioration. He will be proof against the attacks of the Vikalpas of actions, virtuous and sinful. His mind will not cling to any. Like a crystal which, though reflecting the five colours, is yet not discoloured by it, so though in his mind are

reflected the fruits of actions, yet it will not be tinged with them. In common with other men, he will be worshipping with true devotion; and though his body is cut asunder through malice, he will be unaffected by pleasures or pains, they being merely like reflections in his mind. Though engaged in worldly actions such as eulogies (to God) and the celestial sacrifices, whether worshipped by others or not, he will ever be conforming to the dictates of the Vedas and be utterly disconnected in mind with worldly concerns. He will neither be the object of fear to those with whom he comes in contact nor will be terrified by any in the world, Such a full-minded person will rest in the Supreme Seat, whether he associates or not with desires, anger, fear and contentment, whether he refrains from being in the state mentioned before or is in a childlike state or whether he dies in Benares or in a Chandala's (the lowest caste-man's) house.' 'Persons should worship this lofty soul, seeing that with the reaching of the Absolute Consciousness in Moksha, he has destroyed his mind and that inasmuch as

bondage is caused by the gloom of Ajnana, he has destroyed this gloom.

It is the duty of those who wish to destroy re-births, to venerate such an exalted personage by ever praising, saluting, worshipping, glorifying and visiting him with entreaties. Not even Yajnas or ablutions, Tapas or gifts will confer, on one, the same effects as those derivable from the services rendered with true love to those who have glorified themselves in a state of never-fluctuating Jnana, free from Samsaric-existence. ‘

Having thus taught him with true love, Brahma now passing under the pseudonym of Manu, departed to his effulgent mansion in Satya loka. Oh Rama, with feet tinkling with bells, thus did the famous King Ikshwaku cling fast to this kind of vision and rest in the certitude of Atman.’ So said Vasistha.

14. THE STORY OF A MUNI AND A HUNTER

Summary: This story is meant to illustrate the Turya enjoyment.

On being questioned by Rama as to what the wondrous traits are in those Jivanmuktas who have worshipped the eternal Brahman through their great wisdom (but without the psychical powers of Anima, etc.) Vasistha said thus The incomparable intelligence of a Jnani will ever find wonders (or delight) in the non-dual Atman. With stainlessness, fullness and quiescence, the Jivanmukta will be in Atman only. What wonder is there in walking in the skies and other psychical powers developed out of Mantras, Tapas and other means? Anima and other powers accrue only to those persons who expand their minds gradually in this world with intense efforts. But Atma-Jnanis long not for these Siddhis. There is one thing peculiar to them. They have not the minds of the base. Their minds are immaculate, being free from desires. Without the characteristics of caste and orders of life and through the freedom from the

trammels of the delusion of the longstanding births and deaths, they will be the enjoyers of partless bliss. Besides, desires, anger, pains, greed, accidents, etc., full of Vasanas, will daily dwindle into nothing.

Vasistha continued: Like a Brahmin who after giving up his noble status, degrades himself into a Sudra, Isa (the Lord) degrades himself into a Jiva. The myriads of Jivas will, at every creation, shine beyond number. Through the flutter of that causal ideation, the Jivic Iswaras will be generated in every stage (of evolution). But the cause is not here (in this world). The Jivas that arise from Eswara and flourish thereby, subject themselves to repeated rebirths through the Karmas performed by them. This, Rama, is the relationship of cause and effect, (though there is no cause for the rise of Jivas), yet existence and Karmas, are reciprocally the cause of one another. All the Jivas arise, without cause, out of the Brahmic State; yet, after their rise, their Karmas are the cause of their pleasures and pains. And Sankalpa arising from

the delusion of the ignorance of Atman is the cause of all Karmas.

As the cause of bondage is Sankalpa, you should root it away from you as completely as possible. The destruction of this primeval (cause) Sankalpa is itself Moksha. This destruction of Sankalpa should be intelligently practised. Where the conception of the objects and the enjoyer of the objects exist you should, my son, gradually and at all times destroy this Sankalpa without losing* sight of the same. Do not become of the form of objects or the knower, enjoying the same. Having destroyed all the slighted Sankalpas, may you become 'That' which remains. When the five organs get into objects (along with the mind), the desires engendered therein do constitute bondage; but the non-attraction towards them is Moksha. If you are even in the least tinged with the desires of objects, then it will involve you in the meshes of existence. Oh beautiful Rama, if you are not pleased with objects, then you were be free from existence. Do not in the least bestow any de sires

upon the hosts of objects, movable and fixed, from straw up to gold.

Where there is no desire, what is there to feed upon or to perform or abandon? You are neither the agent nor the enjoyer. You are alone the quiescent personage with your mind extinct. Again, the wise will never grieve for things past, or about things of the future; but they will perform their present Karmas duly, and be a master of them. Pride, illusion and desires are so many binding-cords of the mind. Through the discriminative mind, the lower mind is powerfully mastered by the wise. Having developed much discrimination, may you destroy the delusions of the heterogeneous mind through the one pointed Manas (mind), like an iron severing another iron. The intelligent cleanse a dirty cloth with the dirty earth only. A murderous Agni-Astra (missile) is counteracted by Varunastra. The venom of serpent-bite is removed by its antidote of an edible poison. So also is it in the case of Jiva.

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The Jiva has three forms (or aspects). The first two are the base ones, namely the gross and the subtle. The third is the supreme Brahman. Having gained this Brahman, may you free yourself from the first two forms. The gross body was designed for the purpose of enjoyment with hands and feet, eyes and the rest. The painful mind which is of the form of Sankalpa and produces the conception of Samsara is the subtle mental body. The third aspect is, to all Jivas, the Jnana Reality which is without beginning or end or heterogeneities. Oh Rama with lotus hands, the immaculate Turya seat is above this. Being absorbed in this Turya seat, may you not identify yourself with the first two forms but destroy them both altogether.

At these words of Vasishta, Raghava asked the Muni thus: Please describe to me in detail this Turya or Brahmic state which is higher than the three Avasthas (Jagrat, Swapna, and Sushupti). To which Vasishta, with words shed ding ambrosial showers, replied Remaining in the certitude of Atman without desires and with an equal vision over all, having completely eradicated all

conceptions of differentiations of 'I' or 'he', existence or non-existence is Turya. That state of Jivanmukti free from delusions, wherein there is the supreme certainty of Atman, equal vision over all and the witness-ship to all worldly acts is Turya state. Being without the painful Sankalpa, it is neither the waking state nor the sleeping state. Nor is it the ordinary Sushupti state, as there is (in Turya) the absence of the knowledge (of enjoyment). All the world becomes then absorbed in the beneficent Atman. To ripe Jnanis, this world is itself Turya (or they can enjoy the Turya state in this state); but to the ignorant, the universe is their settled abode (or they pinion their minds to the visibles only). If after the idea of 'I' vanishes, the mind sees all things equally and performs all actions in such a manner that it cannot be said to perform them, then that is the Turya state to it.

Though you are the prince of men full of Jnana, please hearken, oh intelligent Rama, to a story that occurred in days of yore. In a spacious forest, a

Tapaswin was in a state akin to that of a Mauni¹⁴³. A warlike hunter, who was a veteran in archery approached this Muni, and addressed him thus: 'Through the infliction of my arrows breathing fire, a stag ran up to this place. Will you please tell me where it fled to?' To which the stainless Tapaswin replied thus: Oh person of good qualities, we are only a band of Tapaswins, tenanted this forest, having equal vision over all. We never involve ourselves in the impure Ahankara prompting men to worldly actions. Is it not the mind that associates itself with the actions of the organs in objects? It is long since the mind of the form of Ahankara left me truly and completely. I now know nothing of the waking, dreaming, or the sleepless dreaming states. I am now become of the Turya state. All the diverse visibles do not exist in the pure Turya state.' The hunter without understanding the disquisitions of the Muni quitted that place.

Therefore please listen to me attentively. There is no state other than Turya; Jnana divested of all its

¹⁴³ A person engaged in a vow of silence.

impure diversities is Turya. Nought else is in this world but It. The Jagrat state is coupled with terrible actions; the dreaming state, with becalmed actions and the dreamless sleeping state, with Ajnana (ignorant) actions. These are the three states of consciousness to a discriminative mind. If the lower mind perishes, it becomes the Sat and the non-dual and the all-equal state. Such certitude of mind it is, the Jnanis develop and attain. In that Turya state in which the differenceless and ancient Jivanmuktas do abide as the great and the transcendent Rishis without any bondage, may you, my son, ever live firmly without the painful Sankalpas and Vikalpas and free yourself from all pains.

THE CONCLUSION OF NIRVANAPRAKARANA

Summary: In this chapter is given a summary of all the foregoing fourteen stories leading to Brahman, the Turyatita State.

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Is it not the certain conclusion of all Atma-Jnana Sastras that all the whole world should be seen but as a dream? Neither Avidya exists nor the dire Maya generating the pains of actions. But Brahman alone is, which has not the least iota of pains and is quiescence itself. Diverse religionists, superimposing many attributes upon this Brahman which is the quiescent, Chidakasa, the equal in all, the immaculate, the Atman and having endless potencies in it, dub it with different appellations, Some call it a void. Some Parameswara; and some others Maha-Vijnana. Therefore having avoided all things, may you rest in that great silence. May you rest ever in the full Jnana of the immaculate Atman with true introvision which is the Moksha devoid of the painful Manas, Chitta, Buddhi, and Ahankara and be like a deaf, mute and blind person. Having reached the Jagrat-Sushupti stage and thrust all things within (or made the mind to contemplate internally), perform all things externally according to your free will. With the growth of the mind, the pains increase; with its extinction, there will be great bliss. Having lorded over your mind, may you free yourself from this

world of perceptions, in order that you may be of the nature of Jnana. Though surrounded by pleasurable or painful objects to disturb your equilibrium of mind, may you be immovable as a rock, receiving all things equally. So long as you free yourself from the delusions of the endless births, do not, oh mountain-like Rama endeavour to attain pleasures or pains, bliss or non-bliss through your efforts. Such kinds of efforts will enable you to get the endless Brahmic seat. One whose intelligence is filled with the cool ambrosia, like the moon replete with nectarine rays, will enjoy bliss. Having under stood first the Be-ness (Principle) of all the worlds, he is in Moksha, performing actions though not really performing them.

Here Rama queried Vasistha thus: What are the means by which the seven Jnana states can be cognized? And what are the characteristics of those Jnanis who have cognized them? To which Vasistha replied thus: There are two classes of Jivas (or egos), those that get under the yoke of (material) enjoyments and that do not do so. Now

listen to the characteristics of these two aspirants for enjoyment and Moksha. Not caring for the glorious Moksha, the first class will estimate greatly the worldly path and will perform actions therein with great certitude of mind. Their tendencies will be towards the vast enjoyments of the world. Such a path will render them liable to fresh re-births, generating discrimination to all. Like a tortoise thrusting its neck into the hole of an yoke floating on the surface of an ocean, he incarnates in repeated re-births associated with the dire organs and then through discrimination developed in them, begins to contemplate thus 'These dire re-births have been utterly fruitless. Enough of the (worldly) delusion. Of what avail are these Karmas? All my days have been vainly spent in them. If there is a diminution in these excessive Karmas, then all pains will cease.' He who has an indomitable heart to find out this seat, will abandon quite (the world), and become a Nivarta (or freed personage). Engaged in ceaseless enquiry, overcoming all illusions and contriving means to cross this Samsara, such a person will every moment of his life be engaged in the

renunciation of all his de sires, without devoting a special day to it.

Ever bent upon the higher spiritual pursuits, such a person will daily revel in the bliss of his own Self. He is loth to participate in frivolous and impure Karmas. He will perform, but slightly, virtuous actions and will never disclose them to others. He will be engaged secretly in those Karmas only which do not bring home fear in the hearts of the worldly. He will shrink from dire ones. Never will he long for enjoyments. He will utter appropriate words only according to proper time and place and with great love, due respects, much endearment and prodigious intelligence. Such a personage who conducts himself thus will have reached the first stage of Jnana, vis., Subechcha. Moreover, he will, with his three organs (of mind, speech, and body) at one with one another, long to associate with (and worship) the transcendently wise personages. Being an ardent searcher after knowledge, he will study all spiritual books wherever they are. Such a personage who enters upon this line of enquiry after resolving, within himself, upon the

destruction of this Samsara with which he is connected is indeed a knower of the first stage (or has reached the highest ladder of the first stage). A virtuous person, who is thus, is a great one indeed.

The second stage is called Vicharana, free from ignorance. In order to know all about the Dharmas (virtuous actions) in the Vedas, the proper path, Dharana, Dhyanas and good actions, he will sweetly associate with the wisest of great love, that will throw light upon the real significance of the stainless holy Vedic sentences and will, after discriminating between the real and the unreal, know what actions ought to be done and whatnot, like the master of a house acquainting himself perfectly with a knowledge of his domestic affairs. Those arising through Avidya (ignorance) such as all the perishable pride, envy, Ahankara, desires, delusion, etc., will be easily disposed of by him, like a serpent throwing off its slough. Such an intelligent person will realize truly the esoteric and mysterious significance of Jnana-Sastras and of the words of an Acharya or a wise personage.

Then the third stage quite free from all attractions will be reached by him, where he will rest like one in a soft cushion of brand-new flowers. Such a person, after mastering all the observances inculcated by the Sastras, will spend his life in the hearing of Tatwa-Jnana stories in the abode of the noble Tapaswins and others. Broad slabs of stones will be his abode and resting place. By virtue of the control of his mind and the absence of attractions towards objects of bliss, he will live a nomadic life in the forest with an equal vision over all. Through a study of Jnana-Sastras and the performance of good Karmas, a true cognition of the Reality will arise.

Those who have reached the third stage can be divided under two heads in reference to their enjoyments without any attraction therein. Now mark well their divisions. They are termed the ordinary and the special. Again, oh Rama, born of the race of Manu, each of these has its two subdivisions. The ordinary indifference is the idea of non-association with objects such as I am neither the actor, nor the enjoyer, nor the learning disciple

nor the teaching Acharya. All the pleasures and pains experienced, arise through the old law of Eswara only, who is so pleased as to bless us all. How can agency be attributed to me? All the injurious excessive enjoyments are but fatal diseases. All our wealth is but a source of infinite dangers. Death is only for birth (again). The staggering pains of keen intelligence are but maladies and obstacles to progress. Yama (Death) will again and again endeavour to destroy the many universes. Therefore thought of objects will arise in their hearts without any desires. Those who thus are ever absorbed in trying to know the underlying significance of the sacred sentences are of the ordinary class in the third stage.

Through the path of non-desires, the association with the wise and not with the ignorant, the illumination within oneself of the Self-Chaitanya, one's supreme efforts and a ceaseless study of Jnana-Sastras, the great shore (or seat) of the vast waters of fleshly re-birth and the source (of all) will, oh Rama wearing garlands of gems and honey-dropping wreaths, be firmly and directly

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seen like a fruit in the palm of the hand. Oh you like a cloud showering grace, the special (or second) indifference arises, when one is in the certitude of quiescent silence, dispelling, truly to a distance, all Sankalpas bodying forth in words, he not being the actor, agency being attributable to Eswara or his own destiny. It also arises when there is no differentiation of thought of worldly objects or non-objects, Chit or non-Chit, internals or externals and height or lowness in the quarters or the Akasa and everything merges into the quiescent state free from thoughts or light or many re-births or beginning or end. This third stage will bring in its train the matchless lotus bud of Jnana which blossoms through the sun of Viveka (discrimination) arising in the heart and which is at the top of the stalk of the clear mind replete with the thorns of obstacles, arising in the mud of Vasanas.

The first stage of Subechcha arises in the mind, like the analogy of a crow and the Palmyra fruit, through the association with the stainless wise and the performance of all virtuous actions without any

desires for the fruits thereof. This will irrigate his mind with the waters of discrimination and protect it. This stage will be developed with non-attractions (or indifference). With the development of this indifference every day through proper efforts, it will be found that the first stage is the substratum of the other stages like low-caste men cultivating lands for others sustenance. From it, the next two stages Vicharana and Tanumanasi will be reached. With the cultivation of special indifference, the third stage is reached. A person who has reached this stage will be void of all Sankalpas.

Here Rama remarked: How can salvation be obtained by those who are of degraded family, without intelligence, performing bondage-giving Karmas, of vicious tendencies and without Jnana? Moreover if, I person dies having reached the first, second or third stages, what will be his future fate? Please enlighten me on these points, Oh immaculate Lord.

To which the wise Vasistha replied thus: To the ignorant who are subject to many frailties, there will arise many re-births of diverse kinds. These re-births will not cease till the first Jnana stage is reached. Besides, if the virtuous path be strode, there will arise the stainless indifference, like the analogy of a crow and the Palmyra fruit; or with the association with the wise, this indifference will arise; and when there is indifference, the Jnana stage will not but be reached. Through it, all re-births will cease. All the significance of the Sastras point to this goal only. Again, hearken to the fates of those who, being in one or other of these Jnana states, breathe their last. Should one satisfy quite the qualifications required of him in the three Jnana states, then all his former Karmas will cease to exist. Then Devas will conduct him on their divine vehicle to Deva-loka and other places, where he will feast his eyes upon the pleasant sceneries of Meru, Elysian gardens, caves and beautiful damsels. With the expiry of their enjoyment, all the old two-fold Karmas will perish completely, and then they will at once redescend upon earth as Jnanis. They will incarnate in a

family of the wise replete with enormous wealth, good qualities and purity of mind and body) and will unerringly follow the path of Jnana, since they had already subjected themselves to a rigid course of discipline.

As this universe is seen without anything special as in the walking state by a Jnani in these three stages, they can well be termed the waking state. It is persons in these three stages that pass for Acharyas to the work-a-day world. To the ignorant, they appear like those who have attained Moksha and are extolled. They instil spirit into the ignorant to tread the path of Jnana. They will do only things fit to be done, and omit to do things which ought not to be done. They will act consistently with the working of nature. Such men alone are the greatest of men. Those only are the Supreme men who lead their lives according to Acharas (the religious observances), the Sastraic injunctions and the non-noble actions of the world with firmness.

In the first stage of matchless Jnana, the nature (or qualities) of an Acharya will germinate; in the

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second stage they will bloom; and in the third stage, they will fructify. Should a Jnani die while in this (last) state, he will remain in Swarga, for a long time; and after satiating himself with the enjoyments therein which perish on account of their Sankalpa, will reincarnate on earth again as a Jnani. After Ajnana (ignorance of Truth) perishes through the development of these three stages, the exalted Jnana will dawn fully in his mind and settle itself firmly there as all- pervading and without beginning and end, like the light of a full moon. It is with this mind associated with Jnana that Yogis shine.

Those who have reached the fourth stage will look steadfastly and coolly upon all things in the universe with an equal eye and like a dream. Oh Rama, all the above three stages can be classified under the Jagrat state, while the abovementioned fourth can be included under the Swapna state. In this last stage, the mind will perish like the array of clouds in the autumnal season. Then it will remain in the transcendent Sat-Bhava alone which

survives all. With the destruction of the mind, all Vikalpas will not arise.

Then passing over to the fifth stage which will come under Sushupti, he will remain in the absolute certitude of non-duality, when all the specialties of gunas will disappear. Such a person will be with full Jnana shining in the heart and free from the gloom of duality. He will ever remain in the Sushupti state. He will always rejoice in the possession of the matchless introvision. Though engaged in external actions, he will ever be quiescent, as if in a brown study. The sixth stage being reached, the Turya state ensues, in which he will be engaged in the practices appurtenant to that stage, being completely divested of all the regularly accrued Vasanas. Then he spends his time mindless as the Kevala (one) free from all ideas of differences or non-differences, 'I' or non-I, being or non-being. A Jiva in this state unaffected by the knot of Ahankara and being neither with the idea (of attaining) Nirvana nor without it, will be within, like the steady and unflickering light of a lamp. All the worldly creation having then no

externals or internals, shines all-full both inside and outside through Brahmic vision, like a pot filled to the brim in the midst of the ocean seething with waves. This personage, though he, to all appearances, seems to have everything is really with nothing. Having solitarily passed this sixth stage, the Jivanmukta reaches the seventh stage alone. It is in this seventh stage that disembodied salvation is attained. Thus is the final stage of the supreme Jnana reached, which is beyond all description.

With regard to this seventh stage of Videha-Mukti, diverse religionists ascribe different names to this stage, Some say it is Paramatma, some hold it to be a void; some hold it to be Vijnana; some say it is Kala (time); and some Prakriti. Others there are who find it an up-hill work for them, through their Vikalpas and firm idea of differentiation of objects in this world, to cognize and describe this disembodied (or formless) state which, being homogeneous, is beyond the power of speech. If these seven Jnana stages are crossed in a non-

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illusory manner, pains will not in the least come in contact with such a person.

There is a mad rutting elephant with tusks, like unto a white shell, which, showering rutting water as it goes, stalks with a beautiful gait with its long writhing proboscis spotted with white. If this animal which generates never-ceasing pains be slain, then mankind will cross with you all the various stages of the above mentioned Jnana. So long as this tremendous elephant oozing out rutting water be not slain through one's might, who will become a great warrior in the field of battle (in this universe) replete with pains?

At these words of Vasistha, Rama of the form of grace accosted him thus: What is this powerful elephant you acquainted me with? where is the field of battle? How can it be annihilated? What is its residence?

To which Vasistha replied thus: This grand elephant showering rutting water is no other than the pains-generating desires that ever try to

appropriate to 'I' all the things of the universe and disports itself with great mirth and joy in the spacious forest of the body. It has as its young ones, the dire Indriyas (or organs) full of anger and greed. It will articulate through its sweet tongue and perform its actions by being merged into the forest of the mind. The terrific and dire twin Karmas (good and bad) are its two tusks. The Vasanas are the rutting waters shed by it. It has a body which ranges everywhere and at all times. All the visible objects of Samsara are the battle field wherein the carnage takes place; the powerful desires being no other, as said before, than the elephant. This rutting elephant of desires which again and again invests persons with victory or defeat, puts an end to the myriads of poor Jivas. All the firm Vasanas having their own modifications, existence, Manas, Buddhi, Sankalpa, desires and the rest pertain to Antahkarana, the lower mind only. It is most conducive to the progress of a Jnani to conquer fearlessly by all means and as if in sport, this elephant of desires which is but a combination of all, through sheer might and the arrows of dauntless bravery. If

through the imbecility of your mind, it longs after things of the world, please hear from me the means of arresting it. So long as these desires exist in you, so long will the poisonous disease of Samsara creep upon and affect you. The mind which expands itself everywhere, thus enmeshing itself in bondage can be called the despicable Samsara itself. Its destruction alone is Moksha. Such is the truth.

If a disciple whose mind is cleansed of all its illusions which make it real is initiated into the sacred mysteries by a Guru, then it will get quiescence like a drop of oil over a glass surface. Through the illumination of Jnana this mind which was originally of the form of the seed of desires gives up all the delusion of re-births; and there arises in it nothing (of the worldly desires) through its Asamvedana (non-receptivity). If the desires which bring in their train manifold mischief arise at any time in you, you should destroy them at once through Asamvedana. Though a host of desires manifest themselves in you in diverse ways, yet the Vasanas which are inseparably

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associated with body will never fail to be removed by Asamvedana. Do not fall in love with your desires but regard them in the light of a carcass to be loathed. When the mind, through the powerful Pratyahara¹⁴⁴ mode, hankers not after desires which should be thought of as nothing but Vasanas, then the mind will remain still. This effort is called Asamvedana.

The wise say that the ideas of 'mine' and 'thine' are only the foul creations of the mind. If all objects vanish through the contemplation of Jnana, the wise, oh stainless Prince, say that all the unreal illusions will disappear. The existence of Manas is itself Sankalpa; but its non-existence is Siva itself (auspiciousness or bliss). The contemplation of feeling and non-feeling after crossing all objects is the true one. May you, after abandoning all ideas of intelligence and non-intelligence and becoming oblivious of all things, remain steadfastly and firmly, like a decayed tree, with great Jnana and in an unchanged state.

¹⁴⁴ One of the eight parts of Yoga for restraining the organs

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Now addressing the assembly, Vasistha said thus
In order that all persons in this hall may without exception understand the drift of what we say, we shall now, with our hands raised on high, proclaim to all thus It is only Sankalpa destroyed beyond resurrection that constitutes the immaculate Brahmic seat. Why should not men then contemplate silently and secretly in their hearts upon the destruction of this Sankalpa? Then it will so betide that even the throne of an Emperor, who sways his sceptre over the whole earth, will be regarded by them as but a paltry bauble. This Brahmic seat is obtained by those only who observe Mauna (silence towards material pleasures). Like a person who journeys on to a great city in complete reverie within himself unconscious of the pains which his feet underwent in the exertion of walking, so an Atma-Jnni performs all Karma, without his being conscious of the performance of them. There is no use gained in dilating farther on the subjects. Now hear from me in brief, the substance of what I said before. Sankalpa only is Samsara; its destruction is Moksha. May you be in a state of Elysian bliss,

perceiving all worlds to be of the nature of Jnana which is the one quiescence without parts or end or destruction or fluctuation or Samsara. That which is described as the imperishable state of quiescent Jnana is Asamvedana. Perform all your allotted works, being at the same time in the Jnana state and without the attracting desires. That Jnana which tends to the destruction of the mind a great up-hill work truly is Asamvedana. May you be, through this path, in that state of beatitude, which is the quiescent Jnana. All ideas of identification of all things with one's Self, will not free him from pains. Asamvedana will confer upon one Moksha as its result. Whatever is dear to you (or proper in your eyes), that you shall enact. The non-dawning self-light of Siva (the auspicious) is the all-pervading Sat. It alone is the quiescent, auspicious and surpriseless bliss, shorn of all objects. It alone is Jnana of ever-dawning Sat. It is this firm direct cognisance of non-duality that constitutes, Oh Rama, Karma Tyaga or the renunciation of all actions.

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Thus did Vasistha initiate Sree Rama into Atman, which was again repeated by Muni Valmiki for the benefit of Bharadwaja. OM TAT SAT.

K. NARAYANASWAMY AIYAR - BRIEF BIOGRAPHICAL NOTE

K. Narayanaswamy Aiyer, son of Krishnaswami Aiyer, was born at Kazhukanimattam Village, Tanjavur District, South India, in the year 1854. He was the second of four brothers, three of whom occupied fairly comfortable positions in life. One of them was the late K. Veeraswami Aiyer, a prominent Vakil of Tiruvarur in the early twenties of this century, and another, an engineer of the Public Works Department of the Government.

Educated at his village school at Kazhukanimattam and later at the Kumbakonam Town High School and at the Kumbakonam Government Arts College, he was a first grade pleader at Kumbakonam and made a reasonably prosperous living there. He had a son and two daughters.

He joined The Theosophical Society during the presidency of Col. H. S. Olcott and travelled very widely all over India including far places like Kabul and Srinagar at a time when

communications were poorly developed (1905-18), spreading the message of The Theosophical Society.

His task was also to help in weaning away Indians from the Christian missionary influence and from an imitative way of life patterned on the West. His rare persuasiveness and lucidity of expression brought good results. His personal life as a real Sannyasin carried profound conviction everywhere. His scholarship in Sanskrit and English and his deep knowledge of his own and western religions earned for him a great measure of contemporary veneration. He died in December 1918 at Pudukkottai on one of his lecture tours. An assiduous writer, his articles regularly appeared in *The Theosophist* then published from London. He wrote six major books: *Hindu God Universal*, *Thirty Minor Upanishads*, *Thirty two Vidyas*, *Puranas in the Light of Modern Science*, *Yoga: Lower and Higher* and a translation of *Laghu Yoga Vasistha*. A minor work which attracted attention particularly among Western scientists was *Prof. Bergson and Hindu Vedanta* which appeared in a pamphlet form.

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Though K. Narayanaswamy Aiyer passed away some fifty five years ago, the demand for some of his works has persisted. The Adyar Library and Research Centre has reprinted two of his works: The *Laghuyoga-vasistha* and *Thirty-two Vidyas*, half a century after his demise.