



The Concise Yoga Vāsīṣṭha

SWAMI
VENKATESANANDA

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SWAMI VENKATESANANDA

*with an Introduction and Bibliography
by Christopher Chapple*



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Preface

The *Yoga Vāsiṣṭha* is a unique work of Indian philosophy. It is highly respected for its practical mysticism. The study of this great scripture alone can surely help one to attain to God-consciousness. For aspirants of the highest beatitude, the *Yoga Vāsiṣṭha* is like nectar. It is a storehouse of wisdom. Like the *Amritanubhava* of Sri Jñāneshwar, the path shown in this work is for those who are highly spiritually evolved, almost to the state of a Siddha. It expounds the highest doctrine with many stories and illustrations. Not only philosophers, but even the modern psychologists and scientists will certainly find in it something related to their own discoveries.

Most of the scriptures were narrated by God to His devotees, but the *Yoga Vāsiṣṭha* was narrated to God Himself. It is the teaching of the sage Vasiṣṭha imparted to Lord Rāma. It contains true understanding about the creation of the world. The philosophy of the *Yoga Vāsiṣṭha* is very similar to that of Kashmir Shaivism. Its main teaching is that everything is Consciousness, including the material world, and that the world is as you see it. This is absolutely true. The world is nothing but the play of Consciousness.

Abhinavagupta, the great tenth century scholar of Kashmir Shaivism, once said, "Shiva, the independent and pure Self that always vibrates in the mind, is the Parashakti that rises as joy in various sense experiences. Then the experience of this outer world appears as its Self. I do not know where this word 'saṁsāra' has come from." This is also the unparalleled philosophy of the *Yoga Vāsiṣṭha*.

In translating this monumental work, Swami Venkatesananda has worked hard to make its philosophy comprehensible to ordinary people. In doing so, he has done a great service to seekers of the Truth. Swamiji is a pure person, full of knowledge and therefore worthy of translating this work of supreme yoga.

Let this book bring true knowledge to its readers.

SWAMI MUKTANANDA

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Introduction

The *Yoga Vāsiṣṭha* has long been recognized in India as one of the leading texts of Hinduism. As early as the thirteenth century, it was cited by Jñāneśvara, the celebrated Marathī poet-saint and philosopher. In shortened form, the *Yoga Vāsiṣṭha* was translated into Persian in the 14th and 15th centuries.¹ Prakāśānanda, who flourished in the 16th century, referred to the text in support of the Emergence through Perception (*dr̥ṣṭi-sṛṣṭi*) School of Advaita Vedānta. In more recent times, its stories and insights have been retold by Sri Ramakrishna, Rama Tirtha, Swami Sivananda, Swami Muktananda, and others.

Yet, little has been known of this important text in the West due to a lack of adequate translations and to the fact that, until recently, scholars outside India have paid scant attention to the *Yoga Vāsiṣṭha*. The publication of the present volume will help remedy this situation, making available a concise version of this immense, encyclopedic collection of Indian philosophy and lore.

Sometimes known as the *Vāsiṣṭharāmāyaṇa* or the *Yoga Vāsiṣṭhamahārāmāyaṇa*, the complete *Yoga Vāsiṣṭha* contains over 29,000 verses and in full translation

1. According to Fathullah Mojtaba'ī, the "*Laḡhu-yoga-vāsiṣṭha* was translated into Persian by Niẓām al-Dīn Pānīpatī for Sulṭān Salīm (Jahāngīr) in the last years of the 16th century...and is the earliest exposition of Vedānta philosophy written in a language which could be read and appreciated outside India" ("Muntakhab'ī Jug'basasht or Selections from the *Yoga Vāsiṣṭha* Attributed to Mir Abu'ī-gasim Findirski," Doctoral Dissertation, Harvard University, 1977, pp. xiii, xxx).

fills several volumes.² It is ostensibly attributed to Valmiki, author of the *Rāmāyaṇa*, though this is most probably a case of modesty on the part of the actual author or compiler(s). Using internal references as clues, the *Yoga Vāsiṣṭha* has been dated as early as the sixth or seventh century A.D. and as late as the 14th century.³ The most comprehensive recent study, conducted by T. G. Mainkar, claims that the work went through three major phases, beginning with an "original work of Vasiṣṭha," now lost, which was expanded first into the *Laghu-Yogavāsiṣṭha* (also known as the *Mokṣopāya*) and finally into the present, substantially larger form of the *Yoga Vāsiṣṭha*. He claims that the earliest work was a Brahmanical, Upaniṣadic text.⁴ This was later remodeled

2. The Sanskrit text is available in a version edited by Wāsudeva Laxmaṇa Śāstrī Paṇṣīkar entitled *The Yogavāsiṣṭha of Vālmiki with the Commentary Vāsiṣṭhamahārāmāyaṇa-tātparyaprakāśha* (reprinted by Munshiram Manoharlal, New Delhi, 1981). A complete English translation is also available, although the quality is very poor. This work, which spans seven volumes, was completed in the 1890s by Vihāri-Lāla Mitra (*The Yoga-Vāsiṣṭha-Maha-rāmāyaṇa of Vālmiki Translated from the Original Sanskrit*, Bharatiya Publishing House, Varanasi, 1976).

3. B. L. Atreya gives the earliest approximate estimate for the date of the *Yoga Vāsiṣṭha*. Claiming that different verses of the text mention Vijñānavāda and Mādhyamika Buddhism by name, he says the earliest possible date is the close of the 5th century A.D. He goes on to argue that the text must predate Śankara and because it exhibits "too much Buddhism" and does not use the terminology or methodology of Śankara and does not regard *śruti* as supreme, as did Śankara and Gaudapada. Thus, according to Atreya, the text must have appeared in the sixth or early seventh century A.D. (Atreya 1935:55 [for complete reference, see bibliography]). S.N. Dasgupta claims that verse III:16:50 is identical with a verse in Kālidāsa's *Kumārasambhava* and thus must have been written after Kālidāsa, that is after the fifth century. Because the *Yoga Vāsiṣṭha* parallels the philosophy of Śankara and Gaudapada with no cross-references given, Dasgupta speculates that the former must be contemporary with the latter two. Furthermore, Dasgupta presupposes that the shorter *Yoga Vāsiṣṭha* texts such as the *Laghuyogavāsiṣṭha* are summaries of the larger text. Speculating that the author of the *Laghuyogavāsiṣṭha*, Gauda Abhinanda, lived in the ninth century, Dasgupta concludes that the date of the *Yoga Vāsiṣṭha* must be seventh or eighth century (Dasgupta 1932:230-233). Other authors ascribe a much later date to the text. Bhattacharya, claiming that the text quotes "Kālidāsa, Bāna, Bhāvabhūti, and others," places the text anywhere between the tenth and twelfth centuries (Bhattacharya 1925:548). Divanji (1933), by a different calculation of Abhinanda's dates, places the text in the mid-tenth century. Raghavan (1939), noting that the *Yoga Vāsiṣṭha* refers to "the invasions of the Eastern regions by the kings of Karnāṭaka in 1023 A.D." and that the *Sūktimuktāvalī* (A.D. 1258) quotes from it, places it between the eleventh and mid-thirteenth centuries. Farquhar (1920) places it in the thirteenth or fourteenth century.

4. The earliest trace of the Vasiṣṭhan philosophy found in the *Yoga Vāsiṣṭha* is in the Anuśāsanaparvan of the *Mahābhārata*. In the sixth chapter, Brahmā imparts to

into the *Laghu-Yogavāsishtha*, at which time Buddhist ideas were incorporated. The third and final phase, which Mainkar has designated as the "Mahā-Rāmāyaṇa Kāśmīrian synthesis," reflects a great influence from the Śaivite Trika school. Noting that Jñāneśvara (A.D. 1275-1296) refers to the *Yoga Vāsishtha*, Mainkar concludes that the text was composed in Kāśmir between 1150 and 1250.⁵

The principal figures of the *Yoga Vāsishtha* are Rāma and Vasiṣṭha. Rāma is familiar to most readers as the protagonist of the great *Rāmāyaṇa* epic and as one of the incarnations of Viṣṇu. Vasiṣṭha is less well-known, though he in fact is a more ancient figure, to whom the seventh book (*maṇḍala*) of the *Ṛg Veda* is attributed. Said to have been born from a pot,⁶ Vasiṣṭha is especially recognized for his hymns invoking Varuṇa, the god of goodness and order. Two sons of Vasiṣṭha are mentioned in the *Ṛg Veda*, and it has been speculated that he originated a lineage of revered counselors. At a later phase of Indian literature, Manu refers to Vasiṣṭha as one of the primal sages, and the Vasiṣṭha name appears in the title of a prominent work on Hindu social ethics, the *Vasiṣṭhadharmaśāstra*.⁷ In the *Mahābhārata*, Vasiṣṭha is mentioned more than one hundred times. Śāṅkarācārya, in his commentary on the *Bhagavad Gītā*, refers to Vasiṣṭha as the first sage of the Vedānta school.

The *Yoga Vāsishtha* consists of spiritual instruction given to Rāma by the sage Vasiṣṭha. In the beginning of the text, Rāma laments that no pleasure is to be found in the world, that "All beings in this world take birth to die, and they die to be born." (I:12:7). Disgusted with the prospect of continuing in his worldly duties, he approaches Vasiṣṭha for the knowledge and experience of liberation. The six books of the *Yoga Vāsishtha* chronicle the progressive states which Rāma undergoes in his search for enlightenment. The first, the "Section Dealing with Dispassion" (*Vairāgyaprakaraṇa*), reflects Rāma's disdain for the world. It

Vasiṣṭha the knowledge that human effort can be used for self-betterment and that there is no such thing as an external fate imposed by the gods.

5. See the chapter entitled "The Date of the *Vāsishtha Rāmāyaṇa*" in T.G. Mainkar, *The Vāsishtha Rāmāyaṇa: A Study* (New Delhi: Meharchand Lachhmandas, 1977). Mainkar's hypothesis is further supported in a comparison of the *Yoga Vāsishtha* and the *Laghu-Yogavāsishtha* by Peter Thomi (1983).

6. For a complete explanation of Vasiṣṭha's unusual birth, see *Ṛg Veda* VII:33 and Cornelia Dimmitt and J.A.B. vanBuitenen, *Classical Hindu Mythology: A Reader in the Sanskrit Purāṇas* (Philadelphia: Temple University Press, 1978), pp. 265-267.

7. Other works with a Vasiṣṭhan title include the *Vasiṣṭhakalpa*, the *Vasiṣṭhatantra*, and the *Vasiṣṭhapurāna*. More titles are given in Mainkar, p. 157.

signals his entry into the spiritual path, prompted by a realization of human suffering. The second book, "Behavior of the Seeker" (*Mumukṣuvyavahāraprakaraṇam*), explains the nature of desire for liberation. In this section, Vasiṣṭha instructs Rāma about the need for self-effort in spiritual practice. The third book (*Utpatti prakaraṇam*) deals with Creation and is followed by an exposition of Existence in the fourth book (*Sthiti prakaraṇam*). These two sections explain the nature of world appearance and, through various stories, emphasize human creative power in regard to the supposedly external world. The fifth book (*Upaśama prakaraṇam*) discusses the dissolution of the world through meditation, leading to the sixth and final section (*Nirvāṇa prakaraṇam*), in which Rāma experiences the bliss of enlightenment. This last book is nearly as large as the others combined, and is divided into two sections.⁸ By the end of the book, Rāma has completed his training: he has progressed from questioning the purpose of life, to seeking liberation, to gaining instruction from a qualified teacher as to the nature of the self and world, ultimately leading to meditation and its culmination in *nirvāṇa*. However, Rāma's enlightenment does not require the rejection of his societal responsibilities, but allows him to return to his kingdom and rule in light of his newly acquired knowledge.

The language and style of the *Yoga Vāsiṣṭha* is elegant and poetic. The text abounds with metaphorical descriptions, fantastic tales, and philosophical discourses, all within the context of the dialogue between Rāma and Vasiṣṭha. It appeals to both the intellect and the imagination. In addition to carefully articulated religious and philosophical teachings, the text includes over 50 stories. Essentially, the content is syncretic: it contains a "borrowing, affirmation, or integration of concepts, symbols, or practices of one religious tradition into another by a process of selection and reconciliation."⁹ Threads of Vedānta, Jainism, Yoga, Sāṃkhya, Śaiva Siddhanta, and Mahāyāna Buddhism are intricately woven into the *Yoga Vāsiṣṭha*; it is a Hindu text *par excellence*, including, as does Hinduism, a mosaic-style amalgam of diverse and sometimes opposing traditions. Unlike disputatious texts of earlier times, the *Yoga Vāsiṣṭha* juxtaposes and actively embraces diverse teachings, representing an exciting confluence of the rich Indian traditions stemming from the Gupta era.

8. According to the Nirnaya Sagar edition, the *Yoga Vāsiṣṭha* contains 29,289 verses, divided as follows: *Vairāgya*, 1146; *Mumukṣu*, 807; *Utpatti*, 6304; *Sthiti*, 2414; *Upaśama*, 4322; *Nirvāṇa*, 14,296.

9. Judith A. Berling, *The Syncretic Religion of Lin Chao-en* (New York: Columbia University Press, 1980), p. 9.

One of the distinguishing characteristics of the *Yoga Vāsiṣṭha* is its emphasis on the doctrine of mind-only.¹⁰ This teaching serves to expose a reciprocity between what is perceived and the means of perception. Without mind, no world could ever be known, nor could any action be accomplished. However, the mind in its conventional state is sedimented with various impurities which obscure the fundamental power of pure consciousness or self (*ātma*). When the mind is “covered with dust,” one is caught in the wheel of repeated pain and delusion; worlds continually arise. In the *Yoga Vāsiṣṭha*, the notion of an “external world” is dismissed as illusion, a phantom of our imagination:

Whatever is in the mind
is like a city in the clouds.
The emergence of this world is no more
than thoughts manifesting themselves (III:84:30).

All factors of the knowledge process — knower, knowing, and known — are said to involve mind:

The notions of agent, action, and result;
seer, sight, seen, and so forth,
are all only thought (III:103:18).

The realization of the mind’s power is said to bring great peace, even liberation itself. Vasiṣṭha tells Rāma:

Having heard that all this
is no more than thought, Rāma,
your questions will be resolved
and you will renounce the influence of past actions.
These three worlds and all of creation
are no more than modifications of mind.
When you understand this, you will achieve
great peace within yourself (III:84:32-33).

The world-creating process — by nature painful — is set in motion only by a deluded and impure mind. Once the mind has been purified and understands its own power, the influences of past compulsive action are worn away. When

10. This exactly parallels the “mind-only” tradition of Yogācāra Buddhism, as found in the *Lankāvatāra Sūtra*. Both texts describe mind (*manas*) as a creative force. Both negate the reality of the world, claiming that all appearances proceed from the mind. Both assert that through the purification of past impressions (*vāsanā*) enlightenment is achieved, and both emphasize meditation as the means to this end.

the “play” of thought is revealed, the tendency to perpetuate the creation process ceases and liberation is attained. In the *Yoga Vāsiṣṭha*, spiritual life is found in negating the inherent, independent reality of things as external to the mind. Then the mind itself is “dissolved” through meditation, resulting in *nirvāna*.

The *Yoga Vāsiṣṭha* holds that the highest human achievement is to become liberated in life, to achieve the state of *jīvan mukta*. Surendranath Dasgupta, drawing from the 77th chapter of the fifth book, has summarized the text’s description of the liberated person as follows:

The *jīvan mukta* state is that in which the saint has ceased to have any desires, as if he were in a state of deep sleep. . . . He has always an inward eye, even though he may be perceiving all things with his external eye and using his limbs in all directions. He does not wait for the future, nor remain in the present, nor remember the past. Though sleeping, he is awake and, though awake, he is asleep. He may be doing all kinds of actions externally, though he remains altogether unaffected by them internally. . . . He is full of bliss and happiness, and therefore appears to ordinary eyes to be an ordinary man; but in reality. . . . he has not the delusion of being himself an active agent. . . . He shows sympathetic interest in each person in his own way; he plays with a child, is serious with an old man, an enjoyable companion to a young man, sympathetic with the sorrows of a suffering man.¹¹

This mode of spirituality allows one to continue leading an active life without the bondage of attachment. For a warrior such as Rāma, this is indispensable for the maintenance of both religious practice and societal values. Rāma serves as an intermediary between his people and the highest truth: he combines the contemplative, transcendental ideal of the Brahmanical Vedāntins with the active role of the warrior. Furthermore, through his enlightenment, he becomes a symbol of compassion, not unlike the Buddha.¹² His

11. Surendranath Dasgupta, *A History of Indian Philosophy, Volume II* (London: Cambridge University Press, 1932), pp. 245-246.

12. Winternitz claims that Rāma’s portrayal in the *Rāmāyaṇa* may indicate Buddhist influence: “the idea of explaining the exceeding mildness, gentleness, and tranquility which are ascribed to Rāma by Buddhist undercurrents should not be rejected. . . . (He) is more a sage after the heart of the Buddha, than a hero of war.” [See Maurice Winternitz, *A History of Indian Literature, Volume I, Part II: Epics and Puranas* (2nd edition, University of Calcutta, 1963), p. 448.]

spiritual challenge, as indicated at the close of the *Yoga Vāsiṣṭha*, lies in the administration of his kingdom: as leader of his people, it is his responsibility to rule with "justice and equity," according to sanctified (*śāśāstra*) and pure (*śubha*) principles. Rāma simultaneously fulfills the roles of philosopher-king (*rājārṣī*) and administrator of social order (*dharmarājā*). Having accepted and embodied the teachings given by Vasiṣṭha, it becomes his task to direct the actions within his kingdom towards those ideals. Though perhaps appearing as an "ordinary king," Rāma enacts highest values while in embodied form, allowing the reconciliation of the phenomenal world of action with the highest dimension of human potential.

The present abridgement of the text continues a long tradition of extracting material from the *Yoga Vāsiṣṭha*. Previous attempts have isolated a handful of stories, or have taken a series of verses pertaining to a particular theme. Swami Venkatesananda's work is remarkable in that most of the chapters are presented. The summary translation is clear and provocative, capturing the sense of the original without sacrificing philosophical depth. It provides an occasion for understanding how Hinduism has been able to accommodate seemingly opposite schools of thought without giving way to the platitudes which mar many syncretic movements. Furthermore, the publication of this book signals a new chapter in the development of the text itself. *The Concise Yoga Vāsiṣṭha* continues a tradition dating back to the *R̥g Veda* of elaborating on and clarifying the teachings of the sage Vasiṣṭha.

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SECTION ONE

• *On Dispassion*

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SUTIKṢṢṢA Sutikṣṣa, the sage, asked the sage Agastya: O sage, kindly enlighten me — which is more conducive to liberation, work or knowledge?

AGASTYA Birds are able to fly with their two wings: even so both work and knowledge together lead to the supreme goal of liberation. Neither alone can lead to liberation, but both of them together form the means. Listen: There once lived a holy man named Kārunya who was the son of Agniveśya. Having mastered the holy scriptures, the young man became apathetic to life. Seeing this, Agniveśya demanded to know why Kārunya had abandoned the performance of his daily duties. Kārunya replied, "Do not the scriptures declare on the one hand that one should fulfill scriptural injunctions till the end of one's life and on the other that immortality can be realized only by the abandonment of all action? Caught between these two doctrines, what shall I do, O my guru and father?" Having said this, the young man remained silent.

AGNIVEŚYA My son, listen: I shall narrate to you an ancient legend. Duly consider its moral and then do as you please. Once upon a time, a celestial nymph named Suruci was seated on a peak in the Himālayās, when she saw a messenger of Indra, the king of gods, fly past. Questioned by her, he informed her of his mission: "A royal sage by

name Ariṣṭanemi entrusted his kingdom to his son and was engaged in breath-taking austerities in Gandhamādana hill. Seeing this, Indra asked me to approach him with a bevy of nymphs and escort the royal sage to heaven. However, the royal sage wanted to know the merits and the demerits of heaven. I replied that in heaven, the best, the middling and the least among pious mortals receive appropriate rewards, and once the fruits of their respective merits have been exhausted, they return to the world of mortals. The royal sage refused to accept Indra's invitation to heaven. Indra once again sent me to the royal sage with the request that he should seek the counsel of the sage Vālmīki before turning the offer down."

The royal sage was then introduced to the sage Vālmīki. He asked Vālmīki, "What is the best way to rid oneself of birth and death?" In reply, Vālmīki narrated to him the dialogue between Rāma and Vasiṣṭha.

VĀLMĪKI He is qualified to study this scripture (the dialogue between Rāma and Vasiṣṭha) who feels "I am bound, I should be liberated", who is neither totally ignorant nor enlightened. He who deliberates on the means of liberation in these stories surely attains liberation from the repetitive history (of birth and death).

I had composed the story of Rāma earlier, and imparted it to my beloved disciple Bharadvāja. Once when he went to the Mount Meru, Bharadvāja narrated it to Brahmā, the creator. Highly pleased with this, the latter granted a boon to Bharadvāja. Bharadvāja sought a boon that "all human beings may be freed from unhappiness" and begged Brahmā to find the best way to achieve this.

Brahmā said to Bharadvāja, "Go to the sage Vālmīki and pray to him to continue to narrate the noble story of Rāma in such a way that the listener may be freed from the darkness of nescience." Not content with that, Brahmā and the sage Bharadvāja arrived at my hermitage.

After receiving due worship at my hands Brahmā said to me, "O sage, your story of Rāma shall be the raft with which men will cross the ocean of saṁsāra (repetitive history). Continue its narration and bring it to a successful completion." Having said this, the Creator instantly disappeared from the scene.

As if puzzled by the abrupt command of Brahmā, I requested the sage Bharadvāja to explain to me what Brahmā had just said. Bharadvāja repeated Brahmā's words, "Brahmā would like you to reveal the story of Rāma in such a manner that it would enable all to go beyond sorrow. I, too, pray to you, O sage: kindly tell me in detail, how Rāma, Lakṣmaṇa and the other brothers freed themselves from sorrow."

I then revealed to Bharadvāja the secret of the liberation of Rāma, Lakṣmaṇa and the other brothers, as also their parents and the members of the royal court. I said to Bharadvāja, "My son, if you, too, live like them, you will also be freed from sorrow here and now."

This world-appearance is a confusion, even as the blueness of the sky is an optical illusion. I think it is better not to let the mind dwell on it, but to ignore it. Neither freedom from sorrow nor realization of one's real nature is possible as long as the conviction does not arise in one that the world-appearance is unreal. This conviction arises when one studies this scripture with diligence. It is then that one arrives at the firm conviction that the objective world is a confusion of the real with the unreal. If one does not thus study this scripture, true knowledge does not arise in him even in millions of years.

Mokṣa or liberation is the total abandonment of all vāsanā or mental conditioning, without the least reserve. Mental conditioning is of two types—the pure and the impure. The impure is the cause of birth; the pure liberates one from birth. The impure is of the nature of nescience and ego-sense; these are the seeds, as it were, for the tree of re-birth. On the other hand, when these seeds are abandoned, the mental conditioning that merely sustains the body is of a pure nature. Such mental conditioning exists even in those who have been liberated while living: it does not lead to re-birth, as it is sustained only by past momentum and not by present motivation.

I shall now narrate to you how Rāma lived an enlightened life of a liberated sage: knowing this you will be freed from all misunderstanding concerning old age and death.

Upon his return from the hermitage of his preceptor, Rāma dwelt in his father's palace, sporting in various ways. Wanting to tour the whole country and visit the holy places of pilgrimage, Rāma sought the presence of his father and asked to be permitted to undertake such a pilgrimage. The king chose an auspicious day for the

commencement of this pilgrimage; on that day, after receiving the affectionate blessings of the elders of the family, Rāma departed.

Rāma and his brothers toured the whole country, from the Himālayā downwards. He then returned to the capital to the delight of the people of the country.

Rāma entered the palace and devoutly bowed to his father, the sage Vasiṣṭha and other elders and holy men. The whole city of Ayodhyā put on a festive appearance for eight days to celebrate the return of Rāma from the pilgrimage.

For some time Rāma lived in the palace, duly performing his daily duties. However, very soon a profound change came over him. He grew thin and emaciated, pale and weak. King Daśaratha was worried over this sudden and unaccountable change in his beloved son's appearance and behavior. When Daśaratha asked Rāma, "Beloved son, what is worrying you?" Rāma politely replied, "Nothing, father" and remained silent.

Inevitably Daśaratha turned to the sage Vasiṣṭha for the answer. The sage enigmatically answered, "Surely, there is some reason why Rāma behaves in this manner. Even as in this world no great changes take place before the coming into being of their cause, i.e., the cosmic elements, changes like anger, despondency and joy do not manifest in the behavior of noble ones without proper cause." Daśaratha did not wish to probe further.

Soon after this, the world-renowned sage Viśvāmitra arrived at the palace. The king rushed forward to greet him.

DAŚARATHA Welcome, welcome, O holy sage! Your arrival at my humble abode makes me happy. It is as welcome to me as vision to a blind man, rain to parched earth, son to a barren woman, resurrection of a dead man, recovery of lost wealth. O sage, what may I do for you? Whatever be the wish with which you have come to me, consider that wish already fulfilled. You are the deity I worship. I shall do thy bidding

VALMIKI Viśvāmitra was delighted to hear Daśaratha's words and proceeded to reveal his mission:

O king, I need your assistance. Whenever I undertake a religious rite, the demons who are the followers of Khara and Dūṣana invade

the holy place and desecrate it. Under the vows of the religious rite, I am unable to curse them.

You can help me. Your son Rāma can easily deal with these demons. And, in return for this help, I shall confer manifold blessings upon him, which will bring you unexcelled glory. Do not let your attachment to your son overpower your devotion to duty. In this world the noble ones do not consider any gift beyond their means.

The moment you say yes, that very moment I consider that the demons are dead. For, I know who Rāma is; even as the sage Vasiṣṭha and the other holy ones in this court do. Let there be no procrastination, O king: send Rāma with me without delay.

Hearing this highly unwelcome request, the king remained stunned and silent for a while and then replied, "O sage, Rāma is not even sixteen years old and is therefore not qualified to wage a war. He has not even seen combat, except what goes on in the inner apartment of the palace. Command me to accompany you; command my vast army to accompany you to exterminate the demons. But I cannot part with Rāma. Is it not natural for all living beings to love their young; do not even wise men engage themselves in extraordinary activities for the love of their children; and do not people abandon their happiness, their wives and wealth rather than their children? No, I cannot part with Rāma.

I have heard of the mighty demon Rāvana. Is he the one that disturbs your religious rite? In that case, nothing can be done to help you, for I know that even the gods are powerless against him. Time and again, such powerful beings are born on this earth, and in time they leave the stage of this world."

Viśvāmitra was angry. Seeing this, the sage Vasiṣṭha intervened and persuaded the king not to back out on his promise, but to send Rāma with Viśvāmitra. "O king, it is unworthy of you to go back on your promise. A king should be an exemplar of righteous conduct. Rāma is safe in the care of Viśvāmitra, who is extremely powerful and who has numerous invincible missiles."

In obedience to the wishes of the preceptor Vasiṣṭha, the king Daśaratha ordered an attendant to fetch Rāma. This attendant returned and announced that Rāma would follow in a minute, and added, "The prince seems to be dejected and he shuns company."

Bewildered by this statement, Daśaratha turned to Rāma's chamberlain and asked to know the facts concerning Rāma's state of mind and health.

The chamberlain was visibly distressed and said:

Lord, since his return from the pilgrimage, a great change has come over the prince. He does not seem to be interested even in bathing and in worship of the deity. He does not enjoy the company of the people in the inner apartments. He is not interested in jewels and precious stones. Even when offered charming and pleasing objects, he looks at them with sad eyes, uninterested. He spurns the palace dancers, regarding them as tormentors! He goes through the motions of eating, walking, resting, bathing and sitting like an automaton, like one who is deaf and dumb. Often he mutters to himself, 'What is the use of wealth and prosperity or of a house. What is the use of adversity? All this is unreal.' He relishes only solitude. He is all the time immersed in his own thought. We do not know what has come over our prince, what he contemplates in his mind, nor what he is after. Day by day he gets more and more emaciated.

Again and again, he sings to himself, 'Alas, we are dissipating our life in various ways, instead of striving to reach the supreme! People wail aloud that they are suffering and they are destitute, but no one sincerely turns away from the sources of their suffering and destitution.' Seeing all this and hearing all this, we humble servants are extremely distressed. We do not know what to do. He is bereft of hope, he is bereft of desire, he is attached to nothing and he depends on nothing. He is not deluded or demented, and he is not enlightened either. At times, however, it looks as if he is overwhelmed by suicidal thoughts spurred by the feelings of despondency: 'What is the use of wealth or of mothers and relations, what is the use of the kingdom, and what is the use of ambition in this world?' Lord, only you can find the appropriate remedy for this condition of the prince.

VIŚVĀMITRA

If that be the case, may Rāma be requested to come here. His condition is not the result of delusion but is full of wisdom and dispassion, and it points to enlightenment. Bring him here and we shall dispel his despondency.

VĀLMĪKI

The king urged the chamberlain to invite Rāma to the court. In the meantime, Rāma himself got ready to meet his father. Even from a

distance he saw and saluted his father and the sages, and they saw that though young, his face shone with the peace of maturity. He bowed to the feet of the king, who embraced him, lifted him up and said to him, "What makes you so sad, my son? Dejection is an open invitation to a host of miseries." The sages Vasiṣṭha and Viśvāmītra concurred with the king.

RĀMA Holy sir, I shall duly answer your question. I grew up happily in my father's abode; I was instructed by worthy teachers. Recently I went on a pilgrimage. During this period a trend of thought has taken hold of me, robbing me of all hope in this world. My heart begins to question: what do people call happiness and can it be had in the ever-changing objects of this world? All beings in this world take birth but to die, and they die to be born! I do not perceive any meaning in all these transient phenomena, which are the roots of suffering and sin. Unrelated beings come together; the mind conjures up a relationship between them. Everything in this world is dependent upon the mind, upon one's mental attitude. On examination, the mind itself appears to be unreal! But we are bewitched by it. We seem to be running after a mirage in the desert to slake our thirst.

Sir, surely we are not bond slaves sold to a master; yet we live a life of slavery, without any freedom whatever. Ignorant of the truth, we have been aimlessly wandering in this dense forest called the world. What is this world? What comes into being, grows and dies? How does this suffering come to an end? My heart bleeds with sorrow, though I do not shed tears, in deference to the feelings of my friends.

Equally useless, O sage, is wealth, which deludes the ignorant. Unsteady and fleeting, this wealth gives birth to numerous worries and generates an insatiable craving for more. Wealth is no respecter of persons: both the good and the wicked can become wealthy. However, people are good, compassionate and friendly only till their hearts are hardened by the passionate pursuit of wealth. Wealth taints the heart even of the wise scholar, a hero, a man of gratitude and a dexterous and soft-spoken person. Wealth and happiness do not dwell together. Rare is that wealthy man who does not have rivals and enemies who scandalize him. To the lotus of right action, wealth is the night; to the white-lotus of sorrow, it is the moonlight; to the lamp of clear insight, it is the wind; to the wave of enmity, it

is the flood; to the cloud of confusion, it is the favorable wind; to the poison of despondency, it is the aggravating agent. It is like the serpent of evil thoughts and it adds fear to one's distress. It is destructive snow-fall to the creeper of dispassion; it is the night-fall to the owl of evil desires; it is the eclipse of the moon of wisdom. In its presence a person's good nature shrivels. Indeed, wealth seeks him who has already been chosen by death.

Even so is the life-span, O sage. Its duration is like that of a water droplet on a leaf. The life-span is fruitful only to those who have self-knowledge. We may encompass the wind, we may break up space, we may string waves into a garland, but we cannot pin our faith on the life-span. Man vainly seeks to extend his life-span, and thereby he earns more sorrow and extends the period of suffering. Only he lives who strives to gain self-knowledge, which alone is worth gaining in this world, thereby putting an end to future births; others exist here like donkeys. To the unwise, knowledge of scriptures is a burden. To one who is full of desires, even wisdom is a burden. To one who is restless, his own mind is a burden; and to one who has no self-knowledge, the body (the life-span) is a burden.

The rat of time gnaws at the life-span without respite. The termite of disease eats (destroys) the very vitals of the living being. Just as a cat intent on catching a rat looks at it with great alertness and readiness, death is ever keeping a watch over this life-span.

Holy sir, I am bewildered and scared when I contemplate the coming into being of the dreadful enemy of wisdom known as egotism. It comes into being in the darkness of ignorance, and flourishes in ignorance. It generates endless sinful tendencies and sinful actions. All suffering surely revolves around egotism (it is the 'I' who suffers), and egotism is the sole cause of mental distress. I feel that egotism is my worst disease! Spreading the net of worldly objects of pleasure, it is this egotism that traps living beings. Indeed, all the terrible calamities in this world are born of egotism. Egotism eclipses self-control, destroys virtue and dissipates equanimity. Giving up the egotistic notion that "I am Rāma" and giving up all desires, I wish to rest in the self. I realize that whatever I have done with an egotistic notion is vain: non-egotism alone is truth. When I am under the influence of egotism, I am unhappy; when I am free from egotism, I am happy. Egotism promotes cravings; without it

they perish. It is this egotism alone, without rhyme or reason, that has spread the net of family and social relationships to catch the unwary soul. I think I am free from egotism; yet, I am miserable. Pray, enlighten me.

Bereft of the grace earned through the service of holy ones, the impure mind-stuff remains restless as the wind. It is dissatisfied with whatever it gets and grows more and more restless by the day. The sieve can never be filled with water; nor can the mind ever reach the state of fulfillment however many worldly objects one acquires. The mind flits in all directions all the time, but is unable to find happiness anywhere. Unmindful of the possibility of reaping great suffering in hell, the mind seeks pleasure here, but even that it does not get. Like the lion in a cage, the mind is ever restless, having lost its freedom, not yet happy with its present state.

Alas, O holy one, I am bound by the knots of craving to the net that has been spread by the mind. Even as the rushing waters of a river uproot the trees on its bank, the restless mind has uprooted my whole being. I am being wafted like a dry leaf in the wind by the mind. It does not let me rest anywhere. It is this mind alone which is the cause of all objects in the world; the three worlds exist because of the mind-stuff. When the mind vanishes, the worlds vanish, too.

It is really when the mind-stuff is enveloped by craving that innumerable errors arise in the darkness of ignorance thus caused. This craving dries up the good and noble qualities of the mind and heart, like sweetness and gentleness of disposition, and makes me hard and cruel. In that darkness, craving in its different forms dances like a goblin.

Though I adopt various methods to restrain this craving, the latter overpowers me in a moment and helplessly drives me astray, even as a gale carries a straw away. Whatever hope I entertain of developing dispassion and such other qualities, craving cuts that hope away, even as a rat snaps a thread. And I helplessly revolve, caught in the wheel of craving. Like birds caught in a net, we are unable, though we have the wings for it, to fly to our goal or abode of self-knowledge. Nor can this craving be ever appeased, even if I were to quaff nectar. The characteristic of this craving is that it has no direction: it drives me in one direction now, and the very next moment it takes me away in another direction, like a mad horse. It spreads in front of us a very wide net of son, friend, wife and other relations.

Though I am a hero, this craving makes me a frightened coward; though I have eyes to see, it makes me blind; though I am full of joy, it makes me miserable; it is like a dreadful goblin. It is this dreadful goblin craving that is responsible for bondage and misfortune; it breaks the heart of man and creates delusion in him. Caught by this goblin, man is unable to enjoy even the pleasures that are within his reach. Though it appears as if the craving is for happiness, this craving leads neither to happiness nor to fruitfulness in this life; on the contrary, it involves vain effort and leads to every kind of inauspiciousness. Even when it occupies the stage called life on which several happy and unhappy situations play, this craving, like an aged actress, is incapable of performing anything good and noble and suffers defeat and discomfiture at every turn. Yet, it does not give up dancing on the stage!

Craving now ascends to the skies, now dives into the depths of the nether world; it is ever restless. For it is based on the emptiness of the mind. In the mind the light of wisdom momentarily shines, but there is delusion the next moment. It is a wonder that sages are able to cut this with the sword of self-knowledge.

This pitiable body composed of veins, arteries and nerves is also a source of pain. Inert, it appears to be intelligent: one does not know if it is sentient or insentient, and it engenders only delusion. Delighted with a little gratification and distressed by the least adversity, this body is indeed highly despicable.

I can only compare a tree to the body: with branches for arms, trunk for the torso, holes for eyes, fruits for head, leaves for numerous illnesses — it is a resting place for living beings. Who can say that it is one's own? Hope or despair in relation to it is futile. It is but a boat given to one for crossing this ocean of birth-and-death; one should not regard it as one's self.

This tree which is the body is born in the forest known as saṃsāra (repetitive existence). The restless monkey (mind) plays on it, it is the abode of crickets (worries), it is constantly eaten by the insects (of endless suffering), it shelters the venomous serpent (of craving), and the wild crow (of anger) dwells on it. On it are the flowers (of laughter). Its fruits are good and evil, it appears to be animated by the wind (of life-force), it supports the birds (of the senses). It is resorted to by the traveller (lust or desire), for it provides the shade

of pleasure. The formidable vulture (egotism) is seated on it, and it is hollow and empty. It is certainly not meant to promote happiness. Whether it lives for long or falls in a short time, it is still useless. It is composed of flesh and blood, it is subject to old age and death. I am not enamored of it. It is completely filled with impure substances and afflicted with ignorance. How can it fulfil my hopes?

This body is the home of illness, the field for mental distress and changing emotions and mental states. I am not enamored of it. What is wealth, what is kingdom, what is the body? All these are mercilessly cut down by time (death). At death this ungrateful body abandons the soul that dwelt in it and protected it: what hope shall I repose in it? Shamelessly it indulges again and again in the same actions! Its only certain purpose seems to be to burn in the end. Unmindful of old age and death that are common to the rich and the poor, it seeks wealth and power. Shame, shame upon those who are bound to this body, deluded by the wine of ignorance! Shame on those who are bound to this world!

Even childhood, the part of life which people ignorantly regard as enjoyable and happy, is full of sorrow, O sage. Helplessness, mishaps, cravings, inability to express oneself, utter foolishness, playfulness, instability, weakness — all these characterize childhood. The child is easily offended, easily roused to anger, easily bursts into tears. In fact, one may say boldly that the child's anguish is more terrible than that of a dying person, a sick man or any other adult. For in childhood one's state is comparable truly to that of an animal living at the mercy of others.

The child is exposed to the countless happenings around it; they puzzle the child, confuse the child, and arouse in it various fantasies and fears. The child is impressionable and is easily influenced by the wicked: in consequence, the child is subjected to control and punishment by its parents. Childhood seems to be a period of subjection and nothing else!

Though the child may appear to be innocent, the truth is that all sorts of defects, sinful tendencies, and neurotic behavior lie hidden and dormant in it, even as an owl lies hidden in a dark hole during the day-time. O sage, I pity those people who foolishly imagine that childhood is a happy period.

What can be worse suffering than a restless mind? And, the child's mind is extremely restless. Unless the child gets something new every day, it is unhappy. Crying and weeping seem to be the child's foremost activity. When the child does not get what it wants, it looks as if its heart is broken.

When the child goes to school, it receives punishment at the hands of its teachers, and all this adds to its unhappiness.

When the child cries, its parents, in order to pacify it, promise to give it the world; and from then on the child begins to value the world, to desire worldly objects. The parents say, "I shall give you the moon for a toy." and the child, believing their words, thinks that it can hold the moon in its hands. Thus are the seeds of delusion sown in the little heart.

Though the child feels heat and cold, it is unable to avoid it — how is it better than a tree, then? Like the animals and birds the child vainly reaches out to get what it wants; and it is fearful of every elder in the house.

Leaving this period of childhood behind, the human being goes on to the stage of youth, but he is unable to leave unhappiness behind! There he is subjected to numerous mental modifications and progresses from misery to greater misery, for he abandons wisdom and embraces the terrible goblin known as lust that resides in his heart. His life is full of desire and anxiety. They who have not been robbed of their wisdom in their youth can withstand any onslaught.

I am not enamored of this transient youth in which shortlived pleasure is quickly followed by long-lasting suffering, and deluded by which man regards the changing to be changeless. What is worse still, it is during youth that one indulges in such actions that bring unhappiness to many others.

Even as a tree is consumed by a forest fire, the youth's heart is consumed by the fire of lust when his beloved leaves him. However much he may strive to develop purity of heart, the youth's heart is stained with impurity. Even when his beloved is not present near him, he is distracted by the thoughts of her beauty. Such a person who is full of cravings is naturally not held in high esteem by good men.

Youth is the abode of diseases and mental distress. It can be

compared to a bird whose wings are good and evil acts. Youth is like a sandstorm that disperses and dissipates one's good qualities. Youth arouses all sorts of evils in the heart and suppresses the good qualities that may exist there; it is thus the promoter of evil. It gives rise to delusion and attachment. Though youthfulness appears to be very desirable to the body, it is destructive to the mind. In youth, the man is tempted by the mirage of happiness and in its pursuit he falls into the well of sorrow. Hence I am not enamored of youth.

Alas, even when youth is about to leave the body, the passions that had been aroused by youth burn the more fiercely and bring about one's quick destruction. He who delights in this youth is surely not a man, but an animal in human garb.

They are adorable, they are great souls and they alone are men who are not overcome by the evils of youth and who survive that stage of life without succumbing to its temptations. For it is easy to cross a great ocean; but to reach the other shore of youth without being overcome by its likes and dislikes is indeed difficult.

In his youth, man is a slave of sexual attraction. In the body which is no more than the aggregate of flesh, blood, bone, hair and skin, he perceives beauty and charm. If this 'beauty' is permanent, there is some justification to the imagination; alas, it does not last very long. On the contrary, very soon the very flesh that contributed to the attractiveness, the charm and the beauty of the beloved is transformed first into the shrivelled ugliness of old age, and later consumed by fire, or by worms or vultures. Yet, while it lasts, this sexual attraction consumes the heart and wisdom of the man. By this is creation maintained; when this attraction ceases, the saṃsāra (birth-death cycle) also ceases.

When the child is dissatisfied with its childhood, youth takes over; when youth is plagued by dissatisfaction and frustration, old age overpowers it — how cruel is life. Even as wind tosses a dew-drop from a leaf, old age destroys the body. Even as a drop of poison when it enters the system soon pervades it, senility soon pervades the entire body, breaks it down and makes it the laughing stock of other people.

Though the old man is unable to satisfy his desires physically, the desires themselves flourish and grow. He begins to ask himself,

“Who am I? What should I do?” etc., when it is too late for him to change his life’s course, alter his life-style, or make his life more meaningful. With the onset of senility all the distressing symptoms of a physical break-down, like cough, white hairs, hard breathing, dyspepsia and emaciation manifest themselves.

Perhaps the deity presiding over death sees the white-roofed head of the old man as salted melon and rushes to take it. As a flood cuts away the roots of trees standing on the river-bank, senility vigorously cuts the root of life. Death follows and carries it away. Senility is like the royal attendant who precedes the king, death.

Ah, how mysterious and how astounding it is! They who have not been overcome by enemies and who have taken their abode in inaccessible mountain-peaks — even they have been afflicted by the demoness known as senility and degeneracy.

All enjoyments in this world are delusion, like the lunatic’s enjoyment of the taste of fruits reflected in a mirror. All the hopes of man in this world are consistently destroyed by Time. Time alone, O sage, wears everything out in this world; there is nothing in creation which is beyond its reach. Time alone creates innumerable universes, and in a very short time Time destroys everything.

Time allows a glimpse of itself through its partial manifestation as the year, the age, and the epoch; but its essential nature is hidden. This Time overpowers everything. Time is merciless, inexorable, cruel, greedy and insatiable. Time is the greatest magician, full of deceptive tricks. This Time cannot be analyzed; for however much it is divided, it still survives indestructible. It has an insatiable appetite for everything — it consumes the smallest insects, the biggest mountains, and even the king of heaven! Even as a young boy plays with a ball for his pastime, Time uses the two balls known as the sun and the moon for its pastime. It is indeed Time alone that appears as the destroyer of the universe (Rudra), the creator of the world (Brahmā), the king of heaven (Indra), the lord of wealth (Kubera), and the nothingness of cosmic dissolution. It is indeed this Time that successively creates and dissolves the universe again and again. Just as even the great and mighty mountain is rooted on earth, this mighty Time is also established in the absolute being (Brahman).

Even though Time creates endless universes, it is not wearied, nor

does it rejoice. It does not come, nor does it go; it does not rise, nor does it set.

Time, the gourmet, sees that the objects of this world have been ripened by the fire of the sun, and when he finds them fully ripe, he consumes them! Each epoch of time is decked, as it were, by the lovely jewels of colorful beings for the pleasure of Time that wipes them all out playfully.

To the lotus of youthfulness, Time is the nightfall; to the elephant of life-span, Time is the lion. In this world there is nothing, high or low, that Time does not destroy. Even when all these are destroyed, Time is not destroyed. Just as a man after a day's activity rests in sleep, as if in ignorance, even so Time after the cosmic dissolution sleeps or rests with the creation-potential hidden in it. No one really knows what this Time is.

Besides the Time I have just described, there is another Time which is responsible for birth and death; people refer to it as the deity presiding over death.

Yet again there is another aspect of this Time, known as *kṛtānta* — the end of action, its inevitable result or fruition. This *kṛtānta* is like a dancer with *niyati* (the law of nature) for his wife: the two together bestow on all beings the inevitable fruit of their actions. During the course of the existence of the universe, they are indefatigable in their labor, unwinking in their vigilance and unflagging in their zeal.

When Time thus dances in this universe, creating and destroying everything, what hope can we entertain? *Kṛtānta* holds sway even over those whose faith is firm, and makes them restless. On account of this *kṛtānta* everything in this world is constantly undergoing change; there is no permanency here.

All beings in this world are tainted with evil; all relationships are bondage; all enjoyments are great diseases; and desire for happiness is only a mirage. One's own senses are one's enemies; the reality has become unreal (unknown); one's own mind has become one's worst enemy. Egotism is the foremost cause of evil; wisdom is weak; all actions lead to unpleasantness; and pleasure is sexually oriented. One's intelligence is governed by egotism, instead of being the other way round. Hence there is no peace or happiness in one's mind. Youth is fading. Company of holy ones is rare. There is no way out

of this suffering. The realization of truth is not to be seen in anyone. No one is happy at the prosperity and happiness of others; compassion is not to be found in anyone's heart. People are getting baser and baser by the day. Weakness has overcome strength, cowardice has overpowered courage. Evil company is easily had, good company is hard to come by. I wonder where Time is driving humanity.

Holy one, this mysterious power that governs this creation destroys even powerful demons, robs whatever has been considered to be eternal of its permanency, kills even the immortals — is there then any hope for simple folk like me? This mysterious being seems to dwell in all, and its individualized aspect is regarded as egotism. There is nothing that is not destroyed by it. The entire universe is under its control; its will alone prevails here.

O sage, thus neither in childhood nor in youth nor in old age does one enjoy any happiness. None of the objects in this world is meant to give happiness to anyone. The mind vainly seeks to find such happiness in the objects of this world. Only he is happy who is free from egotism and who is not swayed by craving for sense-pleasure: but such a person is extremely rare in this world. Indeed, I do not regard him as a hero who is able to battle successfully against a mighty army; only him I consider a hero who is able to cross the ocean known as the mind and the senses.

I do not regard that as a 'gain' which is soon lost: only that is a gain which is not lost — and there is no such gain available to man in this world, however hard he may struggle. On the other hand, both fleeting gains and temporary adversities come to a man even without his seeking. I am puzzled, holy sir, that a man roams here and there seemingly busy throughout the day, all the time engaged in selfish activity, and though he does not do one good turn during the day, he is still able to sleep at night.

Yet, even though the busy man overcomes all his earthly enemies and surrounds himself with wealth and luxury, and even when he boasts that he is happy, death creeps in upon him. How it finds him, only God knows.

In ignorance, man binds himself to wife, son and friends; he knows not that this world is like a large pilgrim center where countless people come together fortuitously — they whom he calls his wife, son and friends among them.

This world is like a potter's wheel: the wheel looks as if it stands still, though it revolves at a terrific speed — even so, to the deluded person this world appears to be stable, though in fact it is constantly changing. This world is like a poison tree: one who comes into contact with it is knocked unconscious and stupefied. All points of view in this world are tainted; all countries in the world are territories of evil; all the people of the world are subject to death; all actions are deceitful.

Many aeons have come and gone; they are but moments in time — for there is essentially no difference between an epoch and a moment, both being measures of time. From the viewpoint of the gods even an epoch is but a moment. Even so, the whole earth is but a modification of the earth-element! How futile to pin our faith and our hope on it!

O holy one! Whatever appears to be permanent or transient in this world is all like a dream. What is a crater today was a mountain before, what is a mountain today becomes a hole in the earth in a short while. What is a dense forest today is soon transformed into a big city; what is fertile soil now becomes arid desert. Similar is the change in one's body and in one's life-style and fortune.

This life-and-death cycle appears to be a skilful dancer whose skirt is made up of living souls, and her dancing gestures consist of lifting the souls up to heaven, hurling them down in hell, or bringing them back to this earth. All the mighty deeds, even the great religious rites that people perform here, are soon consigned to one's memory. Human beings are born as animals and vice versa. Gods lose their divinity — what is unchanging here? I see even the creator Brahmā, the protector Viṣṇu, the redeemer Rudra and others inexorably going towards destruction. In this world sense-objects appear to be pleasant only till one remembers this inevitable destruction. Just as a child playing with earth makes different designs with a clod, the ordainer of the universe keeps creating new things and soon destroying them.

This perception of the defects of the world has destroyed the undesirable tendencies in my mind. Therefore, desire for sense-pleasure does not arise, in my mind, even as a mirage does not appear on the surface of water. This world and its delights appear bitter to me. I am not fond of wandering in pleasure-gardens, I do not relish the company of girls. I do not value the acquisition of wealth. I wish

to remain at peace within myself. I am constantly inquiring, "How can I wean my heart completely away from even thinking of this ever-changing phantom called the world?" I do not long for death, nor do I long to live. I remain as I am, free from the fever of lust. What shall I do with the kingdom, pleasure or wealth, all of which are the playthings of egotism, which is absent in me?

If I do not get established in wisdom now, when shall another opportunity arise? For indulgence in sense-pleasure poisons the mind in such a way that its effects last several life-times. Only the man of self-knowledge is free from this. Therefore, O sage, I pray to thee: instruct me in such a way that I may forever be free from anguish, fear and distress. With the light of your instruction destroy the darkness of ignorance in my heart.

By reflecting on the pitiable fate of living beings thus fallen into the dreadful pit of sorrow, I am filled with grief. My mind is confused, I shudder, and at every step I am afraid. I have given up everything, but I have not established myself in wisdom; hence, I am partly caught and partly freed. I am like a tree that has been cut but not severed from its root. I wish to restrain my mind but do not have the wisdom to do so.

Hence, pray tell me: what is that condition or state in which one does not experience any grief? How can one who is involved in the world and its activities, as I am, reach the supreme state of peace and bliss? What is that attitude that enables one not to be influenced by various kinds of activities and experiences? Pray tell me: how do you people who are enlightened live in this world? How can the mind be freed from lust and made to view the world both as one's own self and also as no more valuable than a blade of grass? The biography of which great one shall we study in order to learn the path of wisdom? How should one live in this world? Holy sir, instruct me in that wisdom which will enable my otherwise restless mind to be steady like a mountain. You are an enlightened being; instruct me so that I may never again be sunk in grief.

Obviously this world is full of pain and death: how does it become a source of joy, without befuddling one's heart? The mind is obviously full of impurities: how can it be cleansed and with what cleanser, prescribed by what great sage? How should one live here so as not to fall victim to the twin currents of love and hate? Obviously

there is a secret that enables one to remain unaffected by the grief and suffering in this world, even as mercury is not affected when it is thrown into the fire. What is that secret? What is the secret that counteracts the habit of the mind that is spread out in the form of this universe?

Who are those heroes who have freed themselves from delusion? And what methods did they adopt to free themselves? If you consider that I am neither fit nor capable of understanding this, I shall fast unto death.

VALMĪKĪ Having said so, Rāma remained silent.

All those who had assembled in the court were highly inspired by the flaming words of Rāma's wisdom, which is capable of dispelling the delusion of the mind. They felt as if they themselves had been rid of all their doubts and deluded misunderstanding. They drank the nectarean words of Rāma with great delight. As they sat in the court listening to Rāma's words, it appeared as though they were no longer living beings but painted figures—they were so still with rapt attention.

Who listened to Rāma's discourse? Sages like Vasīṣṭha and Viśvāmitra, the ministers, members of the royal family including king Daśaratha, citizens, holy ones, servants, caged birds, animal pets, the horses of the royal stable, and the celestials, including the perfected sages and heavenly musicians. Surely, even the king of heaven and the chiefs of the nether world listened to Rāma.

Thrilled to hear Rāma's speech, all of them acclaimed "Bravo, bravo" with one voice, and this joyous sound filled the air. To felicitate Rāma, there was a shower of flowers from heaven. Everyone assembled in the court cheered him. Surely, no one but Rāma, who was full of dispassion, could have uttered the words that he gave expression to — not even the preceptor of the gods could. We were indeed extremely fortunate to have been able to listen to him. While we listened to him, it seemed as though we were filled with the feeling that there is no happiness, even in heaven.

THE
PERFECTED
SAGES

The Perfected Sages in the assembly said: Surely, the answers that the holy ones are about to give to the weighty and wise questions of Rāma are worthy of being heard by all beings in the universe. O

sages, come, come, let us all gather in the court of king Daśaratha to listen to the answer of the supreme sage Vasiṣṭha.

VALMĪKĪ Hearing this, all the sages of the world hastened to the court, where they were duly received, honored and seated in the court. Surely, if in our heart the lofty wisdom of Rāma is not reflected, we shall indeed be the losers. Whatever our abilities and faculties, we shall thereby prove that we have lost our intelligence!

SECTION TWO

❖ *On the Behavior of the Seeker*

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The Story of Śuka

VISVĀMITRA O Rāma, you are indeed the foremost among the wise, and there is really nothing further for you to know. However, your knowledge needs confirmation, even as the self-knowledge of Śuka needed confirmation from Janaka before Śuka could find the peace that passeth understanding.

Just like you, Śuka also arrived at the truth concerning existence after deep contemplation of the evanescence of this world. Yet because it was self-acquired knowledge, he could not positively affirm to himself 'This is the truth'. He had of course arrived at the state of extreme and supreme dispassion.

One day, this Śuka approached his father Vedavyāsa and asked him, "Sir, how did this diversity of world-creation come into being, and how will it come to an end?" Vedavyāsa gave a detailed answer to this question, but Śuka thought, 'All this I knew already; what is new in this?' and was not impressed. Vedavyāsa sensed this, and hence he said to Śuka, "My son, I do not know anything more than this, but there is the royal sage Janaka on earth who knows more than this. Kindly approach him."

Śuka thereupon came to Janaka's palace. Informed by the palace guards of young Śuka's arrival, Janaka ignored him for a week while

Śuka patiently waited outside. The next week Janaka had Śuka brought into the palace and waited upon by dancers and musicians. Śuka was unmoved by this, too. After this, Suka was ushered into the royal presence, and Janaka said, "You know the truth. What else shall I tell you now? This diversity arises on account of mental modifications, and it will cease when they cease." Thus when his self-knowledge had been confirmed, Śuka attained peace and remained in nirvikalpa samādhi.

Like Śuka, Rāma too has gained the highest wisdom. The surest sign of a man of the highest wisdom is that he is unattracted by the pleasures of the world, for in him even the subtle tendencies have ceased. When these tendencies are strong, there is bondage; when they have ceased, there is liberation. He is truly a liberated sage who by nature is not swayed by sense-pleasure and is without the motivation of fame or other incentives. And I pray that the sage Vasiṣṭha should so instruct Rāma that he will be confirmed in his wisdom and we, too, may be inspired.

VASIṢṬHA

I shall surely accede to your request. And, O Rāma, I shall now impart to you the wisdom which was revealed to me by the divine creator Brahmā, himself. O Rāma, countless have been the universes that have come into being and that have been dissolved. In fact, even the countless universes that exist at this moment are impossible to conceive of. All this can immediately be realized in one's own heart, for these universes are the creations of the desires that arise in the heart, like castles built in the air. Neither the world of matter nor the modes of creation are truly real; yet the living and the dead think and feel they are real. Ignorance of this truth keeps up the appearance.

Self-Effort

O Rāma, even as water remains water whether there are waves or no waves, whatever be the external appearance of the liberated sage his wisdom remains unchanged. The difference is only in the eyes of the ignorant spectator. Therefore, O Rāma, listen to what I am about to say: this instruction is sure to remove the darkness of ignorance.

In this world whatever is gained is gained only by self-effort; where failure is encountered, it is seen that there has been slackness

in effort. This is obvious, but what is called fate is fictitious, and is not seen. Self-effort, Rāma, is that mental, verbal and physical action which is in accordance with the instructions of a holy person well-versed in the scriptures. It is only by such effort that Indra became king of heaven, that Brahmā became the creator, and the other deities earned their place.

Self-effort is of two categories: that of past births and that of this birth. The latter effectively counteracts the former. Fate is none other than self-effort of a past incarnation. There is constant conflict between these two in this incarnation; and that which is more powerful triumphs.

Self-effort which is not in accord with the scriptures is motivated by delusion. When there is obstruction in the fruition of self-effort one should examine it to see if there is such deluded action, and if there is, it should be immediately corrected. There is no power greater than right action in the present. Hence, one should take recourse to self-effort, grinding one's teeth, and one should overcome evil by good and fate by present effort.

The lazy man is worse than a donkey. One should never yield to laziness but strive to attain liberation, seeing that life is ebbing away every moment. One should not revel in the filth known as sense-pleasures as a worm revels in pus.

One who says "Fate is directing me to do this" is brainless, and the goddess of fortune abandons him. Hence, by self-effort acquire wisdom and then realize that this self-effort is not without its own end, in the direct realization of the truth. If this dreadful source of evil named laziness is not found on earth, who will ever be illiterate and poor? It is because laziness is found on earth that people live the life of animals, miserable and poverty-stricken.

VĀLMĪKI At this stage, it was time for evening prayers and the assembly broke up for the day.

VASIṢṬHA Vasiṣṭha began the second day's discourse: As is the effort so is the fruit, O Rāma. This is the meaning of self-effort, and it is also known as fate (divine). When afflicted by suffering people cry 'Alas what tragedy' or 'Alas, look at my fate', both of which mean the same thing. What is called fate or divine will is nothing other than the action of self-effort of the past. The present is infinitely more potent

than the past. They indeed are fools who are satisfied with the fruits of their past effort (which they regard as divine will) and do not engage themselves in self-effort now.

Sometimes it happens that without effort someone makes a great gain. For example, the state elephant chooses (in accordance with an ancient practice) a mendicant as the ruler of a country whose king suddenly died without leaving an heir: this is certainly neither an accident nor some kind of divine act, but the fruit of the mendicant's self-effort in the past birth.

Sometimes it happens that a farmer's efforts are made fruitless by a hailstorm. Surely, the hailstorm's own power was greater than the farmer's effort, and the farmer should put forth greater effort now. He should not grieve over the inevitable loss. If such grief is justified, why should he not weep daily over the inevitability of death? The wise man should of course know what is capable of attainment by self-effort and what is not. It is ignorance however to attribute all this to an outside agency and to say that God sends me to heaven or to hell or that an outside agency makes me do this or that — such an ignorant person should be shunned.

One should free oneself from likes and dislikes and engage oneself in righteous self-effort and reach the supreme truth, knowing that self-effort alone is another name for divine will. We only ridicule the fatalist. That alone is self-effort which springs from right understanding that manifests in one's heart which has been exposed to the teachings of the scriptures and the conduct of holy ones.

O Rāma, one should, with a body free from illness and mind free from distress, pursue self-knowledge so that he is not born again here. Such self-effort has a threefold root and therefore threefold fruit — an inner awakening in the intelligence, a decision in the mind and the physical action.

Self-effort is based on these three: knowledge of scriptures, instructions of the preceptor and one's own effort. Fate (or divine dispensation) does not enter here. Hence, he who desires salvation should divert the impure mind to pure endeavor by persistent effort — this is the very essence of all scriptures.

Rāma, the tendencies brought forward from past incarnations are of two kinds — pure and impure. The pure ones lead you towards liberation, and the impure ones invite trouble. You are indeed