

The Nirvana of Suka

Sarga 1

Sri Valmiki

1. After the assembled people spoke thus in majestic and glorious tones, Viswamitra spoke to Rama, who was in front of him, thus :

Viswamitra

2. O Raghava, O best of jnanis , there is nothing more for you to know . You know everything (that is to be known) with your sharp intellect.
3. Your naturally pure and clean mirror of mind requires slight refurbishing.
4. Your mind,though internally enlightened, is looking for repose, like that of Suka, the son of Bhagawan Vyasa.

Sri Rama

5. O Bhagawan, How did Suka, the son of Bhagawan Vyasa, attain repose in mind, which was restless even though enlightened?

Sri Viswamitra

6. O Rama, the story of Vyasa's son is worthy of hearing. It is like yours. It can cause liberation from birth.
- 7-8. The sage that is seated on the golden throne by the side of your father is Vyasa. He is radiant and effulgent like `Anjana Mountain'. His son is `Suka', the great adept in sastras.He is effulgent like sun. The moon-faced Suka is highly learned and wise. He is the very embodiment of `Yajna' the sacrifice.
9. By inquiring into the ways of the world like you, he was awakened to truth in his heart.
10. By inquiring himself with his own intelligent mind, he obtained the eternal truths.
11. In spite of gaining such knowledge about truth, his mind remained restless. He could not develop faith in his finding `that this is the truth'.
12. Suka's mind was merely free from fickleness and attraction for transient pleasures, He was like `Chataka' bird which was free from the fascination from the wavy waters of a river.
13. Once he approached his father, Krishnadvaipayana (Vyasa) -who was residing in solitude on a peak of Meru- and asked him thus:
14. O sage, how did this vain display of `samsara' arise? Where is it going? When will it subside?
15. Having been questioned thus, by his son, the great Vyasa who knows the Self, gave appropriate reply.
16. However, Suka could not give respectful attention to his father's words thinking that he knew all that already.
- 17-18. Bhagwan Vyasa understood the conceited opinion of his son and told him: ` I do not know more than this.

There is a great king called Janaka on this earth who knows everything about Self. Please learn from him all that is to be known'

19. Having been advised thus by his father, Suka left the Sumeru mountain and reached Videha city ruled by king Janaka.
20. When he reached Janaka's palace, the gatekeepers went and announced to Janaka: ` Lord, a great seer called Suka, is waiting at the gates'.
21. Janaka kept silent and said `let it be' disregarding Suka's request, with a view to test Suka's determination (to obtain knowledge from Janaka). Suka had to wait for seven days at the gate.
22. Then Janaka allowed Suka to enter the palace courtyard. There the knowledge-eager Suka had to wait for seven days
23. After that, Janaka allowed Suka into his palace. Suka was informed that he can not see the king for seven days.
24. Then Janaka sent lascivious maids to entertain the moon-faced Suka with gourmet foods and pleasurable services.
25. Those services and pleasures, which are causes of sorrow, could not shake the stable mind of Suka. Mild breeze can not move a huge stock (of wood).
26. Full moon-like Suka sat unperturbed. He was in a state of delightful silence in his mind.
27. Having understood completely the nature of Suka, king Janaka invited him to his presence and bowed to him.
28. Having welcomed him, king asked Suka : ` You have done everything that is to be done in this world. You have obtained whatever you wanted. What do you want now?'

Sri Suka

29. ` O Guru, How did this vain display of samsara arise? How will this subside? Please tell me everything?'

Sri Viswamitra

30. Asked thus by Suka, Janaka gave the same reply as given earlier by Vyasa.

Sri Suka

31. My father also gave me the same reply. I have known this myself earlier through my intelligent inquiries.
32. O best of the knowers of the word, these are elaborated in the same way in the scriptures.
33. All this is self deception. It will vanish when this self deception vanishes. This wasteful world is sapless (and uninteresting). This is evidently true.
34. `But why is it so. O mighty king, please tell me the firm truth. Let my wandering, unstable mind gain repose'.

Sri Janaka

35. 'O sage, there is nothing else other than what you yourself have understood and what your father told you.'
36. 'There is no other existence other than that undifferentiated consciousness - Self. He is bound by self-will. He is unbound without that will'.
37. 'With your disinterest in pleasures of this phenomenal world, you have very clearly known all that is to be known by great souls.'
38. 'Even at a very young age you have become a great conqueror of sickening pleasures. What else do you want to know or hear?'
39. 'Even your father, the great storehouse of all knowledge and an embodiment of 'tapas', has not attained the fullness and perfection as you have.'
40. 'I am greater than Vyasa. you are his son and disciple. Having conquered the desire for pleasure, you have exceeded me even'
41. 'You have gained whatever is to be gained, you have become one with perfect mind. O knower of Brahman, you will never slip into this phenomenal world. You are liberated. Throw away the illusion'
42. Having been declared thus, by the great Janaka, Suka fell silent and rose to abide in the supreme state.
43. Having dispelled of all doubts, desires and being free from fear and sorrow, Suka went to meru peak to sit in samadhi.
44. There he remained in nirvikalpa samadhi for ten thousand years and attained nirvana like a lamp without oil.
45. Sukadeva attained oneness with Brahman, having become completely pure devoid of all deformations, fancies and imaginations. He was totally free from all vasanas. His unity was like a waterdrop merging in the ocean waters.

Viswamitra's request
2nd Sarga

Sri Viswamitra

1. O Rama, just like the son of Vyasa, a little purification can be useful to you.
2. 'O sages, sri rama has acquired all the knowledge that is to be acquired. This is evident (from the fact) that all pleasures are looking like maladies to this intelligent person.'
3. 'For, the characteristic of a knower of truth is that he does not like to enjoy anything called pleasure a second time.'
4. 'Bondage to non being increases and becomes strong due to thinking about pleasures and enjoyment. Such a feeling declines along with the feeling about

5. `O Rama, wise men say that decline of vasanas is liberation. The strengthening of liking for material things is called bondage.'
6. ` In (some) people the awareness about Self occurs accidentally (by chance). Then O, munis, aversion to objects of sense arises. They become meaningless. (lacking any significance for the person).'
7. `Pundits, the wise people who know what is to be known- see things in a wholistic manner. Such great souls do not relish pleasures even by force.'
8. ` Those who do not relish pleasures for reasons other than fame and such (wordly) reasons, are called `Jivan muktas' (liberated while in life)'
9. As long as that which is to be known is not known, dis- taste for wordly things does not arise in people. It is like a creeper sprouting in a dry wasteland.
10. `The pleasure fields are not enticing and attracting Rama. And so, it should be known that Rama knows what is to be known.'
11. O munis, what Rama knows internally is that Supreme Self only. When he comes to know of this through a worthy mouth, he shall attain repose.
12. Rama longs for repose in that absolute state. It is like the quiet repose of the grand autumn sky.
13. Now the great Vasista should teach the way of attaining the mental quietitude to the great Rama.
14. The all-knowing, the one with a witness-sense, the knower of the three times, Sri Vasista has been the Guru of the dynasty of Raghus.
15. O sage Vasista, do you remember the teaching on knowledge by Brahma to pacify internecine rivalries between great intellectuals and promote their welfare and happiness.
16. Bhagwan Brahma delivered his discourse on knowledge sitting amidst the `sarala' trees on the `Nishada' hill.
17. The skillful ways of that knowledge will wipe out the dark vasanas of this samsara, and peace will shine.
18. O knower of Brahman, teach your disciple Rama that knowledge. He will gain peace with that.
19. With that Rama will easily become free of any stain. A clean mirror reflects a face with ease.
20. That knowledge, which is given to a good, detached student, is purposeful, effective and unrepachable.
21. The knowledge which is given to one who is not de-

tached and who is not devoted, even in small amounts, is like cow's milk stored in a bag of dog-skin.

22. Whatever (knowledge) that people like you - who are without attachments, fear or anger, who are pure and steadfast - impart, with that intelligent people become composed even during instruction.

23. When the son of Gadhi, Viswamitra spoke thus, the sages Vyasa, Narada and others praised him in acquiescence of his request and suggestion.

24. Then the Brahma-like son of Brahma, the effulgent Vasista, who was seated on one side of king Dasaratha - spoke thus.

Sri Vasista

25. O Muni, I shall obey your command. Who can disobey the commands of saints, who are by themselves capable of imparting the knowledge.

26. I shall now dispel the ignorance of the princes Rama (and his brothers) like a lamp dispelling darkness of night.

27. I remember the whole of the knowledge that was imparted by Brahma on the `Nishadha' mountain, in order to quell the illusion about the world.

Sri Valmiki

28. Having said this, the great Vasista readied himself with all the instruments of teaching like illustrative stories and logical elaborations. With radiant oratory, he started his teaching on the knowlege of the Supreme Self.

On Cycles of Creation

3rd Sarga

Sri Vasista

1. O Rama, I am telling you what Brahma told at the beginning of creation for the sake of peace in this world.

Sri Rama

2. O Bhagwan, Please relieve me of my immediate doubts. You can instruct me on the entire science of liberation later.

3. Why did the great, all-knowing, great intellectual Vyasa,

the father of Suka, not attain Videha mukti, liberation after life, while Suka attained it ?

Sri Vasista

4. The photon like worlds that rise, fall and merge in the

Supreme Effulgence (of consciousness) are uncountably infinite.

5. It is not possible to count even the existing set of triple worlds.

6. One does not know how many waves of worlds and

creations arise in the future.

Sri Rama

7. O Sage, are the past and future series and sequences of worlds and creations worthy of enquiry as the present one?

Sri Vasista

8. This can be known (or seen) when the various species like animals, men and gods die.

9. (The jiva wears the subtle body at the time of death). In the heart-space of the subtle body, in the mental sheath, the three worlds are experienced (are seen). What is experienced is, in truth, The Brahman alone.

10. The beings that die and leave their body reincarnate (rise) again and again driven by the most dominant desire.

11-13. The movement of the world comes into experience internally in one's self. It is like a fancied structure. It is like a dalliance in the mental kingdom. It is like a magic garland. It is like interpretation of a story. It is like a tremor caused by a gale. It is like a demon in the mind of a child. It is like pearls in a clean sky. It is like a shaking tree seen from a boat (on river), It is like a town-in-a dream. It is like a sky-flower recalled in one's memory.

14. There, by a massive perversion, the feeling `This is the

present world (Iha)' gets strengthened and expansively blooms in the ` Jiva - Space `

15. There only the experiences of birth, death, and hope arise. Similar imaginations and fabrications (of birth, death etc) are made in what is called the `other world'.

16. Within that (body which is dead) there is another body and within that there is another like the layers in a banana stalk. These together shine as `samsara'.

17. For the dead, there are neither the five elements (earth etc) nor any (operational) sequences of the world. Yet, the illusion about these remains.

18. This ignorance-which does not die even at the time of dissolution - is the deliverer of all actions of various types. The river of creation is long and wavy.

19. O Rama, these huge creation - waves arise in plenty in the vast ocean of Supreme.

20. These (creations and beings) are generally similar. Some are similar in mental attributes. Some are similar in purposes. Some are distinctly different.

21. To the extent I can see with my knowledge of truth, this great sage Vyasa seems to be the thirty second one (in the line of Vyasas)

22. Among these, the first twelve look alike. They are of lesser intelligence except the tenth one, the rest belong to the same class, caste and tribe.
23. Still a number of Vyasa, Valmiki, Bhrgu, Angarasa, Pulastya and many such will be born in future with similar and distinctive bodies.
24. Many human beings, devas, gods, rishis will be born in plenty. They will be born and also die again and again with many different and similar bodies.
25. This is the seventy second `Treta Yuga' in the Brahma-time. Many such have elapsed and many such are to come in the future. Similarly, in many such worlds, you and I were there. This I know.
26. I am visualizing the tenth incarnation of this great, far-sighted Vyasa of marvellous action.
27. We (you and I) were born many times as contemporaries of Vyasa and Valmiki. We were born in other times too.
28. You, I and many of these jnanis were born many times with similar bodies. Sometimes we were born with different bodies (than now) but with same mental attitudes.
29. This Vyasa is going to be born yet another eight times in future. He will write Mahagharata eight times.
30. He will arrange the vedas again and bring fame to his dynasty. He will then attain liberation and Brahmanhood.
31. This Vyasa (now) is a man liberated - while-in-life (Jivanmukta), he is a man of great peace. He is free from all mental fancies. He has conquered his mind. He is free from fear and sorrow.
- 32-33. All these beings live with similar knowledge, relatives, life-span, ability for effort, education and actions. In some creations they may be different. All this can be treated as Maya (deception).
34. Just like the grains, which rearrange themselves after measuring from a heap, these beings rearrange themselves in different ways in different creations.
35. In this ocean of time, the waves of creation are different and similar. They are same in some and different in other creations.
36. And so a knower of truth abides in unaberrated peace, in full enjoyment of and satisfaction, with the essence of form. He abides in the nectar-sweetness of Supreme, perfect silence and Quiet.

On Personal Effort

Fourth Sarga

Sri Vasista

1. Whether the sea is with waves or is placid (without waves) the liquid character of the sea-water is same, Similarly the character of liberation is same whether a

muni is with body or without body.

2. Whether the liberation is while in body or after losing

the body, liberation is from senses. When one does not indulge in pleasures, how can one get the taste of it?

3. We are looking at Vyasa, the best of munis and a

Jivanmukta only as a physical entity. We are not perceiving into his internal personality.

4. In the case of those who are embodiments of knowl-

edge, there is no difference between liberation while in body or without body. It is like water which is the same whether it is in the form of waves or when it is placid.

5. Whether the air is vibrating or not, air is the same in

both cases. Similarly, there is no difference between liberation while in body or without body (Sadeha mukti, Videha mukti)

6. And so listen to this teaching of mine which is worthy

of listening and which dispels the darkness of ignorance.

7. O Raghunandana, in this world all desires are achieved

only by concentrated human effort.

8. Only from the moon the cool delight in the heart. Similarly by human effort alone, and not by anything else, can one obtain fruits (compatible with desires)

9. Such a fruit of effort can be directly experienced.

Stupids, who are in delusion, do not know that there is nothing called 'daivam' (fate, or providential occurrence).

10. To act and follow, in thought, word and deed, the path laid down by (wise) saintly people is human effort. The fruit yielded by such effort is the good fruit (result) The rest is mere madness.

11. He, who follows such path in all its fulness, will get what he wants-not so when he retracts in the middle.

12. (With such) human endeavour, some one had obtained the most coveted 'Indra hood', The lordship of three worlds.

13. (With such) human endeavour alone, another ascended to the splendid lotus-abode of Brahmahood.

14. Another one attained the state of perfect Purusha, the eagle flagged Vishnu by undiluted and great effort.

15. Another attained the Sivahood, with the form of 'arthanareeswara' with moon as a crestjewel.

16. This personal action (purushakaram) is of two kinds, : one, of the earlier births and two, of the present birth. One can overcome (or dilute) the fruits of earlier births

by actions in the present birth.

17. People firmly established in practice and devoted to action can digest even Meru movement - what to talk of `destiny' (the fruits of earlier births) !
18. Personal human effort is to act according to path laid down by `Sastras'. Then the desired fruits will come forth. Any other way is calamitous.
19. Sometimes, because of a person's (ill-luck) distressed condition, the stiffened fingers can not hold even a drop of water. Sometimes even the earth, surrounded by seas and full of hills and continents, will not be big or broad enough for division (into gifts) worthy of a king.

Firm Assertion of Personal Effort

Fifth Sarga

Sri Vasista

1. Just as effulgence is the most important feature in all the different colours, the spirit of `sadhana' (intense practice) is the most important characteristic feature of all those who are guided by `sastras' in their activities.
2. If one does not endeavour through `Sastra' -ordained action to achieve his mental ambitions, it is mere madness. It causes delusion but does not achieve the goal.
3. The way one binds himself with his own actions (fate) the same he experiences. Even gods can not go against this.
4. Human effort (and action) is of two kinds : one ordained (and approved) by sastra; the other not approved by sastra(according to law and against law). The one approved by sastra achieves the supreme purpose. The other is calamitous.
5. The past action (destiny) and the present action fight like two he-goats. The weaker one will be quelled.
6. And so, one should perform such actions in the present (birth) that will quell the result of the past actions (destiny).
7. One's own and others' actions (and destinies) fight with each other like two powerful he-goats. The mightier one of them wins.
8. Where calamities and misfortunes occur in spite of following the sastra - ordained and guided actions, it should be realised that the (other) self - guided actions (and the consequences) are far mightier than the former.
9. The bad consequences of earlier (fate) actions can be pounded down with the actions guided by noble atti-

tudes.

10. `I am being forced to indulge in these heinous actions by my previous distiny'- such mental stance does not stand scrutiny.
11. One should endeavor, to the extent possible, to do right things and perform right actions. With such an attitude, the entire ill-fate of earlier actions will subside by itself.
12. It is true that the sins due to earlier actions will be dissolved by present actions. The best illustration for this is that the present good actions dissolve the future sins.
13. With intense effort and concentration if one pushes away the inauspicious action, one should seek the methods of crossing the ocean of `samsara'
14. One who does not strive for such (crossing) is equivalent to a human ass. If one strives guided by `sastras' he will gain both the worlds.
15. If one does not strive to get out of this hole of `samsara' by self effort, he is like a deer in enemy's cage.
16. One should always keep in mind (with effort) that this body is impermanent and perishable. One should reject all animal tendencies. One should do what is appropriate to a good person.
17. To make life soft by a little sweetening with wife and tasty foods is like (allowing) a fly to suck a tender wound. It is not (proper) to spoil one's activity (by such things).
18. Good and auspicious deeds yield good and auspicious fruits. Bad and inauspicious deeds yield bad and inauspicious fruits. (It is as simple as that). There is nothing like Providence or fate.
19. If one puts aside direct evidence and relies on inferences, it is like running away thinking that his own hands are serpents.
20. `Providence is driving me in this activity' - Goddess Lakshmi does not like to look at the faces of such foolish people.
21. And so, one should first acquire discrimination capability by personal effort, Then he should inquire into the meaning of `sastras' and acquire knowledge of Self.
22. For one's own good, one should think and act according to sastras. Not to try so, but to desire things is foolish.
23. However, human effort can not be limitless. Desirable great things can be obtained through great effort only. One can not obtain a gem from an (ordinary) stone.
24. Just as a pot or cloth is finite and limited, there is a limit to the human (purpose) effort and desire (purushartha)
25. Only actions done according to ordinances of sastras

and association with interaction with good people will yield proper fruits. That is the nature of (right) action.

Otherwise desires are not achieved.

26. If a person conducts himself according to the nature of (right) action, he will never be unsuccessful.
27. The best of men have achieved positions equivalent to that of Indra due to their right actions in spite of the many miseries and sufferings.
28. By practising the good tenets of sastric inquiry and interaction with good people from child hood onwards, people have achieved their purposes.
29. Unintelligent think that all that is achieved is providential (due to some unseen force) without recognising such direct evidence and experience.
30. If there is no laziness in this world, who ever does not become either a rich man or a pundit? In this earth surrounded by oceans, laziness has turned men into animals and made them poor.
31. After childhood is past with its fanciful playfulness, one should try to carry out (constantly) a self-appraisal of merits and short comings through interaction with noble people and with an intelligent and critical understanding of sastras and the tenets contained in them.

Sri Valmiki

32. While the great Muni was discoursing thus, the day passed and the evening arrived. Sun started setting making the horizon dark. The assembled people bowed to the assembly and went for their bath. The sun-caused horizon sunk into night which passed off (in course of time).

On repudiation of Fate
Sixth Sarga

Sri Vasista

1. Therefore, destiny is the result of earlier human actions and effort: nothing else. To overcome this (the destiny) one should forcefully try the methods of `sastras', association and interaction with noble people.
2. To the extent of such effort, one gets the commensurate fruits. Thus human effort and destiny are same.
3. At the time of distress, people say `oh, what a difficult time!' Thus the two words and phrases are synonymous.
4. There is nothing else known as destiny (daivam) other than (consequence of) earlier human action. It is possible to overcome this, the way a child is brought under control by a strong person.
5. The bad consequences of yester actions can be nullified by present (good) actions. It is like the way the bad features of present actions are neutralised following

`sastric' practices.

6. Those destiny-lovers who do not try to overcome the ill effects of old action, falling a prey to lowly attractions and simple greeds, are unregenerate fools.
7. If human effort fails to nullify `destiny', then it should be known that `destiny' is very powerful.
8. If in a bunch of fruits, one fruit is sapless (juiceless), then it should be understood that it is the `destiny' of the enjoyer of the fruit(s).
9. Those who are established firmly in the world - sense also die. Here it should be known that such dissolution is because of the (great) might of the action of the destroyer.
10. Human actions (and purposes) fight with each other like two (powerful) he-goats. Whichever is powerful at that instant will win (the fight)
11. When a beggar is made a king by a decorated elephant, it is (due to) the great power of the effort of the ministers, citizens and the elephant.
12. The way one acquires food by personal effort and eats it with his teeth, a warrior decimates another (his enemy) with his brave effort.
13. For the dexterous in action, small effort can yield big experiences. Such people use their actions to their liking like moulding clay (to yield the fruits they like).
14. Whatever occurs due to the seen or unseen effort of capable people will be called by mindless people that `all is due to providence'.
15. Among beings there are differences. One can be more capable and mightier than another. Therefore, it is clear there is nothing like fate (or being providential)
16. The consensus and similarity between the opinions gave the kingship to a beggar and the responsibility for the welfare of the people.
17. It can also be that the cause of the beggar 's rise to king ship (that was done by elephant and ministers) is his earlier actions.
18. The present actions can nullify the past and the past can erase the present. However, one who remains always unperturbed, the calm person will become victorious.
19. Among the past and present (efforts and actions) the present is more powerful. And so one can vanquish the past by the present, the way a youth can win over a child.
20. One year 's effort on the field is destroyed by clouds (by rain). This is the effort of the cloud. And so the one who puts in more effort will (always) win.
21. Even if the wealth earned over a period is lost, one should not grieve. Where something (is inevitable and)

is beyond one's capability what is the use of grieving?

22. If I weep for something which is beyond my power, I should grieve about death all the time.
23. All in this world shine subject to the nature of time , space, action and materiality. Whichever among these is more powerful (or dominant) will win (ultimately).
24. And so one can cross the ocean of `samsara' by taking refuge in scriptures and association with noble people and performing actions (guided by them).
25. In this forest of being ,there are two fruit bearing trees : the past and the present actions by beings. Whichever is stronger wins (in the end).
26. Whichever lowly fellow does not vanquish the past with good present, he has no control on happinesses and sorrows.
27. Driven by the law of the lord, he transits relentlessly between heaven and hell. He is always a dependent being. He is without doubt an animal.
28. The one who is noble and dextrous (in action) and (always) guided by good tradition, he becomes liberated from the delusion of the world. He will be like a lion escaping from a cage.
29. Putting aside his own effort, a lowly fellow, who bogs himself down with the thinking- ` I am being driven by someone' -should be kept away at a distance.
30. Thousands of activities come before us. Setting aside the sense of joy and sorrow, they should be acted up according to scriptural tenets and ordinances.
31. Whoever follows the tenets and traditions set by scriptures without any deviation (strictly), all good things come to (reside) in him like pearls in (the womb) sea.
32. Intense, devoted effort to promote self- interest is called by wise people as `purushakara (human effort)'. This will be succesful if guided by scriptural tenets.
33. Intelligent people achieve their personal purposes by following intensely scriptural tenets and ordinances, interacting with noble and saintly people and acting according to the accepted laws (dharma)
34. Such knowers of truth and wise people are worthy of worship. To them the infinite bliss and equality will always be available.
35. They obtain the good of both the worlds. After experiencing the fruits of action in the worlds of gods, what ever is remaining (to be experienced in this world) is called fate.
36. We do not censure if someone says `there is nothing in this thesis'. But those, who believe the existence of destiny, fabricated by foolish people, are lost.
37. Only by personal endeavour and effort alone, will good happen in both the worlds. Whatever bad deeds were

done in the past will get converted to good fruits by good deeds in the present.

38. And so, one becomes an achiever only by (personal) effort. The fruits of that can be seen clearly like an `amalaka' fruit in the palm. Fools leave aside such direct occurrence (proof) and fall a prey to the idea of fate (providence).
39. O good natured me, leaving aside the untrue, unreasonable and self - fabricated idea of `fate' , depend on your own self effort.
40. The fruits and consequences designed by scriptures and tradition - tempered laws and practices of a land are exceedingly well established for long. When such fruits stir the heart, the mind and body follow that stirring. The (Consequent) action is called personal effort.
41. The fruits of human endeavour depend upon one's personality, discriminating intelligence and intensity of personal effort and continuous engagement in action. Great success and excellent results and fruits (beyond this) are obtained by following scriptures and by service to saints and scholars.
42. Driven by such inquiry into fate and personal action, and serving noble people, imaginative people perform their actions and always win (what they want).
43. The epic of life is full of diseases (and impurities). The being can get over this (disease) and achieve peace with the medicines of his natural ability for action, discrimination, deep ethical behaviour, purity and service to contented scholars.

Reiteration on Personal Effort
Seventh Sarga

Sri Vasista

1. With a disease-free body and a mind of least disturbance and achieving a `samadhi' - like equality, one will surely not be born again and again.
2. Whoever wants to avert fate (daivam) with personal effort, he shall achieve all his desires in this and the other world.
3. Those who depend on `fate' (daivam) , leaving aside Self effort, are enemies of the self. They destroy their `dharma', their desires and wealth.
4. The responding rhythms and quivers of knowledge, mind and senses are verily the constituting elements of human effort. The fruits emerge out of them.
5. Mind resonates with the quivers of knowledge. Body reacts and follows mind and the fruits follow accord-

ingly.

6. Human action and effort in the world is according to the preparation done from childhood onwards. Fate and destiny are never seen any where.
7. Brihaspti, the guru of gods and Sukra, the guru of demons, are there because of their self-effort.
8. Many noble people reached the levels of Indra by self-effort in spite of their poverty and distressed condition.
9. Many people who enjoyed fabulous riches have become guests of hell due to faulty effort by them.
10. The beings of the world have avoided and got rid of many calamitous conditions by their own personal effort.
11. Scriptures, gurus, and personal efforts-these three help achieve the desires and purposes of a person, never by anything like fate or providence.
12. A mind gripped by inauspicious and ignoble activity should be made to emerge into noble paths by (intense) effort. This is the essence of all the teachings of scriptures.
13. 'O son, with effort, practice and follow the ways that are safe, noble and virtuous'- this is what a guru says.
14. 'As I strive, so I achieve, I achieve everything by my effort - never due to anything providential'.
15. All accomplishment is due to personal human effort. Only by dint of effort people become wise. Fate and providence are to console simple minded people in their sorrows.
16. The direct proof of the validity and correctness of human endeavour can be seen in the travel across and between places (performed by people).
17. Enjoyment and satisfaction are for one who eats, not for one who has not eaten. One can reach (some place) when he walks, not when he does not walk. One can say something when he talks, not when he is silent. Similarly men can achieve something only by self effort.
18. Wise people overcome their problems and difficult situations by self effort, not by keeping wastefully quiet.
19. One gets the fruits according to the effort made. One who keeps quiet (without effort) will not get anything.
20. O Rama, by auspicious action, auspicious fruits are achieved, by inauspicious and bad action (effort), bad results are obtained. Do as you please.
21. Either immediately or after a while, whatever results or fruits are obtained through human effort, in the context of time and space, is called fate (daivam) or luck.
22. 'Daivam' is not visible to the eyes, Nor is it located in another world. What ever is accomplished(achieved)

or obtained in this world as fruit of action is called
'daivam' (destiny)

23. A person is born here (in this world). He grows up here. He becomes old here. In all these 'daivam' (fate) is not seen (as distinctly) as childhood, youth and old age.
24. Wise people call human effort (paurushama) as that by which human purposes are achieved by devoted human effort. By the latter everything can be accomplished.
25. Moving about from place to place, holding of things in and by the hands and all such movements of limbs are through human effort-not by any luck or fate or anything providential.
26. Devoted action for achieving bad things is a mad activity. Nothing is achieved by this.
27. Virtuous people, who follow dharma, accomplish their purpose through action guided by mind sharpened by scriptural learning and interaction with noble people.
28. One's supreme purpose (goal) is (to have) infinite equality and bliss. That can be achieved by effort guided by scriptures and serving saints and wise people (who know the truth).
29. The quality of interaction with wise people and the quality of scriptural learning increase the (quality and ability of) mind and vice versa in course of time through constant practice. It is like the lake and the lotuses in it enhancing each other's beauty.
30. Good and beneficial ends can be achieved by human effort tempered by scripture guided practices and interaction with wise people from childhood onwards.
Lord Vishnu conquered the demons and created and
31. sustained the worlds with his effort only, not by any luck or destiny or something providential.
32. O Raghava, the world is existing by personal effort. Make such effort without any hesitation to avoid the state of being like a tree or serpent.

Repudiation of Fate
8th Sarga

Sri Vasista

1. One can not say what is fate (or chance occurrence; daivam). It has no shape; no (specific) action; no (specific) movement; no strength or prowess.

2. When one's own effort has yielded fruits, that alone has acquired currency (in colloquial parlance), the name `fate (daivam)
3. Due to faulty understanding, foolish people firmly believe in `daivam' (fate), like believing a rope to be a snake.
4. A bad deed done yesterday can be converted to good purpose by good deeds (of today). In the same way all past action (and consequent fruits) can be turned into one of good consequence by (human) effort and endeavour.
5. People of perverse intellect, who believe in the fallacious conjecture `daivam or fate', should jump into fire thinking that providence will save them from burning.
6. If destiny (of providence) controls all human action, then why any action or effort? Bathing, giving, sitting, speaking, all these will be done by fate (providence).
7. Why all the teachings of scriptures? Verily people can keep quiet. Everything is moved and activated by fate (providence). Why and to whom is teaching?
8. Except a corpse nothing in this world is observed as still (without vibration). If any reaction (or throbbing) means occurrence of some fruits, then fate (daivam) is purposeless (has no meaning).
9. The action by formless god and action by men with form are never similar. And so the (idea of) fate (daivam) is purposeless.
10. When all the limbs (of the body) are put together, each one does its job by itself. If the hands are cut off, will fate do its job ?
11. From an illiterate shepherd to a great scholar, there is no one who has directly experienced `daivam' like they do mind and intelligence.
12. What difference does it make whether intelligence has several meanings or one? If (mere) fabrications (of meanings) have the authority, why not the (fabricated) meaning of human endeavour?
13. There is no possibility of union between formless things like space (or sky). Union is observed between things like body which have form. And so it is established that there is nothing like fate (daivam) or providence.
14. If Providence is the dispenser of everything in the three worlds, let the beings (quietly) lie down. Providence will do everything.
15. `I do as directed by Providence (fate). I am in this state because of (luck, fate) Providence'- This is only a consoling statement (thought). In fact there is no fate.
16. `Daivam' (providence, fate) are fabrications of foolish

people. Whoever is devoted to it will get destroyed.

Intelligent and wise people will achieve the highest state through personal effort and endeavour.

17. Tell me why the valourous, wise and scholarly people should wait for luck (or fate or providence) in this world?
18. I shall say that `fate is supreme', if a person, who is expected to be long-living (chiranjeevi), as declared by astrologers (fortune tellers), lives even when he is be-headed.
19. (Similarly) O Raghava, I Shall say that `fate is supreme', if a person expected to be a scholar, as declared by astrologers-becomes wise without any teaching or schooling.
20. O Rama, leaving aside the idea of fate, Viswamitra attained brahminhood through great personal effort - not by anything else.
21. O Rama, even we attained sagehood by long personal endeavour. We achieved the same way the ability to travel in the sky.
- 22-23. The Raksha kings made their empires, vanquishing the gods by their valour. Even the gods acquired lordship over the world by personal valour.
24. O Rama, the bamboo-woven baskets hold water because of dexterity of weaving by people, not by fate.
25. Agitations, supportive and maintaining activities are happening by personal labour and prowess, not by destiny or providence. They are not happening as if by some medicinal activity.
26. Fate, destiny or providence do not have any content or existence. They are without any logic of cause and effect. They are fabricated concoctions of one's mental distortion. That should not be looked upto. Well intentioned personal effort is the best (way).

Inquiry into Personal Action

9th Sarga

Sri Rama

1. O the all knowing Bhagwan, please tell me why is the well known fruit / consequence (of action) known as `daivam'
Sri Vasista
2. O Raghava, human effort is the doer and enjoyer of all action and nothing else. `Daivam' (providence) is not its cause.
3. `Daivam' (providence) does not do anything; does not enjoy anything; does not even know anything. It is not even seen. It is mere fabrication.
4. The good and bad consequences of the efforts of great achievers are known by the word `daivam'.

5. Those who are averse to personal effort, call the things obtained (by their little effort) - agreeable and disagreeable - as `daivam'
6. What is desired (by one) can be obtained only by human endeavour. People call this `daivam'.
7. O Raghava, `daivam' is formless space. There is nothing it can do or cannot do in this world.
8. When good and bad consequences/fruits occur due to human effort, people refer to that existing state as `daivam'
9. When the fruits of action are obtained, people say `I feel like this; I have decided like this'. This they call as `daivam'.
10. When agreeable and disagreeable fruits occur, people say `I did not know. This is unexpected'. Such consoling words are called `daivam'.
Sri Rama
11. O all knowing Bhagwan, when you repeatedly said that `daivam' is the accumulation of all past actions and their consequences, how can it be untrue now?
Sri Vasista
12. O Raghava, I shall tell you everything. Then you will know firmly that there is no `daivam'.
13. Whichever mental vasanas have arisen earlier (in earlier births) they will develop into the sense of fate or destiny in the present.
14. O Rama, man becomes the agent of vasana at a given point of time. When another action is absent, there is no other justification.
15. One who is headed for a village goes to a village. One who wants to go to a city goes to a city. Whatever `vasana' one has, he will be constrained by that always.
16. Whatever action had been done with great anxiety and agitation in a determined manner in earlier times (including earlier births) that alone is expressed by the word `daivam' and its synonyms.
17. Thus all actions are being done. Action is the full expression of one's vasana. Vasana is mind - nothing else. And mind is regarded as `purusha' (being, person)
18. What is called `daivam' is action (karma). Action is mind. This mind is `purusha'. And so it is established that there is nothing like `daivam'.
19. This alone is the mind of a being. Whatever beneficial thing comes out of the restrained behavior of mind, that is obtained by one's own godliness.

20. O Rama, Mind, the sense mind, vasana, fate, `daivam' are synonyms, accepted by an unregenerate person, according to our understanding.
21. O Rama, such a person will obtain the fruits the way he pursues with determination.
22. O Raghava, thus only by human effort all things are obtained - not by anything else. And so let this human effort be auspicious to you.
Sri Rama,
23. O Sage, I am doing (exactly) as my profusion of vasanas are prompting me, (And so) I am in this miserable state. What can I do?
Sri Vasista
24. O Rama, because of that (your state), you will get permanent happiness by your effort done at the present time- by no other way.
25. O Rama, there are two kinds of vasanas - good and bad. In those you have, at least, one such set of vasanas.
26. If you are driven by pure and good vasanas, you shall attain permanent good state.
27. Or else, if you are driven by bad vasanas into difficult situations, you should conquer those (vasanas) by strong effort.
28. You are wise and embodiment of consciousness. You are not this inert body. Why then should you be mentally subordinate to another's?
29. If you are driven (or prompted) by some one, who is driving that person ? If this chain of driving (forces) continues, a state of paralysis occurs. This can not be.
30. The river of vasanas flows along two courses of good and bad. By (appropriate) human striving, this course should be guided along good course.
31. O best of mighty people, if your mind is running along bad course, turn it into the good course by strong personal striving.
32. Human mind is like that of a child . It can be guided by forceful effort. And so if one guides it from bad to good, it will remain in the same direction.
33. The child of mind should be consoled and comforted gradually by human effort.
34. You have frozen into solidity both good and bad vasanas

through constant practice. Now solidify good vasanas.

35. Due to persistent practice only the earlier vasanas have arisen. O slayer of foes know therefore that practice yields fruits.
36. O sinless one, even now your vasanas are getting strong because of constant practice. And so, please promote good practices.
37. My child, be happy. Neither your old nor the present vasanas will increase (in strength) due to nonpractice.
38. If you are in any doubt, acquire good vasanas and practice them. There is no mistake in it.
39. In this world whatever is adopted and practiced, things happen accordingly. This is known to all, from a child to an old man, without any doubt.
40. For the sake of good, be possessed of good vasanas. Then conquer your senses with the help of best personal effort.
41. So long as you do not become wise and are with a non scholarly mind, do what teachers and scriptures declare as proper.

42. Afterwards, good will result due to learning (about objects) and dropping of vasanas and deprivation of mental afflictions.
43. Thus attain that sorrowless state which is admired and worshipped by noble people with a pleasing and charming state of mind. Later give up even the good vasanas, abide in the supreme state.

The descent of spiritual Knowledge
10th Sarga

Sri Vasista

1. The way the essential nature of Brahman is established, that way is called the law of existence. Control according to that is discipline. Controlling that way is disciplining.
2. And so for the sake of your good make your constant companion, your mind one - pointed through intense personal effort. Listen to what I say now.
3. Desires throw the senses into lowly states. By personal effort control them and bring them to a state of equilibrium.
4. I shall now tell you syllogisms of distilled knowledge and essential knowledge relating to attainment of liberation for the sake of achieving the fruits of human effort and human purposes in both the worlds.

5. Once the vasanas of samsara are given up this will free one from rebirths and transmigrations. One will enjoy complete equality and happiness and a generous mind.
6. This knowledge will unite the mind with the Self, making the mind equal and destroying the sensual interest through understanding of the logics of scriptural knowledge.
7. I shall tell you O Rama, the ways of liberation which

wipes out joys and sorrows and yields supreme bliss.
Please listen.
8. If you listen to this along with men of intelligence, you

shall reach that state of sorrowlessness where one does not know any decline.
9. This knowledge was revealed by Brahma in the earlier

kalpa. This knowledge is most consoling and is the destroyer of all sorrow.
Sri Rama
10. O lord, why did Brahma reveal this knowledge earlier?
To whom did he reveal? How did you acquire it ?
Please tell me.
Sri Vasista
11. There is one playful, charming, gracious Infinite Self. It abides in all. It is the refuge of all . It is the consciousness ether. It is the Indestructible. It energises and lights up all creation.
12. Like the waves which arise in the sea due to the joining of water which is prone to oscillations (the all pervasive), Vishnu was born of the Supreme Self which is with equal form whether vibrating or nonvibrating.
13. From the navel lotus of Vishnu, Brahma was born. For the navel lotus meru is the core. The stars are follicles. The directions are petals.
14. That Brahma, who was surrounded by munis and gods,

and who knew all the vedas, created all pranas like the deformations of mind.
15. He created the beings, who were afflicted by mind and body diseases, in Bharathavarsha which was in a corner of the Jambu continent
16. These beings were stricken by sorrow both by having (riches) and not having. They were constantly in danger of disasters and portentuous events. In this creation the beings were afflicted by manifold vices.
17. Looking at such a miserable condition, the creator of

worlds, Brahma felt pity at the condition like a father

who feels for his children.

18. How can I relieve the sorrow of these disappointed and

men of short life? - Brahma thought for a while with concentration.

19. Having thought, the great lord created `tapas', `dharma',

`danam', `satyam', `tirtham'

20. Having created these, Brahma thought again- `with

these the sorrow of the beings of this creation will not end'.

21. `The beatitude of nirvana, free of birth and death is pos-

sible only by the knowledge of that, the truth'.

22. `The only means of crossing (the ocean) of the world is

knowledge. `Tapas, Danam, and Tirtham' can not serve this purpose'.

23. And so, I shall reveal and declare a fresh and new way of liberation from sorrow for these poor wounded, helpless beings'

24. Having thought thus, the lotus-seated Brahma willed my birth (through his mental resolve).

25. Like a wave which joins another wave, O sinless one, I - who was born in some way (by maya) - joined my father.

26. I with my `kamandala' and rosary prostrated and saluted Brahma (my father) who was with his rosary and `kamandala'

27. `Come, my son' - saying thus he seated me on the northern petal of his lotus, like moon among white clouds.

28. Like a swan which converses with `sarasa' bird, the

wearer of the hide of a black antelope, Brahma, spoke to me, wearer of the hide of a black antelope.

29. `My child, let ignorance enter for a little while into your monkey- like unstable mind like the black spot in moon'.

30. Cursed thus by him, I have forgotten my pure, immaculate form and Self.

31. There I got into a depressed mood of misery with a dull mind and troubled by sorrow and distress like an impoverished man.

32. I used to think `how have I landed myself in this problem of samsara!' and fall into a taciturn mood, being disinclined to talk or communicate.

33. Then my father, Brahma said `my son, why are you so dejected. Ask me the way of getting out of this mood and be happy'.

34. Asked thus I, seated on the petal of lotus, asked the creator of the three worlds, the cure for the disease of samsara.
35. `O lord, having come into this most sorrowful world, how does one break out of it?'
36. Having internalised the supremely sacred knowledge given to me (by my father) I am abiding like one greater than my father.
37. Knowing then what is to be known, I sat established in my own real nature. Then the all causing world creator spoke thus.
38. `My child, I dragged you into the state of ignorance through a curse and made you a questioner for the sake of people at large. This knowledge will be useful to all people.'
39. `Now , your curse is withdrawn. Like impure gold converted into pure gold, you have arrived at that state of supreme knowledge. You now abide in that one - self like me.'
40. `Now you move to Bharatvarsha, in the rear part of Jambu continent, for the good of the world'.
41. `My child, instruct the people there interested in rituals, the rules and regulations associated with rituals'.
42. `To those who are with detached minds and who are highly intellectual and interested in inquiry, teach them the way of acquiring the bliss-giving knowledge.'
43. Thus appointed by the great father, the lotus-born (Brahma), I am (and will be) sitting here for the sake of all the beings (as long as they exist).
44. I have no other duty here. One should stay in this world in an `supra mental' state. I am staying here peacefully. I act with a silenced mind. I am not doing anything by myself(or out of ego).

Attributes of A Teacher and Questioner
11th Sarga

Sri Vasista

1. I have narrated to you the `descent of knowledge' into this world, guided by the lotus-born and my striving for it (the knowledge).
2. O sinless one, because of great merit, your mind is eager to hear about this supreme knowledge.
- Sri Rama

3. O knower of Brahman, why did the idea of `descent of knowledge' into the world arise in the mind of Brahma?
Sri Vasista
4. Brahma, who is a knower of Brahman, is by nature full of vibrations the way a sea is full of waves.
5. The great Lord saw the time- bound beings of creation being afflicted by all kinds of problems.
6. The Lord felt compassion for the people agitated by delusion and bewilderment as the action-filled aeons like krita pass by.
7. Then (with this thought in mind) Brahma, the Lord created me. He established me in knowledge. Having done so, He dropped me on to the earth with the mission of relieving people of their ignorance.
8. The way He despatched me to the earth, He sent sages Sanatkumara and Narada and such to the earth (with the same mission).
9. The mission is to lift people out of their mental delusion through an orderly progression to knowledge through meritorious activity.
10. In spite of these efforts of Seers and Sages, the purity of the activities started declining after Krita age.
11. They then divided the earth into various regions, caused kings to rule them, to protect the scriptural activities, protocols and traditions.
12. After that, they created and produced scriptures and philosophical texts to serve the human needs of `dharma artha and kama'.
13. As the wheel of time rolled on, people got engrossed in daily routines of sumptuous dinners and riches to the decline of knowledge concerns.
14. Kings were engaged in the material pursuits. Common people, (pursuing such material concerns) indulged in punishable crimes.
15. Thus Kings could not rule their regions without wars and skirmishes. They could not save people from the consequent miseries.
16. Then, it became imperative for the likes of us to preach the perspectives of knowledge to deliver these people from their miseries.
17. This spiritual knowledge about Self was initially given

to the kings. What was given later to the common people was known as kingly knowledge (Raja vidya).

18. O Raghava, this supreme knowledge, the Supreme Secret is the best knowledge. Knowing this kings will become sorrowless.
19. After that, many great kings of immaculate fame passed away. Now O Rama, you are born on this earth to Emperor Dasaratha.
20. O slayer of foes, now this beautiful detachment has arisen, without any cause, in your clean and transparent mind.
21. Even in the best of sadhus and intelligent people with discrimination, detachment based on or due to a cause generates arrogance.
22. (However) the detachment born in you without any cause out of your own intellectual discrimination, is sattwic (equilibrical and peaceful). All are amazed at this.
23. Who will not become detached when he sees something terrible? The best detachment arises only out of discriminating intelligence.
24. Detachment arises without motive or cause only in those great masters of knowledge with pure mind.
25. Like a youth who looks graceful with a garland, those who are detached by intelligent inquiry shine brightly.
26. Those, who arrive at detachment through an intelligent inquiry into this (manifest) world, are the best of people.
27. Inquiring again and again (repeatedly) with one's own discriminating intelligence the internal and external web of deceit and magic should be given up (discarded).
28. Who will not become detached when he sees misery, danger and a cemetery? The detachment that arises out of one's own volition (spontaneously) is the best detachment and most beneficial.
29. Having achieved pure detachment, you are the most deserving to receive instruction in knowledge, like sowing seed in a proper soil.
30. The mind of people like you progresses towards discriminatory intelligence due to the grace of the great Lord of the worlds.
31. Discrimination arises out of orderly activities, great askesis, regulated life, by giving gifts and pilgrimages.
32. (All) sins will vanish. By chance occurrence the mind

will prevail in inquiry about the Supreme Truth.

33. So long as people do not perceive the Supreme state, they whirl around overwhelmed by actions motivated by desires.
34. Like an elephant free from its anchor, The Supreme Truth can be achieved when one discards the mind filled with the snares of the physical world.
35. O Rama, vile and infinite is the movement of this world. The beings with bodies can not see this without knowledge.
36. O Son of Raghu dynasty, men of great intelligence can cross this (ocean of samsara) only by the ferry of knowledge.
37. Listen to this way of knowledge with concentration. It

will let you cross the ocean of samsara.

38. If you do not equip yourself with this weapon of knowledge, the immense and infinite world of beginnings and activities stir (in you) fears of sorrow and burns the insides for a long time.
39. O Rama, except by this weapon of knowledge, how else the sadhus are able to tolerate heat and cold and such dualities?
40. These sorrows and thoughts about them befall the people every instant constantly and burn them away like fire burning straw.
41. The way fire is unable to burn a drenched forest, spiritual knowledge, that is to be known, and integrated perception (of the world) do not burn the beings.
42. One who knows the truth remains unmoved, like a kalpa tree, even though afflicted by mental and physical diseases and wafted and blown around by the hot desert winds of `samsara'.
43. `I shall know the truth' - with this determination, an intelligent person should approach with affection (and respect) one who is an authority and an awakened self and who is worthy of being questioned (worthy of being a teacher).
44. One should receive with perfect mind the words and teachings of such an authority, the way a cloth receives the vermilion colour.
45. O best of orators, he, who questions one who is not knowledgeable about Truth and who can not impart knowledge, is a fool. There can be no greater fool than him.
46. One who does not practice the words and teachings of a knower of Truth after questioning him, is no other than a lowly being.

47. Who ever decides before questioning the knowledge or other wise of the teacher and asks with reference to his (the questioner) practice, he is a man of great intelligence.
48. Without such determination or judgement whoever questions like a child, he is lowly and is not worthy of the Supreme Knowledge.
49. One should teach (or answer questions) to one who can grasp the pros and cons of a teaching and not to one who is of animal nature.
50. One, who preaches or imparts knowledge without knowing the abilities of the questioner to grasp the answers, is the most foolish teacher.
51. O son of Raghu dynasty, you are an excellent questioner. I know how to reply (with good articulation). Ours is a balanced relationship.
52. O scholar of words and interpretations, you decide the truth of whatever to say and practice it without hesitation.
53. You are great. You are not attached to things. You are living among knowers of Truth. Whatever I say will be absorbed by you like the vermilion colour sticking to a cloth.
54. You (can) concentrate intensely on what is said. You discriminate between the Supreme Truth (and others). Your all-wise intelligence can (easily) enter into the meanings (of words) like the rays of Sun penetrating the waters.
55. Whatever I say try to receive it into your heart and act. Do not question purposelessly.
56. O Rama, mind is like a monkey moving about in this world-forest, A heart purified by heart is fit to hear the Supreme Word.
57. Only sadhus are worthy of worship. Keep away from the unintelligent, ignorant and bad people for ever.
58. Association with noble and good people yields discriminatory intelligence. Enjoyment and liberation are the fruits of the tree of viveka (discriminatory intelligence).
59. Four are said to be the keepers of the gate of Liberation : peace, inquiry, joy and association with sadhus.
60. These are to be striven for. If not four, atleast two or three of them should be worked for. Thus the gates of the palace of Liberation can be blown open.
61. (If not all) at least one of them should be achieved even at the risk of life. Once one is possessed, the rest come into possession.
62. The one with discrimination (viveka) is worthy of scriptures, knowledge, askeris and sruti (inspired scripture). He is jewel among people like sun among shining objects.

63. The sluggishness of intelligence in the dull minds gradually reaches solidity and (complete) dullness like water becoming hard ice (due to coldness).
64. However, O Rama, with your nobility, goodness and scientific inquiry, you abide with awakened mind and internal instruments like a lotus in bloom.
65. O noble minded one, you shall know this by listening to the words of knowledge like deer which appreciates the sound of lyre listening to it with erect ears.
66. O Rama, acquire the wealth of equality and nobility through the practice of detachment.
67. At first practice askesis and selfcontrol with the help of scriptures, association with noble people for the sake of liberation from samsara. Even your intelligence will increase.
68. If one studies and understands the scripture even with a little purified mind, the ignorance and foolishness of that person will be erased.
69. The poisonous tree of samsara is the refuge of all calamities. Ignorance is continuously deceiving and deluding people. Such stupidity can be wiped out with effort.
70. The heart is bound by the snake of avarice and stupidity. Mind becomes shrivelled by them like a burnt skin.
71. The spiritual point of view about reality manifests in a delightful manner in the wise masters of knowledge. It is like the clear moon pleasantly visible in a clear sky.
72. The one with a bright bloom of mind and skilled in graceful and dextrous debate and inquiry into the meanings and interpretations is called as 'purusha'.
73. You are shining bright like the moon in the sky, who drives away darkness. You are effulgent with the soft light of excellent inquiring ability and a heart of great qualities.

On the greatness and majesty of Truth
12th Sarga

Sri Vasista

1. O Raghava, endowed with the best of minds, you know how to question. You know how to grasp and absorb the answers (what is told). I shall now proceed to enlighten you with knowledge with all my love.
2. Stripping the mind of passion and inertia (rajas and tamas) establish it in the self in the mode of light and poise (sattva). And become steady to receive the knowledge.
3. All the good qualities (necessary for) a good questioner are evident in you. I have all the necessary qualities of a good teacher in me like pearls in sea.
4. My child, you have achieved vairagya (dispassion and

disgust for wordly life) born out of your discrimination. It is like a marble becoming soft with the touch of moonbeams.

5. Due to continuous and long (unrelenting)practice since

childhood, you are in possession of the purest of pure good qualities like the expansive fragrances of a lotus.

6. And so listen to what I am going to say. You alone are

eligible and fit to receive the teaching. A lotus can not blossom without moon.

7. All these activities, beginnings and the perceptions

about them will subside and vanish as soon as the Supreme perception is obtained.

8. How can the people of the world tolerate this poverty of mind in fallacious thinking if those with saintly and auspicious minds do not give them relief through knowledge?

9. All mental fumbings and activities will vanish with the

attainment of the Supreme state. It is like the melting and vanishing of the great mountains through the touch of the (twelve) suns at the time of deluge.

10. O Rama, the cholera of the poison of samsara is intolerable. It can be cured and overcome only by the 'yoga garuda' mantra alone.

11. The liberating knowledge of the Supreme can be obtained only by association with wise and noble people and critical inquiry into the scriptures.

12. When such an inquiry is carried out, all the sorrows will disappear. And so the people with an inquiring mind should not be slighted or ridiculed.

13. Such people of inquiring (nature) and discrimination should discard the cage of body like a snake which drops away its ripe skin. Then with an integrated perception, they should perceive the world as mere jugglery with unagitated,cool mind and heart devoid of any feverish haste or anxiety. All sorrow is only for those who do not have such an integrated outlook and perception.

14. Attraction for the world is most cruel and wicked. It stings and strikes like a cobra; cuts asunder like a sword; It pierces and tears like a lance. It bundles one like a rope; burns like (wild) fire; makes one blind like night. It stuns an unguarded person into a swoon striking like a stone. It seizes and squeezes out all intelligence. It destroys one's (very) existence. It throws one into the well of delusion, the intense desire wears one

out. What grief does not grip a fellow involved in the world?

- 15-16. If this terrible infectious disease of sensuousness is not cured, it binds one to the myriad hells and their consequences. One has to suffer (jn these hells) torments and tortures like - eating stones, being sliced by swords,; being rolled along the slopes of hills; being burnt by fire; being covered by (heaps of) snow; severing of limbs; being ground like sandal wood blocs; being crushed like a sandwich between two wooden blocs, being fettered by burning chains, being scratched continuously by thorns; being struck by a rain of fire-tipped arrows; being made to stand in scorching heat without any protection, being made to stand in pouring waters in shivering cold ; severing of head; not allowing to sleep a wink etc.
17. Therefore, O Raghava, this moving machine of world is riddled with millions of troublesome movements.. One should not ignore this. One should try to investigate and overcome this. And so much good emerges out of scripture driven inquiry.
18. O moon of the Raghu dynasty, many munis, kings, maharshis are abiding in a happy state even though afflicted with meaningless problems of the world-in spite of their ineligibility for such grief- by wearing the armour of knowledge.
19. The way Hari, Hara and Brahma abide (in creation) without any ambiguity (in the understanding) about the world and without any confusion or tumult, in the same way the best of men abide in the world having attained the light of Self with their pure minds.
20. As self-delusion declines, the dense cloud of knowledge starts melting down leading to awareness and knowledge of Self. The teachings and sayings of noble and wise people start making sense. The mental, intellectual perception of the changing world of form acquires a charming spiritual grace of (sportive) movement.
21. Further, O Raghava, when the mind is clean, pure and is in a state of gladness, the heart becomes calm and peaceful and drifts towards the Supreme. When peace attains its fullness, the sense of fancy and stained mental movements will break down. The mind and other internal instruments attain equilibrium. The intellectual perceptions (about the world events) acquire a charming spiritual grace of (sportive) movement.
22. Further, this immobile body is a chariot moved by the sense horses which are energised by the vital airs (pranas). The riders are the sensuous objects of pleasure. If the simple mental perception that the embodied man is moving in this world changes to the spiritual

perception that the spark of Divine in the Jiva is moving the chariot, the entire world movement acquires a spiritual grace of (sportive) movement.

On peace and Quietude

13th Sarga

Sri Vasista

1. Men of wisdom acquire the Truth perception, adopting such an attitude (towards life) and move about in this world as if they acquired a kingdom.
2. They do not grieve. They do not desire or beg for any good or bad things. They act and do everything as if they are not doing anything.
3. They abide and live in purity. Whatever they do acquires transparency and purity. They do not make distinctions like 'this is mean; this is acceptable'. (with such a character). They abide in their self.
4. There is neither arrival nor departure. All is as it is achieved or occurs. There is neither doing nor non-doing. There are neither declarations nor non-declarations.
5. What are seen as their initiatives and actions are the perceptions of others. These (judgemental) perceptions like acceptable and non-acceptable decline as people arrive at the Supreme state.
6. Discarding all desires and with a mind full of delectable thoughts, they achieve all-round happiness as if they reside in the orb of moon.
7. One can be without any thinking or thoughts. One can be devoid of any sense of wonder or curiosity about things. Even so ambrosian delight can be experienced only in the Self. Not in any other way or from any other thing. It is like the delight from the moon.
8. (A knower of truth) does not do any magic or jugglery. He does not chase or run after the vasanas. Discarding the childish whims and fickleness, he shines effulgently in Self.
9. Such a state of existence is gained only through the knowledge of the nature of Self - not by any other means.
10. Therefore, one should acquire the knowledge of Self through life-long meditation, worship and inquiry into the Self. This can not happen by any other means.
11. Through personal experience and practising the teachings of Guru and scriptures, one should see one's Self.
12. It is impossible to gain the Supreme, while ridiculing the scriptures and disregarding wise and noble people. Fools and stupid people can not achieve equality.
13. Even poison, disease, calamity, mental afflictions can not cause a man the kind of grief that stupidity and foolishness can cause.

14. The way listening to this scripture and sacred text with a pure mind, destroys stupidity (and ignorance) , nothing else (other scriptures) can do.
15. This sacred text, with appropriate beautiful illustrations and examples is worthy of listening. There is complete unity between phrases and words, their meanings and interpretations, without any contradictions.
16. All calamities arise out of foolishness and ignorance like thorns out of `khadira' plant.
17. O Rama, it is better to wander about with a begging bowl among the houses of lowly people than live a fool's life.
18. The life of an isolated blind insect in the hollow of a tree or in a densely dark well, is no more sorrowful than that of a foolish, ignorant fellow.
19. Once people obtain the light of the path to liberation they will not fall back into the darkness of attachment and delusion.
20. So long as the effulgence of the sun of discrimination does not shine, desire keeps the lotus of man warped (as a bud).
- 21-22. For the sake of liberation from the grief of this world, know the form of Self as declared by the authority of Gurus and scriptures. And then move about in the way of Hari and Hara, the Brahmarshis and others who are liberated while in life (Jivan muktas).
23. (In this world) sorrows are endless and infinite while happiness is mere trifle. Do not, therefore, stray your sight on the joys of this grief ridden world.
24. And so it is worthy and wise to strive for the infinite,, stainless, Supreme state, the acme of all essence.
25. The best of men (Jivas) are those whose mind is free of feverish agitation and is supported and stayed (on course) by the Supreme state. They alone are worthy of the accomplishment of human goals.
26. Know that those men of vicious and depraved mind are like blind frogs who are happy with sensuous pleasures, good food, kingdoms and such enjoyments.
- 27-28. Those deluded, stupid people who are devotees of pleasures of vicious and vile people, sinners and of wicked activity go to hell of hells, the most sorrowful of sorrows, of the most fearful of the fearful.
29. O Rama, Happiness and joy are mutually destructive. They never cause good. They are as transient as a lightning.
30. Those great people, like you, who are devoid of passion and attachment and who are pure are worthy of

reverence and are fit at once for both pleasures and liberation.

31. The fierce calamity of the river of samsara can be crossed by practice of dispassion and detachment guided by discriminatory intelligence.
32. It is not proper (and wise) for an intelligent person to succumb knowingly to the delusive and deadly swoon of deception of samsara.
33. One who does not strive to get out of this samsara out of disregard (for Truth) is like one who is lying on a bed of straw in a burning tenement.
34. That state after obtaining which there is no turning back and that state when obtained there is no grief, that state can be achieved only by knowledge alone. There is no doubt in this.
35. If not (knowledge is not gained) who would become bad or evil by such inquiry? If Truth exists then that will help to cross the ocean of samsara.
36. When the actions and movements are guided by deliberations about the ways for liberation, then such a person is called `mokshabhogi'(enjoyer of liberation).
37. Without the sense (and mood) of the holistic essential nature, people with freedom from danger, freedom from doubt, freedom from confusion and sense of comfort, are not seen in the three worlds.
38. When that Supreme truth is obtained, affliction does not arise. For this neither riches, nor friends, nor relatives will be useful.
39. Neither the feverish activity, nor pilgrimages nor tormenting and distressing of body will be useful.
40. The Supreme State is obtained only by conquering the
mind through concentrated human effort directed towards eliminating vasanas.
41. The Supreme knowledge is possible only through intelligent inquiry into that. For this, one should discard all sorrowful things.
42. One who gains the Supreme knowledge through personal inquiry into That -sitting in a comfortable posture shall neither grieve nor will be born again.
43. Saints and sages know that Supreme State is the ultimate of all limitless happiness. It is the incomparable ambrosia.
44. There is no happiness in both heaven and earth due to
the nature of decay in all dispositions and states of

existences in these two. It is like mirages which do not contain water.

45. And so it is appropriate to think of conquering mind

through the instruments of peace and joy. Through that infinite union with equilibrium and equality is obtained resulting in Bliss.

46. This is valid for anyone-gods or demons,humans-

whether they are moving or diving or sitting or static.

47. The Supreme Bliss is the fruit of the tree of viveka (dis-

criminatory intelligence) bearing the flower of peace.

This Bliss is born out of the tranquil and peaceful mind.

48. This state is the purest, totally composed and devoid

of any bewilderment with the mind in total tranquility. There are no desires, no likes, no discardings.

49. Though engaged in wordly action, such a one, like the

sun in the sky, does not have any preferences or desires. He neither desires nor abandons anything.

50. I am now talking about the gatekeepers at the gates of (palace) liberation. One can enter the gate of liberation even if he engages one with diligence, one can enter the gates of liberation.

51. The expansive and long blemishful state of worldly happiness in the (hot) desert of samsara can be cooled by the soft and cool light of tranquility.

52. Through divine calm good is obtained. Divine calm and peace is the Supreme State. Divine calm and peace is most auspicious. It is the highest spiritual peace (santi). It destroys bewilderment.

53. Even enemies will turn friends to one who is a cool, satisfied soul and is embellished with a quiet mind.

54. Perfect purity emerges out of the people, like a water fountain throwing up waters, where minds are bedecked by the moon of quietude.

55. Those in whose heart lotuses, the lotus of quietude blossoms, such twin-lotussed people are like Hari.

56. Those best of men, on whose face the moon of quietude shines, they are worship-worthy. Their beauty exceeds that of moon.

57. The kind of joy that master powers of quietude gives, even the lordship of three worlds and the prosperity there of can not give.

58. Sorrows, uncontainable desire and such evil things are destroyed by a quiet, peaceful mind like darkness by

sun.

59. The kind of tranquility and joy attained by men of peace is never attained by ordinary people. It is more than that of even the quiet cool moon.

Among all beings the Supreme Truth will be manifest-

60. ing (in an evident manner) in a spontaneous way in noble people of peaceful temperament.

61. Both gentle and harsh and wicked -natured people follow a man of peace with faith like they follow their mothers.

62. The way one gets happiness with a mind of peace cannot be obtained with either nectar or money.

63. O Raghava, console and comfort your mind with the nectar of peace which is pulled and agitated by mental and physical ailments and the triad of desires.

64. My child, anything done or eaten with a cool and peaceful mind will be (delightrully) sweet, not possible in any other way.

A mind diffused with the nectar of cool and peace

65. achieves expansive, unbounded delight. Even if cracked (here and there) the fabric will unite again.

66. Neither `pisachas', nor demons, nor `daityas', nor enemies not even animals like tigers and serpents-hate a man of peace and cool.

67. Sorrows will not trouble one who is covered with the armour of peace and quiet like diamond which can not be broken by arrows.

68. Even a king cannot shine the way a person of quietitude with an equal and pure mind shines.

69. When people see a person of peace and quiet, they feel a greater sense of pleasure than when they see a most beloved friend.

People applaud him who moves about in this world do-

70. ing works with a sense of equality and cool attitude, and not any other.

71. All people praise the deeds done by a peaceful, saintly person with unagitated mind.

72. A man of peace is one who does neither gloat nor grieve about by eating, seeing and teaching good or bad things.

73. A man (peaceful person) of peace is one who is equal towards all beings; who does neither looks to future nor discards it; who has conquered his senses by personal effort.

74. When viewed with a pure mind, there is harmony between internal intentions and external occurrences of a

person's actions; such a person is called a peaceful person (a man of peace)

75. Though living steadily, if one does neither feel happy nor sorrowful like an unsteady person, such a man of ease is equal to one who is in a state of `sushupti' (deep sleep) . Such a one is called a peaceful man (a man with spiritual peace)
76. Even at the time of death or war, if one's mind is unagitated like that of a clear moon such a one is called a man with spiritual peace.
77. He whose looks fall on people like a stream of nectar, such a pleasing person is called a man with spiritual peace.
78. One whose mind attains coolness and who is not submerged in moods and dispositions, and who is not thoughtless in behaviour, he is called a man with spiritual peace.
79. One who does not set his mind on this mean body and despicable sense of I-ness even when faced with calamities of the deluge-type, he is called a man with spiritual peace.
80. One , whose mind is pure like sky and is not polluted by worldly movements is called a man with spiritual peace.
81. A man with spiritual peace shines better than even `tapasvis', kings, mightymen, men of great qualities, men with many learnings and people who perform sacrifices.
82. Happiness bursts out effulgently like moon beams from a noble person of high qualities whose mind is drenched with spiritual peace.
83. In frightful times of calamities only peace, which is the jewel of all the qualities of manhood.
84. O son of Raghu dynasty, spiritual peace can never be stolen. It is the secret of all noble people. Practice it perfectly and attain the Perfect state. The way great men of experience and accomplishment have adopted and followed it, you also follow and accomplish.

On inquiry into Truth
14th Sarga

Sri Vasista

1. One should constantly enquire into oneself into the reasons for one's duties with a pure mind, cleansed and sanctified by knowledge of scriptures.
2. By intellectual enquiry and reflection, mind and intellect become sharpened. Reflection or inquiry alone is the cure for chronic disease of samsara.

3. The garden of calamities is infinite with widespread canopies of tender leaves. Once axed with the axe of reflection and inquiry, it will never rise again.
4. O great intellect, delusion is diffused in the all calamitous events (like) death of relatives. The only way to overcome this is reflection and inquiry (into Self).
5. For scholars there is no other way. By reflection, the mind of good people discards bad and flows towards good.
6. Power of mind, sharpness of mind, perceptions, fruits of work- all these come to fruition by intelligent reflection and inquiry.
7. One can cross the ocean of samsara by extensive reflection (on self). Reflection is a great light for understanding right and wrong, propriety or other wise. It aids in gaining what one wants.
8. The lion, called pure self (inquiry into self) inquiry and reflection shatters the wild elephant, called great self delusion, which throws into confusion the heart lotus.
9. Foolish people miss the Supreme state being overwhelmed by `time'. They can break into the Supreme state with the light of Self-reflection and inquiry into Self.
10. O Raghava, kingdoms, riches, pleasures and eternal liberation- all these are the fruits of `kalpavriksha' of self inquiry.
11. Like the `tumboka' fruit which does not sink in water, the mind of a wise man which is enlightened by discrimination does not sink into calamities.
12. Those who act (in the world) prompted by a mind suffused with discrimination, will become worthy of very generous (good) results (fruits).
13. Lack of self reflection is like a road strewn with `caranja' creepers (obstructing all movement on the road). The sorrowful ways of unregenerate minds are like such obstructions in the wild forest of their hearts.
14. Nonreflection is like slumber induced by liquor. It is dark like the collyreum powder. May you O, Raghava be saved (from such slumber)!
15. Like brilliant effulgence is never overwhelmed by darkness, a man engaged (constantly) in self inquiry will never be subdued by chronic calamities.
16. The person, in whose mind - like the lotuses of Self inquiry bloom, verily shines like Himavan (of snow covered Himalayas).
17. One who is wanting in Self inquiry or is confused by it,

his mind reaches a state of dullness. For him even moon produces lightning and thunder like a demon conceived by a child.

18. An unintelligent lowly man is like a large multitude of creepers in spring, called grief-causing calamities. O Rama, throw them away to a far distance.
19. Like a demon who shines in darkness, all bad, evil initiatives, vily actions and troublesome psychological afflictions shine (and get nourished) by lack of Self-inquiry.
20. O Raghudvaha, distance yourself from non Self inquiry. Involve yourself in sacred and virtuous actions. Non-inquiry is like a lone tree in a (big) forest.
21. A mind, which is not excited by desire (which is insensitive to desire) is pure, wise and faultless. It will attain perfect happiness like the full moon.
22. When discrimination arises in a man, it will cool everything and adorns immensely everything (around) like moonlight which cools and illuminates the entire world.
23. Self-inquiry is like a white fan, fanning the flag of the Supreme State in the mind. Men are illumined by Self inquiry, the way night is illumined by moon.
24. Men who are embellished by Self- inquiry illumine all quarters of the world. These men who ward off all fears of samsara shine effulgently like sun.
25. The demon conjectured by a child in his imaginative mind in the night sky can be deadly. But by a simple understanding it can be averted and destroyed.
26. All senses and feelings and dispositions about the world appear beautiful as long as one does not inquire into them. These ignorant feelings will disappear after (proper) inquiry into them.
The conceptions and conjectures by a deluded mind in
27. the people cause immense grief. These longliving demons of the world will get dissolved and destroyed by (proper) inquiry and reflection.
28. The Supreme gain (fruit) of the tree of reflection and inquiry is that Supreme oneness (kevalibhavam) which is equal, joyful, without any affliction and which is by itself (without any outside support).
29. From this high and noble steady state of lovely visible condition of energy and light of enjoyment, `nishkamata' freedom from desire arises, the way coolness emerges out of moon.

30. By the great medicine of Self inquiry and reflection, one achieves steady mind and highest state. Such a one does neither desire anything nor does he reject anything.
31. A mind abiding in the Supreme State does not feel the sense of setting or rising having arrived at the vast light, like the ever abiding sky.
32. He looks at the world like a delighted witness with a peaceful mind without desiring or giving away anything.
33. He neither lives inside (himself) nor will he externalize himself. He neither exerts to be inactive without doing any work nor does he engross himself in work and action.
34. He is indifferent to the past. He complies with and follow what comes to him. He is neither agitated nor (unduly) happy. He will be unperturbed like a full ocean.
35. Thus the noble and wise yogis, the men liberated while in life (Jivanmuktas) live and act in this world with a fulfilled and perfect mind.
36. Such yogis live as long as they want and then throw away the support of body and attain the oneness with That (the Supreme).
37. Intelligent people should think about such questions as 'who am I, whose world is this', even in times of distress and danger and should strive to offer the right reaction (to the situation).
38. Even emperors will have to resolve their doubts and questions in times of distress whether the proposed action will be fruitful or not, by appropriate deliberation. There is no other way.
39. The cause of existence (of the world) is decided and determined upon only by examining and deliberating upon the positions taken by Vedas and Vedanta on the issue, like a torch being used to identify the land in the night.
40. The beautiful eye, called inquiry and reflection is extremely bright. It is not lost even in darkness (it can wade through unlighted topics). It is very powerful and brilliant though it appears to be self contradictory with uneven perceptions.
41. One who is blind to discrimination is really like one born blind. Being wicked and evil in all things, he comes to grief. The one with the divine eye of discrimination will be victorious in everything (he undertakes).
42. Skill in inquiry and reflection is worthy of veneration. It is divine. It gains (for a person) great delight.
43. People graced by skill in inquiry shine brighter than men

of great wisdom. Sharp and ripened skill (in inquiry) is like a sweet mango fruit.

44. Those people who are led by the lovely lady called inquiry and reflection on the paths of knowledge will not fall again and again into the drains of sorrow.
45. The way an ignorant person - lost and corrupted by lack of inquiry and reflection, - grieves, even a person, worn out by hundreds of diseases and calamities will not grieve.
46. It is better to be a frog in mud or an insect in excrete, or to be a serpent in a dark cave than being a man without ability for reflection.
47. Incapacity or disinclination to reflect and inquire, which is despised by all saints and wise men and which is the harbinger of all misfortunes and calamities, should be discarded.
48. To be always oriented towards reflection and inquiry is proper for noble and wise people. Reflection is the lone support for those who are sunk in a dark well (of delusion).
49. Through the strength of reflection and inquiry one should establish oneself in one's Self and take the mind across the ocean of wordly delusion.
50. `who am I? why did I get this blemish of samsara?` - a logical inquiry into such questions according to the principles of `Nyaya` is called `Inquiry`.
51. An inquiry by a wicked person merely consolidates delusion and turns the heart into a stone.
52. O Raghava, even those who are indifferent to receiving or giving up, who are indifferent to having or not having, do not acquire knowledge without inquiry and reflection.
53. Through inquiry and reflection knowledge of the Absolute is obtained. Because of that repose in the self is attained. Then from that the mind attains spiritual peace, all sorrows having vanished.
54. People fulfil their ambitions through clear inquiry and reflection and reach perfect states. Become peaceful through inquiry and reflection and shine brilliantly.

On Contentment and joy

15th Sarga

Sri Vasista

1. The joy of contentment is indeed the highest good. The

joy of contentment is called comfort and happiness. O slayer of foes, with contentment the highest and perfect repose is attained.

2. For the composed, with an eternally reposed mind and who are happy with the wealth of contentment, even an

empire is like a piece of straw.

3. O Rama, a discriminating mind endowed with the joy of contentment will never be agitated by worldly pains and adversities.
4. Those peaceful people attain contentment by drinking the nectar of `santosha' (joy), will turn away from (even) priceless riches.
5. The delight caused by the blemish - cleansing happiness of contentment (santosha) can not be matched even by the most enjoyable ripples of nectar.
6. He is the one called contented who abandons the desires that are not possible and is equal with what is obtained, unmindful of happiness and sorrow.
7. So long as the mind does not feel contented and delighted within itself, adversities and misfortunes arise in the mind- tunnel like intertwined creepers.
8. A mind cooled by the joy of contentment will blossom exceedingly with pure knowledge insight like a lotus which blooms with sunshine.
9. The lotus of human being will never shrivel in the dark night of ignorance, when the sun of contentment shines on it without respite.
10. In a mind that is in the grip of intense desire to the exclusion of contentment will never reflect knowledge like a dirty mirror which can not reflect a face.
11. Even a wretched poor person will enjoy the comfort and happiness of an empire if his mind is contented. Such a person is liberated from physical and mental illnesses.
12. One who does not desire what can not be obtained and enjoys what occurs (and is given) to him, such a person of gentle and equal action is called a contented person.
13. Goddess Lakshmi glows with grace on the face, pure like ocean of milk, of a fulfilled soul with a mind full of joy with contentment.
14. With perfect purity as support and base, one should strive to discard intense desire through one's own (self) effort.
15. A mind that is filled with the nectar of contentment will attain steadiness by itself due to moon-cool peaceful thinking.
16. Great and vast riches follow a contented man like servants follow a king.
17. All mental and physical ailments become humbled (and

subside) in a person who remains contented within himself, the way dust is suppressed by rain.

18. A person of pure thoughts shines like full moon, by remaining cool, unperturbed and untarnished.
19. The joy and delight that one obtains seeing the graceful face of a person with equality, can not be obtained even by seeing heaps of money.
20. O son of Raghu dynasty, even gods and munis prostrate before a kinglike person adorned with equality and noble qualities.

On principled Conduct of life
16th Sarga

Sri Vasista

1. O mighty intellect, association with saints and noble people will always be greatly helpful in the purpose of crossing (the ocean of) samsara.
2. Those great souls, who protect the white flower of `Viveka' sprouting on the tree of association with saints, will be eligible for all good consequences.
3. Meeting with people of knowledge will make a deserted place congested with people. It will make death look like a festival. It will make calamities appear like riches.
4. Association with saints is like snow to the lotuses of calamities. It is like wind for the fog of delusion. In this world only saints are victorious.
5. Know that association with saints unfolds purity, weakens ignorance and drives away mental illnesses.
6. Due to association with noble people, discriminating intelligence gets illuminated, effulgent, enchanting and intense.
7. The powers of association and meeting with saints promote strength, happiness, and freedom from affliction and calamity.
Men should never give up association with saints and
8. noble and wise people even in times of great distress and affliction.
9. The association with saints is the light of good conduct. The sum of knowledge shines (bright) dispelling the darkness in the heart.
10. For those who bathe in the cool waters of Ganga of association with noble saints, where is the need for donations, pilgrimages, `tapas' and sacrifices?

11. O sinless one, if there are great saints without doubts (about Truth), who are without any attractions, and whose mental knots are untied, where is the need for `tapas' or pilgrimages?
12. These mentally reposed blessed souls are worthy of seeking by even effort like the seeing of diamonds by impoverished people.
13. The mind of the wise acquires a charm and grace by association with noble and saintly people and shines radiantly like Lakshmi among celestial nymphs.
14. Thinking of the Supreme and wearing the Supreme state as a crest jewel, the one who becomes famous and blessed (will not) does not leave his association with the wise and saintly people.
15. Those universally accepted saints, who have broken asunder all knots to realise the supreme truth, and who are the most worshippable, are the (best) means to cross the ocean of `samsara'.
16. Those who look upon the saints,-who are like clouds to the fire of hell - with a sense of ridicule will themselves become the fodder for the fires of hell.
17. Association with saints and noble people is like an effective remedy for the diseases of poverty, death, unhappiness. All those diseases will subside with such association.
18. Joy of contentment, association with saints and noble people, an attitude of inquiry, calmness - These are the best ways of crossing the ocean of `samsara' for human beings.
19. The best gain or acquisition is delight (in contentment, `santosha'). Association with saints and wise men is the best that can happen. The highest knowledge is (the ability for) inquiry. Quietude is the greatest happiness.
20. Those who practise these four untainted ways to break the net of `samsara' , they alone will cross the ocean of samsara filled with waters of delusion.
21. O best of thinkers, among these, even if one is followed and practised with pure heart, it is as if the four have been practised.
22. From one practice the others will arise one by one. And so, to accomplish all the four, one should start with one.
23. Association with noble and saintly people, delight in contentment and ability to inquiry will flow to one who is pure with divine peace, like boats stride towards the

sea.

24. All good will flow (or reach) one who has the four characteristics of `santosh', `vichara', `satsamagama' and `sama', the way wealth flows to one who seeks refuge under the `kalpa tree'.
25. For one who is endowed with `santosh', `satsanga', `vichara' and peace, grace and charm come flowing (naturally) the way beauty and such qualities are natural to full moon.
26. Victory chooses those who are with the four qualities of `santosh', `vichara', `sama', and `satsanga', the way ministers follow the king.
27. And so, o son of Raghu dynasty, practise the best one among them (the four), conquering the mind with personal effort.
28. There is no question of reaching the highest state, so long as the elephant of mind is conquered with the best personal effort, following and nurturing one of the (four) qualities.
29. O Rama, strive with the grit of your teeth till your mind possesses (is established on) these (four) qualities.
30. O mighty armed one, you may be a god, an yaksa or a human or a tree- there is no way (to achieve the Supreme) till you acquire these (four) qualities.
31. If atleast one among the four qualities gathers strength and yields fruit, then all the weaknesses and faults of the ensnared person will vanish.
32. When the (four) qualities increase intensely, the qualities of a person which overwhelm bad qualities will increase or develop. When faults increase in strength, the faulty qualities that destroy good qualities will increase.
33. The river of vasanas flows between the banks of good and inauspicious in the forest of delusion of mind of men.
34. This flow turns towards that bank to which you strive to swing it. (Knowing this) do what you like.
35. O best of minds, with your great effort try to swing the river of your mind to the auspicious bank (side). Then your great mind- river does not turn in the wrong direction.

On the various Books of Yoga Vasistam
17th Sarga

Sri Vasista

1. O Raghava, the great soul that has thus become en-

lightened internally with discrimination is fit to receive and hear the discourse about knowledge (truth), like a king who is eligible to know about the science of eth-

ics and morality.

2. The noble soul (of high prupose), who is averse to as-

sociation with stupids, is fit to indulge in the purest of
pure inquiry (into Truth), like moon who is fit for a place
in the clear skies of autumn.
3. You are verily endowed with such rich qualities. I shall

now tell you the `word' that dispels delusion of mind.
Listen.
4. Only such a person whose tree of merit is stooping with

the weight of fruits, will endeavour to hear these words
leading to liberation.
5. Only noble people become eligible to hear these sa-

cred words of knowledge about the Absolute, not the
lowly beings.
6. This compendium, called ` the paths and strategies for

liberation' is rich in content and leads one to Nirvana. It
consists of thirty two thousand couplets (slokas).
7. The way a lamp keeps on producing light even if the

person awake near it does not desire (the light), in the
same way, (the study of this text) leads to Nirvana with-
out fail.
8. This `samhita' gives unique happiness by quelling the

illusion (about the world), when it is heard from a
realised person or understood by self effort, the way
(the waters of) Ganga gives (indescribable) relief.
9. The way the illusion of rope as snake is destroyed when

realised, in the same manner when this teaching (con-
tained in the text) is comprehended, peace will come
to those afflicted by `samsara'.
10. The samhita consists of six books. Each one of them
contains logically argued meaningful statements and
many illustrative examples (to clarity) the hymns and
friendly enunciation of distilled wisdom.
11. The first one is called the Book of Vairagya (dejection
and dispassion). When studied, vairagya increases like
a watered tree(even) in a desert (there is an appendix
to this.In this the nature of time is established).
12. If the thousand five hundred couplets (slokas) are
meditated upon in the heart , then purity arises due to
the light thrown upon by it, just like a diamond which
shines when burnished.
13. The next is called `murmukshavyavahara', Book of the

seeker. This book needs beautiful and describes the ways of a seeker among people in its thousand couplets(slokas).

14-15. The next is Book of Creation (origins). In this Book there are seven thousand `granthas' (thirty two lettered vases). They establish the bases of knowledge, the nature of preceptions about observer and observed, I and you and such.

16. In this, it is described how That which is not born appears to be born. When one listens to this, (it will be clear) that all (the manifest world) is (mere) conception or understanding in the mind of the listener.

17. All our vast expansive universe full of skies and mountains is (really) free of any solidity and concreteness. It has neither walls nor mountains .

18-19.It has no worlds, no beings . Cities are mere fabrications and compelling imaginations. All is the splendour of dreams. All is a mental empire. All are look -alikes of a gandharva city- meaningless acquisitions like two - moon illusions and waters in mirages.

20. All is like swinging mountains to one who is travelling in a liling boat. There is no truth in them. It shines without foundation or basis like a demon imagined and concretised by mind.

21. Like pearls in the sky, all things stand and shine (made up) descriptions and tales. All is like waviness of water and bangle -hood in gold.

22. Like the blue tint of sky, nonexistence always arises and persists (due to illusion). Without being there (concretely) it still appears charming.

23. The picture- whether in a dream or in sky persists without any owner of it. The fire in a picture feigns heat though not having it.

24. Thus this word `world' does not have any meaning or form. It is non existent. It is a reflection of a sequence of waves -a mere dance of preception.

25. This world is presevering like a sea filled by waters coming out the shrill cries of a `chakravaka' bird. It is like a forest in summer full of shrivelled leaves and useless things.

26. This world is like the bewildered and preplexed mind of a person seized with the (fear) idea of death. It is similar to dancing alone in a dark cave in a stone house.

27. The inconscient in the conscient is like the cool and dense fog of ignorance in the clear autumn skies of knowledge. The inconscient arises in the conscient like a picture emerging out of a wall and like an injured pillar. It is as if inconscient is formed or created in the

conscient by some offensive transgression or sin. It is as if the inconscient is created or formed by applying some mud to the conscient. It is as if the inconscient is a mud stain on the conscient.

28. Then the fourth book is Book of Sustenance (`Sthithi').
29. This book contains three thousand verses (each of 32 letters) full of analytical statements, commentaries and stories (as supporting illustrations) clarifying the way this world emerged as the manifestation of the `Ashambhava' or `I-ness'
30. In this book, the observer-observed phenomenon is elaborately expounded. Further the phenomenon of illusion about the world is also expounded in all its fulness starting from the way it arises and develops in a sustained manner.
31. Thereafter is the Book of Peace and (Upasanti) quietude consisting of five thousand verses. This is a sacred book with beautiful statements.
- 32-33. When one listens to this set of verses, the illusions of I and you that arise in this world, will be quietened and removed.
34. From such listening (of the Book of Calm) the little benefit that is acquired, the picture of the illusory world remains in shreds like a torn picture. A very small part remains.
35. The non being and non existence (of the world) is like the imagination and fancy in the mind of someone else. It is not available or not heard like the fierce battle sounds in the dreams of a person sleeping by one's side.
36. It is like the dreadful sound of the cloud thunder heard in one's cool imagination. It is like a city in dream in a forgotten dream.
37. It is like the experience of the labour pains and delivery of a beautiful barren woman in a (non existent) garden of a future city.
38. It is like an extensive wall in an unfinished picture (artistic creation) or like a city which is slipping out of one's imagination.
39. It is like a quivering unformed configuration of a future garden in all seasons, fancied to thrill people in spring. It is like a quietly flowing river, with embedded waves.
40. Thereafter is sixth Book called the Book of Nirvana.
41. The rest of the verses (ie) fourteen thousand five hundred are in this Book. The study of this (Book) gives the great wealth of knowledge. The wise will attain peace and nirvana from the study.
42. The one who studies this text, the wise man becomes the nonsentient luminous Self of Consciousness. He

becomes one with the Divine Intelligence, the stainless self. He becomes pure like the Supreme ether. All illusions and bewilderments will subside and be quietened.

43. When the journey through the world ends, he will have accomplished his duties and goals. In the heaven of the initiatives and activities of people of the world, he stands adamant like one mentally paralysed.
44. He feels like one who is contented and satiated with the devouring of the innumerable worlds. His mind, sense of form and perceptions turn into consciousness-ether.
45. Discarding action, cause and actorship and perceptions like acceptable and unacceptable, he is disembodied even though with body. He is out of the world even though in the world.
46. Even though transcendental (in consciousness), he (appears) like a huge, stone-hard tortoise. He is (then) like the effulgent conscious-sun, dispelling the darkness of the worlds.
47. Though he is the embodiment of that Supreme effulgence, he appears like one struck with blindness. In him the epidemic of ambition, desire and avarice are strangled by the restraining of the heinous activities of the (constantly changing) world.
48. The demon of `ahamkara' (ego) being destroyed, he is like one without body even though with one. (However) this world Lakshmi exists on the tip of some consciousness - hair on him, like a bee standing on the tip of a petal of a (small) flower on the huge, enormous mountain Meru.
49. (Even so) he sees innumerable worlds in the hollow of his heart- holding them in each one of the atoms of the consciousness- ether.
50. O mighty intellectual, in the expanse and vastness of his heart, not even crores of Vishnus and Brahmas can equal him. Liberated from mind, and substance he is the perfect and spreads himself vast and infinite.

On the value of examples and illustrations 18th Sarga

Sri Vasista

1. Just like the way good fruits are obtained by sowing a seed (at the proper time in good soil), awakening to truth occurs when this compendium is studied.
2. Even if a `sastra' is enunciated by a human being , it

should be followed if it leads to awakening. If not, it should be rejected even if it comes from a Rishi. One should adopt and follow a proper, logically acceptable path.

3. One should receive proper and logical statements even

if they come from a child. If the statements are not proper they should not be accepted even if said by Brahma.

4. Who can order a fellow to drink the water from Ganga, which is in front of him, who says `this is the well dug by my ancestors. I shall drink only the water from this well'.
5. When it is dawn, light shines (on the world) spontaneously. Similarly discrimination comes naturally to one who studies this compendium.
6. If this scripture is heard through the mouth of a master of knowledge and grasped by self effort, the discriminating intelligence will get chastened and knowledge will get impressed upon it after repeated deliberations.
7. Later as much as this knowledge gets internally polished, purified and sculptured into sacred speech, this speech will become a decoration to an assembly like an adorning creeper (when delivered to a gathering).
8. With the impeccable quality (of speech) a sense of urbanity will be acquired. Many kings and scholars will become friendly to the speech and its content.
9. Then a person will become wise about the various aspects of things like a lamp which gives the ability to see things clearly in darkness.
10. When autumn arrives, the fog disappears. Similarly knowledge of this scripture reduces the faults of delusion and avarice in a person.
11. Your mind now requires the acquisition of discrimination. Without practice no action will yield any (proper) result.
12. Mind will then acquire a sense of delight like a great lake in autumn. Great calmness will come to it like a sea without the Mandara mountain.
13. Like a pearl- white lamp which dispels darkness and reveals the things (the study of this scripture), makes one's intelligence radiant and effulgent enabling the understanding of difference between various things (in the creation).
14. The stained perception of the world with all its impurities of poverty, misery will not cut into the internal awareness of the person (with the knowledge of this scripture) like an arrow which cannot hurt one who is well armoured.
15. The heart of a master of knowledge and wisdom will never stoop (or break or roll) before the fear of the world, just as an arrow can never pierce a strong stone.
16. `What or who is first -birth, actions, god, man-?' -such questions and doubts vanish (when truth is known) like darkness before day.

17. When a holistic all-wise intelligent perception arises, quietitude arises always and in all dispositions of the mind, the way night passes (on the arrival of sun).
18. One who studies this scripture will become grand and sublime, deep and majestic like an ocean, firm, steady and composed like Meru. Moon-like coolness will arise in his heart.
19. He will attain liberation while in life ascending through various stages of accomplishment. He becomes completely calm-which is beyond description-in many of his attributes.
20. His mind becomes cool and pure in everyway and surrenders to the perfect perceptions and Supreme light. Like the moonlight in autumn, his intelligence becomes extremely radiant and effulgent.
21. When the sun of viveka illuminates the heart - space with the pure light of divine quiet and peace and makes the incoherent (phenomena of the world) meaningful, there is indeed no need for judgements (and subjective understandings).
22. These people of (divine) sweetness, quenched of the thirst by waters (of knowledge) become peaceful. They attain purity -white like the chain of autumn clouds-and stay aloft imperturbed.
23. These people will desist from unregenerate and cruel behaviour. They never belittle people. It is like the cessation of the activity of misery-stricken `pishachas' on the advent of day.
24. Mental afflictions will not sway those who become bold and courageous in thought and mind holding on fervently to the foundation and support of `dharma'. He is unswayed like a creeper in a picture.
25. Knowingly he will not jump into pot-hole of sensuous living. Who will, indeed, knowingly run into a deep hole on a road?
26. He takes delight, like a palace - bound chaste wife, in the works that occur to him and which are in tune with scriptural ordinances and accepted noble traditions and practices.
27. He sees with a detached mind creations (and beginings) in each one of the atoms in the trillions of the world.
28. To those whose inside (the heart and mind) is pure and clean due to the knowledge of Reality, worldly pleasures do neither cause grief nor joy.
29. In each one of the atoms there are infinite number of universes. They rise and fall like waves and ripples in a sea. A ` Jivanmuktha' can see all of these.

30. He does not despise worldly activity and actions. He neither desires freedom from them. Engrossed in (worldly) action knowingly (with awakened mind) he remains untouched and firm like the stem of a tree.
31. Engaged in the works that come to him, he behaves like an ordinary man of the world, remaining unvanquished in the heart either by desirable or undesirable fruits (of actions).
32. One can understand what is said in this scripture only when one experiences it. It is like knowing the power of curses and boons (which are understood only when they are experienced).
33. Embellished and bejewelled with rhetoric, figures of speech, similes and stories, this scripture is easy to grasp and understand. It is full of epic like enjoyable aesthetics.
34. (Normally) this scripture can be understood by one who knows a little of the syntax and word-meanings (and interpretations). If not, (whatever is beyond oneself) can be understood through a scholar.
35. 'Japa', dhyana and tapas' are of no use to attain liberation for those who have heard this scripture and internalised the knowledge.
36. By constant practice of (what is said in) this scripture, and the insights developed by repeated study, one can acquire an extraordinary, and brilliant scholarship accompanied by a highly refined heart and mind.
37. 'I and this world' - such a strong demon of perception and perview will disappear by itself as the demons which disappear on the (rise) advent of the sun.
38. Even if such an illusion like 'I and the world' exists, it will be dispelled like the attachments in a dream which disappear on waking.
39. Just like people who are not bothered about happiness and grief in a city of imagination, they will also be unaffected by the world - illusion once they are aware of it.
40. One is not afraid of a snake in a picture. Similarly when the serpent of phenomenon is known, phenomena will cause neither grief nor happiness.
41. When the reality about serpenthood of the serpent in the picture is known, the serpenthood is destroyed. Similarly about the world- the world is unreal though firmly existing (to the naked eye).
42. When wheat grains are separated from the leaves, some slight damage occurs. Not so when the Supreme state is attained. Not even the slightest damage is done (to the person).
43. When wheat grain is separated from the leaves, some

body movements are required. Not so to attain Supreme state. Only mind is to be silenced. There need be no body movement.

44-46. (To attain the Supreme state) the required things are :

to sit in a comfortable posture : to eat whatever is available or obtained; not to indulge in any pleasures which are against noble tradition or practice; to get happiness and to enjoy study and discussion of scriptures in every company at anytime and at any place. Such a living will give great knowledge. It gives great peace in the world. There will be no affliction of living in future in more and more wombs (There will not be any rebirths).

47. If people can not meet these simple requirements and stay in a sinful and pleasure seeking life, they are like people dumped in the excrete of their mothers. They are not worthy of any thought.

48. O Raghava, listen to this vast body of knowledge to be narrated by me. It is the acme and essence of all intelligence.

49. Now hear the technical terminology used in this discourse and the various bases to know and grasp the inquiry into Reality.

50. To teach that which is not experienced (by the students) through something that is evident (and known)and which gives the benefit of understanding is called (teaching) through an example or illustration.

51. O Rama, without illustrations and examples, new, uncommon and out of the-ordinary things can not be grasped. It is like the difficulty in seeing things in a house in the night without a lamp.

52. O son of Kakutsa dynasty; whatever I will be teaching you now with examples, all those have reasons (for their existence).Only the non-existent,the Supreme has no cause(for its existence).

53. The similie and the subject and object therein exist witha cause- effect relationship. Except the Absolute Brahman, this applies to all the rest (in the phenomenal world).

54. In this Brahmopadesa (teaching about Brahman) the illustrations hold good (or valid) only in part - aspects of Brahman (not to the whole).

55. Whatever examples and illustrations are cited here, for purposes of clarity, they are associated with the dream-world. (world itself being one such).

56. `How can the illustrations (which are with form) be valid for a formless Brahman?'- such a foolish comment, therefore, does not arise.

57. The corruptions and unacceptabilities in the perceptions and examples like 'unproved, contradictory' etc do not arise because of the dream-like character of the world.
58. The antecedents and succedents of this non-object, that is the world, should be discussed as at present since the equivalence of waking and sleeping states and the things therein is well known since our childhood. If one examines dream, 'sankalpa' (determination, will, imagination), meditation, boon, curse, medicine - and such things, it will be evident that the example statement 'this world is like a dream'.
59. In all the other treatises about the Supreme Absolute and in all corresponding teachings, by the author of this scripture followed the same rules and regulations.
60. It can not be said that the fact of the dream-nature of the world will become evident immediately after listening to this scripture. It is a gradual process.
61. This world is similar to a city in a dream, or fabricated or imagined or meditated upon. And so in this treatise only they are taken as examples and similes and not any other.
62. Since Brahman is the prior cause (of this world) this Brahman is always compared in similes. But the similarity is only in parts-never in full. And so, a wise and thoughtful person accepts only that aspect without any controversy.
- 63-64. To see things only the light from the lamp will be useful, definitely not the container, not the oil and not the wick. And so, only one aspect of a simile will be useful to clarify the compared subject. Even the 'Maha vakyas' (great statements) are understood by this single aspect acceptability.
- 65-67. It is not proper to throw away the philosophical and spiritual knowledge, making an illogical argument that is against experience.
68. On examination, (it turns out) that the literature on the experiences of people like us, - though looking like inimical to normal experience-is worthy of following. The words uttered by even our most beloved ladies should be considered as mere prattle if they do not concern the knowledge about the Absolute.
69. We have the mind (and intelligence) to get benefited by the great pronouncements and statements in the scriptures. We have decided that those scriptures which deal with these celebrated statements are authori-

tative and standard works (dealing with knowldege of the Absolute).

On the ultimate authority(for Knowledge)
19th Sarga

Sri Vasista

1. In a similie, the distinctive comparable aspects between two objects alone are taken. If there is a total resemblance, then what is the need or use for a similie?
2. By proper application of (the tool of) simile (s), the meaning of the scriptures and thereby a perfect understanding of the great pronouncements (maha vakyas) can be gained. Such perfect understanding leads to knowledge of Self. The divine peace that occurs as a consequence is called Nirvana.
3. And so, whatever variety of enlightening understandings arise from this contrivance of similie, everything must be directed and oriented towards the (perfect) understanding of the `Maha vakyas'.
4. Know that divine peace is the highest good. Prepare yourself to acquire that. Cooked food is to be eaten. Why worry about how it is prepared and such useless things?
5. For the purposes of enlightenment, the causeless and the ones with a cause are compared due to resemblance to some aspects between them.
6. It is not proper to live like a blind frog in a stone,

unintelligently surrounded by worldly pleasures.
7. The Supreme State is to be won through skillful effort

of deep inquiry into the peace-creating scriptures with the help and support of examples and illustrations.
8. Learning of scriptures, sweet temper, meeting and associating with wise and truth-knowing people, -are some of the ways of accomplishing the `dharma's'.
9. To the extent these wise and intelligent people engage themselves in such activities of inquiry, to such an extent they will achieve self repose for themselves and thereby attain imperishable divine peace called the `Turya' state.
10. One who is enjoying this `Turya' state running against

the ocean flow of the world, is a saint though remaining as a householder.
11. Though active (in the world) , it is as if he is inactive. He is not subject to the needs of listening and meditating (on the scriptures). He lives like a quiet ocean without

the Mandara mountain.

12. That which is to be taught should be explained with the help of similies based upon single -aspect resemblances. The teaching should never be from the tip of the tongue (alone).
13. Whatever method is used, that which is taught should be clear. Those who are deluded and bewildered do not appreciate the propriety of the methods (used) since they are not serious about teaching. Their teaching comes from the tip of their tongues.
14. If one calls that Self- which resides in the consciousness ether of heart in great repose and that which is to be experienced, as an useless, purposeless object, such a person is called `teacher, teaching from the tip of the tongue (bordha chanchu).
15. Such an ignorant person corrupts the knowledge with his arrogance and self conceit and pollutes his teaching like a cloud which stains the sky.
16. Like water which proves the existence of ocean, direct knowledge alone is the proof for everything. Hear about this.
17. Wise men know that the essence of all sacred lore, the guiding principle of it is knowledge, the all-wise Intelligence. Verily the achieving of the substantiation of that (knowledge) is called direct knowledge (Pratyaksam).
18. The experience of knowledge is called substantiation. That which makes it (the knowledge substantiation) direct (before our eyes) in the world is calld `Jiva'. We are that (Jiva).
19. That alone is (samvit) the relative, sentient consciousness. That is the human being; the `I' experience. This is also what is called material object which is caused by relative consciousness.
20. This `samvit' creates and causes all kinds of illusions - like fancies, will - determinations, and change cycles and distortions- to flash in this world like waves and ripples in water.
21. Though not a cause (for the world) in the beginning, it (this samvit, the pratyaksam) flashes sprightly as the cause for the play of the creations.
22. Even though the cause of the Jiva (born out of a thought in the mind) is the non existence (nothingness), the Jiva abides as if pure existence (sat) is its cause. Nature emerges as the world form of the non existence (asat).
23. (However) this Absolute Supreme reveals itself by self reflection and destroying the self caused own body.
24. When the man of reflection and inquiry goes beyond reflection and attains the Self, what is left is that inde-

scribable Absolute.

25. When mind is killed, one's intelligence, senses and their actions will become quiet and peaceful. Then there is nothing gained or lost whether works are done or not.
26. When mind is killed, it is as if the peace quietened senses are as if inactive like an unstarted engine.
27. Wise people know that Consciousness (relative knowledge) is behind the mental activity. It is like a puppet being moved by a string.
28. This world is convulsed by form, sight, mental activity and objects (phenomena). With relative consciousness behind, it is like the waves inside air.
29. The individual Self is born in the Pure Intelligence and radiantly manifests, stretching and diffusing as body, space, time, outside, inside forms etc.,
30. The Divine sight reveals itself as phenomenality and abides as form. Then the Absolute abides as that (form) at the place whatever form it assumes.
31. That All -Self abides in the form and in a place the way it delights itself.
32. Because of the nature and character of being All-Self, the divine sight turns into phenomenality. Even so that phenomenality is not real.
33. The Brahman abides here in this world due to no cause. However, His Lordship over the entire structure (world) is very clear, real and direct.
34. There is nothing like destiny or providential. One has to strive himself like a warrior to attain the Supreme. Only then the Supreme can be gained.
35. O Rama, so long as the pure, the Infinite and the Absolute is not gained by you yourself, you follow the great teachers and inquire into the Truth.

On the right conduct of life

20th Sarga

Sri Vasista

1. One should increase one's wisdom and knowledge through association with noble and wise people and such, skills and efforts. Then one should attain the status of a Mahapurusha (great man) acquiring the attributes and characteristics of such type.
2. One should learn from people and acquire the great qualities that each one has and increase thereby one's wisdom.
3. O Rama, great personality consists of the qualities of coolness, quiet and such. Without integrated holistic knowledge, such qualities are not possible.
4. Knowledge, purity and such qualities and attributes in-

crease in a praiseworthy manner like the growth of seedlings when rains wet the soil.

5-6. Extraordinary knowledge increases through the qualities of peace and such. It is like the yield of crops through rains caused by the performance of sacrifices in which rice is fed. Like lotuses and lake which beautify each other, the qualities of purity, peace and such and knowledge increase mutually.

7-8. Similarly knowledge and the traditions and behavior of good people increase each other. These should be practised by studying the ways (and life stories) of good people.

9. Unless these two are practised together, not even one

of these can be accomplished.

10-11. A girl, who is charged with protecting the grain harvest in a field sings songs keeping rhythm with clapping hands and thus scares the birds away. Similarly a wise man of knowledge achieves the Supreme state by engaging in wordly activities in a detached manner.

12. Thus the system of good tradition and behavior has been told to you. Now the system of knowledge will also be taught to you.

13. This knowledge is an increaser of life span, fame and leads to the accomplishment of all human objectives. This verily should be heard and learnt from a wise and friendly person.

14. Hearing this your mind will be cleansed and purified which can lead to the gain of the Supreme State. It is like the `chilla' seed purifying muddy water.

15. Once this knowledge is gained the mind of sage gets into ecstasy and attains that highest and perfect holistic state which will persist. It will never leave the person.