

## Sarga - 1

### Sri Vasista

1. O Rāma, after the Book of Creation/Beginnings, listen to this book (Chapter) on Sthithi (sustenance). Knowledge of this can give liberation (Nirvana) and extinction into self.
2. Thus the entire visible, manifest world is composed of 'aham'. And so it is formless and illusory. It is totally unreal and is nonexistent.
3. It has no doership. It is inelegant like a picture in void sky. It is witness-less. It is an experience in a dream during sleepless state.
4. It is like a city of the future, conceived in mind. It is like the fire-like bean with which monkeys try to ward off cold. It is unreal and nonexistent. Even so some purpose can be served by it.
5. It is indivisible from Brahman. Yet appears separate like whirls in water. Like the effulgence of Sun in sky, it is existent though void.
6. It is like the bright pearl-white effulgence boundaryless and visible with no (reflecting) walls. It is like the city of gandhavas, visible always though with no reflecting walls.
7. It is unreal like water in a mirage. It creates a belief in one as real. It is experienced like a city of mental conjecture and determination which is totally unreal.
8. It is a luminous reflective fable with no existence anywhere and anytime. It is sapless. Yet it is firm like a dream-mountain.
9. It shines like bhutakasa, It is totally void. It stands in the fore (of knowledge) like an autumn cloud shielding the sunshine. It is imperishable and cannot be hurt.
10. Though lacking substance, it is visible like the blue colour of the sky. It is like romance with a lady-in-dream, which is meaningless and calamitous.
11. This world is like a pleasure garden in full bloom in a picture, which though elegant in form lacks any essence. It is like the bright coloured sun and brilliant fire in a picture without any real content.
12. It is unreal and untrue being experienced as an empire of the mind. It lacks fragrance like a lotus painted in a picture.
13. Sparkling in colourful forms from void, this world has no substance. It is like a rainbow in void.
14. By inquiry (into it), it shakes nude of its tender leaves and flowers and is rendered absolutely sapless.
15. It revolves in darkness like the world of a person inhibited in vision. Though extremely non-existent, this world gives the impression of an existent thing.

16. This world is like a water bubble with a shiny form. It looks interesting without any real content. It arises and breaks.
17. It is widely spread like fog. It is full of voids and tiny elements.
18. 'I am with all these elements' – so thinks a being. Even so, this world is elementless and void. Though attractive in form, it is non-existent. It is like the beings of the night.

### **Sri Rama**

19. O sage, it is said that all this manifest visible world (exists) withdraws into the Absolute like a sprout in seed at the time of great deluge. Later it arises out of it. How does this happen. Please tell me.
20. O Bhagwan, are there those who have this knowledge 'jnani' or 'ajnani'? Please tell me to quell all my doubts.

### **Sri Vasista**

21. O Rāma, those who think that this world abides as sprout in a seed at the time of deluge, are indeed ignorant people who are in the initial stages of knowledge.
22. Listen how such unrelated and incorrect knowledge – which is incoherent – leads both the listener and the speaker into a sense of delusion.
23. 'This world abides in the supreme as a sprout in a seed' – such a proposition is held out by stupid people is mere intelligent prattle. Hear how it is so.
24. The seeds of cereal foods like yava, rice etc are visible to the senses. It is, therefore, quite possible that leaves and sprouts arise out of them.
25. Mind is greater than the senses. Atom is of much greater subtlety than that. And beyond all these is the subtlest 'swayambhu' (The self born) self. How can such a one be the seed of the world.
26. The Supreme Self is subtler than ether. This Self is beyond all known ways of perceptions and knowledge. How can seed-hood touch that one?
27. Such a subtle one appears unreal to nonexistent beings. For such a subtle how can seed-hood arise? When seed is not, how can there be a sprout.
28. That Supreme State is finer than sky and is void. How can a world, a Meru, an Ocean and such exist in that?
29. How can something exist in that which is nothing, not even a little. If (for some reason) anything exists, why is it not seen as such?
30. In what is not even a little, how can there be anything? Even if it (exists), when and how did a mountain arise from space in a pot?
31. How can even a little shade in such or darkness is sunshine? How can there be fire in snow? These are opposites (one can not exist in the other).

32. How can there be a 'Meru' in an atom? Where is one with form in something formless? There are not similar even in form and where is shade and where is heat? (they cannot co-exist as one).
33. In something like banyan tree with form there can be sprouts. This is reasonable. How can a huge form like world exist in something that is formless?
34. Temporal, spatial and human (interactions) are visible to the senses and cognizable by intelligence. When something is beyond the senses and intelligence, there can be nothing that can be said to exist.
35. 'Effect or action goes forth out of a reason or cause' – This is mere confusion in knowledge. With what cooperative cause is this effect or action arising?
36. O Rāma, you therefore stay away from this kind of improper imaginations and fabrications of cause-effect creations. Truth is one that has neither beginning, nor end nor middle. World is Brahman itself.

## Sarga – 2

### Sri Vasista

1. O Rāma, best of people who know what is to be known, having reached this level (of discussion), let me say that this pure and great consciousness-ether is beyond all comprehensions and confabulations.
2. If (in such a consciousness-ether) world is to exist like a sprout, what are the causes, effective and cooperating?
3. If there are no cooperative causes for the existence of a sprout, then that sprout is like a child of 2 banen woman, whom none has ever seen.
4. In the absence of effective and cooperative causes, whatever exists should be part of its (consciousness-ether's) nature. That native should alone be the root cause of such being.
5. Right from the beginning of creation, Brahman alone holds himself within himself the creations in a formless condition. Then where is the routine or sequence of births and process of birth?
6. If it is said that earth and such others (which are elements of world) exist even at the beginning, it will attract the logical error of accepting the existence of cooperating causes at the beginning itself.
7. If it is said that world is hidden in Brahman and that is the cooperating cause (for the world to emerge), even that is a foolish play of childish mind. It cannot be a wise mind.
8. And so O Rāma, this world was never, nor is, nor will be. It is the sparkling of that consciousness-ether within itself.
9. When thus, O Rāma, the total nonexistence (or absence or lack of it) of world is understood, this world is Brahman alone and nothing else.
10. Whatever has disappeared from visible sight by mutually destroying each other, may not (or will not) disappear from the mind of senses.
11. Only when something is totally absent, then only feeling about it disappears. How can that disappear from sight if it has not disappeared from mind?
12. For total absence of something, the only way is to disregard and discard perceptions and sights of/about the world. There is no other way of overcoming the calamity (of perception of world) vision of the world.
13. The knowledge about Consciousness-ether is: 'The world is Brahman' and 'I am that and not this world which is like a story-in-pictures'.

14 – 16

Mountains, earth, time, with its elements like instants and aeons, birth and death, all have the cause-effect relationship as in a picture-story. Similarly the

enclosing universe and its measures of life are all accepted (in the cause-effect sequence).

17 – 18

These temporal and spatial object-manifestations are that Infinite, unbounded great Consciousness-ether alone. These remain ever as the tiny atoms, which sparkle in the great Consciousness, the way they were at the beginning of creation.

19. Consciousness brings out the luminous creation which is a surprise turbulence in itself. This creation exists formless and not like a wall breaking out of this Consciousness.
20. These universes are like stone streaks in a great mountain. They are neither born, nor dead nor acquired.
21. These pure creations sparkle in the self by itself. They are like parts of sky in a sky without form and shape.
22. The world is in the Supreme like fluidity in water, vibration in air and vortices in ocean.
23. The world which is with birth, death, initiatives and beginnings abodes in that splendid One which is majestic with Truth, which is all-peace, which is infinite.
24. It is foolish prattling to say that this world arises by itself from Void due to of cooperative causes.
25. With all distortions and deformations of desires and purposes thrown aside and with long sleep (of asidya) taking flight, become one bedecked with courage, awakening and knowledge.

## Sarga - 3

### Sri Rama

1. Sage, I feel that the first Prajapati, at the beginning of creation which occurs after great deluge, is born out of the self of memory of previous existence and this world is born out of that memory.

### Sri Vasista

2. O Rāma, True, the first Prajapathi is born at the beginning of Creation following the great deluge from the self of memory (Smriti-atma).
3. This world is the mental determination and conception of that Prajapati. It is the self of memory (Smriti-atma) of that Prajapati, This world shines like a city of gandharvas in the mental field of that Prajapati.
4. Where is memory in the Supreme self (and so creation is not from this memory). Where is a great tree in sky?

### Sri Rama

5. O sage, why is memory not possible in Brahman? How does all memory get destroyed by the bewilderment of great deluge?

### Sri Vasista

6. O Rāma, all-wise intelligent people existing before deluge attain Nirvana and Brahman state.
7. And so O Rāma of good practices, how can they become owners of all previous action? They attain liberation when they are free from all memory.
8. When the owner of memory is absent, how can memory occur? At the time of great deluge all become partners and contenders for liberation.
9. Whatever is that memory, which is experienced or not experienced, which is visible as world is nothing but the effulgence of Consciousness.
10. This opulence of Consciousness is a luminous reflection of that Supreme, the endless and beginningless one. This is the world which is born of self (by itself) and abides as such.
11. The subtle today of that eternally effulgent Brahman shines as world.
12. This world luminously abides as an atom of Brahman, with all temporal and spatial behaviors and sequences.

13. In that atom, there is another one of similar kind and size, In that abide again many similar things as in the (enclosing) one.
14. Again in that latter atom, there is another similar atom. In that there are widely scattered things as in the earlier one as if in a widening sequence. Thus, all these illusory illuminations are not real.
15. Thus O sinless Rāma, there is no end to these sequences. They are real to an unregenerate mind, while they are unreal and nonexistent for an awakened one.
16. For the enlightened all this world is that peaceful, indestructible Brahman alone. For the unenlightened all this shines as full of worlds.
17. There are millions and billions of world similar to this universe of ours in each one of the atoms.
18. There are three worlds and their replicas (in each of the atoms) like a doll in a (wooden stone) pillar, in whose hands there is a pillar with a doll and so on (in an interminable sequence).
19. Just like the atoms which form a mountain, there are innumerable atoms in Brahman.

20-21

Of one can enumerate the photons in the rays of sunlight, one can also enumerate the three world-atoms that emerge from consciousness-sun. These atoms flow and fly around in the Consciousness-ether like atoms in light, dust and water.

22. The bhutakasa is all that is experienced as void. Similarly whatever is experienced as creation is consciousness-ether.
23. If one understands the word 'sarga' as creation, that knowledge leads one to lowly worlds (drags him down), while if creation is understood by the word Brahman, then that leads to liberation.
24. Brahma, the one who controls the Universe and the origin of the Universe are Consciousness-ether alone. This knowledge is one to be known and is the knowledge of self.

## Sarga - 4

### Sri Vasista

1. Rāma, the battle over senses should be won to cross the ocean of the world (of becomings). This cannot be achieved by any other means.
2. The total non existence of the phenomenal world can be known only by those who mastered their senses through constant study of scriptures and engagement with wise and noble company
3. O Rāma, the most beautiful one, I have told you all about the way the host of the mutable worlds come and go (arise and decline).
4. Why say many things! Mind is at the root of the tree of works. If that is cut, the world branches are cut and works decline.
5. Mind is everything in this world O Rāma. If that is healed, all diseases of this world web will be cured.
6. World is born out of the confused and bewildered thinking of the mind. Without mind how can body visualise anything?
7. This ghoul of mind will not get pacified even in aeons except by the total absence of phenomenal world.
8. Curing of the mental disease is the only for the above purpose.
9. Mind dies and come to life again by its own confusion, delusion and bewilderment. It gets liberated by thinking (inquiring) about its ownself (its own nature)
10. This world sparkles out of a mind which has fainted under its own thinking and thoughts. It is like the vision of a celestial town in an empty sky.
11. This world, wide and whole, sparkles out of the mind and exists separate like fragrance of a bunch of flowers.
12. This world is in the mind-stuff like quality in one who has qualities, as oil in a til seed and dharma in a person of dharmic nature.
13. This world is in mind like rays in a sun, like effulgence in light and like heat in fire.
14. This world is in mind like cold in snow, like emptiness in sky, like movement in air.
15. Mind is world and world is mind. They pine for each other always. Among the two if mind declines, world dies. But when world dies, mind does not die.



## 5<sup>TH</sup> SARGA

### Sri Rama

1-2.

O Bhagwan, O knower of all dharmas, an expert in discussions, How can this vast world abide in mind? Please explain to me with illustrations and examples.

### Sri Vasista

3. O Rāma, the world stays in the mind the way the works were born and stayed firmly in the minds of Indava brahmins, even when they were disembodied.
4. World abides in mind the way Kind Lavana acquired his 'Chandila', lowly state by conjuring and jugglery.
5. It is in the same way as the desire for pleasures arose in the mind of Sukra, the son of Bhrigu and consequently his dalliance with celestial maidens.

### Sri Rama

6. O Bhagwan, how did Sukra, the son of Bhrigu acquire Lordship over heavenly pleasures when he desired for such pleasures.

### Sri Vasista

7. O Rāma, listen to this conversation of ancient times between Bhrigu and God of Time (or death) in 'tamāla' gardens on 'mandara' mountain.

8 -12

Sage Bhrigu was in intense 'tapas' on one of flower bedecked. His son, Sukracharya, a bright and intelligent child – who was shining like sun and who resembled moon – worshipped the father who was in 'Samadhi'. While Sage Bhrigu was all the time like a stone in a garden, Sukra was enjoying himself in the garden and was sleeping on flower-bedecked beds. He was lolling between ignorance and knowledge.

13. He was like Trisanku hanging between his state of restlessness and father's state of Nirvikalpa Samadhi.
14. One day, Sukra was in a isolated place musing like a king who was victorious in his battles. Then he saw an 'apsara' (celestial maiden) who was going across the sky.

15-16

She was like Lakshmi, born out of churning of the milk ocean. She was beautiful 'mandāra' garlands. Her forelocks were flying with the breeze from 'Malaya' mountain blowing across her face. The garlands were responding

with 'jhankara' sounds to the wind flying past her. The air in the sky was fragrant with the fragrance of the flowers. She was lovely like a creeper with sensuous eyes. The moon-beams emerging from her body brightened the space near her.

17-18

Seeing such loveliness Sukra's mind quivered with joy. It was like a sea in tide in moonlight. The 'Apsara' also, in turn, became ecstatic looking at the beautiful face of Sukra.

19. Struck by Cupid, Sukra restrained all other activities of the mind and filled it with the lady.

## Sarga - 6

### Sri Vasista

1. O Rāma, Sukra then closed his eyes and started contemplating about that celestial lady. He began conjuring up a mental empire around her.
2. This lady is going to the land of Indra. I am following her to this enchanting region. I have reached it. It is beautiful with gods.
3. These gods are handsome with their lovely flower decorations. They are of liquid gold men with joyful faces.
4. Their eyes reveal joy and looks are like blue lotus. A lovely smile runs across their lips. Their looks will steal the hearts of women.
5. Enhanced by the loveliness of flowers, they seem to be reflections of each other. And so they present a Universal-like form.
6. The songs (I hear) are of the sounds of bees enjoying the visible fluid flowing out of the cheeks of ecstatic elephants. These are truly the songs and sounds celestial.
7. This is Mandakini (the ganga of the skies) with the Swan of Brahma moving among golden lotuses. On its coastline are the beautiful gardens in which Indra relaxes.
8. These are the guardians of 'Lokas' – Yama, Chandra, Indra, Surya, Agni, Water and Wind – who spread across with their shining beams.
9. This is the great elephant 'Irāvata' which relieves itself of the itching on its face by scratching against weapons of war. This is the one which tears the 'daitya' foes with its powerful tusks.
10. These are the celestial travellers in the air, who with their liquid gold hue, appears like stars in the sky to the denizens of the earth.
11. These are the waves of the river 'ganga' rolling down the story slopes of Meru and drenching the celestial beings (on the banks) with its foggy foam. Beautiful 'mandāra' flowers are floating on the waters.
12. These are the gardens of Indra, with bountiful bouquets of gold-hued 'mandāra' flower-laden creepers and rows of 'apsaras' swinging in the creeper-swings.
13. These are the mild winds and breezes blowing off the 'Kunda' and 'mandāra' creepers bearing their fragrance. These airs from 'Parijāta' trees are cool like moon-beams.
14. This is the 'Nandana' garden (of the heavens) spread with lady like creepers wearing the apparel of flower follicles and dew drops.
15. These are the lovely celestial damsels blissfully dancing to charming tunes. These are 'Narada' and Tumbura' whose voice resembles that of a 'veena'.

16. These are the richly decorated beings of great merit flying the vehicles across the skies.
17. These are the celestial damsels with lascivious limbs entertaining Indra, the lord of the celestials. These ladies are like creepers in a garden bringing great splendour to the gardens.
18. These are the magnificent 'Kalpa' trees with flower bunches like 'Chintamani' and bearing ripe flowers.
19. I enter this heaven and occupy my seat and bow to Indra who looks like a second Brahma, the creator of three worlds.
20. Ideating thus, Sukra bowed mentally to Indra like another sage Bhrigu in the sky.
21. Then Indra walked upto Sukra with great respects, worships him and led him to a seat near his throne.
22. 'O Sage Sukra, we are greatly blessed by your visit to us. I wish you stay with us long'.
23. 'O Rama, then Sukra took his seat and shone like a full moon'.
24. He was then greeted by the courtiers of Indira. Sukra stayed in heaven for a long time. He was treated like a son of Indra.

## Sarga - 7

### Sri Vasista

1. O Rāma, as he obtained the heaven with his own soul-force, Sukra forgot his spotless past.
2. He rested for a little while, he got up to take a round of the heaven.
3. He moved about like a sarasa bird which was interested in seeing lotuses, looking at the celestial damsels with rolling eyes and swinging glances who were drawn to his proud (manly) bearing.
4. During his ramblings he saw a gazelle-eyed beauty among the many 'apsaras' which he came across. She was a like a tender mango-leaf in a forest.

5-8.

The apsara too became ecstatic on seeing him. Her sensuous looks enveloped him and all his limbs melted like 'chandrakānta gemstone which melts at the touch of moon-breaths. The body of apsara too became wet with sweat in a similar manner, when Sukra looked at her. She became intense on him like a 'chakravaka' bird with her beloved. The two grew mutually fond of each other and opened to each other with love.

9-13

She was lovely like a lotus touched by morning sun. That place too can grant all that one desired (since it is Nandana garden). With all her limbs in a state of sensuous rapture, she delivered herself to Cupid. And Cupid delivered on to her his flower arrows like raindrops on lotus leaves. Excited by Cupid she appeared like a flower laden creeper surrounded by eager bees. She was like a quivering creeper moved by a gentle breeze. With eyes like blue lotuses, the lady with the gait of swan, was agitated like a lake disturbed by an arrogant elephant.

14-20

Sukra looked at that agitated 'apsara'. Being endowed with ability to mentally cause whatever he desired, he caused the entire heaven to be covered by darkness. The area became dark as on earth, like the borders of 'Lokaloka' mountain. That darkness sharply chased away her darkness of bashfulness and modesty. The place became appropriate for their joyful Coitus. (As if recognizing this) all others have left the place leaving them free with their emotions. The place was quiet as at the dusk on earth when birds return to their nests. The lady with long glances became agitated with increasing lust. She moved towards Sukra, the son of Bhrigu, like a peacock which moves towards a cloud. Sukra entered the bed in the midst of a white hall created by him. He was like Vishnu reclining on the milk ocean. The love-struck 'apsara' held his hands and spoke thus with a bent head in sweet and lovely tones.

21-29.

O my lord, one with face like moon, look at my condition. This Cupid is torturing me with his extended bow. I seek refuge with you. I am miserable. You are aware that to protect and relieve misery of the likes of us is the duty of men of wisdom and character. O mighty intellect, only fools do not have feeling for such of us. They do not understand loving intimacy unlike Connoisseurs of beauty and (romance). Undoubtedly the two engaged in love (drawn to each other) drip with the ambrosian joy of moon. The pleasure that can be obtained by the mutual engagement in love-making cannot be gained even by the Lordship of the three worlds. O graceful lord, I am enjoying the peace of moonlit night. O my beautiful one, I am living because of your ambrosian touch. Please take me into your embrace, the bee hovering around your feet. Take me into your compassionate heart'. Saying thus, the soft-limbed apsara of rolling eyes, fell on Sukra's chest.

30. Then the two enjoyed making love to each other like two bees hovering among the creepers in a garden.

## Sarga - 8

### Sri Vasista

1. O Rāma, Sukra, the son of Bhrigu, was extremely pleased with this love-encounter with the celestial maiden which was a metaphonic fancy conceived over a long time as his gleeful mental pastime.

2-12

He roamed about on the banks of 'Mandākini' – bedecked with flowers and garlands woven out of mandāra flowers – like a second moon in the company of the 'apsara'. Banks of 'Mandākini' were peopled by birds and 'yakshas' and 'kinnaras'. He enjoyed drinking the nectar, oozing out of moon, along with the heavenly beings, seated in the arbans of 'Pārijāta' creepers. He made love to many 'vidyadhani' women, who were engaged in swinging in swings of flower-creepers in the beautiful gardens of 'kubera'. He wandered around the 'Nandana' garden, taking several rounds of it. He whirled around the many rivers on Meru. The golden-hued creepers on Meru looked like matted locks. He spent many nights, - white with the light of the moon on Hona's head, - in the gardens of 'Kailas' sporting with amorous ladies. While resting on the top of 'gandhamādana' mountain, he, Sukra, went on decorating the (delicate) apsara with golden-hued lotuses and lilies. He made love to her, wandering about the 'Lokaloka' mountain slopes which are full of marvels and strange things. He spent sixty years in a celestial palace beside a lake on 'Mandara' mountain.

12. He and the apsara spent half of Krita yuga in the company of white-islanders.
13. Sukra went on mentally conceiving many 'gandharva' cities and gardens. Thus he almost created a while world. He thus became a replica of 'Time'.
14. Ending all his ramblings, he returned to the city of Indra and spent happily eight four-yuga cycles in the company of the 'apsara', the doe-eyed one.
15. As his merit started declining, he fell down to the earth along with his lady. The fall destroyed their (beautiful) forms and bodies.

16-17.

Losing all the gardens and chariots (which wheeled him around), and with broken limbs, he was overwhelmed with grief like a warrior who lost a battle. His body broke into hundred pieces.

18. With their bodies completely broken, they moved around in the sky with their grief-stricken subtle mental envelopes like birds looking for shade.
19. Then their subtle bodies entered the moon-brems in space. Then acquiring the shape of dew they entered the cereal grain.

20. Then the cereal was eaten by a brahmin in the 'Dasārna' Country. Then Sukra became a semen-seed (spermatozoa) and entered the womb of the brahmin's wife. He thus became the brahmin's son.

21. (After he grew up) he did 'tapas' in the company of several 'munis' in the forests on The 'Meru' mountain.

22-23.

There he got a human son from an 'apsara' (in the form of a deer). He became tremendously attached to him. He started thinking 'this son of mine should become rich, he should live long' Thinking always thus, he left his (quest for truth) regular duties.

24-25.

Because of his neglect of his 'dharmic' duties in the pursuit of his son's pleasures, his life-span got reduced. In course of time he died. Since his subtle body was engaged in the thoughts of pleasure at the time of death, he was born to King of Madra. In course of time, he became the King of Madra.

26-27.

He ruled over 'Madra' for a long time, freeing it from enemies. In course of time, old age overtook him. It was like a thunderbolt striking a lily. Because of his tendency for 'tapas' he left everything and became a 'tapasi'.

28. Rāma, He reached the banks of 'Samanga' river and engaged himself in penance in a mood of peace.

29. Thus O Rāma, after a series of births (and deaths) guided and dictated by 'vāsanas', Sukra settled down happily to a regime of penance.



## Sarga - 9

### Sri Vasista

1. O Rāma, as Sukra was musing thus sitting near Bhrigu, many years passed by.
2. Due to the power of time, the body of Sukra slipped off into old age due to seasonal weathering and fell down like an uprooted tree.
3. But his fickle mind rambled around in strange ways like a deer in a forest.
4. It was rising and falling like one caught in a wheel and arrived at (after many mental deaths and births) the 'Samanga' Coast.
5. During these (mental times) Sukra went through many profound and certain experiences which are of very inferior nature due to the strength of his mind.
6. While on the 'Mandara' mountain, the body of Sukra became emaciated due to exposure of intense sun-rays.
7. Wind blowing through the many holes in his skeletal body made hissing sounds which sounded like gay songs sung by him on the decline of sorrow caused by his actions.
8. Looking at the white teeth of the skeleton, it appeared as though he was laughing at the miserable mind which was still roaming in the earth regions wastefully.
9. Looking at the face, holes of the nose and the eyes, it appeared as if the configuration is revealing to the onlookers the nature of the world with its deep valleys and wells.
10. With the body full of water and burnt by heat, it appeared as if it was remembering its earlier existences and configurations and feeling happy.

11-14

His body was being shaken by the cold winds aided by moon-beams. It was being drenched by rainwaters. It was being covered by dust raised by blowing winds. Like an dry log, it was being rolled around by the winds. With the hissing sounds passing by it, the body looked as if it was in deep meditation.

With the lean internals shaking, it was as if the child goddess of the forest was making dreadful noises on the 'veena' of nerves and intestines.

15. Since the hermitage of Bhrigu was devoid of hates and attachments, this body of Sukra was not touched by the beasts around in the forest (not consumed as food).
16. While this is the case with this body, the subtle body of Sukra was performing long penance with all the necessary restraints and rules.

## Sarga - 10

### Sri Vasista

1. O Rāma, there Bhrigu, the great Bhrigu woke up from samadhi after a thousand celestial years.
2. He did not find his virtuous, obedient son, - who was like a commander of army of good qualities – before him.
3. He saw the corpse of Sukra, which was like an embodiment of poverty.
4. Bird 'titiri' built nests in the hollows of that corpse while frogs were resting in the entrails and stomach.
5. Insects were living in the eye-hollows of the cranium. They were breeding profusely. Silk-worms wove their nests on the bones of the skeleton.
6. The entrails were washed white by the rainwaters and looked like a garland of lean bones. The garland appeared to be like a chain woven out of the earlier pleasures and their fruits (vāsanas).
7. The while-clean cranium with its soft moon-beam appeared like the subtle body of the linga-shape smeared with Camphor.
8. The neck, uniting an upright emaciated cranium and the skeleton appeared to be increasing the height and length of the total frame.
9. The while nose bone, completely washed by waters of the flesh, looked like one limiting the facial configuration and holding it.
10. With a long neck and upturned face, it looked as though (the corpse) was watching the vital airs on their path into the womb of the sky.
11. The long shoulders, waist, knees and calves looked as if they were afraid of the long journey ahead of them (to the other world).
12. The stomach drawn inside to the skin-cover (like a pit) was revealing the total emptiness of the heart of an ignorant person.

13-14

That corpse looked like the very anchor of the elephant of grief. Looking at that Bhrigu stood up without any thinking. A thought ran through his mind. 'what? Did my son expire long ago?'

15-16

The great Bhagawan Bhrigu flew into a rage with the Lord of death when he saw his son dead. 'Why did he take away my son in such a short time?'. With such a question in his mind, he began to pronounce a curse on the Lord of death.

17. Then, the Lord of death took a physical form and came near Bhrigu.

18. The famous lord was richly decorated with earrings, an armour and was holding a sword and rope. With six faces and six shoulders, he was surrounded by his horde of guards.
19. The flames coming out of his body was like a mountain full of red 'kimsuka' trees. With that red light, the sky was shining red-bright.
20. All the quarters were wearing a golden hue with the flames issuing forth out of the ends of the trident in his hands.
21. Many mountains were swinging to their roots shaken by the strong aims of his breath.
22. Sun was enveloped by the flares coming out of yama's sword. It looked as if sun was disturbed by the vast amounts of smoke rising out of the earth at the time of dissolution.
23. O mighty armed one, thus came yama near the mightily enraged sage and spoke in sweet and calm tone thus.
24. 'Sages who know the ways of the world and are aware of both the worlds, do not get upset even when there is reason. Then why so when there is no reason'.
25. 'You are a great brahmin of great penance. We are keepers of law. And so you are to be worshipped desiring nothing from you.
26. 'O intelligent one, do not waste your penance. I cannot be burnt even by the fires of dissolution. How can I be burnt by your curse?'
27. 'I have devoured many worlds. I have swallowed many millions of Rudras and Vishnus. O Sage, what then is beyond your power?'
28. 'O Brahmin of great merit, we have devourers. You are our food. This is the law. There is no other valid profit in this for us'.
29. 'Fire and flames travel upwards. Water flows down. Similarly for an eater, food becomes available. Creation moves towards destruction and reaches the devourer'.
30. 'O Sage, in this was I am the very form of Supreme. The Supreme explodes himself within himself (as world)'.
31. 'From this point of view there is no doer here. There is no eater here. From the opposite view point there are many doers and many eaters'.
32. From an integrated perception, there is neither doer nor enjoyer. They are only from an unintegrated point of view'.
33. 'Trees bear flowers. Worlds hold beings. They are born and disappear (in a natural way) by themselves'.
34. 'The movement of reflected moon is caused and not caused. It is neither true nor untrue as long as it is the time-based creation'

35. 'Doing and non-doing is a matter of mental delusion. It is an unhealthy perception like rope-snake illusion, caused by imagination.'
36. 'And so O sage, do not fly into a rage and walk into catastrophes. Try to see reality as it is without agitation.'
37. 'O worshipworthy Sage, we are not doing anything to exhibit our power or out of any self-aggrandizement. We are in total control of ourselves. We are law-bound.'
38. 'All these doings of Nature are bound by the great law (of the Divine). Wise people act out of this understanding. Ordinary people living in great ignorance act driven by their selfish ends'
39. 'Men of action act driven by duty. Taking refuge in darkness please do lead yourself into destruction'
40. 'Where is that perception full of knowledge? Where is that greatness? Where is that courage and intellect? You are famous for the knowledge about these paths? Why are you becoming blind to all these?'
41. 'O knower of everything! Why are you, like an ignorant man, ignoring the states caused by one's own actions and are intent on cursing me?'
42. 'O Sage, don't you know that a person has two bodies: One, the gross body and two the mental body?'
43. 'The gross body is stupid and inconscient. It gets destroyed easily. It is its nature. Mind is lowly. Why are you making the law useless (by your cursing)?'
44. 'This body is being driven by mind like a chariot which is driven by a skilled charioteer.'
45. 'This mind creates a body out of its mental design and destroys it in a trice. It is like a child who creates and destroys an earthen doll.'
46. 'Mind is being. What is done by it is called action. Because of deception one is bound by this action. Freedom from this deception is liberation'
47. 'This is body. This is head, These are limbs' – all such defamatory imaginations are done by mind.
48. 'Mind is the one which moves from one Jiva to another called Jiva. Intellect follows this. Invoked by ego (ahamkara) mind assumes multiple forms'
49. 'Because of deep, indelible memory of body, mind sees itself as other earthly bodies'
50. 'If mind sees truth, giving up the idea of body, it becomes full of truth and achieves the supreme state'
51. 'While you were in samādhi, your son went far far away in the paths of desire'
52. 'Leaving his gross body in a cave in Mandara hill, his subtle body flew to the heaven like an eagle rushing through the sky'

O Sage, there, in the heavens, he wandered about for eight four-yuga cycles in the fields of 'mandara' mountain, in 'Nandana' garden, in the cities of guardians of the world. Viswachi, The 'apsara' was his companion in these wanderings. With her on his side, the lustrous Sukra appeared like a bee on a lotus. Thus the merit acquired by this (son of yours), the dashing young man living in his world of imagination, is now extinguished like night after day'.

56. 'He has fallen to the ground like a ripe fruit with all his limbs shattered.'

57. 'Leaving his celestial body in heaven itself, he is now born on the earth entering the ether of matter.'

58-64.

'He was born at first as a brahmin in Dasanna' country, then as King of 'Kosala' country, then as a fisherman in a great forest, then as a swan on the banks of Ganga. He then reincarnated in the Surya dynasty as a king of Pundra Country. Then he took birth as a spiritual teacher in 'Salwa' Country. He lived as a Vidyadhara through one aeon. After that he was born as a ruler of Madra Country. After this he took birth as a son of muni Vasudeva and lived on the banks of 'Samanga' river. Above all these births, your son went through many wombs due to accumulated 'vāsanas'. These were of very disagreeable type. He was born as a 'kirātā' in the Vindhya mountains and 'Kaikata' Country. He took birth as a King of 'Sauvira'. This was followed by incarnation as a donkey in the 'Trigarta' Country. Further he took birth as a bamboo creeper in the Kirāta Country, then as an antelope in China, then as a serpent in tall palm trees and then as a hen in 'tamāla' gardens. (In one of the births) your son was a great adept in the occult lore and practised it to make him eligible to be a resident of a Vidyadhara City.'

65-70.

'He became a good and power Vidyadhara, enchanting the Vidyadhari women with his bejewelled elegant body. He was like sun to the lotuses called women. He was like Cupid to the women giving them great pleasure. While living thus, the end of the aeon came and the world was burnt by the twelve suns (of dissolution). He was also burnt like a grasshopper by the Consuming flames. The world not yet created, his 'vasana' was roaming around in that vast space like a bird without any resting place. When the night of Brahma was over, he started creating the world. Then the "vāsana" of Sukra got activated and he is born now as a brahmin in Krita yuga'

71-73.

'He had mastered all vedas and was famous as Vāsudeva. He is now engaged in penance on the banks of 'Samanga' river, after living as a Vidyadhara for a whole aeon. O sage, driven by many vāsanas, your son was born in many wild mountainous regions. He took birth as various kinds of creepers in many wild forests.'

## Sarga - 11

### Kala (Yama, Lord of death)

1. 'O Sage, your son is now performing penance on the banks of 'Samanga' river. The area is spread with the sound emanating from the abundant and lovely waves.'
- 2-3 'Nearly eight hundred years have elapsed since he began his 'tapas'. He is full of matted hair and is wearing garlands of 'Rudrakshas'. If you are interested in taking a look at this dream-like mental wheelings, please open your eye of knowledge and see'.

### Sri Vasista

- 4-7 O Rāma, when Lord yama of equal perception, spoke Sage Bhrgu directed the looks of his knowledge-eye towards his son and contemplated about him. He saw instantly, because of his luminous reflective genius, all about his son and the incidents in the sequence of his births. He then left the 'Samanga' Coast and entered his own body on the 'mandara' mountain. With a smile of surprise on his lips, he addressed Lord of Time, with a sense of detachment.

### Bhrgu

8. O Bhagwan, the lord of the three times, we are children with little light. You are the seer of all the three times without any blemish.
9. This world of multifarious deformations bewilders even men of great wisdom and learning.
10. You alone know O lord, what goes on inside of us. Form and mind bewilder us.
11. O Bhagawan, I could not entertain the death of my son. So when I saw him dead, I was overtaken by confusion.
12. O lord, then a mean thought arose in my mind that 'this lord of time has taken away my son whose time has not yet come'.
13. O Lord, we know about the ways of the world. Yet we get into the grip of joy and grief caused by worldly wealth.
14. O Bhagwan, it is the right thing to be angry with one who does improper things and to be gracious with one who does the proper things. This is well known in this world.
15. O world teacher, the kind of illusion that 'this is the right work and this is not' should be given up (by me) as detestable.

16. O Bhagawan, we became angry ignoring your perception and thinking (about the work to be done). I deserve to be punished.
17. O Lord, now you have brought to me to think about my son's biography and history. I have seen him on the banks of 'Samanga' river.
18. Mind generates two bodies in every being in the world. Mind is body and that contemplates and fancies this world.

### **Kala (Lord of Time)**

19. O high-souled one, what you say is right. Mind is the (main) body. It contemplates and conjures up this material body like a potter moulding a pot.
20. Mind conceives, makes and unmakes a form like a child imagining a 'vetāla' and wiping him out (from mind).
21. The same way are the perplexities of dream and false knowledge and seeing 'gandharva' cities. These are all due to power of mind.
22. O mahamuni, One can say even from a gross perception that a person has two bodies, one mental body and other a physical body.
23. O sage, these three worlds are mere thought-structures of mind. They arise widely (from mind) as neither existent nor nonexistent. Nothing else.
24. The sense of multiplicity has arisen, like delusion of two moons due to ignorance, from the deep sense of division which has grown out of the mental envelope like a creeper (out of the body-soil).
25. Mind sees hordes of material things due to the deep sense of division. It sees everything separate from each other as pots, clothes, trees etc.
26. 'I am weak. I am grief-stricken. I am foolish, stupid. I am deceived' – mind imagines such foolish doubts and dilemmas about itself and moves into the ways of the mundane circuit of the mutable world.
27. 'I am conceiving and thinking of a distorted configuration of mine. I am not that' – arriving at such conclusions, mind can become that most peaceful Brahman.
28. This is like a speedy wave which subsides in a vast ocean body of water resplendent with many ripples.
29. A body of water which is imperishably vast, clear and resplendent is internally stable, undisturbed and cool.
- 30-31 In that a short wave, by its very nature, thinks that 'I am short'. A long wave by its very nature thinks that it is very long.
32. 'Because of I am short, I may fall and break and so I shall move towards the coast'. With this thought it moves towards the coast.
33. When a wave thinks 'I have emerged due to some fickle condition', it shines splendidly with the sun's rays falling on it.

34. When the little bubble falls within the cool disc reflection of moon, it thinks 'I am cool and cold'. When the wave reflects the fire on the coast, it feels that it is being burnt.
- 35-36. It quivers silently reflecting the hills and forests on the coast. Shaken by vast and wide winds it feels 'I am with many great beginnings and initiatives'. After shaking violently it breaks down (back into sea waters).
37. When broken thus into pieces, it weeps saying, 'I am broken into pieces'. In fact waves are not separate or different from the waters of the sea.
38. (In fact) these waves do not have any real or unreal shapes. They are neither long nor short. They do not possess any such qualities.
39. These are no waves in the sea nor are they 'not'. These are mere mental determinations and deformations.
40. These waves break into and emerge again and again from the sea waters due to a mutual seizing and pulling. Nothing else.
41. The pure, infallible Supreme is similar to this (unity) oneness of waves and sea waters. The pure and the infallible spreads in the same way as the sea waters.
42. Brahman is of one body. Brahman is of large form; it is the Almighty. With neither beginning nor end, it appears several though one.
43. With its miraculous dexterity and skill abides as many movements and powers in multiple bodies and forms.
44. Like the waves from the sea waters, Brahman swells within itself. Brahman alone turns itself into masculine, feminine and neutral forms.
45. There was, is and never will be a creation like world. Brahman and world are indistinguishable.
46. This world is all Brahman. Brahman is complete and infinite. Contemplate on this thought and leave everything else.
47. Brahman devolves into many categories and multiplicity of forms, remaining as one. It resides in all forms determined by 'Niyati' (the law of existence).
48. Mind takes (many) conscient and inconscient forms and arrives (finally) at the transcendent. The (causative) force (of these forms) as self-force in the self.
49. O sinless one, Brahman alone spread abroad by himself as these vast, wide and large form of world like infinite sea responding to quivers and vibrations.
50. Brahman arrives by itself into multiplicity to promenade in variety of forms. All this is by the self for the self and is self like waves and sea waters.
51. The many splendoured waves are no different from the sea waters. So is the Lord of the Universe and his all encompassing design of the world.
52. Just like fruits, flowers and branches which exist in a seed, Brahman is the source of all powers all the time.



53. Just like strange colours of many hues which appear in intense heat, real and unreal forces and powers exist in the Divine.
54. From the auspicious undivided Divine emerge many splendoured forms, like the many-hued rainbow from a single hued wet-cloud.
55. By a (mere) fanciful thought, the inconscient emerges out of the conscient. It is like the thin web from a spider. It is like a dream emerging in a person.
56. Mind arises out of Brahman, the auspicious, out of a desire to bind itself. It is like a silkworm, which encloses itself by a cocoon woven by itself.
57. Brahman freely wills itself to be lost in oblivion (to forget itself). It is like a silkworm binding itself tightly in its own cocoon.
58. Brahman (then) freely wills to see its own self and gets liberated from the mutable world. It is like an elephant freed of its anchor.
59. As Brahman wills, it becomes that, however enormous or great it be, by its own power and force.
60. The force of will (of Brahman) drags the self into the ideated form in a trice. It is like the mist in rainy season which covers the infinite sky and makes it appear as its own form.
61. Just like a tree which lends itself to the form compatible with the season, the unborn (Brahman) gives itself upto the power (of will) which emerges from itself.
62. Liberation of the Lord is no liberation. Bondage of self is no bondage. No one knows where from these ideas of bondage and liberation (as known in this world) have arisen.
63. There is no liberation. There is no bondage. Only it appears to be so (as if the two exist). The real is devoured/covered/ hidden by the unreal. Oh! What a deceit bound world is this!
64. When mind possesses (and pollutes) the self, then only the feeling of bondage arises. It is like a silkworm building itself in a cocoon.
65. Millions of deformed shapes flow out of the house of mind. They are caused by the powers of mind.
66. These shapes that emerge out are differentiated from Him in the way the waves are separate from sea and the moon-beams are separate from the moon.
67. In this majestic, grand expanse of the sea of Supreme Self, the Consciousness waters are spread with delightful and charming Transcendent waves and ripples.
68. Some of these Transcendent ripples and waves have acquired the shapes of Brahma, Vishnu and Rudra. Some have acquired human shapes and some of the celestial kind. These waves billow out due to the nature of the Supreme Self. Some are like yama, Mahendra, Agni, Sun and Kubera. Some are

mutually demolishing each other. Some are enhancing each other. Some are like 'Kinnaras', 'gandharvas', vidyadharas' and celestial beings. Some waves are rising high and falling off. Some of these like Brahma are acquiring a firm, fixed form for a while. Some like gods, celestials, and humans are rising and falling quickly.

69. In this grand ocean some-like insects, birds, serpents, mosquitoes and such – are flashing like tiny drops.

70-74.

Some transient forms are like eagles and such hovering around forests on hills. Some waves are persisting for a long time. Some are with short life. Some look grand and some appear mean and ugly. In this dream like mutable world, some are fancied for long and are staying stable. Some are charmed by the sustained deformations and are fancying this world to be permanent. Some are caught by misery because of mean ideations and thoughts. 'I am dying, I am stupid' – thinking thus some are falling into the grip of grief. Some (waves) are acquiring stability, some are attaining god-hood and some are becoming human caught in the mire of delusion.

75. Some worlds are persisting for innumerable aeons. Some are moving towards the pure Supreme state. In this delightful sea of Brahman, quivering with waves of joy of consciousness, some are known by the name 'mind'.

## Sarga - 12

### Kāla

1. O Sage, those that are seen as celestial beings (surās), rakshasas, and humans are no different from Brahman. Brahman is the truth. All else is false and untruth.
2. Because of a wrong perception, arising out of a false self-deformation like 'I am not Brahman', human beings slip into an abysmal state.
3. Though part of the sea of Brahman, by a false thought that they are different from Brahman, people get fiercely deluded and slip into the regions of the world.
4. When knowledge of Brahman gets polluted and distorted by thinking, that forms the source of all action and works by human beings. They are then pushed into works and action.
5. O muni, the fierce, clenching source of all works is the set of mental fixations and perceptions (about truth and reality) in the mind.
6. These mentally determined and directed works are as wide as the world. They clinch, undermine the stone-like body-patterns. They make these (innumerable) bodies, weep, smile, bind and gallop.
7. These vibrations extend over the entire range from Brahma to the tiny (atom). Like wind waves, these vibrations (conscious beings) jump about joyfully, become extinguished, get distorted and display gentle smiles.
8. Some among these are extremely pure like Hari, Hara and such. Some are meanly deluded like humans, celestials and serpents.
9. Some are totally deluded like trees and such. Some are stupid like insects and mosquitoes.
10. Some loll and roll like straw on the great expanse of Brahman-ocean and thrown afar on the surface. They are beings like snakes and hills.
11. Some attain god-hood with an equal and balanced perception possessing a harmonious and clean attitude and quality. Even so they are also tormented by that old rat called fate.
12. Some like Brahma and others acquire and assimilate the spirit of Brahman-ocean and become equal to Brahman.
13. Some with very little delusion, attain unseen to reach into the Brahman-ocean and stay at that level.
14. Some lead unfertile, sterile and unproductive lives driven by manifest, evident and splendid inertia. These follow their many such lives with millions of future births to be enjoyed!

15. Some fall from heights to lowly downs like a fruit slipping from a hand. Some ascend from one height to another while some dip deeper and deeper into lowly states.
16. This livahood is replete with and capable of creating innumerable destructive joys and griefs. This is due to the loss of memory (or forgetting) that original Supreme state. Once that recollection is restored (or comes) livahood disappears. It is like the disappearance of problem of venom (of a snake), the moment one thinks 'Garuda'

## Sarga - 13

### Kāla

1. O Sage, this is the character of the (mortal) beings. They are like waves in a sea, which are of multifarious variety and of strange splendour and multiplicity like creepers in spring.
2. Yakshas, gandharvas, kinnaras and men who conquered their mental delusions and blessed by a perception of the nature of the seen and unseen worlds can move about as 'Sivanmuktas' in this world.
3. The others are stupids. They resemble a log or wall. Why do such people worry about reducing attachments delusions?

4-5

Only those, who are aware of this world and are inclined towards self-realization, pleasantly ramble around and delve into the scriptures created by experiences (in the process of self realization). Their mind indulges in inquiry into scriptures with a goal to enlighten themselves and destroy all their sins (caused by bad actions).

6. All mental delusions dissolve by the study of scriptures (and inquiry into self through them) like darkness which is dispelled by the movement of sun in the sky.
7. There is no permanent (or lasting) delivery from mental delusions. Mental delusions casts a deep shadow and binds like fog and holds like a ghost.
8. In all embodies beings corporeal body is the one that suffers both joys and sorrows. Body is mind O sage, not the flesh filled one only.
9. From the perceptions of the Supreme, this body is an alternative continuance of mind. It is not this flesh and bone skeletal corporeal structure made of five elements.
10. O muni, your son has received the fruits of whatever he has done with his mental body. In this we are not the culprits.
11. Whatever is done in the world prompted by one's 'vāsanās', the fruits will follow according to them; not because of anything else.
12. Is there even a lord of the universe who can do works with the same power as that of one who works prompted by the power of accumulated (mental) vasanas?
13. Heaven, hell and associated pleasures, birth and death, and desires concerning them-are all due to mental contemplation about them. Even a slight perturbation of the mind is grief-giving.

14. O Bhagwan, what is the purpose of using all the words in a dictionary (to describe various things)? Let us move to the place where your son is.
15. Your son, Sukra, has enjoyed all pleasures with his mental body. Then he sat in tapas on the Samanga coast after contact with the ambrosian rays of moon.
16. The vital aims of Sukra, liberated from the mind, entered into the semen of a being after contact with Indra, and took birth.
17. Saying this as if in a smiling mood, Bhagawan Kāla (yama) held the hand of Sage Bhrigu and got up. It was like sun holding the hand of moon.
18. Then Bhagawan Bhrigu got up from his seat saying 'oh what a strange thing is 'niyati' (the law of existence). It was like sun rising out of the eastern sky.
19. Then they both got ready to fly across the sky. They appeared like sun and moon.

### **Sri Valmiki**

20. As this was said by Sage Vasista, it was evening with sun moving down the horizon. People left for their evening ablutions. They returned in the morning to the assembly as the sun rose.

## Sarga – 14

### Sri Vasista

1. O Rāma, the two, Kāla and Bhrigu, rose out of the cave in 'Mandara' mountain and after some travel across the sky, land on the 'Samanga' coast.

2-9.

While ascending to the sky, they saw some glorious scenes. They observed birds and celestial beings sleeping in lustrous arbours of golden-hued creepers. Celestial maidens were swinging on the swings made of creepers. Those graceful maidens were bringing to memory lovely lilies and lotuses with their charming and innocent antelope looks. They saw 'Siddhas', seated on stone-seats on the high peaks (of mandara), who appeared like the very embodiments of zeal and perseverance. From their heights they seemed to look at the worlds with contempt and disgust. They saw a herd of elephants with tree-like trunks, bathing in the flowing waters spread with flowers falling off the mighty trees on the banks. They were arrogant and visible. Looking sleepy they were covered with blood red flowers. They saw in those flower-spread waters, many 'kinnars' bathing. They saw a variety of date-palms. The dates falling off the tall palms made the bamboo-bushes at the bottom look like date-bearing bushes. They saw many ugly red-jawed monkeys skipping and jumping around the trees, arbours, creepers and trees covering the mountain slopes.

10-13.

They saw many 'Siddhas', who bore a red tint caused by the red hibiscus flowers splitting on them when beaten with the flowers by the celestial 'apsara' maidens. These 'siddhas' were covered by the clouds spreading around them. They saw many deserted river banks which looked like the 'asāmas' of Buddhist monks. Looking at and enjoying the elegance, beauty and charm of these mountains, they descended to the earth.

14-15.

In a trice they reached the 'Samanga' river bank, full with flower laden creepers. These they saw, Sukra, the son of Bhrigu under a tree. He looked different due to many reincarnations.

16. His sense instruments were all quiet and peaceful. Beast of Mind was firm and stable being in the state of 'Samādhi'. It was as if he was restful for a long time after a long period of tiresome work.

17. It was as if he was ruminating about the joys and sorrows suffered by him due to long enjoyment of worldly pleasures which he shed long ago.

18. He was indeed like a static vortex which was wheeling endlessly in this infinite vortex of a world.

19. Established in solitude, he was like one who was solicited by the beloved called Solitude. With the fickle mind subdued and destroyed, he was at peace (with himself).
20. Established in 'Nirvikalpa' samādhi, and with all the divisions and differentiation ceased, he appeared like one who was smiling at the world movements with a cool intelligence.
21. Ceasing all eventful and whirling activity, without any enjoyership / doership/ ownership of all works, with all ideation and thoughts stopped, he was anchored in the Supreme state.
22. Rested and reposed in self and established in that most peaceful supreme, allowing no reflections in his diamond of the self, he was anchored in that supreme state.
23. Throwing out all ideations, mental determinations, deformations and resolutions of all kinds, good and bad, Sukra was a man of Pine intelligence, completely enlightened. Bhrigu such a one, Ssukra his son.
24. Seeing Ssukra, Kāla shouted in a ocean-like shout to Bhrigu 'Here is your son'.
25. Hearing that thundering sound, Sukra woke up from his samādhi, like a peacock waking up to the sound of thunder.
26. Opening his eyes, he saw the two god like men Kāla and Bhrigu, who were like rising sun and rising moon.
27. Seeing the two lustrous brahmins, who are looking alike Hari and Hara, Sukra rose from his creeper-woven seat and prostrated before them.
28. After mutual inquiries, the three sat on a rock-seat like the trinity of Vishnu, Hara and Brahma on the 'Meru' peak.
29. The, quitting his meditation, Sukra addressed in sweet and attractive words thus.
30. 'Your arrival in this place of mine is like the visit of sun and moon together to the world. Seeing you, I have obtained great happiness.'
31. 'Seeing you my delusion, which can not be destroyed by scriptures nor by 'tapas' nor by knowledge, is gone.'
32. 'The joy that is obtained by merely seeing and meeting great men, cannot be obtained even by a shower of nectar'.
33. 'Who are you, the most shining ones, who sanctified setting foot on our land?'
34. O Rāma, when Sukra spoke thus, Bhrigu told his son of another birth 'recollect about yourself. You are now a Jnāni and not an ignorant person.'
35. Exhorted by Bhrigu to know his earlier births, Sukra went into meditation for a little while with half-closed eyes.



36. Then his face looked surprised and a smile came on to it. He then started thinking within himself and spoke in measured tones, being pleased in his mind.
37. 'This world-wheel moves according to the law (niyati) laid down by the Divine at the beginning of creation.'
38. I have passed through innumerable births due to the fruits of these births and (consequent) accumulated vasanas.'
39. I have seen many difficult circumstances. I have gone through the delusion of striving for many pleasures and wealth. I have roamed around many parts of Meru, without any feeling of grief or sorrow.'
40. 'I have taken in the waters of heavenly Ganga which flows with a red hue given to its waters by the red hibiscus flowers floating on the water surface.

41-43.

I have promenaded in the arbours on the Mandara slopes, which are beautiful with flower-laden trees. There is nothing that I did not do. There is nothing that I did not consume and enjoy. There is nothing that I did not see.' I have now known what is to be known. I have seen what is to be seen. For a long time now, I am in repose after a long period of tiresome activity. All my misconceptions and illusions have vanished.'

44-45.

'O my dear father, please get up. We shall see my emaciated body on the 'Mandara' mountain. There is no desire left in me. There is nothing that I do not desire. I perceive the law and act in conformity and consort with it.'

46. 'I follow consistently and with concentrated attention, that which is auspicious and followed by respected people. And so, I shall act now according to what is acceptable to me and you'.

## Sarga - 15

### Sri Vasista

1. O Rāma the tree knowers of truth (Bhrigu, Kāla, Sukra) left the Samanga coast with the help of spirituous liquids shaking (within them). On the way there were discussing the ways of the visible world.
2. Gradually they crossed the sky and came out of the cloudy regions. Following the 'Siddha' route, they reached the cave in Mandara Mountain in a trice.
3. There on a plateau Sukra saw his decayed corpse of his earlier corporeal body. It was covered with dry leaves.
4. He then said 'my dear father, this is the body that was before you, with which all pleasures were enjoyed.'

5-7.

'This is the body which mused and nourished with all kinds camphorous unguents by my foster mother. This is the body for which many flower beds had been made in the gardens of Meru. This is the body which was coaxed and cuddled by celestial maidens in lustful ecstasy. Now this is lying on bare ground with serpents rolling and crawling on it.'

8-11.

'My body which entertained itself in pleasures in the sandalwood gardens is now a mere corpse. The body the engaged in coital postures with many celestial maidens is now lying without any consciousness. It is decaying. How are you lying quiet, O body, after indulging in all kinds of dalliances appropriate to various stages of life? O lukiers body! you are scaring me with your present condition of inertness and decay.'

12. 'I am scared of that body with which I derived pleasure when it became a corpse.'

13-15

'Ants are seen at places (on the body) where pearl garlands were rolling earlier. See this body. With its liquid gold colour, it made even heavenly ladies lustfully and avariciously drawn to it. Now, this body of mine, is lying like a corpse. Even wild beasts are afraid of looking at this decayed, crooked face.'

- 16-17 'It looks as though this decayed body, lying on this hill-stone, is teaching 'vairagya' with its distorted and crooked face.'

- 18-21. 'Having been liberated from the senses of touch, smell, sound, taste and form, this body gives the impression of being in 'nirvikalpa samādhī'. Liberated from the fickle mind, it is now happily situated. It is not afraid, even

a little of any destiny or fate. The bliss that this body is enjoying with the 'chitta-vetala' being out of its way, cannot be achieved even by acquiring an empire. See how happily it is sleeping with all doubts subriding, with no curiosity or enthusiasm for anything and with no fancies or imaginations.'

22-23. 'The tree of a body is (normally) shaken to its roots by the monkey-mind with all its initiatives and actions. Now this body is not seeing any such calamitous quarrels between wild elephants and lions on this mountain'. It appears as though it is in supreme bliss.'

24-26. 'For beings, there seems to be nothing better than dissolution of mind ('achittatvam') which is like the deep mist in the autumn season. Men of wisdom and peace have achieved the highest bliss (have reached the ends of the regions of happiness). I am seeing this body which is free of all stages of sorrow. It is now lying without mind.'

### **Sri Rāma**

27-28. O Bhagawan, knower of all dharmas, when Sukra had so many bodies, which he had worn during his births again and again, why should he be so much concerned about the one as Bhrigu's son?

### **Sri Vasista**

29. O Rāma, the outfit/body that is called Sukra, is the active form of Bhrigu which reached the livahood.

30. This Bhargava form was existing in an airy form having obtained the status of 'bhutakasa' (ether of elements). This status was obtained from the supreme because of it being the first body (after deluge/dissolution).

31. This etheric form has entered the heart of Bhrigu and gradually got converted as semen. From that this body called Sukra was created/born.

32. This body got all the brahmanic rites (samskāras like upanayanam etc.) done by Bhrigu, the father. That body became this decayed body due to the compulsive and great effect of time.

33. Because this body was obtained thus (at the beginning of Kalpa) as the body of a brahmin, Sukra was grieved about it.

34. Even though the Samanga brahmin (Sukra's later birth) was detached and had no desire and will, this Sukra wept because it is the nature of any embodied being.

35. Whether one is a jnani or 'agnani, as long as one has a body they will behave so in worldly matters. The only difference is whether they are interested or disinterested (in life).

36. Whether they have attained knowledge or not or even of animal nature, they behave as if they are in the net of the worldly affairs.

37. In world affairs ignorant and people with knowledge differ in the character of vāsanas (that they bring with them). And this is the cause of bondage and liberation.
38. As long as this corporeal body exists, there is grief and grief and joy and joy. Even great souls with intelligence, with a detached mind, look like unenlightened people.
39. Feeling very happy in times of happiness and suffering great grief in conditions of sorrow, even great souls appear to be unenlightened.
40. People with knowledge stay stable even when shaken by worldly events unlike the disturbed reflections of sun which do not return back to stability (easily).
41. Just like recovering the images of sun into a stable state, even an ignorant person can become like an enlightened one with intelligence when worldly works are given up.
42. One, who is free from mental sense, is liberated even if his sense organs of action are bound. When the mental sense is bound, he is bound even if the sense organs of action are free.
43. Happiness and sorrow, bondage and liberation – the cause of these is the mind (and undiscerning intelligence). It is like fire being the cause of light.
44. O Rāma, while acting outside in accordance with the accepted practices, be without any prompting for action inside. Rising above delusions/self-delusions, be quiet without any desires.
45. Liberated from all desires, abiding in the self, perform all works and actions while staying in the body.
46. Do not fall into the abyss of mutable world which is full of mental and physical ailments. In your worldly actions, do not fall into the dark well of ego sense (of mire and thire).
47. O lotus-eyed Rāma, you are neither the passions and emotions nor are you in them. Be established firmly in your self whose nature is pure knowledge.
48. Think and feel that are pure, unpolluted Brahman, the all-soul and all-doer, that everything that peaceful, never born universe and be happy.
49. Moving out of the terrible darkness of affections and fondnesses, without desires if you attain that great supreme state, and move into that high level of consciousness, then I bow to that great person of supreme intelligence.

## Sarga – 16

### Sri Vasista

1. O Rāma, when Sukra spoke thus in that regrettable manner, Bhagawaan Kāla said thus in deep sombre tones.

### Sri Kala

2. O gentle saint, cast away the body of the 'tapasi' on the 'Samanga' coast and enter this (original) body like on entering a city.
3. O sinless one, continue your penance with this body and become the 'Guru' of Rakshasa tribes. It is your duty.
4. When the time of great aeonic dissolution occurs, cast away this body like a faded flower so that you do not have to take a body again.
5. After attaining the state of 'Sivanmukta', take a body with the same form as now and assure the 'guruship' of noble Rakshasas.
6. May you be blessed! I am going in the direction of my liking when someone's mind goes towards a certain thing, that thing will not become unliked.
- 7-8. As he said thus, the two (Sukra and Bhrigu) were touched by affection and were moved to tears. The sky became red with the setting sun. Bhagawan Kāla left leaving the two behind to do what is to be done in the coming future. The Bhrigus went into thoughts about the invincibility of the law of existence.
9. Sukra then entered his body, which declined due to some exigencies of time like spring entering a tender creeper. 'This body is going to be the cause of many auspicious events.'
10. At that time the body of the brahmin on the 'Samanga' banks fell to pieces like a creeper to its roots.
- 11-12. Then the great sage Bhrigu sprinkled the sacred water from his 'kamandalu' on the body of his son. Then all the nervous and other systems of the body became full with energy like a river being filled with waters in rainy season.
13. The body looked fully alive and developed like lotuses in spring. Nails and hair shone lustrously.
14. Then Sukra stood up with all the vital airs flowing through the body in full force and rhythm. It was like an ocean rising in tide due to the winds blowing across its surface.
15. Seeing his father before him, he bowed to him, the most sacred one. It was like a mountain being pleased by the first thunder from a cloud.

- 16-18. Then the father embraced his son with great affection like a cloud embracing a mountain. He felt pleased with his son looking at it with intense love – ‘this body as due to me’.
- 19-20 There was seen intense togetherness between father and son like a lotus garden and sun at the end of night. They were like two Chakravaka birds on the advent of a cloud.
- 21-22 They stood in ecstasy for a while struck by the long established affinity between them and the separation that they suffered. They rose to leave that place for the ‘Samanga’ coast where lay the corpse of ‘Vasudara’ the brahmin-incarnation of Sukra. They burnt that body to ashes according to the ordained rites.
23. Later, they continued their penance on the Mandara hill shining like sun and moon.
- 24-26. Knowing what should be known, liberated while-in-life the two teachers of the world lived on unaffected by happiness or sorrows. In course of time Sukra became the ‘Guru’ of Rakshasas. Sage Bhrigu remained in that Supreme state (as Prajapati). Thus Sukra, who originally lived in that Supreme state of self, slipped into other lower states due to a loss of memory of his original state.

## Sarga – 17

### Sri Rāma

1. O Bhagawan, the luminous ideations of Sukra, the son of Bhrigu, became fruitful. Why does it not happen to others?

### Sri Vasista

2. O Rāma, the body of Sukra was born of the pure (race of) Bhrigu and was not polluted by any other births.
3. The state of mind in which all kinds of desires are completely subsided, is called 'Satyam' the true state. Such state is called pure consciousness.
4. Whatever a pure, poised self conceives or contemplates, it happens as such like vortices which occur in a sea (in a normal way)
5. Just as the illusions woven by Bhrigu's son, these deformations and such designs occur in every person. The example for this is Sukra.
6. Just as fruits and flowers which reside in a seed, the perplexities, illusions and imaginations exist in all human beings. These are self-activated.
7. Whatever is visible as Universe and the whole world are generated in every one in an unreal fashion. These disappear also in the same way.
8. This world is neither born nor will disappear even by a remote chance. It is all perplexity which swells with a yawn like a self-conceited artless woman.
9. The way we see the world and its aspects, in the same way it appears to the falsified perceptions of millions of others.
10. Just as one cannot see the cities-in-dream of another person, these world-perplexities are not mutually visible.
11. Thus the multitudes of cities which are like mental conceptions do not appear to be unreal or illusory unless one has knowledge of reality.
12. Pisachas and Yaksas exist as such in such forms. They have fanciful bodies conceived by mind. They are subject to intense happiness and grief.
13. O Rāma, we all possess such bodies which are self conceived. We feel them to be real while they are false and unreal.
14. In the same way and form, all creations arise in the Supreme. They are not real. In unreal, false things, there can be no reality (and truth)
15. Just as one essence and sap runs through a tree and its flowers and fruit, in every one (mind) a universe exists purposely and falselessly.
16. Just as the first visitor arrives (in creation) from the self-contemplation of the first one, truth will be clearly seen by proper philosophical perception.
17. When it is perceived that this world and its various initiatives are in the womb of everyone's mind, then the world dissolves (out of appearance).

18. This world 'is' and 'is not' because of some reflective action. This world web is a long dream. It is the anchor of the elephant of mind.
19. Existence of mind implies existence of world. Existence of world is existence of mind. If one is absent, the other is destroyed. This can be realized through inquiry into truth.
20. Mind becomes real as the luminous reflection of that Pure Supreme. When a dusty diamond is cleaned it becomes lustrous.
21. By constant persevering practice mind becomes pure and clean. When it is not seized by ideations and determinations, mind becomes lustrous.
22. An unclean robe cannot display a golden hue. Similarly an impure mind cannot attain the state of pointed attention.

### **Sri Rāma**

23. O, Sage, how did a world which is luminous reflection in mind attain the time-related succession of events like setting and rising?

### **Sri Vasista**

24. The way this world is perceived, according to ancestral scriptures, the same way it is abiding in his mind. It is like a peacock in a peacock egg.
25. This world is in a natural sheath of That (Supreme). From that it emerges gradually. It is like a sprout and its fruits and flowers in a seed.
26. Siva is bound by vāsanās. He sees in himself everything determined by those vāsanās. The best example for this is one's own body (seen in a dream). World is a long dream (of such kind)
27. In everyone these world-fragments arise. It is like the many armies seen in one's dream.

### **Sri Rāma**

28. O Sage, please tell me the truth as it is. Will these world-fragments mix with each other or remain separate?

### **Sri Vasista**

29. A strong and virile mind will not unite with a polluted mind. A pure metal only can mix with another pure metal.
30. Two pure mind-stuffs can mix with each other. Two similar waters can mix not two of different nature/types.
31. With a mind which is free of vāsanās and thus made pure, one can become enlightened and be united with the Supreme.



## Sarga – 18

### Sri Vasista

1. O Rāma, the multitude of world movements and world cycles contain within them seeds of all beings who are composed of the five subtle elements. And because of these subtle elements each one looks different.
2. Whether it is worldly action or supercosmic action, all are repetitive. This is due to the deep sleep nature of all classes of beings afterwards.
3. Those Sivas who are in worldly action manifest their subtle-elemental natives. Because of unity (and similarity) of their subtle-elemental constitution, they can see each others' creations, which are individually conceived.
4. Because of the extraordinary succession of subtle-elemental formations, the lakes, called worlds, mix greatly and achieve a sense of solidity.
5. Some exist separately (individually) and so they dissolve separately. Some mix together and do not decline. These worlds are like 'gurivenda' fruits (seeds).
6. In everyone of the infinite number of atoms, there are infinite number of world-gurivendas which do not mix with each other. The forest of such of these is called Brahman.
7. When these world-unions are formed, they get into a majestic grand solidity. In whatever one establishes, he sees only that and nothing else..
8. When it is not possible to know the existence of another's mental creation, the existence of several Sivas arises.
9. When there is a feeling of certainty in the creations, the existence of corporeal body becomes well established. When these creations are not perceived, then the existence of body also will also be ignored.
10. When the body-existence is well established, self is forgotten. False experiences arise and ignorance emerges. It is like the bracelet-hood becoming prominent (instead of god).
11. One can enter the mental empire of another when the vital airs are pure (and consequently the mind becomes pure).
12. In all beings, the three states of waking, dream and deep sleep states are dependent on individual self (the Siva). Body is not the cause for them.
13. The three states exist when Self is individualised as 'Siva". It is like waves existing due to water. These states do not arise because of the Corporeal body.
14. Tasting the aspects of consciousness, a Siva turns away from bonded state and gets established in the state of transcendence. Foolish people continue in the worldly life.

15. The two are (in fact) same due to their good nature when deep sleep state is achieved, whether ignorant or enlightened. Some beings shine the world.
16. Since consciousness is immanent in all, some can enter the (mental) creations of others. Even in a given creation there can be many many creations.
17. In these also, there can be innumerable creations like the thick peels of a banana stump. These are spread like thickly spread banana leaves (of a banana plant).
18. Brahman is cool like a bower of banana leaves. There is only banana-ness everywhere; there is nothing else in spite of the many leaves (i.e. creations).
19. There is nothing else other than Brahman-native whatever be the number of creations. A seed is full of essence and it generates again thro' the cycle of tree and fruits.
20. Brahman becomes mind and through enlightenment and consequent knowledge returns back to its Brahman-hood. It is like the cycle of seed-tree fruits-seed.

21-22.

Siva swells and expands into the world form because of Brahman. To say that it is due to the cycle of flow of the essential native, is not a sound statement. It does not fit even to say that Brahman is the cause (of this world). To say that there is no distinction, by the very nature of Brahman (between Brahman and World) does not also suit.

23. Why indulge into sapless and uninteresting inquiry into reasons and logics into reasons and logics into the (natives) of non-casual Brahman? The causes for material and other kinds of things are worthy of inquiry.
24. A seed becomes fruitful by casting away its cover. (But) Brahman becomes fruitful without casting its cover/body. It remains (always) the source/seed/origin (of everything).
25. A seed is totally with form. And so it is not proper to compare seed and Brahman since Brahman is formless and shapeless. There is, therefore, nothing that can be a simile to the Supreme.
26. Brahman is itself. It resembles itself. It is not like any other thing. And so know that this world is neither born nor unborn in the consciousness-ether.
27. A perceiver cannot perceive himself. How can any knowledge which is completely seized and possessed by this world, reveal the true state?
28. Where is truth when the illusion of water is a mirage occurs? Truth is burnt away. Where is illusion when mirage disappears? Truth is revealed.
29. When a perceiver is as vast as and spread over the entire space, he cannot see his own limbs. Self can be seen only when eyes are there. What a Māya!
30. When a person is as vast as and spread over the entire space, he cannot see his own limbs. Those without any illusion can see their self as true.

31. Brahman who is spread over the entire space/ether cannot be achieved by effort as long as one sees a phenomenon as a phenomenon.

32. O Rāma, if phenomenon alone is visible, by that perceiver is not observed. There is, in fact, no perceived, only a perceiver is possible.

33-36.

If the all-immanent perceiver abides as phenomenon where is observer hood? It is like a powerful, almighty king who is identified with everything.

Whatever that perceiver experiences inside that alone emerges out. It is like the sugarcane juice which forms the sweet jaggery.

Only when sap loses its sap-form, flowers and fruits are produced. Similarly losing its delight of consciousness Siva becomes a body and such.

37. Without losing its transcendental nature and pure intelligence this transcendent perceiver (observer) becomes, by self-experience internally of vision and the visible. And with that sees the world-dream.

38. Like many fragments, parts and chemicals on the earth, there are infinite number of fragments, which are distinctive in the self.

39. Consciousness – tress sparkle in the self by the self without any confusion or perplexity like the many salts on earth.

40. There is no end to the tree-branches, called phenomena. Each one of these has many branches and parts.

41-42.

(Similarly) whatever the consciousness delights in the same it sees that delight in existence. Whatever thus emerges, the power of Siva puts in its movement (as world) whatever exists thus is a form of consciousness. These forms mix and move together (as world).

43. These forms freely roam in the world and finally, after a long time, decline and disappear. O Rāma, you see all this with a mind of knowledge, illumined mind, with a subtle and spiritual perception.

44. There are infinite number of worlds in every atom, in mind, in sky, in stone, in a flame, in water and in air.

45. There are finite number of mutable worlds (in the mind) when mind becomes accomplished, then the Siva becomes consciousness.

46. Consciousness(es) can (join) mix and write together since consciousness is immanent in all. The (independent) existence of all, like Brahma and such, is merely an illusion (or false).

47. World is a long dream which has a beginning and end. Some beings go into dreams in dreams.

48. Because of that those (dreams) become firm and concrete like walls. Whatever consciousness conceives/fancies, that will immediately take shape and happen.
49. Because of that, even a dream becomes temporarily true. All those atomic-sized experiences exist in the consciousness-atoms.
50. I feel that the world-atoms are consciousness-atoms. Consciousness-space dissolves into another consciousness-space. Cast away the false notions of duality and oneness.
51. The differentiated atoms of time, space and matter are independently consciousness atoms. When this atom-ness is experienced inside, nothing else is possible.
52. The sparkles of creation in a dream are consciousness – atoms alone. The firm experiences of things, from Brahma to an insect are essentially perceptions from the standpoint of a body.
53. This world is a mere flash. It does not exist infact. Consciousness-atoms enjoys (or flavors) reality as dual. It is their self-conception.
54. Consciousness-atom itself sends oozes out fragrance of sentient knowledge-flowers through its gates of eyes and such (sense organs) and sparkles the vast large body (of beings).
55. The consciousness of the seed of phenomenality is immanent in everything and is indestructible. In some it is manifest externally as consciousness-pot.
56. Some perceive (some Sivas) perceive this impure world within themselves. Then, because of contemplation about it for along time, they sink and float in that.
57. Seeing dreams within dreams again and again, they fall into abyss like a stone rolling down a mountain peak.
58. Some (consciousnesses) live together flash out corporeal bodies engrossed in their own sentient consciousness. Some live in their consciousness-self without any perplexity.
59. Some recognize within themselves the illusory nature of this world and do not rely on the unreality of this non-existent dream.
60. Since consciousness is all self by nature, whatever is visible in one is true. Wherever this all-immanent consciousness is manifest, everything arises there (in whatever form).
61. In all luminous reflections (of consciousness) as Siva, another Siva formation occurs again within it and this repeats.
62. Thus occurs, as in a banana stem, a Siva within Siva and so on.
63. When the sense of phenomenality is reversed and becomes equal (a perception of equality), the entire phenomenal knowledge gets destroyed. It is

like the sense of bracelethood being lost when (everything) is recognised as gold.

64. One, who does not question/inquire into as 'who and I, what is this world?', will never get rid of the long standing fever of illusion about Sivahood.
65. For a wise one, whose inquiry becomes fruitful, indulgence in pleasures and attraction for them in his mind will become less and less.
66. When the senses are conquered, discrimination and discernment will be the reward of victory. It is like a good medicine which makes a body healthy.
67. If this discrimination is limited to words, it will be like the shine of a flame in a picture. Foolishness and indiscrimination will be the fall out.
68. The existence of air is recognized by the sense of touch and not by words. Similarly 'viveka' will be evident only by reduction of desires.
69. O Rāma, know that nectar in a picture is not nectar. Fire in a picture is not fire. A woman in a picture is not a woman. Discrimination in words is not discrimination.
70. In the beginning, likings and attractions get reduced due to discrimination. Then all oppositions and malice will be rooted out. Then even effort (about discrimination) will also start reducing. Thus one who is a 'viveki' is a blessed one.

## Sarga – 19

### Sri Vasista

1. O Rāma, the origin and source of Siva, the Parabrahman, is everywhere. He abides as consciousness-ether. And so is the case with whatever is in the womb of Siva. There are many worlds in the womb of a Siva.
2. Because the dense luminous seed-state of Divine consciousness (chidghana) there arise Siva within Siva, like banana stem layers and like insects in the womb of earth.
3. Whatever that Pine consciousness perceives as a phenomenon that becomes a Siva, it is like the scores of insects that are born out of sweat in summer.
4. As these Sivas put in effort to realise their own selves, they achieve the goal adopting various kinds of practice.
5. Those who worship 'devas' (luminous gods), become gods. Those who worship 'yakshas' become 'yakshas'. Those who worship Brahma become Brahma. One should choose the best course (and goal).
6. Sukra, the son of Bhrigu, is a liberated one because of his knowledge and purity. He became bound with his first look due to the very nature of perception.
7. So long as the original knowledge does not wither due to the earthly improprieties and actions, one will retain the original form itself.

### Sri Rāma

8. O Sage, Bhagawan, please elaborate for me the difference between waking and dream states. How are we conscious of the material world in the waking state? How is the illusion of wakefulness caused in dream state?

### Sri Vasista

9. O Rāma, waking state is that which is firmly believed with conviction that it is stable, durable and permanent. That state which is transient, unstable and not durable is called dream state.
10. After a period of time even a dream can be perceived as waking state provided it displays those characteristics. That is called dream-waking state.
11. In fact, there is not much difference between waking and dream states but for the level of durability and stability. In both the experiences are similar.
12. Even a dream becomes waking due to the stability during the dreaming time. If the experience is unstable even a waking state becomes a dream.

13. Even a dream can become waking in parts due to the level of firm awareness. Waking or dream depends on the level of awareness in a state.
14. To the extent the awareness is firm and stable, to that extent it is called working state. If the awareness is transient and fragile, it becomes a dream. Hear about this.
15. The primary humours and constituent elements, by which one lives, are known as 'tejas', semen, living substances etc.
16. When this body is active with mind, actions and speech the primary living substances (Sivadhatu) circulate in the body through the nervous system and other bodily systems.
17. When this 'Sivadhatu' (primary living substance) spreads through all the limbs, they become conscious and awareness capability emerges. Because of the perceptual ability (of this relative consciousness), there forms what is called 'Chitta', the basic mental consciousness with embedded perplexity of the mutable world.
18. Expanding into the outside world through eyes and such openings, this consciousness perceives form, which is full of numerous deformations and formations, within itself.
19. Because of stability and durability of these formations, it becomes a state of working. This is called the waking state. Now hear about the deep sleep state and such others.
20. When a body stays unruffled in mind, word and deed the Sivadhātu stays passive by itself in the body.
21. The vital airs attain an equilibrium condition and do not ruffle or disturb the heart-space. It will be like a lamp in a still air which sheds light in a steady manner.
22. These airs do not move about around the limbs. Awareness and knowledge will not be disturbed by such (immobile) airs. Perceptions do not look out of the holes/sense organs. (Consciousness of life stays totally within).
23. Siva then flashes within itself like a sesame seed which holds its oil within itself. It is like cold in dew and snow. It is like oiliness in ghee.
24. A certain Siva-shaped consciousness gets to the state of deep sleep due to its purity and the vital airs, which are in equilibrium, being inactive.
25. Knowing this is equivalent to ceasing of thought. Such an enlightened person is known as established in the 'turya', superconscious state, even if he is active in waking, dream and deep sleep states.
26. Attaining equilibrium in the deep sleep state, if a Sivadhātu (primary living substance) is driven by such vital airs, such one and the associated awareness will emerge as mind-stuff or basic mental consciousness.

27. And then that 'chitta' sees within itself the web of worlds, in a sequence of existing and non-existent states. It is like tree being in a seed.
28. If, in such a state, the living substance is perturbed a little, it experiences the thought 'I am here in a sleep state'? And it sees itself as sky space within itself.
29. When the veins and arteries are filled with bile, one feels a sensation of heat inside.
30. When these veins and arteries are full of blood, one sees time and space outside of oneself and gets immersed in the outside.
31. Whatever 'vāsanās' one nurses, he sees such ones during sleep. It is like seeing the external world through the holes of sense organs when the vital airs are ruffled.
32. Without being seized by the sense organs, if the Sivadhātu gets ruffled within the body, then the awareness that is experienced is called a dream (state).
33. When the Sivadhātu gets ruffled by the vital airs, it sees the external world through its sense organs. That condition is called waking state.
34. O Rāma, I have now clarified to you about all the states. We, who are intelligent, should not give credence to the unreal world. If given, such thoughts we shall be open to the guilt of entertaining deadly and false feelings.



## Sarga - 20

### Sri Vasista

1. O Rāma, whatever I have said is all to establish the nature and form of 'mind'. There is no other reason.
2. Like an iron ball which acquires the heat and colour of fire when embraced by fire, the same way whatever mind contemplates upon with firm determination and perseverance, it becomes that itself.
3. Existence, non-existence, receiving, discarding and such are all mental creations and imaginations. They are neither real nor unreal. They are mere consequences of inconsiderate whims of mind.
4. World abides because of the self-delusion of the mind. The dirt and filth of mind spreads across as this universe.
5. [Mind is Purusha, (the lord, the witness, the knower, the enjoyer and source of sanction for Nature's works)]. Mind is the person. Put him on the right path. If that (the mind) is conquered, all becomings in this world are conquered.
6. If the corporeal body is the 'person', then how can Sukra of great intelligence get into the delusion of many births of many types and forms?
7. And so mind is the person. Corporeal body is merely an object (with senses). Whatever the mind fills itself with, the same it obtains without doubt.
8. O Rāma, whatever is not lowly and not contemptible, whatever is not bewildering with discriminatory attributes, which is easy, unite your mind with that. You will definitely get that.
9. Wherever mind is, there body is. Mind never travels to nor follows body. May your auspicious mind fall where truth is. Discard all untruth.

## Sarga - 22

### Sri Rāma

1. O Bhagawan, O Knower of all dharmas, a great doubt of fundamental philosophical principle is wheeling around in my heart like a disturbed sea in tide.
2. Why and how what is called mind with its languid and feeble consciousness and understanding is abiding in that undifferentiated, eternal, unstained, Absolute?
3. There is nothing else in that like mind neither in the past nor will be in the future. How and why such a stain is manifest in the Absolute?

### Sri Vasista

4. Well said, O Rāma. What you said is worthy of liberation. What has flown out of your great mind is like a bunch of flowers in the heavenly 'Nandana' garden.
5. Now your mind is completely engrossed in understanding positive and negative aspects of a problem. Soon you shall attain that state which Sankara and others have attained.
6. Even so, this is not the appropriate time for this question. When a doctrine is stated later, then you shall ask this question.
- 7-8. When the doctrine (of self) is proposed then this question will be understood easily by you. The answer will be as clearly evident as an 'amalaka' fruit in your palm. It will be as evident as the pleasing cry of a peacock in rainy season or that of a swan in autumn.
9. The blue colour of the sky will be delightful to watch at the end of rainy season. During rainy season, a cloudy sky is appropriate.
10. O man of good vows, now let us talk of determination of mind which lead to sequence of births. Listen to that.
11. Those who are desirous of liberation have decided/agreed that works and mind, whose nature is reflection and thinking, are forms of Prakriti, nature.
12. Those who orate on scriptural perceptions and philosophical diversities have given varieties of interesting names and forms to Nature/mind/works.
13. Whatever thought this mind entertains within itself, it becomes that like air which internalises or accrues the fragrance it carries.
14. Thereafter (people) determine themselves what should be and what variations and distortions there should be driven by the sense of ego and please themselves within.

15. Taking such determining decisions they derive joy out of them. Whatever constitutes the senses and intellect, the same constitutes the body too.
16. Whatever fills the mind, the same fills the body since the body is in the grip of the mind. It is like air acquiring a fragrance (and being in its grip).
17. When the intellect and sense organs ramble on, the organs of action become active like dust particles in air.
18. When the organs of action get agitated, their power and energy get kindled and works flow out. It is like dust particles flying around in air.
19. Thus 'manas' (the sense mind) is action and works. It should be said that the source/origin of works is the mind. These two are the same like fragrance and flower.
20. The way a mind accepts a state of existence due to intense practice, similarly a branch called action/works-which is a vibration – is released (from the mind).
21. Then action/work and associated fruits from it are produced. When these are relished and enjoyed, it binds one immediately.
22. Whatever thought/idea it (the mind) accepts, it becomes aware of it as a material object. Then the sense of that being good or bad is generated firmly.
23. People attempt to achieve the four 'purusharthas' – dharma, artha, Rāma and moksha – with intelligent perceptions and ideas of different kinds.
24. Kapila and his associates believed in the mind and structured all their scriptural texts around that thesis.
25. They felt that liberation can be possible only through their ways and reflected this in their philosophical writings. They got caught in the whirl of their own rules.
26. From the perception of the Vedantins, 'this world is Brahman' is the settled truth. Accordingly they created rules and regulations based on tranquility and self control to achieve liberation.
27. They also believed that their path is the only one to achieve liberation. 'It cannot be achieved by any other way' – with this belief they also got caught in the whirl of their rules (set by themselves).
- 28-29.  
'Vijnana Vadins' also believed in liberation through peace and self-control. They think that theirs is the only path to liberation and got caught in the whirl of the rules laid by themselves.
30. 'Ārhatas' and such others also framed their rules according to their understandings and perceptions and laid down their doctrines and methods accordingly in numerous formats.
31. Without any immediate motivation or cause, innumerable bubbles arise in quiet waters. (Similarly) many ordinances, practices and rules have emerged from

different kinds of perceptions and beliefs (about the world) and took root (became firmly current).

32. O man of mighty shoulders, for all these various beliefs, perceptions and ideas, mind is the rich source. It is like a sea being the source of pearls and diamonds.
33. (In fact) a lemon is not sour; Nor a sugar-cane sweet. Moon is not cool, nor fire hot. These are obtained the way habits grow intensely.
34. Human beings desire and look for pure and unadulterated bliss. This can be obtained only by total identification of mind with bliss (Brahman).
35. One then gives up all lowly and mean attractions, that a child has for visible things. And so the consequent joys and sorrows do not take hold of him.
36. O sinless one, do not therefore entertain such which is impure, unreal, delusive phenomena which resembles a serpent. It is a cause of bondage.
37. Wise men call identification with such relative knowledge as 'māya', ignorance. Such knowledge is frightening.
38. Unwavering attention directed towards phenomena by a person is mere mental self-delusive infatuation. Wash off O Rāma such filth of unreality (from your mind).
39. Identification with phenomena is experienced as natural consequence of enjoying the liquor called mutable world. Wise men call this as 'avidya' – lack of knowledge/ignorance.
40. People of this world who are struck by such calamity can never attain prosperity and happiness. They are like people who can not see the sun covered by clouds.
41. O one of great intelligence and discrimination, thoughts, ideations and fancies arise both out of intention and also unintendedly like a tree in the sky.
42. These fancies and thoughts die, decline/subside by one's own natural strength, inquiry and grace (of the Divine). Then non-attachment for material things of all kinds will get firmly established.
43. If one takes refuge in true perception, untruth declines. Undeformed and unchanged pure consciousness-self is then gained.
44. In that Supreme Self, there abides only a feeling of being Absolute and Alone. There will be neither existence nor non-existence, neither happiness nor sorrow.
45. The Absolute cannot be obtained by unbecoming thoughts and by mind-directed perceptions. Only when these are given up the Self is obtained.
46. Vāsanās are like rows of clouds in the sky. It is doubtful that one can understand (or attain) the Self through them. It is like trying to understand the nature of a serpent with the help of a rope.

47. Consciousness-ether binds itself in the self. This bondage is artificial and fictitious. From this all things are made as reflections and copies.
48. Self accepts thus such division like sky which accepts night and day. This is merely an illusion into which the Absolute Self gets into (by itself).
49. Self is blissful. It is beyond any fictions and fabrications. It is like imagining and fearing the existence of a lion in an empty kitchen.
50. While the Corporeal body is empty, one fears that 'I am bound'. In an empty kitchen, one cannot find a lion even on search.
51. If one (critically and deeply) looks at the those which bind one to 'samsāra', they are not available. When one thinks 'I am', this mutable world arises.
52. Because of imagination, shadows act as summoners of demons for children. In the same way due to imagination, men get feelings of being nonbeing, good and bad.
53. In an instant one feels something as existing and immediately it feels non-existent. Even a mother when embraced with the thought of being a wife, it sounds to be so.
54. A wife who gives a great feeling of conjugal joy, will appear and feel like a mother when embraced with such thought.
55. So, indeed, through a feeling of mother, the sense of lust and cupidity is completely forgotten. Things give fruits according to the way they are thought about
56. It is for this reason Jnanis do not talk of things as having only one form. By persevering thought and imagination mind can turn the same into other forms.
57. Fruits, forms are temporary and are to be seen as such. What is existing need not be true. What is not need not be false.
58. The way things are contemplated that way they are seen. If a mind thinks of an elephant in the sky, so the elephant will be visible.
59. Thus O Rāma everything is mere contemplation and mental conception, ideation.
- 60-61. And so O Rāma, give up all thoughts and contemplations as if you are in deep sleep. Abide in your self and be your self. None of the reflections will affect you. It will be like a diamond which is not affected by reflections in it. What is in you, that is the world which is reflection?
- 62-63. If you decide 'this is not different from Paramātma' believe that as true and enjoy. Think of that beginningless and endless infinite in the self and by the self. This O Rāghava, will be reflected in your heart and pleases you.
64. A crystal manifests all those colourful things that enter it without any thinking. You also manifest without any wish or desire all that enter from this world into you without any thinking.

## Sarga - 23

### Sri Vasista

1. O Rāma, one who is in the protection of the Supreme State, will not be tainted even if he is ruling the empire of the body, moving like a wheel.
2. For such a knower of truth, this body is like a garden. It is to cherish and nourish the purpose of liberation. In the great city of his body there is only happiness; there is no grief.

### Sri Rama

3. O great muni, how did this body get the name of city? And how does a yogi who resides in it become fit for royal happiness?

### Sri Vasista

4. O Rāma, this city of body is delightful and is equipped with all qualities. It is the field of infinite sport of a 'jnani'. It is lighted bright by the sun of self-perception.
5. The world of inside is lighted through the window of eyes. This city of body is wide with the highways called hands. It has feet with which it reaches the minor jungles (of the world).
6. The body-hairs are the creepers and sprouts of the city. Skin is the garland winding (around the city). The city is full of pillars of thighs supported by the ankles and feet.
7. This body-city is beautiful with intersections and joints between the arteries and veins (under the skin).
8. The body-city has the river of pudendum (organ of sex) flowing between the haunches, hips and thighs. Beautiful glistening hairs on the head and beard are the encircling forests.
9. This city is beautiful with garden of face and shades of brow and lips. It is full with wide grounds spread with the lotuses of the sight falling from the eyes.
10. Chest is like a lake with lotus buds of beasts. It is with play-fields of mountains called shoulders.
11. All kinds of foods are stored in the abyss called stomach. Many kinds of breezes are swishing through the pipes of throat.
12. In the shops of the heart the jewels of works-as-available are being sold. Through the nine gates, citizens (called) vital airs are incessantly moving about.
- 13-16. The 'Chandika' called tongue is constantly engaged in devouring foods. Wells of ears are covered by the grass called long hairs. Waste products are

being discarded through the drainage holes of anus and penis. In the gardens of mind a beautiful lady called self-inquiry is promenading. Monkeys called senses are being tied by the rope of discriminating intelligence.

17. Such a graceful and auspicious lady of charm and beauty can be only for extreme good and joy/delight and not for grief.
18. It is a great casket of miseries only for those who are ignorant. For the knowers of truth it is a casket of infinite blessing and joys.
19. If this body is destroyed the loss is very little for a jnāni. If it is preserved firmly, it is for delights and liberation.
20. When a jnani rides this and moves around the world, it is indeed a chariot giving infinite pleasures and liberation.
21. From this one has the facility for feeling form, smell, touch, taste and hear. These are available to one always without respite. And so a jnani is benefited.
22. O Rāma, this body has the capability to hold both happy and sorrowful actions and works. And so, one who knows gets the ability to bear all kinds of things (and happenings).
23. And so, O Rāma, a jnani rules over his empire of body without any fever or anguish. He is like Indra in his heaven.
24. A 'jnāni' does not throw the wild horse of mind into the abyss of intelligence to the poisonous tree of avarice and greed.
25. A jnani does not look at the foreign territory of ignorance. He uproots the enemy of fear of this world.
26. He does not dip himself into the waters of happiness and joy and vortices which harbour crocodiles of lust and greed.
27. Bathing at the confluence of spiritual and worldly rivers with his perceptions directed both externally and internally, a jnani washes away gradually all the desires and wishes.
28. A 'jnani' resides in delight and happiness in his palace called 'dhyana', setting his face against all that looks happy with its phenomenal attractiveness.
29. For one who knows the self the city of body is full of happiness. It yields pleasures and liberation. The city of body will be like Indra's Capital 'Amaravati' for him.
30. Why can't the city-which holds everything and whose loss will be of minimal effect, - be not full of happiness?
31. If the city of body is lost, the loss for a 'jnani' will be little. What is lost for the space in a pot, if the pot is broken.?
32. When a pot is existing, the air in it touches it minimally. When the pot is broken, there is not question of the air touching it. Similar is the case with the embodied soul. The city of body will have no effect on it.

33. The pleasure oriented self of the Purusha, who is immanent in all, enjoys the pleasures devised in the Universe. However he (jnani) attains the Supreme.

34. He is oriented to all kinds of works and actions. But even though he is at them, he is not the doer. All the time he will be engaged only in works that are to be done.

35-36.

Once in a while the mind of a jnani feels like indulging in worldly pleasures in a sportive manner and ascends on to the flying machine of the heart-lotus and wanders around. Staying abroad he enjoys the beauty of this world with delightful friendliness and (unexcited) cool limbs.

37. There will be two mistresses on his two sides. They are Truth and Oneness. They are like the two stars (called Visakha) near moon. The two ladies of joyful hearts.

38. He sees the world struck by grief and sorrow like sun who looks at the creeper filled parks and gardens and forests from the sky above.

39. He, the jnani, luminously shines with all his goals and wishes fulfilled long ago and with beauty abounding with all types of prosperity. He will be like a full moon shining bright and charming.

40. The pleasures that are worthy of a jnani are never grief-causing. Can the deadly poison in the throat of Lord Siva be anything but decorative on him?

41. Anything that is enjoyed with full knowledge of reality will only give pleasure and contentment. When one is known as a thief, any association with him with that knowledge will result in friendliness only.

42. When people are separated because of travel to distant places, it is looked upon as good and pleasant since the purpose of the travel is known.

43. Jnanis look at the worldly action and activity with the same dispassion and detachment shown by travellers when they come across new places and villages on their way.

44. When the attention of steadfast and wise people falls on objects while engaged in works, it happens effortlessly and without any attachment.

45. When something obtains to him, a wise person is not seized by his senses (while enjoying it). Nor does he seek anything that does not occur to him. He will always abide in his knowledge.

46. A peacock-feathered fan cannot move a mountain. Similarly a person with wise mind will not become tremulous by the thinking about something that cannot be obtained or by disregarding something that he has got.

47. With all doubts and hesitations completely subsided, and with all curiosity and interest in things declining, a jnāni remains radiant like an emperor with all mental designs and determinations annihilated.



48. He bows only to the self. He increases himself with his own self. It is like the milk-ocean which is full to the ends.
49. A jnani smiles indulgently at those lowly men struck by desire for pleasures and senses (that draw-people towards pleasures).
50. A jnani gently smiles at the senses that seek for pleasures. It is like people who ridicule a person who desires a lady that has been abandoned by another.
51. He brings under control a mind running towards sensuous objects, in preference to delight in self, through the instrument of inquiry into self like a mahout who brings his elephant under control with his elephant – goad.
52. One should cut asunder right at the beginning. The tendency of mind flowing towards pleasures like uprooting a poisonous sprout at the very start.
53. A mind that is beaten thus will become later worthy of reward like dry grain which becomes tasteful when made wet with water.
54. For one that is not in distress, any honor will not mean a reward. To a river that is full, rain waters cannot add much.
55. A perfect being too desires others who are ordinary. An ocean that can fill a world too does not stop receiving waters from other rivers.
56. A mind that is restrained greatly will keep musing in a big way about pleasures and the difficulty in getting them.
57. A kind that is released from imprisonment will be happy with a simple meal. He does not think much about his unoccupied territory.
58. Somehow one should overwhelm the senses whether by twisting one hand by the other, pounding teeth against teeth and thus setting one limb against another.
59. Wise people who want to conquer worldly ambitions should first conquer the senses.
60. On this earth, the most auspicious people are those who have sway over their senses and mind.
61. O Rāma, salutations to the pure one who is relieved of the great serpent of mind which is lying encoiled as if in a trance in the cave of heart.

## Sarga - 24

### Sri Vasista

1. O Rāma, senses are invincible. They are like an arrogant elephant of sinful deeds in the empire of great hells. They are equipped with sharp arrows of avarice and greed.
2. These senses are ungrateful. They destroy even the body that harbours them. They are caskets of evil deeds. These senses are invincible.
3. Having acquired the refuge of this corporeal body, they feed like vultures avariciously on the flesh of objects. These vultures swoop with an eagle-eye on the worldly works that are proper and improper.
4. If these evil senses are held together by strings of discrimination, members of the body cannot be cut asunder like a strong rope which holds an elephant (and thus peace of the individual will not be disturbed).
- 5-6. One who possesses the wealth of discrimination in this city of Corporeal body will not be humbled by the foe of senses which indulge in pleasing sensuous objects. Such a pleasure of victory over the clay-bound city of body cannot be obtained even by a king.
7. The joy of getting control over mind and to be the king of one's own city of body is beyond that of being a king. To seize the lowly servants called senses is to win over the foe of mind.
8. One of pure mind and heart will bloom like creepers in spring. The arrogance of the mind and he would have conquered the foes of senses.
9. The pleasure tendencies will decline and vanish like lotuses in autumn. The vāsanās of the mind and heart will gallop away like the demon in the night.
10. Mind can be overwhelmed and conquered by persevering practice of the principle of essential oneness (of all manifestation).
11. A servant is considered intelligent if he does with diligence what he is told. A minister is considered to possess discrimination if he does the right and good things. One who seizes and gains control of senses is thought of as one with discriminating intelligence. A lady is considered good by love and affection. One who looks after his children is considered to be a good father.
12. A mind his noble beliefs is the best friend of man. Such a mind perceives itself. It makes the truths laid out in scriptures to be internally experienced.
13. This father of mind offers (to its possessor) the accomplishment of the Supreme State. Discarding itself (its normal nature) it offers proper perceptions, good enlightenment, firmness and the enjoyment of the Supreme State.
14. This mind-diamond shines radiantly in the heart in a delightful manner.

15. It axes down the tree of incarnations – This minister-mind motivates good works. This raw mind-diamond, O Rāma, is stained by varieties of mud. It should be washed clean by the waters of discrimination.
- 16-17. O Rāma, do not slip into the terrible and calamitous fields of world like an unintelligent person. Do not fall into the grip of the wild delusion of the worldly things which are full of calamitous confusions.
- 18-19. Take refuge in discrimination and seek the truth. Conquer the senses and cross the oceans of 'samsara'. This body is unreal and so are joys and sorrows.
20. Do not follow the logic of '**dāma, vyāla and kata**' Follow the logic of 'bhima bhāsa firmness'. Be thus free from unhappiness.
21. 'I am this world and body' – discard such a belief foolishly. Use your discrimination and intelligence and take refuge in the Supreme. Eat, drink and enjoy without being bound by mind.

## Sarga - 25

### Sri Vasista

1-2. O Rāma, you are active in this world with an intelligent mind. You are endeavouring for the perfect purpose of liberation. Do not follow the logic of 'dāma vyalakata'. Sit firmly with the logic of 'bhima bhāsa' and be free from grief.

### Sri Rāma

3-4. O Brahman, by avoiding the logic of 'dāmavyālakata' and living by the logic of 'bhim bhāsa', how can one escape the heat of 'samsāra'?

5. Please enlighten me about this with your generous speech like a cloud which enlivens a peacock.

### Sri Vasista

6. O Rāma, hear about them-the two logics and act the way you feel.

7. There lived in the excitingly charming netherworld 'pātala' a rakhsasa king called Sambara. He was like an ocean full of witch-craft and deceptive psychic powers.

8. He could build beautiful cities and parks in the skies for his people. He could create alternate artificial sun and moon for his regions.

9. He made his 'dānava' subjects rich and wealthy with mines and mountains of gems and diamonds like 'padmarāgas'.

10. His harem contained women of rare ability for sweet music surpassing the sweet tones of even celestial women. His regions are full of sporting fields and gardens embellished bright by moon-beams.

11. Spread with blue lotuses his rooms of romance were equipped for blustering love play. The place was inviting golden hued 'sārasa' birds with the cooings of gemlike swans.

12. Beautiful golden hued lotus buds were seen atop the branches golden-coloured trees.

13. He conquered Indra with his 'daitya' army which was armed with 'Turku' machines. He could build resting places in his gardens with cool flames.

14. His parks could excel Indra's garden of 'Nandana'. He was stealing sandalwood on the 'Malaya' mountains guarded by fierce serpents.

15. His palace women were excelling the splendour of golden hue with their charming complexion. His court yards were full of flower beds.

16. The pearls and gems in the city streets were so abundant that they appeared like stars when they flew about sky high.
17. Even at midnight his sky was filled with hundreds of moons. People worshipped the wooden figures (of gods) with war-songs.
18. He was chasing away the elephant of Indra with his magic-created elephants. His palaces and inner chambers were full of the wonders of the three worlds.
19. He was in possession of all kinds of riches and wealth. He was a terrible ruler feared by his feudatories.
- 20-22. The entire population of 'asuras' were safely resting protected by his broad shoulders. Sambara was endowed with many good attributes and qualities. He had an invincible army which could overwhelm the armies of Indra. Celestial armies were swooping secretly on his armies only when he was away or asleep.
- 23-24. Noticing this Sambara appointed two of his deputies, Mundikrodha and Drumāda, as commanders to protect the armies. They were, however, killed by the armies of Indra in a guerilla attack.
- 25-28. Then Sambara created some more commanders who were valourous and heroic. Even they were killed by Indra's armies. Sambara became angry and decided to destroy heaven and its denizens. Hearing this, all citizens of heaven took flight from their heaven like animals which were afraid of the lion which was the vehicle of Pārvati. There they started weeping. The faces of 'apsaras' were filled with tears. Then heaven looked like the world at the time of dissolution.
- 29-33. Seeing heaven totally empty, Sambara was terribly angry and smashed anything and everything in it that he could lay hands on. He returned to his capital after burning down heaven. As the enmity between 'dānavas' and 'devatas' grew in intensity, 'devatas' left the heaven and went underground. Later they killed all the commanders of Sambara. Sambara flew into a rage when this happened. He was breathing flames. He searched for the 'devatas' in all the three worlds without success. He was like a sinner who could not lay hands on a treasure.
- 34-37. Then Sambara created three Commandors who were of calm mind and of immense might. They were fierce-looking. They were equipped with all arts of witch craft and jugglery and deceit. With their huge size they looked like mountains beaten by enormous wings. They bore the names Dāma, Vyāla and Kata. They were typical beings who performed assigned duties and no more. Because of lack of any previous vāsanas, they had no fear, hesitation or urge to retreat or run away (from fight). They are merely transcendental in their nature and responded only to such vibrations.
- 38-42. Their body knows action. There is nothing like mind in them. They are born and driven by the power of 'māya'. They followed their nature blindly as if in a casual manner. Their actions did not generate any vāsanas. They moved there like a child who is semi-conscious or half-asleep. They did not

feel any self-respect (or any such feeling). They did not notice (or concerned about) life, death, retreat or any attack on them. They are not aware of victory or defeat. They were concerned only with the enemy in front of them and would pound them to dust with their mighty blows.

43-44. Sambara was very happy with these three creations of his. He was sure that he could vanquish the armies of the enemy and felt that this armies were safe under the mighty shoulders of these three.

## Sarga - 26

### Sri Vasishtha

- 1-4. O Rāma, having decided so, Samara marched his armies which could destroy the gods, to the earth along with Dāma, Vyāla and Kata. The armies rose like mountains with wings from oceans, mountain caves and other parts equipped with deadly arms. The armies beat the sun out of his brightness and filled the space between the earth and sky. On the other side the armies of heaven rose from their hiding places in seas and mountains in fierce opposition.
- 5-13. The fight between them appeared like a premature advent of dissolution. Heads were falling in droves. It was as if sun and moon were dropping down. Mountains were shaking due to the intense noise of the battle. The spark flying off the arms striking at each other were like falling stars. The tall betālas were spewing out and splashing off blood and flesh which was entertaining the coastal denizens. All the quarters were full of waving 'dānava' warriors. The air, stirred by the swishing of the clashing swords, was causing landslides off the hill slopes.
- 14-18. Then the 'devata' forces swooped on to the 'dānava' armies who were tired. While it looked as though the cat of 'devas' was chasing the tired rats of 'danavas' the 'danavas' were in ecstasy like a bear trying to catch a man on a tree. Both the armies were in swift action with a sense of urgency. The war was fierce.
- 14-19. The roar of plam-tree-tall elephants which are part of the armies of the rulers of the world reached the skies. The intensity of the sound was so height that space in the sky seemed to have solidified giving the impression of a minor earth. When the broken chariots fell on the heaps of fallen arrows, a metallic clang emerged giving the feeling of some kind of music made by the arrow-heaps. Cowardly soldiers were crying pitifully unable to face the fierce enemies. The emerging sounds resembled those of the gold mountains liquefied by the twelve suns at the time of deluge. The sound too resembled those sound which come out when a great river rushes past the egg of universe. On another side the strong swishing sounds caused by the dropping off of the wings of winged mountains were shaking and breaking the mountain caves. The sound resembled that which emerged from the churning the milk ocean by 'Manthara'. Thus both the armies clashed with each other. The 'dānavas' were in high tempetuous mood.
- 27-31. The dust raised by the clashing armies was reaching the skies. 'Bhuslindi's are breaking the hill tops into shreds. The breezy winds caused by the speeding arrows were searing the faces of soldiers of both sides. The

vortices caused by the 'chakra' weapons were drawing into them the soldiers of both sides like mere straws. Aeroplane bound 'devatas' were being drawn down by these vortices. The rain-making 'Varuna' weapons were flooding the celestial cities with huge quantities of water. The entire universe was echoing the war cries of the soldiers.

32-36. Some of the huge-figured dānavas were striding across the celestial towns and pounding them to ruin. Women were crying at the destruction caused by the battle. Dānava armies were indulging in rape and loat making the 'devatas' run for their lives. The gods including 'yama' were coming out and retreating in cycles like bees roaming around a lotus. Danava warriors were astride like winged mountains over people who were issuing cries of death. The entire place was terrible with such noises. Blood flowed in immense quantities colouring the waters red.

37-47. Village, cities and forests were uprooted leaving mountains of corpses of elephants, horses, other animals and hordes of people. Agni flew into rage burning away huge armies of 'danavas'. 'Dānavas' brought the seas in their hand-cups and quenched the fires. Danavas were trying to throw boulders to reduce the rage of flames. But Agni was fired by the fuel in the forests and the heat of the flames melted away even hills. Hill-melt flowed like water. The weapons and arrows flew around covering the sky making the worlds dark. But the 'maya'-created sun and moon illumined the dark fields. Magic created fire swallowed the magic-created cloud bursts. Fire continued the battle of 'maya' driven battle. The place was lighted the showers of fire.

48-58. 'Vajra' weapon of Indra was killing many 'dānava' warriors. They were being revived by Sukracharya with his famous life giving 'Sanjivini' medicines. At once place 'devatas' were taking flight. At another the 'danavas' were fleeing. It was becoming difficult to stop the war with increasing determination to get at the enemy. All corpses were hanging from all tree tops. The flying arrows were shining bright with the sun falling on them. Heads were hanging on the tips of spears and arrows. The entire sky was strewn with something or the other of the weapons and dust. The elephants at the quarters were roaring. Vinayaka was pulling the 'dānavas' aside with his hands and trunk. The fleeing armies were meeting great rishies, siddhas and other people doing penance. Fierce winds of the deluge kind were blowing across the battle field.



## Sarga - 27

### Sri Vasista

- 1-5. O Rāma, thus proceeded the terrible battle between 'devas' and 'asuras'. Blood flowed from the large and wide bodies of the men like rivers of the heavens. Dārma encircled the 'devas' while 'Vyāla pounded all the residences and buildings with his long-reaching hands. Kata killed the soldiers in fierce battle. The heavenly elephant of giant body 'Irāvata' lost his speed and started fleeing away from the field. 'Devas' fled like warriors released by damburst.
- 6-8. For a long time the three warriors searched for the hiding 'devas'. In spite of their effort they could not locate 'devas'. It was like a lion unable to locate the deer hiding behind dense creepers. The three were pleased that they vanquished the 'devas'. They went to the netherworlds to deliver the glad tidings to their lord and creator, Sambara.
- 9-10. Feeling respite, devas summoned courage and came out of their hiding places. They decided to take counsel from Brahma. (Listening to their prayers) Brahma materialised in their midst like moon in the waters of sea.
- 11-12. 'Devas' prostrated before Brahma and narrated to him the calamity in which they were placed along with the story of Dāma, Vyāla and Kata. Brahma listened to them with compassion and spoke these words of courage and solace.

### Sri Brahma

13. O Devas. Sambara will be killed by Hari after hundred thousand years. You will have to wait till that time.
14. O you the immortals, now retreat doing a take battle with Dāma, Vyāla and Kata. Go out of their sight.
15. Since they are by now accustomed to battle, they have need to continue if Ego (which they do not have) will develop in them like a reflection in a minor.
16. They will acquire vāsanās (because of ego). They will then be easy prey to you like a bird caught in a net.
17. Now they do not have vāsanās. They are free from feelings of happiness and sorrow. Thus they destroy enemy with courage and are invisible.
18. Once they come into the grip of vāsanās they are bound by ropes of greed and desire. They will become like birds caught in a net. They will slide into the bondage of the world.

19. It is difficult to vanquish great souls who are free from vāsanas, whose mind is not hung up with any attractions, and who neither delight nor become angry.
20. Even a child can defeat a person, even if wise, if he is bound by the ropes of vāsanas.
21. 'I am this body' and such imaginations and thoughts will lead one to calamities. It will be like waters (naturally) flowing into sea.
22. Even a wise, all knowing person will come to miserable grief by severing himself from the great soul and consider himself to be only the body.\
23. One who identifies the soul – infinite immeasurable one – as his body or himself as an individual loses his self.
24. If there is anything in the three worlds that is in opposition to self, that becomes bound by vāsanas due to objective limitation.
25. To believe in such objective limitation is the cause of unending sorrow. This is known to the wise people. They also know that not to believe in such limitation is full of happiness.
26. As long as the triad of Dāma, Vyāla and Kata stay without belief in their limitation, they remain invincible. Mosquitoes cannot fight fire.
27. People become miserable and are led to grief by vasānas. Such people are vincible. (Without vasānas) even a mosque is like a Meru Hill. It cannot be shaken.
28. Where vāsana is manifest, there it increases to be big. Qualities are possessed by one who can have qualities. Then duality is seen – Not when things do not exist.
29. 'I am this body' – one who thinks like that will acquire vasanas. He will be one with vasanas. Devise a way by which the three, Dama and others, think as if having vāsanas
30. The states of existence an the calamities of the people will be sweet or pungent according to their levels of desire and greed. They are like the soft and thorny parts of a 'Karanja' flower.
31. Those who are bound by vāsanas will whirl around with intense sorrow being cut off from all happiness.
32. May they be courageous people, of multifaceted knowledge, born of high lineage, may be great-even so when bound by intense desire, they are like lions fettered in a cage.
33. Desire is like a net cast (to catch) the eagle of mind entering the heart – nest located on the tree of body.
34. Those who are distressed by vāsanas are pulled away by yama, the lord of death like an unconscious bird being led by a child with his rope.

35. O Indra, now there is no use with volumes of weapons and engaging in battle. Try to drive the enemy into the error of 'vāsana' by some deception and trick.
36. O Lord of the immortals, an enemy who is not agitated inside (courageous) cannot be one by weapons or miracle arrows – not even by some war-games.
37. Dāma, Vyāla and Katā are now used to engaging in battle. They are now intoxicated with personal victories and hence by sense of ego. This ego has made a deep impression on them. And so it is now a 'vāsana' for them.
38. When these ignorant people (without vāsanas) created (as typical beings) by Sambara, take up this 'vāsana', they become vulnerable and vincible.
39. So, devatas, engage in a mock battle till these three become impressed with the vāsana of battle.
40. Once they come into the grip of 'vāsana' they become bound by it. Desire weaves into them. Those who are not bound can never be weak.
41. This world is rough, rugged and painful because of the self-inflicted vāsanas. And so it has lost its balance. It is like a wavy ocean. This has to be cured.

## Sarga - 28

### Sri Vasista:

1. O Rāma, saying this Bhagwan Brahma vanished. It was like a tide in sea breaking off at the coast.
2. Hearing the words of Brahma 'devas' went to their places of hiding, like air which carried the sweet fragrance of flowers.
- 3-4. For sometime they rested in their bright homes like bees inside the petals of a lotus. After that, on an auspicious day, they blew their conches inviting the two of Dāma, Vyāla and Katā to battle.
5. This brought the seas of armies of 'daityas' resting in 'patāla' out to battle. A fierce battle ensued.
- 6-8. Swords, Mudgaras, discs, gadās' flew sky high. Various kinds of weapons miracle and mantra – actuated arrows and weapons – flew in all directions. These were created by magic and deceit-power. Their movement was like a river in flood rushing with great noise.
9. Even a tough and terrible body like the earth and such looked distressed with the beatings from the battle. Some of the deceitful appearance of the earth was relieved when the battle was thinned. It again came back to a terrible shape – may be the same or a different one.
- 10-14. The earth was pounded by huge hill-sized arms and weapons. The blood streams were like seas in tide. The long spears stuck into the corpses resembled a forest of tall palm trees. The various weapons – like kunta, arrow, sword, disc etc – when hurled at the enemy were splitting the hills and boulders around and throwing them on the enemy. Soldiers on either side (particularly Dama, Vyāla and Kata) were releasing poisonous beams of light from their eyes. The heat emanating from those beams was like that of twelve suns jumping into the fray at the same time. The entire world was in distress.
- 15-17. When the Garuda missile (activated by miracle chant) was projected, the entire mid region became full of jets of lava blowing out of volcanoes. World looked like one at the doonas day. The celestial denizens were brought down to earth and the 'asuras' were blown up to the sky. With the flaming arrow stuck in their bodies, the warriors on both sides resembled moving boulders-in-flame.
- 18-22. The blood flowing from the mountain-sized warriors look like sky extending its hand to the earth. The two sides were flying at each other miracle-missiles and arrows creating water showers, showers of boulders and sometimes showers of hand diamonds. It was like throwing red-waters at the elephants at the time of festivals of colours. In spite of grave distress and fatigue due to hand and armed fight, the warriors on both sides did not lose the passion for

battle. With their wounded bodies, they were crawling up on to the elephants which are roaring with pain themselves.

23-26. In all this earth was getting all the poundings with flying boulders and missiles striking it hard. With hot winds blowing across, flames flying all over, blood streaming out in river-sized flows the placed resembled the 'la;[a' (deluge times).

27-30. The most striking was the battle of illusion and magic. In this the seas, the hills and missiles were of Meru size. The sounds were earth-shaking. The winds were uprooting hills, throwing seas into tide and hurtlingly hot melting even stones. Oceans of blood covered the three world. It was frightening even to Indra of future vision. The varied colours and situations of the war resembled the world of cyclic existence.

## Sarga - 29

### Sri Vasista

- 1-5. Thus the battle took place once for thirty years. During this period the 'devas' adopted a strategy of strike and retreat, wait and watch, strike and run and such wearying tactics. The second phase took five years eight months and ten days while the last phase took mere twelve days. The 'devas' achieved their ambition. Dāma, Vyāla and Kata grew passionate about battle and developed a fascination for it leaving them with a sense of ego and consequent 'vāsana'.
6. When some object comes near a mirror, the mirror becomes like the object by reflecting it. Similarly due to intense practice of something that practice assumes the shape of ego (in a person) (due to nourishing and cherishing the object through practice).
7. When an object is away from a mirror, the mirror will not reflect the object. Similarly, the 'vāsana' of an object does not develop so long as one does not nourish and cherish the object.
8. As the three slide into the 'vāsana'; then they enter the state of dependence and misery 'I should live and I should succeed'.
9. Overtaken by such 'vāsana' of the world, they become infatuated by it. Then the bondage of desire tightens leaving them in misery.
10. The three were initially like an artless, simple lady. Now they are enveloped by attachment and ego. Snake-in-rope condition developed in the three.
11. They were tormented by an intense desire – 'How can we be stable from foot to head?'. This was their miserable desire now.
12. 'We should be firm (and live) in this body. We want money for happiness'. With such urge, their courage became dim.
13. With such a body struck by 'vāsana' their strength decreased. Along with it their ability to strike (at the end).
14. They became a lotus in a waterless pond with constant fear and thought 'how can we be immortal?'.  
15. They then became interested in women and wine which was the (beginning) of the fierce association with the world.
- 16-17. They became similar to deer which are afraid of the wild elephants. They were haunted by the thought 'we will die, we will die.'. Their movements in battle became dull and slow.
- 18-21. The three were concerned about protecting their body fearing the end of their life. Then they could not hunt or kill even an ordinary soldier with their weakened muscle. It was like fire deprived of fuel. They were like ordinary

soldiers. In short, the 'dānava' armies took flight (with the three in state of fear) from battle field to save themselves from the 'devas'.

22-34. As Dāma and others took flight, the rest of the 'dānava' armies started fleeing and falling off the skies on to the earth. They were thrown into seas and forests on the earth and several earth bound cities. It was like rain of corpses, broken limbs, shared weapons and heads.

## Sarga - 30

### Sri Vasista

1. O Rāma, thus with the dānavas being vanquished and 'devas' being pleased, Dāma, Kata and Vyāla were gripped with fear and grief.
2. With all his armies killed and overwhelmed, Sambara burnt with rage and asked for the trio.
3. Fearing Samabar's rage Dāma, Vyāla and Kata left their abode and took flight to the netherworlds.
4. There the soldiers of 'yama' were living by the side of Lake 'Naraka'. They were as powerful as 'yama' himself.
5. Those courageous soldiers of 'yama' gave refuge to the three returning warriors, who looked like very embodiment of sorrow. They offered they daughters too to them.
6. Then the trio lived there with the girls for ten thousand years. In course of time they acquired vicious 'vasanas'.
7. They spent their time entertaining thoughts like, 'this girl is mine; this is my territory'.
8. Later 'yama' visited those regions to inquire into matters of administration of those regions.
9. The trio could not recognise 'yama' and so failed to bow to him as due to a king.
10. Then yama got them thrown into vast fires, flaming fiercely, with a simple glance of his eyes.
11. Then the trio got burnt along with their friends and families, throwing up pitiable cries. They got burnt like dried leaves in a forest fire.
12. Because of their cruel 'vāsanas', they were reborn as soldiers in a kirāta tribe.
- 13-18. Then they took birth as crows, then as eagles, then as parrots. After that they took birth as pigs in Trigarta land followed by birth as goats on mountains. Later they became insects in Magadha. Thus they wandered about in many lowly wombs (over the years). Now they are living as fish in a small pond in Kashmir. They are taking again and again in many lowly wombs and dying like waves in a sea. Gripped by the vāsanas, they are moving from body to body. Even today they are not at peace. Know, O Rama, the awesome power of vāsanas from the story of this trio.



## 31<sup>ST</sup> SARGA

### Sri Vasista

1. O Rāma of mighty intelligence, I am thus putting to you. Please do not even for a moment think of the logic of Dāma, Vyāla and Kata.
2. United with unintelligent ways, mind gets into difficulties of this kind. It invites the infinite grief of the world.
- 3-5. (Look at the trio). Where was the Commandership of the fearful, deva-vanquishing armies of Sambara? Where was the life as fish in a sun-heated small pond? Where was the courage to make the deva armies flee? Where was the lovely servitude to a Kirata tribal king? Where was the egoless might of the consciousness? Where was the vile ego upheld by evil vāsanās?
6. This poisonous forest of heeper of corporeal world takes birth out of the sprout of ego.
7. And so O Rāma, wipe out with effort ego from your heart. Let not even a trace of it be left in you. Thus become happy.
8. The moon of Supreme spiritual truth, becomes invisible being covered by the semi-transparent and cool rain-bearing cloud of 'ahamkāra'.
9. Struck and harassed by the ghoul of 'ahamkāra', the trio of Dāma, Vyāla and Kata had moved into a status of existent from their condition of non-being driven by the Titanic power of 'Māya' (deceptive power).
10. O Rāma, they are now lodged in a small pond in the forests of Kashmir, totally given to the aquatic plant called 'saivala'.

### Sri Rāma

11. O Sage, what is not cannot come into being. What is cannot become non-existent. How can, then, the non-existent ones acquire existence. Please let me know.

### Sri Vasista

12. O mighty armed one, what you say is true. Once in a way even small things achieve a big form.
13. Tell me something which was non-existent which later acquired the status of being. I shall explain that to you with appropriate examples.

### Sri Rāma

14. O knower of Brahman, those that are existent abide as existent. This is evident to oneself. However, Dāma and the others are said to become existent, though they are non-existent.

## Sri Vasista

15. O Rāma, the status of the 'maya'-conceived Dama trio is like the water in a mirage. Though unreal they appear like real.
- 16-17. The sense of I, the Vasista and, the sense of you, the Rama – both are unreal. Though experienced they are non-existent. It is like death in a dream. Similar are Dāma and others. All of us are manifesting and disappearing with aplomb.
18. Just like a near relative who is experienced as dead in a dream is still nonexistent, the feeling that 'he is dead' is also quite proper. Because this world is also of the same nature and kind.
19. However this (feeling of unreality) does not sound proper from (the mouth) of an absolute idiot. By habit he is light hearted (and so makes such statement), Without experience nothing becomes valid.
20. What is settled belief in one does not occur without constant practice/reiteration. (Such a belief) does not get destroyed without (proper inquiry).
21. And so even a fool will ridicule a person who says 'world is unreal, Brahman is real' (without proper authority and inquiry).
22. There cannot be unity between one who is drunk and one who is not. Similarly an ignorant person and a wise man of knowledge cannot be united (agree in opinions). Light and shadow cannot mix.
23. An ignorant person cannot (easily) absorb an experience even with great effort. It is like attacking a corpse.
24. 'All world is Brahman' – such a statement does not go well with an ignorant person. Because of lack of penance and education, he will think of world as truth/real.
25. O Rāma, an ignorant person's words excel in unwise and unintelligent subjects – not in anything that is wise and enlightened.
26. Men of wisdom and good intelligence experience world as Brahman, the most peaceful. How can one take away such personal experience?
27. I am nothing other than that Supreme. If anything like "I" exists, it is like ringness existing in gold.
28. Nothing that opposes materiality/corporeal nature occurs in a foolish and stupid person. (Though about) Supreme exists in him like goldness in a wave (of water).
29. Foolish people are full with egoism and illusion. Wise men are one with truth. These two natures can never mix. It is difficult to annihilate natures.
30. Whatever something is full of, how can one destroy that something. If a person says 'I am a pot', that is purely madness.
31. And so neither you, I, Damā and others can claim to exist in truth. What is untrue can never claim existence – never.

32. Consciousness-ether, the ether of Truth is true, pure, unblemished. It is immanent in all. It is peaceful. It has no rising or setting.
33. This whole world is quiet and peaceful. It is not void. In that ether glitters this world as a self reflection and as a limb.
34. A person with night blindness sees hairs in the sky-space in a natural manner. In the same way is this creation in the Supreme.
35. That Supreme self becomes that which it experiences in a trice. Similar is the case with consciousness-ether.
36. And so there is nothing real or unreal in this triune world. Whatever form the consciousness experiences (knows itself to be) it becomes that. There is no doubt in this.
37. The way Dāma and others manifested in the consciousness-ether we also emerged. Where is the question of truth or untruth in this? Where is the question of any other kind of design in this?
38. The way (active) consciousness manifests in this immanent, infinite formless consciousness-ether, that way in that form alone the consciousness dazzles and shines.
- 39-40. That consciousness actively conceived Dāma and others and so they occurred thus. We are conceived similarly and so we are now.
41. We call the sun's rays in a desert as mirage. Similarly the self-dream of Consciousness-ether is called 'the world'.
42. Where consciousness-ether reveals in form (or awake) that is called a visible object (a phenomenon). When it is asleep (with manifestation) that state is called 'liberation'.
43. In fact Consciousness-ether is never awake or asleep. When manifest that manifestation is called world.
44. Creation is Nirvāna, Nirvāna is creation. These two are mere synonyms.
45. Supreme sees the world-form. It is its own. It is like the hair-view of sky by a man with night-blindness.
46. In fact there are no hairs (in the sky). It is mere a perception. There is neither world nor phenomenon. All is that Consciousness-ether.
47. Everything, everywhere exists as conceived and experienced by that Supreme, peaceful one. Nothing else 'is' or can be. Cast off fear, sorrow and division. Be like that infinite.
48. The great Consciousness is supremely quiet as in the middle of a stone. Nothing else 'is' or 'is not' what 'is' is 'that' alone.

## Sarga – 32

### Sri Rāma

1. O Sage, these Dāma and others are in fact nonexistent. They are like the imagined ghouls of children. When is the end for their sorrows? And how does it occur?

### Sri Vasista

2. O jewel of Raghu dynasty! Yama's servants, who belong to the genre of Dāma and others asked of their Master: 'when will Dāma and others be free of their sorrows?'. Yama told them thus.
3. 'When the tree suffer from the pangs of separation and hear at that time the story of their genesis and later life, they will be freed of this state'.

### Sri Rāma

4. O Sage, please let me know how and when they will hear their story.

### Sri Vasista

- 5-6. Now they are in a small pond living a miserable life being born again and again in lowly wombs. In course of time the pond becomes dry and vanishes. Then they will be born to live in a lotus lake as 'sārasa' birds.
- 7-9. These 'sārasa' birds will attain purity after flying around for ages, white lilies, lotus assemblages, 'saivala' creeper blue lotus creepers and cloud clusters.
10. Then they desire to get liberated and get separated from each other. It is like differentiation taking place between sattwa, rajas and tamas.
11. Then they start living in one of the cities of 'Kashmir' Country. This city called 'Adhistana' is endowed with lush greenery and is surrounded by hills.
12. In the middle of that city there will be a peak called 'Pradyumna'. The peak looks like the 'Karnika' of a lotus.
13. On that peak there will be a big house with vast halls. It will be the best of houses.
- 14-15. On the northeastern side of the house there will be a wall with a crack and plants growing out of the crack. In that there will be a swallow called Vyāla constantly making screeching noises like a brahman of mean scholarship.
- 16-17. Then there will be a king in that city called Yasaskara. In one of the pillars in his inner chambers there will be a hole in which a mosquito, called Dāma, will be living.

- 18-20. In that city of Adhistana there will be a monastery called 'Ratnāvali'. There will be a minister, called Narasimha, who will know the secrets of bondage and liberation like a fruit in his palm. In his house 'Kata' will be like a caged bird called 'Sārika' giving him great delight.
- 21-22. This minister Narasimha will be singing the story of Dāma and Vyāla. Hearing this 'Sārika', will remember the secret of her birth and attains the most peaceful Supreme state.
- 23-25. Dāma, living like a mosquito, in the palace will hear his life story and will attain liberation. Vyāla too will hear his story from the people and will attain liberation. Thus all the three will be liberated.
- 26-27. I have thus related to you the entire story of Dāma, Vyāla and Kata. 'Māya' alone lustrously manifests as this world. It throws people into illusion due to lack of knowledge of truth. It is like water in a mirage. Even great people fall into this trap.
- 28-30. Deluded fools will fall like Dāma, Vyāla and Kata. Where is the tremendous ability to smash and powder Meru and such huge mountains with a twinkle of the eye and where is the lowly life as a mosquito in a hole of a gate in a palace? Where is the might of shaking sun and moon with a mere hand-slap and where is the life like a bird in a split in a wall of a palace? Where is the might of arms which can quiver a Meru like a simple flower and where is the lowly fate of living like a caged 'sārika' bird?
31. Consciousness-ether enjoys luminously the state 'I am tainted by the quality of 'rajas'.
32. Without losing its own shape, it understands and is aware of its defamation. Deluding itself about its own 'vāsanas', it exists as unreal though real.
33. It assumes the state of being internally with a feeling of mirage in itself. It crosses the ocean of 'samsara' knowing its own sense of self-movement.
34. It abides in the pace of 'Nirvāna', absorbing the truths in the scriptures that 'this is mere empirical phenomena'. All the several sorrows are due to wasteful logical verbal barter (other than those in scriptures).
- 35-36. Thus they reach a state of water leaking through a hole. They get destroyed seeking self-profit. They can avoid such self-destruction and reach the Supreme state by following the lead and path laid out in scriptures and personal experiences.
37. One who (always) thinks 'I want this' will perish miserably by the consequent misfortune. A wise person will know that even a gain of three worlds is mere trifle (before the knowledge of Truth).
38. All calamities will leave such a person like a serpent which sheds its old skin. The wonders of 'sattwa' will always flash in such a person's heart.
39. Such a person will be protected by all the rulers of the world. One should not stray from the path of truth even under severe difficulties.

40. Even Rāhu met with death inspite of his drink of 'amrita' when he strayed from the path of Truth. Association with saints, familiarity with scriptures bestow great luster as bright as Sun.
41. One who follow the above edicts will never again come under the grip of delusion. Even untameable things come under such a person's control. All calamities will (simply) die down.
42. Lasting good will result if things are done with noble intentions/qualities. Reverse will be the case if done with attachment and undesirable intentions/qualities.
43. Those who are addicted to truth are (real) beings. The rest are animals. The heart-lake of such people will shine with the moon-beams of fame.
44. They are indeed like the great Hari relaxing on the milky ocean. They will enjoy all that is to be enjoyed and see all that is to be seen.
- 45-46. Why say anything! Following the scriptures, traditions, beat this worldly cycle by misery appetite for pleasures. Discard these unreal mesh of pleasures. Perform works that are praiseworthy with qualities of the highest kind.
47. Such ones will be saved from death not those pleasure ones. Their fame will be sung by the lovely women of Sidda.
48. With the best of personal efforts mount such movement of good. Such great people are the ones really 'living'. The others are as if dead.
49. Whoever will not reach accomplish who works without agitation as directed by the scriptures? Whoever works according to scriptures, will never do anything improper.
- 50-51. Accomplishments, that ripen over years, become well nourished. Work in the world without fear and grief as ordained by scriptures. Do not get destroyed living in dire dark wells.
52. By being bound by rope of strong attachment to the senses, do not descend to lowly levels.
53. Inquiry into scriptures is the weapon to avoid calamities. It will be like an armour starving off-hundreds of arrows.
54. Why stain this life with mire of pleasures. Cast off this touch of pleasures. What is the use of these lowly inappropriate actions? Oh, wise and noble men, look towards scriptures.
55. 'This world is a reflection, this world is a reflection' – engage in the inquiry into truth. With intellect and driven by (the urge for) the perfect, become a human being.
56. Lack of inquiry (into truth) causes misery, misfortune and evil. It is like a long dense sleep. Discard it and become enlightened.

57. Do not hibernate like an old tortoise in a small pond. Get ready to be relieved of death and decay.
58. Wealth and pleasures cause calamities and lead to the disease of empirical cycle of life. To disregard them is to move towards victory.
- 59-60. One should act in deference to the laws of social behavior. One should work according to the ordinances laid out by scriptures. Proper fruits will come out (of such behavior). For such people life will be like a creeper in spring. His life span fame and prosperity will increase ever.

## Sarga - 33

### Sri Vasista

1. O Rāma, Effort guided by vedic ordinances will always yield excellent fruits everywhere, in every context. Do not therefore, leave such path and effort.
2. Nandi, who was a delight to his people, overcame death by worshipping a stone (Siva Linga) on the banks of a lake.
3. Even gods, endowed with all prosperity had been trampled upon, like an elephant trampling over lily fields – by 'dānavas' who were determined to vanquish them.
4. Maharishi Samvarta created, by his mental determinate 'Suras' and asuras' during the sacrifice performed by King Marut.
5. With unequalled penance, performed several times, Viswamitra achieved Brahminhood, which was very difficult.
6. Upamanyu, who was unfortunate, obtained the milk ocean by drinking like nectar whatever was available in places where-ever water for wetting his flour was unavailable.
7. Yama can devour even Brahma, Vishnu and all other great masters and warriors in the three worlds. Even so Sage Sweta won him over with his intense worship and prayer.
8. Savitri gained back her husband from Yama by engaging him in very loving discussion and debate.
9. If the effort is not of excellence, the fruits also will not be clear and distinct.
10. Knowledge of Self will root out grief and happiness. And so it has to be aimed at with utmost attention.
11. If one does not get relieved of the empirical perceptions, which invite sorrow, (it is not possible) to get even a little of happiness.
12. Supreme Brahman is beyond tranquility. The Supreme is the highest state of tranquility. In fact both (mean or imply) the same. Even so the former (is 'Sankara', who) confers all happiness.
13. O Rāma, shed all self conceit and take for ever refuge in peace and tranquility. Cultivate the association of wise and noble people. Become an aspiring soul and journey to truth.
14. There is no other way than serving noble people to cross the ocean of 'samsāra'. Neither 'tapas' nor pilgrimages will lead one to victory.
15. One, who conducts himself according to dictates of scriptures whose avarice and delusion decline day by day, is a noble and wise man due to his own actions.



16. One will become a holy and saintly person by association with people with knowledge of Self. He will then realise the non-existence of the empirical world.
17. Because of this non-existence, what remains is only that Absolute. In view of the non-existence of all else, Siva will dissolve and melt into the Absolute.
18. Phenomenon is neither born nor 'is' now. Nor will it be in future. And so it is not even now. Only the Supreme exists in all its fullness.
19. Thus I have brought into view (the nature of) that which is (empirically) visible and manifest in many ways. Now I shall bring into your understanding what is experienced by all.
20. The ether, that is manifest as the empirical three worlds, is pure and peaceful. What then are the fundamental cosmic principles (and lack of it) behind these?
21. Consciousness-ether dexterously and elegantly manipulates itself its stable Self into a fickle mode. That mode alone is this world.
22. All that is experienced in these three worlds is the ensemble of rays of the consciousness-sun. The one that is undifferentiated from these ray-sense is called the 'Nianikalpa' Brahman.
23. In its self-becoming into world-form, whatever perception it adopts, the opening and closing of that sight is known as birth and dissolution (as experienced in the world). Once the nature of ego is realized, I-ness will never emerge again. Water will merge in water; ego will merge with Self of consciousness.
- 24-25. The materiality of 'I-ness' of ignorant people is a stain on the consciousness-ether. The same 'I-ness' in a man of knowledge becomes the ether of the Absolute.
26. In fact, 'I-ness' and such phenomena of the empirical world do not exist by their very nature. By inquiry about 'I-ness' (it will be evident) that what remains or exists is only 'That'. (the Chidākasa.)
27. Men of knowledge are not stained by a sense possible presence of a ghoul when a ghoul is not around. However a child is haunted by such feeling of a ghoul's presence by imagining its existence.
28. As long as the Consciousness-moonlight is covered by ego, the lotus of highest spiritual truth will not bloom (with person).
29. 'I am cleansed of I-ness' – with such declaration, selfishness is destroyed. Without selfishness where are the desires like liberation, hell and heaven. There can be no such fabrications even.
30. As long as 'I-ness' swells in one's heart, like a big cloud the jasmine of desire will keep blooming.
31. When consciousness is seized constantly and continuously by the cloud of 'I-ness' only disease (of ignorance) shines. There is no question of light (of truth).

32. This nonexistent ego is a fabrication of myth. It causes only sorrow not happiness. It is like the delusion of 'yaksha' of a child.
33. Wasteful delusion leads to ego. It causes the empirical world with a foolish mind like that of Dāma and senses.
34. 'I am this (body and senses) – there is nothing more calamitous than such assertion in this world, now or in future.
35. Whatever little happiness or sorrow occur in this material world, it is the exuberant deformation of the wheel of ego.
36. One should uproot the sprout of ego with the plough of pure heart. Such an uprooting will destroy the empirical cycle of existence.
37. Trees that are born of the sprout of 'ahamkāra' are spread very vast and have thousands of branches called 'this is mine!'. They are deathless.
38. Such vāsanās shine like the waves and ripples in water and in sound. They fall away on inquiry like ripe fruits shaken by crows.
39. You are really free from I-ness. But you appear to be with ego due to the covering of yourself by this world-cycle.
40. As long as this darkness of 'I-ness' overwhelms the forest of birth/life, the arrogant ghoul of mind will be exuberantly dominant.
41. As long as a lowly being is seized by the ghoul of ego, neither scriptures nor any chants (mantras) can accomplish its removal.

### **Sri Rāma**

42. O Bhagawan, please tell me the means by which this ego does not increase. By that my fear of this world will be quelled.

### **Sri Vasista**

43. O Rama, the transcendent abides in one like a pure mirror. Unite with that in your thoughts and feelings and remain in that state. Then ego will not increase.
44. If you internalise the thought: 'all this is mere jugglery and deceit. What use are these attachments and detachments (with this jugglery) for me?' – then ego will not even arise.
45. Whoever acts and works peacefully with the feeling 'I am not this (person) nor am I all this empirical world', in him ego will never increase.
- 46-47. 'I am this world' – if such a feeling is neither internally accepted or rejected, a sense of equality arises and abides. Then ego will never thrive/flourish.

### **Sri Rāma**

48. O Lord, what is the shape of this ego? What happens to it when one leaves the body and when one is with body? How can shed it?

### **Sri Vasista**

49. O Rāma, there are three kinds of egos in the three worlds. Two of them are very good. The other one is to be discarded. Hear about them.

50. 'I am this entire world/universe. I am the Paramatma. I am that unperturbed one. There is nothing else greater than this.' - This kind of ego, 'I-ness', of the people of knowledge is the best of the three.

51-52. 'I am mere hundredth part of the hair. I am the smallest (and humblest) of beings.' – such 'I-ness' is not a bondage. This is known to the 'Sivanmuktas' (ones liberated while in life). This is the second kind.

53. I am these hands, this feet and body. There is no doubt in this' – such a determined declaration is unreal. Such 'I-ness' is only in name. It is mere imagination.

54. This I-ness is of the third kind and is the worst. This should be cast aside. Such people are of evil kind. This is a great enemy (to a being).

55. A person struck by the third kind, can never again stand erect. Such a belief is stronger than an enemy and is the cause of all mental ills.

56. The mental world will be tormented and one will be drowned in difficulties. With such evil minded ego, he will be struck with evil feelings and states of mind.

57. One with wise, noble and disciplined ego (sistāhamkāra) will attain godhood after being liberated. He will thus establish the immorality of the worldly ego (lokāhamkāra).

58-59.

Accepting the first two 'I-ness', it is necessary to shed the third ego – 'I am this body'. This is the view of great people.

60. Recall the unfortunate and miserable states into which Dāma and others had got into due to constant entertainment of evil ego. One feels sad about them.

### **Sri Rāma**

61. O Brahman, please tell me what kind of attitude and mental state should one entertain to do good to himself after shedding the worldly ego of the third kind?

### **Sri Vasista**

62. After shedding/discarding the third kind of ego, the grief-causing ego, a person will move towards the Supreme goals by and by to the extent he abides in his Self.

63. O Sinless one! Mentally disposing himself in the two kinds of ego, a person attains gradually the Supreme state.
64. Afterwards, giving up all types of ego (and rising beyond), he ascends to the highest state.
65. For the sake of that Supreme Bliss, one should discard the worldly ego at all costs and with kinds of effort.
66. To shed the evil ego which is filling the whole body is extremely auspicious and good. That is the Supreme state.
67. When a person sheds the worldly ego from his mind, even if he engages himself in worldly activities, he will not fall (from his state).
68. O one of mighty intelligence, when the disease of worldly ego subsides, and one is contented, he will not relish any pleasures. They taste like poisonous drinks.
69. When one does not relish pleasures, a person is on the road of progress towards spiritual wellbeing. When darkness declines, what is the obstruction to the path?
70. O Rāma, by dissociating one's links with ego (of the worldly kind) alone one can cross the sea of 'samsara' with effort.
71. 'I am not this body and so nothing of this is mine' – entertaining such thoughts (one should proceed) to think 'I am all this universe'. (Then) one's mind should abide in that state of knowledge obtained with such thinking. The one attains the great state of highest Self.

## Sarga - 34

### Sri Vasista

1. O Rāma, Listen to the story after the demise of Dāma and others. I shall narrate what happened to the great Sambara in his mighty country.
- 2-3. After the 'dānavas' fell from the sky, the armies of Sambara vanished like an autumn cloud. Leading his armies conquered by 'devas', Sambara spent several years thinking of the ways of vanquishing the gods.
4. He thought: 'I have created Dāma and others by my 'māya' powers. Foolishly they went into a mood of nonexistent ego.. egotism (and lost the battle).
5. 'I shall now create another set of 'dānavas' with my 'māya' power. I shall endow with discrimination and knowledge of scriptures'.
6. 'Then they shall not fall into the grip of ego due to their awareness of unreality. Then they can vanquish the gods'.
7. Thinking thus, he created such kind of 'dānavas'. They rose like bubbles in a sea.
8. They were detached knowers of truth. They were inclined to do the works that come to them, ignoring their own intentions like perfect beings.
9. They were called, Bhima, Bhāsu and Dridha. They were of pure heart. They looked upon the world as a trifle.
10. They entered the atmosphere of the earth and started thundering like a lightning with all their weaponing and armies around them.
11. They did not fall into the grip of 'ego' even though fought the gods for years.
12. As soon as a deep thought like 'I and mine' entered them, at the same instant the inquiring thought 'who am I?' used to enter.
13. 'Even the wise men are unreal. This body is unreal. What are we' – such thoughts were constantly in their minds. And so fear and such cowardly emotions were never touching them.
14. 'This body is unreal. This world is unreal. Only the pure Self of Consciousness exists. Nothing like I exists.' – This was the confident opinion of those three 'asuras'.
15. Thus they had no ego. They were not afraid of old age or death. They were conscious of only the works that come to them. Courageous they were, they lived in the present.
16. Their mind was always unattached. And so even when they killed anyone, it was as if they did not kill. As such they were totally free of the mesh of 'vāsanās'. They were doing what they should do without any doership.

17. They engaged themselves in war with the sole thought ' This is the mark of the Lord'. With such freedom from malice and attachment, they had always a perception of equality.
18. The armies of gods were hurt, vanquished and killed by such trio of Bhima, Bhāsa and Dridha. It was like an enjoyer indulging in enjoyable things.
19. Vanquished by the trio, the armies of gods took flight like Ganga waters flowing down the slopes of Himalayas.
- 20-21. Then they sought refuge with the Great Vishnu, reclining on the waters of ocean of milk. Then Vishnu assured them of protection like a husband assuring a wife surrounded by men of adulterous intentions.
22. The armies of gods took shelter in the ocean of milk till Vishnu got ready to attack the 'dānava' armies.
- 23-26. Then ensued a great and fierce battle between Vishnu and Sambara. It was like at the end of an aeon Vaikuntha since he was killed by Nārāyana. In the same battle Vishnu conferred liberation even to the trio. It was like wind blowing off a lamp. Because the trio were free of 'Vāsanās', there was no further births for them.
27. Therefore O Rama, mind is bound by vāsanās. Without vāsanās, mind is free. So try to achieve that with discrimination.
28. Truth and an integrated perception will dissolve vāsanās. When vāsanās subside, mind will be completely quiet like a lamp.
29. 'Nothing is real' – think of such good ideas. And so there is really no state of mind. This is the integrated outlook.
30. When all this world is self, what is there to think of anything? There is nothing like idea or ideation or imagination. This is integrated (right) perception.
31. Where thinking mind (citta) is understood as vāsanās (which is a name and work merely) and that gets dissolved in truth perception, that is the perfect state.
32. Thinking mind (i.e.) Chitta is enveloped by vāsanās. That is prevalent in this world. When one is free from such 'chitta', then such a state is called liberation.
33. This mind is abroad in this world as many bodies like cloth and pots. That is to be quitted.
34. O Rāma, evolve into the mental mode of Bhima trio getting out of the Damā trio kind of (vāsanās enveloped) mind.
- 35-37. O Rāma, my father Brahma advised me long ago that I should not entertain the topic of Dāma trio. And so you too get established in the logic of Bhima trio. This is what I am telling you, who are my beloved disciple. You shall then attain the prosperous state of overcoming the cycle of mutable world.

## Sarga - 35

### Sri Vasista

1. O Rāma, Great are the people who overcome the soft delight of ignorance and conquer the mind driven by the senses.
2. Restraining and subduing the mind is the only way to quell the grief giving calamities of 'samsara'.
3. Listen and internalise the essence of knowledge. Love of pleasures is bondage. Giving up that love is liberation.
4. Why worry about all scriptural learning! Act only on this idea – look upon all that appears attractive and sweet as poison and fire.
5. Remember that all sensuous pleasures are vexat.. and calamitous. They are to be enjoyed without any indulgence.
6. Thorny bush will emerge out of thorny-bush-seed. In a similar way, vice and crime will yield only a mind full of vasanas.
7. A settled mind, which is not enveloped by vāsanas, will not countenance attachment and hatred. It will slowly, in course of time, reach perfect peace.
8. Decline of happiness and sorrow will result from good qualities. It is like good sprouts coming out from good seeds.
9. Mind will settle down to a delightful state when united with good thoughts. Cloud of false knowledge will blow over in time.
10. A discerning mind will then become generous and compassionate like the moon during the white fortnight. From 'viveka', virtue and merit will increase like the effulgence of sun.
11. Courage and steadiness will increase inside like a pearl kept inside a bamboo, without being rattled by strong winds. He abides with a feeling of accomplishment in his heart. It will be like moon in spring (cool, stable and pleasant).
12. With such a person, cool, shady tree of association with noble people will yield proper fruit. Bliss will drip from the tree of samadhi.
13. Mind rises beyond the opposites. It becomes free of desire. It is liberated from all outrages. It will become quiet without any instability, incoherences, grief, delusions and fears.
14. It will be free from all doubts about scriptures. There will not be any undue curiosity about things and purposeless conjectures and imaginations. It will be unattached and free from delusions.
15. It will be free from all expectations. It will not revile against anything or anyone. There will not be any sense of superiority. The dew of grief will melt in the heat of disinterest. There will not any knots in the mind.

16. With all the offsprings, called doubts, eliminated, with the cage of wife called fierce desire, broken off this (liberated) mind attains lordship over the supreme purpose of (attaining truth).
17. Because of the attained strength and wideness, mind discards all distortions. Reminded (remembering) its lordly character, it throws away its form(s).
18. Decline in the progress in the rise of the mind is essentially annihilation of mind (manonasa). From then start the great beginnings. Mind gets annihilated in a gnani – in an ignorant it blossoms.
19. Mind alone is this world-cycle. Mind alone is this expansive mountain range. Mind is sky. Mind is god. Mind is friend and foe.
20. Mind forgets its origins (from self) due to distortions and deformations. Vāsanaś of this worldly life are called 'mind'.
21. The essential mind-stuff is called 'Siva' when the Transcendent Pure Intelligence is possessed by the objective nature and is polluted by distortions and deformations (gripped by the sense of change).
22. (When the Transcendent Intelligence) is seized by objective tendencies, established and settled identities, develop leading to loss of Truth/knowledge. This depletes the Pure Intelligence of its essential nature and creates the mind stuff (in a being).
23. Self is neither body nor a person of the mutable world. It is not blood. All these are inconscient. The spirit enshrined in the body (dehi, the soul) is unattached and disinterested.
24. Body is made of cells. There is nothing else in that except blood and such. It is like the layers in a banana trunk.
25. Know that mind is Siva. Mind alone takes that shape. The Self accepts its own self-made changes and deformations.
26. Siva weaves a web of self-made deformations and binds himself in that (web). It is like a silkworm breeding its own cocoon.
27. Mind (a Siva) discards the illusion about the present body and takes up another again in course of time.
28. Whatever is the vasana(s) (of the present), mind takes birth in accordance with that. It is like a dream which one sees guided by the state of the mind at the time of sleep.
29. When a seed is soaked in nectar (and sown in the soil) sweet fruit yielding plants come out of it. If soaked in poison, poisonous plants will sprout from it.
30. Because of good vasanas mind stuff acquires greatness and might in a glorious manner. It is like one becomes Indra of his mental kingdom in a dream.



31. By mean, vile and sordid vāsanas mind becomes lowly, vile and weak. When one is possessed with the thought of ghosts, he will see ghosts in dreams and at nights.
32. In a large lake of clear waters, even if pollution occurs, it will not stay. When pollution is very widespread even if some clean condition occurs, it will not stay/be sustained.
33. If mind is polluted extensively/intensely, then (that pollution) will take shape and be born as such. If a mind is clean, pure and clear extensively/intensively, then that purity will take shape and be born as such.
34. Best of people will never give up their generous nature even in times of declining fortunes. Moon never gives up hope of remaining full (even when he is on the wave).
35. There is neither bondage nor liberation. All is a myth, a sleigh of 'māya'.
36. All is like a city-in-clouds, a mirage, something similar to the appearance of two moons. There is neither duality nor oneness.
37. All is the manifestation of Brahman. This is the Supreme Truth. This world is void of any essence. It is totally unreal.
38. Bad convictions and assertions like 'I am not infinite, (I am limited), I am petty and low' will get dissolved by (good) assertions like 'I am infinite, I am Divine'.
39. 'I am all pervading. I am pure' – such thoughts and feelings are restrained by one's own imagined distortions of such feelings.
40. Supreme Truth is: 'there is neither bondage nor liberation. There is neither oneness nor duality. All is that manifestation of Brahman'.
41. The gift of purity of mind is relief from all kinds of perceptions about the world afflicted by mental perceptions. Such a pure mind sees Brahman and in no other way.
42. When mind becomes pure, it is wetted by the waters of auspicious and good feelings. Mind then gains the Brahman view. It is like a white cloth being touched by colours.
43. 'I am everything and all' – with such a state of mind and feeling, the feelings of agreeable and disagreeable will weaken. One becomes liberated from ideas of bondage and liberation.
44. One can realise with pure mind and body and with a mind, which develops a detachment through study of scriptures, that this world is a mere reflection as in a crystal.
45. When mind develops unity with matter, it cannot become one with 'soul'. Know that ignorant perceptions will destroy one in a trice.
46. That Supreme State is obtained when mind abides absorbed in that rejecting all distinctions of external phenomena and internal perceptions.

47. If observation and observed are distinct from each other, that state of mental absorption is a mere form of mind and unreal. Know that it is nothing else.
48. Even if both beginning and end are lost (to our recognition) the middle part is unreal and nonexistent. If this is not known, such a mind will have grief on its hand.
49. 'This world is Self alone' – without this realization all other mental states about worldly phenomena will create sorrow. The feeling of world as Self will cause liberation and happiness.
50. 'Waves are distinct from water' – this thought is ignorance. 'Water and waves are one and the same' – this thought is knowledge.
51. 'Grief is Coming' such unreal feelings are nothing but forms of 'agreeable and disagreeable' type condition. Knowledge will occur when such feelings are eliminated or absent.
52. The various forms of mind are unreal as they are caused by its (mental) resolutions, determinations and fancies. When such unreality is annihilated where is sorrow. Tell me O Rāma.
53. A relative who is not particularly affectionate is treated without any particular attachment or hatred. In the same way look upon this cage of body with a neutral eye.
54. Such a neutral relative does not touch any of our griefs or happiness. Similarly on knowing the Truth, this body will not relate to us.
55. Central to the knowledge about the Infinite lie phenomenon and observer. Once this is realized, mind becomes quiet. It is like dust which settles down when wind stops.
56. When the wind of mind becomes quiet, the dust of body settles down. Fog will not envelop the city of world.
57. When the shower of vāsanās declines, delight ensues, sins, will dry up. Sluggishness, stupidity and heart quivering will cease.
58. When tree of intense desire dries up, the forest of the heart will become quiet. When 'kadamba' tree of senses decline false knowledge will get annihilated.
59. The fog of delusion will dissolve as fog on an autumn morning. Disease of delusion takes flight as if driven away by a 'mantra'.
60. Then the cascades of fear will not run down the mountain of body. The peacock with broad fans will not dance in joy.
61. The great Siva will shine like sun effulgently in the sky of consciousness and transcendence.
62. Shorn of the clouds of delusion, the sky of vast expanse shines bright, clear and white with all wisdom attaining the state of perfection.
63. The mental sky will be pure and clear like the moon in an autumn sky.

64. It displays and shines with all prosperity's and gives delight and joy (to everyone). The earth of wisdom yields many fruits (of knowledge and joy).
65. The entire universe will look beautiful to view with all its mountains and cool forests and shades.
66. The lake of heart will swell with clean and pure lotus concourses and displays a vast crystal shape enclosing huge beds of flowers.
67. The bee of ego, which is breezing in the heart lotus with flee away to some unknown quarters, never to return.
68. Then the all pervading, lord of everything will abide peacefully lording over his own city of body devoid of all vāsanas.
69. Having obtained light of Self, the Lord of the body, the Self abides with all wisdom and intelligence regarding the world around with detachment and delight.

## Sarga - 36

### Sri Rāma

1. O Brahman, please tell me how does this universe abide in the consciousness-Self (Chidatma)? This will increase my knowledge.

### Sri Vasista

2. O Rāma, this universe abides unmanifest in the chidatma like waves in water.
3. Subtlety is everywhere, all over in the ether/sky. Yet one cannot see it. In the same way the indivisible conscious nature is everywhere. It is not however visible (separated).
4. Well situated or ill situated, a diamond contains reflections within it. In the same way lies the creation within self.
5. Clouds in sky derive support from it. However sky is not touched by clouds. Similarly consciousness supports the creations inside it. But is never touched by them.
6. Sunbeams which enter the waters of ocean are revealed as reflections. Similarly consciousness appears as Puryastaka in a body.
7. Consciousness-Self is without any determinations or resolutions. It has no identifications or symbols represent it. In such an indestructible Self, all objects are caused.
8. This Self is hundred times purer and subtler than sky/space. It is stainless. However it manifests as the world which is ugly.
9. The waters of an ocean are full of waves. Yet none of them are in any way distinct or different in essence from the waters.
10. (Similarly) the consciousness – ocean is full of you and I. But nothing is in any capable of shining in distinction or opposition to consciousness.
11. Consciousness perceives and ponders over objects within itself. And so they abide in the Self. But ignorant people think otherwise and regard this world existing as a separate design/fabrication.
12. In the understanding of ignorant people, consciousness holds this world(s) which is intensely non-existing. However in the perception of jnanis, this world is a shining reflection of that one consciousness and exists as one with the consciousness.
13. This consciousness shines the sun, moon and such as a natural experiential characteristic of itself (Moreover) it is the essence of all beings and conceives all pleasures of the world.

14. This consciousness never disappears nor it is born. It never emerges nor stays put. It never goes nor returns. It is never here nor there. It is everywhere.
15. O Rāghava, such is the stainless self. It abides within itself. As phenomenon (prapanch) it swells out with the name 'Jagat' mutable world.
16. Consciousness-creations are vibrational quiverings in consciousness. It is like brilliant light being a multitude of light beams. It is like a tide being full of assembled waters.
17. That which is called consciousness is by nature all pervading. It radiantly manifests as soul (individual). When bereft of light (not radiant), the aspectless soul develops aspects.
18. 'I am' – with this thought and musing, the Absolute slowly devolves into ignorant state, throwing away its exalted state by adopting and enjoying the pleasures of self – conjecturing.
19. Settling down to division and multiplicity, it becomes mutable and changing. It arrives at a condition of 'having and not having', 'acceptable and disagreeable'.
20. It shakes out hundreds of 'puryastakas' and throws up millions of worlds and universes.
21. Forms emerge out of the ether and this consciousness becomes friendly (will not resist) with formations. (Among these) The one with the nature of vibration is wind. The one with fluidity is water.
22. It manifests solidity as earth, effulgence as light and manifests the mutable world. It fancies time as the restraining and regulating agency.
23. As Flowers develop fragrance and follicles: this consciousness develops immobility as earth and soil.
- 24 – 29. As trees, it manifests tender leaves, branches and fruits and sap carrying channels. It stays new all the time like a rainbow. This is an endless process supporting the world manifestation. In spring it swells as flowers and tender leaves. In summer it develops as drying up heat. In rainy season it pours and fills lakes and tanks. In autumn, it covers the entire land with fog and snow. Thus in all the seasons and years it never violates the law of existence, 'Niyati'.
30. With this 'Niyati' followed in stable manner in an unflinching way, earth continues till the doomsday.
31. In all the fourteens worlds with all their multifarious traditions and beliefs, with varied costumes, the fourteen living species are born and annihilated again and again.
32. This world comes and goes with a sense of play. Beings deluded by the mutable things behave like a mad crowd and return again and again to the world till the day of liberation.

## Sarga - 37

### Sri Vasista

1. O Rāma, all these universes, which are essentially Brahman , established in firm shapes they emerge again and again.
2. By nature all in the world are caused by some mutuality condition. In the same way they get annihilated due to some mutuality condition.
3. What is unreal appears as real consciousness. It is like waters in a deep valley which appear calm even though they are oscillating.
4. Like rivers in summer, sky has no form. In the same way the essential consciousness is formless. However from the perception of creation it has form.
5. Due to arrogant conceit, one's own self appears to be separate. In the same way due to mental distortion consciousness-element appears as non-existent.
6. O Rāma, this world is neither existent nor non-existent. It is neither redundant nor super abundant. It is (in consciousness) the way bracelet is in gold.
7. O Rāghava, that is the Supreme Brahman by which you are able to smell, touch, feel, hear and taste. It is all pervading.
8. That all pervading Self is beyond oneness and duality. It is pure. There is no fabrication, fancy or conjecture in it. There is never ever anything else in it.
9. O Rāma, musings, non-musings, good and bad are mere imaginations and fancies. These non-self creations arise in the Self only.
10. If there is anything other than Self, then a desire for it can arise. When there is no such separate existence other than that of Self, what will the Self desire? What will it think of? What will it run after?
11. And so nothing like likable or not likable. Self is not touched by such likings. Since actor, action and instrument of action are united as one, Self is without any doership. Since there is neither support nor any thing supported, Self has nowhere to bide.
12. O Rāma, since there is nothing else to know, you stay settled in that Brahman state. Having been liberated from all divisions and differentiation act in the world without any fever.
13. O Rāghava, what have you gained by working in this world. In any other way (or with any other perception)? And so become pure and settled by acting with a sense of non-doership and remain unperturbed and calm like an ocean without any passing breeze.
14. By running far with speed and effort to achieve something in this world is useless effort. It will never be fulfilled. Do not chase these material things, you are not the (visible) you. You are that Supreme Consciousness Self.

## Sarga - 38

### Sri Vasista

1. O Rāma, what is seen as doership in the yogic practices and other actions in the case of jnanis, is not true in the case of ignorant people, who lack the knowledge of Truth.
2. What is called doership is a resolution or determination within one's mind. That becomes the material cause and is called 'vāsana'. This settles the doership.
3. Resulting fruits of action depend on the action and reflect the 'vāsana'. A person enjoys experiences the fruits (of action) according to the nature of his vāsana. Enjoying the fruits can be called doership. This is the thesis.
4. Whether one performs works or not, he experiences hell or heaven according to his vāsana.
5. And so whether an ignorant person (accepts) doership or not, he becomes a doer. In the case of a jnani this doership does not happen since vāsanas are absent in him.
6. Because of the weakened vāsanas, even when a jnani performs works, the fruits of it do not get attached to him. His actions are mere detached responses to the needs of a work. He thinks that all fruits are that (of) Self alone. Even though he does not care for the fruits of works, he performs the works with total concentration.
7. What is done by mind is what is done. If it is not done by mind, it is not done. Mind alone performs works, not body.
8. This world is a projection of 'citta', the basic sense mind-stuff. This is known. When all objective (phenomena) subside Truth alone remains.
9. What it rains, all mirages disappear. Similarly when the self is realized, mind attains absolute quiet. The fourth state is attained (when all mind subsides in activity). It is like a dew drop which melts away when hit by heat.
10. Know that the mind of a jnani is neither happy nor unhappy, joyful nor grieving; it is neither stable or unstable; it is existent nor nonexistent. It is central to all these.
11. The mind of a jnani does not respond vāsana-driven actions. It stands like an elephant in the mud of a lake. On the contrary, the mind of a person without the knowledge of Truth wanders in pleasure fields, unmindful of the nature of self.
12. One can cite an example for this. If one entertains the idea (due to a drop memory) of falling into a chasm, he shall feel the grief as if thrown into a chasm even while sleeping on his bed (in dreams). One whose mind is totally oblivious of this idea, will not feel grieved even if he has fallen into a chasm.

Even then he feels the happiness of lying on his bed. And so one who feels the fall becomes a doer of the work of falling due to his mental experience while the other does not feel the doership of falling since he does not experience the fall. Thus this doership or nondoership is a matter of mental experience.

13. And so whether you are performing works or not let your mind be detached. There is nothing (in manifestation) that is different from the essential nature of Self. If (for some reason) you feel engrossed and attached even that aspect of the world is only a reflection of that Pure Intelligence.
14. Thus that person who knows what is to be known, that wise man never feels sorrow and happiness. This is definite when he comes to this conclusion, he understands that there is nothing like support or supported that is different from Self. He then understands that he is beyond all manifest objects and is subtler than the thousandth part of a hair. Having concluded thus he realizes that he is all that is in creation and feels 'I am all pervading. I am all existence'. Coming to this conclusion, both grief and happiness do not touch him. He participates in the world-play without any fever and in a mood of play.
15. Since a jnani is mentally detached even when he is the doer, he emerges as a non-doer. Even in calamities he is joyful and those beams of joys brighten the universe. He does not experience/enjoy the fruits of his movements of hand and feet during the performance of works.
16. Thus mind is at the root of all actions, of all states and phases (of human existence) and all movements in the world. If this mind is given up, all works and actions are given up. All griefs die. Even when works are done, jnanis are not seized by them. Since they are not ecstatic about them, no adverse condition of enjoyment arises.
17. O Rāma, a child builds a city in his mind and decorates it with all his mental ability with the full understanding that all is in his mind only. He experiences it as a play. There is no permanence about it. He does not feel either grief or joy when it is cleared out from his mind. Even though he feels unhappy, he understands that it is a mere play. From the Supreme point of view all this is detachment from works.
18. What is the cause of grief in this world from the point of view acceptable and unacceptable conditions and states? Agreeability cannot be the cause, because there is nothing more agreeable than the imperishable Self. All else are perishable. And so self is a non-doer, non-enjoyer. If there is any doership that can only be an overlay on itself by itself.
19. The feeling that some works are essential is caused by an obsession with wholistic perception, not as a natural need. Doership and enjoyership arise in the process of understanding about (manifest) beings and elements from the point of view of senses and the consequent desire for them and rejection of them. This situation does not arise from the perception of Self.



20. There is nothing like liberation. All this is for those who are engrossed in this world.
21. For a jnani, only the essential nature of Self is engrossing. That Self nature alone manifests duality and nonduality, existence and nonexistence, light and harmony and its opposites. All its energies are together and one. It merely displays as many.
22. There is neither bondage nor liberation. There is nothing that binds. Grief that arises due to lack of knowledge is annihilated by knowledge and enlightenment.
23. Liberation and bondage are wastefully conceived in this mutable world. Abandon everything. Be egoless and abide in the Self. O Rāma with intelligence and courage move about in this world.

## Sarga - 41

### Sri Rāma

- 1-2. O Lord of munis, your words are revealing and full of enlightening statements. However I am oscillating between enlightenment at one moment and darkness at another. It is like in rainy season when there are clouds at one moment and sun shine at another.
3. How can the finite idea or thought or musing enter into that infinite, immeasurable. All which is the One only?

### Sri Vasista

4. O Rāma, whatever I told you is all meaningful. There are no contradictions or distortions or false meanings in them. They are internally very consistent and coherent.
5. When you acquire Truth perception, when enlightenment is generated in you in plenty, you shall appreciate the strengths and weaknesses of my words, pronouncements and statements.
6. These webs of sentences and words are to impart knowledge to a learner or an initiate. Do not get ecstatic about the words and get under them.
7. Whatever you are going to learn, that truth and knowledge is purest of pure. Get over splitting over words and meanings (understand the limitations of speech).
- 8-9. This divisive world of words and statements are created conjured up for the same of teaching. They are for teaching the ignorant people, not for those who are with knowledge.
10. There is no impurity of ideation or comprehension in Brahman. Brahman is without any attachment. This mutable world is Brahman alone.
11. O sinless Rama, I shall elaborate in a variety of ways again and again what is to be known/to be stated when the time of postulation comes.
12. It is not possible to break the darkness of ignorance without the world of words and statements. It is futile to make any other kind of attempt.
13. O Rama, perfect ignorance which is intent on self-destruction. However, it seeks knowledge which takes away all its imperfections.
14. Miracle weapons can be confronted only by miracle weapons. Impurity can be removed by another impurity. Poison subsides through another poison. Only enemies hurt each other.
15. O Rāma, thus all these take pleasure in self-destruction. They do not understand this because it is their nature. Only when (real) perception arises, they understand (the self destruction). All this is 'maya'.

16. Māya covers/conceals discriminatory intelligence. And so worlds are born. Oh! Look how this fact escapes knowledge.
17. When not perceived, this world sparkles. When perceived it dies down. This 'māya' thrives on falsehood.
18. Aho, what a wonder is this 'māya'. It binds one in this mutable world. By this, false knowledge is passed off as real knowledge.
19. This 'māya' is spreading division in the most indivisible Supreme. It is thriving as the greatest of beings beyond all through its deceptive mutable spread as world.
20. In the Supreme there is no such thing as you and I. There is no such deception. Knowing this you shall appreciate the full meaning of my words.
21. As long as you are not awakened, be steadfast in your belief that there is no falsehood in my words.
22. Whatever is manifest, it is the great thinking and ideation of mind. It is false and unreal. It is purely a swelling of the mind.
23. Whoever is clear in himself that all that is manifest and existent is Brahman alone, he is eligible of liberation. All this mutable form is merely a limited and bound comprehension/perception.
24. This entire world is like a cage of birds. This is all illusory as in a dream. It is truly unreal.
25. When one looks at the world in a detached manner, then he does not drown himself in sorrow.
- 26-29. One who does not know his own nature suffers from the problem distortions and deformations and falsehood and ambiguities – not great souls. There are no distortions in the Self like there is no dust in sea waters. The medley of thoughts, speech and meanings are merely to delight the things of the world, for the actions in the world – not for self A 'Siva' who is carried across in this flow of ignorance cannot rescue himself without knowledge of self.
14. Self knowledge can be gained through understanding scriptures. No one can cross the stream of ignorance without Self knowledge.
15. O Rāma, gaining the self is called imperishable state. Wherefrom is this ignorance, which is impure, born?
- 32-33. O Rāma, Do not worry about its birth. Worry about the ways of destroying ignorance. When the ignorance gets annihilated only, you shall know its true nature.
34. The only you shall know about its birth, its shape and its demise. This ignorance is really not there. Since it is not noticed, it persists.
35. How can one know the illusory nature of non-existence and the shape of truth? This ignorance has gained shape and stability and has spread widely.

36-37. Quell this ignorance and falsehood with effort. Then you shall know about it. There is no one who is not in the grip of ignorance in these three worlds. Make determined effort to destroy this ignorance.

38-39. Then you shall be saved from the cycle of births. This ignorance is at the root of all calamities. Save yourself from this. Destroy this ignorance and cross this ocean of 'Samsāra'.

## Sarga - 42

### Sri Vasista

1. O Rāma, this ignorance get enraged, though false, and gets destroyed by proper view about it. Hear about the cure for this disease.
2. O Rāma, I said that I will elaborate upon the beings with Rājassic and satturic qualities. Now I shall dwell on the prowess of mind.
3. Brahman is all pervading. It is immortal, unblemished. It is infinite. It is without any perplexities.
4. Consciousness is its body. And so any of its vibrations are also consciousness alone. It gets dense in space (some). It is like movement in a calm sea.
5. Just as water in a sea exhibits movement (in some place) and remains passive (at some place), in the same way the omnipotent becomes potent with vibrations at some place.
6. Just like air which vibrates within itself, self also becomes oscillatory by itself, with its power.
7. Just like a flaming lamp increases itself by its own power (even in a motionless environment), self develops its own body by itself.
8. This is like water in a sea, which looks moving at some place. Self also dalliances in vibratory movement by its own power.
9. In a sea, sun shines like an effulgent beam. Similarly consciousness-sea self-vibrates.
10. Pearl like movements are visible in the sky. In the same way shapes and forms are seen in the vast sea of consciousness.
11. Like waves in a sea, a small perturbation occurs in the sea of consciousness-energy. This becomes ecstatic and sparkles.
12. This perturbation is not different from Self. Even so it abides as separate. It is like a bright ray in a beam of rays.
13. This Den (Consciousness) sparkles at an instant and becomes active by self prowess. This movement is like the coolness of moon (not different from it).
14. This consciousness-force, called light effulgence, emerges in the Absolute Self. This light gathers around itself, friends like space, time and action.
15. When this consciousness-force is aware of its timeless nature, it abides in the Absolute. However, when it comprehends itself as limited by form, it thinks as one differentiated.
16. When thus the Supreme Nature/Existence comprehends itself as one with finite form, then follow the names, numbers and such kinds (of manifestational denominations).

31. Thus the most powerful Consciousness moves into sense of ego, it binds itself of its free accord like a silkworm in its nest.
16. By its own resolute determination, it binds itself in bodies and forms and then grieves 'I am in this miserable state of bondage'.
17. 'I am bound' – thinking thus, it sheds its truth – consciousness in a slow measure and settles down in the internal denominations state of ignorance.
18. With the self-conceived five subtle energies working internally, it becomes greatly insensitive to the Absolute (Self). It is like a mighty lion in chains.
19. Due to acquired and accumulated memories and tendencies (vāsanās), it assumes doership of a variety of works and actions. And thus falls into a sequence of self-designed states of existence.
20. Sometimes and in some contexts this consciousness –force is known as 'mind'. In some it is intelligence; in some it is action; in some it is knowledge; sometimes it is 'ego'. In some contexts it is 'Puryastaka'.
21. It is called 'nature' (prakṛiti) in some contexts. In some cases it conceives 'maya' – deception. In some contexts it is works.
22. In some contexts, it is (called) bondage. In some contexts it is basic mind-stuff. Sometimes it is will/desire and sometimes it is known as 'avidyā' – falsehood and ignorance.
23. O Rāghava, in this way this 'chitta', this basic mental consciousness-force is grievously bound and is full of intense desire and sorrow. It is a vast house of attachment.
- 40-41. It is struck by birth, death and thoughts and musings about the mutable world. It is coloured by attachments, likes and dislikes. It is a disturbed, confused form of wills and desires. It is at the root of the tree of works. It is in a state of lost memory of its origins and full of fabricated and conjured up calamities.
42. It is bound in a cocoon of itself. It is a picture of misery and sorrow. It develops limbs out of the subtle energies.
43. It sees itself. However it is scared by the sight of Meru-like heavy form. It is the poisonous tree of world with birth and death as its branches.
44. It is the mutable world tied down by the ropes of greed and desire. It is like a fruitless banyan tree.
45. This 'chittam' is burnt by the flames of worry and is squeezed by the python of anger. It is struck by the disturbed ocean of desire. It has forgotten its ancient parent of self.
46. This mind is like a grief stricken deer which has strayed from its herd. It is like the honey-bee which is burnt by the fire of sense-desire.

47. It fades like a lotus pulled out of its roots. It bemoans the displacement and mutilation of its limbs (over the cycle of births).
- 48-49. It is surrounded by inimical sensuous objects and moves about in many kinds of afflictions and troubles. Like a bird swooping dead into sea-waters, this mind is always drowning in fiercest states. It binds itself into this web of worlds.
50. O godly Rāma, save this mind which is swayed out of its moorings by the senses. Pull this elephant out of the mire.
51. O Rāma, save this mind which is intensely stuck in a small pond full of sensuous mud. Its limbs are shorn and mutilated.
52. O Rāma, this mind is stained by good and bad (deeds). It is flaming with birth and death and is in a trance of grief. If one is not worried about such a mind he is a demon in the shape of man.

## Sarga - 43

### Sri Vasista

1. O Rāma, thus millions of beings (Sivas), who are pleased with the idea of world are conceived by the Brahman-consciousness.
2. They are born (and will be born too) in numbers like bubbles in a cascade.
- 3-4. These are possessed and fettered by their own 'vāsanās' and desires. These are constantly born and are dying in all places like bubbles in a river.
5. For some it will be the first birth. Some are born only twice or thrice. Some have gone through millions of incarnations.
- 6-18. Some are to be born in future. Some have finished their journey through births. Some are taking birth again and again in the same kind of wombs though thousands of 'kalpas'. Some change their womb types. Some suffer intense grief. Some enjoy immensely. Some shine like sun. Some are like 'kinara', gandhawa and such types. Some are living as Brahman, Vishnu, Maheswara, Indra and Varuna. Some are like gods. Some are born as demons, ghouls, yakshas, Rakshas. Some are born as kings and rulers of universe. Some are born as brahmins, vaisyas and sudras. Some are born as kirātas, some as very lowly beings. Some are born as creepers, trees, grass, stone-like objects and like many fruits. Some are born as ministers, kings and dignitaries enjoying all kinds of worldly pleasures and authority. Some are like snakes, insects and such creatures. Some are in the shapes of animals. Some are like many kinds of birds. Some are falling prey to catastrophes. Some enjoy heavenly joy and some suffer in hell. Some attain the star worlds. Some take refuge in tree holes.
- 19-26 Some are poised as rays of moon, while some take birth as sunbeams. Some are like sap in creepers, trees and fruits. Some are moving around as 'Sivanmuktas'. Some enjoy the status of Sivanmukta for a long time and leave the body to become 'videha muktas' (liberated after death). Some become liberated after a long time. Some hate being liberated. Some are like presiding deities of rivers and quarters. Some take the shape of beautiful women while some take birth as men and eunuchs. Some are very intelligent while some take birth as stupid. Some are born as teachers of knowledge while some take to samadhi. O Rāma, Sivas take birth and incarnate according to their vāsanās. They exist so with the feeling of bondage. Some move about on the earth. Some swoop into hell while some swing towards heaven. They shift from one body to another.
- 27-32. As long as they do not realize their self, these beings saunter and wander around in this world beaten by falsehood and ignorance. Once they realize their self, they are not born again in this world. Some are intelligent and are aware of their true nature. Yet they indulge in pleasures and keep incarnating



again and again in this world. This can happen in spite of gaining excellent wombs. Some of great intelligence attain the Brahman-state in one birth or in the same kalpa.

33-35. Some are born as Brahmas, some as Vishnu and some as Maheswara either in their own universe or in other universes. O Rāma, the process of creation is same in all universe. All these universes are vast like ours; some may be even bigger. Some are to be created.

36-39. Some universes are created for a variety of reasons and for different kinds of beings. People perform their works and duties according to their natures. They are in other universes as in ours.

40-41. Creations are like waves. They meet and beat each other. They merge and surge like those waves. They are constantly rising and falling and are sparkling in the Brahman-sea.

42-45. From lamp comes out light. From sun, the light beams spread. Sparks come out of molten metal. Seasons spring out of time. Fragrance issues forth from flowers. Water drops come out of clouds. Waves emerge from sea-waters. In the same way the entire Siva ensemble emerges out, indulges in pleasures and at the same time of doomsday enter the root state of peace. O Rāma, such is the design of creation. It is all self which self-deceptively expands as the world and dies down as a wave in the sea

## 44<sup>TH</sup> SARGA

### Sri Rāma

1. O Lord of munis, you said that Siva merges into the self at the time of dissolution. How does he enter again this cage of body? Please tell me.

### Sri Vasista

2. O Rāma, I have already elaborated earlier on this. You are still not appreciating and comprehending the teaching. What happened to your intelligence which is capable of logical understanding?
3. This world of movables and immovables is a mere reflection (of the Absolute). It is like a dream, non-existent.
4. O Rāma, this world is like a long dream. It is false and unreal. It is like two moons, a mere delusion.
5. One in whom the sleep of ignorance has slipped out and in whom the musings about the mutable world have subsided, he is an awakened mind. Even though he sees the world, it is as if he has not seen it. (he is not aware of it).
6. O Rāma, this world is a creation of the nature of a Siva. Till he is liberated, this falsehood of a world will remain in his heart.
7. The unstable body of Siva is like a vortex in water. It is like a sprout in seed and the tender leaves in a sprout.
8. It is like a flower in tender leaves and a fruit in a flower. In the same way there is a conceived form of body is the mind.
9. Many distinct forms exist in the mind. Whatever is a proper reflection of the mind (which is infested with vāsanās) will be born of it.
10. In the first creation the best of reflections will be born as a body. This is of good characteristics like a pot made out (well prepared) mud.
11. All this is manifested in sequence as per the mental resolution and conception of Brahma, the lotus-born. Thus the entire creation is a majestic concretisation of that deception, the 'māya'.

### Sri Rāma

12. O Mahatma, a jiva attains the Brahmahood having attained a high state of mental consciousness. How does this happen? Please let me know in detail.

### Sri Vasista

13. O mighty Rāma, hear about the way Brahma takes his body.

14. You shall know the sustenance of the world by this (knowledge). By its own force self nature is undifferentiated as time and space.
15. When this self assumes time and space-bound body as a sport, the cycle of being and becoming starts, driven by a trance-like involvement of vāsanas.
16. Mind acquires an unstable condition of oscillating between seizing apprehension and non-apprehension. Mind conceives of time with its force and prowess.
17. Thinking of pure void of sky, the seed of sound in its essence is laid. When this gets concrete and solid, vibration process starts within the space.
18. When mind thinks of vibrating air, the seed of touch principle is laid. On account of this, mentally visible air waves arise in space.
19. With the mutual impacting of sound and touch forms, fire is generated. When it gets dense and solid, it (the fire) brightly shines.
20. With the pure light, the sense of sight increases. When these qualities get embedded in mind, the subtle elements/energies of aesthetics and taste arise.
21. From these the principle of fluid state gets generated. The sense of smell is conceived by mind and the smell element emerges.
- 22-23. Thus the five subtle energies and elements are generated. When this subtlety is cast away a spark like flaming body is seen in the sky. This is endowed with the sense of ego (as its identity) and contains the seed of 'buddhi' (discriminating intelligence).
24. This (body) is called 'puryastakam'. This is like a bee in the lotus of heart (of Siva). In this the mind nourishes feverish quiverings.
25. These feverish vibrations get dense when ripe. It is like a ripe bilwa fruit. Then like molten gold this dense thing shines as subtle and gross bodies.
26. By its own self nature, that golden effulgence limits itself in a body. Again it makes that dwelling full of light.
- 27-29. This mind spreads its ideations and fancies far and wide across space. At the top is head and at the bottom are feet. On the sides are hands. In the middle is the stomach. Mind manifests limbs according to its desires and wills. Thus a body is made (and thus shine Brahma). The sage of mind acquires a body engrossed in its own tendencies and deep memories (vāsanas).
30. Thus mind leads into a body which is a personification of its own nature. In time it gets a clear identity and becomes a pure body (Brahma).
31. It is prosperously endowed with intelligence, discrimination, strength, zeal and energy and gnosis. It then is He the great Bhagawan Brahma, the grand father, the ancient one, of all the worlds.
32. He shines like molten gold, the one born of the great ether. He abides in that Supreme ether with his perfect form.

- 33-36. He creates in himself delusion as a sport or dalliance of the mind. He creates the infinite sky and space, infinite oceans of water. He creates at some time the great fire of deluge, which flames bright. He creates forests, earth and many such worlds. He wears many forms and rules over these worlds in a spirit of sport.
37. Descending into ignorance, he loses the memory of divine happiness. Emerging out of the sleep in the womb (of consciousness), he sees his own body of light.
- 38-44. This body is nourished by the vital airs and breathing. It is made of the material elements. It is full of hairs and has thirty two teeth. It has two calves and pelvic and hip bones. It has five parts and nine openings, skin, twenty fingers and twenty nails. It has two shoulders, two breasts, two eyes. It is a nest for the bird called 'sense mind'. It is harbouring a serpent called cupid. It houses a ghoul called desire. It is a cave for a lion called 'Siva'. It shines like a lotus called mind. Brahma perceives this beautiful body of his and starts thinking about : 'what shall I create in this infinite blue space? Immediately, he could become aware of the three times: past, present and future.
45. He then saw the innumerable creations that have gone-by. He then recollected all the traditions, rules and dharmas in those creations.
46. Brahma then structured the vedas like spring which designs beautiful flowers. He then created a variety of beings for his own sportive delight.
47. He then designed laws and behavioral structures and rules for realizing the purposes and desires (of those beings).
- 48-49. O Rāma, he wrote a variety of scriptures. All this exuberance of beauty of this creation is because of the mind that attained the Brahma state, O Rāma, only a mind that has taken the form of Brahma has designed all this creation.

## Sarga – 45

### Sri Vasista

- 1-5. O Rāma, this mutable world is a becoming, an accomplishment. There is nothing that is not a becoming in that (this is not separately made or structured). It is a gleaming, glittering flash. It is void but abides as a luminous response to ideation.
6. Even a little of the time and space continuum is covered by this universe.
7. This world is a more mental fancy like a city-in-dream. It is merely ether wherever it abides.
8. It is a boundless formation and composition. It is visible. Even so it is non-existent and unreal. It is not built or structured. It is like a strange and wonderful figure in the ether.
9. These bodies (of beings) and the three worlds are (false) inventions of the mind. The declared reason is that consciousness required eyes to see things.
10. This world, the pots, the clothes, the trees are mere luminous reflections of The Absolute Self. The cyclical and individual existence of walls etc is not because they are real.
11. This body is invented by mind to house itself according to the vāsanas. It is like a self made Cocoon of the silk worm.
12. There is nothing that is impossible for the vast mind of great resolutions and determinations. There is nothing that it cannot do or acquire or attain.
13. What are the powers that even gods possess that are not possible and resident inside the cave of mind?
14. O mighty Rāma, all real and unreal things exist and shine due to the might and prowess of mind.
15. Look at your body Rāma. This has come to you because of the musing of mind. And so the inventions and imaginations of mind are very powerful – say the wise.
16. All gods and 'asuras' are caused by the Self-resolve of the mind. They disappear on withdrawal of that resolve (by mind). It is like a lamp which is deprived of oil.

17. O intelligent Rāma, all is like void of space/sky. It is only an exuberance of imagination. Look at this world as product of a long dream.
18. O best of minds, nothing in this world is either born nor is it dying. From the point of view of the Supreme, all that is visible is unreal.
19. How can something take a shape or form when it neither grows nor declines. And so where is the question of dividing it?
20. O Rāghava, without seeing the abundance of beings emerging from the body of mind with your trained eye, why are you getting deluded in your heart by false knowledge?
21. The heat/hotness of mirage is a mental determination/image. In the same way all that is manifest, including Brahma and such, is unreal.
22. The two-moon illusion is seen due to a wish of mind. All those greats of false knowledge look at everything as dependent on world.
23. Just like the rows which are on the coast line appear as if shaking to a person in a boat, all the shapes and forms are products of unreality.
24. All that is in this world is mere jugglery. It is a design of the deceitful 'māya'. It is structured by mental ideas and thoughts. All is neither existence nor non-existent.
25. All is Brahman here. Where is the question of any other thing? What else can abide in this?
26. 'This is a hill. This is immobile' – such vain pronouncements arise because of strong mental ideations. And so the unreal appears real.
27. This world is an intoxicated person's descent into phenomena. Give up the thinking associated with desire and greed. And think beyond O Rāma.
28. Just as even great initiatives in a dream are mere illusions and not real, this mind-conceived world is also a long dream. Know this (truth).
29. Cast away this visible exuberance of pleasure, this agreeable looking disagreeable thing, this casket of serpents of desires.
30. All this is unreal and non-existent when realized. Do not entertain any thoughts about it. Knowledgeable people do not chase this knowing it is a mere mirage.
31. This is full of self-conceived forms and shapes full of wishful objects. Those who chase them are foolish and deserve only sorrow.

32. When the real thing does not exist, one can run after anything, even the unreal. Discarding the real, one who goes after the unreal he gets destroyed.
33. All this is mere delusion of the mind like the rope-serpent illusion. This world revolves around multitude of funny ideas and musings.
34. Those feelings and dispositions that are born of unreality are unstable like the moon reflected in quivering waters. Only children are deceived by such things, not intelligent people like you.
35. If a fellow expects happiness from this phlematic formation of qualities, he is like a fool who tries to cure his disease by an imagine fire.
36. This body is completely unreal. It is like a city structured in heart by mental ideation.
37. This world is born of the mental will. If this will is absent, the world also disappears. All that is visible is unreal like a city-in-sky.
38. O Rāma, if this world is destroyed nothing is lost. Even if this increases, nothing is increased.
39. If a vast city conjured u in the heart by the mind is destroyed what is destroyed and what is increased? Tell me.
40. This world which is a product of the mind is like something that is playfully active in the heart of a child.
41. If water created by magic disappears no one is affected. Similarly if this mutable world is shattered/destroyed no one is affected.
42. If what is non-existent is destroyed what is the hurt for anyone? And so, where is the place for grief and joy in this mutable world?
43. If something is absolutely non-existent (unreal) where is extinction for it? O mighty intellect, in such a case of absence of extinction why talk about sorrow.
44. What is extinction for something that is absolutely existent? When all is Brahman, how can sorrow and joy arise (in that)?
45. O Rāma of noble mind, when something is absolutely non-existent, how can that increase of develop? When growth is absent how can one talk about joy?
46. What is that that can be desired by wise people in a world which is untrue in every aspect and in every element?

47. When all is that Brahman principle, in such universe what is that that is disagreeable to a wise person?
48. All sorrow and joy are due to the non-existent and existent world. A fool who does not know this grieves when this world is annihilated.
49. What is not there in the beginning will not be/cannot be there in the present. O Rāma, whoever desires the unreal, he sees only the unreal.
50. Whatever is true in the beginning, it will be true in the present too. For whom everything real, he will see only the real.
51. Only children will desire the moon in water while (real) moon is in the sky. This is due to a delusion in the mind. Wise people will not be under such delusion.
52. Only fools (and children) will derive joy out of purposeless and useless things. They give only sorrow and never any joy.
53. And so, O Rāma, do not become a child (ignorant person). Perceive that imperishable self and abide in that in a settled fashion.
54. All this, including me, unreal/non-existent. Do not be afflicted by such sorrowful things. Realise that all is Brahman, including me. Even so do not become attached to it.

### **Sri Valmiki**

55. As the lord of munis said this, day passed by. All proceeded to perform their evening ablutions. They all assembled again the next day.



## Sarga - 46

### Sri Vasista

1. O Rāma, where is the need to grieve even if wife and children are lost? Why lament for something of jugglery which flashes for a moment?
2. Who are these sons and such? What are these things of a city in sky? What are these praises and insults? These are mere aspects of ignorance. They are a series of joys and sorrows.
3. Wealth is attractive. Wife etc are pleasing. But who needs their increase? What is the joy for one who is thirsty of a mirage increases?
4. If wealth and wife increase, the proper thing is to be unhappy, not to be pleased. Who can tolerate the deceit of delusion?
5. What increases attachment and attraction in a fool, the same increase dispassion in a wise man.
6. Who feels happy when wealth and wife are gone? It is they who have a divine perception. Dispassion grows in such people.
7. And so, O Rāma, conduct yourself in this world like a philosopher (who knows the truth). Be indifferent to loss and enjoy what comes to you.
8. Not to desire what does not come to him and enjoy thoroughly what comes to him, is the nature of wise people.
9. The whirling & wheeling world covers the self villainously. Move about and act with this knowledge and awareness. Do not give room to foolishness (and falsity).
10. Those with integral knowledge perceive the rain exuberance of this mutable world and gradually free themselves from the phenomenal world. Men of mean mind get hurt by this world.
11. Whoever overcomes his engrossment with phenomenal world in some way, and drowns himself in that Supreme state, such a one will never lose his pure understanding and intelligence.
12. Whoever knows that all this world is unreal and is freed from all objects, and epitomizes in himself all knowledge, he shall never come into the grip of ignorance.
13. 'I and this world are one' – whoever reaches this unswerving understanding, his mind discards both likes and dislikes. He will never again be drowned in the sea of 'samsāra'.
14. Firmly staying in that Supreme state, which is central to existent and non-existent states, be free from the internal and external phenomenal world. Never admit them into you.

15. O Rāma, engage yourself in works (in this world) with total detachment and free of all vāsanas.
16. A person who engages in works without any liking or dislike, works will not touch him. He abides like a drop of water on a lotus leaf.
17. You may or may not indulge in seeing and touching with your mean instruments of mind. But remain disinterested in all that.
18. Know that the feeling 'I am this world' as unreal and false. And then do not be engrossed in anything even if your mind and senses drive you to something. With this state of mind, you may or may not do works.
- 19-20. O Rāma, when you do not relish the sense-driven activities, know then that you have attained knowledge and have crossed this ocean of 'samsāra'. Then you will easily get liberation.
21. O Rāma, with your intelligence separate the mind from 'vāsanas'. This will each you to the highest state.
22. Those who take the boat of all-wise intelligence can cross the ocean of world which is full of vāsanas. Other will get drowned.
23. Attain that state of Self by inquiring into the nature of mind with courage and a razor-sharp intellect.
24. O Rāma, one should move and work in this world like a knower of the self and whose mind is enhanced by knowledge not like a stupid fellow.
25. The behavior and conduct of those liberated while in life and who are always contented and who are with divine intelligence, is worth following and not that of people who are pleasure-avaricious and depraved.
26. Those who know the nature of this world and Brahman neither discard nor desire to work in this world. They accept everything and act.
27. Those who have realized the nature of cosmic existence and principle do not look for power. They do not self aggrandize. They do not look for riches or fame. They will not tolerate lowly tendencies anywhere.
28. Such great souls do not grieve even if everything is lost or even if the garden of heaven is gained. They never violate the law of existence.
29. They act on what comes to them without any desire or will. They move about with abandon and pride on the chariot of body with a healthy mind.
30. O beautiful Rāma, you are one who have gained wide knowledge. With your divine intelligence, be established in that knowledge.
31. Supported by proper and clean perception, cleansing the mind of malice, move about on this earth. You shall attain the highest state.
32. O sinless Rāma, settled in mind, with foresight and with the good of all, attain the cool of self and act in the world.

**Sri Valmiki**

33. When the pure heated Vasista spoke thus Rāma was thrilled by those sweet words and the nectar of knowledge. He became cool at heart like a full moon.

## Sarga - 47

### Sri Rāma

1. O Bhagawan, knower of all dharmas, the knower of all Vedas, I am now established in the right state of mind listening to your great and genuine words of wisdom.
2. I am not contented with your noble, wise and charming expositions.
3. I would like to hear more about the birth of Brahma, the lotus-born, whose story you have narrated in connection with the birth of beings with 'rajasic' and satturic natures.

### Sri Vasista

4. O Raghava, till now millions of Brahmas, hundreds of Sankaras and thousands of Narayanas have come and gone.
- 5-6. In this universe and in many other varieties and multitudes of universes, thousands of kinds of gods and 'asuras' with different traditions and behavioral codes are moving about even now. They are born again and again in many of the universe that exist now and that come into being in future.
7. The creation of these godly beings in the universes created by various Brahmas a will be of surprising variety.
8. Sometimes creation is by Brahma. Sometimes it is by Siva. Sometimes it is by Vishnu. Sometimes it is by 'munis'.
9. Sometimes Brahma is born of lotus, sometimes of water, sometimes from an egg and sometimes he materialized from the sky.
10. Some universes are looked after by sun. Some are looked after by Vishnu. Some are looked after by Maheswara. Some are looked after by Indra.
- 11-12. In some creation universe was filled initially with trees. In some it was filled by humans and in some it was spread with mountains in the beginning.
- 13-14. Even in this universe, there are many kinds of worlds. In some there is no light at all. In some there is no light at all. In this, over Brahmic – ether of ours, many universes rise and far like waves in a sea.
15. The glory and beauty of a universe abides in the Absolute like waves in a sea, like mirage in a desert, like flowers on a mango tree.
16. One can count the shining particles in a ray of sun. But it is not possible to count the number of worlds in this Brahman-nature.
17. The birth and dissolution of these worlds is similar to the birth and death of mosquitoes in rainy season.

18. No one knows since when this chain of creations is happening. This flows in continuous and eternal.
19. This infinite sequence (of creations) is sparkling and flashing like waves (in a sea). There was a creation before this. There must have been one prior to that.
20. These gods, titans and humans will keep coming up. They will keep getting dissolved. All are like waves in a flowing river.
21. Many universes, innumerable to count, like the one of this Brahma, have come and gone like instants of time in an year.
22. The universes at the present time which are manifest in the body of present Brahma, are abiding in the vast state of Brahman.
23. These universes, created by Brahma, appear and disappear again and again, like sound.
24. Even the future creations (will appear and decline) and abide in Brahman like pot in mud and sprout in seed.
25. As long as the truth is not perceived, these creations and the three worlds will be seen with wide forms and distortions in the consciousness-ether (chidākasa).
26. This world, which emerges and immerses itself, is neither real nor unreal. Starting as inconscient and extending far and wide, it is like a streak in the sky.
27. This world is like a wave in behavior. It has a body which is destroyed by (mere) appropriate perception. All these creations are full of strange shapes and actions.
28. These creations are full of variety and multitude of strange shapes and deformations. From the point of creation there is nothing incoherent or inconsistent in these.
- 29-30. However from the point of view of jnanis these are like water in rain. They are like downpour of rain from water-bearing clouds.
31. O Rāghava, in this world all that is high and well-nourished and all that is lowly are parts of a garland of subtle elements and energies (tanmatras) emerging out of the great ether.
32. Occasionally the space/sky becomes established first. Out of that Brahma is born. And so he is called 'the sky-born' one.
- 33-36. Sometimes air gets established first. From that Brahma is born. And so he is called 'air-born' one. Sometimes Fire gets established first. From that Brahma is born. And so he is called 'Fire-born' one. Sometimes water gets established first. From that Brahma is born. And so he is called 'water-born' one. Sometimes earth gets established first. From that Brahma is born. And so he is called 'earth-born' one.

37. (Sometimes) four energies are pressed together and increased by the fifth element. What emerges from that performs the creative action.
38. Sometimes air, water, fire together form a personality by accident (and he performs the creative action).
39. Then sound issues forth sometimes from his face, sometimes from the feet, sometimes from his bottom and sometimes from his eyes and hands.
40. Sometimes from the Purusha's navel, a lotus emerges. From that grows out Brahma. He then is called lotus-born.
41. All this is 'māya' the energy of deceit. It is a dream like illusion which is generating all these designs. This is an empire of the mind charming like a vortex in water.
42. Tell me. What is not possible under these conditions? This falls into place only when it is like a child's mental empire.
43. Sometimes a golden egg is formed by the power of mind. From this womb Brahma emerges.
44. Sometimes a great Purusha deposits his semen in water. From that either a vast universe or a large lotus is born.
45. From that is born a Brahma. Sometimes he can be a sun. Sometimes Varuna becomes Brahma. Sometimes 'Vayu' becomes Brahma.
46. Thus O Rāma, these creations are surprising and strange. They are not really not in Brahman. They, these Brahmas are born in strange ways.
47. There is no particular method, rule or rhyme in their birth. For instance, I shall elaborate on the birth of one of the Brahmas.
48. 'This mutable world is a mere exuberance of mind'. This is the accepted position. To illustrate this I have told you about the process of creation.
49. To illustrate the point that all beings of 'sātturiki' type are more mental sports and dalliances, I have told you about the process of creation.
50. Once more creation; once more dissolution' once more joy and once more grief. Once more knowledge, once more ignorance. This is the cycle of bondage and liberation.
51. These worlds created by creators light up and subside like a lamp with and without oil. This happens again and again.
52. There is no difference between the body of a lamp and Brahma in terms of birth and dissolution except in the length of time between the emergence and annihilation.
53. The four yugas – Krita, Treta, Dwapara and Kali – appear in a cycle repeatedly. World moves in a cycle.
54. Manvantara, the ruling period of a Manu starts. Then arise the sequence of 'Kalpas'. Then repeat the phases of work and time.

55. Time moves on. Everything repeats in the fanciful cycle of time.
56. Just like sparks of fire embedded unmanifest in a heated metal piece, all ideations and thoughts abide in consciousness – ether as part of its nature.
57. Sometimes these are manifest. Sometimes they remain unmanifest. All exist in the Absolute like trees in a cycle of seasons.
58. All selves are the vibrations of consciousness. All of them are similar in appearance. If creations arise out of the Absolute, it is like seeing two moons due to defect in sight.
59. Everything proceeds out of consciousness. From the point of view of creation all this is continuous flow. All are in Brahman like moon-beams in moon.
60. O Rāma, under no circumstances, this mutable world is real or existent. The all powerful (Absolute) manifests as the energy of the world.
61. O gentle Rāma, never this world is different from Brahman. The all powerful Brahman alone manifests as the power of the mutable world.
62. This movement/existence of the world is between the 'Mahakalpa'. Beyond that (period) world does not exist. This is the proper statement to make.
63. O great intellect, from the point of view of truth, 'all here is Brahman. There is no mutable world'. This is the only justifiable statement.
64. From the point of view ignorance 'this world is never disturbed. It is continuous' – such a deceitful and false statement is justifiable.
65. 'This world is no different from Brahman' – This can be stressed again and again. O Rāma, it will never be false or wasteful.
66. 'The form of this world is constantly under strain. It is transient. And so this world is perishable' – why can we not justify this statement?
67. Looking at the stable mountains and constantly and repeatedly moving moon and sun in cycles, one may propose that all this world is not perishable.
68. But nothing like that exists in that expansive and vast Self. In Brahman all musings and ideations do not happen.
69. In this world everything repeatedly appears and disappears. Again and again death and birth occur. Happiness and grief occur again and again.
70. Quarters and sky, and seas arise and disappear again and again.
- 71-79. Everything appear and disappear again and again – titans, gods, worlds, heavens, moons, suns. Even Narayana, dānavas; Sumeru, Sahya and such mountains, the beautiful earth, forests, skies moon etc. When one 'Manvantara' comes to an end, all celestial functionaries change and a new band of functionaries take position. The milk-ocean on which Vishnu Bhagawan rests, is shattered by the winds at the end of 'kalpa'. Kaliyuga enters and spoils the sacred atmosphere of the krita age.

- 80-87. The aeon of time holds the pot of beings created by the potter of Time moves about in repeated cycles. This world in a happy state ends repeatedly in a sapless, joyless state. Habitual mental resolutions are like dry forests. The fire in suns burns away millions of beings again and again. With the skeletons of beings, this world appears like a burial ground. This world is hurt again and again by fierce vortices called 'Puskaravarta' and Rudra burns the world down to ashes and the whole creation becomes an ocean. This world becomes void again and again. This world thus after years of life dissolves into its nature, the self. Again the mind swells out into creations and worlds. The cycle starts – creation, sustenance and dissolution.
- 88-89. O Rāma, what, then, is there in this great exuberance to decide whether it is real, true or unreal and untrue. All this is like the story of Dāsura. Truly the whole thing is a myth.
90. This change is unending. Though interesting and juicy it is all like seeing two moons. This is designed and implemented by untruth. Why did it arise in you the foolish feeling that this world exists?



## Sarga - 48

### Sri Vasishtha

1. O Rāma, when a person's mind is struck by pleasure and wealth and is engaged in too many works, he does not recognize or is aware of Truth. When truth is not perceived, such a one's mind is perverse and (almost) wicked.
2. Those who have attained the pinnacle of discrimination and intelligence and have got out of the grip of senses, clearly see the deceitful nature of this world like a bilwa leaf in the palm.
3. That Siva who has recognized and realized the deceitful character of the world through inquiry, will shed the lowly and ego-full deceit-ridden world, like a snake which sheds its skin.
4. O Rāma, such people, who are detached, do not take birth again even though they stay embodied for a long time. They are like seeds burnt by Agni.
5. An ignorant person keeps working for his disease-ridden body and not for his self.
6. And so, O Rāma, do not accumulate sorrows by following the desires of the body like an ignorant person. Become one engrossed in the self.

### Sri Rāma

7. O Lord, you said that this wheel of world is designed for sensual pleasures. It is void and is like the story of 'dāsura'. What is that story? Please tell me.

### Sri Vasista

8. O Rāma, to inform you about the illusory nature of the world, I shall narrate the story of 'Dāsura'. Hear.
- 9-16. O Rāma, on this earth there was a famous habitation called Magadha. It was very prosperous and is covered by wonderful trees laden with fruits and flowers. That place was attractive with many sports grounds and arena surround by 'Kadamba' trees and forests. The place was enchanting with many kinds of birds. The city boundaries were full of green crops. There were many beautiful parks spread all over the city. The coastal line of rivers were tired with lotuses, 'kathāras' of various colours. Parks were gently echoing the melodious songs by beautiful girls swinging on the swings. The grounds were spread with flowers reminding one of cupid's flower arrows. Near that city there was a hill full of trees on its slopes. On that hill a great 'muni' called 'Dāsura' was doing penance. He was living on a 'kadamba'tree.

## Sri Rāma

17. O great sage, why was he living on a tree?

18-23. O Rāma, hear. Dāsura's father was Saraloma, a great tapasvi. He was living on that hill with his only child 'Dāsura'. After some years Saraloma left his body for celestial regions. Then 'Dāsura', left alone, started crying like a 'kurara' bird. He was like a faded lotus in autumn. Hearing his piteous cries, the gods of the forest spoke thus, remaining incognito.

24-28. O son of rishi, O man of divine intelligence, why do you weep like an ignorant person? Why don't you understand the unstable nature of this world? In this mutable world all beings take birth, live (for a while) and die without any uncertainty. Even the great Brahma and others also pass away. There is no doubt in this. And so, do not grieve in vain for your father's demise. Any that rises like sun will also set like him. The red eyed Dāsura heard this voice from the space and pulled himself up with courage.

29-34. He then got up and performed all the death ceremonies for his father. Then he started his penance. After a while, he attained a 'srotriya' status and acquired all the vedic knowledge full of ceremonies rows and 'mantras'. However his desire was to attain the Supreme state and truth. His mind was not rested even in a sacred place on earth. He felt that everything on the ground unholy and polluted. He felt that everything on the ground unholy and polluted. He felt that everything on the ground unholy and polluted. He felt that a tree-top was the most sacred place and did penance to become fit to reside on the tree like a bird.

35-43. But his wish could not be fulfilled by his penance. So he lighted a fire and started taking out pieces of flesh from his shoulder and sacrificed them to fire. But Agni decided that the flesh should not burn. He took the shape of sun and stood before Dāsura and said: 'Dāsura, please ask for a boon, it will be given? After due reverentive prostrations and worship Dāsura asked Agni for ability to stay on the top and perform penance. Agni granted the boon and vanished. Dāsura was mighty pleased with the boon and his face shone with smiles like a moon.

## Sarga - 49

### Sri Vasishta

- 1-4. O Rāma, the tree on which Dāsura wanted to stay was located in the middle of the forest. It was tall, touching the sky. It was as if being served by the tired horses of midday sun. The branches were like long moon-beams. They were spread as if they were searching for a place which was not filled by moon-beams. It was washed clean of dust by the air blowing through it. It appeared smiling with red tinged lips with its dew drenched tender leaves and white teeth like creepers winding around the branches.
- 5-8. The 'Chakora' birds were cooing hiding in the creepers. Dense with thick creepers covering the branches, it looked like a universe within itself. The peacock plumes looked like rainbows across the branches. White 'Chamara' animals were appearing and disappearing into their nest hideouts among the branches.
- 9-12. The sound of the cooing of the 'kapinjāla', 'koyal', 'chakora' birds were heard through out the thick foliage of the tree. It was like a universe within itself.
- 13-16. It was like a dancing Vishnu with the innumerable branches as shoulders, with sun and moon as earrings and with its crown covering the entire sky. At the bottom of trunks, plenty of serpents and many elephants were taking shelter. The tree-top was full with stars. The middle part was spread with creepers and flowers. With this, the tree resembled the sky. It was like an ancient father of all trees in the forest.
- 17-20. Many birds made their nests in the thick foliage and branches. With this, the tree was like a set of habitations on the earth. Its shade gave refuge to many people who needed rest. That tree was like an inner chamber of a sylvan deity.
- 21-24. The creepers were dancing to the waves of air passing over them. In the process the tender leaves were quivering. This quivering looked like the way women accost their beloveds. The whole tree was dancing in tune with the winds. It looked as though the tree was very happy that all its branches were providing shelter to all those who were seeking such shelter. The birds rested and rested on the tree were coming and singing. The music sounded like a welcome son to the celestial beings flying across the sky.
- 29-34. The beautiful, well blossomed flower looked like a row of teeth with which the tree was carrying on a smiling conversation. The host of birds flying out with the sky appeared like an army going out to conquer the gardens of heaven. Sometimes the whole panorama appeared like Adishesha emerging out of the earth. Sometimes the tree assumed a shape like Sankara smeared with ash of flower pollen. Like Sankara, the giver of all things to the seekers, it was providing fruits and flowers to those who come to it. Dāsura looked at such a tree.

## 50<sup>TH</sup> SARGA

### Sri Vasista

- 1-3. O Rāma, Dāsura ascended that flower studded massive, mountain like tree to avoid the polluted earth for his penance. In the process he looked like Lord Vishnu reclining on milk ocean at the time of the great dissolution. He entered a nested set of branches and leaves and started his penance.
4. Before that he glanced around with curiosity to get a feeling about this surroundings.
- 5-12. He saw a great spectacle. The rivers around were like pearl necklaces. The huge mountains were like large beasts. The sky was like a large bunch of hair. The blue clouds were like cents of hair flowing over the forehead. The tender leaves were like attractive dress. The flowers were like jewels in the hair. The sounds from cascades were like jingles of the feet. The earth was like feet. The trees were like huge hordes of hair. The thick forests were like large buttocks. The stars were like shining sweat drops over the body (of damsel of nature). The entire nature was attractive and enticing. He was very happy.

## Sarga - 51

### Sri Vasista

1. O Rāma, from that time onwards, Dāsura performed very intense penance and came to known as 'Kadamba Dāsura'.
- 2-3. After taking a overall look around, he started concentrating on the work to do. Being a brahmin who was conditioned by the idea of performing sacrifices, he started performing the sacrifices mentally. He had no real understanding the Truth. His purpose was to achieve heaven and such small fruits from his penance.
- 4-5. He performed mentally all the sacrifices from raising the fires, keeping them upto Aswamedha sacrifices. The entire mental activity took him around ten years.
6. In course of time, his mind became pure and he gained knowledge of self. His ignorance vanished and his 'vāsanas' were shattered.
- 7-8. At that time Dāsura saw a wide-eyed, flower-bedecked sylvan deity perched on the top of the top. She was lascivious in looks.
9. She was sending out fragrance of a blue lotus and was bewitching in her appearance. Looking at her in a humble posture the muni asked of her:
- 10-11 'O graceful lady, you can charm even cupid. Who are you? Why are you sitting here on the edge of this creeper?
- 12-18. When the muni asked of her the information, the charming lady replied in sweet tones and words thus: 'whatever is impossible to get on this earth, can be obtained by the grace of noble people of achievement, I am the presiding deity of this forest. This creeper is my residence. On the thirteenth day of the white half of 'chaitra' month, all the sylvan deities have gathered in the 'Nandana' garden to celebrate the festival of cupid. I also went there to participate in that. Many of my friends came there with their sons. I felt bad and sorry for my of being without a son. Why should I worry when you are there fore me, who can give what I want O noble sage, give me a son. If you decline, I shall deliver myself into the fire to dissolve all my sorrows.
19. When the deity begged of him thus, Dāsura smiled and out of compassion gave the flower in his hand to her and said.
- 20-22. 'O lady of fair and delicate body, you can go now. In a month you shall have a lotus-eyed son who will be adored by the whole world. Since you were willing to give up your body for the sake of a son, the one who will be born will be a wise man of knowledge'. He then sent away the goddess.
- 23-24 She then proceeded to her own place and spent seasons and years. After twelve years she went to the muni, taking her twelve year old son along with her.

25-28. She prostrated before the sage, shining like a moon and said thus in sweet tones 'O Lord, this boy is our son. I have taught all the secular sciences except the knowledge of self which relieves man of all worldly bondages you are the one give him that knowledge. Which father will leave his son ignorant?

29-34. To that the sage replied 'O lady, leave this boy here who shall become a great disciple? And sent her away. After the month left, the son stayed with the father serving him like a good student. It was like Aruna, the brother of Garuda, staying with Surya. Sage Dāsura taught the scriptures to his son for a long time. He taught him with the help of many stories, illustrations and scriptures.

## Sarga – 52

### Sri Vasishtha

- 1-4. O noble-minded Rāma, once I was going incognito to Kailasa to bathe in the river Ganga. I got out of the region of the Seven Rishis in the sky and descended on to the top of the tree (where Dāsura as living). From the inside of the dense canopy of the tree, I heard these following words in tones resembling the hum of a bee. ‘Listen my son. I shall tell you about a universe similar to ours. It will be interesting and surprising.
5. There was once a mighty king, called Khotya, famous in all the three worlds and had the ability to conquer the world’.
6. His orders were followed by all, including many leaders and rulers of the Universe, with respect. For them it was like wearing a jewel in their heads.
7. He was a brave man with romantic and aesthetic inclinations and tastes. His conduct and behavior was surprising and peculiar causing wonder. Even great souls in three worlds could not draw him into their grip and control.  
8-10. Many of his actions were cause of both grief and joy. He was like a disturbed sea. He was so powerful that no weapon or a magic chant could vanquish him. His actions were so strange and constructively structured that even Indra and such gods could not mimic or follow them.
11. O mighty son of mine, his three bodies – the best, the middle and the lowly could overwhelm the whole of the three worlds.
12. He established himself in the space like a bird and was indulging in all kinds of heinous crimes, violating all prescribed laws and ‘dharmas’.  
13-15. In that vast space, he created a great Universe of a city with very wide passages and roads, guided by three Vedas. He created parks and huge mountains and lamps and lights beating the effulgence of Sun and moon.  
16-19. In that vast city he created both gods and humans. Some of them were allocated to the upper part of the city, some to the middle and some to the lower part. Some were to die quickly. Some were to live for a long time. They had dark hair. With nine openings, they were breathing ceaselessly. They had five knowledge senses and skeleton comprising of bones, middle portion and a skin covering the skeleton.  
20-21. He created a bunch of ‘yaksas’ who were constantly in fear of him. After they were activated, he used to engage himself in all kinds of dalliances with them.
22. He was indulging with them in all the three of his bodies and after satiation left them like a bird for another place.

- 23-25. Some times his wavering mind would like to move into a world of the future. Then his mind was like a possessed one. It flew into a city-in-the sky dreamt/ conceived by him.
- 26-28. Again his mind rose up like a tide and engages in vast variety of activities. When the mind got disgraced in some of its movements, it felt aggrieved and said to itself. 'What can I do. I am unintelligent. I am sorry'. Another time his mind remembered and recollected past joys and delights, it felt miserable and tormented like a river in floods moving in torrential flows and at great speeds.
29. With all his great powers and prowess, the king was like a sea stirred by high velocity winds.



## Sarga – 53

### Sri Vasista

1. Then the son asked his father on that dark night perched on the top of that great tree.

### The Son (of Dāssura)

- 2-3. My revered father, who is this king, called 'Khothu', a person of beauty in form. Please elaborate what you (seem to be) said in an allegorical fashion. Where is his future city constructed. Where is he now? My mind is confused because of your words which are contrary to each other.

### Dāsura

4. Listen my son. I shall elaborate the real nature of this story. From this you will understand the essential nature of this mutable world.
5. This world establishment is unreal, non-existent. This is what I implied with my narration.
6. 'Khotha; is the mental ideation which has arisen from the consciousness-ether. It is self-emerging and self-dissolving.
7. This entire world manifestation and form is that mind alone. If mind emerges, world emerges. If mind declines or dissolves, world also declines or dissolves.
8. Even Brahma, Vishnu and Rudra and such are its many limbs. They are like the branches of a tree and are like peaks in a mountain.
9. These worlds are designed and created by Brahma as a luminous reflection of the Brahman-consciousness. These worlds are built in the void of space.
- 10-14. In this mind-designed world, the fourteen worlds are the shells which are lighted up by sun and moon. Saha, Mandara and such mountains are recreation-fields. Sun and Moon are the lamps. They create heat and cold. The moon beams and sun rays reflect effulgently on the flowing rivers. The flashes and sparkles are like floating pearls. The seven seas are like wells in the cities. In the upper part of the world is sky where celestial beings thrive. In the lower part, that is earth, human beings live. There is a constant exchange of trade between the two. The exchange means are virtue and sin.
15. This king, that is mind, creates for his own delight, his body-guards.
16. Some of these are called 'Girvānās' (people with good speech) the celestial beings. At the lower part, the earth, humans and serpents and such are stationed as his keepers.

17. These are sustained as breathing machines. They are made of flesh and earthly elements. Their skeletons are made of white bones. They maintain themselves with oils and unguents and keeps themselves clean and tidy.
- 18-20. Some among them die soon. Some live for a long time. They are covered by hairs like grass leaves. They all have nine openings – the ears, the eyes, the nose, the mouth, etc. With the constant movement of vital airs through their bodies, they can (tolerate) heat and cold.
21. O one of great mind, by a resolution of this mind, the great 'yaksha' of 'Ahamkāra', ego has been delineated and created. This ego is seared of the effulgence of Self.
22. The king 'Mind' plays with the body-guards and the great 'Ahamkāra' yakshas as if they are real, even though they are the progeny of false-hood.
23. Ego is in the body like a cat in a grain bin, like a serpent in billows and like a pearl in a bamboo.
24. In the house of body, waves of mental resolutions arise like waves in a sea. Ego flares up in one instant and becomes quiet at another like a lamp.
25. This mind perceives whatever it conceives in its future city (dream).
26. By withdrawal of the mental resolution, this city of future will vanish. By the vanishing of the city (and thus the mind) alone, it is possible to gain the Absolute.
27. This kind of self-conception/conjuring (by the mind) is like the imagining an yaksha by a boy. It causes endless sorrow and never give any joy.
28. The grief of the world is very extensive. By its presence mind expands and increases this sorrow. By not being present (or withdrawing itself) this sorrow is eliminated. It is like darkness being non-existent for an utterly blind person.
29. This mind comes to grief due to its own self-created activity. It is like a monkey whose kidneys got caught in a cleft wooden piece.
30. With a little joy, this mind is lifted to the clouds. It is like an ass which got a drop of sweet liquid in its mouth.
31. This mind becomes dispassionate in a trice. In the next moment, it starts indulging (in things). In another moment it becomes disgusted. All of this is like a small child.
32. My son, if you can remove all these tendencies and states of mind and feelings with a loving and generous attitude and attention, then mind ascends to the Supreme state. You do the way you want.
33. This mind has three bodies/envelopes – Lowest, middle and the highest. There are three identifying aspects for these mental bodies. These are Sattwa, Rajas and Tamas. All these are responsible for the emergence and survival of this world.

34. Unrefined and vulgar activities are the form of 'Tamas'. Constant indulgence in such activities which are vile and wicked lead to the existence as insects and worms.
35. Being devotedly and zealously engaged in 'dharma' and being interested deeply in knowledge is the form is 'Sattwa'. This will lead in course of time in the attainment of the Supreme State.
36. To be interested and indulging in the affairs of the world is the form of 'Rajas'. This leads to settling down to taking delight in wife, children and family.
37. O man of great intelligence, giving up its three forms, when mind dissolves itself all its resolutions and determination, it attain the highest state of the Absolute.
38. Give up all kind of perceptions by disciplining the mind. Annihilate all the 'sankalpas' about internal and external things.
- 39-42. One may do intense penance for thousands of years. One may break himself to powder on a stone. One may enter fire or ocean fire. One may jump into a deep chasm on to a sharp edge of a sword. One may have Hari, Brahma and such as his spiritual preceptor. One may have the most compassionate Lord of the Universe as his teacher. One may have the great Rishis as preceptors. Wherever one may be, - nether worlds, earth or heavens – the only way to the attainment of the Supreme state except the quieting the mind and annihilation of 'samkalpas'
43. My child, try for quieting the mind and making it free from all 'samkalpas'. This is most sacred and yields the great happiness.
44. O sinless one, all states of existence are woven with fibres of 'samkalpas'. When these fibres are broken, one does not know where they flee with a tormented howl.
45. Everything emerges out of 'samkalpa' only, nothing else. When 'samkalpa' is neither real nor unreal, what can be called as truth?
46. My son who knows the nature of truth, if you mentally determine or resolve or ideate, it will occur in a moment. So, never try to ideate or think of anything.
47. Free of all 'samkalpas', be active with whatever occurs to you. 'Samkalpas' will dissolve only when one is oriented towards the Supreme Consciousness.
48. Rise up and exert for a poised, harmonious quality effort, of the sātturic type; all else is falsehood. This world is full of sorrow. Do not exert for it. All such effort is useless and wasteful.
49. O sinless one, why kill yourself with the sorrows (following such worldly efforts). Take refuge in those that do not yield any grief. That is real wisdom.
50. Even if necessary violently remove all deformations and distortions and falsehoods. Reach that Supreme state, suppressing all mental movements and be with all happiness.

## Sarga - 54

### The Son (of Dāsura)

1. O Lord, what is this 'samkalpa' like? How is it born? How does it develop and increase? How does it get annihilated?

### Dasura

2. My Child, the sprout of 'samkalpa' is the inclination of that infinite consciousness towards objectification. It is the generic and creative form of existence and being of the essential nature of that Infinite Absolute.
3. Whatever form it gets in an atomic, small/little state, gets dense and solid in time. Slowly this expands to fill the mental/psychic ether and becomes firmly established, like a cloud (which starts as a small water drop).
4. This objectified consciousness considers itself as opposed to the self and becomes a mental resolution and determination. It is like a sprout coming out of a seed.
5. One 'samkalpa' yields another and increases itself. From this only grief comes and no happiness/joy.
6. This world is only a result of 'samkalpa' like sea being only water. Truth is that there is nothing other than 'samkalpa' which causes the sorrow of this mutable world.
7. The birth of this 'samkalpa' is a river, purposeless chance occurrence. It increases by falsehood and illusion like a mirage and two moons.
8. A 'matulinga' fruit when consumed gives the eater a feeling that he is eating gold. Similarly a 'samkalpa' creates a feeling in one's heart that it is real.
9. 'You are born in falsehood (O samkalpa). You are increasing in falsehood' – if this is realized, falsehood (of samkalpa) gets annihilated/dissolved.
10. 'I am these feelings, emotions and states of mind. I am full of sorrows and joys'. I am being purposeless' – you are tormented inside by such feelings.
11. Where is the grace and charm in these births which are born out of falsehood? Grippled by 'samkalpa', you are becoming yourself a stupid.
12. Do not indulge in 'samkalpas', ideations and mental resolves. Do not keep on thinking and feeling fancifully. One becomes prosperous by such kinds of feelings.
13. By annihilating 'samkalpas', a person (moves towards consciousness – ether) becomes fearless. 'Samkalpas' will decline by the absence of thoughts and ideations.

14. There is some labour in squeezing a tender leaf. But in driving out thoughts (and thus dissolving samkalpas) there is not even that much difficulty.
15. My son, to pluck a flower the movement of hand is involved. In dissolution of 'samkalpa', even that effort is absent.
16. By a surprise dispersion of the meaning of the feelings and resolutions, the disposition of the 'samkalpa' get reversed and so the 'samkalpa' gets killed for a moment in a strage manner.
17. They, who abide in the self, can achieve even the impossible even if an iota of feeling or 'samkalpa' arises in them. What else can happen when such people are concerned?
18. O Sage, you abide in your self by conquering 'samkalpa' with another 'samkalpa' and mind with your own mind. What is the difficulty in this?
19. When 'samkalpa' subsides only, this world subsides. Along with it the netire world of sorrows.
20. O man of understanding, 'samkalpa' is mind. It is Siva, it is the basic mental consciousness and vāsana-tainted 'buddhi'. The difference between these is merely in name and not substantial.
21. There is nothing other than 'samkalpa' in this world. You break this with your own heart. Why grieve for it?
22. Just like sky which is void, the world also is void. Both are full of falsehood of non-being. And so both are of the supreme whatever may be the causes (for their appearance).
23. All is falsehood, unsubstantiated and uncertain. Such a thing can be achieved only by such unsubstantiated falsehood. Where, then, will a thought, which is caused or emerged out of mental fancy (samkalpa) land itself? (One falsehood leading to another falsehood).
24. When fancy and though die out, nothing remains except the attainment of that. And so, one should know easily that all is unreal and untrue.
- 25-26. 'I am not the body'. – when this feeling settles in one, sorrows and joys do not touch such a person. There will not be any interest in them. In fact they do not arise any such feelings even. And so everything appears as a modification or an illusion.
27. Mind quivers out in a flash the Siva and the grand mental city of world. For this to wheel and turn around, it springs out the three times – past, present and future.
28. World is moving (and turning) in vāsanas. The power of flashing that is embedded in mind fosters a polluted and corrupt formalism and establishment to serve its purposes.
29. A Siva is similar (or is) self. But in action it is a monkey moving around in the garden of heart. Having received a lofty form, becomes dwarfish in a trice.

30. It is difficult to perceive and understand the waves of 'samkalpa' waters. A little attention increases the 'samkalpa' tendency. This attention removes the covering (on samkalpa).
31. Like the remains of embers which flare up on addition of straw, the unmanifest forms of the transient things and objects come alive (due to a little samkalpa).
32. In the lightning/flash fires of 'samkalpa' lie multitudes of illusory inconscient things. All that is full of falsehood. My son, that has to be cured and eliminated.
33. There is no possibility for doubt – 'a non-existent/unreal thing can never become real'. There can be doubt when a 'samkalpa' becomes self-existent/real due to application of some/false remedies.
34. If this mutable world, which is unreal and illusory, becomes real and natural (without being artificially created), then the impurity of world is like the black colour of coal.
35. O gentle one, which fool can clean and wash and relieve this of its colour? The difficulty is not so much since the problem is like that of husk-covering over a rice grain.
36. By human effort the falsehood gets demolished. Even so, this world-nature can occur in intense measure again.
37. The filth and impurity of 'samsāra' can be easily eradicated by a jñāni. It is like removing the husk over a grain. It is like rubbing clean a copper piece of its blackness.
38. My child, by your manly effort the falsehood and impurity. There is no doubt. Work now towards it.
39. You have not yet conquered the mutable world's deformations, modifications and unrealistic fancies. This is wasteful. These can be dissolved and annihilated with little effort since the Real thing is eternal.
40. By inquiry into self by oneself, the unreality of this world will come to light. It is like the dispersal of inability to see by the light of a lamp and the two-moon illusion being shattered by proper perception.
41. Neither you belong to the world nor does the world belong to you. My son, discard the illusion. By a true perception, do not think about the unreality.
42. 'These great pleasures and riches are mine' – do not think like that. You will be lost in grief at the end. All these shine because of self. All is self only.

## Sarga - 55

### Sri Vāsista

- 1-2. O Rama, the moon of the sky of Raghu dynasty, I heard this conversation between the two on that night. Then I descended onto the tree top like a cloud on to the peak of a mountain.
3. There I saw the brightly shining Dāsura of great ability to vanquish the senses and one who was engaged in penance for the Absolute.
4. The effulgence from his body, was making the earth shining like gold. The place was lighted up with glow like sun shining on the earth.
- 5-6. Dāsura saw me and received me respectfully. After appropriate worship by him, I told them several stories about the ways of crossing the ocean of samsāra.
- 7-12. Then I surveyed the great 'Kadamba' tree. It had a nice hollow framed by flower buds on the northern side. With the freedom provided by Dāsura, many forest animals were taking refuge under the tree. The tree was full of creepers which enhanced its beauty, with all the flowers blown over like a cover on the canopy. It was like the tree smiling. The 'chamara' animals, jumping over at the edges of the branches looked like the second moons. They covered the tree like the autumn clouds spreading across the sky.

The dew drops on the leaves shone like pearl garlands. All parts and limbs of that tree were laden with flowers. The tender leaves were so spread, that the tree appeared to be smeared with a blood-red paint. The tree appeared to be lady dressed up by the citizens like a bride.

- 13-18. The tree looked like a row of cottages of the sages with its many arbors like formations. The creepers were like flags hoisted at the time of a festival. The ground underneath it was spread with flowers which dropped when the branches were shaken by fighting animals. Peacocks which were jumping and parading around were laden with red and white flower pollen. With their size they looked like little mounds moving around. The tree looked like a voluptuous woman with its flowers reminding one of sensuous, alluring smile. The follicles of the flowers were like hairs standing on edge due to thrill and tingle of sensuous ecstasy. The buds were like the eyes of a person sleeping with the arbors, the tree appeared like a lady eagerly looking through the windows (for the beloved).

19-24. The tree was beautiful with swing-like formations of creepers laden with blue flowers. The creepers with their flowers and jhumoning bees appeared like a group of forest goddesses intently listening to the cooing of the koyals. The tree covered by fog looked like a lady resting after intense love-making, getting relieved of the pain. There were bees humming in the palace-like flower formations engaging themselves in love play. The moon-beams were sliding along the tender leaves and branches giving the impression of a flowing robe over the tree.

25-30. The tree was like a humble and radiant son of the forest goddess. Many animals were safely couching inside the leaf –bunches. Due to the grace of Dāsura, many birds were happily resting in their nests. That tree was spreading its fragrance issuing out from the flowers of the creepers hanging down from the branches. There was no place free from being a resting place or being a residence of some bird or animal. Even the leaves that dropped to the ground provided a bed for some one.

31. When I looked at such a great distinguished tree, I felt I was witnessing a great festival during that night.

32-36. Then I enlightened that son of Dāsura with my spiritual and philosophical stories. The night passed off in a trice. It was like the time sense of lovers in embrace. As the night broke off, I rose to leave. Dāsura and his son saw me off till some distance in the sky. After bathing in the celestial Ganga, I returned to my heritage – along the sky route.

37-39. O son of Raghu dynasty, the story of Dāsura which I narrated to you is like a reflection of the world. Though sounding real, it is all full of unreality. I told you this story to establish that this world is similar to this story. And so, you discard all unsubstantial untruth. Become a wise person following the tenets of Dāsura and abide in the Self.

40. O Rāma, you shall become a workshippable person in the fourteen worlds if you can perceive and absorb the nature of self by washing off the filth of ignorance which deforms your mind.



## Sarga - 57

### Sri Rāma

1. O Bhagawan, what you said about truth and the nature of Brahmo is beautifully said. Creating the beings (of the world) the Absolute is a doer. Even so he is not a doer. He is the enjoyer. Even so he is not the enjoyer.
2. The state of The Transcendent is immaculate and pure. He is the Lord of all and immanent in all. Earth is the body of the Lord. He resides in the hearts of all elements and beings.
3. Now Brahman is lovingly residing in my heart. Your words are like rain pouring on to the (sunbeaten) earth. I am free from pain and anguish.
4. The Lord is not an enjoyer and not a doer because of his passive indifference and freedom from any desire. He is an enjoyer and doer because of his integral perception in creating the worlds.
5. O Bhagwan, A little doubt still remains in me. You should remove it with your words like a moon who dispels darkness.
6. This world is full of many ideas and thoughts like: 'this world is real' this world is unreal; I am this world; I am not this world' I am that one; I am many'.
7. The way these ideas manifest, they also disappear in the same way. It is like fog being dissolved by Sun. (But tell me) how did this world abide in the Absolute at the very beginning?

### Sri Vasista

8. O Rāma, you shall understand my answer to this question only at the time when what I postulate is proved and demonstrated through argument (and realization).
9. O Rāma, you must become worthy of knowing such truths. The logic ways to liberation cannot be appreciated by simple questions and answers.
10. Only a youth can appreciate the love ballads of a lady. One should be a man of merit and virtue to appreciate answers to such questions (given in philosophical terms and speech).
11. The love ballads are wasted on a child. Similarly stories coming from a noble and wise person do not mean much to one with little mental training and knowledge.
12. Trees yield fruits only in autumn and not in spring. Similarly a person understands only that much that he can perceive at a given time.
13. A well-washed and clean cloth can take a colour given to it. Words of wisdom and noble knowledge to attain the Self will be received well by people who have grown in experience and understanding.

14. Earlier I have given a short answer to your question. I did not do it in detail and so you have not understood it clearly.
15. If you had attained your self by self effort you would have known the answer to your question.
16. O gentle one, when you become enlightened at the time our establishment of truth (though logical argument) I shall give a detailed answer to your question. The answer shall evolve in the process of questions and answers.
17. Self alone knows the self. Self alone is the perfected self. Self only is pure and delight. Truth and reality cannot be gained without self.
18. O Rāma, the inquiry and discussion about doer and non-doer for the purpose (of teaching you the above). Due to ignorance you are unable to comprehend. Also your vāsanās are not yet annihilated.
19. Bondage is bondage by vāsanās. Liberation is annihilation of vāsanās (or when vāsanās fade out). You discard the vāsanās. Give up even desire for liberation.
20. In the beginning discard all 'tāmasic' vāsanās. In their place pick up good 'vāsanās; like friendliness.
21. Shed even these and become quiet at heart. Become one with transcendent 'vāsana'.
22. Shed this too with all its content of mind and intellect. Reject and cast away even that condition of tranquil attention (samādhāna). After that renounce even this condition.
23. All are transcendent (in character) – ideation, thoughts, time, light, darkness, vāsanās.
24. Cast of all these from their roots. Become on with sweet quickness. Become thus a person of great honour.
25. O man of great intellect, He is the one liberated who sheds all the above from his heart and settles down without any perplexity and bewilderment. He is the great Lord (Parameswara).
26. There will be no inclinations or desires in the heart of a person with a perfect heart. Such a one is liberated. He is always in a state of equilibrium (sāmādhi) whether he is performing works or not.
27. For one whose mind is free (and bereft) of vāsanās, no purpose is served by not doing any works, or by involving in works or even by practices of 'japa' etc.
28. We have studied all scriptures. We have imported knowledge in them for a long time. But all is in vain. There is nothing better than the silence achieved by casting off vāsanās. That state of silence is the perfect state.
29. I have roamed around in all directions all over this universe. There are only few who have seen the real thing.

30. Few people who perceive a little perhaps try for it. But do not come to realize it. People try only for their likes and dislikes.
31. Whatever a few do (when following scriptural rites), even those serve the purposes of body and nothing else.
32. Very few in netherworlds, in heavens, in Brahmaloaka and on earth, have seen what is to be seen (i.e. self).
33. With false notions like 'this is agreeable, this is disagreeable', arising people are slipping on proper beliefs. To get a person of knowledge is extremely difficult.
34. People may rule over empires. They may enter the vast clouds and expand themselves. But people can attain repose only by gaining the self.
35. The saints and great warriors, who have conquered the senses are worthy of worship by great minds. These warriors have eliminated the fever of cycle of births.
36. Beyond the five fundamental elements, there is no sixth element in all the worlds. Then in what will a strong and wise person of intellect take interest?
37. This world is like and of the size of the heel of cow for a jnani, who conducts himself properly (guided by scriptures). For one who is indifferent to propriety (and scriptures) this world is a great, infatuative, and attractive ocean.
38. What use is it for a person of vast mind and consciousness, even if he gets the entire universe? The universe for him is like a small 'kadamba' fruit. What will he enjoy even if everything of that fruit is given to him?
39. O Rāma, people engage in fierce wars for that purpose. In my opinion such was, in which millions die, are contemptible.
40. Even the destruction, that occurs in the fragile and delicate stomach (of Brahma) at the time of dissolution, is due to the impatience of that (Brahma) of tremendous mental power.
41. For one who knows the self, even creations are not born and not even a little comes out of them. Then, even if the three worlds are given to him he will not be strengthened even a little.
42. This earth is full with mountains and waters. By getting such a body (fully occupied) of earth, what will a jnani gain?
43. There is nothing in these worlds that can be useful to a jnani who knows the self.
44. Attaining oneness, expanding himself as wide as the sky, a jnani who knows the self, abides in the self in quiet (like one who is insouciant).
45. These vast worlds are full of the fog of bodies in an empty chamber full of dust. It appears charming with passive movement.

46. In the vast, pure Brahman sea of waters, these mountains are like foam. In the great effulgence of the sun of consciousness, the oceans are mere mirages.
47. Creations are waves in the great sea of self-nature. The perceptions of scriptures are the downpour from the great clouds, called the Supreme state.
48. Just like light which shines on impure cells, the consciousness form shines on all objects like moon, fire, their lights, pots, loss etc.
49. Humans, gods and titans move about in this world-forest enjoying their desired pleasures. They are with their selves (but they ignore them).
- 50-51 These age smitten beings of the world are mere caskets of flesh and blood, bound by bones, nerves and such. These are like puppets thrown around for the recreation and entertainment of children.
52. Like mountains which remain unmoved by mild winds, a wise person of virtue is not moved even a little by pleasures.
53. O Rāma, a jnani abides in that highest state of consciousness, where even the effulgences of sun and moon are like dark shades of the netherworlds.
54. When the highly knowledgeable people (people with knowledge of truth), - whose perception is same as the integral perception of the Lord of world, - identify themselves with the body, they are only drinking from the sea of darkness.
- 55-57. A knower of the nature of self rarely takes interest or takes delight in the world-feeling. Moreover, a well trained mind is like a cloud in the sky. Sky and cloud are not attached to each other. Further, Siva, who is interested in the dance of Parvati cannot be interested in a monkey's perambulate. It is also like a pearl , which has reflected many images when outside, has got inside a pot.
58. The transient and fragile pleasures are like images on a wave and full of unreality and falsehood. They do not interest a jnani. A king swan in small pieces of 'saivala' plant.

## Sarga – 58

### Sri Vasista

1. O Rāma, in this context, hear the story of the ancient kacha, the son of Brihaspati. Listen to the way he sung about it.
2. Sometime ago, the son of Brihaspati, the preceptor and teacher of the gods made his hermitage in the forests on the mountain Meru. There he practiced that he learnt (from scriptures and other sources) and achieved repose in Self.
3. Being filled with the nectar of knowledge of self, his mind could not get interested in the phenomenal world of five elements. His mind could get charmed by it.
4. And so, he was passive to any such stimulus, because of his state of repose in self. He then started singing about it.
5. What shall I do? Where shall I go? What shall I take? What shall I reject? This world/universe is filled with Self like the waters at the time of the great dissolution.
6. Grief, happiness are unsubstantial void, thanks to the power of desire. All is full of self. This I know. With all pain destroyed, I am in my self.
7. The self is inside, outside, in up and down regions. There is no place where self is not.
8. Self is everywhere. All is full of self. I am of self. All is made of self.
9. I am spread wide and far as self. I am abiding everywhere as that truth.
10. I am abiding completely as self of delight. It is like a sea of joy and happiness. Thinking and singing thus, he sat in the arbours of Meru, the golden mountain.
11. He was uttering the 'Om' sound in high tones like a bell. He was meditating on the Absolute in his heart.
12. With all thought being eliminated, his heart and mind were free of any stain. All movement of vital airs was absorbed in his heart. Kacha was like the cloud free sky in autumn. In this state, he sat singing (as above).

## Sarga - 59

### Sri Vasista

1. Meru of wisdom say that there is nothing auspicious in this world except food, drink and copulation with women why will, them, people of intelligence take interest in it?
- 2-5. Only animals and unintelligent stupids and ignoble people take in the vile and wicked pleasures which are fragile and transient from beginning to end. Those who place faith in this world are human donkeys.  
The body of ladies is hairs, blood and flesh. Those who are pleased and happy with these are not human beings. Earth is all muddy soil. Trees are only wood and the human body is full of flesh. What pleasures and happiness can one get from a world, which is bounded by sky at the top and earth at the bottom? Following the senses is to break the steps to intellectual appreciation.
6. All sentient knowledge and perception is merely infatuation and delusion, a delight for the non-sacred and untruth. In the end all (worldly actions) end as mere desires for happiness (not yielding any happiness).
7. Impurity yields unhappiness. Moreover it is like the dark root at the tail of a flame. All actions of mind and the senses have a beginning and end. They are transient.
- 8-9. Wealth and riches are like creepers trampled by elephants. They do not hold. A woman is like a doll made of flesh and blood. A man holds that doll with great affection with his skeletal body. All this is mere delusion. O Rāma, all this of the world is stable and true only for an ignorant person. He is contented and pleased with it.
10. For a jnani all this unstable, unreal world is not pleasing. Even when he does not entertain it, it feels like poison to him. It causes a trance of poison.
11. Discard all this fondness for pleasure. Adore that movement towards self. By the feeling of non-self in the worldly pleasures, your mind will attain stability. When the sense of reality of the world arises then arise the net of worlds, which is false.
12. When light falls on a wall, that light gets the colour of the wall (may be golden colour). Similarly self, with its body created by Brahma's mind, is gripped by the vāsanas (and is moved by them).

### Sri Rāma

13. O great sage of mighty intellect, How does Brahman-mental consciousness concretise into this world, after it has attained the state and status of Visinchi (Brahma, the Hiranya Garbha)?

## **Sri Vasista**

14. O Rāma, the lotus-born is the first born child from the lotus bed. As he rose from the bed. As he rose from the bed, he issued forth a loud cry 'I am Brahma'. And so he is called Brahma.
15. His mind is the very form of all 'samkalpas'. Later all the forms conceived by Brahma emerged out this wealth of 'samkalpas'.
16. Before the start of these conceptions, he created a great effulgence. It lighted up the entire space shining on the ends of the quarters.
- 17-18.  
That light was never declining in intensity. It was shining with a bright yellowish gold color. It looked like the very truth of Brahma.
19. Then that one, body is his mind started shining brilliantly. He then contemplated a form which is similar to his brilliant shining form.
20. And emerged out of the brilliance, the great Sun with blazing golden ear-coils.
21. He was with flaming masses of hair and vast flaming limbs. He was filling the entire sky
22. Then Brahma of great mind and intellect, partitioned the remaining digits of effulgence like ocean throwing up waves.
23. These digits of effulgence were accomplished in achieving their 'samkalpas' and are of equal prowess. They were concretising their mental resolutions in a trice. (These are the Prajāpatīs).
24. They conceived many beings and those beings produced many others of various kinds. (Thus started the creation sequence).
25. Then Brahma revealed the vedas. Along with them laid down the sacrificial rituals. Thus he created rules of conduct for the worldly people.
26. A huge body called 'Mind' took the shape of Brahma and started to extend his sight on to the confusions in the hordes of beings.
- 27-28. This creation was filled with oceans, trees and mountains and unusual sequences and processes. The beings were landed with happiness, joys and cycle of births. They were anguished by attachments, jealousies and three fundamental qualities.
29. Whatever was built by the hands, called mind, of Brahma in the beginning, remained as such even today due to his 'māya' (deceit).
30. If some of the beings produce from their minds another world, they see the world from that point of view.
31. What was created by the mind by its resolution in a trice, gradually gained substance and stability in a concrete manner.
32. All of the world's activities are emerging from 'samkalpas'. Even gods are exiting and emerging according to the law of existence.

33. When the leaders of the people and heads of families disturb creation, Brahma contemplates about the situation sitting in the lotus pose.
- 34-37. 'What a wonder! by mere quivering of my mind this creation with all its operational modification arises, Rudra, Upendra, Mahendra and such gods, worlds like netherworlds and such arise. All these conjectures and formations are according to my likes and wishes. I shall now withdraw all this.' Coming to that conclusion, he starts meditating on the Absolute, the Paramatman.
- 38-39. By mere remembrance, his mind attains that state and abides in repose, relieved of the labour of creation. He abides in the self detached and egoless and unperturbed.
- 40-41. At some time he comes out of his deep meditation like a sea disengaging itself from its waves. He then starts thinking: 'this mutable world is full of griefs and joys. It is anguished by fears and desires.'
- 42-43. Out of compassion, he then wrote the vedas, the other scriptures to guide and help his beings out of the difficulties. He wrote the Purānas too.
- 44-45. Again he resumed his Supreme state after coming out of the most dangerous context (involving in running the world) called creation. He observed the world how it was practising/following the traditions set by him. He again settled himself in his own self.
- 46-49. Brahma is without nay 'samkalpas' at any time. However for the good of the world, he stationed himself to intervene in the world operation. He has no desires, no renunciations, no embodiments, no multiplicities, no dissolutions and no sustenances. All ideas, thoughts and states of being are equal and same to him. He is like a full, passive sea. However, he awakens merely to help the world and shower his grace.
50. O mighty intellect, this state is the highest state of pose, peace and harmony, the 'satturic' state. Only gods attain this state.
- 51-54. In that perfect, absolute ether of Brahman-consciousness the fruit of mind gets created. From that the first emergence is that of Brahma. The rest of the creation arises from him. Some become gods. Some become yaksas. They attain Brahmahood at first. Whatever type of existence people embrace/adopt, according to that, they become bound or liberated.
55. O Rāma, thus proceeds the process of creation. Clear manifestation of this creation is obtained by the actions and the consequences there of. These emergences happen with difference speeds and are dependent on the ideas and thoughts in the confused womb of this world.



## Sarga - 60

### Sri Vasista

- 1-4. O Rāma of mighty shoulders, Brahma, the ancient grandfather moved out of his supreme state (of Brahman) and created this world establishment. This water-wheel of world runs in its mode with the belt of desire/greed for life binding all the repulsive buckets of beings. Arising out of Brahma, all these beings enter the cage of the cycle of existences. They revolve in vortex movements in space which can be called the child of the Lord. Ceasely they enter and exit this space like dust particles blown around by winds.
- 5-7. O Rāma, all these beings from Brahma are like waves in a sea. They enter the ether of elements like smoke entering clouds. They become one with the winds of Brahman-ether. They are energised and seized by the vital airs and subtle energies like gods who are imprisoned by 'asuras', the tittans.
8. Thus acquiring a subtle body, they enter the physical body after suitably getting transformed by the five subtle cosmic energies. Then they become like semen.
- 9-14. Then they are born in the world like living beings that time, their awareness is hazy (not clear). The others like gods enter the smoke trail and wait in the milky way till the emergence of the full moon. After this when the moon beams touch the celestial garden, they enter heaven through the moon beams. Other beings like humans enter the juicy fruits separating themselves from the moon beams. These fruits ripen when sun beams fall on them. These fruits ripen when sun beams fall on them. These ripened fruits are eaten by the great 'Prajapatis'. The beings in the fruits remain in a swoon in them in the form of semen.
- 15-19. When the beings are in the womb, all their vāsanās lie mutely in it, like sprout in a seed, like fire in a piece of wood and like a pot in mud. The final emergence depends on these vāsanās. Those who are with good vāsanās take births in which they strive for liberation. Others take birth as part of a sequence of births. I shall now tell you, O Rama, about the birth of Prajapati.
- 20-21. O Sinless one, Prajapatis who belong to the first group and class of people do not take birth again. Only those gods, who are of the 'rājasa' and 'satturic' qualities, will take birth again. The Prajapatis belong to the 'Satturic' class. It is very difficult to see many such. O Rāma, why worry about the stupidis, people of 'tamasic' quality and immobile objects?
- 24-25. How many are there, who though born in the highest class, do not entertain the world-feeling? Those who inquire into self are not mere 'satturic' types. They are 'rājasa saturics'. I am burdened with this priesthood. And so I am of the latter type you are also of my type but have not attained the self state. Think of it.

## Sarga - 61

### Sri Vasista

1. O Rāma, those greats who are born with the qualities of 'rajasa and satturic' are always in delight and shine like the moon in sky.
2. Grief does not come near them. They never get into the sadness of any calamity. It is like sky which is never touched by any filth. Golden lotus will not fade even in night.
3. They do not desire anything other than what their nature can give. They enjoy their good conduct (guided by tradition). It is like the generous trees which give fruits and flowers to others.
4. They are always flooded with the flow of the qualities of 'rajas' and 'sattwa' which can lead them to liberation. It is like the beautiful moon filled with nectar.
5. They do not get depressed by calamity, like moon who is not bothered by his coolness. They shine, by their very nature, with friendliness and such qualities.
6. They are like creepers enchanting with fresh blossoms. They are always gentle, kind, amicable and equal in their conduct.
- 7-8. They are like you, always appropriate in behaviour. And so, one should attempt to reach the state of perfection like them. And so, follow their path without any hesitation.
9. These people increase and develop due to the knowledge of self. To reach that condition one should read and understand critically the scriptures repeatedly.
10. Constantly becoming and keeping oneself aware of the inconstancy and temporal nature of the world, one should work and at in this world.
11. To think that objective nature is calamitous is proper for a wise mind. Discard incoherent and unintegrated perception.
- 12-15. One should inquire in a way that will lead to that Infinite Truth – 'O Lord, who am I? How did this pompous display of this phenomenal world arise?'. An intelligent person should inquire into these questions in the company of wise and learned people. Do not be bound by destiny and purposeless activity. Cut asunder from likes and dislikes. Deliberate on your ego, and the body and the role of relatives and friends. They do not help crossing the ocean of 'samsāra'. Enquire yourself into truth and perceive it.
- 16-20. It is best to disregard this unstable and transient body. Look for that transcendent which is like the string connecting all pearls. All of this world is woven into one by that Eternal, all immanent, the source of all states of existence, the most auspicious one. In this vast world, in the sky, and in everything that consciousness is abiding. O sinless one, just like the space in

several pots being the same, consciousness is the same in everything. When oneness is experienced where is differentiation and division?

21-24. When that Absolute is in everything, it is not proper to say 'this is born, this is dead'. What is born and then dead cannot be reality. O Rama, what you are seeing is all the reflection of that Absolute Consciousness. Why are you then, Rama, not abandoning this net of delusion? What ever little attachment remains the reason for that is delusion only.

## Sarga – 62

### Sri Vasista

- 1-3. O, Rama, a strong, courageous and wise person should deliberate upon the scriptures with a dedicated mind with good and learned persons. With such an intense inquiry with a person who is free from desire is like a great yoga. With that it is possible to achieve the perfect state. Practice of vairagya, dispassion and understanding scriptures in the company of wise people will make a person fit for the knowledge of Truth, like you are (now).
- 4-5. You are a man of generous behavior, of courage and a fountain of noble qualities. You are without sorrow and free of any impurity. You are pure and clear like autumn sky. Liberated from the worldly feelings, you have acquired an intelligent understanding of the truth.
- 6-10. You are free from thinking and thought. You are liberated from fanciful imaginations. Your mind is now integrated and liberated. There is no doubt in this. Others can follow your conduct which is without any attachment or jealousy. People who develop proper thoughts and inquiry can hope to cross the ocean of 'samsāra'. Noble people like you, who are with an equal perception, are worthy of wise appreciations and perceptions. As long as you are with this body, perform your duties and your works following accepted norms of behavior, discarding all desires and with detachment.
- 11-15. Achieve perfect peace like others of noble qualities. Do not worry about deceitful foxes and childish fools. Man acquires a body appropriate for achieving knowledge by following people of 'sātturic' nature. In the succeeding birth, one gets a body similar to the present one in the same caste and qualities. One can beat the consequences of destiny by appropriate self-effort. With courage one can rise beyond the tamasic and rajasic qualities and lift himself to a state of sattwa by human effort. It is like pulling a cow out of mire.
- 16-19. People of saintly character become 'satturic' by discrimination O Raghava, a pure diamond reflects only what it is associated with. Similar is the case with kind. It identifies itself and gets engrossed with whatever it is associated. From that arises human effort. Seekers of liberation acquire invaluable assets of qualities through human effort only. After that they get auspicious births. There is nothing that cannot be achieved in all the worlds for a man of high and noble qualities. We cannot achieve what we desire without abstinence, detachment and courage.
20. The teaching about nature of self given to you is not wholesome and beneficial. Follow that and become free from sorrow. Others also can become like you by following the teaching.
21. O Rama, you are now a man of great discrimination and intelligence. With this you are charming with great qualities. Perform all works staying in this state of 'sattwa'. Become free from all delusory thoughts.