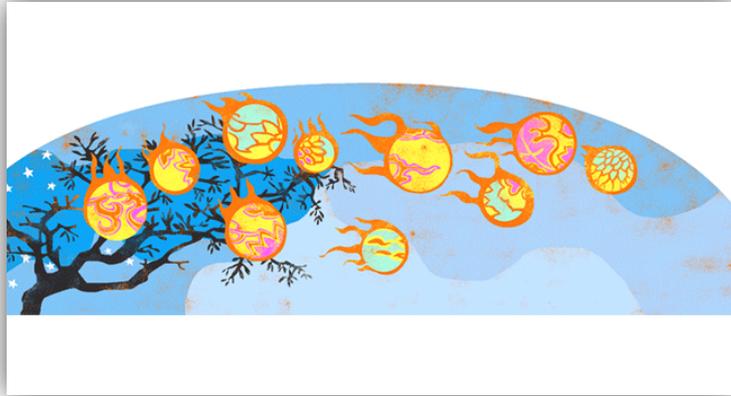


YOGA VASISTHA IN POEM

CHAPTER III



CONTENTS

10. The Story of Indu's Sons
11. The Story of Ahalya
12. Brahma and Vasistha's Dialogue
13. Vasistha's Instruction Continues

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10. The Story of Indu's Sons

UNIVERSES WITHIN THE MIND

After my morning prayers one day
I beheld within the infinite void
Seemingly independent universes
In each my counterpart—creators

Puzzled at seeing this in my mind
I asked the sun in one universe
About what was beheld in my mind
Universes each with their own creator

THE SUN REPLIED

Salutations to you, O creator
The mind alone appears as all this
Ceaseless creation is its activity
Nescience makes it appear as real

In your creation once existed
A holy man named Indu and his wife
Who by the grace of Lord Siva
Was blessed with ten dutiful sons

Indu and his wife died of old age
Distressed, their sons did ponder
What to do, what is most desirable
What can get rid of our unhappiness

They saw creatorship as a solution
To suffering and anguish experienced

For it goes on as does creation
Free from suffering as it was their creation

All ten of them commenced deep meditation
On themselves as creators of their creation
After long immersion in intense meditation
They became creators of their creations

The ten creators beheld in your mind
Each with their own created universe
Are the ten sons of the holy man
And I—one sun in their creation

BRAHMA ASKS THE SUN

Ten creators have ten creations
What am I to do now, what is left
As others are doing the needful
In these acts of creating universes

THE SUN REPLIED

No personal wishes or motives
Or desires do you have my lord
Creating is as natural to you as light is to sun
What will you gain by abandoning duty

The wise desire nothing
Nor abandon action either
They do what is felt to be natural duty
Firmly established in the eternal truth

Mind alone creates all this
Mind alone is the supreme person

What the mind does is real action
Not what seems to be done physically

When one feels 'I am the body'
He feels he is mortal and thus bound
The wise do not entertain these ideas
Eternal vigilance is avoidance of pain

11. The Story of Ahalya

MIND IS THE DOER

Once there lived a king and his queen
Named Indrayuma and Ahalya
Also a young man named Indra
Handsome but with loose morals

Queen Ahalya and Indra began an affair
Meeting and seeing each other often
Their relationship became public knowledge
The king was infuriated on hearing this

The king tried to punish them in many ways
Immersing them in cold and boiling water
Subjecting them to wild animals and whipping
Indra simply laughed and told the king

"O king, punishing the body is useless
As we have united in the mind
Both being mind alone, not bodies
How can your rage punish our mind?"

If the mind is saturated with something
What happens to the body does not affect it

'Tis the mind that creates the body
Not the body that gives rise to the mind"

The infuriated king still persisted
Exhausting all methods to punish them
Even asking some to curse and punish
But nothing could affect the couple's minds

THE SUN'S ADVICE

The creations of the ten sons of Indu
Cannot be interfered with similarly
Besides, what do you lose to let it be
As their creations exist in their minds only

In your own consciousness create freely
Creation as you would wish it to be
As individual and infinite consciousness
Is made of the very same substance

Let the creations of these young men
Exist as it does within their minds
What harm is there at all in this
Create freely all the worlds you please

12. Brahma and Vasistha's Dialogue

BRAHMA TO VASISTHA

After hearing the sun's good advice
I began creating as was natural to me
The sun helped in my work on request
Playing a dual role most efficiently

Whatever appears in one's consciousness
That seems to come into being
It soon gets established and bears fruits
Such is the power of the mind

Creatorship too is a result of the mind
Mind alone manifests everything
Bringing about bodily appearances too
Naught else is aware of the body

Individualized consciousness is the mind
Also known as the individual or jiva
Appearing as physical or material bodies
Non-different from infinite consciousness

The intention of the ten young men
Made them feel they were creators
Even so do I feel and experience
And manifest—all based on intention

All this takes place in pure consciousness
Which thinks of itself as an individual
As the mind and as body too
But all these are based on consciousness

The mind is sentient and inert
As its basis is pure consciousness
It takes on the role of objects—unaware
As the substance is pure consciousness

Apprehension requires similarity
Like alone does contact like

Subject and object must be similar
The deluded mind is unaware of this

The individual mind somehow believes
Itself to be subject as the sentient
All objects to be inert and insentient
And is bound by delusion of duality

When this illusion is seen as reality
False egotism arises instantly
But on unrelenting self-inquiry
The division disappears—one attains bliss

VASISTHA ASKS BRAHMA

Regarding the earlier story of Ahalya
How did their bodies suffer—not their minds
If the body is non-different from the mind
The punishments should have affected both

BRAHMA'S REPLY TO VASISTHA

From Brahma down to a little hill
All embodied have twofold bodies
Mind which is restless and acts quickly
A body of flesh which does nothing

The body is what is overpowered
By punishments as it is dependent
The mind only seems dependent
Though it is really independent

When the mind exerts in self-effort
It is beyond the reach of sorrow

The mind alone experiences
Fruit of self-effort not the body

Dwelling constantly on what is pure
The mind attains to purity
Immune to onslaught of every kind
Experiencing what it contemplates

The ten youth attained creatorship
By mental effort none could prevent
A mind devoted to the Self
Cannot be touched by any calamity

With the mind—make the mind
Take to the path of purity
With the self—make the self
Tread on the highway of purity

What the mind does contemplate
Materializes and is experienced
By intense contemplation bring about
Total change free of all delusion

13. Vasistha's Instruction Continues

THE APPEARANCE OF DIVERSITY

All that you see emerges from Brahman
Just as waves manifest in the ocean
Existing in the mind of Brahma
The creator and the cosmic mind

Diversity is but an appearance
Events happen quite accidentally

Just as when a crow sits on a tree
And a coconut drops at the same time

Expression leads to experience
Thus cause and effect do come about
By desire—the cause of all this
Bringing rise and fall in evolution

Such is this forest as world appearance
Cut its very root completely, O Rama
With the axe of inquiry, persistently
Till total freedom is attained

Some arrive at the understanding sooner
Some longer—depends on one alone
Inner quality is most important
Now hear of this a little further

DIFFERENT TYPES OF BEING

The foremost of all are naturally good
Devoted to being good in every way
Full of purity and light called sattva
They reach liberation in a few lifetimes

The middling are full of dynamism
Desires or rajas and some sattva
Exhausting rajas and increasing sattva
They move slowly towards liberation

The third are sunk in darkness or tamas
Rising and falling in the cycle of samsara

Thousand births do not much change
They take very long towards liberation

INDIVIDUAL ACTION AND COSMIC ACTION

Diverse beings arose with the cosmic mind
Rising from and within the cosmic mind
Which arose in pure consciousness
But beings somehow feel separateness

Since action is movement of energy
Energy is movement in consciousness
Action must inevitably bears its fruit
As action is movement in consciousness

When action motivated by separateness
Comes to end—so does the mind
As cosmic action does not require
The individual mind of separateness

SAME THING ACTING DIFFERENT

Mind is the only perception
Perception is movement in consciousness
Therefore what the mind doth think
Materializes instantly as experience

What is called illusion or maya
Is a word without any substance
Infinite consciousness is the only reality
In which all concepts are conceived to exist

By accidental coincidence did concepts arise
So too diversity arose quite the same way

Veiled by nescience diversity appears real
This is what is known as the mind

That which has firm conviction
Of certain perception is called intelligence
Which when it imagines separateness
Becomes what is known as egotism

When egotism abandons consistent inquiry
It allows itself to get entangled by many thoughts
That come and go like the winds in space
And is known as individualized consciousness

Action without an independent doer
Is pure action—movement in consciousness
But when fruition is pursued
It is called karma—one is then bound

Memory of past enjoyments
Become triggers for action
As latent tendencies that await
Conditions for their enactment

Recalling memory constantly
Breathes life into them powerfully
Once opportunity for action is seen
They burst forth in ignorance

When the same mind turns round
Looking within to inquire
As to this seeming inner division
It is what is known as knowledge

When it moves the wrong way
Getting involved deeply in false fancies
Greater is the self-forgetfulness
It is what is known as impurity

When it entertains with sensations
It is known as senses or indriyas
When unmanifest in consciousness
It is what is known as nature

When it creates confusion
Between what appears to be
And what is the only reality
It is known as illusion or maya

When it dissolves in the infinite
There is freedom—liberation
When it thinks 'I am bound'
There is what is called bondage

THREEFOLD SPACE

Threefold is space, O Rama
Infinite space of consciousness
Finite divided space of the individual
And physical space of the material world

Undivided consciousness is infinite space
'Tis that which exists in all and everything
Inside, outside—'tis the pure witness
Of the real and all that appears to be

The finite space of individual consciousness
Is what creates the divisions in time
It pervades all beings and is interested
In the welfare of all beings as well

The physical space does contain
All elements like air and such
All exist in infinite space
Without existence of their own

Whatever be the mind's origin
Free it from all latent tendencies
Direct it towards liberation instead
And self-knowledge through self-effort

Pure mind is free from latent tendencies
It can therefore attain self-knowledge
Since the universe is within the mind
Bondage and liberation are within it too

Listen carefully to an ancient legend
In this connection—most insightful
I heard this from the creator himself
'Tis called 'Story of the Great Forest'