

# ATTITUDE OF YOGAVĀSIṢṬHA TOWARDS HUMAN ENDEAVOUR (PAURUṢA)

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"The human will stands beyond all circumstances. Before it - the strong, gigantic, infinite will and freedom in man - all the powers, even of nature must bow down , succumb and become its servants."

-Swami Vivekananda<sup>1</sup>

The Yoga-Vāsiṣṭha (henceforth mentioned as YV) is a very popular and long poem diffuse in extent, puranic in character, theologic and mystic in import. Though based on what is believed to be an incident of Śrī Rāmacandra's life, yet real purpose of the composition is to handle the tenets of Advaita Vedānta in its own way.

The aim of present paper is to determine the attitude of the YV towards the doctrine of self-endeavour, i.e. the problem how far a man himself can become the architect of his own fate and how far his activities in this world are pre-ordained by some external agencies like *daiva* or destiny.

The MBh<sup>2</sup> also has dealt with the contribution of self - effort and destiny in human life. Some stray remarks on the same have been traced in the Pañcatantra<sup>3</sup> as well as in the Hitopadeśa.<sup>4</sup>

But the basic difference between these texts (esp.MBh) and the YV is that the former have attached equal importance to both the fate and self-enterprise, whereas the latter has stepped a little further to declare the human endeavour is the only thing to achieve any type of success and in doing so his effort (*karman*) is the sole determining factor and it has proved that *daiva* is merely a consolatory contrivance.<sup>5</sup> Śrīmad Bhagavadgīta<sup>6</sup> also has admitted *daiva* as last but not a least factor to the accomplishment of action. But the YV is an uncompromising champion of self-determination and the view which it upholds is rather unique and progressive in Indian Literature, especially at that date which is roughly estimated for our text. Another unique feature of the YV is that it foreshadows modern oriental and occidental thinkers like Shakespeare.\*\* I may venture to say here that a 19th century scholar Swami Vivekananda<sup>7</sup> also was apparently influenced by the stress of *pauruṣa* echoed in the YV, in many of his discourses where he upholds the supremacy of human endeavour above anything else.

As regards the position of *daiva*(fate) and *puruṣārtha* (free will) in the Western Culture we find in the *Encyclopaedia of Religion and Ethics*<sup>8</sup>, long discussions on 'fate', 'free will', 'determinism', 'predestination', etc. Now , we are to ascertain what do they mean by free will

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\*\* "Men at sometimes are masters of their fate,  
The fault dear Brutus, is not in our stars,  
But in ourselves, that we are underlings.

"Julius Caesar, Act 1, sc.2, lines 139-141.

and determinism and their relation as well.

Dewy D. Wallace<sup>9</sup> explains "free will" as freedom of choice, whereby one does freely what one has also had the power to choose to do and free will as the absence of compulsion . . . .the latter is described as voluntary necessity."

As regards the definition of determinism, Ileana Marcoulesco<sup>10</sup> opines, "Determinism is the philosophical view that given certain initial conditions everything that ensues, is bound to happen as it does and in no other possible way : thus nothing in nature is contingent; nor is there any room for human freedom. There are hard determinists who hold that none of our actions is free but only appear to be so. . . ."

Arguments have been put forth on both sides of each of the term. At last Ileana<sup>11</sup> states, "Avowedly the relationship between free - will and determinism is one of the paradoxes, that is of mutual implication and repulsion, occurring simultaneously. This paradox can more or less be dissolved by relegating free - will to the realm of spiritual awareness, psychologically lived reality and practical (moral) action ; whereas determinism would belong to the actual ontological and existential givenness of things and events in the world.

As already mentioned, one of the chief characteristics of the YV is the special emphasis that it has attached to the human endeavour and its immense possibilities. It has defined *pauruṣa*, i.e, personal endeavour as mental and physical activities in accordance with proper guidance of *śāstras* since only such actions can succeed.<sup>12</sup> In other passage it has been explained as sincere and keen effort to attain the desired result, if it is approved by scriptural injunction.<sup>13</sup>

This *puruṣārtha* manifests itself in three forms, viz. (i) movement of thought (*saṃvit spanda*), (ii) movement of psychosis (*manaḥ spanda*), and (iii) movement of sense faculties (*aindriya spanda*). Thought - movement is followed by the movement of psychosis, the body moves accordingly and then there is a corresponding enjoyment or suffering.<sup>14</sup>

Self -determination (*pauruṣa*) may be classified in pairs in various ways. From the standpoint of time it may be divided in two parts : *aihika* (current) and *prāk tana* (ancient) which are always in conflict, obviously the weaker one is overpowered.<sup>15</sup> In most of the cases *aihika*, 'the current one' since it is present and visible, gets more scope to conquer over the past.<sup>16</sup> S.N. Dasgupta<sup>17</sup>, in his discourse on the "Energy of Free will" has remarked, "the efforts of past life are certainly not stronger than the visible efforts of the moment." Not only so, efforts of individuals (i.e. own or *ātmiya*) may be in conflict with the opposing endeavour of others (*anyadīya*) of which the stronger one wins.<sup>18</sup>

Again on the basis of propriety and impropriety it may be classed in to two sections, viz. (i) that which is approved by scriptures (*śāstriya*) and (ii) that which is contrary to it

(*ucchāstra*). All the efforts have to be made in accordance with the instructions of scriptures, only then it can help a man to achieve success, otherwise , if it is employed in a wrong line, the same one causes evil.<sup>19</sup>

As regards the contribution of *pauruṣa* in attaining success the YV<sup>20</sup> declares that human-endeavour (*puruṣa -spanda*), if it is employed with unperturbed mind is sure to win. On this point, H.G.Narahari <sup>21</sup> in his work has stated, " there is nothing under the Sun, which this endeavour cannot accomplish." Even the great gods like Indra, Brahmā, Viṣṇu, Maheśvara all of them owe their success to their own endeavour.<sup>22</sup> The YV<sup>23</sup> elucidates that even expedition to the polar region can be successful with the aid of firm resolution and persistent endeavour.\* It is only by the self determination and enthusiasm that the demons could drive away gods from heaven and conquer the same ; and by a counter employment of self-enterprise (i.e. sharp intelligence and competent technique ) it was possible for the gods to restore it back.<sup>24</sup> Not only that , Br̥haspati and Śukra who became lords of gods and demons, secured their position by exercising successful *pauruṣa*<sup>25</sup> . While describing immense possibilities of endeavour the YV<sup>26</sup> again exemplifies that by the employment of self enterprise, not only a man can avoid his dangers and difficulties but by a successful application of *puruṣārtha*, he may be heightened to the status of divinities also. Even attainment of Supreme Bliss also is possible with the aid of human effort and enthusiasm.<sup>27</sup>

From this discussion, it becomes clear that motivation towards the action is the source of success.<sup>28</sup> If a person desires any thing and works accordingly in proper way, he is certain to attain it, if he does not turn back in the midway.<sup>29</sup> Cherishing lofty ideals without accomplishing any concrete work is of no use, that may satisfy a man but cannot help him in achieving his desired object.<sup>30</sup> With reference to this context, we may quote Hitopadeśa's <sup>31</sup> advice: " works are done by industry and not by ideal wishes." B.L. Atreya has stated in his work, "there is hardly anything in existence which is not attainable through right and earnest exertion" (Atreya, *Philosophy of Yoga-Vāsiṣṭha*, p.44). One gets only what one has striven for; nothing is ever achieved by lethargy.<sup>32</sup> It is an established fact that hunger is satisfied by eating only : speech is effected by the use of vocal organs: similarly everything is effected by personal effort.<sup>33</sup>

Now, a question arises regarding the scope of *pauruṣa*. Is it unlimited? The YV<sup>34</sup> has answered, no, limit is there. One must remember that all the efforts are not productive of a particular result .There are some, which are most appropriate ones for the purpose, and

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\*prārabhyate na khalu bighnabhayena nīcāiḥ,  
prārabhya bighnavihatā viramanti madhyāḥ/  
bighaniḥ sahasraguṇitairapi hanyamānāḥ,  
prārabdhamuttamaguṇā na partiyajanti//

others which are not so. It will be mere waste of time and energy if wrong efforts are made. In spite of working hard, it is wrong to expect jewels from the heap of ashes<sup>35</sup>. A similar tune is being played in Dasgupta's writing, "there is of course a limit beyond which human endeavour is not possible and therefore it is necessary that proper economy should be observed.....since mere random endeavour or endeavour on a wrong line cannot be expected to produce a good result" (Dasgupta, *A History of Indian philosophy*, II, p.253). Almost same remark has been traced in Prof. Narahari's article, where he says, "to rush headlong indiscriminately is to court tragic disaster" (Narahari, "The Yogavāsishtha and the Doctrine of Free - will," *Brahmavidyā*, X, p.42).

Sometimes employment of endeavour may cause trouble also, that means endeavour of opposition is stronger (YV 2.5.7). In such cases, one must have grit to hold stronger opposition and carry out his own will.<sup>36</sup> In spite of employing endeavour on proper way loss may be incurred. In course of our journey danger or failure may come ahead but frustration or lamentation is not the way-out<sup>37</sup> (cf. Rabindranath): firmness and courage are the weapons to overcome these failures. One should exercise his will -force with stronger determination, so long as the evil effect of prior deeds is removed (YV 2.5.9). Sometimes it is seen that accomplished factors are ruined; in that case it is clear that destructive power is stronger.<sup>38</sup> As a solution to these problems, Swami Vivekananda's instructions are almost echoing, "when you find yourself suffering, blame yourself and try to do better" (Swami Vivekananda, "cosmos", *The complete Works*, II, p. 225).

With all the force at our command, the idea must be stifled away, that we are mere puppets, at the hand of some external agency like *daiva* who prompt us to carry out against our will.<sup>39</sup> In fact good or bad results are the outcome of our own endeavour. Only fools think that destiny must lead them on and consequently do not strive properly to overcome their own evil.<sup>40</sup> The YV<sup>41</sup> has expressed its contemptuous neglect to the determinists by saying that the person who does not try to overcome his misfortune is like an animal at the mercy of God or destiny which may take him to heaven or hell. Our attempts to lay blame on God making Him the punisher and rewarder, are only foolish. He neither punishes nor rewards any (YV 2.6.27; cf. Julius caesar, 1,2,139-141). In continuation of his discourse on "Vedantism" Swamiji declares, "we, we and none else is responsible for what we suffer. Each of us is the maker of his own destiny" (Vivekananda, *The complete Works*. III, p.125). The object of endeavour is to destroy the power of so called destiny and to exert oneself to his utmost to attain the Supreme end of life<sup>42</sup>. In order to get release from the fetter of this world one must force himself out, so does a lion to come out of the cage laid down by his enemy (YV 2.5.15). Only dullards are convinced in the supremacy of fate<sup>43</sup>. Swamiji in his lecture on "The Freedom of Soul" has advised modern India to become self-reliant and to

depend on self-effort and strength (cf. Vivekananda, *The complete works*, II ,p.201). Therefore strength is one thing which is needful . Strength is the medicine for this world -disease (cf. YV 2.6.43):

Now, how to employ *pauruṣa* ? To this question the YV<sup>44</sup> has advised , it is not proper to start aright ; in that case failure may stare at us. In order to achieve success in life, all the efforts should be made in accordance with proper methods as prescribed in the scriptures. Firm resolution, constant efforts, intellect and enthusiasm-with the aid of these qualities a man may face any type of adversary and become successful (YV 2.4.18).As because human endeavour is not possible beyond certain limits, therefore it is necessary to take resort to ideal *śāstras*, follow noble company and adhere right conduct <sup>45</sup>. Because these things instigate in rousing vibration in one's thought, psychosis and sense faculties respectively.<sup>46</sup> Further, employment of endeavour sharpened by constant cultivation of scripture and good friends leads a man to the attainment of his desired success.<sup>47</sup> These things have been marked as the source of success also. The YV<sup>48</sup> elucidates that *siddhi* comes by one's own effort (*svataḥ*), through the culture of scriptures (*śāstrataḥ*) and favour of teachers (*gurutaḥ*). Fortune embraces a man on her own , whose level of intellect and vibratory action have been heightened and sanctified by these means.<sup>49</sup> By the gateway of these means it is possible to shatter the cycle of eternal rebirth just as a disease is remedied for ever by the application of an infallible medicine.<sup>50</sup> In this matter intellect is an important factor. The YV<sup>51</sup> has shown an inter-relation between scripture and intellect each of which complements the other by constant practice; it subserves in the attainment of Liberation. Lethargy must be shaken off and one must put forth his best efforts towards the attainment of off temporal world and Emancipation as well.<sup>52</sup> Had there been no lethargy in this world, each and everyone could become magnificent and renowned.<sup>53</sup> It is necessary to contemplate daily what is expedient at present and to take up good practices which will effect release from the fetter of this world .<sup>54</sup> Self -introspection is necessary ; it is a sheer folly to remain engrossed totally in sensual life.<sup>55</sup>

Now arises a question, has *daiva* anything to contribute here ? The YV answers negative. In every case it has been proved that personal endeavour is entirely responsible, whether it produces good or evil.<sup>56</sup> In that case it must be admitted that we are the architects of our own fate. In *The Aesop's Fables* we find, "as you sow, so you reap" (cf. Parable of the sower, The old Testament).The MBh<sup>57</sup> says, "man himself is his own friend or enemy." If one does not save himself nobody else can save him . If I set the wheel in motion , I am responsible for its result. Success always comes through effort and enthusiasm ; that is the way of intelligent people.<sup>58</sup> Everywhere it is seen that intelligent, industrious or brave nobody awaits *daiva*, always they proceed on and exert themselves, which is invariably followed by

success.<sup>59</sup> Kṣatriya king Viśvāmitra knew it, he did not bother for *daiva* and achieved the status of brahmin only by the exercise of his strong will force and continuous effort.<sup>60</sup> Actually there is nothing like destiny making us miserable or unhappy. It is absolutely unreal. Whether good or bad, whatever a man does he is rewarded accordingly.<sup>61</sup> (cf. MBh 13.5.9) The fatalist being lost in the fancy of fate, ignores human effort which is before him handy and visible ; and thus they become their own enemy.<sup>62</sup>

While describing immense possibilities of *pauruṣa*, the YV states that not only this endeavour can overrule *daiva* but it has gone to the extreme of eradicating it by calling a mere consolatory contrivance of overwhelmed people.<sup>63</sup> As already mentioned , endeavour manifests itself in three forms , viz. (i) the movement of thought, (ii) that of *cetas* and (iii) sense faculties. Thought movement is followed by the movement of psychosis (*cetaḥ spanda*) and then the body moves accordingly, and then there is a corresponding enjoyment or suffering. If this view is considered to be correct then it must be said that *daiva* is a non-entity. Properly speaking it cannot be categorized either as form (*ākṛti*), or as action (*karman*), or vibration (*spanda*) or force (*parākrama*).<sup>64</sup> Even it is not anything like mind (*manas*) or intellect (*buddhi*).<sup>65</sup> As because all the vibratory actions have a concrete shape, therefore *daiva* cannot be accepted as a co-ordinating factor of any *karman*. (YV 2.8.9) Because any concrete form cannot come in contact with this formless *daiva*. Neither can it be supported as one of the various accessories or *karman* (YV 2.8.10) . In short it cannot stand any logical proof. By all *pramāṇas* at our disposal , it is proved that nothing is effected by *daiva*. Had *daiva* been accepted as controlling power then all the human activities would be reduced to futility.<sup>66</sup> Wherever there is success, it is achieved, nurtured and accomplished alone by continuous strenuous effort and enthusiasm (*pauruṣeṇa siddha*, *pauruṣopanata* and *puruṣārthaikasādhana*-YV 2.8.4-6), *daiva* has nothing to do here. What passess as *daiva* is only a concoction of dullard people (*mūḍhānumāna saṃsiddham daivam*-YV 2.8.5). Visible efforts are all tangible and open to immediate perception (2.7.16; 2.7.22-23), but none has experienced *daiva*. It cannot be used by any senses.<sup>67</sup> Thus *daiva* has been totally nullified.

But Śrī Rāma could not be satisfied with this explanation, his argument was *dāiva* is fairly accepted. If it is totally a nil concept, then how did it come to be accepted (YV 2.9.1)? In order to convince, Vasiṣṭha answered, whenever any effort comes to fruition or is baffled, any good or bad result is obtained people define it as *daiva*.<sup>68</sup> Actually there is no *daiva*, it can neither help nor obstruct anything.<sup>69</sup> At the time of any undertaking every people has a particular resolution and there may be success or failure as a result of the operation; but the commoners explain the whole thing as contribution of *daiva*.<sup>70</sup> In fact *daiva* is a mere vacuity like *ākāśa* (*daivam ākāśarūpaṃ hi karoti na karoti ca* -YV 2.9.7).

Thus being the true meaning of fate it can be overpowered by our present activities as easily as a child is overpowered by a grown up man.<sup>71</sup> Just as wrong acts of yesterday can be rectified by the good conducts of today, so also evil effect of fate can be removed in the same process.<sup>72</sup> Therefore *daiva* cannot stand as a separate concept. It is an inevitable consequence of our already accomplished efforts.<sup>73</sup> Just as disease of yesterday can be healed up today by proper treatment so also it is possible to wipe out evil intents of *daiva* by the exercise of proper conduct today.<sup>74</sup> Volition and strength have important roles to play here.

Vasiṣṭha explains that earnest desire (*vāsanā*) is the root cause of everything.<sup>75</sup> The instinctive root inclination of prior state turns itself into *karman*. In fact *karman* is the concrete result of prior inclination. Each and every one acts in accordance with his and thereby he gets his desired object.<sup>76</sup> Then *vāsanā* and *karman* are more or less same thing. According to the YV (2.9.16-18) *daiva* is nothing but another name for *karman* performed with earnest longing for result, *karman* thus being same as *vāsanā*, *vāsanā* being same as *manas*, and *manas* being same as *puruṣa* (agent). Thus *daiva* cannot exist as a concept totally separate from *puruṣa*; these are almost synonymous.

In each individual, there is two-fold circle of *vāsanā*, operating towards good and evil.<sup>77</sup> If any body is inclined to tread on good following the pure stream, is sure to win Bliss. But if the vile instinct carries him away that leads him to the peril. Now, it is our duty to nourish the former against the latter so that it may be overpowered.<sup>78</sup> Stream of desire runs in double course, one is pure and other is impure. The function of human - enterprise is to restrict the mind to the pure inclination.<sup>79</sup> The mind already engrossed in evil intents can be directed aright by force. It is like a beast that requires force to keep it under control. But it should be processed in a slow degree, just as a child should be disciplined in a slow process.<sup>80</sup> It is very much possible to rouse pure inclination in mind by constant practice and thus in this life we can shape and form our future (YV 2.9.35-36). If it is true, that my yesterday's work has fixed my today's enjoyment or suffering, then it must be true that today I can fix my tomorrow's enjoyment. On this point also we find an echoing statement in Swami Vivekananda's <sup>81</sup> composition: "If I can bring misery, I can stop it ..... What we have done, that we can undo also."

Thus, we see that the YV is most powerful advocate of human - endeavour, ever met in Indian literature. It presents before us that man's strong volition and constant effort are invincible. By exercising it man can achieve any success, even he can conquer his *prāktana pauruṣa* just as a strong young man wins over a child. Now, during this operation they (i.e. ancient and current endeavour) may come in conflict. But we are to realise that man alone is blest with power to fight and conquer fate transcending laws of nature and finally to transcend this unhealthy influence of cycle of rebirth and enjoy Supreme Bliss.

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2. MBh (Anuśāsana parvan) 13.5.1-49.
3. Pañcatantra 2.5 132-137.
4. Hitopadeśa 1.31-36.
5. YV 2.715; 2.8.15.
6. Adhiṣṭhānaṃ tathā kartā karaṇaṅca pṛthag-vidham/ vividhāśca pṛthak ceṣṭā daivaṃ caivātra pañcamam// BG 18.14
7. Swami Vivekananda, *The Complete Works*, Vol. I, p. 320; II, pp. 201-202, 224-225, 242; III, p. 12 5; IV. 386-387, etc.
8. (I) *Encyclopædia of Religion and Ethics*, Ed. J. Hastings, Vol. V. Edinburgh : T&T Clark, 1937, pp. 469-498.  
(ii) *Encyclopaedia of Religion*, Ed. M. Eliade, Vol. V. New York : Macmillan Publishing Company, 1987, pp. 419-438.
9. Dewy D. Wallace, "Free Will and Predestination," *Encyclopedia of Religion*, Ed. M. Eliade, Vol. V., New York : Macmillan Publishing Company, 1987, p. 422.
10. Ileana Marcoulesco, "Free will and Determinism," *Encyclopedia of Religion*, Vol. V., New York : Macmillan Publishing Company, 1987, p. 421.
11. Ileana Marcoulesco, "Free will and Determinism," *Encyclopedia of Religion*, Vol. V., New York : Macmillan Publishing Company, 1987, p. 421.
12. Sadhūpadiṣṭa mārgēṇa yan manoṅga viceṣṭitam/tat pauruṣaṃ tat saphalam anyad unmatta ceṣṭitam// YV 2.4.11
13. (I) svārtha prāpaka kāryaika prayatna paratā budhaiḥ/proktā pauruṣa-śabdēna sa siddhyai śāstra yantritā// YV 2.6.32  
(ii) arthaprāpaka kāryaika prayatnaparatā budhaiḥ/proktā pauruṣa śabdēna sarvam āsādyate' nayā// YV 2.7.24.
14. saṃvit spanda manaḥ spanda aindriya spanda eva ca/ etāni puruṣārthasya rūpaṇi...../ yathā saṃvedanam cetasa tathā tat spandam ṛcchati/tathaiva kāyaścalati tathaiva phalabhoktṛtā// YV 2.7.4-5
15. dvau huḍāviva yudhyete puruṣārthau samāsamau/prāktanaścaihikāścaiva śāmyatyatrālpa vīrayavān// YV 2.5.5.
16. dyayor adyatanasyaiva pratyakṣād balitā bhavet// YV 2.6.19
17. S. N. Dasgupta, *A History of Indian Philosophy*, Vol. II, p. 253.
18. dvau huḍāv iva yudhyete puruṣārthau samāsamau/ ātmīyaścānyadiyaśca jayaty atibalās tayoh// YV 2.5.7
19. ucchāstram śāstritam ceti dvividham pauruṣaṃ smṛtam/ tatrocchāstram anarthāya paramārthāya śāstritam// YV 2.5.4

20. sarvadā puruṣaspaṇḍās tatrānudaṅḡavāṅḡjayī // YV 2.6.4
21. H. G. Narahari, "The Yogavāsīṣṡha and the Doctrine of Free Will," *Brahmavidyā*, Vol. x, p. 50.
22. YV. 2.4 13-17.
23. yatnavadbhir dṛḡḡhābhyāsaiḡ prajñotsāha samanvitaiḡ/ meravo' pi nīgiryante kaiva prāk pauruṣe kathā// -YV 2.4. 18; cf. Pañcatantra 3.13.219
24. utsādyā deva-saḡghātamaḡ cakrustribhuvanodare/ pauruṣeṅaiva yatnena sāmrajyamaḡ dānaveśvarāḡ/ālūnasīrṅḡam ābhogī jagadājahrur ojasā/ pauruṣeṅaiva yatnena dānavebhyāḡ sureśvarāḡ// YV 2.8.22-23
25. puruṣārtheṅa devānāḡ gurur eva bṛhaspatiḡ/śukro daityendragurutāḡ puruṣārtheṅa cāsthitāḡ// YV 2.7.7
26. pauruṣeṅa durantebhyāḡ saṅkatebhyāḡ subuddhayāḡ/samuttaranti yatnena na tu moghatāyanayā// YV 2.7.18  
dainya dāridrya duḡkhārta apyanye puruṣottamāḡ/pauruṣeṅaiva yatnena yatra devendratulyatāḡ// YV. 2.5.27.
27. YV. 2.4.9; 2.7.28' etc.
28. pravṛttir eva prathamamaḡ yathāsāstra vihāriṅḡam/prabheva sarva-varnānāḡ sādhanī sarva karmaṅāḡ// YV 2.5.1
29. yo yamartham prārthayate tadarthamaḡ cehate kramāt/avaśyamaḡ sa tamāpnoti na cedardhānivartate// YV 2.4.12
30. manasā vāṅchyate yacca yathāsāstramaḡ na karmaṅā/sādhyate mattalīlāsau mohānī nārthasādhanī // YV 2.5.2 cf. 2.5.22
31. udyamena hi siddhyanti kāryāṅi na manorathaiḡ/Hitopadeśa 1.31
32. yo yo yathā prayatate sa sa tatphalaikabhāk/ na tu tūṣṅīm sthiteneha kenacit prāpyate phalam// YV 2.7.19.
33. bhoktā tṛpyati nābhoktā gantā gacchati nāgatiḡ/vaktā vakti na cāvaktā pauruṣamaḡ saphalamaḡ nṛṅḡam// YV 2.7.17
34. yathā ghaṡaḡ parimitaḡ yathā parimitaḡ paṡaḡ/niyataḡ parimāṅasthaḡ puruṣārthas tathaiva ca// YV 2.5.24
35. pauruṣamaḡ ca navānantamaḡ na yatnam abhivāṅchyate/na yatnenāpi mahatā prāpyate ratnam aśmataḡ// YV 2.5.23
36. param pauruṣamaḡ āśritya dantair dantāḡ vicūrṅayan/śubhenāśubham udyuktamaḡ prakṡanam pauruṣamaḡ jayet // YV 2.5.9
37. krameṅopārjite' pyarthe naṡṡe kāryā na kheditā/na balamaḡ yatra me śaktamaḡ tatra kā paridevanā// YV 2.6.21
38. pauruṣeṅa kṛtamaḡ karma daivād yad abhinaśyati/tatra nāśayitur jñeyamaḡ pauruṣamaḡ balavattaram// YV 2.6.7
39. yat prayānti jagadbhāvāḡ saḡsiddhā api saḡ-kṡayam/kṡayakāraka-yatnasya hyatra

jñeyam mahad-balam//YV 2.6.9

40. tajjayāya yatante ye na lobha-lava-lampaṭāḥ/te dīnāḥ prakṛtā mūḍhāḥ sthitā daivaparāyaṇāḥ//YV 2.6.6
41. YV 2.6.26-27
42. asad daivam adhaḥ kṛtvā nityam udriktayā dhiyā/samsārottaraṇam bhūtyai yatetā" dhātum ātmani// YV 2.5.13
43. tatraiva mūḍhamatibhir daivam astīti niścayāḥ/ YV 2.8.3
44. YV 2.5.19; 2.5.4
45. YV 2.5.25; 2.6.24.
46. śāstraiḥ sadācāra vijṛmbhita-deśadharmairyatkalpitaṃ phalam atīva ciraprarūḍham/ tasmin hr̥di sphurati copanam eti cittamaṅgāvalī tadanu pauruṣam etādahuḥ// YV 2.6.40
47. YV 2.6.34; 2.7.28
48. śāstrato gurutaścaiva svataśceti trisiddhayaḥ/ YV 2.7.11
49. YV 2.6.33; 2.7.27
50. YV 2.6.43.
51. sacchāstrādiguṇo matyā sacchāstrādiguṇaih matih/vivardhete mitho' bhyāsāt sarojāv-iva kālataḥ// YV 2.7.29
52. na gantavyam anudyogaiḥ sām्यam puruṣa-gardabhaiḥ/udyogastu yathāśāstram lokadvitaya siddhaye// YV 2.5.14
53. ālasyam yadi na bhavēj jagaty anarthāḥ ko na syād bahudhanako bahuśruto vā/ YV 2.5.30b
54. YV 2.5.15-16
55. kiñcit kāntāna-pānādi kalilaṃ gr̥he/vraṇe kiṭa ivāsvādya vayah kāryam na bhasmasāt// YV 2.5.17
56. YV 2.5.3; 2.6.2; 2.7.14; 2.7.19; etc.
57. ātmaiva hyātmano bandhu ātmaiva ripurātmanah/ātmaiva hyātmano sākṣi kṛtasyāpyakṛtasya ca// MBh 13.5.27
58. pauruṣād dr̥śyate siddhiḥ pauruṣād dhīmatam kramah/YV 2.7.15ab
59. 2.7.15; 2.7.21ab; 2.8.12; etc.
60. viśvāmitreṇa muninā daivam utsrjya dūrataḥ/pauruṣeṇaiva samprāptam brāhmaṇyam.....// YV 2.8.20.
61. YV 2.5.18; 2.6.2; 2.7.14; 2.7.20; etc.
62. ye samudyogam utsrjya sthitā daiva-parāyaṇāḥ/ te dharmam artham kāmam ca nāśayanty ātmavidviṣah// YV 2.7.3

63. YV 2.7.15; 2.8.15; 2.9.11; etc.
64. nākṛtir na karmāṇi na spando na parākramah/tanmithyā jñānavadrūḍham daivaṃ nāma kim ucyate// YV 2.8.1
65. manobuddhivadapyetad daivaṃ nehānubhūyate/ YV 2.8.11
66. YV 2.8.6-7; 2.8.14; etc.
67. YV 2.7.22; 2.7.25; 2.8.11; 2.8.25; 2.9.3; etc.
68. YV 2.8.24-25; 2.9. 4-6; etc.
69. YV 2.6.3-4; 2.9.7; etc.
70. YV 2.9.8-9
71. bālah pravala puṃseva tajjetum iha śakyate// YV 2.6.4cd
72. YV 2.5.12; 2.6.5; 2.7.37; etc.
73. prāk svakarmetarākāraṃ daivaṃ nāma na vidyate/YV 2.6.4ab
74. YV 2.6.35; 2.6.37; etc.
75. YV 2.9.13
76. YV 2.9.14-15.
77. dvividho vāsanāvyūhaḥ śubhaścaivāśubhaśca te/ YV 2.6.25ab
78. śubhāsubhābhyāṃ mārgābhyāṃ vahanti vāsanā sarit/ pauruṣeṇa prayatnena yojanīyā śubhepathi// YV 2.9.30
79. aśubheṣu samāviṣṭaṃ śubheṣvavatāraya/svaṃ manaḥ puruṣārthena balena balināṃ varah// YV 2.9.31.
80. YV 2.9.32-33.
81. Swami Vivekananda, "Soul, God and Religion, " *The Complete Works*, Vol. 1, p. 320.

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