The Essence of HOWGAASISHTHA

Compiled by
SRI JNANANANDA BHARATI

Translated by
SAMVID

समत्वं योग उच्चतें

SAMATA BOOKS
MADRAS
PUBLISHER’S NOTE

Yogavasishtha or Yogavasishtha Maharamayana is reputed to consist of 32,000 slokas. According to the late Sri Bhagavan Das, Pandit Vrndavana Sarasvata of Benares who passed away in the year 1905 had read through this great work 165 times “and the work consists of 64,000 lines” i.e. 32,000 slokas. However, the printed editions consist of nearly 28,000 slokas. The complete edition is perhaps available in private collections. We request readers of this book to help us obtain a copy of the complete edition, if available, to enable us to publish it for the benefit of the reading public.

It is not easy to condense such a great book of Vedanta, often referred to in appreciative terms, by Sri Ramakrishna Paramahamsa and other sages and scholars. There is an abridgement known as Laghu Yogavasishtha consisting of 6,000 slokas. Sri Vasishthasangraha which forms the text of this publication is a condensation of the original in 1,598 slokas. Sri Swami Jnanananda Bharati who made this compilation, maintaining the continuity and retaining the flow of the teaching, should have read the Yogavasishtha several times and mastered it, as a perusal of the work will show. We wish to thank the Jagadgurus of Sri Sringeri Jagadguru Samsthanan for their gracious permission to utilise their publication Vasishthasangraha in this new publication of ours. We are grateful to Sri Samvid for making available to us his English translation of Vasishthasangraha.

Sri Rama Navami
2 April 1982

V. SADANAND
PREFACE

Here is a faithful and close English translation of Sri Gnanananda Bharati’s condensation of the Yoga Vasistha. It is redolent with the vibrations of sincerity in the Quest, passion for communication with fellow-seekers tempered by the rectitude and austerity of the subject and a deep, over-mastering concern to reflect and point to the original always. And the original is a cluster of the rays from the source (Gnana Vasishtha) trailing clouds of the glory of the Vast and Deathless Sun of Atma Vidya inducing inevitably contemplation upon, consecration to and communion with That. “Knowledge waits seated beyond mind and intellectual reasoning, throned in the luminous vast of illimitable self-vision.” The call is to pass beyond knowings and be the Light, beyond enjoyings and be the Bliss. The discerning reader has the necessary spring-board and launching-pad in the translation which helps him enter into the luminous Rocket of Bharati’s Sangraha which in its turn lofts him to land in Sun-belts of Knowledge and Moon-belts of Delight. Let the Sadhaka join in the greatest adventure of Consciousness and Joy.

Seetaraman
ॐ

॥ सम्पर्णम् ॥

भद्रेभवत्येव सौहार्दयुक्ते
श्रीकृष्णपादाम्बुजे बहुचिते।
दृष्टार्थवेदान्तसिद्धयुक्ते
प्रत्येकं तु वापिसिद्धवेतं प्रसिद्धम्।

॥ तीर्थोंहस्तयत्यकालेन राधे
बहुतुव्यक्तग्रामप्रयुक्तस्तोहस्म।
सर्वत्मनाहेरतमध्यात्मदीपेष
तुम्हें सुवाचार्य नीराजयामि।
भाषान्तरकर्ता: मार्गप्रवर्तकाण्ड
परमात्मनश्रेय समरसरः
सदिधा च चरणम्

अविद्याजातमोहाविद्वानविद्वाणसहेतुकम्
आत्मविद्योपेष्टारं योगिनं रामभाष्ये।
रहस्यतत्तत्त्रं विद्वांसं विनयोज्वलम्।
रशादिगुणसम्पत्रं वरदार्थमहं भजे।
सोहार्द्रप्रेमवरायत्यपोजानादिभिशयम्।
संविविद्याप्रवातारं ललितानन्दभाष्ये।
चिन्तये राधिका कृष्णप्रेरिती जानवादायिकाः।
मानुषीं तनुमाधित्य अक्षिपरं प्रकुर्वतीम्।
नमः सचिवत्सव्रुत्यां कृणाय परमातमने।
नित्यं श्रीगुरुस्मृणे समान्तयोंं विराजते॥।
नमः प्रणवरुपाय नमो नारायणाय ले।
त्वामाभ्रायनृः पद्धर्नी सिद्धाः स्वानस्तथ्मीयत्राम्।
ज्ञातं काज्ञेयं तैं सदा परिवर्जितम्।
सनं एकं स्वयम्न्योति: आत्मानं समुपाश्रये॥।
## CONTENTS

**KEY TO TRANSLITERATION OF SAMŚKR̥TA**

**Words and Pronunciation** ........................................... xix

**Introduction** .......................................................... xxiii

---

**I THE DEJECTION OF SREE RAAMA** ............................... 1

The Question of Bharadvaaja—The Arrival of Visvaamitra—Life is Full of Sorrow—The Stages of Life are Painful—The Might of Time

**II THE BEGINNING OF THE TEACHING** .............................. 13

The Story of Suka—Mental Impression is Twofold—Guardians of the Entrance to Liberation

**III THE MANNER OF ORIGIN** ......................................... 23

The Nature of Bondage—The World Consists of the Mind—The Characteristic of One Who is Liberated while Living—The Nature of Brahman or the Supreme Spirit

**IV THE STORY OF LEEILAA** ........................................... 31

The Attainment of the Boon from the Goddess—The Early History—The Practice of (The Realization of) Brahman, or the Supreme Spirit—The Following Story—The Return

**V THE STORY OF SOOCHEE** .......................................... 45

The Austerity of Soochee—The Question Posed by Soochee—Answering the Queries of Soochee

**VI THE POWER OF THOUGHT** ........................................ 53

The Story of Aindava—The Story of a Sensualist—The Story of the Mind—The Story of the Child
VII The Story of Lavana

The Delusion Caused by the Juggler—The Delusion of Worldly Existence—Degrees of Spiritual Ignorance—The Steps of Knowledge—The Majesty (or Power) of Nescience (or Spiritual Ignorance)

VIII The Story of Bhaargava

Bhaargava’s “Kingdom of the Fancy” (Castle in the Air)—Awakening of Bhaargava (or Sukra, the Son of Bhrgu)—The Washing of the Impurities of the Mind

IX The Story of Daama and Others

The Rise of Ego—Ego is of Three Kinds—The State Free from Mental Impressions—The Manifestation of the Individual Soul

X The Story of Daasoora

The Manner (or Order) of Creation—The Austerity of Daasoora—The Awakening of the Son—The Power of Ideation—The Renunciation of Mental Impressions

XI The Story of Janaka

The Hearing of the Song of the Sages—The Awakening of Janaka—The Renunciation of Mental Impressions is of Two Kinds—Conviction is of Four Kinds—The Conversation of Punya and Paavana

XII The Story of Bali

The Dejection of Bali—The Instruction by the Father—The Instruction by Sukra

XIII The Story of Prahlada

The Satisfaction of God Hari—The Inquiry into the Self—The Awakening by Hari
XIV THE STORY OF GAADHI .......................... 140
Seeing Himself as One of a Degraded Caste
(or Dog-Feeder)—The Reality of What was
Seen Falsely—The Teaching of the Lord

XV THE STORY OF UDDAALAKA ...................... 149
The Expectation of Repose—Inner Investi-
gation—The Attainment of Identity with
Being or Existence—The Supreme Repose

XVI THE STORY OF SURAGHU ....................... 160
Coolness Within—The Teaching of Maand-
davya—The Conversation with Parigha—
Lifting up One’s Own Self

XVII THE MANNER OF DESTRUCTION OF THE MIND. ... 168
The Conversation between Bhaasa and
Vilaasa—Close Attachment—The Conduct
of Those Liberated while Living—The Con-
trol of the Movements of the Mind

XVIII THE STORY OF VEETAHAVYA .................. 180
The Control of the Movement of Praaṇa
(or the Vital Air)—The Contemplation of
the Mind—The State of Aloneness or Final
Liberation—The Two Kinds of Disappear-
ance of the Mind

XIX THE QUENCHING (OR THE CALMING) OF THE MIND 192
The Two Seeds (or Prime Causes) of the
Mind—Absence of Knowing (or Experi-
encing)—The Three Means—Destruction of
the Mind and Others—The Investigation
into the Nature of the Supreme Spirit

XX CONTEMPLATION OF THE SELF THAT IS
PURITY CONSCIOUSNESS ........................... 204
The Cause of Delusion—The Division of
Spiritual Ignorance—The Method of Scrut-
tiny—The Two Kinds of Yoga
XXI The Story of Bhusunda .............................. 213
The Origin of Bhusunda—Continuance through the Ends of World-Cycles—Wonderful (or Varied) Experience—Reflection on Praana (or Vital Air or Bio-energy)—The Cause of Long Life

XXII The Manner of Worshipping the Deity ............... 226
The Question on the Manner—The Self is the Highest Deity—The Method of Worship

XXIII The Glory of the Power of Pure Consciousness .................. 235
The Story of the Bilva Fruit—The Story of the Great Rock—The Story of Arjuna—The Story of a Mendicant

XXIV The Story of Bhageeratha .............................. 247
The Silence of Sushupti (or Profound Repose)—The Story of a Goblin—The Means of Knowledge—The Repose of the Mind

XXV The Glory of Choodaalaa ................................. 257

XXVI The Penance of Sikhidhvaja ............................ 269
The Dwelling in the Forest—The Assumption of the Form of Kumbha by Choodaalaa—The Story of Chintaamani, the Wish-fulfilling Gem—The Story of the Elephant

XXVII The Teaching of Choodaalaa ......................... 281
The Complete Renunciation—The Method of Renunciation of the Mind (or the Giving up of Thoughts)—The Certain Knowledge (or Fixity in Meditation) of Sikhidhvaja—
The Awakening of Śikhiḍhvaja

XXVIII THE TEST OF ŚIKHIḌHVĀJA . . . . . . . . . . . . . . . . . . . 293
The Womanhood of Kumbha during the Night—Allurement—The Clearing up (of the Situation) by Chooodaalaa—Coronation in his Kingdom

XXIX LIVING IN THE FULLNESS OF CONSCIOUSNESS . . . . 304
The Story of Kacha—The Story of the Unreal Person—The Story of Bhṛṅgeśa

XXX THE STORY OF IKSHVAAKU . . . . . . . . . . . . . . . . . . . 314
The Cause of Worldly Existence—The Steps of Yoga (or the Effort towards Absorption in the Self)—The Attainment of Brahmanhood—The State of Liberation While Living

XXXI CONQUEST OF THE STEPS . . . . . . . . . . . . . . . . . . . . 325
The Destruction of Thought—Ascending the First Three Steps—The Higher Steps—The Contemplation of Brahman Alone

XXXII THE CONCLUSION OF THE TREATISE . . . . . . . . . . . . 338
The Awakening (or Knowledge) of Bharaḍvaaja—The Tranquillity of Raama
CHAPTER XXIV
THE STORY OF BHAGEERATHA

1. Sushupti — The Silence of Sushupti (or Profound Repose).

वसिष्ठ उवाच — Vasishtha said:
सौषुष्ठसौन्दर्यात् भूत्वा त्यज चित्तविरागितस्।

1. Be one possessing the silence of Sushupti and renounce what is manifested by the mind.

Note: Sushupti means the state of deep sleep. Saushupta, used in the text, means “of (or belonging to) the state of deep sleep”. In the present context it refers to profound repose. Saushupjamauna will be translated as “the silence of profound repose”, in the following verses.

श्रीराम उवाच — Sree Raama said:
सौषुष्ठसौन्दर्यात् भूत्वा त्यज किं उच्चये ॥ ११॥

1. Revered Sage! Tell me what is this, that is called the “silence of profound repose”?

वसिष्ठ उवाच — Vasishtha said:
वास्मीन्व वचसा रोप्यो, बलातु इत्यविनिग्रहः।
अक्षरामम्, परियागां चेष्टानां काशसंज्ञेकम् ॥ २॥
प्रस्फुरित्वतकताल् एतत् मौनं यथेऽमेव।

2–3. The silence of speech is the restraint (or stoppage) of (utterance of) words. The silence of the organs of sense is the suppression of the sense-organs forcibly. The renunciation of all actions (or efforts), with the seizing (or grasping) by the mind spreading far and wide, is designated as “Kaashtha” (or wood-like silence). These would be the three kinds of silence.

अविभांगं, अनम्यांगं, अनाध्यं यतः अस्थित्वम् ॥ ३॥
ध्यायतोध्यायत्त्रेव सौषुष्ठ समस्मूच्छते।
3-4. That which is obtained without division, without practice, without beginning and end, while meditating or not meditating is spoken of as the silence of profound repose.

यथासूतं इवं बुद्ध्वा जगत् नानात्विविभासूः॥ ४१॥
यथासत्त्वं असदवेह सौष्ठुं सैनिकमुच्यते ॥

4-5. Having known this world which is an error of manifoldness (or multiplicity), truly and as it stands, (the state) free from doubt (which one enters) is called the silence of profound repose.

सुषुप्तसौनं योगीशः द्विविषे: प्राप्ते खलु ॥ ५१॥

5. The silence of profound repose is indeed obtained by the masters of Yoga of two kinds.

सम्यग्ज्ञानविवोधेन नित्यमेकसमाधिनः
संस्कृयेताववृद्धा ये ते सांस्कृयोगिनः स्मृता: ॥ ६१॥

6. By becoming awake to Right Knowledge and by profound meditation on the One (Truth or Reality) constantly, those who have known (the Truth) only by reason (or reflection), are regarded as Saankhya-Yogin-s.

प्राणायनिलसंशाश्च युक्त्या ये पदमागता: ॥
अनामयं अनाधनं ते स्मृता: योगीयोगिनः ॥ ७१॥

7. Those who have arrived at the abode which is stainless and without beginning and end, on completely stilling Praapa and other vital airs through proper means, are considered as Yoga-Yogin-s (or those who have attained to absorption in Absolute Consciousness through the path of Yoga).

यत् सांस्कृये प्राप्ते स्थानं परं योगेः: तवेव हि ॥
एकतर्केऽज्ञानस्यास: प्राणानं विलयः तथा ॥ ८१॥
स्तोत्रिविनिग्रहः तीति सोकशब्दार्थसंग्रहः ॥
एकल्पं संसिद्धं ते सिद्धार्थसंपर्यर्थः ॥ ९१॥

8-9. The same Supreme state that is reached by those following the
path of knowledge, is arrived at by those following the path of Yoga. The intense (or uninterrupted) practice of the One True Principle, the dissolution of the vital airs (or Praana-s) and also the restraint of the mind constitute the epitome of the meaning of the word "Moksha" (or liberation). Even when one is accomplished, all of them are mutually fulfilled.

10. Praana (or vital air) and the mind of beings are ever inseparably connected. They are associated like flower and its fragrance and they exist like sesame seed and its oil.

11. Both of them perish in the absence of one of them just like a support and the supported. They accomplish by their destruction, the highest object called liberation.

2. वेतालोपाल्यानम् The Story of a Goblin

12. Hear these auspicious questions which have come to (my) memory in this context. There was a goblin with a large body in the forest of the Vindhya mountain.

13. Without cause and without offence, this (goblin) does not kill even a man arrived before him, even if he is hungry. For, the good ones, exhibit justice (or righteousness).

“निषाद्या एकदा प्राणं भूपालं प्रोक्तवानातो।
“मथा उष्णोडसि राजन् तवं मव शोजनमयं मे”
14. Once, during a night, he told a king who arrived: “King! You have been obtained by me. You become my food today”.

राजोवाचः च “नित्याः मां चेतु अति बलातु इह।
ततू ते सहस्रा भूर्णा स्फूटित्वितु न संज्ञय।” ॥15॥

15. The king said: “If you eat me here by force, without justice, then, your head will break into a thousand parts. There is no doubt (in this).

बेतालः ततः प्रपि “न्यायोऽवं हि सम्यक्यते।
राजाः सकलशाश्रः पुरण्या: त्यार्थिनाम् तु। ॥16॥
प्रश्नानां उत्तरं वत्चा प्रपुर्य समार्थनाम्।

16-17. The goblin then said: “This justice indeed is told (now) by me. You are a king. All the desires of a supplicant should be fulfilled by you. Having given the answer to (my) questions, fulfil my request.

कस्य सुर्यस्य रक्षीतां ब्रह्माण्डलि कुशाण्व: ॥17॥

17. To (or Before) the rays of which Sun, the Universes are small atoms?

स्वप्नाः स्वप्नान्तरं गच्छन्ति शतशोष्य सहस्राः।
त्यजन्म न त्यजितं स्वच्छं कः स्वर्हूं प्रभातवरम्। ॥18॥

18. Moving from a dream to another dream a hundred times and a thousand times, who does not leave his natural state which is pure and brilliant (though) abandoning (or going away from) it?

ब्रह्माण्डकाश्यमूर्तिध्वंसस्यमण्डलमेरव:।
अप्रत्यज्ञतोषुषु स्वर्यो व: परमाणव:। ॥19॥

19. To which atom, not abandoning its atomic nature, the Universe, the sky, the multitude of beings, the solar orb and the Meru mountain, are infinitesimal particles?

कस्यनावयवस्यैव छुत्तांशक्षाः जगत्वर्यी।
इत्युत्तोति वेताले विहस्योऽवाच सूपति:। ॥20॥
20. To whom, quite devoid of a body are the three worlds only the inner marrow?” When the goblin spoke thus, the king said smiling:

“त्वया प्रोत्साह हि विश्वविज्ञानात्माति मात्रााः।
सर्वाणि सुविनाति हि तस्येव तस्माने अजवरणः।” \(\text{II}21\text{I}\)

21. “The Sun of Pure Consciousness which is of the nature of knowledge and very bright, has indeed been described by you. All the worlds here are only its motes (or particles of dust seen moving in the sunbeam).

जगवाये महास्वयो स्वप्नातु स्वप्नात्तरं ब्रजनृ।
शालं स्वरूपधिनि न रूपं जीवामां गतेिपि च।” \(\text{II}22\text{I}\)

22. Moving from one dream to another dream in this great dream called the world, it does not abandon its tranquil nature, even though it has gone to the state of the individual soul (or individualised consciousness).

सूक्ष्मतावत् आपल्यतवत् परमात्माः भूनुष्याः।
पुर्वतत्स्वय मेवानि परमाः भूवेघ हि।” \(\text{II}23\text{I}\)

23. On account of its subtlety and also unattainability, the Supreme Self is called atomic. Before that, the Meru mountain and others are indeed like infinitesimal particles only.

सर्वावयवाधतोषि निरस्तवाधतः पुसः।
अस्य विज्ञानात्मस्य महास्वाति जगत्वायसः।” \(\text{II}24\text{I}\)

24. This Person, though of the form of the whole body, is devoid of body. To him, who is mere intelligence, the three worlds are, (as it were), only marrow.”

इति राजवचः भृत्वा वेतालः शालिमाययी।
बहुव च सदा ध्यानी विस्मृत्य नकलं कषुिम।” \(\text{II}25\text{I}\)

25. Having thus heard the words of the king, the goblin attained to calmness. He became ever meditative forgetting all hunger.
3. **Jñānaśādhana—The Means of Knowledge**

26–27. To one who is perceiving equally everywhere, withdrawing his mind completely, who is of firm understanding, who is not infatuated (or dull) and who is conforming to what is suitable to circumstance, even what is difficult to be accomplished is fulfilled, as happened for King Bhageeratha.

27–28. Raama! The king Bhageeratha was a very virtuous person. Though being in his youth, reflecting on the course of worldly life and becoming extremely sorrowful in mind, he asked his preceptor Tritula (as follows):

"Jñānamārambhāvidhiṣṭānāṁ mayakarīṇām...
śrīvatsaśārdhaṁ katham: praśajayate II29II"

29. "Revered Sage! How is the end of all sorrows of the form of old age, death, delusion and the like causing fear, produced?"

"Vimuktāṁ svaro vālaṁ asti nirmāṇaṁ acyutam...
dehādi netarattu kīchitaṁ hiti vaibhi muñiśvaro II30II"

30. Great Sage! I know that there is (the Reality) which is only Pure Consciousness, all-pervading, tranquil, stainless and imperishable and there is nothing different whatever such as the body.

"Kīchitaṁ pratiyatat: me sāyuktaṇā etaṁ na pracchote.
ētaṁ saṁvartamsati: tavyāṁ aḥ śarvāṇa katham II31II"

31. Lord! But, in this respect, my perception (of the Truth) does
not arrive at clarity. How may I remain always as just this Pure Consciousness of such nature?"

त्रितुल उवाच—Tritula said:

जानेन लेयिनिष्ट्यं एति चेतो हुर्मबरे।
तत: सबर्त्मको भूत्वा सूस्यो गच्छेत् न जीवताम्। 113211

32. The mind attains to fixity (or the accomplishment of) what is to be known (i.e. Truth or Reality), in the space of the heart through spiritual knowledge. Then, becoming of the nature of the "Whole", it does not again go to the state of the individual soul (or individualised consciousness).

असत्कं अनभिध्वः पुनर्भवार्गहार्षिः।
नित्यं व सभवित्तवं इन्टस्टिटुबपर्तिः। 113311
आत्मनोत्सन्यथोगेन तद्वावर्तं अनार्तत्म।
विविदैशेशविवं अरत: जनसंसदिः। 113411
अभ्यासात्मानिष्टवं तत्त्वज्ञानबन्धिनयम।
एतत् ज्ञानं इति प्रोक्तं अज्ञानं स्वात् इतोन्यथा। 113511

33–35. Non-attachment, absence of identification (through intense attachment) with son, wife, home and the like and constant even-mindedness (or equanimity) on the attainment of the desirable and the undesirable, the contemplation of the Self continuously by undivided union with it, resort to sequestered places, absence of pleasure in an assembly of people, fixity in Self-knowledge and perception of the object of True Knowledge; this is declared to be knowledge. What is different from this would be absence of knowledge (or ignorance).

Note: These verses are identical with verses 10, 11 and 12 of chapter XIII of the Bhagavad Geeta excepting the first half of verse 34, corresponding to the first half of verse 11 of the Geetaa. Even here, it is only explanatory of the Geetaa-concept of Bhakti in its higher form.

अहंमालोपशानतो तत् राजन् ज्ञानं अवाच्यते।

36. King! On the cessation of the sense of 'I', that knowledge is obtained.
36. The sense of ‘I’ (or the ego) is existing for a long time in this body. How is it relinquished?

37. Having abandoned the thought (or contemplation) of objects of sense (or the pleasures of sense) by manly effort and having resorted to Being (or Existence) which is whole (or full), the ego can be dissolved.

38. Having renounced all desires, with all distinctions extinguished, one who has arrived at complete absence of voluntary possessions, he can become one whose ego has subsided.

4. चित्ताविभान्ति:— THE REPOSE OF THE MIND.

39. Having heard thus from the mouth of the preceptor, renouncing just everything, handing over his kingdom, with citizens dejected in temper (for losing a good king), to the enemy and with only the under-garment as the remnant, he went out of his territory. Where this king is not known, there alone did he live possessed of courage (or fortitude).
41. Then, in just a small time, with all his desires ended, he attained to repose in the Self through Supreme tranquility.

एकदा स अभ्यन्त भूषी स्वस्वेय पुरामायवि:
प्रभो राज्यं गृहाणेति प्राप्तिसुध्यरिणा तत्त्वा ।
नावेकु तृणमप्येव ऋते सिस्म भगीरथः ।

42–43. Roaming on the earth, he once came to his own city. Then, even when requested by his enemy (saying), “Lord, take (back) the kingdom”, this Bhageeratha did not accept even a straw with the exception of alms.

आत्मारमं कवाचिच्छ स प्राप्त त्रितुलं गुल्मः ॥ ४३॥
किचिकालं उवासासी तेन सारं भनावनि ।

43–44. At one time, he reached his preceptor Tritula, who delighted in the Self. He lived with him for a short time in forests and the like.

समतं उपयाती तौ गज्जनं तु वनात् वनस्मः ॥ ४४॥
न ननन्तुराश्रतं न दुस्तं न च मध्यमस्।
सिद्धः: अपितमेघवं भेदाते जर्जरं तृणम् ॥ ४५॥

44–45. Those two, who had attained to equality (in spiritual perception), going from forest to forest, did not rejoice at pleasure; nor (did they experience) sorrow; nor also the middling. They regarded even the wealth offered by Siddha-s (semi-divine beings possessed of supernatural powers) as worn out straw.

अर्थकावा मृत्यो सूपः कृतस्मिनिष्ठु सम्भलातरे ।
तत्रास्तु परिज्ञाय मुख्यं मणिप्रस्तर् ॥ ४६॥
तेन आसाधु समानीय मोवात् चथु: महीपतिम् ॥

46. Once thereafter, in a certain country near by, the king died. Its subjects, having recognised Bhageeratha with the appearance of a sage, approaching him and fetching him, made him (their) king with delight.
47. When the king thus remained there, his former subjects arrived (there). Requested by these subjects, the king again became their ruler; he remained equable, of tranquil mind, silent, devoid of passion and free from jealousy.

49. Then, having performed intense penance for thousands of years for lifting up (or saving) his ancestors, he brought the celestial river Gan'gaa to the earth.

*Note*: The allusion is to the account given in the Puraana-s of the bringing down of the celestial river to the earth and then to the nether worlds by King Bhageeraatha through severe austerity to purify the ashes of his 60,000 ancestors and thus save them.

Thus ends the Twenty-fourth Chapter titled “The Story of Bhageeraatha” in the abridgement of Yogavaaasishtha.