

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

मुमुक्षुव्यवहारप्रकरणम् द्वितीयम्

MUMUKSHU VYAVAHAARA PRAKARANAM

SECOND SECTION

'QUALITIES THAT BELONG TO A SEEKER OF LIBERATION'

CHAPTER THREE

['PAURUSHA' VERSUS 'DAIVAM'/'EFFORT' VERSUS 'DESTINY']

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER THREE

'PAURUSHA' VERSUS 'DAIVAM'/'EFFORT' VERSUS 'DESTINY'

वसिष्ठोवाच

Vasishta spoke

DENIAL OF THE DAIVAM-CONCEPT

[Daivam is that which bestows fruits of actions as a natural law ordained by the Creator.

Nowadays it refers to some divine entity as something equal to a supreme God, by misunderstood etymology.

Whether Daivam is a god for you, or a supernatural power, both have no place in the success or failure of efforts.

Daivam as the destiny is an imagined concept and does not exist at all.]

तस्मात्प्राक्पौरुषादैवं नान्यत्तत्प्रोञ्जय दूरतः साधुसङ्गमसच्छास्त्रैर्जीवमुत्तारयेत्बलात्। (6.01)

Therefore, there is nothing called Daivam other than what has been endeavoured for in the past.

(You have to yourself change your past beliefs and habits which are blocking your path in the path of knowledge.

You need Paurusha for that, and also courage and sincerity.

That itself can be referred to as Daivam, if you so much want a Daivam in your life.)

यथा यथा प्रयत्नः स्याद्भवेदाशु फलं तथा इति पौरुषमेवास्ति दैवमस्तु तदेव च। (6.02)

As per the extent of effort, result will be to that extent only and depends on the 'Paurusha'; that alone is to be considered as 'Daivam'.

(Endeavour alone bestows the required results; that alone can be referred to as the fate or destiny or the supernatural.)

दुःखाद्यथा दुःखकाले हा कष्टमिति कथ्यते हा कष्टशब्द पर्यायस्तथा हा दैवमित्यपि। (6.03)

When any difficulty is met with, then the people lament 'Haa, the difficulty' ('Alas the difficulty') (without even trying to remedy it). "Haa, Daivam" ('Alas the cruel fate') is just a synonym for the statement 'Haa, the difficulty'. *(It is as if you want to put the blame on some other person, when failure occurs because of your own lack of effort. It is an act of deceiving yourself and others; and utterly cowardly.)*

प्राक्स्वकर्मतराकारं दैवं नाम न विद्यते बालः प्रबलपुम्सेव तज्जेतुमिह शक्यते। (6.04)

There is nothing called Daivam except in the form of the past actions (that blocks the success of your path); that can be over-powered easily like a child by a mighty man.

ह्यस्तनो दुष्ट आचार आचारेणाद्य चारुणा यथाशु शुभतामेति प्राक्तनं कर्म ततथा। (6.05)

A wicked action of yesterday can be turned into an auspicious act by acting in a proper way today; so also, the result of the past action can be dealt with in the same manner.

तज्जयाय यतन्ते ये न लोभलवलंपटाः ते दीनाः प्राकृता मूढाः स्थिता दैवपरायणाः। (6.06)

Those wasted men who are after the least joys of the senses and do not try to overpower their past actions (based on past habits and irrational beliefs), are just wretched lowly idiots; and stay as the adorers of the unseen Daivam (blaming the fate for their lack of effort).

पौरुषेण कृतं कर्म दैवाद्यदपि नश्यति तत्र नाशयितुर्ज्ञेयं पौरुषं बलवत्तरम्। (6.07)

If after sincere effort also, some failure occurs as if forced by Daivam, then one should understand that the destruction was caused by the 'strong force of endeavour only that was done the wrong way in the past'.

यदेकवृन्तफलयोरथैकं शून्यकोटरं तत्र प्रयत्नः स्फुरितस्तथा तद्रससंविदः। (6.08)

If out of the two fruits of a creeper, only one is (worm-eaten and) hollow inside (and the other one is fully grown), that is also the effort that was expressed by some insect or worm which was attracted by its taste.

(It is not that Daivam favoured one and disregarded the other.)

यत्प्रयान्ति जगद्भावाः संसिद्धाऽपि संक्षयं क्षयकारकयत्नस्य ह्यत्र ज्ञेयं महद्बलम्। (6.09)

If the objects of the world which are well-made also perish (like a new building getting destroyed by a storm), then that is because of the greater strength of the destructive forces only (and not of any Daivam).

द्वौ हुडाविव युध्येते पुरुषार्थो परस्परं य एव बलवांस्तत्र स एव जयति क्षणात्। (6.10)

When two rams attack each other for some achievement, the stronger one always wins immediately.

भिक्षुको मङ्गलेभेन नृपो यत्क्रियते बलात्तदमात्येभ्योपौराणां प्रयत्नस्य बलं महत्। (6.11)

An ordinary beggar becomes a king if garlanded by the auspicious elephant (forced as if by the unseen Daivam). It is actually the result of the effort put forth by the ministers and citizens.

(Even the food you eat requires some sort of effort from you. Even the enemy is conquered by effort only.)

पौरुषेणान्नमाक्रम्य यथा दन्तेन चूर्ण्यते अन्यः पौरुषमाश्रित्य तथा शूरेण चूर्ण्यते। (6.12)

Any one who wants to eat also makes the effort, grabs the food; powders it with his teeth!
So also a valorous man wins over another by making some effort.

अन्नभूता हि महतां लघवो यत्रशालिनां यथेष्टं विनियोज्यन्ते तेन कर्मसु लोष्टवत्। (6.13)

The weaker ones are like the food for the brave ones who make effort; and they use these weaklings for their own advantage like handling a clay piece. *(Weaker ones do not make an effort to fight back.)*

शक्तस्य पौरुषं दृश्यमदृश्यं वापि यद्भवेत्तद्दैवमित्यशक्तेन बुद्धमात्मन्यबुद्धिना। (6.14)

The effort of a strong man is directly seen or not seen; but a weaker man will foolishly blame that also on the Daivam alone in his mind (instead of becoming stronger himself).

भूतानां बलवद्भूतं यन्न दैवमिति स्थितं यत्तत्तेषामप्यधिष्ठातृ सतामेतत्स्फुटं मिथः। (6.15)

Even for the strong ones, that which stays as Daivam (making them bully the weak), is the rule-maker (or Nature, which made the laws of strong and weak, with various strength-measures); this is clearly observed in all the animals in their behaviour towards each other.

शास्त्रामात्येभपौराणामविकल्पा स्वभावधीः या सा भिक्षुकराज्यस्य कर्तृ धर्तृ प्रजास्थितेः। (6.16)

भिक्षुको मङ्गलेभेन नृपो यत्क्रियते क्वचित्प्राक्तनं पौरुषं तत्र बलवद्वापि कारणम्। (6.17)

(As mentioned in verse 11) The 'unified thought-force' of the Shaastras (Scriptures of Administration science), the ministers and the citizens alone, is the maker of a beggar into a king; and supports the well-being of the populace also. When the beggar turns into a king by the auspicious elephant garlanding him, that also is because of some endeavour he made in the past that acts the strong force in that situation. (At least he must have walked up to the royal road to make such a thing happen.)

ऐहिकः प्राक्तनं हन्ति प्राक्तनोऽद्यतनं बलात्सर्वदा पुरुषस्पन्दस्तत्रानुद्वेगवाञ्जयी। (6.18)

द्वयोरद्यतनस्यैव प्रत्यक्षाद्वलिता भवेत् दैवं जेतुमतः यत्त्रैर्बालो यूनेव शक्यते। (6.19)

Today's endeavour (that is in the right path) kills the result of a past endeavour (that was in the wrong path); and the result of the past endeavour (that was wrong) kills today's endeavour (that is right) by force. That which is steady, that alone wins. Between the two, today's endeavour is directly experienced (and can be controlled); therefore by effort it can be conquered (and controlled) like a child is subdued by a youth.

मेघेन नीयते यद्द्वत्सरोपार्जिता कृषिः मेघस्य पुरुषार्थोऽसौ जयत्यधिकयत्नवान्। (6.20)

That strength which was cultivated for a year by the cloud is the endeavour of the cloud (which pours out as hail stones and destroys the crops). One who makes more effort wins for sure.

(You cannot blame Daivam, if the hard earned crops get destroyed by hail stones. In the spiritual path also, if you swerve and fall at the sight of a sense object, blame your lack of effort in self-control; and not the poor non-existent Daivam.)

क्रमेणोपार्जितेऽप्यर्थे नष्टे कार्या न खेदिता, न बलं यत्र मे शक्तं तत्र का परिदेवना। (6.21)

Even if after hard work, failure alone is met with (either in the worldly enterprise or the spiritual enterprise); one should not give way to despondency.

Where my strength itself proves as not enough, what is the use of lamenting?

यन्न शक्नोमि तस्यार्थं यदि दुःखं करोम्यहं तदमारितमृत्योर्मे युक्तं प्रत्यहरोदनम्। (6.22)

If I cannot do anything remedial and have to keep on crying, then I should cry each and every day, non-stop, (lamenting that I will die some day); for the death of the body can never be prevented.

(If you want to cry really throughout your life and repent, then cry for the horrid death that stands behind you to gobble you up at any moment. If you are a believer in Daivam and blame the 'Daivam' alone for your lack of Vichaara-efficiency, then surely are not going to make effort to study this book; but will only keep blaming the act of Daivam for your failure. Understand the obvious fact that this so-called Daivam is not blocking your path to realization; but your lack of involvement and effort alone push you away from the study of this Grantha.)

देशकालक्रियाद्रव्यवशतो विस्फुरन्त्यमी सर्वैव जगद्भावा जयत्यधिकयत्नवान्। (6.23)

तस्मात्पौरुषमाश्रित्य सच्छास्त्रैस्समागमैर्प्रज्ञाममलतां नीत्वा संसारजलधिं तरेत्। (6.24)

Place, time, action, ingredients, all these control the objects in this world; he who makes more effort wins. wins. Therefore, one should take recourse to Paurusha only; seek the company of the good; study the

good Scriptures; purify the intellect; and cross over the ocean of Samsaara.

प्राक्तनश्चैहिकश्चेमौ पुरुषार्थौ फलद्रुमौ संजातौ पुरुषारण्ये जयत्यभ्यधिकस्तयोः। (6.25)

The past and the present endeavours are like two fruit-giving trees in the forest of a man's life; that which is bigger (more dominant and strong) survives.

(If everything is the will of an Ishvara, then why bother about anything; be like an animal where someone will take you wherever he wants, and drag you like an animal in chains.)

कर्म यः प्राक्तनं तुच्छं न निहन्ति शुभेहितैरज्ञो जन्तुरनीशोऽसावात्मनः सुखदुःखयोः। (6.26)

ईश्वरप्रेरितो गच्छेत्स्वर्गं नरकमेव वा स सदैव पराधीनः पशुरेव न संशयः। (6.27)

He, who cannot get rid of the results of the past actions through the auspicious actions of today, is an 'idiot animal' who has no control over the joys and sorrows of his life. He will go to heaven or hell by the will of Ishvara (the Supreme controller) only; since he is certainly an animal under the control of another one.

यस्तद्दारचमत्कारः सदाचारविहारवान्स निर्याति जगन्मोहान्मृगेन्द्रः पञ्जरादिव। (6.28)

He who sincerely follows the instructions (of Vasishtha) and develops a proper conduct, he performs the lofty miracle and escapes from the illusory presentation called the world, like a lion from the cage.

(He is his own Ishvara!)

कश्चिन्मां प्रेरयत्येवमित्यनर्थकुक्ल्पने यः स्थितो दृष्टमुत्सृज्य त्याज्योऽसौ दूरतोऽधमः। (6.29)

'Some one else directs all my actions'; he who stays in such idiotic imaginations without accepting the direct evidences of the life-occurrences; he is to be discarded as a worst fool ever.

व्यवहारसहस्राणि यान्युपायान्ति यान्ति च यथाशास्त्रं विहर्तव्यं तेषु त्यक्त्वा सुखासुखे। (6.30)

Thousands of events occur in life, bringing in good and bad results; one should always act as directed by the Vedic based Scriptures (and seek the Supreme Knowledge of Aatman) and be never affected by the joy or sorrow that is effected by any result.

यथाशास्त्रमनुच्छिन्नां मर्यादां स्वामनुञ्जतः उपतिष्ठन्ति सर्वाणि रत्नान्यम्बुनिधाविव। (6.31)

Never stumbling away from the 'controlled stability maintained as instructed by the Scriptures', one should preserve the virtues like the gems kept inside the ocean.

PAURUSHAM VERSUS DAIVAM

WHAT IS 'PAURUSHA'?

स्वार्थप्रापककार्यैकप्रयत्नपरा बुधैः प्रोक्ता पौरुषशब्देन सा सिद्ध्यै शास्त्रयन्त्रिता। (6.32)

The wise refer to the word 'Paurusha' as meaning, 'sincere effort, in actions that make one reach the desired goal'; and that will surely succeed if guided by the Vedic-Scriptures.

(Understand first what Moksha is; then develop the qualities prescribed for the study of this Scripture and then make a sincere effort to understand the truths from those who are already established in the realized state.)

WHAT IS TO BE DONE WITH PAURUSHA?

क्रियया स्पन्दधर्मिण्या स्वार्थसाधकता स्वयं साधुसंगमसच्छास्त्रतीक्ष्णयोन्नीयते धिया। (6.33)

The body and the mind are of the nature of movement only; their actions have to be made conducive to the attainment of the highest state; and that is possible by the sharpening of the brain, by the study of the Scriptures and the company of the good.

(Body is inert; mind is inert; they just keep vibrating with Praana and thoughts; move them both in the right direction.)

WHO ARE TO BE SOUGHT FOR GUIDANCE?

अनन्तं समतानन्दं परमार्थं विदुर्बुधाः स येभ्यः प्राप्यते नित्यं ते सेव्याः शास्त्रसाधवः। (6.34)

The wise refer to the 'endless state of bliss which is established in the uniform vision of knowledge' as the Supreme-state to be attained. Those men who are able to bestow it are alone the masters of the Veda-based scriptures, and should be sought for (and not the ordinary orators of the Scriptures who do not experience that state).

WHAT IS DAIVAM?

देवलोकादिहागत्य लोकद्वयहितं भवेत्प्राक्तनं पौरुषं तद्वै दैवशब्देन कथ्यते। (6.35)

तद्युक्तमेतदेतस्मिन्नास्ति, नापवदामहे, मूढैर्प्रकल्पितं दैवं मन्यन्ते ये क्षयं गताः। (6.36)

The 'past endeavour which brings the welfare in both the worlds, here and hereafter', which has arrived from the world of the Creator, as the ordained law (Niyati), that alone is referred to by the term Daivam.

Thus, it is proved without doubt that this Daivam (as divine destiny) is not at all there as a controller of your actions. We are not contradicting or censuring the ‘Daivam-believers’; but those who believed in the Daivam (supernatural power of destiny) as stupidly imagined by the fools, have ruined their lives (by not making the right effort).

PAURUSHA IS POWERFUL; FOR IT IS UNDER YOUR CONTROL

नित्यं स्वपौरुषादेव लोकद्वयहितं भवेत् ह्यस्तनी दुष्क्रियाभ्येति शोभां सत्क्रियया यथा। (6.37)

At all times, one should strive with sincere effort, to make his actions bring welfare here and hereafter; so that the wrong action of the yesterday attains the lustre of today’s good action.

अथैवं प्राक्तनी तस्माद्यत्नाद्यः कार्यवान्भवेत् करामलकवदृष्टं पौरुषादेव तत्फलम्।

मूढः प्रत्यक्षमुत्सृज्य दैवमोहे निमज्जति। (6.38)

He who engages in such a turnover of actions of yesterday from today (this moment) itself, he will see success as a gooseberry held in one’s palm. Such a success is the result of a hard endeavour only. A fool rejects what is seen directly and drowns in the delusion of Daivam, believing it to be an entity controlling his actions.

सकलकारणकार्यविवर्जितं निजविकल्पबलादुपकल्पितं

तदनपेक्ष्य हि दैवमसन्मयं श्रय शुभाशय पौरुषमात्मनः। (6.39)

Hey you who are endowed with auspicious undertaking! Take shelter in only the Paurusha as belonging to oneself. Ignore the ‘Daivam’, which in no way effects any action or its result, which is non-existent, and which is an imagination that is invented by weakness of one’s own mind.

शास्त्रैर्सदाचारविजृम्भितदेशधर्मैर्यत्कल्पितं फलमतीव चिरप्ररूढं

तस्मिन्हृदि स्फुरति चोपनमेति चित्तमङ्गावली तदनु पौरुषमेतदाहुः। (6.40)

That effort which is based on the instructions of the (Vedic) Scriptures, and modelled on the conduct of the noble; where the result is firmly established; that is known as Paurusha which when blooms up in the heart, the mind will think in a channelized way; and the rows of limbs will also act conducive in reaching the end. (*चोपनं स्पन्दं/चुप मन्दायां गतौ/ channelized controlled slow movement of thoughts*)

बुद्ध्वैव पौरुषफलं पुरुषत्वमेतदात्मप्रयत्नपरतैव सदैव कार्या

नेया ततः सफलतां परमामथासौ सच्छात्रसाधुजनपण्डितसेवनेन। (6.41)

Having a firm ascertained trust that the effort will surely result in the required fruit, one should always engage in making effort of the utmost kind and attain the ‘goal supreme’ as per the guidance offered by the good Scriptures and the company of the noble men.

दैवपौरुषविचारचारुभिश्चेदमाचरितमात्मपौरुषं

नित्यमेव जयतीति भावितैर्कार्य आर्यजनसेवयोद्यमः। (42)

Those who understand that ‘sincere endeavour of oneself’ is the excellent form of ‘Daivam’, must cultivate ‘Paurusha and Vichaara’; and feel the ascertainment of success; and should move on towards their goal, by serving the noble and taking their guidance.

जन्मप्रबन्धमयमामयमेष जीवो बुद्ध्वैहिकं सहजपौरुषमेव सिद्ध्यै

शान्तिं नयत्ववितथेन वरौषधेन मृष्टेन तुष्टपरपण्डितसेवनेन। (6.43)

A Jeeva here, suffers from the disease of successive births, over which he has no control, and experiences pain without a break. Here in this world, ‘sincere effort’ alone that is made by a person, gives the required result for him. Therefore, understanding this as an undeniable fact of life, let him attain the ‘tranquillity of the stabilized state’ by consuming the ‘sweet and unfailing’ ‘excellent medicine’ of ‘serving those excellent men of wisdom who are already in that state of happiness’.

PAURUSHA IS THE DAIVAM (*That which bestows proper results is Paurusha alone.*)

प्राप्य व्याधिविनिर्मुक्तं देहमल्पाधिवेदनं तथात्मनि समादध्याद्यथा भूयो न जायते। (7.01)

After making the body freed of diseases (through proper diet, exercise etc), and making the mind freed of all agitations and wants; then one should make effort to attain the state of one’s true essence, after attaining

which, one never gets born again (and never dies also).

दैवं पुरुषकारेण यो निवर्तितुमिच्छति इहामुत्र वा जगति स संपूर्णाभिवाञ्छितः। (7.02)

ये समुद्योगममुत्सृज्य स्थिता दैवपरायणाः ते धर्ममर्थं कामं च नाशयन्त्यात्मविद्विषः। (7.03)

He, who converts the 'Daivam' into 'sincere endeavour' in the world, is a person who is admired here and hereafter. Those, who keep away from proper effort (of Vichaara and self-control) (because of laziness and stupid beliefs) and hold on to Daivam as their result-maker, they act in the improper way against the scriptural dictum and get nothing of what is desired; and are actually the enemies of their own selves.
THE THREE TOOLS OF PAURUSHA (SPANDANA OF SAMVIT, MANA, AND INDRIYA)

संवित्स्पन्दो मनःस्पन्द ऐन्द्रियस्पन्द एव च एतानि पुरुषार्थस्य रूपाण्येभ्यः फलोदयः। (7.04)

Movement of the awareness (with the idea that there is a state of freedom that is to be reached); movement of the mind (in gathering the varied ideas and instructions obtained by good books and good people); and movement of the senses (in the right manner as completely controlled); these are the characteristics of a proper endeavour. By these movements proper, the result rises by itself.

यथा संवेदनं चेतस्तथा तत्स्पन्दमृच्छति तथैव कायश्चलति तथैव फलभोक्ता। (7.05)

Whatever you have conceived as the goal, the mind moves in the same way towards it; the body follows it; and the result is experienced in the right manner.

आबालमेतत्संसिद्धं यत्र यत्र यथा यथा, दैवं तु न क्वचिद्दृष्टमतो जगति पौरुषम्। (7.06)

It is a proven fact even among children that one has to make effort in these three ways (Spandana of Samvit, Mana and Indriya) to attain something. In this world, Daivam is never seen, but only Paurusha works.
GREAT MEN ACHIEVED THEIR GOALS THROUGH PAURUSHA ONLY

पुरुषार्थेन देवानां गुरुरेव बृहस्पतिः शुक्रो दैत्येन्द्रगुरुतां पुरुषार्थेन चास्थितः। (7.07)

Brhaspati became the preceptor of Devas through the means of Paurusha only; and Shukra also became the preceptor of Daityas through the means of Paurusha only. (*They worked hard to qualify for such posts.*)

दैन्यदारिद्र्यदुःखार्ताऽपि साधो नरोत्तमाः पौरुषेणैव यत्नेन याता देवेन्द्रतुल्यताम्। (7.08)

Even noble men of excellent virtues who though hard hit by 'wretched situations, poverty and tragedies', still attained positions equal to Devendra through hard effort only.

महान्तो विभवास्वादैर्नानाश्वर्यसमाश्रयाः पौरुषेणैव दोषेण नरकातिथितां गताः। (7.09)

Even men of great intelligence have become 'guest of hellish experiences' by lack of endeavour towards the right goal, and have fallen by the enjoyment of various pleasures and riches.

भावाभावसहस्रेषु दशासु विविधासु च स्वपौरुषवशादेव निवृत्ता भूतजातयः। (7.10)

All types of living beings have crossed over thousands of situations of varied types good or bad, happy or sad, only by making effort in the proper direction.

METHOD PRESCRIBED FOR ATTAINING SUCCESS IN THIS GOAL OF LIBERATION

शास्त्रतो गुरुतश्चैव स्वतश्चेति त्रिसिद्धयः सर्वत्र पुरुषार्थस्य न दैवस्य कदाचन। (7.11)

There are only three ways of achieving the goal anywhere and everywhere; (they are like this:) following the statements of the scriptures; following the instructions of a well-versed teacher; and through one's own effort. There is no goal ever achieved by the help of a Daivam as such.

अशुभेषु समाविष्टं शुभेष्वेवावतारयेत्प्रयत्नाच्चित्तमित्येष सर्वशास्त्रसंग्रहः। (7.12)

The essence of instruction of all the Veda-based Scriptures is this alone. Mind, which is always stuck to the inauspicious way of thinking (of the realness of the perceived phenomenon), must be made to engage in the proper way of thinking (namely Vichaara endowed with Viveka) by effort.

यच्छ्रेयो यदतुच्छं च यदपायविवर्जितं तत्तदाचर यत्नेन पुत्रेति गुरवः स्थिताः। (7.13)

All the noble teachers are of the same opinion that, 'always choose to do that action only, which brings you welfare of the excellent kind, and that which is not induced by the senses towards lowly pursuits, and that which is not harmful (being based on ignorance thus resulting in the afflictions of the mind and the body).'

यथा यथा प्रयत्नो मे फलमाशु तथा तथा इत्यहं पौरुषादेव फलभाङ् न तु दैवतः। (7.14)

(*Be ascertained that-*) 'As per the hardness and involvement of effort I am able to put forth, the result also

is acquired in the same speed; so I get my result through effort only, and not as decided by some Daivam'.

PAURUSHA IS SYNONYMOUS WITH SUCCESS

पौरुषाद्दृश्यते सिद्धिः पौरुषाद्धीमतां क्रमः दैवमाश्वासनामात्रं दुःखपेलवबुद्धिषु। (7.15)

Success is a co-existing part of Paurusha. Paurusha is the method chosen by the wise. Daivam is just a soothing factor for the brainless idiots who cry over their failures.

प्रत्यक्षप्रमुखैर्नित्यं प्रमाणैर्पौरुषक्रमः फलितो दृश्यते लोके देशान्तरगमादिकः। (7.16)

The 'success that is inevitably connected to sincere endeavour' is a direct fact observed by all, where even if one has to travel to another country.

(One has to make an effort through the movement of his feet to go to another place also.)

So it is with any goal that is to be achieved in even the ordinary affairs of the world.

भोक्ता तृप्यति नाभोक्ता, गन्ता गच्छति नागतिः, वक्ता वक्ति न चावक्ता, पौरुषं सफलं नृणाम्। (7.17)

(Even in the ordinary day to day things-) Only the person who makes an effort to eat eats, not the one who does not try to eat. Only the person who moves, reaches some place; not the one, who does not try to move. A person who tries to speak speaks; not the one, who does not try to speak.

Endeavour alone gives the results.

(Do not give up the effort if met with failure at initial stages.)

पौरुषेण दुरन्तेभ्यः संकटेभ्यः सुबुद्धयः समुत्तरन्त्ययत्नेन न तु मोघतयानया। (7.18)

Wise men cross over the worst difficulties through Paurusha; not by the wasteful despondency of doing nothing, and lamenting about the Daivam which brought it all (as failures in enterprises).

यो यो यथा प्रयतते स स तत्तत्फलैकभाक् न तूष्णीं स्थितेनेह केनचित्प्राप्यते फलम्। (7.19)

In whatever manner one makes effort, he gets the fruit also in that manner only.

A person, who sits doing nothing, never gets any fruit.

शुभेन पुरुषार्थेन शुभमासाद्यते फलमशुभेनाशुभं, राम यथेच्छसि तथा कुरु। (7.20)

Effort made in the right direction brings the right result; and the effort made in the wrong direction gives the wrong fruits. Rama! You can choose your course of action.

(Discard the body as you previously stated; or use the body itself as a means to achieve the desired end.)

DAIVAM IS THE IMAGINED CONCEPT OF THE IGNORANT MIND

पुरुषार्थात्फलप्राप्तिर्देशकालवशादिह प्राप्ता चिरेण शीघ्रं वा यासौ दैवमिति स्मृता। (7.21)

The result obtained depends on the time and place factors also, and it may take longer time or happen fast; and that is also said to be the act of Daivam.

न दैवं दृश्यते दृष्ट्या, न च लोकान्तरे स्थितं, उक्तं दैवाभिधानेन स्वर्लोके कर्मणः फलम्। (7.22)

Daivam is not seen here in front of our eyes; it is not sitting in another world also.

The result of one's action alone sits in the heaven by the name of Daivam.

पुरुषो जायते लोके वर्धते जीर्यते पुनः, न तत्र दृश्यते दैवं जरायौवनबाल्यवत्। (7.23)

A man in this world is born, grows, decays again; there is nothing called Daivam that is seen as old age, youth or childhood.

अर्थप्रापककार्यैकप्रयत्नपरता बुधैर्प्रोक्ता पौरुषशब्देन, सर्वमासाद्यतेऽनया। (7.24)

The word Paurusha is the effort you make for obtaining a result; that alone makes all the achievements possible; so say the wise.

देशाद्देशान्तरप्राप्तिः, हस्तस्य द्रव्यधारणं, व्यापारश्च, तथाङ्गानां पौरुषेण, न दैवतः। (7.25)

Moving from one country to another, grabbing an object in the hand, and any physical activity done by a man is the effort of the limbs only; and not because of Daivam.

अनर्थैकप्राप्तिकार्यैकप्रयत्नपरा तु या प्रोक्ता प्रोन्मत्तचेष्टेति न किञ्चित्प्राप्यतेऽनया। (7.26)

The effort used in useless ventures (moved by the Taamasic nature of lethargy, procrastination, irrational beliefs in Daivam, or the Raajasic nature of deity worship, hard asceticism, visiting holy places) is like the movements of limbs done by mad men; nothing gets achieved by that.

(Turning away from the Vichaara-effort itself is a blockage in the path of liberation.)

ENDEAVOURING FOR MOKSHA

क्रियया स्पन्दधर्मिण्या स्वार्थसाधकता स्वयं साधुसंगमसच्छास्त्रतीक्ष्णयोन्नीयते धिया। (7.27)

By using the movement of the mind and limbs in the right direction to achieve one's goal, one should engage in the studies of the Scriptures (like Vaasishtam), seek the company of Knowers, sharpen his intellect; and rise up in his path by his own effort.

अनन्तसमतानन्दं परमार्थं स्वकं विदुः, स येभ्यः प्राप्यते यत्रात्सेव्यास्ते शास्त्रसाधवः। (7.28)

'Bliss of uniform vision which is unbroken' is the supreme goal one should strive for. That is obtained by seeking with effort, the guidance of those who have understood the true meanings of the Scriptures.

सच्छास्त्रादिगुणो मत्या सच्छास्त्रदिगुणान्मतिः विवर्धते मिथोऽभ्यासात्सरोब्जाविव कालतः। (7.29)

Intellect (rational analysis) is used in getting the truths from the Scriptures and wise men; and by getting the truths from the Scriptures and wise men, the intellect increases its capability. It is like the lake and lotuses expanding each other by their own growth.

आबाल्यादलमभ्यस्तैर्शास्त्रसत्संगमादिभिर्गुणैर्पुरुषयत्नेन स्वार्थः संपद्यते हितः। (7.30)

From childhood itself, one should practise the study of Shaastras and keep to the company of the wise with effort; the needed welfare gets obtained for sure.

पौरुषेण जिता दैत्याः, स्थापिता भुवनक्रियाः, रचितानि जगन्तीह विष्णुना, न च दैवतः। (7.31)

The Daityas were defeated, the stability in the Earth was maintained, and worlds were created by Vishnu, through Paurusha only; and not through the act of Daivam.

जगति पुरुषकारकारणेऽस्मिन्कुरु रघुनाथ चिरं तथा प्रयत्नं

व्रजसि तरुसरीसृपाभिधानां सुभग यथा न दशामशङ्क एव। (7.32)

RaghuNaatha! (You are born in the family of Raghu where your ancestors are renowned for their extraordinary deeds which they could fulfil through effort only.) In this world, 'effort' alone gets the required results.

Make effort and reach your goal, no matter how much time it takes. You will for sure not attain such states named as 'serpents clinging on to the trees' (like the fools holding on to Daivam).

FOOLS ALONE HOLD ON TO DAIVAM

नाकृतिर्न च कर्माणि न स्पन्दो न पराक्रमः तन्मिथ्याज्ञानवद्रूढं दैवं नाम किमुच्यते। (8.01)

What is thing called Daivam? It has no form; has no actions; has no movement; no valour (unlike a man who has a body, can do actions, can move his limbs and is brave enough to start on an enterprise).

Daivam is just established in the ignorant minds like a malformed belief only.

स्वकर्मफलसंप्राप्ताविदमित्थमितीति याः गिरस्ता दैवनाम्नैताः प्रसिद्धिं समुपागताः। (8.02)

तत्रैव मूढमतिभिर्दैवमस्तीति निश्चयः आतो दुरवबोधेन रज्ज्वामिव भुजङ्गमः। (8.03)

When a result is obtained for any action, then the stories build up as to how the result was obtained by this or that factor, by inventing false causes; and that alone has come into vogue as some Daivam which made the results (as good or bad) possible. In such situations, the foolish minds grasp the belief that there is Daivam as the controller of the results, because of incorrect thinking, like a snake imagined in the rope.

ह्यस्तनी दुष्क्रियाभ्येति शोभां सत्क्रियया यथा अद्यैवं प्राक्तनी तस्माद्यत्रात्सत्कार्यवान्भवेत्। (8.04)

Yesterday's wrong action is erased off by today's right action which makes the life better; today's action changes into the right action for tomorrow (as a cultivated habit).

Therefore, one should make effort and take recourse to the right actions only.

CONDEMNATION OF THE FOOLS WHO HOLD ON TO 'DAIVAM' FOR EVERYTHING IN THEIR LIVES

(Daivam is a term used as an excuse for one's own inefficiency and laziness.)

मूढानुमानसंसिद्धं दैवं यस्यास्ति दुर्मतेः दैवाद्वाहोऽस्ति नैवेति गन्तव्यं तेन पावके। (8.05)

The idiot, who thinks that there is some Daivam controlling every action of his (and does not use his own intellect), should then enter the fire and find out whether the divinity has made the fire hot or not!

दैवमेवेह चेत्कर्तृ पुंसः किमिव चेष्टया स्नानदानासनोच्चारान्दैवमेव करिष्यति। (8.06)

If Daivam alone does all the actions, then why should a man do anything at all? Daivam alone will do

the sacred acts of bathing, doing charity, sitting at one place or even the utterance of Mantras.

किं वा शास्त्रोपदेशेन, मूकोऽयं पुरुषः किल, संचार्यते तु दैवेन, किं कस्येहोपदिश्यते। (8.07)

What use is any instruction of any Scripture? The man is a helpless slave who cannot even talk by himself. He even moves, only because of Daivam only.

Why and what for should anyone be given any instruction at all?

(A seeker of knowledge should not stay like a corpse, doing nothing. He must constantly engage in Vichaara.)

न च निस्पन्दता लोके दृष्टेह शवतां विना, स्पन्दाच्च फलसंप्राप्तिर्तस्माद्द्वैवं निरर्थकम्। (8.08)

In this world, a corpse alone remains without any movement.

Movement alone makes the result possible. Therefore Daivam is a nonsensical belief.

न चामूर्तेन दैवेन मूर्तस्य सहकर्तृता पुंसः संदृश्यते काचित्स्माद्द्वैवं निरर्थकम्। (8.09)

A man with the form is never seen as working along with the formless Daivam standing next to him. Therefore, Daivam is a nonsensical belief.

मिथोऽङ्गानि समासाद्य द्वयोरेकैककर्तृता हस्तादीनां हतत्वे ह न दैवेन क्वचित्कृतम्। (8.10)

Ha! Various actions are done by using the tools along with 'the hands', and the difference in actions is seen as writing, digging the fields etc, by the use of the hands and different tools. If suppose 'the hands' are not there (lost by disease or cut off), then Daivam is not available to do any work at all!

मनोबुद्धिवदप्येतद्वैवं नेहानुभूयते आगोपालं कृतप्रज्ञैस्तेन दैवमसत्सदा। (8.11)

This Daivam is not seen like a mind or intellect also as some experienced limb, from a cowherd to a learned man; therefore, there is no Daivam at all anywhere.

IS DAIVAM SOME INTELLIGENT ENTITY OUTSIDE OF A MAN?

(Who does the action, you or the Daivam?)

पृथक्चेदुद्धिरन्योऽर्थः सैव चेत्कान्यता तयोः कल्पनायां प्रमाणं चेत्पौरुषं किं न कल्प्यते। (8.12)

Daivam should be a different intelligence acting as an outside agent, or it should be same as the intelligence of the person who is doing the action; but it never helps in any action and is imagined only. If something has to be imagined at all, then why not imagine something called effort?

नामूर्तेस्तेन सङ्गोऽस्ति नभसेव वपुष्मतः मूर्तं च दृश्यते लग्नं तस्माद्द्वैवं न विद्यते। (8.13)

No invisible power is seen in the performance of the action, since the man working with a body has only the empty space around him. (Where is Daivam standing next to him?) The body alone is seen as doing the work and not any invisible thing. Therefore, there is no Daivam at all.

विनियोकक्रथ भूतानामस्त्यन्यच्चेज्जगत्त्रये शेरते भूतवृन्दानि दैवं सर्वं करिष्यति। (8.14)

If there is another entity (Daivam) directing all the actions of man in the three worlds, then all the beings can just sleep off; Daivam itself will do everything.

दैवेनाभियुक्तोऽहं तत्करोमीदृशं स्थितं समाश्वासनवागेषा न दैवं परमार्थतः। (8.15)

'I am doing this as prompted by Daivam alone'; such a statement is just an act of justifying the incapability of oneself; there exists no Daivam actually.

मूढैर्प्रकल्पितं दैवं तत्परास्ते क्षयं गताः, प्राज्ञास्तु पौरुषार्थेन पदमुत्तमतां गताः। (8.16)

Only the fools have imagined something called Daivam. Those who were holding on to it (doing nothing) have perished (without being able to reach the goal).

Wise men have attained the excellent state by making effort of the utmost kind alone.

ये शूरा ये च विक्रान्ता ये प्राज्ञा ये पण्डिताः तैस्तैर्किमिव लोकेऽस्मिन्वद दैवं प्रतीक्ष्यते। (8.17)

In the world there are men who are valorous, who are courageous, who are intelligent, and who are learned. Tell me, which one of them waited for Daivam to give a hand?

LONG LIFE OR LEARNING, BOTH ARE POSSIBLE ONLY THROUGH ONE'S OWN ENDEAVOUR

कालविद्धिर्विनिर्णीता यस्यातिचिरजीविता स चेज्जीवति संछिन्नशिरास्तदैवमुत्तमम्। (8.18)

If a long life is predicted by the local soothsayers and astrologers (as a fact of destiny), and if he lives even after his head gets cut off in the battle, then Daivam is indeed an excellent thing.

कालविद्धिर्विनिर्णीतं पाण्डित्यं यस्य राघव अनध्यापित एवासौ तज्जन्धेद्वैवमुत्तमम्। (8.19)

If learning is predicted by the local soothsayers and astrologers Raaghava, and if a person becomes an excellent man of learning without any effort at studying, then Daivam is indeed an excellent thing. GREAT ACHIEVEMENTS ARE POSSIBLE ONLY THROUGH PAURUSHAM

विश्वामित्रेण मुनिना दैवमुत्सृज्य दूरतः, पौरुषेणैव संप्राप्तं ब्राह्मण्यं राम नान्यथा। (8.20)

Sage Vishvaamitra (who was a Kshatriya) cast off the Daivam far away, and attained the state of a Brahmin through effort only, not by the help of any other (supernatural) thing, Rama!

अस्माभिरपरै राम पुरुषैर्मुनितां गतैर्पौरुषेणैव संप्राप्ता चिरं गगनगामिता। (8.21)

By Rishis like us, and others who live as great ascetics (Munis), the 'power of travelling in the sky' was attained by Paurusha only.

उत्साद्य देवसंघातं चक्रुस्त्रिभुवनोदरे पौरुषेणैव यत्नेन साम्राज्यं दानवेश्वराः। (8.22)

Even the chieftains of Daanava-clan had built with effort, a kingdom in the belly of the three worlds through Paurusha only, remaining disconnected from any divine power.

आलूनशीर्णमाभोगि जगदाजह्वरोजसा पौरुषेणैव यत्नेन दानवेभ्यः सुरेश्वराः। (8.23)

The chieftains of Devas took away the 'expanse of the world' from the Daanaava-army by rendering it completely shattered and uprooted, by trying with Paurusha only.

DAIVAM DOES NOT EXIST ANYWHERE IN ANY ACTION

राम पौरुषयुक्त्या च सलिलं धार्यतेऽनया चिरं करण्डके चारु, न दैवं तत्र कारणम्। (8.24)

Rama! Even this water-pot holds well the water for long because of Paurusha (of the one who made it) only; Daivam is not the reason.

भरणादानसंरम्भविभ्रमश्रमभूमिषु शक्ता दृश्यते राम न दैवस्यौषधेरिव। (8.25)

In all the situations of (a king) (like) caring for the people, taking away another kingdom, destruction of enemies through anger, enjoyments and other hard tasks, the power of Daivam is not at all seen Rama, like the effect of some magical potion.

सकलकारणकार्यविवर्जितं निजविकल्पवशादुपकल्पितं

त्वमनपेक्ष्य हि दैवमसन्मयं श्रय शुभाशय पौरुषमुत्तमम्। (8.26)

Hey you who are endowed with auspicious undertaking! Take shelter in only the excellent Paurusha, as belonging to oneself. You ignore the Daivam which in no way effects any action or its result, which is non-existent, and which is an imagination that is invented by weakness of one's own mind.

रामोवाच

Rama spoke

भगवन्सर्वधर्मज्ञ प्रतिष्ठामलमागतं यल्लोके तद्वद ब्रह्मन्दैवं नाम किमुच्यते। (9.01)

Bhagavan! You know all the Dharmas!

Tell me what is this thing called Daivam which is well-established in the world?

वसिष्ठोवाच

Vasishta spoke

पौरुषं सर्वकार्याणां कर्तृ राघव नेतरत्फलभोक्तु च सर्वत्र न दैवं तत्र कारणम्। (9.02)

Rama, Paurusha alone is the agent of action for all the actions; and makes possible the experience of the fruit; not anything else. Daivam causes nothing.

दैवं न किञ्चित्कुरुते न भुङ्क्ते न च विद्यते न दृश्यते नाद्रियते केवलं कल्पनेदृशी। (9.03)

Daivam does not do anything, does not enjoy anything, and does not exist.

It is not seen; is not considered as real by the wise ones; and is just an imagined concept.

MEANING OF THE WORD 'DAIVAM'

सिद्धस्य पौरुषेणेह फलस्य फलशालिना शुभाशुभसंपत्तिर्दैवशब्देन कथ्यते। (9.04)

Paurusha definitely gives fruit; and when the fruit is obtained as good or bad, it is known by the sound-form of 'Daivam'.

पौरुषोपनता नित्यमिष्टानिष्टस्य वस्तुनः प्राप्तिरिष्टाप्यनिष्टा वा दैवशब्देन कथ्यते। (9.05)

A result liked or disliked is obtained through the application of Paurusha alone; and the liked or disliked (result) is known by the name of Daivam.

भावी त्ववश्यमेवार्थः पुरुषार्थैकसाधनः यः सोऽस्मिँल्लोकसंघाते दैवशब्देन कथ्यते। (9.06)

That result which is definite to occur through Paurusha, and which is made possible only through Paurusha, is known by the name of Daivam by the people when they meet together (to discuss the success or failure of their actions).

ननु राघव लोकस्य कस्यचित्किंचिदेव हि दैवमाकाशरूपं हि करोति न करोति च। (9.07)

Raaghava! Something that belongs to the world as emptiness (not real), and that which is defined as the 'Daivam' (by the foolish minds), that alone does everything (for the ignorant), does not do anything (for the wise).

पुरुषार्थस्य सिद्धस्य शुभाशुभफलोदये इदमित्थं स्थितमिति योक्तिस्तदैवमित्युच्यते। (9.08)

Even though, the fruits for some action rise up by the means of Paurusha only, yet when success or failure is met with, it gets explained as 'this is how it happened (as driven by Daivam)'; and that alone is spoken of as Daivam.

इत्थं ममाभवद्बुद्धिरित्थं मे निश्चयो ह्यभूत् इति कर्मफलप्राप्तौ योक्तिस्तदैवमुच्यते। (9.09)

When the result of an action is obtained, it gets explained as 'this is how it happened to me', 'this is how I got ascertained'; and that alone is spoken as Daivam.

इष्टानिष्टफलप्राप्ताविदमित्यस्य वाचकमाश्वासनामात्रवचो दैवमित्येव कथ्यते। (9.10)

When the result is obtained as liked or disliked, 'this (result)' as referred to by just a word as a matter of consolation, is known by the name of Daivam.

रामोवाच

Rama spoke

(I do agree that there is no supernatural entity called as Daivam; but how can you deny the force of past endeavours that control a man's actions?)

भगवन्सर्वधर्मज्ञ यत्प्राक्कर्मोपसंचितं तदेतदैवमियुक्तमपमृष्टं कथं त्वया। (9.11)

Bhagavan! SarvaDharmajna (Knower of all Knowledge-topics)! The 'collected result of the past actions' alone is termed as Daivam (according to me). How can you contradict that (and deny its existence)?

(A man's actions of today are forced by his past actions, past ideas, past beliefs, past endeavours and also by his circumstances of life. That alone acts as the 'Daivam' for all!)

वसिष्ठोवाच

Vasishta spoke

साधु राघव जानासि, शृणु वक्ष्यामि तेऽखिलं दैवं नास्तीति ते येन स्थिरा बुद्धिर्भविष्यति। (9.12)

Spoken well Raaghava (as a well thought-out statement)! Listen, I will prove to you how Daivam is not there at all, so that your intellect will be free of doubts and be steady.

THOUGHT AND ACTION ARE ONE WITH EACH OTHER

या मनोवासना पूर्वं बभूव किल भूरिशः सैवेयं कर्मभावेन नृणां परिणतिं गता। (9.13)

The Vaasanaa (the dormant desire) alone which lurks in the mind for a prolonged time manifests fully (as an action), and gets known by the name of Karma (forcing one to act in a particular way).

जन्तुर्यद्वासनो राम तत्कर्मा भवति क्षणादन्यकर्मन्यभावश्चेत्येतन्नैवोपपद्यते। (9.14)

Rama! Vaasanaa of a person alone becomes the Karma instantly.

It is not proper to say that the action was different and the thought was different.

(The lingering want becomes thoughts; thoughts become words; and words become actions.)

ग्रामगो ग्राममाप्नोति पत्तनार्थी च पत्तनं, यो यो यद्वासनस्तत्र स स प्रयतते सदा। (9.15)

A man who wants to go to village goes only to the village; a man who wants to go to the city, goes only to the city. Whatever Vaasanaa is there in a man, he tries to fulfil it always.

(If even the study of this great text is undertaken with great enthusiasm, even then, if the Vaasanaa for learning is not dominant, and another Vaasanaa of the world-affair pulls one away from the studies, then a man can never complete the goal of studying this text fully.)

यदेव तीव्रसंवेगाद्दृढं कर्म कृतं पुरा तदेव दैवशब्देन पर्यायेणेह कथ्यते। (9.16)

Whatever action has been done in the past with high intensity (moved by a thick Vaasanaa), that alone is referred to as a synonymous word for Daivam.

एवं कर्मस्थकर्माणि कर्मपौढा स्ववासना, वासना मनसो नान्या, मनो हि पुरुष स्मृतः। (9.17)

In this manner, all the actions belonging to the performers of the actions is one's own Vaasanaa maturing into an action. Vaasanaa is not different from the mind; therefore, mind alone is considered as the man. *(Each and every experience of a Jeeva sprouts from some Vaasanaa or other as caused by the attachment to wealth, family, deity, pleasures of the senses etc. Each and every action is prompted by some Vaasanaa or other. Mind is the 'Vaasanaa processing state' only. Mind is the Jeeva-state filled with Vaasanaas.)*

यदैवं तानि कर्माणि, कर्म साधो मनो हि तत्, मनो हि पुरुषस्तस्मादैवं नास्तीति निश्चयः। (9.18)

What is referred to as Daivam is the action (Karma) (that leads to some particular result). 'Action' hey good one, is the mind; mind is the man; so it is certain that the Daivam (as imagined by the ignorant) does not exist.

एषैव मनोजन्तुर्यद्यत्प्रयतते हितं कृतं तत्तदवाप्नोति स्वत एव हि दैवतः। (9.19)

This 'living thing acting as the mind' (ManoJantu) indeed attains whatever benefit he strives for, by becoming his own Daivam.

मनश्चितं वासना च कर्म दैवं च निश्चयः राम दुर्निश्चयस्यैताः संज्ञाः सद्भिरुदाहृताः। (9.20)

Rama! 'Mind, Chitta, Vaasanaa, Karma, Daivam, determined'; are the terms invented for 'the fools with unstable minds', by the wise.

एवंनामा हि पुरुषो दृढभावनया यथा नित्यं प्रयतते राम फलमाप्नोत्यलं तथा। (9.21)

Rama! The 'embodied Purusha' is alone referred to by all these terms; and so, if he tries hard with a firm mind at all times, then he obtains the desired fruit for sure.

एवं पुरुषकारेण सर्वमेवेह रघूद्वह प्राप्यते नेतरेण तस्मात्स शुभदोऽस्तु ते। (9.22)

In this manner, Raghudvaha, everything is obtained through human endeavour only, not through anything else. May such an effort become fruitful to you!

रामोवाच

Rama spoke

प्राक्तनं वासनाजालं नियोजयति मां यथा, तथैव तिष्ठामि मुने कृपणः किं करोम्यहम्। (9.23)

I am a wretched person walking on the path set by the 'net of Vaasanaas of the past'. What can I do?

वसिष्ठोवाच

Vasishta spoke

अतैव हि राम त्वं श्रेयः प्राप्नोषि शाश्वतं स्वप्रयत्नोपनीतेन पौरुषेणैव नान्यथा। (9.24)

That is why Rama, you will attain the best result that lasts forever, by the effort made by oneself, and not otherwise.

TWO TYPES OF VAASANAAS

द्विविधो वासनाव्यूहच्छुभश्चैवाशुभश्च ते प्राक्तनो विद्यते राम द्वयोरेकतरोऽथ वा। (9.25)

Hey Rama, the aggregate of Vaasanaas of the past which is in you, is of two varieties; auspicious and inauspicious; both also may exist or just one type only.

वासनौघेण शुद्धेन तत्र चेदद्य नीयसे तत्क्रमेण शुभेनैव पदं प्राप्स्यसि शाश्वतम्। (9.26)

अथ चेदशुभो भावस्त्वां योजयति संकटे प्राक्तनस्तदसौ यत्नाज्जेतव्यो भवता बलात्। (9.27)

If cultivating a host of pure Vaasanaas, you replace the impure ones; then you will gradually reach the 'Eternal state' through the pure ones itself. If by chance, an inauspicious want of the past pushes you into difficulty, then you must forcefully conquer it with effort. *(You are the thinking conscious entity here. How can a past action or past desire control you, who are capable of taking conscious decisions?)*

प्राज्ञश्चेतनामात्रस्त्वं, न देहस्त्वं जडात्मकः, अन्येन चेत्यसे तत्ते चेत्यत्वं क्वेव विद्यते। (9.28)

You are a person who is intelligent and capable of analyzing everything; and are made of this 'understanding nature' only, as your essence.

You are not the body which is inert in nature (it cannot think or understand anything by itself). If you are forced by another thing to make you think, then how can the consciousness be there for you?

(If something else forces you, then what other thing drives it to control you? What controls that again? What else can be there but you as the deciding entity?)

अन्यस्त्वां चेतयति चेत् चेतयति कोऽपरः, क इमं चेतयेत्तस्मादनवस्था न वास्तवी। (9.29)

If another person makes you conscious, then which other one makes that conscious, and still which other one makes that again conscious...? There is no end reached as conclusion. In that case, this thought-mode will lead to the logical flaw of 'infinite regresses'. Therefore, this is not possible.

शुभाशुभाभ्यां मार्गाभ्यां वहन्ती वासनासरित्पौरुषेण प्रयत्नेन योजनीया शुभे पथि। (9.30)

With the best of human endeavour and extreme effort, the 'River of Vaasanaas' which flows through two paths, auspicious and inauspicious, must be forcefully diverted in the auspicious path.

अशुभेषु समाविष्टं शुभेश्चेवावतारय स्वं मनः पुरुषार्थेन बलेन, बलिनां वर। (9.31)

अशुभाच्चालितं याति शुभं तस्मादपीतरत्।

Hey Greatest among the Mighty! Make effort and make your mind established in the impure Vaasanaas, to descend into the pure ones. Led away from impure ones, the mind goes towards the pure ones; from there to another pure one and so on.

MIND IS LIKE AN IMMATURE CHILD

जन्तोश्चितं तु शिशुवत्तस्मात्तच्चालयेद्बलात्, समता सान्त्वनेनाशु न द्रागिति शनैः शनैः

पौरुषेण प्रयत्नेन पालयेच्चित्तबालकम्। (9.33)

The mind of the man in the world is like a child (that lacks sense); therefore, it should be forcefully guided. Maintaining extreme patience and using conciliatory words like 'quickly', 'not so fast' etc, the child called the mind should be gradually guided in the correct path with effort.

(Hey Mind-child, do not go after sense pleasures which are more harmful than the poison. Take shelter in equanimity which gives supreme bliss. Remain unaffected by any joy or pain whether things are to your liking or not.)

TODAY YOU HAVE THE POWER TO CONTROL THE FORCE OF YESTERDAY'S ACTIONS

वासनौघस्त्वया पूर्वमभ्यासेन घनीकृतः शुभो वाप्यशुभो वापि शुभमघ घनीकुरु। (9.34)

The host of Vaasanaas expressing at present (as forceful and dominant) are there because, you cultivated them by practice in the past, by the repetition of the same thought, whether it was pure or impure; but today, at this moment, select the pure ones only, and thicken them up with practice.

प्रागभ्यासवशाद्याता यदा ते वासनोदयं तदाऽभ्यासस्य साफल्यं विद्धि त्वमरिर्मर्दन। (9.35)

Hey Vanquisher of enemies! If good Vaasanaas rise in you because of the practice done till then, know it to be the fructification of the past-practice.

इदानीमपि ते याति घनतां वासनानघ अभ्यासवशतस्तस्माच्छुभाभ्यासमुपाहर। (9.36)

Hey Anagha (Sinless one)! Any Vaasanaa you have now is the result of cultivating it in the past. The same rule applies now also. Cultivate good Vaasanaas and make them more dominant.

पूर्वं चेद्धनतां याता नाभ्यासात्तव वासना वर्धिष्यते तु नेदानीमपि तात सुखी भव। (9.37)

Whatever other Vaasanaas are already there, they will not increase now because you are not cultivating them at present. So do not feel anxious about other existing Vaasanaas. *(Ignore them.)*

संदिग्धायामपि भृशं शुभामेव समाहर शुभायां वासनावृद्धौ शुभाद्दोषो न कश्चन। (9.38)

If you ever are in a doubtful situation, then take recourse firmly in the pure Vaasanaas only. Nothing can go amiss when the pure tendencies are on the increase.

यद्यदभ्यस्यते लोके तन्मयेनैव भूयते इत्याकुमारं प्राज्ञेषु दृष्टं संदेहवर्जितम्। (9.39)

Whatever one cultivates, one becomes filled with that alone.

It is observed to be the case from a child to a wise man. There is no doubt about this.

CULTIVATE AUSPICIOUS VAASANAAS NOW, AND RENOUNCE THEM ALSO, AFTER ATTAINING THE GOAL

शुभवासनया युक्तस्तदत्र भव भूतये परं पौरुषमाश्रित्य विजित्येन्द्रियपञ्चकम्। (9.40)

Take recourse to good Vaasanaas; with extreme effort, conquer the senses and qualify yourself for the Supreme attainment.

अव्युत्पन्नमना यावद्भवानज्ञाततत्पदः गुरुशास्त्रप्रमाणैस्तु निर्णीतं तावदाचर। (9.41)

As long as you are ignorant of that Supreme State, as long as your mind has not risen to that 'Highest State', act as guided by the teacher and the Scriptural dictum.

ततः पक्वकषायेण नूनं विज्ञातवस्तुना शुभोप्यसौ त्वया त्याज्यो वासनौघो निराधिना। (9.42)

Afterwards, when you have completely cleansed the mind of all the dirt (of immature beliefs), and have realized the Supreme in certainty, and have no trace of any anguish, then this host of auspicious Vaasanaas also should be renounced completely.

यदतिसुभगमार्यसेवितं तच्छुभमनुसृत्य मनोज्ञाभावबुद्ध्या

अधिगम्य पदं सदा विशोकं तदनु तदप्यवमुच्य साधु तिष्ठ। (9.43)

Pursuing the auspicious actions which are sought by the noble and which are highly acclaimed, through the state of the mind seeped in goodness, attain the state completely free of afflictions; after that, even renouncing them also hey noble one, remain as you are (in your natural state of Aatman).