Ideas and Thought in the Yoga-Vaśiṣṭha

The Yoga-Vaśiṣṭha is considered to be a landmark in the history of Indian Philosophy. Though it is known as a Purāṇa, it is replete with philosophy, and is an ocean of Vedāntic thought. Besides, as the author of the Yoga-Vaśiṣṭha is very much influenced by Buddhistic Idealism, the concept of the unreality of the world is strongly emphasized by considering the world as a mere ideation of the mind; and this we are going to examine in the course of this chapter.

As we have seen in the previous chapters, Idealistic views were already presented in the Upaniṣads; but it was Idealism in the general sense which asserts the Ultimate Reality as spiritual. But after that period, Buddhism came to be established and naturally affected the views of the later philosophical works. So obviously the Yoga-Vaśiṣṭha, under the great spell of Buddhistic Idealism denounced the reality of the world of appearance. Since the Idealistic views expressed in the Yoga-Vaśiṣṭha are quite complicated, a successful effort has been made to make its philosophy easy to understand by relating stories, similes, illustrations etc. The lucidity of its style does not fail to impress the reader.
Many attempts have been made to ascertain the date of the Yoga-vāsiṣṭha. A number of scholars have expressed their opinions about the date of the Yoga-vāsiṣṭha. B.L. Atreya considers it as a pre-Śaṅkara work (5th or 6th century A.D.) and S.N. Dasgupta as contemporaneous with Gauḍāpāda and Śaṅkara or a century anterior (800 A.D.). Shivaraprśada Bhattacharya places it somewhere between the 10th and the 12th century. P.C. Divanji places it in the second, third or the fourth quarter of the 10th century. V. Raghavan places it between the 11th and the 13th century, and Farquhar in the 14th century. It would not be out of place to mention that references to the Sāṅkhya, Viññānavāda, Śūnyavāda, Vedānta and Nyāya systems are also found in the Yoga-vāsiṣṭha.

The Yoga-vāsiṣṭha contains six prakaraṇas; namely

1. Vairāgya,
2. Mamukṣu,
3. Utpatti,
4. Sthiti,
5. upaSma and
6. Nirvāṇa. This philosophical poem has about thirty-two thousand verses.

1. Mainkar T.G. 'The Vāsiṣṭha Rāmāyaṇa - A Study'. Ch. VI, (1977), Meharchand Lachhmandas.
2. Yv. III 5, 6, 7; III-96-50.
Yv. VI(b)-97-4, 5, 6.
Yv. IV 1-17.
Yv. IV-21-24-, 28, 30.

Pāṇsikar vāsudev Laxman Sōstri (ed) The Yoga-vāsiṣṭha of
Munshiram Manoharlal
Idealistic Views expressed in the Yoga-Vāsiṣṭha:

The author of the Yoga-vāsiṣṭha very forcefully denies the existence of the phenomenal world. Being fully influenced by Buddhist Idealism, every now and then he has emphasized the falsity (mithyātva) of the world of appearance. It is stated that as a son of a barren woman never happens to be in the sky-forest similarly the whole appearance (drṣṭya), consisting of the world etc. is never there.¹

It would not be wrong to state that a three-fourth part of the Yoga-vāsiṣṭha reveals the type of Idealism, which negates the reality of the world. So here, we shall present the views, expressed differently.

The World: A Projection of the Mind

Nobody is unaware of the mind’s creative power. The mind can make heaven of hell and vice versa. In our day to day life we all experience the mind’s great constructive as well as destructive role.

The author of the Yoga-vāsiṣṭha has taken rather a bold

¹ कन्ध्यापुत्रश्रीमती यथा न हृत: कवासः
जगद्धारितं हृदय नासि कवासः
- Yv. III. 11-4.
step in considering the worldly phenomena as projected by
the mind. It is stated, "Everything unreal is spread out by
the mind like the Samkalpanagara and Gandharvanagara. So the
world of appearance is nothing but an imagination of the mind.
Mountains, Rivers, oceans, trees, sky etc. whatever we
perceive, are only ideas of the mind. The phenomenal world
is only a projection of the mind (manovijñānbhita). Whatever
the mind imagines, it perceives. All the things which
we perceive around us, are only projections of the mind.
In this phenomenal world, whatever forms of things are seen
are all false appearances and so when one views the world
as such, the world disappears.

1. जगतं तन्येत सख्मश्वेतादेशाततम् ।
   यथा ब्रह्मचार्य यथा गन्धचार्यम् ॥
   - Yv. III - 3- 30.

2. सख्मश्वेत माधयाम्रान्त्यूलाक्ष्णंक्षणम् ।
   - Yv. III 67-17 (ab)

3. एवं जगतं मात्र कल्पयति तद्व प्रस्थति । - Yv. III. 67-82 (ab)
   यथा यदा यदेवासो यथा मात्र यथा तत्र तदा तदेवासो प्रपस्थति ।
   - Yv. III 63-3.

4. चित्रात्तेषपमानसं स्वयंशवानुभूयते ।
   - Yv. III 96-57 (ab)
The seed of imagination, which is sown in the field of consciousness, shoots forth as the sprout of the mind, which becomes the cause of the vast spreading arbour of the universe. And the Mind is the sprout of this tree in the form of the phenomenal world. It is the mind, which is the producer and destroyer of this world of appearance, and so we should make efforts to know the mind. The mundane world (samsāra) is within the mind as the ghatākāśa (pot-space) is within the pot. On the destruction of the mind, the samsāra does not remain just as on the destruction of the pot, there remains no ghatākāśa. It is stated that as flavour remains in the objects, oil remains in the sesamum, fragrance remains in the flower, similarly the notion of the cognisables (drṣṭyadhi) remains in the

1. किच्छै ज्ञानावीर येषाथः किष्पुलाः ।
विचारालोकेऽविशेषसंबन्धः ।
- Yv. VI (a) 49-33.

2. वस्त्र ज्ञातास्य यत्नो धूमबाहुः ।
- Yv. V-9-55(cd)

3. चित्ते कारणगति तदस्मातति जगतवृत्ति ।
तत्समसारो अन्तगतीं तत्तत्वकिल्प्यं प्रयज्येत् ।
- Yv. I 16-25.

4. चित्तान्वेष ध्वारः कुम्भान्तः कुम्भालः ।
विचनाशे न ध्वारः कुम्भाशे न कुम्भासु ॥
perceiver only.¹

In short, the whole world is in the mind only! As the mind imagines it, it appears accordingly. When the mind starts vibrating, the world springs forth before it, and on the other hand, when the mind stops vibrating, there remains no world!

This shows that the attitude of the mind towards the objects and situations is mainly responsible for how one takes the situations. Hence, the mind plays an active part in the world construction. As a matter of fact, this world of appearance never existed before, nor does it exist now and will not exist in the future also.² But the mind is a factor, which expands the whole world of appearance. So what is there inside the mind, that springs forth before its perceiver.

Perhaps, this is the main doctrine of the Yoga-vāsiṣṭha which is put forth variously by the author.

¹ Yav. III 1-43.
² Yav. IV 2-8 (ab)

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1. क्या स्वः पदार्थं क्या तैले किलादित्वे ।
   कुल्लेम्भं क्या पावसत्वम् हुण्टरि हुण्ट्यबि ।
   - Yav. III 1-43.

2. तस्मात्स्यम बगनाकीन्नचार्यत न पविष्यति ।
   - Yav. IV 2-8 (ab)

Yav. IV - 33-18.
Yav. IV - 45-45(ab).
The World: compared with the Dream

Usually the unreality of the phenomenal world is compared with the unreality of the dreaming state. In Yoga-vāsiṣṭha too the world of appearance (drśya prapañca) is compared to a dream. The objects which we perceive during the dreaming state, are results of vāsanā (residual impressions). So are the objects of the empirical world also. It is stated in the Yoga-vāsiṣṭha that a prolonged dream known as Sāṁsāra (mundane world) has come to stay by the force of the mind. As the dream is an illusion only and not a real one, similarly know it (the world) as a huge dream projected by the mind (citta). We can find the very same idea put forth in the Gauḍapādakārikā, where Gauḍapāda has compared the waking state with the dreaming state.

Now a question perplexing the mind is as to whose dream the world is—whether of the individual mind or of the cosmic

1. दीर्घ: स्वप: स्थिति यात: क्षत्तारामयो मौक्तितु: ।
   - Yv. III 65-7 (ab).

2. क्या स्वप्नो महाराम्यो प्राणिवेश न वस्तुतः ।
   दीर्घस्वप्ने तथैवे विद्म विलौप्तिषिमुः ॥
   - Yv. IV 45-24.

3. G.K. II. 4,5.
mind. This point we shall discuss later.

It is stated in the Yoga-vasistha that the universe is the dream of praṇāpati. In the beginning, God conceived himself as the lord of creation (Brahmā) and then as in a dream, he saw in himself all the forms as they continue to this time. ¹ The question is asked as to why the world should appear unreal to Brahmā and others whereas it appears real to us. ² The answer to this is given in the next verse. ³ When Brahmā and others were not enlightened, the earlier creation appeared real to them as it does to us. The so called reality of the world persists only as long as we are in the mundane state. But the world certainly is not real.

1. अर्थादेहे स्वप्नपुरुषः न्यायानादि प्रकारपति: ||
   यथा स्वप्नः प्रश्नचिन्तितत्वाधाराय स्थिता स्थितता: ||
   - Yv. III 55-47.

2. व्यास्मात्वे दृष्टि स्वप्नपुरुषं माण्डलम्  ||
   तैंव पुष्पमाण्डलो यदि दैवयतिगुः:  || १  ||
   तथैवेदः व क्षेत्रात् यदि स्वेतस्मन्नयस् ।
   तदस्मात् वृक्षतः प्रत्ययः स्वस्मृतिः:  || २  ||
   - Yv. VI(a) 61-1,2.

3. बत्तस्मात्वैवदामाति पूर्वसिः प्रजापति: ||
   बाजीप्रस्तिमाक्षात्मा विष्टे न तु वास्तवः: ||
   - Yv. VI(a) 61-3.
The Theory of Relativity:

In the third, viz. Utpatti Prakaraṇa, the theory of relativity is propounded very clearly. Both Time and Space are related to the ideas of the mind. According to the state of the mind, Time and Space change. Sometimes a moment seems as long as one year; on the other hand, a year seems short like a moment only!

The story of Līlā explains this theory of relativity. Queen Līlā was very eager to know how the human being could be immortal. She wanted that her husband (King Padma) should be immortal. As a result of her penance, Goddess Sarasvatī appeared before her and preached about the falsity of the world of appearance. This story is narrated as follows:

In order to make her husband (King Padma) immortal, Queen Līlā performed penance. As a result of it, Līlā gained a boon from Goddess Sarasvatī that after the death of her husband, his soul would not go out from the room. After his death, Līlā remembered Sarasvatī who appeared before her. Because of her grace, Līlā got yogic power and entered into cidākāśa. She saw worlds within worlds and visualised her previous births and became very much confused. She could not make out clearly as to which world
was true. Whether the world of her husband or the world which she herself and Goddess Sarasvati were perceiving was true.¹ The Goddess instructed her in respect of the false character of the mundane world. A false world could not be created out of a real world. In any case, an effect different from the cause could not be created.² Hence both the worlds should be considered false. But, according to their own Time and Space both the worlds are considered real. Because of the Samskāra (residual traces) of the past cognition a new world is created. It is stated that people performing the acts according to their vāsanā, get their fruits accordingly and not in any other way.³ There is no sweetness in the sugarcane nor bitterness in the nimba, nor is there any heat or cold in the fire or in the moon.

¹ Yv. III 18-6
² Yv. III 18-18
³ Yv. IV 13-11
As one is used to things, so are they apprehended. It is the strong obsession regarding them that gives them the shape.¹ As the mind (citta) vibrates, things appear. The mind-vibration relation is just like the relation of Sesamum and oil, flower and fragrance, fire and heat. They are just non-different. Their difference which is imagined is false.² This phenomenal world is nothing else but only a net work of constructive imaginations, the result of the vibrations of the mind only. The phenomenal world changes according to Time and Space, and this depends on the ideas of the mind. As a result, one moment may seem as long as one Kalpa! When someone is happy, a night seems short like a moment only! On the other hand, when someone is miserable, a night seems

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1. न निष्केषौ सक्खादू शीतोष्णाः नेन्दुपाक्योः।
यथा परमायं क्षतंकुल्यं त्वैव कित्।
- Yv. IV 21-33

2. यथा शौचक्षुयमेव राम लित्तैलवसे यथा।
यथा कुमुद्यो गृहश्च तथौ श्रावणधानी यथा।
तथा रांख ध्रुवणी निक्षणन्ये त्वैव ति।
जानिन्त्येकैव गतिगुणा मिथ्या पैदः कर्त्यं श्यायो।
- Yv. V 78-5,6.
long like a Kalpa! In the dream, a moment becomes a kalpa and vice versa.¹ King Hariścandra experienced one night to be as long as the period of twelve years!²

The story of King Lavaṇa illustrates the very same idea.³ Under the great influence of magic, King Lavaṇa experienced a hundred years as a cāṇḍala within one night only!⁴ This story is as following: One day, in the Court a magician came to show the wonders of his magic to King Lavaṇa. Under the great influence of magic, the King experienced hundred years as a cāṇḍala within one night only! During that period he experienced many passing

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1. ॐ:खितस्य निशा कल्यं: बुक्तिस्य स च चण:।
    चण: सनेन पौलक्य: कल्पस्य भवति चण:  ॥

    - Yv. III 60-23

2. रात्रि डादस्यरीण एरिशन्तृसनन्सवान् ।

    - Yv. III 60-24(ab)


4. लवणसुक्कवानापौर्करायं चम: शतम् ॥

    - Yv. III 60-24(cd)
scenes in one single moment! Due to magic, he felt that he was wandering in the forest. There he met a cāṇḍāla girl, and married her. As a cāṇḍāla he passed many miserable years. In his old age, because of famine he left his village with his family. To save his younger son, he decided to die so that his son could eat his flesh. But as soon as he entered into the fire, he found himself as King Lavana in his own court!

Hence, the creative impulse (spaṇda-śakti) of the mind creates this world of appearance.

As the mind imagines the world, so it appears: ¹ Everything we perceive is nothing but the mind only.² Because of the Samkalpa (constructive imagination) of the mind, the world of appearance is created. Heaven, earth, air, sky, mountains, rivers, directions, etc. are imagined by the Samkalpa of the self like a dream.³ Hence King Lavana found the same series of events with the

2. Yv. III 85-4(ab)
3. ज्ञान: चाम वायुराकारश्च पवित्रता: सरित्व विद्वः।
मुक्तयुपर्निति सत्त्वमेव स्वप्नवदात्मजः।

- Yv. III 101-35.
cāṇḍālas of Vindhya, as he had been impressed with in his dream and the same took possession of the minds of the Vindhya people. In the case of different poets of different countries, the same thoughts or expressions arising out of mental conceptions occur; in the same manner people seem to see or have or talk about the same object and are tempted to conclude that it is real.

Thus common experiences of empirical events are possible, though they are as a matter of fact unreal. The false dream that King Lavāṇa had of the Vindhya people, the same dream took possession of their minds also. Hence it can be said that the common belief of the reality of things is the effect of a universal delusion. Thus in common experience, people seem to experience the very same object and thus different

1. यथा लवण नासु हुष्टो यः स्वप्नविनम्।
   व र्हव श्रीवर्ग भाग्यः विन-क्युपक्ष्येतति॥
   - Yv. III 121-26.

2. यथा बूङ्गव बुधश्व वर्जन नाम माखुम्।
   तथा स्वप्नौपि मर्ग्य संति काली देशोऽविधि च॥
   - Yv. III 121-28.
people have common experience.

Thus, the story of King Lavana shows the possibility of common experiences as well as emphasizes the theory of Relativity, that both Time and Space are completely dependent on the mind. In short, according to the ideas of the mind both Time and Space keep on changing.

The Concept of Avidyā:

There is no other alternative, except 'Avidyā' which could serve as a solution to the question as to how this world appears real to us. The author of the Yoga-vasistha openly considers Avidyā as the cause, due to which this mundane world appears before us. But a question may arise as to how it (the world) appears as real? Avidyā, due to which the world appears as real, cannot be related to the Ātman, because there can be no intimate relation between two dissimilar things, and without mutual relation, there cannot be mutual experience. 1

**Yv. III 121-33.**
On the other hand, the relation of lac-wood (jatukastha) which have both similarities as well as dissimilarities, though possible, cannot be mutually experienced. In fact, it cannot serve to explain the possibility of the relation of Atman and Avidya for here both jatu and kastha are just the vibration of Avidya. It may be argued that everything is of the nature of the Ultimate Reality. Therefore, stones etc. which are similar, are illumined by consciousness (cit) due to relation. If all the things in the world be of the nature of pure consciousness cum existence, then they should be mutually manifested by force of self-illumination. (Stones etc. would not require consciousness

1. जुकास्तादिशबन्धो यो: समासमयोऽः
   नान्योन्यात्मान्यायायोऽः तदक्षणंतथा।
   - Yv. III 121-34.

2. परस्यर्थिः सः यथा तैनोपलविद
   भिल्लो चुम्बितव्यः संवन्धस्ते: समा:।
   - Yv. III 121-35.

3. यदा चिन्मत्रस्यन्यात्मतः सः सुभवः
   मावास्तेदिविनान्त्यात्मः स्वानमुक्तविभः।
   - Yv. III 121-36.
for their illumination). Dissimilar things cannot possibly be intimately related. They cannot have mutual experience on account of mutual connection. ¹

A similar thing having attained sufficient unity with the existent reveals its one form even because it is one, not otherwise. ² Again the objection may arise that wood and stone are seen to be connected with each other in a house construction, but they are not of the nature of sentiency. ³ A (nonsentient) thing is seen to be modified in the form of another thing. But sentiency cannot be so modified. The experience of taste, which arises pure and clear by means of homogeneous things (tongue and taste), is experienced by the tongue only and not vice versa. Relation is not possible between

1. न बौध्यविस्मरति धैर्यवाद्यो विशेषार्थिः सिद्धार्थको निर्मातः ।
   न पश्चात्मक्याविद्वेषानुक्तर्यते फिषः ॥

   - Yv. III 121-37.

2. बुद्धवं शुद्धस्व वस्तु साधुवर्त्तलाभिषेकविशेषसाभिषेक ॥
   उपासका रक्तक्षेत्रात्वादीव नायक्या ॥

   - Yv. III 121-38.

3. दारुपश्चात्मकागतिमत्तश्च न तु छात्रब्याचरणः ॥
   पदार्थो तिह पदार्थैन परिणामस्य नुस्तो ॥

   - Yv. III 121-41.
two different things, namely sentient and non-sentient.¹

In answer of this objection, it is stated that the experience (of the ignorant people) arises with the notion that knowledge-knowable cannot be explained on the basis of non-difference between the sentient and non-sentient.² But the sentient and non-sentient being quite dissimilar cannot be one. The sentient and non-sentient if different, can never be united. Nor could the things of the nature of sentiency have any relation with sentiency for there would be no difference between the two: sentiency itself takes the form of stone, wall etc.³ Everything (wood, stone, etc.) is of

1. बिद्वैव्र खास्सवर्तः ख्रास्सवायुः फलोक्या: ।
   रैक्यः च दिव्दि द्विपत्यं नात्मक्याक्यामान्यो: ।
   - Yv. III 121-42.

2. बिद्वैव्रमिलितः हस्सहयौदेवति वैलतः ।
   जः जः जिन जिल्ल सतः धन्यं धन्यं ।
   न च बिन्द्यः रैक्यः केतस्यार्थः चतुष्ठैष्टिकः ।
   - Yv. III 121-39.

3. एकोभवः गतः हस्सहयादिकृतः प्रमुक्तः ।
   कान्तिपलद्वैषणं रि परमार्थं यतः ।
   - Yv. III 121-44.
the nature of Ultimate Reality. Thus everything is Brahman and it is in relation to sentiency that the world appears to be filled with crores of illusions, which are false. Only when we have the knowledge of difference, can the illusion of 'I'ness etc. arise; just as only when we lose sight of gold, can the illusion of bracelet etc. arise. For, the illusion of bracelet etc. is dependent for its existence on gold. In reality, the illusion of the world is nothing else, but the one Brahman. In the relation of seen-seeing-seer, the very essence of the seer is devoid of seer-seeing-seen. The eternal nature of the sentient is devoid of the waking state, dreaming state and the sleeping state. It is neither sentient nor non-sentient. It is of the nature of Existence, and Bliss.

1. Yv. III 121-46-47.
2. सैमैद्वित्पित्यायं कङ्कादिष्मृमी यथा।
कङ्कादिष्मृमी हैद्रव देसादिन्यं माद्व्रमुः।
- Yv. III 121-49.
3. एवमभौ दृष्ट्वकृष्ट्वो भच्छे त्रुष्ट्वा हन्ति।
त्रुष्ट्वक्ष्वतृष्ट्वादिविवज्जते तदिद्वे परस्म।
- Yv. III 121-53.
4. कङ्काग्रुप्तत्त्वाजनिनुष्य ये च स वनातनम।
कैकेय चारथ च तत्त्वयो भं स्वेदा॥
- Yv. III 121-55.
Hence, due to Avidyā the duality of sentient and non-sentient arises, and this is only an illusion. Because of ignorance only, the so-called difference appears. But in reality, all this is Brahman only! Avidyā is the creative force, due to which this world of appearance seems to be real.

In this context, a question preplexing the mind is: whose Avidyā is responsible? That is to say, whether the Avidyā of the cosmic soul or of the individual soul is responsible for the world of appearance.

If this world phenomenon is imagined by the Avidyā of an individual soul, then the doubt would arise that when an individual soul stops imagining, then this world should not be seen. But such a thing never happens! When one soul stops imagining, then the world imagined by that particular soul gets lost. But the other souls keep on observing this world of appearance, as each and every mind creates its own universe separately. On the other hand it is stated: Whenever the thought of making the world rises in the mind of Brahmā—the creator, he assumes an unreal body according to his own will.¹

¹ बाष्णापश्वातृ हृষ्णमघा कल्पितर वप्तो: ।
- Yv. IV 59-12(ab)
He had the conception of the world in his own imagination. He conceived at first the luminous idea of light.\(^1\) Then the sun sprung forth from that light.\(^2\) Afterwards Brahmā produced some other bright forms. He stretched the seas, mountains and trees. It was he who created happiness and misery, birth, death, disease and decay, the passions and feelings of living beings, all consisting of the three gunas; viz. satva, rajas, and tamas.\(^3\) By just the vibration of the mind, arose the citta which gave rise to the phenomenal world.\(^4\)

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1. ततः ईश्वरयानां पूर्व तेजः पवारम्भः।

\(-\) Yv. IV 59-16(ab)

2. यज्ञाक्षेत्रस्याकाराद्ययुक्तिः निवारणः।

\(-\) Yv. IV 59-20(ab)

3. सुखः स्वराजः भवतात्वापि विविधविद्वमतः।

रागद्विमोऽविभिन्ना गुणविविधविद्विहायाम्।

\(-\) Yv. II 59-28

4. मनः स्यापूर्वतीवः चित्रेण चित्तं युक्तिष्ठम्।

बृत्तित्व नौगिनी रफऱरा अवशारितकारिणि।

\(-\) Yv. IV 59-34.
Hence the reply to the doubt, as why this phenomenal world appears the same to all, could be given as follows: Above these individual souls, there is the existence of the Cosmic Soul, which also have imagined this phenomenal world; and that is why common phenomenal experiences occur.

So the individual soul (vyāstī jīva) and the cosmic soul (samastī jīva) both are responsible for the creation of the phenomenal world. We experience illusions in our mundane life. e.g. ' İlkī-sarpa, dream etc. But these are what we may call personal illusion brought about by our respective individual imagination e.g. 'A' perceives 'sarpa' in 'rajju' but 'B' does not. 'B' perceives 'rajju' only. So 'Sarpa' appearing instead of 'rajju' is a fiction of 'A's mind. Thus each and every individual is responsible for its own imaginary world. ¹ The author of the Yoga-vāsistha has presented an example that people, living in the Northern direction do not know anything about people living in the

¹. प्रायक्षभ्य यत्रचिति तदर्शकपशालिनम्
प्रूपणप्रायक्षमुः द्रविति: प्रतिचित्वं जगद्धर्मः

- Yv. III 40-29.
southern direction except as their own conceptions.\textsuperscript{1}

This individually created universe dissolves into nothingness in the Great dissolution (Mahā Pralaya).

At the time of the new creation in the case of ignorant souls, birth and death are caused by their reminiscences of earlier birth. Memory (smṛti) becomes the cause of birth and death.\textsuperscript{2} When the soul at the end of death or swoon appears to be as if opening out internally, it is really non-awake (winking) externally. That is the stage of 'Pradhāna'.\textsuperscript{3} It is the cause of ākāśa. As the living principle begins to have its awareness, it is called intelligent being.\textsuperscript{4}

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1. क्योऽराज्याय पद्धतिः पद्धतिः स्थितम्
   न किंविदिप जानाति निरस्थेन वापि हैति।
   - Yv. III 55-61.

2. कन्ये त्वा किः ये जीवास्तेषाति भरणात्काहिः
   हृदयः करणातामैर्यै मौत्तात्मावकशाविष्।
   - Yv. III 40-37.

3. जीवो हि मृत्युमृत्युज्ञानी यदन्ति: प्रीतिमात्रानिव।
   त्रुगमिष्टमिष्टे रवाहे तत्प्रथायुवाहाट्।
   - Yv. III 40-38.

4. तद्वैमृत्स्मृतिः प्रोक्ता तद्वैमृत्स्मृतिः
   सृष्टी रुप्तैरैव कृम एषां भविदे।
is on the point of awaking, it is known as the mahat element. When awake, it is called ahamkara. And then tanmātra, time, direction, etc. arise. These things slightly developed and slightly awakened are known as the five sense organs. Then only arises the intermediary (ātivāhika) body. This has the awareness of material body by force of long standing notions, which are fattened by imagination. Then arises the concept of the imagination of things on the basis of the concept of the gross body. They appear to arise even though they are not there. Thus the illusion of the world grows strong falsely. But like the union with the woman in the dream, though experienced it is nonexistental. Being

1. \textit{वृणोऽनुसारे रहि महत्प्रज्ञ यदा प्रवृत्त}।
\textit{तदा तन्मात्रशिष्य फूल्यशेति गान्त}।
- Yv. III 40-40.

2. \textit{स्वयंचरणादर्शी भवतीचंपुप्रयत्त}।
\textit{तदेव अग्नि देहः श राजस्यात्मात्माक्षरः}।
- Yv. III 40-41.

3. \textit{चिक्कालपत्यस्तः कल्याणपरिशीवः}।
\textit{वाघिमोर्तिक्त्राशोषपाधे चेष्व बालवः}।
- Yv. III 40-42.

4. \textit{वृद्धिमित्रयाधित कुलेऽकुलस्पर्शः}।
\textit{स्वचनाहृगनाहृगमस्वामनूम्तोपमः}।
- Yv. III 40-44.
born as it were, (the foolish) identify themselves with the body etc. and experience the illusion of 'I' and the world. ¹

It is also stated in the Yoga-vasistha that mountains etc. which appear as real, are superimposed by māyā. In the beginning of the world, ādi prajāpati in the manner of svapna-puruṣa, very clearly appeared as mountains etc. He continues to remain so. ² The same manner of existence continues. This first vibration serves as the bimba for things. What is reflected from it, continues to remain even now. ³ When the wind moves in the different open spaces of the body and moves the limbs, we say a person

1. बागन्तुकेशारामणा बावप्तानो जात हव जुन जहांति बागदिति न प्रमसुम्भीत्ययः।

2. बांधां भव्यस्मु पुनः जन्ययनाति प्रशापति।
   यथास्पूर्तेऽपि प्रकृतिस्थायापि स्थिता स्थिति।
   Yv. III 55-47.

3. प्रथमाद्वृत्त प्रतिचित्वनः पदार्थान् हि विम्बितः।
   प्रतिविविप्लौद्यमाप्पहावधापि शैवित्वम्।
is living. In the beginning of the world, the position was the same in regard to moving things, though they were motionless. The cidākāsa - Īśvara himself dreams about the classification of sentient soul and that aspect alone is sentient. The rest is non-sentient.

The soul penetrates gross things through the intellect. The sentient entity which has identified with the intellect, through it enters the city in the form of the human body which serves as its adjunct. The soul leads the intellect superimposed by it to the eye-ball and through the perceptual psychosis becomes aware of external objects. It may be objected that the eye etc. being directly superimposed on the sentient entity and occupying the body could function without requiring the help of Buddhi and so it is not necessary to imagine the soul as having buddhi as its adjunct. The answer to this is as follows: The 'eye' that is a sense organ cannot itself appear as a sentient entity, because only by being superimposed on the cit a thing

1. *yanaṁ bhūṣīrāṁ svārāṁ dēsānaṁ tataṁścitāṁ niḥ: ।
   kṛītādāyamāṁścitāṁ bāṇṇītāmścitāṁ ta: ।
   - Yv. III 55-49.
cannot be said to be sentient. Buddhi alone can be an
adjunct of the soul, and thus all dealings occur throu-
ugh Buddhi.¹ And with this intellect (Buddhi) as adjunct,
the soul imagines ākāśa etc and so they appear.²
Because of ignorance about the ultimate truth, one
believes that this world of appearance is real, but
as a matter of fact it is only an imagination.

So, the world of appearance is imagined by the
cosmic soul as well as by individual soul. That is why,
on the one hand the universe differs from one individu-
al soul to another, and on the other hand each one has
a common worldly experience. It is stated in the Yoga-Vāsiṣṭha
"As each and every soldier of the same army experiences
different army in the dream according to his own vāsanā
and believes that the army is the same, similarly indi-
vidual souls experience different worlds according to
their own vāsanā and believe that world they all experie-
ence the very same."³

2. तथा तस्मात् तथा मूम्पुङ्गक्षेत्राभिर्वराज्यम्।
यष्ठा चतुर्तीतिस्वरूपादित्यत् तथा चपुः।
3. यथा वै-नृत्यमाणो दिवायमहावासनवासिता राज्यां ब्रम्हण पृथकः पृथ्वी
   स्वस्ववासनाकल्पितां नानासेवनं पश्यन्तरं रैवते मन्यते तद्विद्यः।
   - Yv. IV 17-27.
One may say that the author of the Yoga-vaśiṣṭha is reiterating that the world is an imagination of the individual soul, and constantly harping on the idea that each soul imagines its own universe and even explains how all have the same empirical experiences. This philosophical approach of the author was perhaps because of the influence of vijñānavāda literature. (See e.g. vijñaptimātratāsiddhi). But being a follower of the vedic school, the author of the Yoga-vaśiṣṭha cannot think of giving up the Monistic thought; and therefore again and again refers to the cosmic mind as imagining the world.

It may be remarked that this theory of the unreality of the world, though it could be germinally traced in the upaniṣads, did not overtly developed in the vedic school till about the time of the Yoga-vaśiṣṭha and Gauḍapāda, and it is quite likely that the vedāntic thought in this direction was not quite ripe and mature enough for formulating a terminology suitable for idealism and yet in conformity with the vedāntic thought and linguistic expression. The main source for argument in favour of idealism was naturally vijñānavāda and
even Carvaka literature (that propounding Tattvopaplava). This accounts for the profusion of Buddhist terms and thoughts in works like the G.K., and the Yoga-vasishta; though the authors remained strong adherents of the vedantic current of thought.

Creativity of Mayā:

Now, coming to the point we would like to illustrate the creative power of Mayā, which is presented in the form of the story of Gādhī.

In a country named Kośala, lived a brāhmaṇa named Gādhī, who was very eager to see the mysterious māyā of Lord Viṣṇu. By virtue of his penance, Lord Viṣṇu appeared before him, and by God’s grace Gādhī got a vision of māyā—the creative power of God. It is stated in the Yoga-vasisṭha that māyā is Guṇamayī. Actually it does not exist but by virtue of illusion and delusion it appears as the world of appearance. It disappears when it is examined as waves disappear in water. The story of

2. रात्रा गुणायिणी माया दुहुँकित हृदयया ।
   नित्यं मन्तव्यास्तवन दुस्रेन्द्रियाण्विताप्रभूतेः।।
   वस्त्रैव वृक्ता रुपमा हैन: कथात यथा ॥
   प्रित्याविविष्यवर्णार्काराणकौदया ॥
   परमात्मनि वाचयाक्षर्य वाचावनुगच्छितः ।
   तत्रुगालीव पसिलं प्रेतं पात्र विनाशिनी ॥

- Yv. VI(a) 67-7,8,9.
Gādhi narrates a number of interesting experiences of Gādhi as follows: As soon as Gādhi entered into a large pond to take his bath, a miracle happened: He saw himself as a dead person in his house. Then he took rebirth as a cāndāla. Gradually he became youthful and married a cāndāla girl. In his old age, as he was very unhappy, he left that country and went to another country named Kīra. As chance would have it, he became a King over there, under the name 'Gavala'. Once some Cāndālas recognised him. As a result, people of that country insulted him. So he became very unhappy and decided to die. As soon as he entered into the fire, he found himself in that very same pond, which he had entered to take his bath! Thus Gādhi had the experience of the mysterious māyā. By virtue of māyā, he had an experience of a number of years as a cāndāla within some moments only! Thus the phenomenal world (prapañca) is a magical show presented by māyā. This fictitious drama of māyā is unending, and disappears only with the conquest of the mind i.e. the imaginative faculty. ¹

¹ रामायणानेत्र्य पाया शृङ्खलानिविष्टः ।
 वातप्रविष्कार शायासायति नान्क्षणः ॥
 - Yv. V 44-1.
After that, Gadhī met other people, who also had the very same experience. Because of the similarity of the samkalpa (conceptual construction), similarity of Time and space is brought about. Whatever Gadhī experienced, was true according to the people, whom he asked about its reality. It is clearly understood that in the world of imagination, nothing is impossible! One may pass several years within a few moments of the empirical state!

**Power of Samkalpa** : (Conceptual Construction)

To illustrate the great power of samkalpa, the author has narrated the story of a Brāhmaṇa named Indu in the third viz, Utpatti Prakaraṇa.¹ In the country, named Suvarṇajāta, there lived a Brāhmaṇa named Indu, who had no child, so he and his wife performed penance, and received God's boon that he would be the father of ten intelligent sons. After some years when Indu and his wife both died, those ten sons became miserable and wanted to have peace of mind. They imagined themselves as Brahmā and ten different worlds were created because of their Samkalpa.

It is stated in the Yoga-vasistha that nothing exists except our conceptual construction (sāmkalpa).\(^1\)
The objects of appearance are there only as they are imagined, just in the manner of sāmkalpanagara and the dream-city. Thus the whole world is but an imagination.\(^2\)

This very same idea is put forth through the story of three unborn boys.\(^3\) This story emphasizes the absolute unreality of the world also. It is as follows: Once a mother told a story to her child that in a city which never existed, there lived three princes. Two of them were never born and the third one never entered the womb of any mother. In the same manner, the story narrates various episodes which never took place.

As an adherent of the vedāntic thought, the author of the Yoga-vasistha has emphasized that, to the learned one, all this is simply Brahman. There is no such thing as

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1. \(\text{ैक्त्यमात्र द्वितीयः यह फैयन} \) ।
   - Yv. III 101-34(ab)

2. \(\text{यात्रंकीर्त्ति ताकथा रूपस्यस्त} \) ।
   \(\text{यथा रूपस्यन्धीकीर्त्तियो जगत्व} \) ।
   - Yv. VI(b) 184-32.

3. \(\text{Yv. III 101}.\)
the mundane world (samsāra), which is a mere belief of the unintelligent.\(^1\) On the other hand, to the ignorant, this mundane world is eternal because of the uniformity of common experiences; but afterall, it is the effect of the everlasting eternal Nescience (Avidyā), which creates or projects the false world of appearance.\(^2\) Due to Nescience (Avidyā) this mundane world appears. Māyā is considered as identical with Avidyā, which is responsible for this world of appearance.\(^3\)

It would not be out of place to mention that the problem of locus of Avidyā is not put forth by the author of the Yoga-vāsiṣṭha. He has simply stated that due to Avidyā both the cosmic soul as well as the individual soul create the false appearance of the mundane world. Whether

1. सुदृढ्यं स्वयंभूदं ब्रह्मेष्यति महामो।
   नासित श्रायं इत्येकुपपक्षे एव च||
   - Yv. IV 47-63.

2. बलूष्टयं त्वदविचिन्त्यनखण्डवार्तवादसर्वं।
   नित्यां ईश्वरामयेयं स्वयमाधीपस्य पयस्ते||
   - Yv. IV 47-64.

3. एषां हृदयविष्या कपिला मायैषा या निगच्चे।
   प्रेक्षद्वाने श्राया श्रीतिनिष्पद्यन्ते||
Avidyā resides in the cosmic soul or in the individual soul, this point is not initiated by the author. We shall see in the later chapters how and when this complex problem of locus of Avidyā came to be initiated and tackled.

Up to here, we have seen subjectivistic views expressed in the Yv. The author has firmly emphasized that the world of appearance is completely based on the mind. That is to say, the world remains in the mind of its perceiver.

But it is also noteworthy that the author has not completely surrendered to the subjectivistic view. He has fully justified Monistic Idealism by describing Brahman as the non-dual Ultimate Reality. So, now we shall examine the Monistic views expressed in the Yoga-vāsiṣṭha.

Monistic Idealism:

We have seen in the previous chapters that during the Upaniṣadic period, gems of Absolute Monism could be scented. Here, in the Yoga-vāsiṣṭha Monistic Idealism has developed. Abolishing the reality of the world of appearance, the author of the Yoga-vāsiṣṭha has repeatedly emphasized the only Reality of the non-dual sentiency, viz. Brahman.
It is stated that everything is Brahman only. Rightly speaking the world does not exist at all. Brahman is the whole world and remains above the world. ¹ In the world, whatever appears is Brahman only. ² This world of appearance is not different from Brahman, in the same way as a pot is not different from clay. Gold and ornaments are not different from each other. Ornaments are different shapes only and do not differ from their very essence viz. gold. ³ Similarly the phenomenal world is not different from Brahman. It is stated in the Yv. that this phenomenal appearance was not created in the past, is not created at present and will not be created in the future also. The truth is that this universe is Brahman of the form of existence. ⁴

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1. कस्त स्वरूपम् विषाणु विश्वातीर्थ च कक्षम्।
   वस्तुसंयमं ब्रह्मातिः सत्त्वे श्रृवन्ते क्यक्षम्।
   - Yv. IV 40-30.

2. यत्कर्तितिर्गदांस्त्र मातीदेष परस्माः ततः।
   - Yv. VI (b) 192-20(ab)

3. घाट घड़ियं पदी नागमून जुजवं, बैले तो हैंयु सैं हैं ही ते।

4. हां नारील न बैलपनं न चासित सन्मातिः।
   जगद्गृहः सद्यमिदंरक्ष्यस्वस्तिः॥
   - Yv. VI (b) 164-7.

हर्षे जीववाद विमूढ़ तैतिव जगद्मा वर्णी विष्णुवं रूपे - हिदमिः।
हर्षे माजी जगद्गृहं नृथ्वायस्मिः॥

तात्प्रयोगः on Yv. VI (b) 164-7.
P. 1455.
This world of appearance which is in reality Brahman only, appears as having various types of forms. When we perceive any object, it appears thus: 'This is such'. The 'thatness' is real but the 'whatness' is superimposed upon it, and is only a fiction. Thus the 'thatness' always remains unchanged, on the other hand, the 'whatness' always changes.

The story of śikhīdhvajā and cūḍāla narrated in the sixth viz. Nirvāṇa Prakaraṇa points out that there is no substantiality in the world of appearance. The Highest Reality viz. Brahman is all pervading. But because of nescience (Avidyā), the mind (citta) superimposes false appearance on Brahman.

In the very same prakaraṇa, the conversation between Ikṣvāku and Manu is narrated, which simply states that all this is Brahman. Drṣṭya is never produced here; it was not produced and will not be produced. At present also it is not existing. Only the Ultimate Sentiency exists. Nothing is ever produced or destroyed here.

1. Yv. VI(a) 77 to 100.
2. Yv. VI(a) 117-118.
3. नृचौतपन्नं न धैवारोद्दर्यं न च पनिष्ठति।
वैयमानैपि नैवासितं पर्यवस्त्यायः।
- Yv. IV 33-18.
Only Brahman expands itself as the appearance of the world.\(^1\) Where nothing is produced, the question of destruction does not arise at all!\(^2\)

Here the author has propounded 'Acosmism' (Ajātivāda), which is found in its full bloom in the Gauḍapādākārikā. We can say that by narration of Ajātivāda, the author of the Yoga-vāsiṣṭha has indicated the highest position of vedāntic thought.

While emphasizing Monistic views, further it is stated very clearly that Brahman is the only Ultimate Reality, which is pervading everywhere. This world of appearance as such is never existent just like a barren's son or forest in firmament.\(^3\) As a matter of fact, the

1. न जायते न प्रियते कवचिन्तित्ककालन ।
   जगद्विल्लोणेण फैलते ब्रह्म जुम्पते ।
   - Yv. VI(a) 113-19.

2. न वृद्धिपैति नो धारिः यन्ति किंचित्कदातन ।
   किं वा तनु मौक्षत्र शक्य का नाम खण्डत ॥
   - Yv. IV 45-15.

3. वन-भ्यापत्तोपने यथा न हत्व: कदाचन ।
   जगदायित्स हृदये तथा नान्स्ति कदाचः ॥
   - Yv. III 11-4.
drṣya is a fiction or false appearance like mirage water and two moons, which spring forth accidently (kākatāliya). ¹

Thus, the phenomenal world is nothing else but Brahman only. Brahman, the only Reality is pervading everywhere, from atom up to universe.

Such Monistic Idealism expressed in the Yoga-vāsishṭha shows that though the author was influenced by Buddhistic Idealism, he did not ignore vedāntic thought, but rather gave it the highest position.

The actual use of the term 'Drsti-Srsti':

As we have stated already, the purport of this chapter is to examine the views expressed in the Yv, that could lead us straight in the direction of the Drsti-srṣṭivāda. Strikingly enough, we can find the actual term 'Drsti-Srsti' used in the Yv, though it is considered to be a later development. The subject matter of the Yoga-vāsishṭha is very much related to the concept.

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¹  काकटालीयोऽत्म क्रियातरंस्ति यथे हि ।
   मुगुलप्रििज्ञासन्तिक्षितमव्ययं व कथैः ॥
   - Yv. IV 54-7.
which came to be later known as 'Drṣṭi-Sṛṣṭivāda'. Not only 'Drṣṭi-Sṛṣṭi', but the term 'Sṛṣṭi-Drṣṭi' is also used in the Yoga-vaśistha.

This phenomenal world, which does not exist in a real sense, appears the same to different people. e.g. 'Table'. In the classroom all the students perceive the table; which is the same for all. In the same manner, this world of appearance is experienced as being common to all. For this reason it is believed that as the things exist really; they appear common and real to all. The author of the Yoga-vaśistha has applied the term 'Sṛṣṭi-Drṣṭi' to explain this idea. The learned person considers the creation as similar to rain emerging from water. As rain is not different from water, this seeming phenomenal world is not different from God.¹ As the leaves and seeds of a tree are not different from the tree itself, this phenomenal world is not different from God.²

1. तत्वशास्त्रेऽपि राम शूलिकादिव बृजेः।
   बायांनित बृजेः देवायजलदायिन बृजेः।
   - Yv. IV 47-29.

2. व्यतिरिक्तं न श्वेण्ठं समस्या।
   व्यतिरिक्तं प्रवाह्मयिकत्वायस्या।
   - Yv. IV 47-30.
But this mundane world is the sparkling of the Mind. Things appear when they are carved like a statue on the stone pillar, otherwise the worlds remain in the unperturbable self as waves lie in the bosom of the calm sea.\(^1\) All the outspreading world phenomena are as the waves of the ocean. As waves are not different from the ocean, this \textit{Srṣṭi} is not separate from the Self.\(^2\) This mundane world is a sparkle of the intellect, which is manifest as external sight before our eyes.\(^3\)

Thus the term 'Srṣṭi-Drṣṭi' is used in the sense that this seeming Srṣṭi is the same for all and is looked upon as non-different from God. This would admit the creation of the phenomenal world by God. It is there and so is perceived. Thus the term 'Srṣṭi-Drṣṭi' is discussed at some length.

\begin{enumerate}
\item निबाता हृद्याय यान्ति स्तम्भः: शालमिर-कार: ।
\textit{विशमन्तरैः स्वा नास्तहुः: सृष्टिपुष्टम्:।}
\textit{- Yv. VI(b) 52-46.}
\item हः या: परिपुज्जन-रे वितता: सृष्टिपुष्टम्:।
\textit{पञ्चीवं तद्गाते सिद्धं व्यौम्नीव वातमन्।}
\textit{- Yv. V 5-36.}
\item चिति यास्तु समक्तारं समसुवर्णत- यस्तक:।
\textit{स्वज्ञातौड़ंस्तास्तःस्तक: सृष्टिपुष्टम्।}
\textit{- Yv. VI(b) 92-61.}
\end{enumerate}
On the other hand, the term 'Dṛṣṭi-Sṛṣṭi' is used only once. ¹

As Dasgupta puts it, "It is said that all is pure and simple illusion, and that things exist only when they are perceived and dissolve into nothingness as soon as we cease to perceive them."² It is stated in the Yoga-vaśiṣṭha that this world phenomena comes into view by virtue of just ignorance and disappears at the dawn of knowledge. Objects are seen in the substratum of the soul, as snake (sarpa) is seen in the substratum of the rope -

1. साधिपूर्वीनिदोषीयो दृष्टिस्रष्टयां पूनः पूनः।
   भैवन्देव विभिन्नविषया परिवर्तने ॥
   - YV. III 114-56.

"The heavens above and the earth below, with all the ranges of hills and mountains on earth, and all the lines of its rivers and lakes, are but the dissolving views of our sight, and are seen in the same or different lights as they are represented by our ignorance."


This translation does not seem to convey the sense property.

   Ch.VI, P.170 (1962) Cambridge.
(rajju). 1 Things are seen in the same manner at the same place and time as one thinks about them. 2 As the mirage water appears due to sun light reflected on sand, so do all visible objects present themselves to the sight of the cogniser, beside which they have no form of their own. 3

Thus things are perceived because we have imagined them as existing. It is due to Avidyā that this phenomenal world appears. Rightly speaking, this mundane world exists in the perceiver's perception. As fragrance remains in the flower, oil remains in the sesamum, in the same manner, the mundane world remains in the perceiver only. 4 This

1. उदत्त्त्वात्त्त्वात्त्त्वाः नस्यति ज्ञानमात्र: ।
   ज्ञानमात्रे परिवर्तितः रूप्य्याण्तः मुद्योऽनः ॥
   - Yv. III 114-57.

2. वा यदा यथाश्रावी यथा नविषयति तत्तदा तैवाश्रावी प्रज्ञाति ।
   - Yv. III 63-3.

3. मृग्गश्चतराण्थित्वम्य यथा माण्डलेन: ।
   स्वर्ग मृग्गश्चतराण्थितिस्वतः न हुप्तः ॥
   - Yv. III 94-29.

4. यथा सः पदार्थानु यथा तैलं विभागिणी ।
   क्षुभुमेषु यथा मौद्यान्य प्रज्ञाति हृद्यः ॥
   - Yv. III 1-43.
view can be interpreted to mean that when one perceives, the thing appears, and in this way it can be said to have resemblance with the 'Drsti-Srṣṭivāda.'

As the term 'Drsti-Sṛṣṭi' is used only once in the Yoga-वासिष्ठa we cannot get a definite idea about the concept as thought out by the author. We can only try to interpret in a way, that could be helpful in our topic of research. By the term 'Srṣṭi-Drṣṭi' one can understand that this 'Srṣṭi' is common to all. It is not different for different people, as all perceive a common world, imagined by the cosmic mind. Thus 'Srṣṭi' should be believed as real (from the empirical point of view). This view helps the 'Srṣṭi-Drṣṭivāda'; whereas by the term 'Drṣṭi-Srṣṭi' one can understand that this seeming world appears individually to each and every individual soul, as it is stated that every individual soul creates its own separate world. But here, there arise some complications, which are difficult to solve. Though we find a step ahead in the direction of the 'Drṣṭi-Srṣṭivāda', it is difficult to find more details that could help us to comprehend the problem. In a later chapter, we shall see how the Drṣṭi-Srṣṭivāda tried to solve some complicated questions.
Hence it can be assumed that in the Yoga-vāsiṣṭha there is the germ, from which the 'Dṛṣṭi-Sṛṣṭivāda' developed afterwards. We can say that both subjective, as well as objective Idealism are presented in the Yoga-vāsiṣṭha. we have repeatedly stated that as the author is highly influenced by Buddhistic Idealism, he has firmly emphasized subjective Idealism that, nothing is outside the mind; but things appear 'as if' they are outside. Earth, heaven, sky, mountains, rivers, etc. are inside the mind but appear 'as if' they are outside.¹ As leaves of the tree remain in the small sprout, in the same manner this world of appearance remains in the mind only.² This idea is parallel to the view of the vijnānavāda. It would not be out of place to mention that it resembles idealism of Berkeley very much; according to whom 'esse est percipi'. That is to say, "to be is to be perceived," which is similar to the 'Dṛṣṭi-Sṛṣṭivāda'.

¹ Yv. V 56-35.
² Yv. V 48-51.
Conclusion:

Thus, we can conclude that with the help of subjective and Monistic Idealism the author of the Yoga-vāsiṣṭha has tried to solve the inconceivable mystery of this world of appearance. For this purpose, he has emphasized the concepts of Avidyā, māyā, samkalpa, Drsti-Sṛṣṭi etc. Besides, the author has presented two alternatives viz. individual mind and cosmic mind as imagining the world of appearance; and has tried to solve a doubt as to how each one perceives a common world, as well as how it happens that each individual has its own separate idea about the world of appearance.

Putting forth a palpable solution, the author simply emphasizes the highest position of vedāntic thought, that nothing is ever produced here. Rightly Speaking all is simply Brahman. This world of appearance is merely an illusion, which springs forth due to constructive imagination of the mind!

In nutshell it can be stated that while presenting a fine synthesis of subjective Idealism and Monistic Idealism, the Yoga-vāsiṣṭha has captured an outstanding
place in the history of Indian Philosophy. Besides, by employing expressions which are very helpful in the direction of the 'Drṣṭi-Sṛṣṭivāda', it has made its unforgettable contribution to the vedāntic thought.