

Yoga Vasishtha

Maharamayana

Volume 3, part 1-2

Containing
Upasama Khanda and Nirvāna Khanda [First Part]

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Contents

	Chapter	
Book 5. Upasama Khanda	54-93	
Book 6. Nirvána Prakarana	1-128	(Detailed Contents)
Transcriber's Notes		

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Containing
Upasama Khanda and Nirvāna Khanda

Translated from the original Sanskrit
By

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CONTENTS OF THE THIRD VOLUME.—UPASAMA KHANDA.

[Part 1]

BOOK V.

CHAPTER LIV.	PAGE.
Quiescence of Uddālaka	992
CHAPTER LV.	
Transcendentalism of Uddālaka	993
CHAPTER LVI.	
Investigation into Meditation and Contemplation	997
CHAPTER LVII.	
Negation of Dualism	1004
CHAPTER LVIII.	
Legend of Suraghu; and Admonition of Māndavya	1008
CHAPTER LIX.	
Tranquillity of Suraghu	1014
CHAPTER LX.	
Extinction of Suraghu	1019
CHAPTER LXI.	
Meeting of Suragha and Parigha	1021
CHAPTER LXII.	
On the nature of Quietism and Quietus	1026
CHAPTER LXIII.	
The Conclusion of the Above	1029
CHAPTER LXIV.	
Sermon on Self-Knowledge	1031
CHAPTER LXV.	
Story of Bhasa and Bilāsa	1037
CHAPTER LXVI.	
The Transitoriness of Life and Evanescence of worldly things	1041
CHAPTER LXVII.	
Abandonment of Intrinsic Relations	1046
CHAPTER LXVIII.	

Inquiry into the Nature of Internal and External Relations	1052
CHAPTER LXXIX.	
Freedom from attachment—The Road to Tranquillity	1058
CHAPTER LXX.	
Perfect Bliss of Living Liberation	1060
CHAPTER LXXI.	
A discourse on the body, Mind and soul	1064
CHAPTER LXXII.	
A Lecture on the Nature of Liberation	1072
CHAPTER LXXIII.	
Inquiry into the Nature of the Soul	1078
CHAPTER LXXIV.	
Lecture on Apathy or Stoicism	1083
CHAPTER LXXV.	
On Mancipation and Emancipation	1093
CHAPTER LXXVI.	
The World compared with the Ocean	1100
CHAPTER LXXVII.	
On Living Liberation	1103
CHAPTER LXXVIII.	
Manner of conducting the Yoga-Hypnotism	1108
CHAPTER LXXIX.	
Description of Spiritual Knowledge	1114
CHAPTER LXXX.	
Investigation of Phenomenals	1117
CHAPTER LXXXI.	
Unsubstantiality of the mind	1123
CHAPTER LXXXII.	
Investigation into the nature of the Sensuous mind	1126
CHAPTER LXXXIII.	
On the necessity of avoiding all bodily and worldly cares, and abiding in Intellectual Delights	1136
CHAPTER LXXXIV.	
The mental or Imaginary world of the sage	1142
CHAPTER LXXXV.	
The sage's Samādhi or absorption in the divine spirit	1148

CHAPTER LXXXVI.	
Government of bodily organs	1152
CHAPTER LXXXVII.	
Terms. The One in various Term	1159
CHAPTER LXXXVIII.	
A discourse on yoga meditation	1165
CHAPTER LXXXIX.	
A Lecture on Rationalistic meditation	1165
CHAPTER LXXXX.	
Admonition on the mind and its yoga meditation	1173
CHAPTER LXXXXI.	
On the origin of the Human body and consciousness	1177
CHAPTER LXXXXII.	
Means of obtaining the divine presence	1191
CHAPTER LXXXXIII.	
Universal Indifference or Insouciance	1198

CHAPTER LIV.—*Quiescence of Uddālaka.*

Argument. Uddālaka meditates on the form of Vishnu, and his quietus in and coalescence with it.

Vasishtha continued:—Thinking himself to be raised to this state of his transcendence, the saint sat in his posture of *padmāsana* with his half shut eye-lids, and began to meditate in his translucent mind.

2. He then thought that the syllable *Om*, is the true emblem of Brahma; and he rises to the highest state, who utters this monosyllabic word.

3. Then he uttered the word with an elevated voice and high note, which rang with a resonance like the ringing of a bell.

4. The utterance of his *Omkāra*, shook the seat of his intellect in the

cranium; and reached to the seat of the pure soul, in the topmost part of his head.

5. The *pranava* or *Omkāra*, consisting of three and half *matrās* or instants, fills the whole body with the breath of inspiration; by having its first part or the letter *a*, uttered with an acute accent (*Udāṭṭa*).

6. He let out the *rechaka* or the exhaling breath, whereby the internal air was extracted from the whole body; and it became as empty as the sea, after it was sucked up by Agastya.

7. His vital breath was filled with the sap of the intellect, and rested in the outer air by leaving his body; as when a bird leaves its snug nest; and then mounts to and floats in the open air.

8. The burning fire of his heart, burnt away his whole body; and left it as dry as a forest, scorched by the hot wind of a conflagration.

9. As he was in this state at the first step of his practice of Yoga, by the *pranava* or utterance of this syllable *Om*; he did not attend to the *hatha* Yoga at all, on account of its arduousness at first.

10. He then attended to the other parts of the mystic syllable, and remained unshaken by suppression of his breath by the *kumbhaka* breathing.

11. His vital breaths were not suffered to pass out of his body, nor were they allowed to circulate up and down in it; but were shut up in the nostrils, like the water pent up in the drain.

12. The fire burning before burnt body, was blown out in a moment like the flash of lightning; and he left his whole frame consumed to ashes, and lying cold and grey on the naked ground.

13. Here the white bones of his body, seemed to be sleeping unmoved on the naked shore; and lying in quiet rest on the bed of greyish ashes, appearing as the powder of camphor strewn on the ground.

14. These ashes and bones were borne aloft by the winds, and were heaped at last on his body; which looked like the person of Siva besmeared with ashes, and wearing the string of bones about it.

15. Afterwards the high winds of the air, flying to the face of the upper sky, bore aloft and scattered about those ashes and bones, resembling an autumnal mist all about the air.

16. The saint attained to this state, in the second or middle stage of his *pranava* Yoga; and it was by his *kumbhaka* breathing, and not by *hatha yoga* (which is difficult to practise), that he effected it.

17. He then came to the third stage, of his *pranava yoga*, by means of the *pūraka* or inhaling breathing, which confers a quiet rest to the Yogi, and is called *pūraka* for its fulfilment of his object.

18. In the process of this practice, the vital breath is carried through the intellect to the region of vacuum; where it is cooled by the coldness of its climate.

19. From the region of vacuum, the breathing ascended to that of the lunar sphere; and there it became as cold as when the rising smoke, turns to the watery cloud in the upper sky.

20. Then the breath rested in the orb of the full moon, as in the ocean of ambrosial waters, and there became as cool, as in the meritorious *samādhi* meditation.

21. The respiring breaths were then exhaled as cooling showers of rain; and were brightened by the moon-beams to the form of fine wires of gold.

22. The same fell as a dew drop on the remaining ashes, as the stream of the heavenly Gangā fell on the crest of Siva; and this resuscitated the burnt body to its former form.

23. It then became as bright as the orb of the moon, and the body was bedecked with the four arms of Vishnu. It glistened like the *pārijata* tree on the sea shore, after it was churned out by the Mandara mountain.

24. The body of Uddālaka, stood confessed as that of Nārāyana to view; and his bright eyes and lotus-like face, shone with a celestial light.

25. The vital breaths filled his body with a humid juice, as when the lake is filled with sweet water, and the trees are supplied with

moisture by the breath of spring.

26. The internal airs filled the lungs, and the cavity of the heart; as when the waters of the sea, run towards and roll into the whirlpool.

27. His body was afterwards restored to and regained its natural state; as when the earth regains its prior and purer state, after it is washed by the waters of rain.

28. He then sat in his posture of *padmāsana*, and kept his body fixed and firm in its straight and erect position. The five organs of his sense, were bound as fast, as the feet of an elephant with strong chains.

29. He strove to practise an unshaken hibernation (*samādhi*), and wanted to make himself appear as translucent, as the clear autumnal sky and air.

30. He restrained his breath (by means of his *prāṇāyāma* or contraction of breathing), and the fleet stag of his respiration from its flight to all sides; and he restricted his heart from its inclinations, and fixed it fast as by a rope to the post of his bosom.

31. He stopped his heart forcibly, from its running madly to the pits of its affection; as they stop the course of over-flowing waters, by means of embankments.

32. His eyes were half hid under his closing eye-lids, and his pupils remained as fixed and unmoved, as the contracted petal of the lotus, against the buzzing bees, fluttering about and seeking to suck their honey.

33. He employed himself to *Rāja Yoga*, at first, by remaining silent with a graceful countenance.

34. He abstracted his senses from their objects, as they separate the oil from the sesamum seeds; and he contracted the organs of sense within himself, as the tortoise contracts his limbs under his hard covering.

35. With his steady mind, he cast off the external sensations afar from him; as a rich and brilliant gem, casts off its outer coating and

rubbish, and then scatters its rays to a distance.

36. He compressed his external sensations, without coming in contact with them within himself; as the trees contract their juice in the cold season within their rind.

37. He stopped the circulation of his respiration, to the nine openings of his body, and their passing through the mouth and anus; and by means of his *kumbhaka* inspiration, he compressed the winds in the internal cells of his body.

38. He held his neck erect like the peak of mount Meru, in order to receive the light of the soul; which irradiated in the form of flowers, before the vision of his mind.

39. He confined his subdued mind in the cavity of his heart, as they imprison the big elephant in a cavern of the Vindhya mountain; when they have brought him under their subjection by some artifice.

40. When his soul had gained its clearness, resembling the serenity of the autumnal sky; it forsook its unsteadiness like the calm ocean, when it is full and unagitated by the winds.

41. The mist of doubts, which sometimes gathered in his breast, and obscured the light of his reason and truth; now fled from before him, like a flight of gnats driven by the wind.

42. As yet the crowds of doubt, rose repeatedly in his breast, and of their own accord; he dispersed them boldly by the sword of his reason, as a hero drives the enemy before him.

43. Upon the dispersion of the thick mists of doubts, and all worldly desires from his mind; he beheld the bright sun of reason rising in his breast, from amidst the parting gloom of ignorance.

44. He dispelled this darkness, by the sun-beams of his full intelligence; which rose in his mind as a blast of wind, and dispersed the clouds of his doubts in the skies.

45. After dispersion of this darkness, he saw a beautiful collection of light, shining upon him like the morning twilight, and alighting upon

his lotus bed, after dispersion of the shade of night. (This was his *satvikabhāva* or state of purity).

46. But this clear light of his soul, was soon after removed by the *rajas* or worldliness of his mind; which devoured it as the young elephant feeds upon the red lotuses of the land, (*sthala padma*), and as *Vetāla*, goblins lick up the drops of blood.

47. After the loss of this heavenly light, his mind turned flighty from the giddiness of his passions (or *tamoguna*); and he became as drowsy as the sleeping lotuses at night, and as tipsy as a drunken sot over his cups.

48. But his reason soon returned to him, and made him shake off his sleepiness, as the winds disperse the clouds, and as the snake inhales the air; and as the elephant devours the lotus bush, and the sunlight dispels the darkness of night.

49. After removal of his drowsiness, his mind beheld the broad expanse of the blue firmament, filled with fancied forms of animals, and flights of peacocks and other birds.

50. When, as the rain water washes off the blackness of tamāla leaves, and as a gust of wind drives away the morning mist, and as the light of a lamp disperses the darkness; so returned to him, his spiritual light, and removed the blue vacuum, of his mind, by filling it with its benign radiance.

51. The idea of an empty vacuity (vacuum), being replaced by that of his self consciousness, his idea of the mind was also absorbed in it; as the drunken frenzy of a man is drowned in his sleep.

52. His great soul, then rubbed out the impressions of error from his vitiated mind; as the luminous sun drives from the world, the shades of darkness which had overspread it at night.

53. In this manner his misty mind, being freed from its shades of light and darkness, and from the dross of its drowsiness and error; obtained its rest in that state of *samādhi* or trance, which no language can describe.

54. In this state of calm and quiet repose, his limbs dropped down as in the drowsiness of sleep; and their powers were absorbed in the channel of his self consciousness, as a flood recoils to its basin, when it is bound by an embankment.

55. It was then by means of his constant inquiry, that he advanced to the state of his intellectuality, from that of his consciousness of himself; as the gold that is moulded to the form of a jewel, is reduced afterwards to the pure metal only.

56. Then leaving his intellectuality, he thought himself as the intellect of his intellect; and then became of another form and figure, as when the clay is converted to a pot.

57. Then leaving his nature of a thinkable being (or objectivity), he became the subjective thinking intellect itself; and next to that, as identic with the pure universal intellect; just as the waves of the sea, resolve their globules into the common air. (It is by the process of generalization, that particulars are made to blend in one ultimate universal).

58. Losing the sight of particulars, he saw the Great One as the container of all; and then he became as one with the sole vacuous intellect.

59. He found his felicity in this extra phenomenal state of the noumenon; like the ocean, which is the reservoir of all moistures.

60. He passed out of the confines of his body and then went to a certain spot, where leaving his ordinary form, he became as a sea of joy (in the transport of his ecstasy).

61. His intellect swam over that sea of joy like a floating swan, and remained there for many years with as serene a lustre, as the moon shines in her fulness in the clear firmament.

62. It remained as still as a lamp in the breathless air, and as the shadow of a picture in painting; it was as calm as the clear lake without its waves, and as the sea after a storm, and as immovable as a cloud after it has poured out its waters.

63. As Uddālaka had been sitting in this full blaze of light, he beheld the aerial Siddhas and a group of gods (advancing towards him).

64. The groups of Siddhas, that were eager to confer the ranks of the Sun and Indra upon him, assembled around him with groups of Gandharvas and Apsaras, from all sides of heaven.

65. But the saint took no notice of them, nor gave them their due honour; but remained in deep thought, and in the continuance of his steady meditation.

66. Without paying any regard to the assemblage of the Siddhas, he remained still in that blissful abode of his bliss; as the sun remains in the solstices, or in the northern hemisphere for half of the year.

67. While he continued in the enjoyment of his blessed state of living liberation, the gods Hari, Hara and Brahma waited at his door, together with bodies of Siddhas, Sādhyas and other deities beside them.

68. He now remained in his state of indifference, which lies between the two opposites of sorrow and joy; and neither of which is of long continuance, except the middle state of *insouciance* which endureth for ever.

69. When the mind is situated in its state of neutrality, and whether it is for a moment or a thousand years; it has no more any relish for pleasure, by seeing its future joys of the next world, as already begun in this.

70. When holy men have gained that blissful state in this life, they look no more on the outer world; but turn aside from it, as men avoid a thorny bush of brambles (Lit., catechu plants).

71. The saints that attained to this state of transcendental bliss, do not stoop to look upon the visible world; as one who is seated in the heavenly car of Chitraratha, never alights on the thorny bush of the Khadira (catechumemosa).

72. They take no account of the visible world, who enjoy this felicity of the invisible in them; as the self-sufficient rich man, takes into no account the condition of the miserable poor.

73. The wise heart that has found its rest in that blissful state, does either keep itself from the thoughts of this world, or shrink from it with disgust and hatred.

74. Uddālaka thus remained in his holy seat for six months, after which he awoke from his trance; and removed from there to another place, as the sun gets out of the mists of frost in the vernal season.

75. He beheld before him, the assemblage of the bright beings of enlightened minds; and who with their countenances shining as the lightsome moon, hailed the hermit with high veneration.

76. They were fanned with *chowries* flapping about them, like swarms of bees besmeared with white powders of *mandāra* flowers; and sitting on their heavenly cars, decorated with flags waving in the sky.

77. There were the great saints like ourselves sitting in them, decorated with ringlets of the sacred grass in their fingers, and accompanied by Vidyādhara and Gandharvas, with their damsels ministering unto them.

78. They addressed the great-souled and saintly Uddālaka with saying:—"Deign, O venerable sir, to look upon us, that have been waiting here upon you with our greetings."

79. "Vouchsafe to mount on one of these heavenly cars, and repair to our celestial abode; because heaven is the last abode, where you shall have the full gratification of your desires after this life."

80. "There remain to enjoy your desired pleasures, until the end of this kalpa age; because it is pure heavenly bliss which is the inheritance of saints, and the main aim and object of ascetic austerities on earth."

81. "Behold here the damsels of Vidyādhara, are waiting for you with fans and wreaths of flowers in their hands; and they have been hailing and inviting you to them, as the young elephantess, entices the big elephant towards her."

82. "It is the desire of fruition only, which is the main object of riches and meritorious acts; and the greatest of our enjoyments is the

company of fairy damsels; as the flowers and fruits are the desired products of the vernal season."

83. The hermit heard his heavenly guests, speaking in this manner; and then honoured them as he ought, without being moved by aught they said unto him.

84. He neither complemented them with his courtesy, nor changed the tenor of his even and inexcitable mind; but bidding them depart in peace, he betook himself to his wonted devotion.

85. The Siddhas honoured him for his devotedness to his pursuit, and his abjuring the desire of carnal gratifications. They then departed to their elysian abode from there, after tarrying there in vain for some days, to entice the hermit to their Parnassian fields.

86. Afterwards the saint continued to wander about at pleasure, in his character of a living liberated Yogi; and frequented the hermitages of the ascetics, at the skirts of the woods and forests.

87. He roved about freely over the mountains of Meru, Mandara, and Kaylāsa, and on the table lands of the Vindhyan and Himalayan ranges; and then travelled through woods and forests, groves and deserts, to distant islands on all sides.

88. At last the saintly Uddālaka chose his abode in a cavern, lying at the foot of a mountain; and there dedicated the remainder of his life, to devotion and meditation in his seclusion.

89. It was then in the course of a day, and then of a month, and sometimes after the lapse of a year or years, that he rose once from his meditation.

90. After his yoga was over, he came out and mixed with the world; and though he was sometimes engaged in the affairs of life, yet he was quite reserved in his conduct, and abstracted in his mind.

91. Being practiced to mental abstraction, he became one with the divine mind; and shone resplendent in all places, like the broad day light in view.

92. He was habituated to ponder on the community of the mind, till he became one with the universal Mind; which spreads alike throughout the universe, and neither rises nor sets any where like the solar light.

93. He gained the state of perfect tranquillity, and his even mindedness in all places, which released him from the snare of doubts, and of the pain of repeated births and deaths. His mind became as clear and quiet as the autumnal sky, and his body shone as the sun at every place.

FORMULAE OF THE PRANAVA YOGA.

- | | | |
|------------------------------------|------------------------------------|---|
| 1. Á Acute or Rechaka }
yoga. } | 2. U. Grave or Kumbhake
yoga. } | { 3. M. the Circumflex
or Puraka yoga. |
|------------------------------------|------------------------------------|---|

CHAPTER LV.—*Transcendentalism of Uddālaka.*

Argument. Meditation on the Universality of the soul and Intellect.

Rāma said:—Venerable Sir! you are the sun of the day of spiritual knowledge, and the burning fire of the night of my doubts; and you who are the cooling moon to the heat of my ignorance, will deign to explain to me, what is meant by—community of existence (that you said just now).

2. Vasishtha answered:—When the thinking principle or mind is wasted and weakened, and appears to be extinct and null; the intellect which remains in common in all beings, is called the common intelligence (or Nous) of all.

3. And this intellect when it is devoid of its intellection and is absorbed in itself, and becomes as transparent as it is nothing of itself; it is then called the common (or Samanga) intellect.

4. And likewise, when it ignores the knowledge of all its internal and

external objects, it remains as the common intellect and unconscious of any personality.

5. When all visible objects are considered to have a common existence, and to be of the same nature with one's self, it is designated the common intellect. (Or compression of the whole in one, like the contraction of the limbs of a tortoise).

6. When the phenomenas are all ingulphed of themselves, in the one common spirit; and there remains nothing as different from it, it is then called the one common entity.

7. This common view of all things as one and the same, is called transcendentalism; and it becomes alike both to embodied and disembodied beings in both worlds. It places the liberated being above the fourth stage of consummation.

8. It is the enlightened soul which is exalted by ecstasy (Samādhi), that can have this common view of all as one; and not the ignorant (who can not make this highest generalization).

9. This common view of all existence, is entertained by all great and liberated beings; as it is the same moisture and air, that is spread through the whole earth and vacuum.

10. Sages like ourselves, as Nārada and others, and the gods Brahmā, Vishnu and Siva, have this common view of all things in existence.

11. The saintly Uddālaka, entertained this view of the community of all beings and things; and having thereby attained to that state of perfection, which is free from fear or fall; he lived as long as he liked to live in this earthly sphere.

12. After lapse of a long time, he thought of enjoying the bliss of disembodied or spiritual liberation in the next world, by quitting his frail mortal frame on earth.

13. With this intention, he went into the cave of a mountain, and there made a seat for himself, with the dried leaves of trees; and then sat upon it in his posture of *padmāsana*, with his eyes half closed under his eyelids.

14. He shut up the opening of the nine organs of sense, and then having compressed their properties of touch and the like, in the one single sense of perception, he confined them all within it in his intellect.

15. He compressed the vital airs in his body, and kept his head erect on his neck; and then by fixing the tip of his tongue to the roof of his palate, he sat with his blooming countenance turned upwards to heaven.

16. He did not allow his breath, to pass up or down or out of or inside his body, or fly into the air; nor let his mind and sight to be fixed on any object; but compressed them all in himself with his teeth joined together (in his struggle for compression).

17. There was a total stop of the breathing of his vital airs, and his countenance was composed and clear; his body was erect with the consciousness of his intellect, and his hairs stood on their ends like thorns.

18. His habitual consciousness of intellection, taught him the community of the intellect; and it was by his constant communion with the intellect, that he perceived a flood of internal bliss stirring in himself.

19. This feeling of his internal bliss, resulting from his consciousness of intellectual community; led him to think himself as identic with the entity of the infinite soul, and supporting the universal whole.

20. He remained with an even composure, in his state of transcendent quietness; and enjoyed an even rapture in himself, with a placid countenance.

21. Being unruffled by the transport of his spiritual bliss, and attaining the state of divine holiness; he remained for a long time in his abstract meditation, by abstracting his mind, from all thoughts and errors of the world.—

22. His great body remained as fixed as an image in painting, and shone as bright as the autumnal sky, illumined by the beams of the full moon.

23. In course of some days, his soul gradually forgot its mortal state,

and it found its rest in his pure spiritual bliss; as the moisture of trees is deposited in the rays of the sun, at the end of autumn (in the cold season).

24. Being devoid of all desires, doubts and levity of his mind; and freed from all foul and of pleasurable inclinations of his body; he attained to that supreme bliss on the loss of his former joys, before which the prosperity of Indra appeared as a straw, floating on the vast expanse of the ocean.

25. The Brahman then attained to that state of his *summum bonum* which is unmeasurable, and pervades through all space of the measureless vacuum; and which fills the universe and is felt by the enraptured yogi alone. It is what is called the supreme and infinite bliss, having neither its beginning nor end, and being a reality, without any property assignable to itself.

26. While the Brahman attained to this first state of his consummation, and had the clearness of his understanding, during the first six months of his devotion; his body became emaciated by the sun beams, and the winds of heaven whistled over his dry frame, with the sound of lute strings.

27. After a long time had elapsed in this manner, the daughter of the mountain king—Pārvatī, came to that spot, accompanied by the Mātris, and shining like flames of fire with the grey locks of hair on their heads, as if to confer the boon of his austere devotion.

28. Among them was the goddess Chāmundā, who is adored by the gods. She took up the living skeleton of the Brahman, and placed it on her crown, which added a new lustre to her frame at night.

29. Thus was the disgusting and dead like body of Uddālaka, set and placed over the many ornaments on the body of the goddess; and it was only for her valuing it as more precious than all other jewels, on account of its intrinsic merit of spiritual knowledge.

30. Whoever plants this plant of the life and conduct (*i.e.*, the biography) of Uddālaka in the garden of his heart, will find it always flourishing with the flowers of knowledge and the fruit of divine bliss within himself. And whoso walks under the shadow of this growing arbor,

he is never to be subject to death, but will reap the fruit of his higher progress in the path of liberation.

CHAPTER LVI.—*Investigation into Meditation and Contemplation.*

Argument. That a man in secular life, is not barred from spiritual contemplation. Nor is the spiritualist debarred from engaging in secular duties.

Vasistha continued:—Proceed in this manner to know the universal soul in your own soul, and thereby obtain your rest in that holy state.

2. You must consider all things by the light of the s̄āstras, and dive into their true meaning; you will also benefit yourselves by the lectures of your preceptor, and by pondering on them in your own mind; as also by your constant practice of ignoring the visibles, until you come to know the invisible One.

3. It is by means of your habitual dispassionateness, your acquaintance with the s̄āstras and their meanings, and your hearing the lectures of the spiritual teachers; as well as your own conviction that you can gain the holy state (for it is your confidence only), whereby you can come to it.

4. It is also by your enlightened understanding too, when it is acute and unbiased, that you can attain to that everlasting state of felicity, without the medium of anything else.

5. Rāma said:—Tell me sir, that art acquainted with the past and future; whether one who is employed in the affairs of life, and at the same time is enlightened and situated in his quietude;—

6. And another who remains in his solitary devotion, apart from worldly connections; which of these two has greater merit: (*i.e.*, whether the social or solitary devotee).

7. Vasishtha replied:—He who views the association of properties and qualities of things (which constitute all bodies in general), as quite distinct from the soul; enjoys a cool tranquillity within himself, which is designated by the name of Samādhī.

8. He who is certain that the visibles bear relation to his mind only, and have no connection with his soul; and remains calm and cool in himself, may be either engaged in business, or sit quietly in his meditation.

9. Both of these are happy souls, as long as they enjoy a cool calmness within themselves; because it is this internal coolness of the soul only, which is the result of great and austere devotion.

10. When a man in his habit of quietude, feels the fickleness of his mind, his habitude then, turns to the reeling of a giddy or mad man.

11. When the sprawling mad man is devoid of desires in his mind; his foolish frolic is then said to resemble the rapturous emotions, and gesticulations of Buddhist mendicants.

12. The worldly man who is enlightened in his mind, and the enlightened sage who is sitting in his hermitage; are both of them alike in their spiritual coolness, and have undoubtedly reached the state of their blessedness.

13. The man who is unrelated with the actions which he does, but bears a mind which is free from desires, such as the mind of a man engrossed with other thoughts; he is sensible of what he hears and sees, with his organs only, without being affected by them.

14. A man becomes the agent of an act, even without his doing it actually, who is fully intent upon the action; as the unmoving man thinks himself to be moving about, and falling down in a ditch (startles even at the thought, as if it were in actuality).

15. Know the inaction of the mind, to be the best state of *anaesthesia*; and solity or singleness, as the best means to your *insouciance*.

16. It is the activity and inactivity of the mind, which are said to be

the sole causes, of the restlessness and quietness of men, as also of their fixed meditation and want of its fixity: therefore destroy the germs of thy rising desires.

17. Want of desire is called the neutrality of the mind, and it is this that constitutes its steadiness and meditation; this gives solity to the soul, and contributes to its everlasting tranquillity.

18. The diminishing of desires leads the man to the highest station of inappetency and innocence (*i.e.* from the fourth to the seventh pithikā).

19. The thick gathering desires, serve to fill the mind with the vanity of its agency, which is the cause of all its woes; (because it wakens them, only to labour under their throes); therefore try to weaken your desires at all times.

20. When the mind is tranquil, after it is freed from its fears, griefs and desires; and the soul is set at its rest and quiet, in want of its passions; it is then called the state of its *samādhi* or *nonchalance*.

21. Relinquish the thoughts of all things from thy mind, and live wherever thou livest, whether on a mount or in a forest, as calmly as thou dost at thy home.

22. The houses of house-holders of well governed minds, and of those who are devoid of the sense of their egoism, are as solitary forests to them (without any stir or disturbance to annoy them).

23. Dwelling in one's own house or in a forest, is taken in one and the same light by cool-minded men, as they view all visible objects, in the light of an empty vacuum only.

24. Men of pacified minds, view the bright and beautiful buildings of cities, in the same indifferent light, as they behold the woods in the forest.

25. It is the nature of ungoverned minds, to view even the solitary woods, to be as full of people as large towns and cities. (*i.e.*, they have no peace of mind anywhere).

26. The restless mind falls asleep, after it gets rid of its labour; but the quiet mind has its quietus afterwards (its nirvāna extinction) (*i.e.*, the one sleeps and rises again, but the other one is wholly extinct). Therefore do as you like: (either sleep to rise again, or sleep to wake no more).

27. Whether one gets rid of worldly things or not, it is his sight of the infinite spirit, that makes him meek and quiet. (The worldly and the recluse are equally holy, with their divine knowledge only).

28. He whose mind is expanded by his like indifference, to both the objects of his desire and disgust also; and to whom all things are alike insignificant everywhere, he is called the staid and stoic, and the cool and meek.

29. He who sees the world in God in his inmost soul, and never as without the Divine Spirit; and whose mind sees everything in waking as in his sleep, is verily the lord of mankind.

30. As the market people, whether coming in or going out, are strangers to and unrelated with one another; so the wise man looks upon the concourse of men with unconcern, and thinks his own town a wilderness.

31. The mind which is fixed to its inward vision, and is inattentive to external objects; thinks the populous city as a wilderness before it, both when it is awake or asleep, and active or inactive.

32. One who is attentive to the inward mind, sees the outer world as a vacuous space to him; and the populous world appears as a desert desolate to him, owing to its unworthiness of his attention.

33. The world is all cool and calm to the cold hearted, as the system of the body is quiet cool to one without his fit of fever-heat.

34. Those that are parched with their internal thirst, find the world as a burning conflagration to them; because everybody sees the same without him, as he sees within himself.

35. The external world with all its earthly, watery and airy bodies, and with all its rocks, rivers and quarters, is the counterpart of the inner mind, and is situated without it, as it is contained within itself.

36. The big banyan tree and the little barley plants, are exact ectypes of their antitypes in the eternal mind; and they are exhibited out of it, as they are within it, like the fragrance of flowers diffused in the air.

37. There is nothing situated in the inside or the outside of this world, but they are the casts and copies, as displayed by their patterns in the great mind of God.

38. The external world is a display of the essence, contained in the universal soul; and appears without it from within its concealment, like the smell of camphor coming out of its casket.

39. It is the divine soul, which manifests itself in the form of the ego and the world also (the subjective and the objective); and all what we see externally or think internally, either in and out of us is unreal, except the real images which are imprinted in the soul.

40. The soul which is conscious of its innate images, sees the same in their intellectual appearances within the mind, and in their external manifestations in the visible creation.

41. He who has his internal and external tranquillity, and enjoys his peace of mind, and views the world inseparable from the soul, enjoys his quiet *samādhi* everywhere; but he who perceives their difference, and differentiates his egoism from all others (that is, who sees his distinction from other beings), he is ever subject to be tossed about, as by the rolling waves of the sea.

42. The soul that is infested by the maladies of this world, sees the earth, sky, air and water, together with the hills and all things in them, burning before it as in the conflagration, of the last day of dissolution (*pralaya*).

43. He who performs his work with his organs of action, and has his soul fixed in its internal meditation; and is not moved by any joy or grief, is called the dispassionate yogi.

44. He who beholds the all pervading soul in his own self, and by remaining unruffled in his mind, doth never grieve at nor thinks about

anything; is styled the unimpassioned yogi.

45. Who looks calmly into the course of the world, as it has passed or is present before him, and sits still smiling at its vicissitudes, that man is named the unpassionate yogi.

46. Because these changing phenomena do not appertain to the unchanging spirit of God, nor do they participate with my own egoism (*i.e.* they are no parts, of God or myself); they but resemble the glittering atoms of gold in the bright sun-shine which do not exist in the sky.

47. He who has no sense of egoism or tuism in himself, nor the distinction of things in his mind, as of the sensible and insensible ones; is the one that truly exists, and not the other who thinks otherwise. (So says the Sruti:—The one alike in all is the All, and not the other, who is unlike every thing).

48. He who conducts all his affairs with ease, by his remaining as the intangible and translucent air about him, and who remains as insensible of his joy and sorrow, as a block of wood or stone, is the man that is called the sedate and quiet.

49. He who of his own nature and not through fear, looks on all beings as himself, and accounts the goods of others as worthless stones; is the man that sees them in their true light.

50. No object whether great or small, is slighted as a trifle by the polished or foolish; they value all things, but do not perceive in their hearts, the Reality that abides in them like the wise. (Fools look into the forms of things, but the wise look in their in-being).

51. One possessed of such indifference and equality of his mind, attains to his highest perfection; and is quite unconcerned with regard to his rise and fall, and about his life and death.

52. He is quite unconcerned with any thing, whether he is situated amidst the luxuries at his home, and the superfluities of the world, or when he is bereft of all his possessions and enjoyments, and is exposed in a dreary and deep solitude:

53. Whether indulging in voluptuousness or bacchanal revelry, or

remaining retired from society and observing his taciturnity (it is all equal to him, if he is but indifferent about them).

54. Whether he anoints his body with sandal paste or agallochum, or besmears it with powdered camphor; or whether he rubs his person with ashes, or casts himself into the flames (it is all the same to him, with his *nonchalance* of them).

55. Whether drowned in sinfulness, or marked by his meritoriousness; whether he dies this day or lives for a kalpa-age (it is all the same to the indifferent).

56. The man of indifference is nothing in himself, and therefore his doings are no acts of his own. He is not polluted by impurity, as the pure gold is not sullied by dirt or dust.

57. It is the wrong application of the words consciousness—*samvit*, and soul (purusha), to I and thou (or the subjective and objective), which has led the ignorant to the blunder (of duality), as the silvery shell of cockles, misleads men to the error of silver.

58. The knowledge of the extinction of all existence (in the Supreme Spirit), is the only cure for this blunder of one's entity, and the only means to the peace of his mind.

59. The error of egoism and tuism of the conscious soul, which is the source of its vain desires, causes the variety of the weal and woe of mankind in their repeated births. (Selfishness grows our desires, and these again produce our woes).

60. As the removal of the fallacy of the snake in the rope, gives peace to the mind of there being no snake therein; so the subsidence of egoism in the soul, brings peace and tranquillity to the mind.

61. He that is conscious of his inward soul, and unconscious of all he does, eats, drinks; and of his going to others, and offering his sacrifice; is free from the results of his acts: and it is the same to him, whether he does them or not.

62. He who slides from outward nature, and abides in his inward soul; is released from all external actions, and the good and evil resulting

therefrom.

63. No wish stirs in such unruffled soul, in the same manner as no germ sprouts forth from the bosom of a stone; and such desires as ever rise in it, are as the waves of the sea, rising and falling in the same element.

64. All this is Himself, and He is the whole of this universe, without any partition or duality in Him. He is one with the holy and Supreme soul, and the only entity called the *Id est tat sat*. (He is no unreality, but as real as the true Reality).

CHAPTER LVII.—*Negation of Dualism.*

Argument. One Supreme Intellect pervades the whole, and is one with itself.

Vasishtha continued:—The intellect residing in the soul, is felt by all like the poignancy inherent in pepper; and it is this, whereby we have the intellection of the ego and non-ego, and of the distinctions of the undivided dimension of infinite duration and space.

2. The soul is as the Universal ocean of salt, and the intellect is the saltishness inherent in it; it is this which gives us the knowledge of the ego and non-ego, and appears in the forms of infinite space and time (which are no other than its attributes).

3. The intellect of which we have the knowledge as inherent in the soul itself; is as the sweetness of the sugarcane of the soul, and spreads itself in the different forms of the ego and the non-ego of worldly objects.

4. The intellect which is known as the hardness inhering in the stonelike soul, diffuses itself in the shapes of the compact ego and the unsolid non-ego of the world.

5. The knowledge that we have of the solidity of our rock-like soul, the same solidifies itself in the forms of I and thou, and the diversities of the world all about us.

6. The soul which like the great body of water, presents its fluidity in the form of the intellect; the same assumes the forms of the whirlpools of the ego, and the varieties of non-ego in the world.

7. The great arbor of the soul, stretches itself in the exuberant branches of the intellect; producing the fruits of ego and the various forms of non-ego in the world.

8. The intellect which is but a gap in the great vacuum of the soul, produces the ideas of I and thou and of the universe besides.

9. The intellect is as vain as vanity itself in the vacuity of the soul; and gives rise to the ideas of ego and *tu*, and of the world besides.

10. The intellect situated within the environs of the soul, has its egoism and non-egoism situated without it (*i.e.* the soul contains the intellect, which deals with ideas lying beyond it).

11. When the intellect is known, to be of the same essence with that of the soul; then the difference of the ego and non-ego, proves to be but acts of intellection and no reality.

12. It is the reflexion of the inward soul [Sanskrit: āntarātma] which is understood to be the ego [Sanskrit: aham], the mind [Sanskrit: citta] and *anima* or animated soul [Sanskrit: jīvatma]. (The two souls are respectively called the *naḥs natigue* and the *naḥs Jesmia* in sufism, the former is *Meram and Shaffat*—luminous and transparent, and the latter *naḥs amera Jesmani*—or bodily senses, and *quate uhshi*—or outrageous passions).

13. When the luminous and moon like soul, entertains and enjoys the ambrosial beams of the intellect within itself; it then forgets its egoism, which rises no more in its bright sphere.

14. When the sweetness of the intellect, is felt within the molasses of the soul; it is relished by the mind with a zest, which makes it forget its egoism in itself.

15. When the bright gem of the soul, shines with the radiance of the intellect in itself; it finds its egoism to be lost altogether, under the brightness of its intellectual light.

16. The soul perceives nothing in itself, for the total want of the perceptibles in it; nor does it taste anything in itself, for want of anything gustable therein. (The objective is altogether lost in it).

17. It thinks of nothing in itself, for want of the thinkables therein; nor does it know of aught in itself, for want of the knowables there. (The soul being absorbed in itself, is unconscious both of the subjective as well as objective).

18. The soul remains blank of all impressions of the subjective and objective, and also of the infinite *plenum* in itself; it remains in the form of a firm and solid rock by itself.

19. It is by way of common speech or verbiage, we use the words I and thou, and of the objective world, though they are nothing whatever in reality.

20. There is no seat nor agent of thought, nor fallacy of the world in the soul (all which are acts of the mind only): while the soul remains as a mute and pellucid cloud, in one sphere of the autumnal sky.

21. As the waters by cause of their fluidity, take the forms of vortices in the sea; so the intelligent soul assumes its errors of I and thou in its undivided self; owing to its delusion (*māyā*) of the knower and known (or the subjective and objective).

22. As fluidity is inherent in water, and motion in air, so is egoism innate in the subjective knower, and objectively connate with the known world. (This is said of the intelligent or animated soul, and not of the supreme soul, which is both the subject and object in itself).

23. The more doth the knowledge of a man, increase in its verity, the clearer does the knowing man come to find, that his very knowledge of the known objects, is the display of Divine Omniscience itself. But should he come to know his egoism or subjectivity, owing to his vitality and activity; and conceive the *Idison* or objectivity of all others

(beside himself); in this case the learned or knowing man is no better than an Egoist, and knowing the Living God or Jīva Brahma only.[1]

[1] Perfection of knowledge, is the Omniscience of God, and leads the knower, to the belief of his Omnipresence. But imperfect knowledge, leads to the belief of the Ego and the Jīva or Living God, as distinct from the quiescent Brahma.

24. In as much as the intelligent soul (jīva), derives its pleasure from its knowledge of objects; in like manner is it identified with the knowledge, of its sameness with or difference from that object (*i.e.* it is according to the thought or belief of the thinker, that he is identified or differentiated from the object thought of).

25. Living, knowing and the knowledge of things, are properties of the animated or concrete soul—the jīva: but there is no difference of these in the discrete, or Universal and intellectual soul (which is one in all).

26. As there is no difference between the intelligent and the living soul (jīva), so there is no diversity between the intelligent soul and Siva (Ziv or Jove), the Lord of animated nature who is the undivided whole.

27. Know the all quiescent, and the unborn One, who is without beginning, middle and end; who is self manifest and felicity itself; and who is inconceivable and beyond all assignable property or quality. He is all quiescent, and all verbal and ocular indications of him are entirely false. Yet for the sake of our comprehension, he is represented as the Holy one, *on* or *om*.

CHAPTER LVIII.—*Legend of Suraghu; and Admonition of Māndavya.*

Argument. Self-dejectedness of Suraghu; and Māndavya's Admonitions to him.

Vasishtha said:—Hear me relate to you Rāma, an old legend, in illustration of this subject; and it is the account of the Kirāta Chief Suraghu, which is marvelous in its nature.

2. There is a tract of land in the regions on the north, which was hoary as a heap of camphor with its snowfalls, and which seemed to smile as the clear night, under the moon-beams of the bright fortnight.

3. It was situated on the summit of Himālaya, and called the peak of Kailāsa; it was free from mountainous elephants, and was the chief of all other peaks (owing to its being the seat of Siva).

4. It was as milk-white, as the bed of Vishnu in the milky ocean, and as bright as the empyrean of Indra in heaven; it was as fair as the seat of Brahmā, in the pericarp of the lotus; and as snow-white as the snowy peak of Kedāra, the favourite seat of Siva.

5. It was owing to the waving of the Rudrāksha trees over it, and the parade of the Apsara fairies about it, as also by the pencils of rays of its various gems, that it appeared as the undulating sea (of milk or curd).

6. The playful Pramathas, and other classes of demigods (ganadevatās) frolicked here as gaily as blossoms of Asoka plants, when tossed about by the feet of their wanton damsels. (It is said that the Asoka jonesia flowers blossom, better, when they are kicked by and trodden under the feet of females). See Sir W. Jones' Indian plants.

7. Here the god Siva wanders about, and sees the waterfalls proceeding from and receding into the caves of the mountain, by dilution of the moon-stones contained in them (the thick ice and snows here, are taken for moon-stones).

8. There was a spot of ground here enclosed by trees, and by plants and creepers and shrubs of various kinds; and which is intersected by lakes, hills and rivers, and interspersed by herds of deer and does of various species.

9. There dwelt a race of the Kirātas called Himajātas at this spot, who were as numerous as the ants living at the foot by a big banyan tree.

10. They lived like owls in the shades and hollows of the trees, and subsisted upon the fruits and flowers and herbage of the nearest forests, and by felling and selling the Rudrāksha woods of the Kailāsa mountain.

11. They had a chief among them, who was as noble-minded, as he was brave to baffle his enemies; he was as the arm of the goddess of victory, and stretched it for the protection of his people.

12. He had the name of Suraghu, and was mighty in quelling his brave and dreadful enemies; he was powerful as the sun, and as strong as the god of wind in his figure.

13. He surpassed the lord of the Guhyakas—Kubera, in the extent of his kingdom, his dignity and riches; he was greater than the guru of the lord of gods in his wisdom, and excelled the preceptor of the Asuras in learning.

14. He discharged his kingly duties, by giving rewards and punishments of the deserts of his men as they appeared to him; and was as firm in the acquittal of this duties, as the sun in making the day and his daily course.

15. He considered in himself the pain and pleasure, that his punishments and rewards caused his people; and to which they were like birds caught in nets from their freedom of flight.

16. "Why do I perforce pierce the hearts of my people," he said, as they bruise the sesamum seeds for oil; it is plain that all persons are susceptible of pain and affliction like myself?

17. Yes, they are all capable of pain, and therefore I will cease to inflict them any more; but give them riches and please all persons.

18. But if I refrain to punish the tormentors of the good, they are sure to be extirpated by the wicked, as the bed of the channel is dried up for want of rain.

19. Oh! the painful dilemma in which I am placed, wherein my punishment and mercy to men are both grievous to me, or pleasing and unpleasing to me by turns.

20. Being in this manner much troubled in his mind, his thoughts disturbed his spirit like the waters in the whirlpools.

21. It happened at one time the sage Māṇḍavya met him at his house, as the divine sage Nārada (the Mercury or messenger of gods), meets Indra in his celestial abode, in his journey through the regions of the sky.

22. The king honoured him with reverence, and then asked that great sage to remove his doubt, as they cut down a poisonous tree in the garden, with the stroke of the axe at its roots.

23. Suraghu said:—I am supremely blest, O sage, at this call of thine at mine, which has made me as joyous as the visit of the spring on the surface of the earth, and gives a fresh bloom to the fading forest.

24. Thy visit, O sage! has really made me more blest than the blessed, and gives my heart to bloom, as the rising sun opens the closed petals of the lotus.

25. Thou oh lord! art acquainted with all truths and art quite at rest in thy spirit; deign, therefore to remove this doubt from my mind, as the sun displaces the darkness of night by his orient beams.

26. A doubt festering in the heart is said to be the greatest pain of man, and this pain is healed only in the society of the good and wise.

27. The thoughts of my rewards and punishments to my dependents, have been incessantly tormenting my heart, as the scratches inflicted by the nails of a lion, are always afflicting to the bruised body of the elephant.

28. Deign, therefore, O sage, to remove this pain of mine, and cause the sunshine of peace and equanimity to brighten the gloom of my mind.

29. Māṇḍavya replied:—It is O prince; by means of one's self-exertion, self-dependence and self-help that the doubts of the mind, are melted down like snows under the sunshine.

30. It is by self-discrimination also, that all mental anguish is quickly put to an end; as the thick mists and clouds are dispersed in

autumn.

31. It must be in one's own mind, that he should consider the nature and powers of his internal and external organs, and the faculties of his body and mind.

32. Consider in thy mind (such things as these); as what am I, what and whence are all these things; and what means this our life, and what is this death that waits upon it? These inquiries will surely set thee to eminence.

33. As you come to know your true nature by your introspection into the state of your mind, you will remain unchanged by your joys and griefs, as a firm rock (stands against the force of winds and waves, to shake or move it).

34. And as the mind is freed from its habitual fickleness and feverish heat, it regains its former tranquillity; as the rolling wave returns to the state of the still water from which it rose.

35. And as the mind remains in the impassability of living liberated men (Jīvan-mukta), all its imageries are wiped off from it; as its impressions or reminiscences of past lives, are lost and effaced upon its regeneration (in each succeeding *manvantara*).

36. The unimpassioned are honoured as the most fortunate among mankind on earth; and the man knowing this truth and remaining with his self-contentment is regarded as venerable father by every body.

37. When you come to see the greatness of your soul by the light of reason, you will find yourself to be of greater magnitude, than the extent of the sky and ocean put together; and the rational comprehensiveness of the mind, bears more meaning in it, than the irrational comprehension of the spheres.

38. When you attain to such greatness, your mind will no more dive into worldly affairs; as the big elephant will not be engulfed in the hole made by the bullock's hoof.

39. But the base and debased mind, will plunge itself in mean and vile matters of the world; as the contemptible gnat is drowned in a drop of

water in a little hole.

40. Little minds are led by their greediness, to dive in to dirty affairs, like insects moving about in the dirt; and their miserliness makes them covet all out-ward things (without seeking their inward good).

41. But great minds avoid to take notice of outward things, in order that they may behold the pure light of supreme soul shining in themselves.

42. The ore is cleared and washed, until pure gold is obtained from it; and so long is spiritual knowledge to be cultivated by men, until spiritual light fills their souls.

43. See always all things of all sorts with an ecumenical view in all places; and with an utter indifference to the varieties of their outward forms and figures; behold all with the eye of thy soul fixed to one universal soul pervading the whole.

44. Until thou art freed from thy view of all particular specialities, thou canst have no sight of the universal spirit, it is after the disappearance of all particularities, that there remains the catholicity of the transcendental spirit.

45. Until thou gettest rid of all individualities, it is impossible for thee to come to the knowledge of universality; and much more so, to comprehend the all-comprehending soul of all.

46. When one endeavours to know the supreme soul, with all his heart and soul, and sacrifices all other objects to that end; it is then only possible for him, to know the Divine soul in its fulness, and not otherwise.

47. Therefore forsake to seek aught for thy own soul; and it is only by thy leaving all other things, that thou comest to the sight of the best of things.

48. All these visible objects which appear to be linked together, by the concatenation of causes and their effects, are the creation of the mind; which combines them together, as the string doth a necklace of pearls.

That which remains after expunging the mind and its created bodies, is the sole soul, and this is that soul Divine;—the paramātmā.

CHAPTER LIX.—*Tranquillity of Suraghu.*

Argument. The loss and oblivion of all things and thoughts, leading to the security and Tranquillity of spirit.

Vasishtha continued:—O progeny of Raghu! after the sage Māndavya had advised the Kirāta king in the said manner, he retired to his solitary abode, suited for holy saints and sages.

2. After the sage had gone, the prince also retired to a lonely place; and there began to reflect on the nature of his soul, and the manner of his existence (in this world and the next).

3. He said:—I am not in this mountain (nor in any visible thing), nor are they mine (or any part of myself); I am not the cosmos, nor is this world myself. (I am no hill, nor do the hills appertain to my soul; I am not of this earth, nor is the earth any part of mine unearthly spirit, Gloss). So says the Sufi poets: nā azarsham &c.

4. This habitation of the Kirātas, does not belong to me nor do I belong to it; it is the consent of the people that has made me the ruler of the place.

5. Without this election I am no body here, nor is this place any thing to me; though this city and this place are to last for ever.

6. The city so magnificent with its highflying flags, its groves and gardens and groups of my servants, and the long train of horse, elephants and soldiers, is, alas! nothing to myself.

7. All this was nothing to me before my election, and will not be mine after my disposal; and all these possessions, enjoyments and consorts, do neither appertain to me nor I to them.

8. Thus this Government with all its force and officers in the city, is naught to me, nor am I aught to it in reality, except mere adscititious compliments to one another.

9. I think myself to be this body of mine, composed of my legs, hands, and feet, and believe myself to be placed in the midst of these (*i.e.*, in the heart.)

10. But I perceive my body to be composed of flesh and bones; and not constituting my rational self; which like the lotus flower rises amidst the waters, without bearing any relation with that element.

11. I find the flesh of my body, to be dull and gross matter which do not make my soul; and I find too my rational part to be not this gross flesh at all. So do I find my bones likewise to be insensible substances, and consequently forming no part of my sentient soul.

12. I am none of the organs of action, nor do these organs compose myself. All organic bodies are composed of gross matter, and do not consequently constitute the animated soul.

13. I am not the nourishment, which nourishes the body and not the soul which makes myself; nor am I any organs of sense, which perceives the material impressions, and have no sensibility without the intellect.

14. I am not the mind which is a passive agent, and minds whatever is felt by it. It is called the understanding (*buddhi*) from its standing under all its external and internal perceptions and conceptions (*bodha*), and is the root of all worldly evils caused by its egoistic feelings.

15. Thus I am neither the mind nor understanding, nor the internal senses nor the external organs of action. I am not the inward subtile body, nor its outward material and self locomotive form, but am something besides all of these which I want to know.

16. I see at last my intelligent living soul, reflecting on the intelligibles, thence called its intelligence. But this intelligent principle being roused (to its action of thinking) by others (the intelligibles), does not come under the category (*padārtha*) of the

soul—*ātmā* (which is independent, and self-consciousness only).

17. Thus I renounce the knowable (living soul), and do not acknowledge the intelligible intelligence as myself. It is at the end of all the immutable and pure Intellect, which remains to be owned as myself.

18. Ah! it is wonderful at last, that I have come to know the soul after so long a time, and find it to be myself the infinite soul, and the Supreme Spirit which has no end.

19. As Indra and the gods reside and are resolved in Brahma, so the spirit of God pervades through all material bodies, as the string of the necklace, passes through the poles of all the pearls of which it is composed. (This all pervasive soul is known as *sūtrātmā*, one of the ten hypostases of the Divinity).

20. The power of the soul known as intellect, is pure and unsullied in its nature; it is devoid of the dirt of thinkable objects, and fills the infinite space with its immense and stupendous figure. (The omniscience of God comprehends the whole universe in itself, and pervades all through it as the subtile air).

21. The intellect is devoid of all attributes, and pervades all existences in its subtile form; stretches itself from the highest empyrean of heaven to the lowest deep, and is the reservoir of all power.

22. It is replete with all beauty, and is the light that enlightens all objects unto us; it is the connecting chain to which all the worlds are linked together like pearls in the necklace.

23. It is formless but capable of all forms and mutations; being connected with all matters, and conversant with all subjects at all times. (The intellect embraces all subjects and its subjective knowledge comprehends all objects). It has no particular name nor form, but is taken as varied into different forms, according to the operations of the intellect.

24. It assumes fourteen forms in its cognition of so many sorts of beings contained in the two wombs of the world; it is varied in all these forms, in order to take cognizance of all things composing the

whole body of the natural world. (The intellect comprises the fourteen sciences of Sanskrit literature over which it bears its command. Another gloss means by it the fourteen worlds, which are under the cognizance and dominion of the intellect).

25. The course of human happiness and misery, is a false representation of the understanding; and the varieties of representations in the mind, are mere operations of the soul and its attribute of the Intellect. (Here the mental sciences are meant to be subordinate to the intellectual, and that again under the psychological).

26. Thus this soul of mine is the same with the All pervading spirit; and this understanding in me, is no other than that All knowing intellect. It is the same mind, that represents these imaginary images in the sensory of my mind, and causes the error of my kingship in me.

27. It is by good grace of the Intellect, that the mind is seated in the vehicle of the body; and ranges with joy amidst the sports and diversions of the diversified scenes of this world.

28. But this mind and this body and all diversities are nothing in reality; they are all destroyed by the cruel hand of death, and not a vestige of them remains behind. (But the soul and its intellect are indestructible).

29. This world is a stage, stretched out by the mind its chief actor, and the soul sits silent as a spectator of this scene, under the light of the intellect.

30. Alas, I find these painful thoughts of mine for the punishment, retribution and well being of my people, to be all for nothing; since whatever is done for the body, perishes with the body also.

31. O, that I am awakened to truth at present, and released from the mirage of my false views long before; I have come to see what is worth seeing, and have found all that is worthy to be had.

32. All these visibles which are seen to be wide spread throughout this universe, are no more than false phantoms, presented or produced by the vibrations of the intellect; and do not last for long.

33. What is the good then of these my punishments and rewards to my people, which produce their pain and pleasure for a short time, and do not lead to the lasting welfare of their souls.

34. What mean these pains and pleasures to us, when they both proceed from ourselves, and are alike in the sight of God? I had been all along ignorant of this truth, which has fortunately now dawned upon me.

35. What shall I now do under the influence of this light; shall I now be sorry or joyous for it; what have I now to look at and do, as to whether I shall now remain in this place or go away from here?

36. I behold this wondrous sphere of the intellect, now shining upon me in its full splendour; and I hail thee, O holy light! which I see blazing before me, but of which I can predicate nothing.

37. Ah! that I am now so awakened and enlightened and come to know the whole truth in me; I hail, therefore, myself now instinct with infinity and Omniscience.

38. Being freed from the paintings of my mind, and cleared from the dross of the sensible objects, and also released from the errors of this world; I rest myself, in the lap of my tranquil soul, as in a state of sound sleep, and in utter oblivion of all my internal and external impressions.

CHAPTER LX.—*Extinction of Suraghu.*

Argument. Seclusion of Suraghu until his last moment, and his liberation in his lifetime.

Vasishta continued:—Thus the lord of Hemajata, attained the state of his perfect felicity; and it was by means of his ratiocination, that he found his liberation in Brahma like the Son of Gādhi.

2. He was no longer employed in the discharge of his painful daily rituals, which are attended with repeated misery to their practicers; but remained like the unchanging sun, amidst the rotation of ever changing days and nights.

3. He remained thence forward without any care or anxiety; and continued as firm and unmoved, amidst the righteous and wrongful acts of his subjects, as a rock stands in the midst of the boisterous waves, playing about and dashing against it.

4. He was not susceptible of gladness or anger, at the conduct of others in the discharge of their daily duties; but remained as grave as the deep ocean, under the heaving waves of his clamorous people.

5. He subdued his mental actions and passions as a man does in his sound sleep; and shone with an unshaken lustre, as the flame of a lamp in the still air.

6. He was neither unkind nor ever kind to any body, nor of was he envious or inimical to any one. He was neither too wise or unwise, nor was he a seeker nor despiser of fortune.

7. He looked upon all with an even eye and in an equal light. He conducted himself with unwavering steadiness, and was as cool and gentle in his mind, as the calm ocean and the gentle moonlight.

8. Knowing all things in the world to be but workings of the mind, he remained quiet in every state of pleasure and pain, with the soundness of his understanding.

9. His mind was enlightened, and his entranced soul enjoyed its anaesthesia in every state of his life; and was full in itself both when he sat and slept, as also when he moved about or did any thing.

10. He continued for a full century to reign over his realm with his mind unattached to state affairs; and with his unimpaired body and intellect.

11. He at last quitted his habitation of the frail body of his own accord; as the dew drops itself down, by being impregnated with the sun beams.

12. His soul then fled on the wings of his intelligence, to the primary and final cause of causes; as the current of the stream runs to the main ocean, by breaking down its bounds of the banks on its way.

13. The intelligent soul being freed from its remorse (of leaving the body), and released from the conditions of its transmigration, became one with the immaculate spirit; and was then absorbed in the Supreme One; as the air contained in a pot, mixes with the all-encompassing firmament after the pot is broken.

CHAPTER LXI.—*Meeting of Suraghu and Parigha.*

Argument. The praiseworthy deeds of good Princes.

Vasishtha said:—O lotus-eyed Rāghava! do you likewise act in the manner as Suraghu, and rely yourself in the sole existence of the Supreme one, for cleansing your iniquities, and for your getting rid of all sorrow in this world.

2. The mind will no longer pant or sorrow, when it comes to have this ecumenical sight in itself; as a child is no more afraid of dark, when it gets the light of a lamp in the room.

3. The discriminating mind of Suraghu found its rest in perfect tranquillity; as a fool finds his security by laying hold of a big bundle of straws.

4. Having this holy sight in your view, and by your preaching this light to others, do you continue to enjoy this uniform *insouciance* (Samādhi) in yourself, and shine forth as a bright gem before the world.

5. Rāma said:—Tell me O chief of sages, what is this uniform *insouciance*, and set my mind at rest, which is now fluttering like the plumes of a peacock discomposed by the winds.

6. Vasishtha replied:—Attend therefore, O Rāma! to the marvelous story of that enlightened and sagely prince Suraghu, and how he conducted himself by subsisting on the leaves of trees.

7. I will relate to you also the communication which went on between two princes, both of whom were equally enlightened in their souls, and situated in the same sort of uniform quietism.

8. There was a mighty king of the Plahvas (Persians) known by the name of Parigha; who was a victor of his enemies, and also the support of his realm, as the axle is the support of a carriage.

9. He was joined in true friendship with Suraghu, and was as closely allied to him as the god of love with the vernal spring.

10. It happened at one time, that a great drought occurred in the land of Suraghu, and it was attended by a famine, resembling the final desolation of the earth, brought on by the sins of men.

11. It destroyed a great number of his people, who were exhausted by hunger and debility; as a conflagration destroys the unnumbered living animals of the forest.

12. Seeing this great disaster of his people, Parigha was overwhelmed in grief; and he left his capital in despair, as a traveller leaves a city burnt down to the ground.

13. He was so sorely soul-sick at his inability to remove this unavertible calamity of his subjects, that he went to a forest to devote himself to devotion like Jīva the chief of devote. (Jīva is another name of Buddha, who betook himself to the forest on seeing the woes of human kind).

14. He entered a deep wood unseen by and unknown to his people, and there passed his time in his disgust with the world, and afar and away from mankind.

15. He employed himself in his austere devotion in the cavern of a mountain, and remained sober-minded, with his subsistence upon dry and withered leaves of trees.

16. It was by his subsisting on dry leaves for a long time, as fire devours them always, that he obtained the surname of the leaf-eater among the assembled devotees on that spot.

17. It was thenceforward that the good and royal sage passed under his title of the leaf-eater among the holy sages in all parts of Jambūdvīpa (Asia).

18. Having thus conducted himself with his most rigid austerities for many years, he attained the divine knowledge by his long practice of self-purification, and by grace of the supreme soul.

19. He obtained his self-liberation by his avoidance of enmity and the passions and affections of anger, pity and other feelings and desires; and by his attainment of mental calmness and an enlightened understanding.

20. He wandered *ad libitum* all about the temple of the triple world (composed of earth, heaven and the nether regions); and mixed in the company of the siddhas and sādhyas, as the bees mix with the company of swans about the lotus beds.

21. His peregrination led him at one time, to visit the city of Hema-jata, which was built with gemming stones, and shone as brightly as a peak of the mount Meru (which is represented to be composed of gold and resplendent stones).

22. Here he met with his old friend the king of that city, and saluted each other with mutual fondness. They were both delivered from the darkness of ignorance, and were perfect in their knowledge of the knowable.

23. They accosted mutually with saying, "O! It is by virtue of our good fortune that we come to meet one another".

24. They embraced each other in their arms and with joyous countenances, and then sat on the one and same seat, as when the sun and moon are in conjunction.

25. Parigha said:—My heart rejoices to see you with full satisfaction; and my mind receives a coolness as if it immersed in the cooling orb of

the moon.

26. Unfeigned friendship like true love, shoots forth in a hundred branches in our separation from each other; as a tree growing by the side of a pool, stretches its boughs all around, until it is washed away with its roots by the current.

27. The remembrance of the confidential talks, merry sports and idle plays of our early days awakes in me, O my good friend! those innocent joys afresh in me.

28. I know well, O sinless friend, that the divine knowledge which I have gained by my long and painful devotion and by the grace of God, is already known to you from the preachings of the sapient sage Māndavya to you.

29. But let me ask, are you not placed beyond the reach of sorrow, and set in your rest and tranquillity; and are you situated in the supreme cause of all, and as firmly as if you were seated upon the unshaken rock of Meru?

30. Do you ever feel that auspicious self gratifying grace in your soul, which purifies the fountain of your mind, as the autumnal sky clears the springs of water on earth?

31. Do you, O ruler of your people, perform all your acts, with a complacent air and steady mind, as you were discharging your duties for the good of mankind?

32. Do the people in your realm live in safety, to enjoy their prosperity and competence, and are they all free from disease, danger and anxieties of life?

33. Is this land plentiful in its harvests, and are the trees here bending down with their fruitage; and do the people here enjoy the fruit of their labour and the objects of their desire?

34. Is your good fame spread about in all quarters, like the clear and cooling beams of the full moon; and does it cover the face of this land, like a sheet of snowfall on the ground?

35. Is the space of all quarters of the sky, filled with the renown of your virtues, as to leave no gap in it; and as the roots and stalks of lotus bushes overspread the tank, and choke and check the course of its waters?

36. Do the young minds and virgins of your villages, street and walk about pleasantly over the plains and fields hereabouts; and do they loudly laud forth your heart cheering applause (or their merry songs)?

37. Does all welfare attend on you, with respect to your prosperity, wealth and possessions and the produce of your fields; and do your family, children and dependents fare well in this city?

38. Do you enjoy your health free from all disease and complaint; and reap the reward of your meritorious acts done for this life and the next (such as sacrifices made for future rewards).

39. Are you indifferent in your mind with regard to temporary enjoyments, which appear pleasant for a moment, but prove to be our deadly enemies at last.

40. O! it is after a very long separation, that we come to meet again; it is my good fortune that rejoins me to you, as the spring revisits the dales with verdure.

41. There are no such joys here, nor such woes even in this world: which do not happen to the lot of the living in their union with, and separation from one another.

42. We are quite altered in our circumstances, during our long separation; and yet how we happened to meet each other in the same unchanged state of our minds, by a wonderful accident of destiny.

43. Suraghu replied:—Yes, sir, the course of destiny is as crooked as that of a serpent; nor is there any man that can penetrate into the depth of the mysterious nature of destiny.

44. There is nothing impossible to destiny, which has after the lapse of so long a time, has reunited us in one place, from the vast distance of the two countries asunder.

45. O great sir! we are all in good health and prosperity in this place, and have been supremely blest by your graciousness unto us.

46. Behold us purified and cleansed of our sins, by your holy presence among us; and the arbor of our merits has borne the fruit of our peace and satisfaction at your sight.

47. O royal sage! we enjoy all prosperity in this our native city; and your presence here this day, has made it shoot forth, in a hundred off-shoots of joy and happiness.

48. O noble minded sir! your appearance and speech, have sprinkled this place with sweet nectarine drops, joy and holiness; because the company of the virtuous, is reckoned to equal the supreme felicity of man.

CHAPTER LXII.—*On the Nature of Quietism and Quietus.*

Argument. A discussion about Active and Inactive Devotion and Godliness.

Vasishtha related:—The prince Parigha then resumed his confidential speech, expressive of the affection he formerly bore to Suraghu and added:—

2. Parigha said:—Whatever acts of goodness are done by men of well governed minds, in this earth of strife, they all redound to their happiness; but the evil deeds of ungoverned minds are not so, but lead to their misery.

3. Do you rely, sir, in that state of perfect rest which is free from desire; and do you rest in that state of supineness—*samādhī*, which is styled transcendental Coma or trance (paramopsama)?

4. Suraghu replied:—Tell me sir, what you mean by the abandonment of all desires; and what is meant by that perfect lethargy, which they call as transcendental coma or trance.

5. Tell me, O high minded Sir, how can that man be called unentranced, who is enrapt in his supreme intelligence (or knowledge of the supreme), and at the same time is attendant to his worldly concerns.

6. Men of enlightened understandings, however, they are employed in the observance of their usual worldly affairs, are yet said to be enraptured with their knowledge of the solity of the supreme soul.

7. But how can one be said to be beatified, whose mind is unsubdued and whose nature is indomitable; although he may keep his position in the posture of *padmāsana* with his folded palms.

8. The knowledge of truth which burns away all worldly desires as straws, is termed the true catalepsy (*samādhi*) of the soul; rather than the sedentariness and taciturnity observed by secluded devotees.

9. The knowledge which is attended with continued rest and self-content, and gives an insight into the nature of things, is called the paragoge (paraprajna), and repose (*samādhi*) of the soul by the wise. (Paragogies or palpable knowledge, is opposed to anagogies or hidden knowledge).

10. Immobility of the mind by pride and enmity, is known by the term *samādhi* or quietness to the wise; when the mind is as unmoved as the fixed rock against the howling winds of the passions (*i.e.* the mind which is unshaken and unmoved by passions and desires).

11. The mind is also said to have its stillness *samādhi*, when it is *devoid* of anxious thoughts and cares, and is acquainted with the natures of its wished for objects; and yet freed from its choice of and aversion to the objects of its liking or dislike. This is also said to be the fulness or perfection of the mind.

12. Again the mind of the magnanimous, is said to stand in its stillness of *samādhi* or quietism, ever since it is joined with its understanding, and acts conjointly with the same.

13. But this pause of *samādhi* being stretched too far to a dead lock, is liable to break down by itself; as the fibre of a lotus-stalk upon its being drawn too long by the hand of a boy. *Dead* and dormant

quiescence is the opposite extreme of sensible quietism.

14. As the sun does not cease from giving his light to the other hemisphere, after he sets from dispensing the day over this part, so doth our intelligence continue to glow, even after it has run its course in this life. (So there is no dead stop called the entire pause—*pūrṇa samādhī*, or utter extinction of the soul at any time).

15. As the course of a stream is never at a stop, notwithstanding the incessant gliding of its currents; so the course of our thoughts hath no suspension from its knowing of further truths. (The mind is ever progressive in its acquisition of knowledge, which proves the impossibility of its cessation).

16. As the ever continuous duration, never loses the sight of the fleeting moments of time; so the sempiternal soul is never in abeyance, to mark the flitting thoughts of its mind.

17. As the ever current time, never forgets to run its wonted course; so the intelligent understanding is never remiss, to scan the nature of the mysterious Intellect, which guides its course.

18. The thoughts of an intelligent being, run in as quick a succession; as the continued rotation of the parts of time; and this is when the mind wanders at random, and is not settled in the sole object of its meditation.

19. As the lifeless soul has no perception of any external object; so the soul unconscious of itself, has no knowledge of the course of time; as in the state of sleep, delirium and insensibility.

20. As there is no skilful man, without some skill or other in the world; so there is no intelligent being, without the knowledge of his soul and self-consciousness here.

21. I find myself to be enlightened and wakeful, and pure and holy at all times; and that my mind is tranquil, and my soul at its rest on all occasions.

22. I find nothing to intercept the sweet repose of my soul, which has found its anchorage in my uninterrupted communion with the holy spirit.

23. Hence my mind is never without its quiescence at any time, nor is it unquiet at any moment, its being solely resigned to spiritual meditation.

24. I see the all pervading and everlasting soul, in every thing and in every manner; and know not whether it be the rest or unrest on my soul, which has found both its quiet and employment, in its perpetual meditation of the Divine Spirit.

25. Great men of quiescent spirits, continue always in an even and uniform tone and tenor of their minds with themselves; therefore the difference betwixt the rest and restlessness of the soul, is a mere verbal distinction, and bear no shade of difference and in their signification.

CHAPTER LXIII.—*The Conclusion of the Above.*

Argument. The Best means of self-contented happiness.

Parigha said:—Prince, I find you to be truly wise and enlightened in your beatitude; and dost shine as the full moon with your inward coolness.

2. I see in you the fulness of sweet delight, and the shadow of prosperity resting upon you; and you appear as graceful as the water lily, with your pleasing and cooling countenance.

3. The clearness, extent, the fullness and depth of your understanding, give you the appearance of the deep, clear and extensive ocean, when it ceases to be perturbed by the loud winds and waves.

4. The pure and full delight of your inward soul, which is free from the cloud of egotism, gives it the grace of the clear expanse of the autumnal sky.

5. I see you composed in your mind in all places, and find you contented at all times; you are moreover devoid of passions, and all these combine to add to you an unutterable grace.

6. You have got over the bounds, of knowing whatever is good and evil in this world; and your great understanding, has made you acquainted with every thing in its entirety.

7. Your mind is cheered with the knowledge of all existence and non-existence, and your body is freed from the evil of repeated birth and death—the common lot of all beings.

8. You have gleaned the truth from whatever is untrue, and are as satiate with your true knowledge, as the gods were satisfied with drinking the water of immortality which they churned out of the brackish water of the ocean.

9. Suraghu replied: There is nothing in this world, O royal sage! which we may chose as inestimable to us; for all that shines and glitters here, are nothing in reality and have no intrinsic value.

10. In this manner there being nothing desirable here to us, there is nothing disgusting to us neither; because the want of a thing intimates the want of its contrary also.

11. The idea of the meanness of the most part of worldly things, and that of the greatness of others on particular occasions, are both weakened and obliterated from my mind (*i.e.* the best thing that is of service at some time, and the very best thing that is useless at others, are all indifferent to the wise).

12. It is time and place that give importance to the object, and lower the best ones in our estimation; therefore it behoves the intelligent, neither to be lavish in the praise or dispraise of one or the other.

13. It is according to our estimation of another, that we praise or dispraise the same; and we esteem whatever is desirable to us; but they are the most intelligent, that give their preference to what is the best, and of the greatest good is to us.

14. But the world abounding in its woods and seas, and mountains and

living animals, presents us nothing that is to be desired for our lasting and substantial good.

15. What is there that we should desire, when there is nothing worth desiring in this world; save bodies composed of flesh and bones, and wood and stones, all of which are worthless and frail.

16. As we cease to desire, so we get rid of our fawning and hatred also; as the setting of the sun is attended with the loss of both light and heat.

17. It is useless verbiage to expatiate on the subject; it is enough to know this truth for our happiness here, *i.e.* to have our desires under subjection, and an evenness of our minds under all conditions, attended with inward placidity and universal regard for all.

CHAPTER LXIV.—*Sermon on Self-Knowledge.*

Argument. The way to guard the mind from faults, and deliver the soul from misery.

Vasishtha resumed:—After Suraghu and Perigha had ended their discussion on the errors of this world, they honoured one another with due respect, and retired gladly to their respective duties of the day.

2. Now Rāma, as you have heard the whole of this instructive typological dialogue between them, do you try to profit thereby by a mature consideration of the same.

3. It is by reasoning with the learned, that the wits are sharpened with intelligence; and the egotism of men melts down in their minds, like the raining of a thick black cloud in the sky.

4. It spreads a clear and calm composure over the mind, as the revisit of cloudless Autumn does, over the spacious firmament to the delight of mankind, and by its diffusion of bounteous plenty on earth.

5. After the region of the intellect, is cleared of its darkness, the light of the supreme soul which is the object of meditation and our sole refuge, becomes visible in it.

6. The man that is always spiritual and insightful within himself, who is always delighted with his intellectual investigations, has his mind always free from sorrow and regret.

7. Though the spiritual man is engaged in worldly affairs, and is subject to passions and affections; yet he is unstained by them in his heart, as the lotus bud is unsullied by the water under which it is sub-merged.

8. The silent sage that is all-knowing, holy, and calm and quiet in himself, is never disturbed by his ungoverned mind; but remains as firm as the dauntless lion, against the rage of the unruly elephant.

9. The heart of the wise man is never affected by the mean pleasures of the world; but it stands as the lofty arbor of paradise, above the encircling bushes of thorny brambles and poisonous plants.

10. As the religious recluse who is disgusted with the world, has no care for his life, nor fear of death; so the man whose mind is fraught with full knowledge, is never elated nor depressed by his good or bad fortune.

11. The man that knows the erroneousness of the mind and the panorama of the world in the soul, is never soiled by the stain of sin, as the clear sky is nowhere daubed by any dirt or dust.

12. It is the knowledge of one's ignorance, that is the best safe guard against his falling into greater ignorance, and it is the only remedy for his malady of ignorance, as the light of the lamp is the only remedial of nocturnal gloom.

13. The knowledge of our ignorance is the best healer of ignorance, as the knowledge of one's dreaming removes his trust in the objects of his dream. (A dream known as a dream to the dreamer, can not lead him to delusion).

14. A wise man engaged in business, with his mind disengaged from it, and fixed on one object, is not obstructed by it in his view of spiritual light; as the eye-sight of fishes, is not hindered by the surrounding water.

15. As the light of intellectual day, appears over the horizon of the mind, the darkness of the night of ignorance is put to flight; and then the mind enjoys its supreme bliss of knowledge, as in the full blaze of day.

16. After the sleep of ignorance is over, the mind is awakened by its intelligence, to the bright beams of the rising sun of knowledge; and then the mind is ever awake to reason, which no dulness can overpower.

17. A man is said to live so long, as he sees the moon of his soul, and the moon beams of his intellect, shining in the sphere of his mind; and he is said to have lived only for those few days, that he has discharged his duties with joy.

18. A man passing over the pool of his ignorance, and betaking himself to the contemplation of his soul; enjoys a coolness within him, as the cooling moon enjoys by the cold nectarious juice contained in her orb.

19. They are our true friends, and those are the best s̥āstras; and those days are well spent, which have passed with them (the s̥āstras), in discourse on dispassionateness, and when we felt the rise of the intellect within us.

20. How lamentable is their case, who are born to perish like ferns in their native forests; and who are immersed in their sinfulness, by their neglect to look into their souls.

21. Our lives are interwoven with a hundred threads of hopes and fears, and we are as greedy as bulls of their fodder of straws. We are at last overtaken by old age and decrepitude, and are carried away with sorrow and sighs.

22. The dullheaded are made to bear, like heavy laden bullocks, great loads of distress on their backs in their native soil.

23. They are bitten and disturbed by the gnats of their passions, and

are made to plough the ground under the halter of their avarice; they are shut in the cribs of their masters, and are bound by the bonds of their kindred.

24. Thus we are harassed in the supportance of our wives and children, and weakened by age and infirmity, and like beasts of burden we have to wade in dirt and mire, and to be dragged to long journeys, and be broken under heavy loads, without halting a while under the toil and fatigue.

25. Bending under our heavy loads, we are tired with our long journeys across the deserts, where we are burnt under the burning sunbeams, without having a cool shade, to shelter our heads for a while.

26. We are big bodied like bulls with poor souls in us; we are oppressed at every limb, and labour under our destiny by being tied as the ringing bell, about the necks of bullocks; and the scourge of our sins lashing us on both sides.

27. We toil like bulls labouring under the poles of the carts which they draw along; and traverse through dreary deserts, without laying down our bodies to rest for a moment.

28. We are always prone to and plunged in our own evils, and move on like heavy laden bullocks with trolling and groaning all the way long.

29. Rāma! try your best to redeem by all means, this bullock of your living soul, from the pool of this world; and take the best measures, to restore it to its form of pristine purity.

30. The animal soul that is released from the ocean of this world, and becomes purified in its mind by the light of truth, is no more liable to roll in the mud, like some beasts after they are cleansed.

31. It is in the society of highminded men, that the living soul receives the instruction, for its salvation in this ocean of the world; just as a passenger easily gets a boat from the ferry-man to go across a river.

32. That country is a desert where there are not learned and good people, resembling the verdant trees of the land. The wise must not dwell in the land, where the trees yield neither fruits nor afford

cooling shades.

33. Good men are as the flowering *Champa* trees of the land; their cooling words resemble the shady leaves of the tree, and their gentle smiles its blooming flowers. Let men therefore resort to the umbrage of such *champaka* bowers.

34. For want of such men, the world is a desert, burning under the darkening heat of ignorance, where no wise man should allow himself to rest in peace and quiet.

35. It is the self that is the true friend to one's self, therefore support thyself upon thy self only; nor obscure the brightness of thy soul, under thy darkness of the bodily pride, to bury thy life in the slough of ignorance.

36. Let the learned ponder in themselves, "what is this body and how came it to existence, what is its origin and to what is it reduced?" Thus let the wise consider with diligence, the miseries to which this body is subject.

37. Neither riches nor friends, nor learning nor relatives, serve to redeem the drowning soul. It must be one's own mind to buy its own redemption, by resigning itself to its source and cause.

38. The mind is the constant companion and true friend to the soul; and therefore it is by consultation with the mind, that one should seek to redeem himself.

39. It is by a constant habit of dispassionateness and self deliberation, that one can ford the ocean of this world, riding on the raft of true knowledge (or the knowledge of truth).

40. It is pitiable to see the inward torments of the evil minded, that neglect to release their souls from all worldly vexations.

41. Release the elephant of your living soul—*jīva*, from the fetters of its egoism, its bonds of avarice and the ebriety of its mind; and deliver it from the muddy pit of its birth place, and retire to your solitude.

42. It is by these means, O Rāma, that the soul has its salvation; therefore cast away your ignorance, and wipe off your egoism.
43. This is the best way that leaves the soul to its purity, that makes you disentangle your self from the snare of your mind, and disengage your soul from the trap of egoism.
44. It is by this means, that the lord of gods, the supreme soul is beheld by us; and the corporeal body is regarded as a clod of earth, or a block of wood, and not better than these.
45. The sunlight of the intellect comes to view, after dispersion of the cloud of egoism by which it is obscured; and it is after this that you attain the state of supreme felicity.
46. As the light of the day is seen, after withdrawal of the dark veil of night; so you come to see the light of the soul, after removal of the curtain of your egoism.
47. That felicitous state of the soul, which remains after dispersion of the darkness of egoism; the same is the state of divine fulness, and is to be adored with all diligence.
48. This state of the vast oceanlike and perfect fulness of soul, which no words can express nor any eye can behold, is beyond all comparison, and every colour of human attribution.
49. It is but a particle of the pure intellectual light, which gains its stability in the devout spirit, and is then comparable with naught beside the light of the Divinity, which shines before the internal sight of the holy.
50. Though it is beyond all comparison, yet it is beheld by us to be in the state of our sound sleep—*susupta* (hypnotism), it is the state of immensity, and is as extended as the vast extent of the firmament.
51. After extinction of egoism and the mental powers, and subsidence of all the feelings in oneself; there arises a transcendent ecstasy in the soul, which is styled the form of the divine or perfect joy and blissness:—(paripurnamanandam).

52. This blissful is attainable only by yoga meditation, and in the hypnotism of sound sleep. It is not utterable by speech, O Rāma, but to be perceived only in the heart.

53. The totality of the Divinity is perceived only by the percipience of the mind, and by no categorial distinction of the divine essence; without this intuitive percipience, we can have no conception of the soul.

54. The knowledge of the soul, comprehends in itself the whole totality and infinity together; and resides in the invariable steadiness of the mind. It is by the shutting out the internal and external from the senses and the mind, that the lord of lords, the divine soul appears to our intelligence.

55. Hence follows the extinction of our desire of sensible objects, and hence we derive the light of our supreme felicity; that we have an even minded composure in all circumstances; which leads the souls of the magnanimous, to revert to that inscrutable identity (which has no convertibility in it).

CHAPTER LXV.—*Story of Bhāsa and Vilāsa.*

Argument. Account the Lives and Actions of Bhāsa and Vilāsa or the Sahya pupils.

Vasishtha continued:—As long as one does not come to perceive his soul, by breaking down his mind of his own accord; and so long, lotus-eyed Rāma, one does not get rid of his egoism and meism (*i.e.*, selfishness).

2. There is no end of his worldly misery, as there is no setting of the painted sun; and his adversity becomes as extended, as the vast ocean itself.

3. His misfortunes are as interminable, as the succession of the waves

in the sea; and the appearance of the world is as gloomy to him, as the face of the sky, covered by the dark clouds of the rainy season.

4. Here will I recite an old story, containing a discourse between two friends Bhāsa and Vilāsa, in some region of the Sahya mountain.

5. Now this is a mountain mightier than the three worlds in his superior strength. In his height he surmounted the sky, and in his extent he got the better of the ground, and with his foot he reached the infernal region.

6. It was fraught with various flowers, and furnished with innumerable water falls; its precious stones were watched ever by the Guhya mountaineers, and named as Sahya or moderate being situated in the temperate zone; yet it was intolerable as a tropic mountain (by the intense heat on its top).

7. Its girdle of sun-stones, seemed to studded with pearls, by the sloping beams of the sun falling upon them; and its base with its pavement of gold, looked as the gold island (of Lankā).

8. Here a hill was full of flowers, and there another filled with minerals; there were lakes with flowering water plants on one side, and gemming stones lying on another.

9. Here the cascades were hurling and gurgling in foaming froths, and there the old bamboos were blowing through their hollow pipes; on one side the winds were howling in the mountain caves, and on another the bees were buzzing on the clustering flowers.

10. The Apsaras were singing in concert on the mountain tops, and the wild beasts were growling in the forests; there the birds were chirping in the groves, and the clouds were roaring on the peaks of mountains, while the birds of the air crying and flying about the sky.

11. The vidyādhara rested in the mountain grottos, and the black bees were humming on the lotus beds; the border lands resounded with the chorus of Keratās, and the woodlands were resonant with the melodies of singing birds.

12. It appeared as the abode of the triple world, having the seats of

the gods on its top, the residence of men at its foot, and the holes of snakes under its bottom.

13. There were the siddhas dwelling in its caverns, and precious metals lying hid in its bosom; its sandal woods were the resort of snakes, and its peaks were the haunts of lions.

14. It was crowned with wreaths of flowers hanging on high over its head; and its body was besmeared with the dust and pollen of flowers; it was fanned by the fragrant breeze of flowers, and was all flowery with the fallen flowers.

15. It was daubed with the grey dust of its metallic ores, and stood on its footstool of precious stones; it was often resorted to by heavenly damsels, frequenting its bowers to cull the Mandāra flowers.

16. Its peaks were veiled by the blue mantle of clouds, and decorated with the gems hidden under them; they appeared as beauties beaming with the golden beams of the sun, and rising to meet their loving gods in heaven.

17. There was a table land on the northern edge of that mountain, which was overhung by trees loaded with bunches of fruits, and also a gemming lake, formed by the waters of cataracts falling from high.

18. The ground was strewn over with florets scattered by the waving stalks of *amra* trees; and its borders were decorated with the blossoming *kolkara* and *punnaga* plants, shining as cerulean lotuses about a lake.

19. The sun beams were shut out by the embowering alcoves of creepers, and the ground sparkled with its gems like the floor of heaven; the *Jambu* fruits distilled their juice like the cooling moon beams, and all these made this spot as delightful as the moonlight sky.

20. It was as delightful as the heaven of Brahmā and the celestial seat of Siva; and here the sage Atri held his hermitage which blotted away the austerities of Siddhas.

21. In this hermitage there dwelt two hermits, both of whom were as wise and knowing as Brihaspati and Sukra—the preceptors of gods and

demigods.

22. They were both as of one flesh and soul, and brought forth in time two boys, like two buds of lotuses growing in the same bed, and having their bodies as pure as the limpid lake from which they sprang.

23. They were named Bhāsa and Vilāsa, who grew up in time like two orchids, upon the branching arms of their parents.

24. They had one soul and mind in two bodies, which were united to one another as those of two loving brothers, and intimate friends. They remained in mutual union like the oil and seeds of sesamum, and as the flower and its fragrance.

25. The fond parents were much more mutually attached in their hearts and minds, owing to their joint care and affection for their lads, and seemed as they were the one and same person in two different bodies.

26. The two boys of graceful forms, remained also pleased with one another in the same hermitage; and moved about as two bees, over the same bed of lotuses in the same lake.

27. They attained their youth after passing their boyhood and shone forth in a short time, as the two luminaries of the sun and moon rising together.

28. The aged parents then left their infirm bodies, and went to heaven like a pair of birds quitting their broken nest. (Nest is in sanskrit *nidas*, Lat. *nidus*. Plato compares the departing soul, to the flight of a bird from its nest.)

29. The demise of the parents made the youths as dejected as the drooping lotus in a dried-up channel; and the vigour of their bodies now gave way to their want of energy.

30. They discharged the funeral rites, and remained long in their mourning; under the sad accidents of life, which are unveritable even by the good and great.

31. After performance of the obsequies, they were so overpowered by their grief and sorrow, that they continued to wail over their memory

with piteous cries and tears. They sat silent and inactive as pictures in a painting, with their melancholy countenances and hearts heavy with sobs and sighs.

CHAPTER LXVI.—*The Transitoriness of Life and Evanescence of World by Things.*

Argument. Speech of Bhāsa, on the vain sorrows and griefs of unenlightened Minds.

Vasishtha continued:—The two sorrowful hermits continued in the observance of their rigorous austerities, until their bodies where emaciated as two withered trees in the forest.

2. They passed their time with cool apathy in their minds in the solitary forest; and were as helpless as stray stags separated from each other, and wandering afar from their home and possessions.

3. They passed their days and nights, and months and years in this manner; until both of them were worn out by age, like two withered trees in a valley (having no-body to take notice of them).

4. Not attaining to true knowledge, their austerities served only to shatter their frames, and reduce their strength; till at last they happened to meet one another, and betook to their conversation in the following manner.

5. Vilāsa said:—O Bhāsa, that art the best fruit of the tree of my life, that hast thy seat in the recess of my heart, and art a sea of ambrosia to me, I welcome thee, O my best friend in this world.

6. Tell me my good friend, how and where you passed so long a time, after your separation from me; and whether your austerities have been successful to be rewarded with their fruit.

7. Tell me whether thy mind is freed from anxieties, and whether thou

art in possession of thy self (*i.e.* self-possessed by knowledge of thy soul). Say, hast thou obtained the reward of thy learning, and hast thou after all, got thy peace and quiet.

8. Being thus addressed and asked by Vilāsa, whose mind was troubled amidst the vexations of this world; Bhāsa who had attained to consummate knowledge, replied to him as respectfully as a friend doth to his dearest friend.

9. Bhāsa replied:—O good friend! you are fortunately and happily met here this day; but how can we expect to have our peace and rest so long as we have to remain in this world of strife and vale of misery.

10. How can I have my rest so long, as the turbulent passions are not subdued in my breast; and until I can know the knowable (the unknown one that is only worth knowing); and till I can get across this sea of the world.

11. How can we have our quiet, as long as our desires and hopes and fears continue to infest in our minds; and until we can weed them out, like thorns and brambles of bushes, with the spade of our reason.

12. Until we can gain true knowledge, and have the evenness of our minds; and until we can have a full knowledge of things, we can have no rest in us.

13. Without the knowledge of the soul and acquisition of true knowledge, which is the greatest remedy against all diseases of the mind, it is impossible to escape from the pestilence of the world.

14. The poisonous plant of worldliness, sprouts forth in our childhood; it shoots out in its leaves in our youth, it flowers in our old age, and never fructifies before our death. (We live too long after the fruit best never to earn it).

15. The body decays as a withered tree, and our relatives flutter as bees over it; old age overtakes us with its blossoming grey hairs, and produces the fruit of death.

16. We have to reap the bitter fruits of our actions of bygone times, which are laid up in store, and fructify in their seasons; and thus

years upon years glide upon us, in the same monotonous rotation of business, and the sad tenor of our minds.

17. This tall body of ours, rising as a thief on the ground, has all its inner cells and caves, filled with the thorns of our cravings; it is the abode of the serpentine train of our actions, emitting the poison of continuous woe in our repeated transmigrations in new bodies.

18. See how our days and nights are rolling on, in their circuit of continued misery and misfortune, which are misconstrued by men for transient joy and good fortune.

19. See how our lives are spent, in useless pursuits after objects of our vain wishes; and how we misspend our time with trifles, that are of no good to us.

20. The furious elephant of the ungoverned mind, breaks loose from its fetters of good sense; and then joining with the elephants of wild desire, ranges at large without rest or sleep.

21. The bawling tongue sets on screaming, as a vulture in the hollow of the tree of human body; and fosters itself by feeding on the gems of thought (*chintamani*), lying hidden in it. (The talkative fool is no thoughtful man).

22. The slackened limbs of the old and withered body, drop down like the dry leaves of trees; and there is nothing to prop up the drooping spirit, from its decay and decline day by day.

23. The brightness of the body flies away in old age, and the mind dejected at the disregard of every body, becomes as pale and withered, as the lotus flower fades away under the frost.

24. As the channel of the body dries up in old age, and the water of youth is drained out of it; so the swan of life flies away far from it, and there is nothing to retard its flight.

25. The old and time worn tree of the aged body, is overpowered by the force of the blasts of time; which blast its leaves and flowers (like human hopes) below, and then buries them all underneath the ground. (So says the Persian poet: *Ai basā haus ke bāz mandā, oai basā arzu ke khāk*

shuda).

26. As the serpent of desire lies dormant in the heart, (for want of overtaking its prey in old age); it is content like the croaking frog, to hold its complaints in the mouth; and the mind like a monster, hides itself in the pool of dark despondence.

27. Our desires with their various wishes, are as the variegated flags of temples, furling and fluttering in all directions, till they are hurled down by the hurricane old age.

28. The world is a long linked chain, lying in the depth of eternity; wherein the rat of death is always busy in gnawing down the knot of life at the root.

29. The stream of life glides muddily on, with the foam and froth of cares and anxieties; there are the whirlpools of repeated transmigrations, and the waves of youthful levities, which are as boisterous as they are dangerous.

30. The stream of our actions on earth, flows on interminably, with the billows of our worldly duties, and the various arts of life, all leading to the abyss of perdition.

31. The current of our friends and relations, and the concourse of people, glide on incessantly to the deep and boundless ocean of eternity; from whose bourne no body ever returns to life.

32. The body is a valuable instrument, for the discharge of our worldly duties; but it is soon lost under the mud of this ocean of the world, and no body knows where it is buried in its repeated births.

33. The mind is bound to the wheel of its anxieties, and put to the rack for its misleads; it revolves all along as a straw, in the eddy of this ocean of the world.

34. The mind dances and floats, over the waves of the endless duties of life; it has not a moment's respite from its thoughts, but continues to oscillate with the action of the body, and rise and fall according to the course of events.

35. The mind like a bewildered bird, flutters between its various thoughts, of what it has done, what it is doing and what it is about to do; and is thus caught in the trap of its own fancies for evermore.

36. The thoughts that this one is my friend, and the other one is my foe, are our greatest enemies in this world; and these tear my heart strings like the rough wind, that tears the tender lotus leaves and fibres. (It is wrong to take one for a friend or foe whom we do not know, and with whom we have no concern).

37. The mind is overwhelmed in the whirlpool of its cares; it is sometimes hurled down to the bottom, and at others floating upon and loosened from it like a living fish caught by angling hook.

38. The belief of the external body for the internal self, is the cause of all our woe herein; and so the taking of others as our own is equally for our misery.

39. All mankind placed between their weal and woe in life, are swept away to age and death; as the leaves of trees growing on high hills, are scattered by the high winds of heaven.

CHAPTER LXVII.—*Abandonment of Intrinsic Relations.*

Argument. Refutation of the Intimate Relation of the Body and Soul. This relation is the Bondage and its abandonment the Release of the soul.

Vasishtha continued:—Having thus accosted and welcomed each other, the two brothers applied themselves to the acquisition of divine knowledge; and gained thereby their liberation in the living state (of Jīvan mukta).

2. I will now tell, O strong armed Rāma! that there is no salvation for the enslaved mind, without true knowledge of Divinity.

3. Know, O Rāma of polished understanding! that this world of endless woes, is as easily traversed by the intelligent, as the wide ocean is crossed over by the bird of Jove, though it is impossible for any other bird to do so.

4. The great soul is without and lies beyond the body: it is situated in its own intellect, and looks on the body from a distance, as a beholder beholds a concourse of people (without him).

5. The body being pulled down by decay and disease, does not affect us any more, than the coach being broken, there is no injury done to the rider.

6. The mind also when it is depressed and dejected, does not affect the understanding, as the moving waves which ruffle the surface of the sea, do not perturb the waters of the deep.

7. What relation do the swans bear to the waters of the lake, and what relativity is there between the pebbles and stones of the sea and its waters; so the blocks of wood borne by the current are no way related to the waters of the stream; and in the like manner no object of sense has any relation with the supreme soul.

8. Tell me, O fortunate Rāma! what correlation is there between a rock and the sea? The rock verily puts no obstruction to the internal current of the sea; so none of these worlds can stop the course of the Divine Mind (as there is nothing which can bind the subtle and immeasurable sky).

9. What relation do the lotuses bear upon the waters of a stream, than that of their being contained in the bosom of their containing waters: so are all solid bodies related as contents with the all containing Divine soul.

10. As the concussion of a log with a body of waters, is attended with the effusion of watery particles around; so the contact of the body and soul, is productive of the various affections of the mind.

11. As the contiguity of a bordering tree, produces its shadow in the waters below; so the proximity of all objects to the soul, reflects their images in the mind.

12. As the reflexions of things in a mirror or watery glass, and in the swelling waves of the sea, are neither real nor unreal; so the reflexions in the soul, are neither substantial nor unsubstantial, (but adscititious and extrinsic only).

13. As the breaking of a tree or rock by the howling winds, does not affect the wind at all; so the union or separation of the elemental substance, and component parts of a body, makes no alteration in the soul.

14. As the falling of a tree in the water, produces a vibratory sound in it; so the contact of the body and soul, produces a vibration in the intellectual organs (the recipients of all impressions).

15. But these impressions have no relation either with the pure and simple soul, nor with the gross body (neither of which is concerned with them). All these are but the delusions of our erroneous knowledge, at the absence of which we have the transparent intellect only.

16. As one has no notion of the manner of connection, between the wood and the water (which nourishes it); so no body has any knowledge, how the body is united with the soul.

17. As the world appears a reality to the non-intelligent, so it appears a substantial entity, to those who are ignorant of truth.

18. They that are devoid of their internal percipience of moisture in wood and stone, resemble the worldly minded materialist, having the knowledge of external objects only.

19. As those devoid of their intuitive knowledge, find no difference in the wood and water; so they believe the body and the soul to be the same thing, and do not know their irrelation and unconnection with one another.

20. As the relation of wood and water, is imperceptible to them that have no intellection; so are they unacquainted with the irrelation between the soul and body, owing to their want of intuition.

21. The soul is purely conscious of itself in all places, and without

any objective knowledge of anything at all; nor is it liable to the erroneous knowledge of a duality also.

22. The bliss of the soul is converted to misery, by its false apprehension of unrealities; as when one comes in sight of an apparition, by his false imagination of a ghost.

23. Things quite irrelevant become relevant, by our internal conviction of their relevancy; as our sight and apprehension of thieves in our dreams, and the appearance of a demoniac spectre in a block of wood.

24. As the relation between the wood and water is altogether unreal; so the correlation between the soul and body, is wholly false and unsubstantial.

25. As the water is not troubled, without the falling of the tree into it; so the soul is not disturbed, without its thoughts of the body: and the soul freed from its connection with the body, is free from all the maladies and miseries, which the flesh is heir to.

26. The misconception of the body as the soul, makes the soul subject to all the imperfections and infirmities of the body; as the limpid water of the lake is soiled, by the leaves and twigs, that are seen to float upon it.

27. Absence of the intrinsic relation of external things with the internal soul, liberates it from all the casualties in the course of things; but the presence of extraneous associations, makes the internal soul as turbid water, by reason of the mess of the leaves and foul things and fruit and flowers, continually falling upon it.

28. The soul freed from its innate knowledge of the objective, is wholly absolved from misery; while the knowledge of its connection with the body, senses and the mind, is the mainspring of all its woes.

29. The internal connection of the externals, is the seed of all the evils of men in this world, and brings forth all the pain and sorrow and errors of mankind.

30. The man that is internally connected with the externals, sinks deep under the load of his connexions in the depth of this earth, but he who

is aloof from his internal relations, floats above the surface of this sea, and rises aloft in air as an aerial being.

31. The mind with its internal bearings, is as an arbor with the hundred ramifications; but the mind with its wants of internal relations, is said to have faded and grown extinct.

32. The mind unattached to the world is as a pure crystal, without any shade of colour in it; but the mind that is attached to the world, is as a prismatic glass with all the colours of the rainbow.

33. The unattached and untinged mind is said to be set at liberty, though it is set at work in the world; but the mind which though it is attached to the world, is said to be unattached, if it is thoughtless of it, though it is practiced to austerities.

34. The mind attached to the world, is said to be bound to it; but that which is detached from it, is said to be set free from it. It is the internal attachment and detachment of the mind, that are the causes of its bondage and liberation.

35. The unworldly minded persons, are not tied down to the earth by their worldly actions; it remains aloof from all its actions, as a floating vessel remains aloft of the sweet and salt waters of the lake beneath it. (The spiritual man is above his bodily actions).

36. It is the tendency of the mind, that makes a man master of an action, which he has not actually done; as the delusion of the mind in dreaming, makes one feel the pleasure and pain of his pleasing and unpleasing dreams. (It is the mind and mental action, that differentiate the rational man from the body and bodily actions of an irrational beast, brute or bird).

37. The activity of the mind gives activity to the body also, as the action of the mind in dreaming, gives motion to the inert body of the sleeping man (as in somnambulism and somniloquism).

38. Inactivity of the mind, causes the inaction of the body; and though it should act by its physical force, yet the insane mind is not sensible of the action (nor is an idiot or madman responsible for his deeds).

39. Man gets the retribution of his actions done with his mind; and not of those that pass beyond his knowledge. The inert body is never the cause of an action, nor the mind is ever joined with the living body, as an automaton or self moving machine, or like a clock or watch, the spring of whose action lies in itself. But the body requires the action of the mind, to put that animal force into motion).

40. The mind unattending to an action of the body, is never considered as its agent (as it is never said to be the agent of breathing, which is a spontaneous action of the living body). No reward of any action ever accrues to one, that is not engaged in the doing of that action.

41. The man not intentionally employed in the sacrifice of a horse or slaughter of a Brahman, neither reaps the good of the one, nor incurs the guilt of the other; and so the minds of distracted lovers are never aware of the results of their own deeds. (The killing of a Brahman with the idea of his being an aggressor, does not amount to Brahmicide; and so the acts of the lovelorn Indrāhalyā and Vikramorvasi, are taken into no account).

42. One free from his intrinsic relation (or interest) with anything, is most agreeable to all by his elevated demeanour; and whether he acts and neglects his part, he remains indifferent and neutral to both. (It is the deliberate choice, and not the unheeded action that constitutes the deed).

43. No agency is attached to the man whose action is involuntary, and whose mind is released from its internal attachment to anything.

It is the unconcerned indifference of the mind, that is attended with its composure; while its careful concern for anything whatsoever, is fraught with its vexation only.

44. Therefore, avoid your internal concern for anything, that thou knowest to be but externally related to thee; and release thyself from the mortification of the loss to all external relations.

45. The mind being cleared of the foulness of its internal relation with the externals, acquires the pellucidness of the cloudless firmament; and after clearance of all dirt and dross from within, the mind becomes one with the soul; like a bright gem shining with double effulgence with the

lustre of a luminary, or like a blue streamlet, receiving the cerulean hue of the azure sky.

CHAPTER LXVIII.—*Inquiry into the Nature of Internal and External Relations.*

Argument. The Relativity of the body or mind, either externally or internally with any object, is the cause of its woe and misery.

Rāma said:—Tell me, sir, what are those connexions which become the bondages of men, and how are they to be avoided; as also what is that congeniality that leads to their emancipation here.

2. Vasishtha answered:—The division of Unity into the duality of the body and soul (whose body nature is, and God the Soul); and the rejection of the latter part—the soul (under the idea of its being assimilated to body); produce the misbelief in the body only, and is called the association of bondage (*i.e.*, binding the soul to the body, and subjecting it thereby to repeated transmigrations in various embodied forms, from which it can never fly away to its etherial element).

3. Again the consideration of the infinite soul as a finite being, and confined in the limited confines of the body (under the impression of its being seated in the heart, and becoming extinct with it) leads to the bondage of the soul (to sensual gratifications).

4. But the conviction "that this whole-cosmos is the selfsame soul, and therefore we have nothing to choose or reject in it beside the very soul", is termed the unrelated condition of the mind, which is settled in the supreme-self only, and this state is known under the title of living liberation *jīvanmukti* (which has its connexion with naught, but with one's self only, which is the universal soul of all).

5. The unattached and self-liberated man thus speaks in himself

that:—"Neither do I exist nor are these others in existence: let aught of good or evil, pleasure or pain befall unto me, but I am not to be changed in any condition of life."

6. He is said to be the unattracted or undistracted and self-devoted (stoic); who neither fosters his desires, nor hankers after things, nor continues in his actions at all times of his life.

7. The self-devoted man, whose mind is not subject to the feelings of joy and sorrow, and is indifferent to worldly matters (whether good or bad), is verily said to be liberated in his lifetime.

8. He whose mind is not solicitous about the results of his actions, but takes them lightly as they come to pass upon him; such a man is said to be listless and lukewarm in his mind (that sets no worth on any worldly thing).

9. All our efforts impelled by various motives, are avoided by our indifference to those pursuits; and this unconcernedness about worldly matters, is productive of our greatest good (in this world and in the next).

10. It is by reason of our concern with many things, that we load innumerable distresses upon ourselves; and all worldly cares serve only to multiply the growing ills of life, like the branching thorny bushes in the caves.

11. It is the effect of worldly attachment, which drives silly men to labour under their heavy burdens; as the dastardly donkeys are dragged by their nose-strings, to trudge and drudge under their loads, in their long and lonesome journeys. (It is on the part of the earthly minded, to toil and moil in the earth, from whence they rose, and whither they must return).

12. It is one's attachment to his home and country, that makes him stand like an immovable tree on the spot; and endure all the rigours of heat and cold, of winds and rains without shrinking (or thinking to change his place for a happier region).

13. See the reptiles confined in the caves of earth, with their weak bodies and tortuous movements; to be the instances of earthly

attachment, and passing their time in pain and agony, and in a state of continual helplessness.

14. See the poor birds resting on the tops of trees, and whining their while with cries of their empty stomachs, and constant fear (of hunters), as instances of worldly attachment (which prevents them from flying away).

15. Observe the timorous fawn of the lawn, crazing on the tender blades of grass, and dreading the darts of the huntsman, to serve as another instance of earthly leaning.

16. The transformation of men to worms and insects in their repeated transmigrations; and the congregation of all these animals of all kinds in all places, are but instances of their earthly fondness (ever to abide in it, and bide all its miseries).

17. The multitudes of animal beings, that you see to rise and fall like the waves of the sea, are all the effects of their worldly attachment.

18. The selfmoving man becomes immovable, and turns to the state of fixed trees and plants; and thus grows and dies by turns, in consequence of his worldly propensities.

19. The grass, the shrubs and the creepers, which grow on earth from the moisture of the earth; are all products of the cause of their addictedness to the world.

20. These endless trains of beings, that are borne away in this running stream of the world, and are buffeting in their ever-increasing difficulties, are all the sports of their earthly inclinations.

21. Worldly affections are of two kinds—the praiseworthy and the fruitless ones; those of the wise and learned men, belong to the former kind; but the tendencies of the ignorant, are of the latter or unfruitful kind.

22. Any tendency to this world, which springs from the base bodily and mental affections, and does not proceed from or bears its relation with spiritual motives and purposes, are said to be quite fruitless (of any good result).

23. But that tendency, which has its origin in spiritual knowledge, and in true and right discrimination, and bears no relation to anything that is of this world, but leads to one's future and spiritual welfare, is the truly laudable one (because the desire to rise higher tends to make one a higher being).

24. The god holding the emblems of the conch-shell, his discus and the club, had various inclinations of this better kind, whereby he became the support of the three worlds (the god Vishnu).

25. It is by means of this good tendency, that the glorious sun makes his daily course, in the unsupported path of heaven for ever more.

26. The god Brahmā, that now shines in his fiery form, had for a whole *kalpa* age, to foster his project of creation; and it was owing to this laudable purpose of his, that he became the creator of the world. (The world was not made in a day, but took many ages for its formation).

27. It was because of this kind of praiseworthy purpose, that the god Siva acquired his bipartite body of the androgyne, graced by the female form of Umā, linked with his as its other half. (In Siva-Isha; we have the androgynous form of Adam-Ish or man, and in Umā that of Eve or *woman*, linked together before their separation. God made woman out of man and from a rib of his on the left side).

28. The Siddhas and other heavenly and aerial beings, and the regents of the skies, that move in their spiritual spheres of intelligence, have all attained their high positions by means of their laudable tendencies.

29. They bear their bodies of heavenly growth (*i.e.* of a celestial nature); and have set themselves beyond the reach of disease, decay and death, by means of their praiseworthy inclinations.

30. The fruitless desire, expects to derive pleasure from unworthy objects, and causes the mind to pounce like a vulture on a bit of flesh (that will not fill its gizzard).

31. It is the force of habit, that makes the winds to blow in their wonted course, and causes the five elements to continue in their usual

states, in support of the order of nature.

32. This Sansakti constitutes the constitution of the system of nature; which is composed of the heavens, earth and infernal regions; peopled by gods, men, demons &c., who are like gnats fluttering about the fruit of the mundane fig tree.

33. Here are seen numberless orders of beings; to be born and rise and fall and die away; like the ceaseless waves of the sea; rising for falling.

34. The results of worldly leanings rise and fall by turns, until they disappear all at once. They are as bitter as the drops of waterfalls are to taste.

35. It is mere worldliness, which makes these crowds of men devour one another like sharks and fishes; and they are so infatuated by their ignorance, that they have been flying about like stray leaves of trees in the air.

36. It is this which makes men rove about, like revolving stars in their courses in the sky; and flutter about as flights of gnats upon fig trees; or to lie low like the whirling waters of eddies underneath the ground.

37. Men are tossed as the play balls of boys, by the hands of fate and death; and are worn out like these toys, by their incessant rise and fall and rolling upon the ground; yet these worrying wanderings, do not abate the force of their habitual motion, as the repeated waste and wane of the ever changing moon, makes no change in the blackish spot marked upon her disk.

38. The mind is hardened by seeing the miseries of the repeated revolutions of ages, resembling the rotations of fragments of wood in whirlpools; and yet the gods will not deign to heal the stiff boil of the mind, by any operation in their power.

39. Behold, O Rāma! this wonderful frame of the universe, to be the production of the desire of the divine Mind only (*i.e.* the divine will of creation, is the cause of this world, as the human wish of seeing it, presents its view to his sight).

40. It is the pleasure of association, that presents this view of the triple world, in the empty sphere of the mind; for know the wondrous world to be a creation of the mind only, and nothing in reality. (The pleasure of association, means the pleasure of memory or reminiscence).

41. The avarice of worldly men eats up their bodies, as the flame of fire feeds upon dry fuel (*i.e.* in order to feed the body, we become the food of our toils).

42. Yet the bodies of worldly minded men, are as countless as the sands of the sea; and these again are as unnumbered as the atoms of earth which nobody can count.

43. It may be possible to count the hoary foams of Gangā, and the pearly froths of sea waves; it is likewise possible to measure the height of mount Meru, from its foot to the top and its peaks; but not so to number the desires in the minds of worldly minded men.

44. These rows of inner apartments, which are built for the abode of the worldly minded, are as the lines of Kāla Sutra and the spires of hell-fire.

45. Know these worldly men to be as dry fuel, heaped up to light the piles of hell-fire.

46. Know all things in this world, to be full of pain and misery; and are stored up not for enjoyment but torments of the worldly minded.

47. The minds of all worldly men are the receptacles of all woe and misery; as the great sea is the recess of the outpourings of all rivers.

48. The mind which is attached to the world, and the body which is bent down under its toilsome loads; are both of them the fields for the exercise of Ignorance, which elevates and depresses them by turns.

49. Want of attachment to worldly enjoyments, is productive of ease and prosperity; and it expands the capacity of the mind, as the rains increase the extent of rivers.

50. Inward attachment of the mind to worldly objects, is the burning

flame of the outer body; but want of this internal attachment, is the healing balm of the whole frame.

51. Inward attachment burns the outward body, as the hidden poisonous plant infects the creepers, which recline on it for their support.

52. The mind which is unattached to everything in all places, is like the lofty sky aloof from all things; and by having no desire in it, it is always clear and bright, and enjoys its felicity for ever.

53. As the light of knowledge rises before the sight of the mind, the darkness of ignorance which veiled all objects, wastes away of itself and is put to flight. The man who is devoid of all sorts of worldly attachments, and lives in communion with his own mind, is truly liberated in his life.

CHAPTER LXIX.—*Freedom from Attachment—the Road to Tranquillity.*

Argument. Abstraction of the mind from the external, and its Application to Intellectual objects.

Vasishtha continued:—Though remaining in all company, and doing all the duties of life; and although employed in all the acts; yet the wise man watches the movements of his mind.

2. It is not to be engaged in cares of this world, nor employed in thoughts or things relating to this life; It is not to be fixed in the sky above or the earth below; nor let to wander about over the objects on all sides.

3. It must not roam over the extensive field of outward enjoyments, nor dwell on the objects and actions of the senses. It must not look internally, nor be fixed to the breathing, the palate and crown of the head. (Which are certain modes of Yoga practice).

4. It must not be attached to the eye brows, the tip of the nose, the

mouth or the pupil of the eye; nor should it look into the light or darkness, or into the cavity of the heart.

5. It must not think of its waking or dreaming states, nor those of its sound sleep or internal clearness of sight; nor should it take any colour as white, red, black or yellow for the object of its thought or sight.

6. It must not be fixed on any moving or unmoving substance, nor set in the beginning, middle or end of any object. It must not take a distant or adjacent object either before or inside itself.

7. It must not reflect on any tangible or audible object, nor on the states of felicity and insensibility. It must not think of the fleetness or fastness nor the measurement of time, by the measure and number of its thoughts.

8. Let it rest on the intellect only, with a slight intelligence of itself; and taste of no joy except that of its self-delight.

9. Being in this state of mind, and devoid of all attachment to any thing, the living man becomes as a dead body; when he is at liberty to pursue his worldly callings or not.

10. The living being that is attached to the thought of itself, is said to be doing and acting though it refrains from doing anything; and it is then as free from the consequence of acts, as the sky is free from the shade of the clouds that hang below it.

11. Or it may forsake its intelligential part (*i.e.* forget its intelligence), and become one with the mass of the Intellect itself. The living soul thus becomes calm and quiet in itself and shines with as serene a light, as a bright gem in the mine or quarry.

12. The soul being thus extinct in itself, is said to rise in the sphere of the Intellect; and the animal soul continuing in its acts with an unwilling mind, is not subjected to the results of the actions in its embodied state.

CHAPTER LXX.—*Perfect Bliss of Living Liberation.*

Argument. Living Liberation and its constituents or *Jīvan mukti*.

Vasishtha continued:—Men whose souls are expanded and contented with the delight of their habitual unattachment to worldliness; have set themselves above the reach of internal sorrow and fear, notwithstanding their engagement in worldly affairs.

2. And though overtaken by inward sorrow (owing to some temporal loss); yet their countenances are unchanged owing to the uninterrupted train of their meditation; and the fulness of their hearts with holy delight, is manifest in the moonlike lustre of their faces.

3. He whose mind is freed from the feverishness of the world, by his reliance in the intellect, and remaining apart from the objects of intellection; throws a lustre over his associates, as the clearing *kata* fruit, purifies the water wherein it is put.

4. The wise man, though he may be moving about in busy affairs, is yet ever quiet in the abstraction of his soul from them. He may be assailed by outward sorrow, yet his inward soul shines as an image of the sun.

5. Men of great souls, who are awakened and enlightened by knowledge, and raised high above the rest of mankind, are wavering on their outside as a peacock's feather (*i.e.*, as a weather cock); but inwardly they are as firm as mountainous rocks.

6. The mind being subjected to the soul, is no more susceptible of the feelings of pain and pleasure, than as a piece of painted glass, to receive the shadow of any other colour, (or an opaque stone to reflect any colour).

7. The man of elevated mind, who has known the nature of superior and inferior souls (*i.e.*, the divine and human spirits); is not affected by the sight of the visibles, any more than the lotus leaf, by the hue of its encompassing waters.

8. It is impossible to evade the impressions of the outer world, until and unless the mind is strengthened in itself. It becomes strong by its knowledge of the Supreme Spirit, removing the foulness of its fancied objects, and by meditation and enjoyment of the light of the soul, even when the mind is not in its meditative mood.

9. It is by means of Spiritual communion and internal rapture, that the mind loses its attachments; and it is only by knowledge of the soul and in no other way, that our worldly associations wear out of themselves.

10. The waking soul may deem itself to be in sound sleep, by its sleeping over (or insensibility of) the outer world; as it may likewise deem itself to be ever awake and never asleep, by its sight of the unfading light of the soul; and by preservation of its equanimity and equality in all circumstances, and its want of duality and differentiation of the objects of its love and hatred.

11. Being ripe in its practice of yoga meditation, It sees in itself the pure light of the sun; until at last it finds its own and the supreme soul, shining as the sun and moon in conjunction.

12. The mind losing its mental powers, and remaining vacant as in the case of distraction or dementedness; is said to be in its waking sleepiness, when its faculty in imagination is at an utter stop.

13. The man having attained to this state *susupta* hypnotism, may live to discharge the duties of his life; but he will not be liable to be dragged about by the rope of his weal or woe, to one side or the other.

14. Whatever actions are done by the waking man, in his hypnotic state in this world, they do not recur to him with their good or evil results, anymore than a dancing puppet, to have the sense of any pleasure or pain in it. (The want of egoism in a man as in a doll, is the cause of his impassivity in either state) (of waking or sleep).

15. The mind possesses the pains-giving power, of giving us the perception of our pain and pleasure, and the sense of our want and bitter sorrow; but when the mind is assimilated with the soul, how can it have the power of annoying us anymore?

16. The man in the hypnotic state of his mind, does his works as insensibly as he did them in his sleep; and by reason of no exertion on his part, for his doing them from his former and habitual practice. The living soul that is insensible of its actions, is said to rest in his state of living liberation.

17. Do you rely in this state of hypnotism, and either perform or refrain from your actions as you may like: for our actions are no more than what arise of our nature, and pass for the results of the deeds of our past lives, and are enacted by ordinances of eternal laws.

18. The wise man is neither pleased with the acts of charity or penury; he is delighted with his knowledge of the soul, and lives content with whatever may fall to his lot.

19. All that you do with your mind, by remaining as still as in your sleep, is reckoned as no doing of yours; and though doing nothing with your body, you are the doer thereof if you do it with your mind. Do therefore your acts with your body or mind as you may like.

20. As the baby lying in the cradle, moves its limbs to no other purpose than its mere pleasure; so Rāma, do your duties for pleasure's sake (as a labour of love), and not for reward.

21. Whoever has his mind fixed in his intellect, and not in any object of intellection, and remains dormant in his waking state; is said to be master of his soul, and all he does is reckoned as no deed of his doing.

22. The wise man (Gno or Gnostic), who obtains the state of hypnotism—*Susupta*, and has his mind free from desires; gets a calm coolness within himself, which is equal to the cooling moisture of the humid moon.

23. The man of great valour, remains coolly dormant in himself, and is as full as the orb of the moon in the fulness of her digits; and has the evenness of his mind, like the steadiness of a hill at all times and seasons.

24. The man of the sedate soul, is pliable in his outer conduct, though he is inflexible in his mind. He resembles a mountain, which waves its trees with the breeze, without shaking or being shook by it.

25. The hypnotism of the mind purifies the body of all its impurity; and it is the same whether such a person perishes sooner or later, or lasts forever as a rock. (Because its purity is its strong shield, against the power and torments of life and death).

26. This state of hypnotism, being acquired by constant practice of Yoga, gets its maturity and perfections in process of time; when it is called the *turīya* or fourth stage of the adept, by the learned in divine knowledge.

27. He becomes the most exalted gnostic, whose mind is cleared of all its impurity; and whose inward soul is full of joy, with its mental powers all quiet and at rest.

28. In this state, the gnostic is in full rapture, and quite giddy with inward delight. He looks upon the whole creation as an exhibition of play and pageantry.

29. After the man who has attained his fourth stage, when he is freed from sorrow and fear, and has passed beyond the errors and troubles of this world; he has no fear of falling from this state.

30. The man of sedate understanding, who has attained this holy state, laughs to scorn and spurn at the whirling orb of the earth; as one sitting on a high hill, derides at the objects lying below it.

31. After one has obtained his everlasting position, in this firmly fixed fourth state of blissfulness; he becomes joyless for want of a higher state of felicity to desire.

32. The yogi having past his fourth stage, reaches to a state of ineffable joy, which has no part nor degree in it, and is absolute liberation in itself.

33. The man of great soul, is released from the snare of the metempsychoses of his soul, and of his repeated birth and death, and is freed from the darkness of his pride and egoism; he is transformed to an essence of supreme ecstasy and pure flavour, and becomes as a mass of sea salt, amidst the waters of the deep.

CHAPTER LXXI.—*A Discourse on the Body, Mind and Soul.*

Argument. Consideration of the Soul in its Various lights, and its Irrelation with the body.

Vasishtha continued:—The consideration of the fourth stage, is attended with the knowledge of monoity or oneness of all; and this is the province of the living liberated man according to the dicta of the veda. (Consideration or *paramarsha* is defined as a logical antecedent or knowledge of a general principle, combined with the knowledge that the case in question is one to which it is applicable; as the smoke of the hill is attended by fire, is a logical antecedent. In plain words it means, that the *Turīya* yoga, presupposes the knowledge of unity or onliness of the one self existent *Kaivalya* or monism).

2. Rising above this to the turyality or hyperquartan state, in which one sees nothing but an inane vacuity. This is the state of disembodied spirits, that are lost in infinity, and of whom the sastras can say nothing (*i.e.* the embodied or living soul has knowledge of its personality, up to the fourth stage of its elevation; but the disembodied or departed soul, that is liberated after death, and becomes (*Videha mukta*), grows as impersonal as the undistinguishable vacuum).

3. This state of quiet rest, lies afar from the farthest object; and is attained by those who are liberated of their bodies; just as the aerial path is found only by aerial beings. (The spheres of spirits are unknown to embodied beings).

4. After a man has forgotten the existence of the world, for sometime in his state of sound sleep; he gains the fourth state of *turīya*, which is full of felicity and rapture.

5. The manner in which the spiritualists have come to know the superquartan state, should also be followed by you, O Rāma, in order to understand that unparalleled state of felicity which attends upon it.

6. Remain, O Rāma, in your state of hypnotism—*Susupta*, and continue in your course of worldly duties even in that state; so as your mind like the moon in painting may not be subject to its waning phases, nor be seized by any alarm (like the threatening eclipses of the moon).

7. Do not think that the waste or stability of your body, can affect the state of your intellect; because the body bears no relation with the mind, and is but an erroneous conception of the brain.

8. Although the body is nothing, yet it must not be destroyed by any means; because you gain nothing by destroying it, nor lose anything by its firmness; but remain in the continuance of your duties, and leave the body to go on in its own wonted course.

9. You have known the truth—that God presides over the world; you have understood the Divine nature in all its three-fold states; you have attained your true-state of spirituality, and are freed from your worldly sorrows.

10. You have got rid of your liking and disliking what you desire or despise, and are graced with the cooling light of your reason; you have got out of the dark cloud of prejudice, and have become as graceful as the autumnal sky with the lustre of the full moon (of your intellect) shining over it.

11. Your mind has got its self possession, and does not lower itself to meaner things; it has become as perfect as those, that are accomplished in their devotion (namely in the observance of yoga and its austerities), so that you would not deign to stoop to earth from that higher sphere.

12. This is the region of the pure and uniform intellect, having no bounds to it, nor are there the false landmarks of "I, and thou, this and that, mine and thine" and such like errors.

13. This Divine Intellect is attributed with the imaginary title of *Ātmā* (—atmos or self) for general use; or else there is no occasion of the distinction of names and forms, with that being who is quite distinct from all.

14. As the sea is a vast body of water, with its waves of the same

element, and no way different from it; so is all this plenum composed of the pure soul, and this earth and water are no other than itself.

15. As you see nothing in the ocean, except the vast body of water; so you find nothing in the sphere of the universe, except the one universal soul.

16. Say O ye intelligent man, what is it to which you apply the terms yourself, itself and the like; what is it that you call yourself and to belong to you, and what is that other which is not yourself, nor belongs to you.

17. There being no duality beside the only soul, there can be no material body at all; nor is there any relation between this and that, than there is between the light of the sun and the gloom of night.

18. Supposing the existence of a duality, yet I will tell you, O Rāma, that the existence of material bodies, bears no relation with the spiritual soul.

19. As light and shade and darkness and sunshine, bear no relation to one another; so the embodied soul has no connection with the body (in which it is thought to reside).

20. As the two contraries—cold and hot can never combine together, so the body and soul can never join with one another.

21. As the two opposites can have no relation between them, so is it with the body and soul, the one being dull matter, and the other an intelligent principle.

22. The dictum of the connection of the body with the pure intellect of the soul, is as improbable as the subsistence of a sea in a conflagration (*i.e.*, the impossibility of the meeting of water and wild fire).

23. The sight of truth, removes every false appearance; as the knowledge of light in the sandy desert, displaces the mirage of the ocean in the sun-beams.

24. The intellectual soul is immortal and undecaying, and perfectly pure

and shining by itself; while the body is perishable and impure, and cannot therefore be related with the spirit.

25. The body is moved by the vital breath, and is fattened by solid aliments; and cannot therefore be related with the self-moving soul, which is without its increase or decrease.

26. The duality of the body (or matter) being acknowledged, does not prove its relation with the soul; and the dualism of material bodies being disproved, the theory of its relativity, falls at once to the ground.

27. Knowing thus the essence of the soul, you must rely on its subjective in-being within yourself; and then you will be free both from your bondage and liberation, in all places and at all times.

28. Believe all nature to be quiet and full of its quiescent soul; and let this be your firm belief, in whatever you see within and without yourself.

29. The thoughts that I am happy or miserable, or wise or ignorant, proceed from our false (or comparative view of things); and you will always remain miserable, as long as you continue to believe in the substantiality of outward things.

30. As there lies the wide difference, between a rock and a heap of hay; and between a silk-pod and a stone; the same applies in the comparison of the pure soul and the gross body.

31. As light and darkness bear no relation nor comparison between themselves, such is the case also, O Rāma! between the body and soul, which are quite different from one another.

32. As we never hear of the union of cold and hot even in story, nor of the junction of light and darkness in any place; such is the want of union between the soul and body, which are never joined together.

33. All bodies are moved by the air, and the human body moves to and fro by its breath; it is sonant by means of its breath, and the machinery of its wind pipes.

34. The human body utters its articulate sounds, combined with the letters of the alphabet; and by means of its internal breathings. Its mechanism is the same as that of sounding bambu pipe.

35. So it is the internal air, which moves the pupils and the eyelids; it is the same air that gives motion to the limbs of the body; but it is the intellect which moves the soul, and gives movement to its consciousness.

36. The soul is present in all places, whether in heaven above or in the worlds beneath; and its image is seen in the mind as its mirror.

37. You will have some notion of the soul in your mind by thinking that it flies like a bird from the cage of its body, and wanders about at random, being led by its desires and fancies.

38. As the knowledge of the flower, is accompanied with that of its odour; so the knowledge of the soul is inseparable from that of the mind (which is as it were, the odour of the soul).

39. As the all pervading sky, is partly seen in a mirror; so the omnipresent soul, is partially seen in the mirror of the mind.

40. As water seeks the lowest level for its reservoir; so it is the mind, which the soul makes the receptacle of its knowledge (*i.e.* the soul receives and deposits all its knowledge from and in the mind).

41. The knowledge of the reality or unreality of the world, which is reflected upon the internal organ of the mind; is all the working of the conscious soul, as light is the production of solar rays.

42. This internal organ (of the mind), is regarded as the actual cause of all (under the title of Hiranyagarbha); while the soul which is the prime cause of causes, is regarded as no cause at all, owing to its transcendent nature (and this is called the supreme Brahma; or the soul, that remains intact from all causality).

43. Men of great minds, have given the appellation of fallacy, misjudgement and ignorance to this internal or causal mind; which is the source of the creation of worlds. (But all of these, are mere fabrications of the imaginative mind).

44. It is error and want of full investigation; that make us mistake the mind for a distinct entity; it is the seed of all our ignorance, which casts us in darkness from the sunlight of reason.

45. It is by means of the true knowledge of the soul, Rāma! that the mind becomes a nihility, as the darkness becomes a zero before the light of the lamp.

46. It is ignorance (of true knowledge), that mistakes the mind for the cause of creation, and recognizes it under its various denominations; such as of jīva (zeus) or the living soul, the internal organ, the mind, the thinking principle and the thought (as they are stated in the Utpatti prakarana of this work).

47. Rāma said:—Tell me sir, why are so many different appellations, heaped upon the only one thing of the mind, and deliver me from the confusion, which is caused by them in my mind.

48. Vasishtha answered:—All these are but the various modes of the single substance of the soul, whose intellect displays these modalities; as the same substance of water, displays itself into the variety of its waves.

49. The soul is a fluctuating principle, which inheres in all its modifications; as the fluidity of water, is inherent in the undulatory waves of the sea.

50. The supreme soul is sometimes without its vibration, and remains stationary in all immovable things; as the water which presents its fluidity in the loose billows, shows also its inelasticity in the liquids which are at rest (as in water pots and bottles).

51. Hence the stones and other immovable substances, remain at rest with their inherent spirit; but men and all animated nature, are as the foaming froths of the distilled liquor of the universal soul.

52. The almighty power resides in all bodies, with the inertia of his spirit; which is known as the insensibility, dullness or ignorance of inert bodies.

53. The infinite soul being involved in that ignorance, takes the name of the living or animal soul; which is confined as an elephant, in the prison house of the delusion of this world.

54. It is called *jīva* or living from its animation, and also as the *ego* from its egoism; it is termed the understanding from its power of discernment, and as the mind from its will or volition.

55. It is called dull nature from its natural dullness, and also as body from its being embodied with many elementary principles; it is inert in its natural state, and sensible also from the essence of the soul imbrued in it.

56. The spiritual substance which lies between the inert and active principles, is called the mind; and it passes under various designations, according to its different faculties and functions.

57. This is the quiddity of the animating soul *jīva*, as given in the Brihadāranyaka and other upanishads; and there are many other definitions of it to be found, in the other works of Vedānta.

58. But the unvedantic paralogists, have invented many other words over and above these, to designate the animal soul; and have thereby misled the ignorant to false beliefs, tending to their bewilderment only.

59. Know thus, O long armed Rāma! this animating soul to be the cause of creation, and not the dull and dumb body, which has not the power of moving itself, without being moved by some spiritual force.

60. It happens many times, that the destruction (or ablation) of either the container or contained, causes the annihilation of both; so it is the case with the receptacle of the body and its content the soul, that the removal of the one leads to the dissolution of both. (But this means their decomposition and not their destruction, as neither of these is destroyed at once).

61. The moisture of a leaf when dried, is neither wasted nor lost in air; but subducted from it to reside in the rays of the all sucking sun.

62. So the body being wasted, there is no waste of the embodied soul; which is borne to live in banishment from its former abode, and reside

in the region of empty air or in the reservoir of the universal spirit.

63. He who falls into the error of thinking himself as lost at the loss of his body, is like a baby, which is snatched away by a fairy from the breast of its mother.

64. He who is thought to have his utter extinction, is said to rise again (by the resurrection of his soul); it is the abeyance of the mind which is called utter extinction and liberation of the soul.

65. A person being dead, is said to be lost—*nashta*; but this is entirely false and untrue; as one who being long absent from his country returns to it again; so the dead man revisits the earth, in his repeated transmigrations.

66. Here men are borne away like straws and sticks by the current of death, to the vast ocean of eternity; and having disappeared as fruits from their nature, soil and season, appear in others and in other scenes.

67. Living beings bounden to their desires, are led from one body to another in endless succession; as monkeys quit the decayed trees of the forest, in search of others elsewhere.

68. They leave them again when they are worn out, and repair to others at distant times and climes.

69. Living beings are hourly seen to be moving about, and led away by their insatiate desires from place to place; as restless infants are rocked and carried by their cunning nurses.

70. Bound by the rope of desire, to the decayed trees of their infirm bodies, men are seen to drag their lives of labour, in search of their livings in this valley of misery.

71. Men though grown old and decrepit and loaded with misery, and though they are shattered in their bodies at the last stage of their life; are still dragged about by the inborn desires of their hearts, to be cast into hell pits (both while alive and after their death).

72. Vālmīki said:—As the sage had said thus far, the sun sank down and

bade the day to observe its evening rites. The assembly broke with mutual salutations, and all of them proceeded to their evening ablutions, until they met again after dispersion of the gloom of night, by the rising rays of the orient sun.

CHAPTER LXXII.—*A Lecture on the Nature of Liberation.*

Argument. The subjection of the material body to sorrow and misery.

Vasishtha continued:—You are not born with the birth of your body, nor are you dead with its death. You are the immaculate spirit in your soul, and your body is nobody to you.

2. The analogy of the plum on a plate, and of vacuum in the pot, which is adduced to prove the loss of the one upon loss of the other, is a false paralogy; since neither the plum nor the vacuum is lost, by the breaking of the plate or pot. (So the soul is not lost at the dissolution of its containing body).

3. Whoever having a body, thinks that he will perish with his perishable frame, and is sorry for it; is verily blinded in his mind, and is to be pitied for his mental blindness. (So said the Grecian philosopher, "it is no wonder that the mortal should die, and the fragile would be broken").

4. As there is no sympathy between the reins of a horse, and the riding chariot; so there is no relation between the organs of the body and the intellect. (This is in refutation of the argument, that the motion of a part affects the whole, as the shaking of the leaves and branches of a tree shaketh the trunk also; whereas the motion of body, makes no effect on the intellect).

5. As there is no mutual relationship, between the mud and clear water of a tank; so O Rāghava! there is no correlation between the members of the body and the soul.

6. As the traveller retains no love nor sorrow for the path he has passed over, and the journey he has made already; so the soul bears no affection nor disaffection, towards the body with which it sojourned and which it has left behind. (Though some departed ghosts, are said to hover over their dead bodies).

7. As the imaginary ghost and fairy, strike fear and love in some persons; so the ideal world inspires pleasure and pain, in the mind of the idealist.

8. It is the assemblage of the five elementary bodies, that has framed all these different forms of beings in the world; as it is the same wood, whereof various images are carved and made.

9. As you see nothing but the woody substance in all timbers, so you find nothing except the assemblage of the five elements in all tangible bodies (all of which are subject to change and dissolution.)

10. Why therefore, O Rāma! should you rejoice or regret at anything, seeing that the quintuple elements are wont to have their own course, in joining and disjoining themselves, in the formation and dissolution of bodies?

11. Why should one be so fond of female forms, and the forms of all other beautiful things on earth? seeing that men run after them like flies, and then falling in fire only to consume themselves (*i.e.* all goodly forms in the world, being for the delusion of men, we should avoid to look upon them).

12. Good features and goodly shapes and figures, are delightful to the ignorant; but to the wise they present their real figures of the combination of the five elements and no more.

13. Two statues hewn from the same stone, and two figures carved of the selfsame wood, bear no affection to one another, however they may be placed near to each other; so it is the case with the body and mind. (This sloka is also applied to the want of fraternal affection, between brothers born of the same parents).

14. As dolls made of clay and placed together in a basket, form no

friendship by their long association with one another; so the understanding, the organs of sense, the soul and mind, though so closely united in the same body, bear no relation with one another.

15. The marble statues though so fair and closely kept in a maison house, contract no acquaintance nor friendship with one another; so the organs of sense, the life, the soul and mind, though they are so sensible ones, and reside in the same body, have yet no alliance with one another.

16. As things growing apart from one another, come to be joined together for an instant by some accident, like the reeds and rushes borne by the waves of the sea; so are all beings, as men and their bodily senses and mind and the soul, brought to meet together for a time only, in order to be separated for ever.

17. As reeds and rushes are joined in heaps, and again separated from one another by the current of the river; so the course of time joins the elements, the mind and soul in gross bodies, for their separation only.

18. The soul in the form of the mind, unites the component parts of the body together; as the sea in the form of its eddies, rolls the reeds and rushes with its whirling waters up and down.

19. The soul being awakened to its knowledge of itself, relinquishes its knowledge of objects, and becomes purely subjective in itself; as the water by its own motion, throws away its dirt and becomes as pure as crystal.

20. The soul being released of its objective knowledge of the world, looks upon its own body, as celestial deities look upon this speck of earth below the region of air (*i.e.* without concern).

21. Seeing the elemental particles quite unconnected with the soul, it becomes disembodied as a pure spirit, and then shines forth in full brightness, like the blazing sun at mid-day.

22. It then comes to itself by itself, as it were without any check or bounds set to it; and being then set free from the giddiness of the objective, it sees itself subjectively in its own consciousness (as an immeasurable and boundless space).

23. It is the soul which agitates the world, rising of its own essence; as the agitation of the particles of water, raises the waves raging all over the wide extent of the sea. (The soul is the source and spring of the motion of all bodies).

24. Thus the dispassionate and sinless men of great understanding, who have obtained their self-liberation in this life, move about as freely, as the waves in the great ocean of the all-comprehending soul.

25. As the waves move freely in the sea, and pour the gems and pearls which they bear over distant shores; so the best of men rove everywhere free of all desire, but enriching mankind with the treasure of their knowledge.

26. As the sea is not soiled by the floating woods it carries from the shore, nor the face of the sky by the flying dust of the earth; so men of great minds and souls, are not perverted by their conduct with the world. (Or, worldly conduct).

27. Those that are masters of themselves, are not moved to love or hatred, in their behaviour with their comers or goers; or with those that are steady or fickle in their friendship, and with such as are vicious and ignorant.

28. Because they know, that whatever passes in the mind relating to worldly matters; are all its vagaries and reveries of thought, which are but airy nothing.

29. The knowledge of one's self and of other things, belonging to the past, present and future times; and the relation of the visibles with the sense of vision, are all the workings of the mind.

30. The visibles depending upon sight only, may be false from the fallacy or deception of our vision; and our vision of them likening an apparition in darkness, it is in vain that we are glad or sorry at their sight or disappearance.

31. What is unreal is always unreal (and can never be a reality); and what is real is ever the same (and can never be an unreality); but that which is real and unreal at the same or different times, must be a false

appearance, and not deserving our rejoicing or sorrowing at their presence or absence.

32. Refrain from a partial (*i.e.* superficial or onesided) view of things, and employ yourself to the full (or comprehensive) knowledge of objects; and know that the learned man of vast knowledge, never falls into the erroneous conceptions of things.

33. I have fully expounded the relation of the visibles and their vision, and shown the spiritual pleasure which is derivable from the contemplation, of the abstract relation subsisting between them.

34. The abstract meditation of things is said to be a divine attribute (or Platonism of the mind); and our consciousness of the relations of vision and visibles, afford the highest delight to the soul.

35. The consideration of the relation of the visibles and vision, affords the physical delight of knowing the material world to the ignorant; and it gives also the spiritual joy of liberation to the wise (by their contemplation of the vanity of all worldly things).

36. Hence the attachment of our mind to the visibles, is called its bondage; and its detachment from them, is said to be its freedom; the former is pleasant to the sensuous body, and the latter is delightful to the conscious soul.

37. The mind having the notions of the relations of things before it, and freed from the thoughts of its loss and gain in this world, is said to enjoy its freedom.

38. Abstaining from the sight of the visibles, constitutes the hypnotic vision of the soul, which is enlarged and illumined by its inward vision within itself.

39. Release from the bondage of the visibles, and restraining the mind to its inward workings, constitute its *turīya* or fourth stage of perfection, which is also termed its liberation.

40. The knowledge of the relations of the visibles in the conscious soul, neither makes it stout or lean, nor more manifest nor obscure in its nature.

41. It is neither intelligent nor inert, nor a being nor not being; it is neither the ego nor nonego, nor an unit nor many in one.

42. It is not near nor even far from us, nor is it an entity nor non-entity either; it is neither within nor without our reach; it is in all yet not the all and nothing at all. [Sanskrit: na tahu re na tadantike]

43. It is none of the categories nor no category, nor is it the quintuple elements nor composed of any one of them; it is not the well known mind, which is reckoned as the sixth organ of sense.

44. That which is beyond all things, is nothing at all of this world; but it is something as it is known and seen in the hearts of the wise.

45. All the world is full of the soul, and there is nothing which is without and beyond it. It is in all that is solid or soft or liquid, and in all motions which proceed from it.

46. The soul is all in all things, which are composed of the five elements of earth, water, air, fire and vacuum; and there is nothing, O Rāma! that has its existence without the essence of the soul.

47. This single soul is diffused in all the worlds and throughout all the parts of space and time, there is no fragment of anything without the soul; therefore keep thy mind fixed in the universal soul, if thou wilt have a great soul in thee.

CHAPTER LXXIII.—*Inquiry into the Nature of the Soul.*

Argument. Two kinds of Ego, the one commendable and another Reprehensible Egoism; the abandonment of which is tantamount to Liberation.

Vasishta continued:—It is by reasoning in this manner, and renouncing

the knowledge of duality, that the gnostic comes to know the nature of his soul; as the gods know the Divine nature which is the gem of their meditation—*Chintamani*.

2. Now hear about this surpassing sight, which is the soul or in-being of all visible beings; and by sight of which you will have the keen sightedness of the gods, to get into the sight of the Divinity.

3. Think yourself as the light of sun, and vacuum with all its ten sides and the upper and lower regions of space; and that your soul is the soul of gods and demigods, and the light of all luminous bodies.

4. Know yourself as darkness and the clouds, the earth and seas; and the air and fire and dust of the earth, and as the whole world, to be combined in thee.

5. That you are everywhere in all the three worlds together with the soul abiding in them; and that you are no other than the unity itself; nor is there any duality of any body, apart from the unity which pervades the whole.

6. Being certain of this truth, you will see the innumerable worlds situated in thy internal soul; and by this means you will escape from being subjected to, or overcome by the joys and sorrows of life.

7. Say, O lotus-eyed Rāma! how can you call one as connected with or separate from you, when you know the whole world together with yourself, to be contained in the all-containing universal soul.

8. Say, do the wise live beside that being, that they should give way to joy or grief, which are the two phases of the universal soul? (The unwise who think themselves other than the one, may be affected by such changes).

9. There are two kinds of egoisms growing out of the knowledge of truth, and both of these are good and pure in their natures, and productive of spirituality and liberation of men.

10. The one is the *ego* of the form of a minute particle, transcending all things in its minuteness; and the other is the *ego* of one's self. The first is that the one *ego* is all, and the second is the knowledge,

that my or thy *ego* is the same one.

11. There is a third sort of egoism amounting to the *non-ego*, which takes the body for the ego, and thus becomes subject to misery, and finds no rest in this life nor in the next.

12. Now leaving all these three kinds of subjective, objective and non egoisms; he who holds fast the fourth sort—*non-ego*, sees the sole intellect beyond these three.

13. This essence being above all and beyond the reach of all existence, is still the manifesting soul of the unreal world.

14. Look into it in thy notion of it, and thou shall find thyself assimilated to it; and then get rid of all thy desires and ties of thy heart herein, and become full of divine knowledge.

15. The soul is neither known by any logical inference, nor from the light the revelations of the vedas; it is always best and most fully known to be present with us by our notion of it.

16. All the sensations and vibrations that we have in our bodies, and all the thoughts we are conscious of in our minds, are all affections of the sovereign soul, which is beyond our vision and the visibles. (Invisible yet best seen in all its works and workings in us).

17. This Lord is no real substance, nor an unreal non-entity; He is not a minutiae nor a vast massiveness neither; He is not in the midst of these dimensions, nor is he this or that, but is always as he is. (I am that I am; says the Revelation).

18. It is improper to tell him such and such, or that he is otherwise than this or that; know him therefore as the inexpressible and undefinable one.

19. To say this is the soul and not the soul, is only a verbal difference of what no words can express or differentiate; it is the omnipresent power to which the soul is attributed.

20. It is present in all places, and comprehends the three times of the past, present and future in itself; and is yet invisible and

incomprehensible to us, owing to its extreme rarity and immensity.

21. The soul residing in the infinity of substances, reflects itself as the living soul in animated bodies, as the sun-light reflects its rays in a prismatic glass.

22. It is owing to the animating power of the soul, that we have some notion of the soul (which no inanimate being can ever have). The soul though pervading all things, is most manifest in living bodies, as the air which surrounds all bodies everywhere, circulates only in the open etherial space.

23. The intellectual soul is all pervading and ubiquitous, and never stationary in any place (as in the ideal heaven or empyrian of some sects); the spirit of the Lord is co-extensive with the vast range of his creation.

24. But the animating soul of living beings does not breathe in minerals but in animals only; as the light enlightens the eye only, and the dust flies with the winds.

25. When the animating principle resides in the soul, it bursts forth with all its desires; as people pursue their callings when the sun has risen above the horizon (*i.e.* all desires are concomitant with the living soul and not with lifeless beings, as all actions are attendant upon the waking world, and not upon the sleeping).

26. But as it is nothing to the sun, if people should cease from their activities, when he is shining above their heads; so it is nothing to the intellect, whether men be without their desires and actions, while it resides in the soul.

27. If the soul is existent by the inherence of the Lord (Intellect) in it, it suffers no loss by the absence of the frail body from it. (There is a Divinity that acts within us, and is deathless at the death of the body).

28. The soul is not born nor does it die, it neither receiveth nor desireth anything; it is not restrained nor liberated; but it is the soul of all at all times.

29. The soul is awakened by its enlightenment, or else the soul is supposed in what is no soul for our misery only; as the supposition of a snake in a rope, leads to our error and fear.

30. Being without its beginning, it is never born, and being unborn it is never destroyed; it seeks nothing save itself for lack of anything besides.

31. The soul being unbounded by time and space, is never confined in any place; and being always unconfined, it requires no liberation.

32. Such, O Rāma! are the qualities of the souls of all persons; and yet the ignorant deplore for its loss from their want of reason.

33. Look thoroughly, O Rāma! into the course of all things in the world; and do not lament for anything like senseless men.

34. Abandon the thoughts of both your imaginary confinement and liberation; and behave yourself as wise men like a dumb selfmoving machine.

35. Liberation is a thing neither confined in this earth or in heaven above or *pātāla* below; but resides in the hearts of the wise, in their pure souls and enlightened understandings.

36. The tenuity of the mind, by its expurgation from gross desires, is said to be its liberation by them that know the truth, and look into the workings of their souls.

37. As long as the pure light of the intellect, does not shines forth in the sphere of the mind, so long does it long for liberation as it's chief good. Liberation or freedom from all feelings, is less meritorious than the knowledge of all things. Here the sage gives preference to knowledge (*guāna*) above liberation (*moksha*).

38. After the mind has got the fulness of its intellectual powers, and the intellect has been fully enlightened; it would not care for all the tenfold blessings of liberation, and far less desire its salvation also.

39. Cease O Rāma, to think about the distinctions of the bondage and liberation of the soul; and believe its essence to be exempted from

both.

40. So be freed from your thoughts of the duality (of worldly bondage and liberty), and remain steadfast to your duty of ruling the earth to its utmost limit of the sea, dug by the sons of Sagara (now called Sagara or the Bay of Bengal).

CHAPTER LXXIV.—*Lecture on Apathy or Stoicism.*

Argument. Error is the cause of the misconception of the World, and Right Reason is the means of deliverance from it.

Vasishtha Continued:—It is a pleasure to look at the outer world, and painful to turn the sight to the inner soul; as it is pleasant to see the delightful prospects abroad, and bitterness of the heart to be without them. (All men court pleasure, but fly from pain).

2. It is by the fascination of these delightful objects, that we are subjected to all our errors and blunders; as the taste of spirituous liquors, fills the brain with giddiness.

3. It is this intoxication, that drives the knowledge of sober truth from our minds, and introduces the delirium of the phenomenal world in its stead; as the heat of the sun (like the heat of the brain), produces the false mirage in the desert.

4. It is then that the deep ocean of the soul boils in its various aspects of the mind, understanding, egoism, sensation and volition; as the sea when moved by the hot winds, bursts in the forms of foaming froths, waves and surges.

5. The duality of the mind and its egoism, is only a verbal distinction and not distinct in reality; for egoism is but a thought *chitta*, and the thought is no other than the mind or *manas*.

6. As it is in vain to conceive the snow apart from its whiteness, so it

is false to suppose the mind as distinct from egoism (because the ego is a conception of the mind only).

7. There is no difference of the ego from the mind, as the destruction of the one is attended with the loss of the other also; just as the removal of the cloth, is accompanied with the absence of its colour also. (Egoism is said to be the son of the mind, and the one dies without the other).

8. Avoid both your desire of liberation, as also your eagerness for worldly bondage; but strive to enfeeble your mind by lessening its egoism, by the two means of your indifference to and discrimination of worldly objects (*i.e.* neither seek the world nor hate it, but remain as an indifferent spectator of everything).

9. The thought of getting liberation, growing big in the mind, disturbs its peace and rest, and injures the body also (by a rigid observance of the austerities necessary for liberation).

10. The soul being either apart from all things, or intimately connected with all, can neither have its liberation nor bondage also (when it is already so separate from, as well as united with everything in the world).

11. When the air circulates in the body, by its natural property of motion, it gives movement to the members of the body, and moves the voluble tongue, like the flitting leaf of a tree.

12. As the restless wind, gives motion to the leaves and twigs of trees; so the vital airs add their force to the movement of the members of the body.

13. But the soul which pervades the whole, never moveth like the wind, nor is it moved as any part of the body; it does not move of itself, but remains unshaken as a rock at the motion of the winds, and like the Lord of all, it is unmoved by the breeze.

14. The soul shows by its reflexion, all things that are hid in it; as the lamp discovers by its light, whatever lay concealed in the darkness of the room.

15. It being so (but a counterfeit copy), why should you fall into the painful error, of conceiving like the ignorant and senseless men, that these members of your body and these things belong to you?

16. Thus infatuated by ignorance, men think the frail body as lasting, and attribute knowledge and agency of action to it (which in reality belong to the soul).

17. It is gross error only, that makes us believe the body as an *automaton*, or self-acting machine of its motions, actions and passions; and it is our sanguine wishes only, that present so many false views before us, as the solar heat, raises the mirage of water in the sandy desert.

18. It is this ignorance of truth, which makes the mind to pant after the pleasures of sense; and drags it along like a thirsty doe, to perish in the aqueous mirage of the parching shore.

19. But untruth being detected from truth, it flies from the mind, as a chandāla woman when once known she comes to be as such, flies afar from the society of Brahmans.

20. So when error comes to be found out, it can no more beguile the mind than the mirage when it is discovered as such fails to attract the thirsty to it.

21. Rāma! as truth is known and rooted in the mind, the seeds of earthly desires are uprooted from it, as thick darkness is dispelled by the light of a lamp.

22. As the mind arrives to certain truths, by the light of the sastras and reason; so its errors fastly fade away like icicles, melting under the heat of the solar rays.

23. The certainty of the moral truth, that 'it is useless to foster and fatten this frail frame of the body,' is as powerful to break down the trammels of worldly desires, as the robust lion is capable to break down the iron grate of his prison.

24. The mind of man being freed from the bonds of its desires, becomes as brilliant as the moonlight night, with the pure beams of

disinterested delight.

25. The contented mind gets a coolness like that of a heated rock, after it is washed by a shower of rain; and it finds a satisfaction equal to that of a pauper, by his getting the riches of a king and his whole kingdom.

26. The countenance of the contented man, shines as clear as the face of the autumnal sky; and his soul overflows with delight, like the deluvial waters of the deep.

27. The contented man is as silent, as the mute cloud after the rain; and his soul remains as composed with its consciousness, as the profound sea is tranquil with its fulness.

28. He has his patience and steadiness like those of a rock, and he glistens as quietly in himself, as the glowing fire glitters after its fuel is burnt out.

29. He is extinct in himself as the extinguished lamp; and has his inward satisfaction as one who has feasted on ambrosia.

30. He shines with his inward light like a lantern with its lighted lamp; and as fire with its internal lustre, which can never be put out.

31. He sees his soul, as identic with the universal and all pervading soul; which is the lord and master of all, and which abides in all forms in its formless state.

32. He smiles at every thing, by his setting himself above and beyond all mortal and frail things; his days glide away sweetly and softly with him; and he laughs at those men, whose fickle minds are made the marks of cupid's arrows.

33. His holy mind is isolated from the society of men, and from all their amusements; and rests secluded from all company and concern, with the fulness of its spiritual bliss within itself.

34. It gets clear of the turbid and turbulent ocean of this world, and is quite cleared of the dirt of worldly desires; it is loosened from the fetters of its error, and set free from the fear of dualism.

35. The man being thus released, attains the highest state of humanity, and rests in that supreme felicity, which is desired by all and found by few, and from which nobody returns to revisit the earth.

36. This height of human ambition being arrived at, there is nothing else to wish for; and this great gratification being once gained, there is no other joy which can delight us more.

37. The self contented man, neither gives to nor receives anything from anybody; he neither praises nor dispraises any one, nor does he rejoice or grieve at anything, nor is he ever elated nor depressed at any occurrence.

38. He is said to be liberated in his life time, for his taking no title on himself, and withholding from all business; as also for his being free from desires (which bind a man fast to this earth).

39. Abstain from wishing any thing in your heart, and hold your tongue in tacit silence; and remain as dumb as a cloud after it has poured down all its waters.

40. Even the embrace of a fairy fails to afford such delight to the body, as the cooling beams of contentment gladdens the mind.

41. Though decked with the disk of the moon, dangling as a breast plate from the neck, one does not derive such coolness, as he feels in himself from the frigidity of contentment-*sang froid*.

42. The florid arboret decorated with the blooming florets of the vernal season, is not so refreshing to sight; as the smiling countenance of one, fraught with the magnanimity of his soul, and want of cupidity in his mind.

43. Neither the frost of the snowy mountain, nor the coldness of a string of pearls; not even the gelidness of the plantain or sandal paste, or the refreshing beams of the lightsome moon, can afford that internal coolness, as the want of appetency produces in the mind.

44. Contentedness or inappetency of everything, is more charming than the pleasurableness of royal dignity and heavenly felicity, and the

pleasantness of moonlight and vernal delights. It is more charming than the enchanting graces of a beauty, (which ravish the senses and not the soul).

45. Inappetence is the source of that complete self-sufficiency, to which the riches of the three worlds can make no addition. (Lit. It cares not a straw (or a fig) for all the prosperity of the world).

46. Self-complacency strikes the axe at the root of the thorny difficulties of the world; and decorates its possessor with blessings like the blossoms of a flowery tree.

47. The man decorated with inappetency (or self sufficiency), has all in himself though possest of nothing. He spurns the deep earth as a cave, and the big mountain as the trifling trunk of a tree. He looks on all the sides of air as mere caskets, and regards the worlds as straws.

48. The best of men that are devoid of desire, laughs to scorn at the busy affairs of the world, and at men taking from one and giving to another, or storing or squandering their riches.

49. That man is beyond all comparison, who allows no desire to take root in his heart, and does not care a fig or a straw for the world.

50. Wherewith is that man to be compared, whose mind is never employed in the thoughts of craving something and avoiding another, and who is ever master of himself?

51. O ye wise and intelligent men! rely on the want of cravings of your heart, which is your greatest good fortune, by setting you to the bliss of safety and security, and beyond the reach of the dangers and difficulties of the world.

52. Rāma! you have nothing to desire in this world, nor are you led away by worldly desires, like one who is borne in a car, and thinks that his side-views are receding back from him.

53. O intelligent Rāma! why do you fall into the error of ignorant men, by taking this thing to be yours and that as another's by the delusion of your mind? (For all things are the Lord God's for ever more, and mortal men are but the poor pensioners of a day).

54. The whole world is the selfsame spirit, and all its variety is in perfect uniformity with the supreme soul; the learned know that the world is eternally the same and unvaried in itself, and do not grieve at the apparent changes of things and vicissitudes of times.

55. Seeing all things in their true light, to be a manifestation of the divine essence; all intelligent men place their dependance in Him (as the support and substance of all), and do not desire for any thing else.

56. Rely therefore on that invariable state of things, which is free from the conditions of existence and inexistence and of beginning and end (and this is the everlasting essence of God which fills the whole).

57. This illusive enchantment of the world flies afar before the indifference of strongminded men; as the timid fawn flies of or at the sight of the ferocious lion.

58. Men of subdued passions and sedate minds, regard the graces of fairy forms, to be no more than the loveliness of wild creepers, or the fading beauty of dilapidated statues of stone.

59. No pleasures gladden their hearts nor dangers depress their spirits; no outward good or bad can make any effect on their minds, which are as inflexible as the firm rocks against the violence of winds.

60. The mind of the magnanimous sage, is as impregnable as a rock, which baffles the blandishments of youthful damsels, and breaks the darts of love to pieces, and falling down as pulverised atoms of dust and ashes.

61. One knowing his self, is not carried away by his fondness or aversion of any person or thing; because the heart which has no vibration in it, is insensible of all feelings.

62. The dispassionate man who looks on all things with an equal eye, is as insensible as a stone of the charms of blooming maids; and is as averse to pernicious pleasures as a traveller is to the sandy desert.

63. All things necessary for life, are obtained with little labour of those, who are indifferently minded about their gain; and the wise get the free gifts of nature, with as much ease as the eye sight gets the

solar light. (Nature's-bounties of air and light and of water and vegetable food, which are essential to life, are denied to nobody).

64. The gifts of nature, which are allotted by fortune to the share of every one, are relished by the wise without their rejoicing or murmur.

65. Neither rejoicing nor bewilderment, can overtake the mind of the way-farer, who well knows his way (and is aware of the states of its stages); but he stands firm as the Mandāva mountain, amidst the turbulent waves of the sea.

66. He looks indifferently on the pains and pleasures of the world, with his usual patience, taciturnity and want of anxiety; and relies his trust in that spirit, which resides in the interior of every body.

67. Though beset by anxious cares, he remains without the anxiety of his mind; and stands steadfast with his confidence in the supreme soul, like Brahmā in his hurry of the creation of the world.

68. Though overtaken by the accidents of the times, places and circumstances of life, yet he is not overpowered by the influence of their pain or pleasure; but stands erect as the sturdy oak against the influence of the seasons.

69. The wise may fail in the action of their bodily organs, and falter in their speech also; but their strong and unconcerned minds never fail in their operations, nor despond under the pressure of outward circumstances.

70. The gold becomes impure by its inward alloy, and not by its outward soil; so a man becomes unholy by the impurity of heart and foulness of his mind, and not on account of the dust or dirt on his body.

71. The learned understand the wise man apart from his body; because the maimed body does not take away anything from the wisdom of a man.

72. The pure and luminous soul being once known, is never to be lost sight-of, as a friend being once known, is never thought to be a foe.

73. The fallacy of the snake in the rope, being once-removed, it is no

more looked upon as a snake; as the river receiving its torrents from the water-fall of a hill in the rainy season, retains no more its current after the rains have passed.

74. Gold though purified by fire, does not retain its purity for ever; for it becomes dirty by being thrown into the mud and mire.

75. After the heart string has been broken, it can never be joined any more; as the first that has fallen down from its stalk, can be stuck to it no more.

76. As no analysis can distinguish the gem from the ore, when they are both broken to pieces; so there is no reasoning to show the soul which is lost with body.

77. Who that knows what error is, will be so great a fool as to fall to it again? as none that has known a body of men to be the pariah chandalas, will ever like to mix in their company.

78. As the mistake of milk in water, passes away upon examination of the liquid; so the error of worldly desires, vanishes upon knowledge of their vanity.

79. Even learned Brahmans may fall into the error, of drinking some liquor for pure water; until they come to detect their mistake of the same. (So the wise are deluded to error, by their mistake of the same).

80. Those who are acquainted with truth, took upon fairy forms and features in no better light than as paintings and pictures with respect to their outward bodies.

81. The sable locks and crimson lips of the fairy, are portrayed as in black and red in a picture; so there is no difference of the figure in its living form or in painting.

82. The idea of sweetness which is accompanied with that of molasses, is not to be separated in the mind even by its separation from the body; in the same manner the idea of bliss is inseparably accompanied with that of the soul, which is indestructible by the destruction of the body.

83. Spiritual felicity may be enjoyed in this corporeal body, in the

same manner, as one enjoys the pleasure of imagination, while he is occupied with his bodily functions.

84. Thus a man who is steadfast in his spiritual meditation, and intent upon the supreme soul, is not to be turned away from it by the power of the gods, or by the jealousy of Indra (for the preservation of his dignity, from its being superceded by an austere devotee).

85. As there is no lover of a licentious woman, that can turn her heart from the dearest object of her love; so there is nothing in the world that can alienate the fickle mind, from its love of spiritual joy.

86. There is no such joy in the whole world, which is able to divert the mind of the magnanimous philosopher, from its reliance on the delight of intellectual light.

87. As a domiciled woman who is subject to all domestic toils and privations, and is constantly employed in her household drudgeries, and subjected to maltreatment under the subjection of her husband and father-in-law:—

88. Has still the comfort of thinking on her sweet heart, and dissipate her sorrows with the thought of her favourite lover; such is the mystic love of spiritualists (as that of Persean Mystic poets).

89. So the man who is bound to the cares of worldly affairs, has the consolation of his soul and spiritual bliss, by freeing his mind from ignorance, and conducting himself in the right way, by his comprehensive view of all things. (The worldly man may have the blessing of spiritualism).

90. He does not break under his bodily torture, nor does he wail with his bleeding heart and weeping eyes; he is not burnt by the flame of his martyrdom, nor does he die when perishing under the scourge of the stake and stock of persecution. (As the crucifixion of Mandavy did not alter the tenor of his mind. *Gloss.* Nor the unity of Mansur belief was changed by the cruciating pains of the cross. So says Hafiz. *Kashad maqshe Ana-al Haq bar Zamin Khun; cho Mansur ar Kuni bar daram imshab*).

91. The mind is free from the pain and pleasure which befall to the lot of humanity, and is unmoved amidst all the mishaps of fortune. The

devotee rejoices in the region of his spiritual bliss, whether he remains in his hermitage in the forest, or wanders about in deserts, or ranges wide over mountains.

CHAPTER LXXV—*On Mancipation and Emancipation.*

Argument. Instances of the Enfranchisement of many great Exemplars in Active Life among gods and men.

Vasishtha continued:—See, Janaka the king employed in the government of his realm, and yet liberated in his lifetime from his bondage in the world; by means of his mental release from all its cares and anxieties.

2. Remember your grand sire Dilīpa, who though deeply engaged in his state affairs, had yet enjoyed his long and peaceful reign, owing to the dispassionateness of his disposition; (which is tantamount to self-liberation).

3. Think of Buddha who ruled over his people, freed from all his passions and affections; and bring to your mind, how Manu ruled over in peace, his realm and who was as an exemplar of liberation in his lifetime.

4. Remember how the monarch Māndhātā, had obtained the blessed state of his enfranchisement; though he was incessantly engaged in various warfares and state affairs.

5. Think of Bali, who while he was confined in the infernal region, conducted himself in his virtuous course, and became liberated in his lifetime, by his unbounded bounty and want of attachment to the world.

6. Namuchi the lord of Danavas, who carried continued wars and contentions against the gods; was notwithstanding cool and quiet in his mind (which bespoke his freedom from earthly broils and bondage).

7. Vritra the Asura who fell in his battle with the god Indra, was

however, of a great and calmly quiet mind, as long as he faught with him. (Vritra the Assyrian, called Vihithru in Zend, was killed by Indra the Aryan).

8. Prahlada the prince of the Daityas, dwelling in the demoniac world underneath the ground, dispensed his dispensations to them, with an unruffled and gladsome mind (and this want of perturbation, is tantamount to the deliverance of the mind, from the fetters of earthly broils).

9. Sambara the demon, who was a sorcerer in warfare, was as cool blooded as water in his heart; whereby he was delivered from the sorcery of the world, as a fleet deer flying from the dart. (Here is a play upon the word Sambara, which is repeated four times without their different meanings being given in the gloss).

10. The demon Kusala also, whose mind was not fettered to the world, waged an unprofitable war against Vishnu; from whom he obtained his spiritual knowledge, and his deliverance from this temporary scene.

11. Look at fire how free and uncompressed it is, while it answers for the mouth of gods, and serves to intromit for them the oblations that are offered to it, and perform the endless works of fusion for them. (The evanescent fire is said to be the mouth of the gods, because the primeval Aryans represented as gods, had long learnt to take boiled food cooked on fire, before the raw flesh eaters of the Turanian tribes. The *yajniya* oblations stand for all sorts of daily consecrated food of the *panchayajnas*. The endless works of fire allude to the vulcanian arts first, discovered by the Aryans).

12. See the gods drinking the juice of Soma plants, and presiding over the endless functions of the world; are ever as free as air (neither to be seen nor touched by anybody).

13. Jupiter the leader of the gods, and Moon the pursuer of his wife Rohini, have been continually performing their revolutions, without changing their places in heaven; and so the other planets also.

14. Sukra-(Venus) the learned preceptor of the Asura demons, shines in the same manner in the heavenly sphere, and runs in his unvaried course, of protecting the interests of the Asuras.

15. See also the winds to be flying freely at all times, and through all the worlds, with their charge of enlivening and giving motion to all bodies.

16. See Brahmā continuing in the same unchangeable state of his mind, and giving life and velocity to all beings, which have been thereby continually moving about in the world.

17. The lord Hari, though ever liberated from every bond, has been continually employed in his contests and combats with the Asuras as if in sport.

18. The three-eyed god Siva, though ever freed from all concerns, is joined in one body with his dearer half the beautiful Gaurī, in the manner of a lover enamoured of his beloved one.

19. The fair Hara thou ever free, is bound to the embrace of his fairy Gaurī, and was as a crescent of the fair moon, or as a lace of pure pearls about her neck.

20. The heroic Skanda who was of vast understanding, and like a sea of the gems of his learning, and perfectly free (as the sole lord of the world), made war with Taraka (Darius?) of his free will. (This passage plainly shows them to be Alexander and Darius of history).

21. Mark how Bhṛīgi the attendant of Siva, was absorbed in his meditation, and thinking himself to be freed from the burden of his body, made a free offering of his blood and flesh to his goddess Gaurī.

22. The sage Nārada, who was of a liberated nature from his very birth, and resigned the world and all its concerns altogether, was still engaged in many affairs with his cool understanding.

23. The honourable Viśvāmitra who is now present here, is liberated in his life time, and yet he does not slight to preside at sacrifices, solemnized according to the ritual of the sacred veda.

24. The infernal snake bears the earth on its head, and the sun makes the day by turns; the god of death is ever employed in his act of destruction, and still they are all free agents of their acts.

25. There are many others among the Yakkas, Suras and Asuras of the world, who are all liberated in their life time, and still employed in their respective employments.

26. What numbers of them are employed in worldly affairs, and how many more are engaged in different courses of life; and still they are cold blooded and cool headed within themselves, and as still and quiet as cold stones without.

27. Some attaining the acme of their understanding, have retired to solitude, to pass their lives in abstract meditation; and among these are the venerable Bhrigu and Bharadvāja, Sukra and Viswāmitra (who were not less serviceable to mankind by many of their acts and works).

28. Many among mankind were rulers of their realms, and held the exalted canopy and chowry and other ensigns of royalty on their heads, and were not less distinguished for the piety and spirituality at the same time. Among these, the conduct of the royal personages Janaka, Saryali and Māndhatrī, stand preeminent above the rest.

29. Some among the living-liberated, are situated in the planetary spheres, and are thence adored by their devotees for their blessings on the world. Of these Jupiter and Venus, the Sun and Moon, are the deities of gods, demons and human kind.

30. Some among the deities, are seated in their heavenly vehicles, and continually ministering to the wants of all created beings, as the regents of fire, air, water and death and Tumbura and Nārada.

31. Some situated in the secluded regions of Pātāla, are equally distinguished both for their holiness and piety; such as Vali, Subotra, Andha, Prahlāda and others.

32. Among beasts of the field and fowls of the air, and inferior animals, you will find many intelligent beings, as the bird Garuda (Jove's eagle), and the monkey Hanumāna (the god Pan), Jambubāna &c; and among the demigods there are some that are sapient, and others as muddle headed as beasts.

33. Thus it is possible for the universal soul that resides everywhere,

and is at all times the same, to show itself in any form in any being according to its will (since it is all in all).

34. It is the multifarious law of His eternal decree, and the manifold display of His infinite power, that invests all things with multiform shapes and diverse capacities, as they appear to us.

35. This law of divine decree is the lord of all, and embodies in itself the creative, preservative and destructive powers under the titles of Brahmā, Vishnu and Siva. These names are indicative of the intelligent faculties of the universal soul.

36. It is not impossible for the supreme soul, to reside in all bodies in any manners it likes; it presides sometimes in the manner of the grains of pure gold, amidst worthless sands and dust; and at others as the mixture of some base metal in pure gold.

37. Seeing some good connected with or resulting from evil, our inclinations would lead us even to the evil (in expectation of reaping the good); were it not for fear of the sinfulness of the act and its consequent punishment, that we are deterred from doing it (*i.e.* human nature is addicted to vice, but fear of sin and its punishment, leads us to virtue. Had there been no such thing, we would all become vicious).

38. We see sometimes something substantial arising from the unsubstantial, as we arrive to the substantial good of divine presence, by means of the unsubstantial meditation of his negative attributes (that he is neither this nor that nor such and such (*neti-neti-iti sruti*)).

39. What never existed before, comes to existence at sometime or place unknown to us; as the horns of a hare which are never to be seen in nature, are shown to us in magic play, and by the black art of sorcery.

40. Those which are seen to exist firm and solid as adamant, become null and void and disperse in air; as the sun and moon, the earth and mountains, and the godlike people of the antedeluvian world.

41. Seeing these changes in the state of things, you must give up, O mighty armed Rāma! your joy and grief on any occasion, and preserve the equanimity of your mind at all times.

42. The unreal (material existence) seems as real, and the sober reality (of spiritual essence), appears as a non-entity in nature; resign therefore your reliance in this deceitful world, and preserve the equanimity of your mind under all circumstances.

43. It is true that you gain nothing by your resignation of the world; and it is equally true on the other hand, that you lose nothing by your getting rid of its unrealities by yourself.

44. But it is true, O Rāma! that you gain a certain good by your getting rid of this world; and it is your riddance from the manifold evils and mischances, which are unavoidable concomittants with this life.

45. Again you obtain the certain gain of your salvation, by your resignation of the world, which you can never earn by your attachment to it. Therefore strive for your liberation by purging your mind from its attachments to the world.

46. He who wishes for his prosperity, must take the pains to have an insight of his soul; because a single glimpse of the soul, is sure to cut off all the pains and pangs of the world from their root.

47. There are many dispassionate and disconnected men, even in the present age; who are liberated in their lifetime, like the sacrificial king Janaka and others.

48. So you too are liberated for life, for your having an unpassionate and unprejudiced mind, and may manage to conduct yourself with your tolerant spirit, like the patient earth, stone and moveless metals.

49. There are two kinds of liberation for living beings, viz.: one in their present life and body, and the other after separation of life from the body, both of which admit of some varieties as you will bear afterwards.

50. First of all the peace of mind, from its unconcernedness with everything is termed its liberation; and it is possible to be had by the sinless man either in this life or in the next.

51. Lessening of affections is fraught with the bliss of solity

(Kaivalya), and it is possible to become impassible both in the embodied as well as disembodied states of life.

52. He who lives in perfect apathy and without his affection for any body, is called the living liberated man; but the life which is bound by its affections is said to be in bondage, or else it is free as air.

53. It is possible to obtain liberation, by means of diligent inquiry and reasoning; or else it is as difficult to come to it, as it is hard for a lame man to leap over a hole, though as small as the footmark of a cow-*goshpada*.

54. For know, O Rāma of great soul, that the soul should not be cast into misery by your neglect of it, or by subjecting it through ignorance to its affection for others (*i.e.* be master of yourself and not bound to others).

55. He who relies on his patience, and employs his mind, and cogitates upon the supreme soul in his own soul, for the attainment of his consummation; finds the deep abyss of the world, as a small chink in his vast comprehension.

56. The high station to which Buddha had attained by his patience, and from which the Arhata prince fell to scepticism by his impatience; and that *summum bonum* which is reached at by great minds, is the fruit of the tree of diligent inquiry, which like the Kalpa arbor, yields all what is desired of it.

CHAPTER LXXVI.—*The World Compared with the Ocean.*

Argument. The world likened to the ocean, and the women to its waves. The means of passing over it, and the delight when it is got over.

Vasishtha continued:—These worlds which have sprung from Brahmā the creator, are upheld by ignorance, and become extinct before right reason

(*i.e.* their materiality melts away before the light of true philosophy).

2. The worlds are vortices of water, and whirlpools in the ocean of Brahmā. They are as numerous as the particles of light, and as innumerable as the motes that fly in the sunbeams.

3. It is the imperfect knowledge of the world that is the cause of its existence (or makes it appear as an entity); but full knowledge of it makes it vanish into nothing. (These are the two opposite systems of materialism and immaterialism).

4. The world is a dreadful ocean unbounded and unfordable; and there is no means of getting over it, save by the raft of right investigation and diligent scrutiny.

5. This ocean is full with the water of ignorance, and its vast basin is filled with fatal whirlpools and overwhelming waves of discord and dangers.

6. Here goodness and good actions float on the surface, as its froth and foams; but they hide the deadly latent heat of hellfire underneath. Here roll the incessant billows of avarice, and there snores the huge whale, and the great leviathan of the mind.

7. It is the reservoir of the endless channels and rivulets of life, running as its streams and currents; and it is the depository of innumerable treasures of brilliant gems hidden under its depth. It is infested by the serpents of diseases, and the horrid sharks of the senses.

8. See Rāma, the playful women, resembling the tremulous billows of this ocean; and are able to attract and pierce the hearts of the wise, with the hooks and horns of their looks.

9. Their lips are as red as rubies, and their eyes are as black as blue lotuses; their teeth are as the unblown blossoms of fruits and flowers, and their sweet smiles are as the hoary froth of the sea.

10. The curled locks of their hairs are as the crisped creepers of blue lotuses, and their twisted eyebrows are as the slanting of little

billows; their backsides are as protruded islets, and their throats and necks are lined over like conchshells.

11. Their foreheads are as plates of gold, and their graces as the sharks of the sea; their loose glances are as the splashing waves, and their complexions are gold coloured like the sands on the sea shore.

12. Such is this ocean-like world, with its tremendous surges and rolling waves; and it is the part of manhood to buffet it over by manly exertions, in order to save one's self from sinking under them.

13. Fie for that man! who having good sense for his vessel, and reason for his helmsman, does not conduct himself across the wide expanse of this worldly ocean.

14. He is reckoned the most valiant man, who measures the immeasurable expanse of this ocean (by his knowledge of the Infinite soul, which comprehends the whole within itself).

15. Considering well about this world with the learned, and looking into all its hazards with the eye of the mind, he who relies his trust in the Lord, becomes blest forever.

16. You are truly blest, O Rāma! that are employed from your early youth to scrutinize about this world.

17. Men who consider the world, and take it in the same light of a dangerous ocean as you do, are not likely to be drowned in it, when they steer their bark in it after due consideration.

18. The enjoyments of the world are to be duly considered, ere one dares to come to the enjoyment of them; and like the ambrosia, before they feed on any other fare (like Garuda—the head of the fowls of the air).

19. He who considers beforehand the employment he should engage in, and the enjoyments he ought to share in this world, fares well in his present and future life; or else he falls to danger like the inconsiderate man.

20. The judicious and preadmonished man, prospers in his fame and fortune, and rises in his power and understanding in his life; as the

trees come to flower and fructify in spring.

21. Rāma! you will shine with the elegance of the bright and cooling moonbeams, and with the beauty of perpetual prosperity, if you will but begin your worldly career with full knowledge, of all that is to be known respecting the world before hand.

CHAPTER LXXVII.—*On Living Liberation.*

Argument. On Liberation from Earthly Bondage, and Salvation of the Soul during one's Lifetime.

Rāma rejoined:—O sage! nobody is satiate with all thou sayest, but must learn more and more from you; therefore say in short the substance of the present subject, which is as grand as it is wondrous to hear.

2. Vasishtha replied:—I have already given you many interpretations of living liberation, and here are some more for your satisfaction and close attention.

3. With their visual organs they view this world, as a hazy maze in their state of sound sleep; and they consider it as an unreality in their spiritual light, when their minds are fixed in the Supreme soul only.

4. He who has got his disengagement, has his mind as still as in sleep; and he that sees the soul, is ravished with joy at the sight.

5. He takes nothing that is within his reach, nor retains what is within his grasp; but keeps his mind looking within himself as having everything there. (The liberated and self-contented man having nothing in his hand, has all in his inward soul).

6. He sees the bustle of the tumultuous with the eye of his mind, and smiles in himself at the hurry and flurry of the world (like the laughing philosopher of old).

7. He does not live in future expectation, nor does he rely in his present possession; he does not live on the pleasure of his past memory, but lives listless of all (in perfect *insouciance*).

8. Sleeping he is awake, in his vision of heavenly light, and waking he is plunged in the deep sleep of his mental reveries; he does all his works with his external body; but he does nothing with his inward mind (which is fixed in his God).

9. In his mind he has relinquished the thoughts of all things, and renounced his care also for anything; he does his outward actions, and remains as even as if he has done nothing. (The spiritualist is neither concerned with nor affected by his external acts).

10. He pursues the course of duties of his caste and family, as they have descended to him from the custom of his forefathers.

11. He does all that is required and expected of him with a willing mind, and without the error of believing himself as their actor. (He does them as a machine, and without the false persuasion of his agency of them).

12. He remains *insouciant*, of all that he does by rote and habit, and neither longs for, nor loathes nor rejoices nor grieves at anything.

13. He takes no notice of the amity or enmity of others to him, and is devoted to them that are devoted to him; but cunning with such as deal in craftiness with him.

14. He deals as a boy with boys, and as a veteran with old people; he is youthful in the society of young men, and is grave in the company of the aged and wise. He is not without sympathy with the woes of others (but rejoices at their happiness).

15. He opens his mouth in edifying speeches, and never betrays his penury in any way; he is always sedate in his mind, and ever of a cheerful complexion.

16. He is wise and deep, yet open and sweet (in his conversation; and is full with the fulness of his knowledge, as the full moon with all her

digits); he is ever free from pain and misery.

17. He is magnanimous in his disposition, and as sweet as a sea of delight; he is cool and cooling the pains of others, and as refreshing as the full moonbeams to mankind.

18. He has meritorious deeds for his object, nor is any action or worldly good of any purpose to him; neither does he gain anything by his abandonment of pleasures or riches or friends, nor by their disappearance from him.

19. Neither action nor inaction, nor labour nor ease; neither bondage or release, or heaven or hell, can add to or take away anything from his inner contentment.

20. He sees everything and everywhere in the same uniform light, nor is his mind afraid of bondage or eager for its release. (Such inflexible passivity was the highest virtue of the stoics).

21. He whose doubts are wholly removed by the light of his knowledge, has his mind towering upwards as the fearless phoenix of the sky.

22. He whose mind is freed from error, and is settled in its equanimity, doth neither rise nor fall like any heavenly body, but remains unaltered as the high heaven itself.

23. He does his outward actions, by the mere movement of the outer members of his body, and without the application of his mind to them; as a baby sleeping in a cradle, has the spontaneous play of his limbs, without any purpose of his mind. (This shows the possibility of bodily actions independently of the mind).

24. So the drunken and delirious man, doth many acts in his state of dementedness; and as he never does them with the application or attention of his mind, he retains no trace of them in his remembrance.

25. And as children lay hold of or reject everything, without knowing whether it is good or bad for them; so do men do their actions or refrain from them, without their deliberate choice or aversion of them. (This proves the causality of the mind).

26. So a man doing his duty by habit or compulsion, is not sensible of any pain or pleasure that he derives from it (because his mind was quite unconcerned with the act).

27. An act done by the outer body without its intention in the inner mind, is reckoned as no act of the actor, nor does it entail upon him its good or bad result. (An involuntary act is not taken into account).

28. He neither shrinks from misery, nor does he hail his good fortune; he is neither elated at his success, nor depressed by his failure.

29. He is not dismayed at seeing the sun growing cool, and the moon shining warmly over his head; he is not disconcerted by the flame of fire bending downwards, nor at the course of waters rising upwards. (He is not terrified by the prodigies of nature).

30. He is not affrighted nor astonished, at any wonderful occurrence in nature; because he knows all the phenomena of nature, to be the wondrous appearances of the omnipotent and all-intelligent soul.

31. He expresses no need nor want of his, nor is in need of other's favour or kindness; nor has he recourse to wiliness or cunning; he undertakes no shameful act as begging and the like, nor betrays his shamelessness by doing an unworthy action.

32. He is never mean-spirited nor haughty in his spirit, he is neither elated nor depressed in his mind, nor is he sad or sorry or joyous at anytime. (The word *dīnātmā* is used for the meek in spirit in Dr. Mill's version of the "Sermon on the mount").

33. No passions rise in his pure heart, which is as clear as the autumnal sky; and as the clear firmament which gives no growth to thorns or thistles.

34. Seeing the incessant births and deaths of living beings in the course of this world, who is it whom you may call to be ever happy or unhappy? (Since happiness and sorrow succeed one another by turns).

35. Froth as the foaming bubble bursts in the water, so our lives flash to fly out into eternity; whom therefore do you call to be happy anywhere, and what is that state of continued pleasure or pain?

36. In this world of endless entrances and exits, what being is there that lasts or is lost for ever; it is our sight that produces the view, as our failing sight takes it out of view: (as every spectre of optical delusion). (The text *drishti srishti kara narah* is very expressive; and means, "man is the maker of the world by his sight of it").

37. The sights of these worlds are no more than the transitory view of spectacles in our nightly dreams; which are unforeseen appearances of momentary duration, and sudden disappearance.

38. What cause can there be of joy or sorrow in this wretched world, which is a scene of incessant advents and departures?

39. It is the loss of some good, that is attended with sorrow to the sufferer; but what sorrow can assail the self-liberated man, who sees nothing as positive good in the ever-changing state of things herein?

40. Of what avail is prosperity or the enjoyment of any pleasure to one, when it is succeeded by adversity and pain the next moment, which embitters life by its baneful effects.

41. It is riddance from the states of pleasure and pain, of choice and dislike, of the desirable and displeasing, and of prosperity and adversity, that contributes to the true felicity of man.

42. After your abandonment of pleasing and unpleasing objects, and relinquishment of your desire for enjoyments, you get a cold inappetence, which will melt your mind like frost.

43. The mind being weakened, its desires will be wasted also; as the sesamum seeds being burnt, will leave no oil behind. (The mind being repressed, will put a check to all its passions and feelings).

44. By thinking existence as non-existent, the great souled man gets rid of all his desires, and sets himself aloof as in the air; and with his joyous spirits that know no change, the wise man sits and sleeps and lives always content with himself.

CHAPTER LXXVIII.—*Manner of Conducting the Yoga Hypnotism.*

Argument. The Action of the Mind is creative of the Error of the World, and Yoga is the suppression of that Action.

Vasishtha continued:—As the rotation of a firebrand, describes a circle of sparkling fires; so the revolving of the mind, depicts the apparent circumference to the sky, as the real circle of the universe.

2. In like manner the rolling of waters makes curves in the sea, appearing something other than water; so the revolution of the mind forms many ideal worlds, seeming to be bodies beside itself.

3. And as you come to see strings of pearls in the sky, by the twinklings of your eyes fixed in it; so these false worlds present themselves to your view, by the pulsation of your mind.

4. Rāma said:—Tell me sir, whereby the mind has its vibration and how it is repressed, that I may thence learn how to govern the same.

5. Vasishtha answered:—Know Rāma, as whiteness is concomitant with snow, and oil is associated with sesamum seeds; and fragrance is attendant upon flowers and the flame is coexistent with fire.

6. So Rāma, the mind is accompanied by its fluctuations hand in hand, and they are virtually the one and the everything, though passing under different names by fiction.

7. Of the two categories of the mind and its pulsation, if either of these comes to be extinct, the other also has its extinction, as the properties of a thing being lost, their subject likewise ceases to exist; and there is no doubt of this.

8. There are two ways of extinguishing the mind, the yoga or hypnotism and spiritual knowledge; of these the yoga is the suppression of mental powers, and knowledge is the thorough investigation of all things.

9. Rāma asked:—How is it possible sir, to suppress the vital airs, and

to attain thereby to that state of tranquillity, which is fraught with endless felicity?

10. Vasishtha replied:—There is a circulating air breathing through the lungs and arteries of the body, as the water flows through the veins and pores of the earth, and which is called the vital breath or life.

11. It is the fluctuation of this air, that impels and gives force to the internal organs of the body, and which is designated by the various names of *prāna*, *apāna* &c., according to their positions and motions (all of which are but varieties of the vital breath).

12. As fragrance resides in flowers and whiteness in the frost, so is motion the flavour of the mind, and is one and the same with its receptacle—the mind.

13. Now the vibration of this vital breath, excites the perception of certain desires and feelings in the heart; and the cognitive principle of these perceptions is called the mind.

14. The vibration of vital air gives pulsation to the heart strings, causing their cognition in the mind; in the same manner as the motion of the waters, gives rise to the waves rolling and beating on the shore.

15. The heart is said to be the afflation of the vital breath by the learned in the Vedas, and this being suppressed quiets the mind also. (The mind, says the Sruti, is moved by the vital air &c.).

16. The action of the mind being stopped, the perception of the existence of the world becomes extinct (as we have no perception of it in our sound sleep, when the mind is inactive). It is like the extinction of worldly affairs at sunset.

17. Rāma asked:—How is it possible to stop the course of the winds, perpetually circulating through the cells of the body, like the unnumbered birds flying in the air to their nests. (The passage of the nostrils is the open air, and the cells in the body are as their nests).

18. Vasishtha replied:—It is possible by study of the sāstras and association with the good and wise, by habitual dispassionateness, by the practice of Yoga, and by removal of reliance in every transaction of

the world.

19. Meditation of the desired object, and keeping in view that single object, and firm reliance on one particular object, are the best means of suppressing the vital breath.

20. Next, it is by suppression of breath in the acts of inspiration and respiration *puraka* and *rechaka*, in such manner as it may be unattended with pain, together with fixed meditation, it is possible to suppress the vital air (which gives longevity to the practitioner).

21. The utterance of the syllable om, and pondering upon the significations of that word, and dormancy of the perceptive senses, are means of the suppression of breath.

22. The practice of *rechaka* or respiring out, serves to purge out the crudities of the body, and by leaving the nostrils untouched, the vital breath is suppressed altogether.

23. The practice of *pūraka* or breathing in tends to fill the inside as the clouds fill the sky; and then the breathing being stopped, its vibrations are stopped also.

24. Then the practice of *kumbhaka* or sufflation of the breath, the air is shut up in a closed vessel and this serves to stop the course of breathing. (Long explanations of these practices are given in the gloss forming subjects of anemography).

25. Afterwards the tongue being carried to the orifice of the palate, and the tip being attached to the guttural bulb or nodule, will prevent the vibration of the breathing.

26. Again the mind getting rid of the flights of fancy, and becoming as vacant as empty air, prevents the course of breathing by its fixed meditation of itself (as in the state of Samādhi or trance).

27. Again as the vital breath ranges within the space of twelve inches about the tip of the nose, this region should be closely watched by the eyesight in order to prevent the egress and ingress of breath.

28. Moreover the practice of stretching the tongue to the distance of

twelve inches above the palate, and sticking the tip of it to the cavity called *Brahmarandhra*, serves to make one unconscious of himself, and stop his breathing. (These processes are explained in great length in the gloss for the practice of Yoga cult, resembling the mesmerism of modern spiritualists, for causing the comatosity of the practitioner).

29. The eyesight being lifted upwards and fixed in the cavity between the eyebrows, exhibits the light of the intellect, and stops the vibrations of breath. (This is called the *Khechari mudra* and practised by all intelligent men).

30. No soon does the spiritual light dawn over the soul, and the mind is steadfastly fixed to it, without any intermixture of dualism (*i.e.* worldly thoughts), there is an utter stop of breathing.

31. The livelong practice of seeing a simple vacuity within one's self, and freeing the mind from all its thoughts and desired objects, serves to stop the fluctuation of breath. (This is supported by the Patanjali yoga sāstra).

32. Rāma rejoined:—Sir, what is this thing which they call the human heart, which receives the reflexions of all things as a large reflector or mirror?

33. Vasishtha replied:—Hear my good Rāma; the hearts of all animals in this world, are of two kinds, namely: the superior and inferior, and learn their difference.

34. That which has a certain dimension, and is placed as a piece of flesh inside the breast, is called an inferior heart, and forms a part of the body.

35. The other is of the nature of consciousness, and is called the superior mind; because it is both in the inside and outside of the body, and yet it is situated in no part of it.

36. That is the superior part, wherein all this world is situated, which is the great reflector of all things, and receptacle of all goods (so says the Sruti: "the earth and sky and all things reside in it").

37. The consciousness of all living creatures, is also called their

heart; though it is no part of the animal body, nor is a dull inert substance as a pebble or stone.

38. Now this conscious or sensitive heart, being purified of its internal desires, and joined *perforce* with the *chitta* or thinking mind, the vibrations of vital breath are put to a stand.

39. These as well as many other methods, which have been adopted by others, and dictated by the mouths of many sages, equally serve to suppress the breathing (both for the fixity of attention and prolongation of life).

40. These methods which are adapted to the process of yoga meditation (or concentration of the mind); are to be slowly adopted by continued practice, for the redemption of the good from this world; or else their hasty adoption of it may prove detrimental to life.

41. As it is long practice, that perfects a man to the rank of a cenobite and anchorite, so the gradual suppression of respiration, is attended with equal success; as repression of desires, is accompanied by many happy results.

42. It is by continued practice, that the breath is compressed within the confines of twelve inches about the cavities of the brows, nostrils and palate, as the cataract is confined within the limit of the pit.

43. It is repeated practice also, that the tip of the tongue should be brought to a contact with the gullet of the throat, through which the breath doth pass both in and out.

44. These are the various modes which by their constant practice, lead to *Samādhi* or hypnotism, when the mind has its fullest tranquillity, and its union with the Supreme soul.

45. It is by practice of these methods, that a man is freed from sorrow, and is filled with internal rapture, and becomes enrapt in the supreme soul.

46. The vibrations of the vital air, being suppressed by continued practice, the mind gets a tranquillity, which is akin to its extinction.

47. Human life is wrapt in desires, and liberation (moksha) is the release of the mind from these; and breathing is the operation of life, and its suppression is the path to its extinction or *nirvāna*.

48. The vibration of breath is the action of the mind, producing the error of the existence of the world; and this being brought under subjection, dispels this error.

49. The knowledge of duality being removed, shows the existence of the unity only; which no words can express, except by attributes that are ascribed to it.

50. In whom and from whom is all, and who is all in every place; yet who is not this world, nor there abides such a world as this in him, nor has the world come out from him (*i.e.* the world abides in its ideal and not material form in the spirit).

51. Owing to its perishableness and its situation in time and space, and limitation by them, this material world cannot be a part of identic with that immaterial spirit, which has no attribute nor its likeness.

52. It is the moisture of all vegetables and the flavour of all eatables; it is the light of lights and the source of all desires rising in the heart, like moonbeams proceeding from the lunar disk.

53. It is the kalpa tree yielding all earthly fruitions as its fruits, which are incessantly borne aloft only to fall down with their juicy flavour of various tastes.

54. The high minded man that depends on that boundless spirit, and rests secure in its bosom, is verily called the wise and liberated in his life time.

55. He is the best of men, whose mind is freed from all desires and cravings; and who has found his rest from the thoughts of his fancied good and evil. He remains listless amidst all the cares and concerns of this life.

CHAPTER LXXIX.—*Description of spiritual Knowledge.*

Argument. The second method of suppressing the Mind by spiritual knowledge, being the Theory of self liberation.

Rāma said:—Sir, as you have related to me the methods of suspending the mind to a dead lock, by means of yoga practices; I hope you will kindly tell me now, the manner in which it is brought to stand still, by means of perfect knowledge.

2. Vasishtha replied:—By perfect knowledge is meant the firm belief of a man, in the existence of one self manifest or Supreme Soul, that is without its beginning and end. This is what the wise mean by the term "full or perfect knowledge."

3. Its fulness consists in viewing all these visible forms as these pots and these pictures *ghatapata*, and all these hundreds cries of beings, to be manifest in the fullness of that spirit and not distinct from it.

4. It is imperfect knowledge that causes our birth and pain, and perfect knowledge that liberates us from these; as it is our defective sight, which shows us the snake in the rope, while our complete view of it removes the error.

5. The knowledge which is free from imagination, and its belief of the objective, and relies only on its conscious subjectivity, leads only to the liberation of men, which nothing else can do.

6. The knowledge of the purely subjective, is identic with that of the supreme spirit; but this pureness being intermingled with the impure objective matter, is termed *avidyā* or ignorance.

7. Consciousness itself is the thing it is conscious of (or in other words, knowledge is identic with the known; *i.e.* the subjective is the same with the objective), and there is no difference between them. The soul knows only itself as there is no other beside itself. (Its *parichinote* is its subjective knowledge, and *sanchinote* the objective and effect of *avidyā* or ignorance).

8. "Seeing the soul alone in its true light in all the three worlds," is equivalent to the expression "all this world is the soul itself" in the Sruti, and the knowledge of this truth constitutes the perfection of man.

9. The whole being the soul, why talk of an entity or a nullity; and what meaning can there be in bondage or liberation (which appertain to the same soul?)

10. The mind is no other than its perceptions, which are manifested by God himself; and the whole being an infinite vacuum, there is no bondage nor liberation of any one.

11. All this is the immense Brahma, extending in the form of this vast immensity; so you may enlarge your invisible soul by yourself, and by means of the knowledge of yourself.

12. By this comprehensive view of Brahma as all in all you can find no difference between a piece of wood or stone and your cloth; why then are you so fond of making these distinctions?

13. Know the soul as the only indestructible substance, which remains quiescent from first to the last; and know this to be the nature of your soul also.

14. Know this boundless universe with all the fixed and moving bodies it contains, to be a transcendent void; where there is no room for your joy or sorrow whatever.

15. The shapes of death and disease and of unity and duality, rise constantly in the soul, in the form of interminable waves in the sea.

16. He that remains in the close embrace of his soul, with his inward understanding, is never tempted to fall a prey to the trap of worldly enjoyments.

17. He that has a clear head for right judgment, is never moved by the force of earthly delights; but remains as unshaken as a rock against the gentle winds of the air.

18. The ignorant, unreasonable and stupid men, that are guided by their

desires only; are preyed upon by continued misery, as the fishes of a dried tank are devoured mercilessly by cranes.

19. Knowing the world to be full of the spirit, and without the matter of ignorance *avidyā*, close your eyes against its visible phenomena, and remain firm with your spiritual essence.

20. Plurality of things is the creation of imagination, without their existence in reality. It is like the multifarious forms of the waves in the sea, which are in reality its water only. The man therefore, that relies on his firm faith in the unity, is said to be truly liberated and perfect in his knowledge.

CHAPTER LXXX.—*Investigation of the Phenomenals.*

Argument. Description of Divine Meditation, which keeps the mind from its attention to temporary enjoyments.

Vasishtha continued:—I will now describe to you that pensive excogitation, which keeps the reasoning mind, from attending to objects placed in its presence.

2. The eyes are for seeing only, and the living soul is for bearing the burthen of pain and pleasure alone; they are like the eyes and bodies of a beast, or like bull of burden, which sees and carries a load of food, without being able to taste it.

3. The eyes being confined to the visible phenomena, can do no harm to the soul residing in the body; as an ass fallen into a pit, is but a slight loss to its owner.

4. Do not O base man, regale thy eyes, with the dirty stuff of the sight of visibles; which perish of themselves in the twinkling of an eye, and put thee to peril also (by the diseases and difficulties which they load upon thee).

5. The acts which are deemed as one's own deeds and beings, and whereby the acutely intelligent man thinks himself to be living, and by which he counts the duration of his lifetime, (according to the saying, that our lives are computed by our acts, and not by the number of our days); these very acts, turn at last, against him, for his accountableness of them.

6. Do not rely thy eyes on visible objects, which are unreal in their nature, and are produced to perish soon after, and to please thy sight for a moment only. Know them as destroyers of thy otherwise indestructible soul.

7. O my eyes! that are but witnesses of the forms, which are situated in the soul; it is in vain that ye flash only to consume yourselves, like the burning lamps after a short while.

8. The vision of our eyes is as the fluctuation of waters, and its objects are as the motes that people the sun-beams in the sky. Whether these sights be good or bad, they are of no matter to our minds.

9. Again there is that little bit of egoism beating in our minds, like a small shrimp stirring amidst the waters; let it throb as it may, but why should we attribute it with the titles of "I, thou or he or this or that"?

10. All inert bodies and their light appear together to the eye, the one as the container of the other; but they do not affect the mind, and therefore do not deserve our notice.

11. The sight of objects and the thoughts of the mind, have no connection with one another (because the sight is related to the eye, and the thoughts bear relation with the mind); And yet they seem to be related to each other, as our faces and their reflexions in the mirror. (The retina of the eye receive the reflexions, and convey them to the sensory of the cranium, in the form of reflections or thoughts, and hence their mutual relations).

12. Such is their inseparably reciprocal relation in the minds of the ignorant; but the wise who are freed from their ignorance, remain aloof from the visibles with their mental meditations alone.

13. But the minds of the vulgar are as closely connected with the visibles, as the sacrificial wood with the lac dye.

14. It is by diligent study, that the chain of mental thoughts are severed from the visibles; in the like manner, as our wrong notions are removed by means of right reasoning.

15. After dispersion of ignorance, and the connexion of the visibles from the mind, there will be no more a blending of forms and figures and their reflexions and thoughts in it.

16. The sensible impressions which have taken possession of the inner mind, are to be rooted out from it as they drive out a demon from the house.

17. O my mind! says the intelligent man, it is in vain that thou deludest me, who have known thy first and last as nothing; and if thou art so mean in thy nature (as the progeny of barren woman) thou must be so as nothing even at present.

18. Why dost thou display thyself in thy five fold form of the five senses unto me? Go make thy display before him who acknowledges and owns thee as his. (As for me I own the intellect and not the mind).

19. Thy grand display of the universe yields me no satisfaction, since I am convinced, O vile mind, all this to be no better than a magic play.

20. Whether thou abidest in me or not it is of no matter to me; because I reckon thee as dead to me as thou art dead to reason. (As the mind is perverse to reason, so are reasonable men averse to it. The mind is all along used in the sense of the sentient mind, and not the superior intellectual faculty—*chit*, which is distinct from *chitta*, synonymous with *manas* the mind.)

21. Thou art a dull unessential thing, erroneous and deceitful and always reckoned as dead, the ignorant alone are misled by thee and not the reasonable. (It is hard to determine what the attributes of the mind may mean. It is said to be dead, because it is kept in mortification and subjection).

22. It was so long through our ignorance, that we had been ignorant of

thee; it is now by the light of reason, that we find thee as dead as darkness, under the light of a lamp. There is always an impervious darkness under the lighted lamp (*zer cheragh tarikist*).

23. Thou hast long taken possession of this mansion of my body, and prevented me, O wily mind, from associating with the good and wise.

24. Thou liest as dull as dead body at the door of this bodily mansion, against the entrance of my worshipped guests (of good virtues) to it.

25. O the gigantic monster of the world! which has its existence in no time. Art thou not ashamed, O my mind, to assume to thyself this deceitful form the world, and appear before me in this hideous shape?

26. Go out of this abode of my body, thou demoniac mind, with the train of thy female fiends of avarice and her companions, and the whole host of thy devilish comrades of rage, wrath and the like.

27. Seeing the advance of reason to the temple of the body, the demon of the mind flies from it, as the savage wolf leaves its den at the approach of the hunter.

28. O pity for these foolish folks! that are so subdued by this dull and deceitful mind, as the unwary people are spellbound by the magic wand.

29. What is thy boast and might in subduing the ignorant rabble, exercise thy power upon me, that defy thy power to prevail over the unity of my belief.

30. I need not try to defeat the power of my foolish mind, after I have already baffled its attempts against me, and laid it to dust.

31. I had ere long taken thee for a living thing, and passed many a livelong life, and day and night, with thy company in this dreary world.

32. I have now come to know the nullity of the mind, and that it is put to death by my power; I have hence given up my concern with it, and betaken to my reliance in the ever existent soul only.

33. It is by good luck, that the living liberated men come to know the demise of their minds; and cease to spend their lives under the illusion

of its existence.

34. Having driven away the deceitful demon of the mind, from the mansion of my body; I am situated at rest without any troublesome thought or turbulent passion in me.

35. I smile to think in myself the many follies, to which I was led for a long time under the influence of my demoniac mind.

36. It is by my good fortune, that the gigantic demon of my mind, is at last vanquished by the sword of my reason, and driven out of the mansion of my body.

37. It is by my good fortune also, that my heart is after all purified from its evil inclination, by the suppression of my demoniac mind; and that my soul now rests alone in peace, in the abode of my body.

38. With the death of the mind, there is an end of my egoism and all my troublesome thoughts and cares; and the expulsion of the ogres of evil passions from my breast, by the breath or *mantra* of reason, has made it a place of rest for my soul.

39. What is this mind with its egoism and eager expectations to me, than a family of intractable inmates, of whom I have fortunately got rid by their wholesale deaths.

40. I hail that pure and ever prosperous soul which is selfsame with my inward soul, and identic with the immutable intellect; (and not with the changeful mind).

41. I hail that ego in me, which is yet not myself nor I nor any other person, nor is it subject to sorrow or error.

42. I hail that ego in me, which has no action nor agency, nor any desire nor worldly affair of its own. It has no body nor does it eat or sleep (but it is as itself).

43. This ego is not myself nor any other, and there is nothing as I or anybody else. The ego is all in all, and I bow down to that being. (There is no direct evidence as what the ego is, but is pointed by mere indirect and negative evidences as what it is not).

44. The ego is the first cause and support of all, it is the intellect and the soul of all worlds. It is the whole without parts; I therefore bow down to that ego.

45. I prostrate to the selfsame Ego of all, which is eternal and immutable, which is the sole immense soul and without its parts. It is all, in all and abides at all times.

46. It is without any form or designation, and is manifest as the immense spirit. It abides in itself, and I bow down to that ego.

47. It is the same in all things in its too minute form, and is the manifester of the universe. It is the essence of my existence and abiding in me, in which state I bow down to it.

48. It is the earth and ocean with all their hills and rivers, which are not the ego, nor they are the ego itself. I bow to the selfsame ego which comprises the world with all its contents.

49. I bow to that undecaying and indestructible Lord which is beyond thought, and is ever charming and ever the same. Who manifests the endless universe with all its worlds and many more yet invisible and unformed bodies. He is unborn and undecaying, and his body is beyond all attributes and dimensions.

CHAPTER LXXXI.—*Unsubstantiality of the Mind.*

Argument. The unsubstantiality of the Mind is established by Reasoning and Intuition.

Vasishtha resumed:—Having thus considered and known the mind in themselves; and in the aforesaid manner; it is the business of great minded philosophers, O mighty Rama, to enquire into the nature of the soul, as far as it is knowable (by the help of psychology).

2. And knowing the world to be purely the soul, it is to be enquired, whence arose the phantom of mind which is nothing in reality.

3. It is ignorance, error and illusion, which exhibit the vacant and visionary mind to view, as it is our false imagination, which forms an arbour of trees in the vacant air.

4. As the objects standing on the shore, seem to be moving to ignorant boys passing in a boat; so the sedate soul appears to be in motion (like the mind) to the unintelligent.

5. After removal of our ignorance and error, we have no perception of the fluctuation of our minds; as we no more think the mountains to be in motion, after the velocity of air car is put to a stop.

6. I have given up the thoughts of all internal and external things, knowing them as the creation of my airy mind only. Thus the mind and its actions being null and void, I see all things to exist in the spirit of Brahma alone.

7. I am freed from my doubts, and sit quiet devoid of all care; I sit as Siva without a desire stirring in me.

8. The mind being wanting, there is an end of its youthful desires and other properties also; and my soul being in the light of the supreme spirit, has lost its sight of all other colours and forms presented to the eyes.

9. The mind being dead, its desires also die with it, and its cage of the body is broken down without it. The enlightened man being no more under the subjection of his mind, is liberated from the bondage of his egoism also. Such is the state of the soul, after its separation from the body and mind, when it remains in its spiritual state in this and the next world.

10. The world is one calm and quiescent Unity of Brahma, and its plurality or multifariousness is as false as a dream. What then shall we think or talk of it, which is nothing in reality.

11. My soul by advancing to the state of divine holiness, becomes as rarefied and all-pervasive as the eternal spirit of God, in which it is

situated for ever.

12. That which is, and what is not, as the soul and the mind the substantial and the unsubstantial, is the counterpart of the something, which is rarer than air, calm and quiet, eternal and intangible; and yet all pervading and extended through all.

13. Let there be a mind in us, or let it remain or perish for ever; yet I have nothing to discuss about it, when I see everything to be situated in the soul.

14. I considered myself as a limited and embodied being, as long as I was unable to reason about these abstruse subjects; and now I have come to know my unlimited form of the spirit; but what is this that I call "myself" is what I have not yet been able to know, since the whole is full with the one supreme spirit.

15. But the mind being granted as dead, it is useless to dubitate about it; and we gain nothing by bringing the demon of the mind to life again.

16. I at once repudiate the mind, the source of false desires and fancies; and betake myself to the meditation of the mystic syllable "Om" with the quietness of my soul, resting quiescent in the Divine spirit.

17. With my best intelligence, I continue always to inquire of my God, both when I am eating or sleeping or sitting or walking about.

18. So do the saints conduct their temporal affairs, with a calm and careless mind, meditating all along on the Divine soul in their becalmed spirits.

19. So do all great minded men gladly pass their lives, in the discharge of their respective duties, without being elated by pride or the giddiness of vanity; but manage themselves with a cheerfulness resembling the gentle beams of the autumnal moon.

CHAPTER LXXXII.—*Investigation into the Nature of the Sensuous Mind.*

Argument. Story of Vita-havya, materialist becomes a spiritualist.

Vasishtha continued:—It was in this manner that the learned Samvarta, who had the knowledge of the soul reasoned with himself, and which he communicated to me on the Vindhyan mountain. (Samvarta is said to have been the brother of Brihaspati, both of whom have transmitted to us two distinct treatises on law, which are still extant).

2. Shut out the world, said he, from your sight, and employ your understanding to abstract reasoning, in order to get over the vast ocean of this world.

3. Hear me tell you Rāma of another view of things, whereby the great sage Vīta-havya gave up the practice of making his offerings to fire, and remained dauntless in his spiritualistic faith.

4. The illustrious Vīta-havya wandered about the forests in former times, and then resided in a cave of the Vindhyā mount, which was as spacious as a cave of Meru under the sun's passage. (The cave of mount Meru is the Polar circle about which the sun is said to turn; but Sumeru is the meridian circle on which the sun passes).

5. He grew in course of time dissatisfied with the ritual acts, which serve only to bewilder men, and are causes of diseases and difficulties to man (rather than those of their removal).

6. He fixed his aim to the highest object of unalterable ecstasis—*samādhi*, and abandoned his cares for the rotten world, in the course of his conduct in life.

7. He built a hut of leaves with the branches of plantain trees; strewed it with black stones, and perfumed it with fragrant earth.

8. He spread in it his seat of deer's skin, serving as a pure *paillasse* for holy saints; and sat still upon it as a rainless cloud in the clear firmament.

9. He sat there in the posture of *padmāsana* with his legs crossed upon

one another, and held his heels with the fingers of both his hands, and remained with his uplifted head, like the fast and fixed peak of a mountain summit.

10. He closed his eyesight from looking upon the surrounding objects, and pent up his mind in his bosom, as the descending sun confines his beams in the hollow caves of Meru.

11. Then having stopped the course of his internal and external senses, he thus revolved in his mind, which was free from sin and guile.

12. How is it that though I have restrained my outer organs, I cannot with all my force stop the course of my mind, which is ever as fickle as a leaflet, floating on and dancing over the waves.

13. It impels the external organs (as a charioteer drives his horses), and is propelled by them in turn to their different objects, as a juggler tosses about and flings up and down his play balls.

14. Though I refrain from the exercise of my external faculties, yet it pursues them with eagerness, and runs towards the objects from which I try to stop its course.

15. It turns from this object to that, as they say from the pot to the picture and from that to the chariot (ghata, pata and sakata): and in this manner the mind roves about the objects of sense, as a monkey leaps from branch to branch of a tree.

16. Let me now consider the courses of the five external senses and their organs, which serve as so many passages for the mind.

17. O my wicked and wretched senses, how shall I counsel to call you to your good sense, when you are so senseless as to roll on restlessly like the billows of waters in the sea.

18. Do not now disturb me any more with your fickleness, for I well remember to what trains of difficulties I have been all along exposed by your inconstancy.

19. What are ye O my organs, but passages (to conduct the outer sensations) to the inner mind, and are dull and base of yourselves, and

no better than the billows of the sea and the water in the mirage.

20. Ye senses that are unsubstantial in your forms, and without any spiritual light in you; your efforts are as those of blind men only to fall into the pit.

21. It is the intellectual soul only, that witnesseth the objects of sense, it is in vain that ye are busy without the soul.

22. It is in vain for the organs of sense, to display themselves to view, like the twirling of a firebrand and the appearance of a snake in the rope; since they have no essence of their own, and are of no use without the soul.

23. The all knowing soul knows well the eyes and ears, though none of these organs knows the internal soul, and is as far from it, as the heaven and hell asunder.

24. As the wayfarer is afraid of snakes, and the twice born Brāhmans are in dread of demoniac savages; so the intellect fears and avoids the company of the senses for its safety, and remains retired from them for its security.

25. Yet the unseen intellect directs the organs of sense, to their various duties from a distance; as the distant sun directs the discharge, of the diurnal duties of men on earth, from his situation in heaven.

26. O my mind! that art wandering all about like a mendicant, in order to fill the belly with food; and actest as a chārvāka materialist, to make a god of thy body, and to enslave thyself to its service ; do not thus rove about the world in the vain search of your bane only.

27. It is a false pretension of thine, to think thyself to be as intelligent as an intelligence or as the intellect itself; you two are too different in your natures, and cannot agree together.

28. It is thy vain boast also, to think thyself to be living, and to be the life and the ego likewise; because these things belong to the soul, and thou art entirely devoid of the same.

29. Egoism produces the knowledge of "I am the Ego" which thou art not; and neither art thou anything except a creature of false imagination, which it is good for thee to give up at once (because the mind's eye sees the fumes of fancy only.)

30. It is the conscious intellect, which exists without its beginning and end, and nothing else is existent beside this: what art thou then in this body, that takest the name of the mind.

31. The impression of the activity and passivity of the mind is as wrong, as the belief of poison and nectar to be the one and same thing; since the two opposites can never meet together.

32. Do not, therefore thou fool, expose thyself to ridicule, (that art dependant on the organs of the body); by thinking thyself as both the active and passive agent, which thou art not; but a mere dull thing as it is known to all.

33. What is thy relation with enjoyments or theirs with thee, that thou wishest to have them come to thee? Thou art a dull thing and without thy soul, canst have no friend or foe to thee.

34. The unreal has no existence, and the existence of the mind, is an unreality as the redness of a crystal. Knowledge, action and passion belong to the soul only, and are not attributable to the mind.

35. If thou beest the eternal Mind, then thou art selfsame with the eternal soul; but the painful mutability of thy nature, bespeaks thee to be not the same (immutable, everlasting and imperishable soul).

36. Now as thou hast come to be acquainted, with the falsity of thine action and passion; hear now how I am purged of these impressions, by my own reasoning as follows.

37. That thou art an inert unreality, said I, is a truth beyond all doubt; and that the activity of an inactive nullity is as false, as the dancing of the ideal demon or of inert stones.

38. Therefore art thou dependant on the Supreme Spirit for thy movement; and it is in vain for thee to fain thyself as living or doing anything

by thyself (being but a puppet player by the power of the Almighty).

39. Whatever is done by the power of another, is ascribed to that other and not to actor); as the harvest which is reaped by the sickle of the husband man, is said to be the act of the reaper and not of the instrument.

40. He who kills one by the instrumentality of another, is considered the slayer, and not the intermediate means of slaughter; for nobody upbraids the passive sword with guilt, by exculpation of the perpetrator.

41. He who eats and drinks, is said to be the eater and drinker; and not the plate or cup, which hold the eatables or the drinkables.

42. Thou art entirely inactive in thy nature, and art actuated by the All wise Intellect; therefore it is the soul only that perceives everything by itself, and not thou ignorant mind (that assumest the title of the percipient to thee).

43. It is the Supreme Soul, that awakens and informs the mind without intermission; as the ignorant people require to be constantly guided by their superiors by repeated admonitions.

44. The essence of the soul is manifest to all in its form of intelligence, from which the mind derives its power and name for its existence.

45. Thus the ignorant mind is produced by some power of the soul, and remains all along with its ignorance; until it comes to melt away like snow, under the sunshine of its spiritual knowledge.

46. Therefore, O my ignorant mind! that art now dead under the influence of my knowledge of the soul; do not boast any more of thy being a particle of thy spiritual origin for thy sorrow only.

47. The conception of the entity of the unreal mind, is as false as the production of a plant by the light of a magic lantern; there is only that true knowledge which proceeds directly from the Great God. (All else is error and misconception).

48. Know Rāma, these worlds to be no manifestations of Divine power, but as illusive representation of His intellect (*chit and māyā*), like the glittering waves of waters in the sea.

49. O thou ignorant mind, if thou art full of intelligence as the Intellect, then there would be no difference of thee from the Supreme one, nor wouldst thou have any cause of sorrow. (Hence the human mind is not Divine).

50. The Divine mind is all knowing and omnipresent and omniform at all times; and by the attainment of which one obtains everything.

51. There is no such thing as thou or he, except the Great Brahma, who is always manifest every where; we have conceptions of ourselves without any exertion on our parts (which proves a Divinity stirring of itself in us).

52. If thou art the soul, then it is the soul that is everywhere here and naught besides; but if thou art anything other than the soul, then thou art nothing, because all nature is the body of the universal soul.

53. The triple world is composed of the Divine soul, beside which there is no existence; therefore if thou art anything thou must be the soul, or otherwise thou art nothing.

54. I am now this (as a boy), and then another (as an old man), and that these things are mine and those another's, are thoughts that vainly chase upon the mind; for thou art nothing positive here, and positivism is as false a theory as the horns of a hare (*or rara avis*) on earth.

55. We have no notion of a third thing between the intellect and the body, to which we can refer the mind, as we have no idea of an intermediate state betwixt sunlight and shade (where we may betake us to rest).

56. It is that something then, which we get by our sight of (*i.e.* by the light of) truth, after the veil of darkness has been removed from our eyes. It is our consciousness (the product of the light of truth), that we term the mind.

57. Hence, O foolish mind! thou art no active nor passive agent of

action, but art the sedate self-consciousness of Brahma (knowing only "I am what I am" "*Sohamasmi*"). Now therefore cast off thy ignorance, and know thyself as a condition of the very soul.

58. Truly the mind is represented as an organ of the sense of perception and action, and the internal instrument of knowing the soul, and not the soul itself; but this is only by way of explaining the knowable by something familiar and better known to us, and serving as its Synonym. (As to see one's unlookable face, by the reflexion of the very face in the looking glass; so it is to perceive the invisible soul by its shadow cast upon the mind. This explains the mention of the mind in the Srutis such as in the texts:—"It is by means of the mind alone, that the knowledge of the soul is to be gained." "It is through the mind only, that the soul is to be seen." And so many other passages).

59. The mind being an unreal instrumentality (as the sight &c.), can have no existence without its support (as the eyes of the sight); nor can it have any action of its own, without the agency of an actor (as the sword of the swordsman). Hence it is false to attribute activity or sensibility to it.

60. Without the agency of an actor, the instrument of the mind has no power nor activity of its own; as the passive sickle has no power of cutting the harvest, without the agency of the reaper.

61. The sword has the power of slaying men, but by means of the agency of the swordsman; otherwise the dull instrument has no power in any part of its body, to inflict a wound on another.

62. So my friend, thou hast no power nor agency of thine own, to do thine actions to trouble thyself in vain. It is unworthy of thee to toil for thy worldliness like the base worldling (*i.e.* worldly goods), unless it were for thy spiritual welfare.

63. The Lord (who works of his free will), is not to be pitied like thee that art subjected to labour, because his works are all as unaccountable as those he has not yet done (but thy acts are brought to account for themselves).

64. Thy boast of serving the soul, proceeds from thy ignorance only and thy fellowship with the insensible organs of sense, is quite unworthy of

thee.

65. Thou art wrong to pursue the objects of sense, for the sake of thy maker and master; because the Lord is independent of all desire (of the service of others,) being full and satisfied in himself forever.

66. It is by his self-manifestation, and not by act of his exertion of creation, that the omnipresent and omniscient God, fills the whole with his unity, which admits of no duality even in imagination.

67. The one God that manifests himself as many, and that is all by himself, and that comprises the whole within himself, has nothing to want or seek, beside and apart from himself.

68. All this is the magnificence of God, and yet the foolish mind craves after them in vain; as a miserable man longs to have the princely pomp of another, which is displayed before him.

69. Thou mayst try to derive the divine blessings, by being intimate with the Divine soul; but there will be no more intimacy between the soul and the mind, than there is between the flower and its fruit (*i.e.* The fruit which here represents the mind, does not inherit the quality of the flower which is here put for the soul). Gloss.

70. That is called the intimate relation of two things, when the one agrees in all its properties with the other; which is here wanting in the case of the soul and mind; the first being immortal, calm and quiet, and the second a mortal and restless thing.

71. O my mind! thou art not of the same kind with the soul, owing to thy changing appearances and ever changeful occupations, and promptness for multifarious inventions. Thy states of happiness and misery, moreover bespeak thee plainly to be of a different nature (from thy source of the soul thou art derived from).

72. The relationship of the homogeneous (as of the liquid and curdled milk), as well as of the heterogeneous (as between the milk and water), are quite apparent to sight; but there is no relation betwixt the contraries (as it is observed in the antagonism of the soul and mind).

Note. The spiritual man represses the sensuous mind, and the sensualistic mind buries the conscious and conscientious soul).

73. It is true that there are many things, having the qualities of other things, or an assemblage of properties common to others; yet everything has a special identity of its own; and therefore I do beseech thee, not to lose the consciousness of thy identity with that of the soul, whereby thou exposest thyself to misery (*i.e.* keep in mind thy divine nature).

74. Therefore employ thyself with intense application to the meditation of the soul; or else thou art doomed to misery, for thy ruminating on the objects of the visible world, in thy internal recesses.

75. Sliding from consciousness of thyself, and running after the imaginary objects of thy desire, are calculated for thy misery only; therefore forget thyself O man!, to associate with thy mind and the bodily organs, in order to find thy rest in the soul or Samādhī—ecstasy.

76. Whence is this activity (*i.e.* what is this active principle), since the mind is proved to be a nullity as a skyflower, and to be utterly extinct, with the extinction of its thoughts and desires.

77. The soul also is as void of activity, as the Sky is devoid of its parts. It is only the Divine spirit that exhibits itself in various shape within itself.

78. It bursts forth in the form of oceans with its own waters, and foams in froths by the billows of its own breathing. It shines in the lustre at all things, by its own light in itself. (So says the Urdu poet: Oleken chamakta hai har rang meh).

79. There is no other active principle anywhere else, as there is no burning fire brand to be found in the sea; and the inert body, mind and soul (as said and seen before), have no active force in any one of them.

80. There is nothing essential or more perspicuous, than what we are conscious of in our consciousness; and there is no such thing as this is another or this no other, or this is good or bad, beside the self-evident One.

81. It is no unreal ideal, as that of the Elysian gardens in the sky; it is the subjective consciousness *samvid*, and no objective object of

consciousness *samvedya*, that extends all around us.

82. Why then entertain the suppositions of "this is I and that is another," in this unsuppositious existence? There can be no distinction whatever of this or that in one unlimited, all extending and undefinable expanse of the soul; and the ascription of any attribute to it, is as the supposition of water in the mirage, or of a writing in the Sky.

83. O my honest mind! if thou canst by the purity of thy nature, get thyself freed from the unrealities of the world; and become enlightened with the light of the soul, that fills the whole with its essence, and is the inbeing of all beings, thou shalt verily set me at rest from the uneasiness of my ignorance, and the miseries of this world and this miserable life.

CHAPTER LXXXIII.—*On the Necessity of avoiding all bodily and worldly Cares, and abiding in intellectual Delights.*

Argument:—The sensuous Mind and the senses as roots of Evil, and their Extinction as the source of God.

Vasishtha continued:—Hear now Rāma, how that great sage of enlightened understanding, remonstrated in silence with his refractory senses.

2. I will tell you the same openly what he admonished in secret to his senses; and by hearing these expostulations of him, you will be set above the reach of misery.

3. O my senses, said he, I know your special essences to be for our misery only; and therefore I pray you, to give up your intrinsic natures for the sake of my happiness.

4. My admonitions will serve to annihilate your actualities, which are no more than the creatures of ignorance.

5. The amusement of the mind with the exilition of its sensitivity, is

the cause of its fury and fever heat, as the kindlings of fire is for burning one's self or others in its flame (*i.e.* the excitement of passions and sensations is painful to the peaceful mind of man).

6. The mind being disturbed and bewildered, makes the restless feelings and sensations, flow and fall to it, with the fierceness of boisterous rivers falling into the sea, which it breaks out and runs in the form of many a frith and firth into the land. (*I.e.* the sensational man is subject to the excess of sensitive excitability and intolerance).

7. The sensitive minds burst forth in the passions of their pride and egoism, clashing against one another like the conflicting clouds; and fall in showers of hailstorms on the heads of others. (Sensational men are bent on mutual mischief and injury).

8. The cares of prosperity and adversity, are the tormenting cankers in their breasts, and they pierce and perforate the hearts to such a degree, as they are intent upon uprooting them from their innermost recesses. (Heart burning anxieties attending both on fortune and misfortune).

9. They are attended with hiccoughs and hard breathings in the chest, with groaning and sobbing in the lungs, like hooting owls in the hollow of withered trees; whether covered with tufts of moss on their tops, or resembling the hoary haired heads on the dried trunks of old and decayed bodies. (Men growing old, yet pant and pine for riches the more.)
[Sanskrit: ghanāshā vīvitāsāca jīryatopi na jiryyati]

10. The cavities of the heart inside the body, are perplexed with crooked cares resembling the folds of snakes, hoary hairs likening hoar frost over hanging the head, and the apish wishes lurk about in the caves within the bosom.

11. Avarice is as a dancing stork, clattering her pair of sharp bills (to entice men towards her); and then pull off their eyes from their decayed frames, as also the intestinal cords of the body. (The avaricious man is deprived of his good sense, sight and heartstrings).

12. Impure lust and lawless concupiscence, symbolized as the filthy cock, scratches the heart as his dunghill, and sounds as shrill on this side and that (Hence the cockish rakes are called coxcombs, and

cockneys, from their hoarse whistling as the horse neighs, and strutting on stilts as the cock-a-hoop).

13. During the long and gloomy nights of our ignorance we are disturbed by the fits of phrenzy, bursting as the hooting owl from the hollow of our hearts; and infested by the passions barking in our bosoms like the Vetala demons in the charnel vaults and funeral grounds.

14. These and many other anxieties, and sensual appetites disturb our rest at nights, like the horrible Pisācha ogres appearing in the dark.

15. But the virtuous man who has got rid of his gloom of ignorance, beholds every thing in its clear light, and exults like the blooming lotus in the dawning light of the day.

16. His heart being cleared of the cloud of ignorance, glows as the clear sky unclogged by fogs and mists; and a pure light envelopes it, after the flying dust of doubts has been driven from it.

17. When the doubts have ceased to disturb the mind with the gusts of dubiety and uncertainty; it becomes as calm and still as the vault of the sky, and the face of a city after the conflicting winds have stopped to blow.

18. Mutual amity or brotherly love, purifies and cheers the heart of every body; and grows the graceful trees of concord and cordiality, as the plants bring forth their beautiful blossoms and anthers in spring.

19. The minds of ignorant and unskilful men, are as empty as a barren waste; and are shriveled with cares and anxieties, as the lotusbed is withered under the shivering cold and ice. (Here is a pun on the word *jādyā*, used in its double sense of dulness and frost, both of which are cold and inert *jada*).

20. After the fog and frost of ignorance, is dissipated from the atmosphere of the mind; it gains its glaring lustre, as the sky gets the sunshine, after the dispersion of clouds in autumn. (Learning is the light of the lamp of the mind, as sunshine is that of the clear sky).

21. The soul having its equanimity, is as clear and cheerful and as deep and undisturbed, as the deep and wide ocean, which regains its calm and

serenity, after the fury of a storm has passed over it.

22. The mind is full within it with the ambrosial draughts of everlasting happiness, as the Vault of heaven is filled with the nectarous moonbeams at night. (Happiness is the moonlight of the mind).

23. The mind becomes conscious of the soul, after the dispersion of its ignorance; and then it views the whole world in its consciousness, as if it were situated in itself.

24. The contented mind finds its body to be full of heavenly delight, which is never perceived by those living souls which are ensnared by their desires of worldly enjoyments. (The bliss of content is unknown to the prurient).

25. As trees burnt by a wildfire, regain their verdure with the return of spring; so do people tormented by the troubles of the world, and wasted by age and burden of life, find their freshness in holy asceticism.

26. The anchorites resorting to the woods, are freed from their fear of transmigration; and are attended by many joys which are beyond all description. (No words can describe the spiritual joys of the soul).

27. Think, O insatiate man! either thy soul to be dead to thy carnal desires or thy desires to be dead in thy soul; in both cases, thou art happy, whether in possession or extinction of thy mind (*i.e.* having a mind without desires, or desires without the mind).

28. Delay not to chose whatever thou thinkest more felicitous for thyself; but better it is to be in possession of thy mind and kill thy cares and desires, than kill thy mind with thy troublesome desires and anxieties.

29. Mind the nullity of that which is painful to thee, because it is foolishness to part with what is pleasant to thyself; and if thou hast thy inward understanding at all, remain true to thyself by avoiding the false cares of the world.

30. Life is a precious treasure, and its loss is liked by no body; but I tell thee, in truth this life is a dream, and thou art naught in

reality. (And this is the Verdict of the Sruti and no dictum of mine).
Gloss.

31. Yet be not sorry that thou livest in vain, because thou hast lived such a nullity from before, and thy existence is but a delusion. (Think they living in the only living God, and not apart from Him).

32. It is unreasonable to think thyself as so and so, because the delusion of self-existence of one's self, is now exploded by right reason.

33. Reason points the uniform entity of the selfsame Being at all times; it is sheer irrationality that tells thee of thy existence, at it is the want of true light that exhibits this darkness unto thee.

34. Reason will disprove thy entity as light removes the darkness; and it was in thy irrationality, my friend, that thou hast passed all this time in vain idea of thy separate existence.

35. It is because of this irrationality of thine, that thy gross ignorance has grown so great, as to be sad because of thy calamities only; and thy delusive desires have subjected thee to the devil, as boys are caught by their fancied demons and ghosts.

36. After one has got rid of his former states of pain and pleasure, and his transitory desires in this temporary world; he comes to feel the delight of his soul, under the province of his right reason.

37. It is thy reason that has wakened thee from thy dulness, and enlightened thy soul and mind with the light of truth; therefore should we bow down to reason above all others, as the only enlightener of our hearts and souls.

38. After the desires are cleared from thy heart, thou shalt find thyself as the great lord of all; and thou shalt rejoice in thyself, under the pure and pristine light of thy soul. (Swarūpa).

39. Being freed from thy desires, thou art set on the footing of the sovran lord of all; and the unreasonableness of desires growing in thy ignorance, will do away under the domain of reason.

40. And whether thou likest it or not, thy desires will fly from thy mind under the dominion of thy reason; as the deep darkness of night, flies at the advance of day light.

41. The thorough extinction of thy desires, is attended with thy perfect bliss; therefore rely on the conclusion of thy nullity by every mode of reasoning (*i.e.* Be persuaded of thy impersonality, and the desires will be extinct of themselves).

42. When thou hast lorded over thy mind and thy organs, and thinkest thyself extinct at all times, thou hast secured to thy spirit every felicity for ever.

43. If thy mind is freed from its disquiet, and is set at rest, and becomes extinct in thy present state, it will not be revived in future; when thou shalt have thy *anaesthesia* for ever. (The mind being killed in this life, will never be reborn any more.—Mindlessness is believed to be the *Summum bonum* or supreme bliss and beatitude).

44. When I remain in my spiritual state, I seem to be in the fourth or highest heaven in myself; hence I discard my mind with its creation of the mental world from me for ever. (The third heaven is the Empyrean, and the fourth is full with the presence of God alone).

45. The soul only is the self-existent being, beside which there is nothing else in existence; I feel myself to be this very soul, and that there is nothing else beside myself.

46. I find myself to be ever present everywhere with my intelligent soul, and beaming forth with its intellectual light. This we regard as the Supreme soul, which is so situated in the translucent sphere of our inward hearts. (The heart is regarded as the seat of the soul, and the mind as nothing).

47. This soul which is without its counter-part, is beyond our imagination and description; therefore I think myself as this soul, not in the form of an image of it, but as a wave of the water of that profound and unlimited ocean of the Divine soul.

48. When I rest in silence in that soul within myself, which is beyond the knowables, and is selfsame with my consciousness itself; I find also

all my desires and passions, together with my vitality and sensibility, to be quite defunct in me.

CHAPTER LXXXIV.—*The Mental or Imaginary World of the Sage.*

Argument. Hybernation of the Sage in a subterraneous cell, and the revery of his dominion over aerial spirits.

Vasishtha continued:—The Sage Vīta-havya having thus reflected in his mind, renounced all his worldly desires, and sat in his hypnotic trance in a cave of the Vindhyan mountains.

2. His body became motionless and devoid of its pulsations, and his soul shot forth with its intellectual delight; then with his calm and quiet mind, he sat in his devotion, as the still ocean in its calmness.

3. His heart was cold and his breathings were stopped; and he remained as an extinguished fire, after its burning flame had consumed the fuel.

4. His mind being withdrawn from all sensible objects, and intensely fixed in the object of his meditation; his eye-sight was closed under the slight pulsations of his eyelids.

5. His slight and acute eye-sight was fixed on the top of his nose, and had the appearance of the half opening bud of the lotus. (The lotus is the usual simile of the eye, and the opening bud of the half opened eye).

6. The erect structure of the head and neck and body of the meditative sage, gave him the appearance of a statue hewn upon a rock (in bas relief).

7. Sitting in this posture with his close attention to the supreme soul in the Vindhyan Cave; he passed there the period of thrice three hundred years as half a moment (close attention shortens the course of time, for want of the succession of thoughts by which time is reckoned).

8. The sage did not perceive the flight of this length of time, owing to the fixedness of his mind in his soul; and having obtained his liberation in his listless state, he did not lose his life in his obstipated devotion.

9. Nothing could rouse him all this time from his profound hypnotism, nay not even the loud roar of the rainy clouds, could break his entranced meditation *yoga-nidra*.

10. The loud shouts and shots of the soldiers and huntsmen on the borders, and the cries and shrieks of beasts and birds, and the growling and snarling of the tigers and elephants on the hills (could not break his sound repose).

11. The loud roaring of lions, and the tremendous dashing of the water falls; the dreadful noise of thunder-claps, and the swelling clamour of the people about him (could not shake his firmness).

12. The deep howling of furious *Sarabhas*, and the violent crackling of earthquakes; the harsh cracking of the woods in conflagration, and the dashing of waves and splashing of torrents upon the shore (could not move him from his seat).

13. The rush of terraqueous waters falling on rocky-shores, and the clashing off the torrents dashing on each other; and the noise and heat of wild fires, did not disturb his repose:—*samādhi*—*sang froid*. (Such was the firmness of dying martyrs and living yogis, as it was witnessed in the case of the yogi, brought to this town from the jungles).

14. He continued only to breathe at his will to no purpose, as the course of time flows for ever to no good to itself; and was washed over on all sides of his cave by currents of rain water, resembling the waves of the Ocean. (The recent yogi was drowned under the flood of the river, and came out alive afterward.

15. In the course of a short time he was submerged under the mud; which was carried upon him by the floods of rain water in the mountain cave of his devotion. (Yogis are said to live both under water and earth, as it was witnessed in the case of the Hatha yogi of Lahore).

16. Yet he continued to keep his seat amidst that dreary cell, buried as he was by the mud up to his shoulders. (The fact of the Fakir of Lahore who lay buried underneath the ground is well known to many, and his head was raised like a stone on the cold and stiff rock of his body).

17. The long period of three centuries passed over him in this way, when his soul was awakened to light under the pain of the rains of his mountain cell.

18. The oppressed body then assumed its intellectual or spiritual form *lingadeha*; which was a living subtile body as air or light but without its acts of breathing the vital air. (The aerial spirit has vitality, without inhaling or exhaling the vital air).

19. This body growing by degrees to its rarefied form by its imagination, became of the form of the inner mind, which was felt to reside within the heart. (But the mind is seated in the brain, and not in the heart).

20. It thought in itself of having become a pure and living liberated seer or sage, in which state it seemed to pass a hundred years under the shade of a *Kadamba* tree, in the romantic grove of the Kailasa mountain (a peak of the Himalayas).

21. It seemed of taking the form of a Vidyadhara for a century of years, in which state it was quite free from the diseases of humanity. It next thought of becoming the great Indra who is served by the celestials, and passing full five Yuga ages in that form.

22. Rama said:—Let me ask you, Sir, how could the mind of the sage conceive itself as the Indra and Vidyadhara, whom it had never seen, and how could it have the ideas of the extensive Kailasa and of the many ages in its small space of the cell, which is impossible in nature.

23. Vasishtha replied.—The Intellect is all comprehending and all pervading, and wherever it exerts its power in any form, it immediately assumes the same by its own nature. Thus the undivided intellect exhibits itself in various forms throughout the whole creation.

24. It is the nature of the intellect to exhibit itself in any form, as it represents itself in the understanding; and it is its nature to

become whatever it pleases to be at any place or time. (It is the nature of the finite heart to be confined in the finite cell of the body, but the nature of the infinite intellect grasps all and every thing at once in itself, as it ranges through and comprehends the whole and every part of the universe within it).

25. So the impersonal sage saw himself in various forms and personalities in all the worlds, in the ample sphere of his consciousness within the narrow space of his heart. (The heart is said to be the seat of the soul. And so says Pope. "As full and perfect in a hair as heart").

26. The man of perfect understanding, has transformed his desires to indifference; and the desires of men like seeds of trees, being singed by the fire of intelligence; are productive of no germ of acts.

27. He thought to be an attendant on the god (Siva), bearing the crescent of the moon on his forehead, and became acquainted with all sciences, and the knowledge of all things past, present and future.

28. Every one sees every thing in the same manner on his outside as it is firmly imprest in his inward mind; but this sage being freed from the impression of his personality in his life time, was at liberty to take upon him whatever personality he chose for himself. (It is possible for every person and thing to become another, by forgetting and forsaking their own identity and individuality).

29. Rāma said:—I believe, O chief of sages! that the living liberated man who sits in this manner, obtains the emancipation of his soul, even though he is confined in the prison house of his body; and such was the case of the self-liberated sage Vīta havya. (The body may be confined in a single spot, but the soul has its free range everywhere).

30. Vasishtha answered:—How can Ram! the living liberated souls, have the confinement of the body, when they remain in the form of Brahm in the outward temple of his creation, which is pure and tranquil as air. (The gloss says: the ideal body like the ideal world cannot be the living or divine soul, any more than it is for a burnt vesture to invest the body. Hence Nature which is said to be the body of God, has no power over the spirit whose reflexion it is).

31. Wherever the empty and airy consciousness represents itself in any form, it finds itself to be spread out there in that form. (Hence it is that the conscious spirit assumes any form it likes, and rejects it at will without being confined within or by the same).

32. So there appears many ideal worlds to be present before us, which are full with the presence of the all pervading spirit of God. (Because all these worlds are ideas or images or reflexions of God).

33. Thus Vīta havya, who was confined in the cave and submerged under the mire; saw in the intellect of his great soul, multitudes of worlds and countless unformed and ideal creations.

34. And he having thought himself at first as the celestial Indra, conceived himself afterwards as an earthly potentate, and preparing to go on a hunting excursion to some forest.

35. This sage who supposed himself as the swan of Brahmā at one time, now became a chief among the Dāsa huntsmen in the forests of Kailāsa.

36. He who thought himself once as a prince in the land of Surāstra (Surat in Bombay), had now become as a forester in a village of the Andhras in Madras.

37. Rāma said:—If the sage enjoyed heavenly bliss in his mind, what need had he of assuming these ideal forms to himself? (since no body would even in thought, like to exchange his spiritual delight for corporeal enjoyment).

38. Vasishtha replied:—Why do you ask this question, Rāma, when you have been repeatedly told that this world is a false creation of the divine mind, and so were the creations of the sage's mind also (neither of them being anything in reality).

39. The universe which is the creation of the divine intellect, is as unsubstantial as empty air; and so the ideal world of the human mind, being but a delusion, they are both alike.

40. In truth, O Rāma! neither is that world nor is this other any thing in reality; nor have I or thou any essentiality in this nonessential world, which is filled only with the essence of God.

41. The one is as the other at all times, whether past, present or future; all this visible world is the fabric of the mind which is again but an ectype of the Intellect.

42. Such is the whole creation, though appearing as otherwise; it is no other than the transcendental vacuum, although it seems to be as firm as adamant. (Vasishtha resolves every thing to his prime essence and unity of vacuity).

43. It is its ignorance that the mind exhibits itself in the forms of the production, growth and extinction of things; all which are like the rise and swinging and sinking of waves, in the ocean of eternal vacuity.

44. All things are situated in the vacuous sphere of the intellect, and are perceived by its representative of the mind, in the form of the firm and extended cosmos, though it has no extension in reality.

CHAPTER LXXXV.—*The sage's Samādhi or Absorption in the Divine Spirit.*

Argument. Lecture on Samādhi Yoga or complete concentration of the Mind in God.[2]

[2] Samādhi is described as the continual concentration of thought, by means of which all external objects, and even one's own individuality is forgotten, and the mind is fixed completely and immoveably on the one Being.

Rāma said:—Now tell me Sir, what became of this sage in his mansion of the cavern; how he lifted his body from it, and what did he accomplish by his austere and intense devotion.

2. Vasishtha said:—At last the mind of the sage was as extended as the

divine mind, and he beheld the Divine soul in its full glory in his own soul.

3. He saw the primeval or dawning light of the intellect in his meditation, which exhibited to his remembrance the scenes of his former states of existence.

4. He then beheld the various forms of the bodies, through which he had passed in his former lives; as also those things which had passed and gone and those living with his present body in the cell.

5. He found his living body lying in the cave as an insect, and had a mind to raise it above the surrounding mud and mire.

6. This body of Vīta-havya which was confined in the cave, was covered over with the dirt, carried by the rain waters and collected over its back.

7. He saw his body pent up in the prison house of the cave, with loads of clay on its back, and fettered in its limbs by the shrubs, carried into it by the torrents of rain.

8. He thought in his clear understanding, of raising his incarcerated body out of the cave; and made repeated efforts by force of his breathings, to extricate it from its confinement.

9. With all his efforts, he found it impossible for his bodily powers, to eliminate himself and walk upon the ground; whereupon he exerted his spiritual power (which he had obtained by his devotion), to raise his spirit to the orb of the sun.

10. He thought either of being raised upward by the golden rays of the sun, or of obtaining his disembodied liberation, by the disengagement of his soul from the bondage of his body.

11. He thought in his elevated mind; "I lose nothing by the loss of my bodily exertions and exercise; but rather loosened myself from my bonds, and repairing to my state of blessedness."

12. Then remaining for some time in his thoughtful mood on earth, he said; "neither is the leaving or having of this body, of any good or

loss to me".

13. For as we forsake one body, so we betake to another: the difference consisting on the size and bulk of the one, and the minuteness and lightness of the other. (These are the *garimā* of the corporeal, and *laghimā* or *animā* of the spiritual body).

14. Let me then mount on this golden ray—*pingala*, of the sun and fly in the open air; and borne by the vehicle of light, I will enter into the body of the sun. ("Lo! I mount, I fly." Pope's Dying Christian to his soul).

15. I will enter in the form of my shadow in the etherial mirror of the sun, and this my aerial breath will conduct me to that orb. (The spiritual body resembles the shadow of the material frame, and is reflected in the luminaries of heaven as in their mirrors. The departing breath of the dying person, is the conductor of his soul to upper worlds).

16. He ascended with his *puryashtaka* or subtile and spiritual body upon the air, as the heat of fire passes out through the hollow of a pair of bellows; and the mindful sun saw a great sage in this state within his breast. (The sun is said to be a *muni* or mindful; *i.e.* having a mind as any animated being).

17. On seeing the sage in this state, the high minded sun, called to his mind the former acts of his devotion, and remembered his body lying in the cell of the Vindyan region.

18. The sun traversing amidst the etherial regions, came to know the actions of the sage; and beheld his body lying insensible in the cave, covered under the grass and stones.

19. He ordered his chief attendant to lift up the body of the sage, whose soul had now assumed its spiritual form.

20. The aerial form of the sage, now saluted the adorable sun with his reverential mind; and was then recognized and received by him with due honour.

21. He entered into the body of the solar attendant—*Pingala*, who was

now proceeding from heaven to the cell amidst the delightful groves of the Vindhyan range.

22. Pingala entered the Vindhyan grove in the form of a cloud, which assuming the shape of a big elephant, removed the earth from the surface of the cave, with the long nails of his toes.

23. He then brought out the body of the sage with his trunk, as a stork pulls up a lotus stalk from amidst the mud; and then the spiritual body of the *muni*, fled from the form of Pingala to his own.

24. [3]The sage after his long wanderings in the regions of ether, like a bird in the sky; found at last his own body, into which it entered as its nest, and took his leave of Pingala with mutual salutations.

[3] Note to 24. This is an allegory of the revivification of the torpid body, by means of the solar gleams and heat.

25. They then hurried to their respective callings with their refulgent forms; the one fled into the air, and the other repaired to a lake to cleanse his body.

26. It shone as a star in the limpid lake, and as sun beams under the water; and then it appeared above it, as a full blown lotus on the surface of waters. (The effect of devotion is said to brighten the body also).

27. He rose out of the water as a young elephant, after its sport in some dirty pool; and then offered his adoration to the sun, who had restored his body and mind to their luminous states.

28. Afterwards the sage passed sometime on the bank of the Vindhyan lake, fraught with the virtues of universal benevolence, fellow feeling and kindness, and joined with the qualities of his peace and tranquillity, his wisdom and internal bliss, and above all his seclusion and retirement from society, and unconcernedness with the concerns of the world.

CHAPTER LXXXVI.—*Government of Bodily Organs.*

Argument. Necessity of controul over senses for concentration of the Mind.

Vasishtha resumed:—The muni thought again to resume his accustomed meditation, and entered a spacious cave in the Vindhya at the end of the day.

2. He continued in the investigation of the soul, with his command over the sensible organs, and he reflected on the reality and unreality of things in his mind.

3. I find, said he, these organs of sense which were under my subjection before, are now set at liberty in the exercise of their various functions (tending to the destruction of the mind from its fixed attention).

4. I will now cease to think concerning the existence and inexistence of substances, and will recline solely (with my steady posture on that Being to whom the being and not being of things is truly known like that of a mountain peak).

5. I will remain wakeful inwardly, appearing as I were dead and asleep outwardly; and yet sensible in my insensibility, as the quiet and living soul, and thus continue both with the vigilance and supineness of my spirit in the state of my quietism. (i.e. appearing as a dead block before the ignorant, but as thinking and vivacious in the eye of the intelligent. Or the wise appear as fanatics before the foolish worldlings).

6. Waking as if asleep and sleeping as awake, I will remain in my torpor of *turīya*, which is neither dead nor quick (and neither the corporeal nor spiritual state. Gloss).

7. I will remain retired as a rock from all things, and even apart from my mind, and dwell in the bosom of the all pervading soul; I will abide with the universal spirit in my tranquillity, and having ease from all disease.

8. Having mused in this manner, he sat at his meditation for six days and nights; after which he was roused as a passenger wakes after his short nap on the way.

9. Then this great devotee having obtained the consummation of his devotion, passed his long life in the state of his living liberation. (Or living apart from all cares and concerns of the world).

10. He took delight in nothing nor hated anything; he felt no sorrow for aught nor any pleasure in naught (i.e. he had his stoic indifference to every thing, whether good or bad).

11. Whether walking or sitting, he was thoughtless of every thing; his heart was void of cares, and he conversed with his mind alone at pleasure.

12. Behold! he said to his mind, O lord of my senses! the unsullied and undecaying joy that thou dost enjoy in the tranquillity; and say if there is a greater felicity than this to be found on earth. (For true felicity, according to the Vedantist, consisted not in the possession, but renunciation of earthly cares and concerns, so Hafiz: "Dāadduniāoāhilhā." Abandon the world and all its people).

13. Therefore O my mind! that art the fleetest of all things, repress thy flight and excitability; and rely on thy cool composure for thy lasting happiness.

14. O my roguish senses, and O ye my perverted organs, ye have nothing to do with me. (The senses are related with the mind, and bear no relation to the soul).

15. The stiffness of the outer organs, is the cause of their failure; and the volition of the mind, is the cause of its disappointment; and neither of these have the power to protect me from evil.

16. Those that believe the senses, as same with the soul, are as deluded as they, that mistake the rope for a snake.

17. To take what is not the self for self, is equal to the taking of an unreality for reality; want of reason produces this mistake, but right

reason removes the fallacy.

18. You my senses and thou my mind, and my living soul, are different things, and quite separate from the unity of Brahma. The mind is the active principle, and the intellect is passive, and so no one related to the other. (All these have their different functions to perform).

19. But it is their union, that serves to produce the same effect, as the wood that grows in the forest, the rope that is made of flax or hide, the axe made of iron, and the carpenter that works for wages, do all combine in the building of a house.

20. Such is the accidental conjunction of different things, that becomes the efficient cause of producing certain effects, which could never result alone, as in the case of house building just mentioned.

21. So also in the causation of the various acts of the body, as speech and all other works; which are effected by the accidental and simultaneous union of the different organs of the body and mind, without the waste or impairing of any of them.

22. Thus when the forgetfulness of death and sleep, are buried in oblivion, and reminiscence is awakened upon revivification and waking, the inactualities are again brought to the position of actuality (i.e. the inaction is changed to action, by combination of mental and bodily activities, which are again productive of their purposed results).

23. In this manner that great devotee, went on with his cogitations for many years, in that solitary cell of Vindhya mountain.

24. Freed from ignorance and afar from temptation, he remained there in perfect felicity, and ever contemplating on the means of preventing the metempsychosis of his soul.

25. Seeing the natures of things in their true light, he avoided all that presented a false appearance; and for fear of being misled by appearances, he resorted to the shelter of meditation (of the intrinsic natures and properties of things).

26. Having his option of choosing what he liked from whatever he disliked, he was indifferent to both of them, and his apathetic mind was

elevated from all that is desirable or detestable in life.

27. And having renounced the world, and all its connections and the society of mankind; and setting himself beyond the bonds of repeated births and actions of life, he became one with the incorporeal unity, and drank the ambrosial draughts of spiritual delight.

28. He seemed to sit in his lonely abstraction, in the golden grotto of the Sahya mountain; and looked on the entangled paths of the world below, without any desire of walking in it, or mixing in its perfidious society.

29. Then sitting in his erect posture, he said to himself; "Be passionless, O my impassioned heart, and rest at peace my intolerant spirit."

30. I bid you farewell, O ye enjoyments of the world, that have tempted me to taste your bitter pleasures in innumerable births and transmigrations.

31. Ye pleasures that have deluded me so long like the indulgences of boys; behold me now placed above your reach, by the absence of desire in my state of holy and heaven-born nirvāna anaesthesia.

32. I hail thee, O spiritual delight, that madest me forget my past pleasures; and I thank you ye pains! that have led me to the inquiry of the soul with so much ardour.

33. It is by thee, O sour misery! that this blissful state is revealed to me; and thou art to be thanked for bringing me under the cooling umbrage of heavenly delight.

34. I thank thee Adversity! that hast revealed to me the felicity of my soul; and I bless thee, my friend! for thy making the vanity of worldly life known unto me.

35. O my body! that art so intimately united with myself, I see thy union to be but a temporary one; and like the short lived amity of interested men, who forsake their beneficent friends in a moment.

36. Thus am I forsaken by all my bodies, in my various by gone births;

and so hath my soul, forsaken them all, in its repeated transmigrations in different forms of living bodies.

37. Even in my present state, my body brings its own ruin on itself; by its being slighted by the soul, upon its advancement in spiritual knowledge. (Spiritualism is deteriorative of physical powers).

38. It is no fault of mine, that the body is discontented at my contentment; or that it should be impaired by my abstinence, and broken down by my indigence (i.e. the practice of austerities is a preventive of bodily growth).

39. Grieve not my churlish avarice, that I have grown averse to gain; and you must pardon me, O my fond desires, that I have become so devoid of my wishes, and betaken myself to the virtue of Vairāgya or insouciance.

40. I have now betaken myself to my indifference, and want to thrive therein; and pray of thee, O thou restless concupiscence! to have no more any concern with me.

41. And I bid my last farewell to thee, O thou deity of piety and pious deeds! that I may no more engage myself to the performance of acts (because acts are attended with temporary and no lasting resultants).

42. I am lifted from the pit of hell and placed in heaven, and bid adieu to the harbour of pleasures, growing in the soil of wicked acts, and bearing as its fruits the torments of hell.

43. I bid farewell to the tree of sin, bearing the flowers of our punishment, whereby I was doomed to repeated transmigrations in lower births. (Does the passage allude to the forbidden tree, which brought death on earth, and its sequence of repeated births in endless misery?)

44. I bow down to that unseen form of delusion, which uttered the sweet voice of a sounding bamboo, and covered itself with a garment of leaves. (Does it mean the deluded Adam hiding his nudity under the leaves of trees?)

45. I bow to thee my holy cell, that art my associate in this devout devotion; and art the only refuge of this weak body of mine, after its

weary journey in the rugged paths of the world.

46. Thou wast my kind companion, and remover of all my desires; and hast been my only shelter, after I fled from all the dangers and difficulties of the world.

47. And thou my pilgrim's staff, that wast the support of my aged body and arm; I have found my best friend in thee, for thy relieving my fatigue, and guiding my footsteps in this dangerous and cavernous retreat.

48. I thank thee also, O my aged body! that art the prop of my life, even in this old age of thine; when thou art reduced to thy ribs, covering thy bloodless entrails, and thy shrivelled veins and arteries.

49. Depart now my dilapidated body, with the pith and marrow that there yet remain in thee; and away ye excrements that were in need of my repeated ablutions and purifications.

50. I bid adieu to all my acts and dealings in the world, which had been the destined causes and my connate companions, in all my transmigrations in this world. (Human actions being causes of their repeated births, for the sake of reaping their proper retributions).

51. I next bid you farewell, O my vital airs! who kept company with me through all my various births, and from whom I (i.e. my soul) will soon fly away.

52. How oft have I passed with you to foreign parts, and reposed in the dales and groves of mountainous tracts; how long have we sported about the cities, and how often have we dwelt in mountain retreats (i.e. the soul with its subtile body, is sempiternal and ubiquitous).

53. How many times have we run to different directions, and were engaged in various avocations of life. In fact there was no time and place in the space of the universe, when and where we did not live together.

54. In truth I have never done nor seen, nor given nor taken anything apart from you; and now I bid you adieu my friend, as I must soon part from you.

55. All things in the world have their growth and decay, and are destined to rise and fall by turns; and so also are the union and separation of things, the unavoidable course of nature.

56. Let this light which is visible to sight, reenter in the sun whence it proceeds, and let these sweet scents which come to my smelling, mix with the flowers from which they are breathed and blown.

57. Let my vital breath and oscillation, join with the etherial air; and let all the sounds I hear, return from my ears to the vacuous sphere. (Lit. Let me lose my audibility in vacuity which is receptacle of sounds).

58. Let my taste or sapidity, revert to the orb of the moon whence it has sprung; and let me be as quiet as the sea after its churning by the Mandara mount; and as the cool hour of the evening after the sun has set. (Gustation or flavour—*rasa* comes from the moon. *Sruti*. *Dinānta-ramya* the cooling evening. *Kalidāsa*).

59. Let me be as silent as the dumb cloud in autumn, and as still as the creation, after the great deluge at the end of a *Kalpa*; let me remain thoughtless, as when the mind is concentrated in the dot of *om* or *on*, and when my soul rests in supreme soul. Let me be as cold as when the fire is reduced to ashes, and as extinct as the extinguished and oilless lamp.

60. Here I sit devoid of all actions, and removed from the sight of all living beings; I am freed from the thoughts of worldly things, and am resting in the peace of my soul, which is seated in my cranium.

CHAPTER LXXXVII.—Term. The one in various term.

Argument. The manner in which the sage obtained his Bodiless Liberation after his Death.

Vasishtha continued:—Then repeating aloud the sacred syllable *Om*, and

reflecting on the Universe contained in it; the sage obtained his internal peace, after he had got rid of his thoughts and was freed from his desires. (The meditation of Om or on presented all existence to his mind, and it is shown in the definition of that word in the Introduction of this book).

2. He cogitated on the several mātrās or moments, which compose the utterance of that mystic syllable; but leaving aside all its attributes, he meditated only on the reality of the pure and imperishable One.

3. He abstracted his mind from his internal and external organs, as also from his grosser and finer feelings and the sensibilities of his heart and body. He dismissed of whatever there is in the three worlds and converted all his desires to indifference.

4. He remained unmoved in his body, and as the thoughtful Platonic (chintamani), rapt in his abstraction; He was full in himself as the full moon, and as still as the mount Mandara after its churning was over.

5. He was as the motionless wheel of the potter's mill, and as the calm ocean undisturbed by waves and winds.

6. His mind was as the clear firmament, without its sun shine and darkness; and his heart was bright, without the light of the sun, moon and stars. His intellect was unclouded by the fumes, dust and cloud of ignorance, and his soul was as clear as the autumnal sky. (The gloss points out the combination of many figures in this tetrastich sloka).

7. Then raising his voice from the ventricle, to the topmost pranava in the cranium of his head; his mind transcended the region of the sensations, as the wind oversteps the area of fragrance (which remains below.)

8. His mental darkness then fled from his mind, as the gloom of night is dispelled by the dawning light of morn, and as the percipience of sapience, puts down and extinguishes the sparks of anger in the bosom.

9. He then beheld the reflexion of a flood of light within himself, which he found to be ceaseless in its brightness; and unlike the light of the luminaries, which is repeatedly succeeded by darkness.

10. Having attained to that state of ineffable light, and inextinguishable effulgence; he found his mental powers to be quickly burnt down by its glare as the straws are consumed by the touch of fire.

11. In a short time he lost his consciousness of that light, as a new born child loses in no time, its knowledge of whatever it perceives by any of its sensible organs.

12. It was in a twinkling or half of that time, that this sedate sage stopped the course of his thought, as the current wind stops its motion in a moment.

13. He then remained as fixed as a rock, with his inattentive and mute gaze on what passed before him; and retained his vitality like a motionless dreamer in his sleep. (Pasyanti in the text means a patient spectator).

14. He was next lost in his Susupta-hypnotism, as in the insensibility of his profound sleep; and thereby attained his ultimate felicity of turīya, in the retention of his absolute felicity only.

15. He was joyous in his joylessness, and was alive without his liveliness; he remained as something in his nothingness, and was blazing amidst obscurity. (His soul shone forth amidst the gloom of his mind).

16. He was intelligent in his spirit, without the intelligence of the senses; and was as the Sruti says, neither this nor that nor the one or the other. He therefore became that which no words can express.

17. He became that transparent substance, which is transcendently pure and purifying; and was that all pervasive something, which is corporate with nothing.

18. He was the vacuum of Vacuists, and the Brahma of the Brahmists; he was the Knowledge of gnostics, and omniscience of scientists.

19. He became like the Purusha or spirit of the Sankhya materialists, and the Iswara of Yoga philosophers; he was alike the Siva of the Sivites, bearing the mark of the crescent moon on their foreheads, and as the Time of Timeists.

20. He was the same with the soul of souls of the Psychologists, and as no soul of Physicists; he was similar to the Midst or Midmost of the Madhyamikas (i.e. having no beginning nor end), and the All of the even-minded Pantheists.

21. He was identified with the main Truth of every religion, and the essence of all creeds; and was selfsame with the All essential and Universal Reality.

22. He was identic with the pre-eminent and unimpaired light, which is seen in all lightsome bodies; and was one with the inward light, which he perceived to be glowing within himself.

23. He became the very thing which is one and many, and which is all yet nothing. Which is simple and combined with all, and which is that which is Tat Sat—At Ast. (Or I am that which I am).

24. In short he remained as the one undecaying and without its beginning, which is one and many, and simple without its parts. Which is purer than the pure ether, and which is the Lord God of all.

CHAPTER LXXXVIII.—A Discourse on Yoga Meditation.

Argument. The Liberated Sage's suspension of breathing in his breast, the emaciation of his body and absorption of his senses.

Vasishtha Continued:—After Vīta-havya had passed beyond the bounds of nature, and crossed over this ocean of misery; he pacified also the fluctuations of his mind (after he had restrained the actions of his bodily actions).

2. Being thus becalmed, and brought to the state of perfect inertness; he was absorbed in his ultimate supineness, as a drop of rain water and the particles of waves, mix in the main ocean.

3. Sitting continually in his torpid state; his body became thin and lean, without its food and functions, and it decayed fastly like the fading lotus in winter, without the supply of its proper moisture of water.

4. His vital breaths fled from the tree of his body (i.e. from his lungs and arteries), and entered into the cavity of the heart, like birds let loose from the net, and flying to their nests (concentration of vital airs into the heart).

5. His corporeal body which was composed of flesh and bones and the organs of sense, remained of course beneath the shady branches of the woodland retreat; but his spirit roved beyond the bounds of the elemental worlds above.

6. His individual intellect was absorbed in the ocean of the Universal Intellect; as the particles of metallic substances are fused together in the same metal. So the soul of the sage found its rest in its intrinsic nature of the supreme soul.

7. Thus have I related to you, O Rāma! regarding the rest of the sage in his torpid quietism; all this is full of instruction, and you must consider well the hidden meaning which is contained therein. (The Gloss speaks a good deal about the mysticisms of yoga and the mysterious meanings of the words tanmaya and kaivalya, which are too long to be given in this place).

8. And know, O Rāma, that by your good gifts of these things, and perfections, you will be able to attain to that state of beatitude.

9. Consider well, O Rāma! all that I have told you already, and what I will at present and in future expound to you.

10. As I have myself known and well considered all these things in my long life, and by my experience of the past, and my knowledge of present and future events, so will you be also. (i.e. As he was a sage by his long experience, and a seer by his prescience).

11. Therefore have the clear sight or clairvoyance of the sage, as I have shown to you, and know that it is by means of your transcendental knowledge alone, that you can have your emancipation in both worlds

(i.e. perfect liberation in the present life, ensures the freedom of the next; and bondage in this state, leads to perpetual bondage in future).

12. The light of knowledge dispels the darkness of ignorance, and destroys the mist of false fears and woes; and knowledge alone is the cause of that consummation, which nothing else can bring about.

13. See how the sage Vīta-havya destroyed all his desires, by means of his knowledge; and how he cleared the mountain of his mind, from all its poisonous plants of worldliness.

14. Again his conscious knowledge or clairvoyance of other spheres, led the seer to penetrate into the solar orb of his desire on the wings of his rays; and thence return (by his reminiscence) to redeem his buried body from cave of earth. (So the soul of Jesus ascended to heaven after his crucifixion, and returned to redeem his dead and buried body from the grave after three days. It is also recorded of many Yogis to revivify their bodies, as it is predicted in the holy writ, of the resurrection of all dead bodies on the last day of judgment or Quiāmat, when the rotten bones will stand up (quama), at the sound of the last trumpet of the Angel. This sort of resurrection is analogous to the daily resuscitation (jāgara or waking) of animal bodies, after their susupta and swapna or sleeping and waking states of every body. But the relinquishment and reanimation of the body, was a voluntary act of the Yogi and entirely dependant on his free will and option. Hence the modern Yogis and Jugis, are known to bury their dead bodies, and not to burn them like Hindus. And all this depends on the knowledge of yoga philosophy as it is said here in the text).

15. This sage was the personification of the mind, and it is the mind which is personified in the sensible or visible forms of I, thou, he and this other. (Because the mind being the essential part of man makes his personality, and not the body which is but an appendage to the mind). The mind is also this world which consists in it, and without which it is not known to subsist. (The mind makes the world and is identified with it, wherefore Brahmā the mind of God, is represented as the maker and identic with the world).

16. By knowing this transcendent truth, and being freed from the faults of passions and feelings, and far removed from the foibles and frailties

of the world; the silent sage followed the dictates of his mind, and attained thereby the endless blissfulness of his soul:—the summum bonum of human life.

CHAPTER LXXXIX.—A Lecture on Rationalistic Meditation.

Argument. On Freedom from Desires and Delusions, and Aerial flights of yogis, and the Indestructibleness of their bodies.

Vasishtha said:—Rāma! you must have to imitate this sage, in order to know the nature of the soul, and all that is knowable and worth knowing. And in order to know these things, you must be passionless, and without the emotions of fear and perturbation of your spirit at all times.

2. As this sage seemed to pass the course of many millions of years, in his cheerful meditation; so you shall have to habituate yourself to your silent contemplation, without the discontentedness of your mind.

3. There have been many more sages of great minds in their times and places, who have had their perfection in the same way; and who are worthy of your imitation for the consummation of your object.

4. Knowing the soul to be inaccessible by pain and pleasure at all times, and as everlasting and ubiquitous in all places; no one, O mighty prince! has any cause to be sorry for it (or mourn for the loss of what is immortal in its nature).

5. There are many persons living in this world, who are well acquainted about the nature of the soul; but no body is so sorry for the misery of human souls like yourself (as it is related in the beginning of this work).

6. Remain quiet and in good cheer, with the magnanimity and equanimity of thy mind; and know thyself to be imperishable, and without any change or regeneration.

7. No living liberated man like yourself, is ever subject to sorrow or mirth at the vicissitudes of life; as the brave lion is never moved from his sedateness like the changeful peacock (at the change of seasons like the weather-cock).

8. Rāma said:—Sir, this discourse of yours, gives rise to a doubt in me, which I want you to disperse like an autumnal cloud. (The doubt is resembled to a thick rainy cloud, and its form is likened to that of a flimsy mist in autumn).

9. Tell me Sir, that art best acquainted with spiritual knowledge, why the bodies of living liberated persons, are not to be seen to mount to the skies.

10. Vasishtha replied:—Know Rāma, the powers of mounting to the sky and flying in the air, belong naturally to volant bodies (as the fowls and flies of the air). (And the mounting to the sky is the property of igneous and etherial beings, as those of the flame of fire and aerial spirits).

11. All the various motions that are seen to act in different directions, are according to the natural tendencies of bodies, and are never desired by the spiritualist (who would derive no good or benefit whatever by his bodily movements).

12. Volitation is no way desirable to the living liberated soul, when the volant power is easily acquired by the unspiritual and unliberated ignorant people, by many physical and artificial powers, derived by application of proper means, mantras and other practices. (Such as, the flight of winged ants before the rains, the aerostatics of balloons and pyrotechnics, the aerostation of magical mantras, and the volant power acquired by some practical Yogis, who practise the swinging of their bodies in air, by means of the suppression of their breath).

13. Volitation or flying is no business of the spiritualist, who is concerned with his knowledge of the soul only; he is content with his spiritual knowledge and union with the Supreme soul, and does not meddle with the practices of the ignorant practitioners of false yoga.

14. Know all earthly contrivances to be the offspring of worldliness,

and the progeny of spiritual ignorance. Say then what spiritualist is there, that will be so foolish as to plunge himself in this gross ignorance.

15. He who pursues the path of spiritual ignorance, by his meditations and contrivances for his temporal welfare; must be blind to the future welfare of his soul, against the course of the holy sage and saint.

16. It is possible for the wise as well as the unwise, to acquire the power of his flying in the air, by the continued practice of yoga, or some other of the aforesaid arts and expedients of mantras and the like.

17. But the spiritual man remains quite aloof and afar from these, and has no desire for any such thing; he is content with himself, and finds his rest in the supreme soul, beside which he has nothing in view.

18. He has neither the aerial journey, nor any supernatural power or worldly enjoyment for his object; and neither is earthly glory or honour in his view, nor does he desire to live nor fear to die.

19. He is ever content and quiet in his soul, and is devoid of desires and affections in his mind; he is of the form of empty air, and remains with his spiritual knowledge as the idol of his soul.

20. He is unapprehensive of adversity or calamity, and unaffected by feelings of pleasure and pain; he has full satiety in his privation of everything, and is unconcerned about his life and death, by remaining himself as the living dead.

21. He remains unmoved at all evens and odds, as the Ocean is at a stand still with all the outpourings of the rivers; and he continues to meditate on, and adore the divine spirit in his own spirit.

22. He has no need of acquiring or amassing any wealth for himself, nor is he in need of asking anything of any body for his supportance.

23. The unspiritual man who aims at the acquisition of supernatural powers, must sacrifice the means of his consummation to the acquirement of such powers (i.e. he must give up the seeking of his perfection in pursuit of those powers. Or, he who wants to wax rich and great, may become so at the loss of his peace and content and honesty).

24. All things are accomplished by application of their proper means, and what is thus ordained to take place, can not be undone even by the three-eyed God Siva himself. (It is believed that some mantras and gems are possessed of the power, of lifting living bodies in the air).

25. Thus volition depends on the application of proper means, and not on one's volition only; and nothing can alter the nature of things, as that of the coolness of moon-beams.

26. Whether one is all-knowing or much-knowing, and all-powerful or much powerful as a Hari or Hara; yet there is no body that has the power of setting aside the destined law of nature (as for the terrestrials to fly in air, and the celestials to walk on the earth).

27. Thus it depends on the nature of things, Rāma! and the combination of times and circumstances, as also the application at proper means and mantras, that causes a mortal to fly in the air, and an immortal to descend on earth.

28. So it is the property of some drugs, gems and mantras, to destroy the destructive power of poison; and of wine to intoxicate the wine-bibber; and so of emetics to cause vomiting.

29. Thus all things have naturally the power of producing some effect, according to its proper application and the mode and manner of it.

30. Hence no one that is unacquainted with these things, is able to effect his flight in the air; and he that is fraught with his spiritual knowledge, has no need of these practices.

31. All knowledge relating to the properties of things, and their application in proper mode and manner for the bringing on of certain ends, is of no good to the spiritualist for his attaining to spirituality.

32. He who wishes to have supernatural powers, may gain them by his long practice; but what need has the theosophist of these practices or powers for himself?

33. It is after his freedom from the net of his desires, that the

spiritualist attains to his spiritual state; how then can he entertain any desire which is opposed to it?

34. Every one endeavours to present in the course, to which he is led by the desires rising in his heart; and whether he is learned or not, he reaps the reward of his endeavours in due time.

35. Vīta havya never endeavoured to acquire any supernatural power; all his endeavours aspired to the gaining of spiritual perfection, which he obtained by his devotion in the forest.

36. It is not impossible or hard, to effect the acquisition of supernatural powers; should one persist in the course of practicing and applying the proper means to those ends.

37. The success which attends on any body in the consummation of his object, is entirely owing to his personal exertion, and may be called the fruit of the tree of his own labour.

38. But these successes and consummations, are of no use to those great minded men, who have known the Knowable One in himself: and who have made an end of their worldly desires.

39. Rāma said: Sir I have yet another question for your explanation and it is this, why did not the ravenous beasts of the desert, devour the deadlike body of the devoted sage, and why did it not moulder under the earth, by which it was covered?

40. And again how the bodiless and liberated soul of the sage, which was absorbed in the sunlight, return to resume its dilapidated body, which was buried in the mountain cave.

41. Vasishthā replied:—The conscious soul that believes itself to be embodied with its mortal body, and beset by the coils of its desires and the bonds of its affections, is here subjected both to the feeling of pleasure and the pangs of pain.

42. But the intelligent soul which relies on its pure consciousness, and is freed from the net of its desires, remains only with its subtle spiritual body (which no beast or bird can devour, nor any dust or rust can destroy). So says the Gita:—It is indivisible and unconsumable, and

neither does it moulder nor dry up at any time.

43. Hear now, Rāma, the reason why the body of the Yogi, is not subject to the accidents of disjunction or corruption for many hundreds of years (under the influence of heat and cold and other casualties).

44. Whenever the mind is occupied with the thought of any thing, it is immediately assimilated into the nature of that object, and assumes the same form on itself.

45. Thus upon seeing or thinking of an enemy, the mind turns to enmity, at the very sight or thought of its foe; as it assumes the nature of friendliness, on the visit and remembrance of a friend.

46. So on seeing a hill or tree or passenger, that bears no enmity or friendship to it, the mind remains equally indifferent towards the same, and without any change in its disposition as it is perceived by us.

47. Again the mind is sweetened (pleased) on relishing the sweets, and embittered by tasting the bitter. It becomes fond of the sweet, and averse to whatever is sour and bitter and unpalatable.

48. So when a ravenous beast comes in the sight of a dispassionate Yogi, its envious nature is changed to dispassionateness, and it desists from doing him any injury. (So says Patanjali, "Good company turns the wicked to goodness").

49. The malicious being freed from his malice, in the company of the even minded stoic, desists from the doing of any harm, to any one; as the indifferent wayfarer has no business to break the straggling branches and trees growing on the way side, which the rude rustics are apt to lop off and cut down (for the making of their fuel).

50. But the savage beast being removed from the side of the Yogi, resumes its ravenous nature again, in the company of the rapacious and wild beasts of the forest.

51. Hence it was that the envious beasts of the forest, the tigers, lions and bears; as also the reptiles and creeping insects of earth, did not molest the sedate body of the sage, so long as they lurked and crept about it.

52. The reason why the body was not reduced to the dust of the earth is, because the silent conscience that there dwells in common, in all existent bodies of animals, vegetables and minerals, and abides in them as in the person of a dumb creature; would not allow them to injure the innocent body of the sage lying flat on the ground.

53. The spiritualised body of the Yogi, is seen to move about on earth, like the shadow of something floating on the water.

54. Therefore the spiritual body of the sage, which was rarefied above the elemental bodies by virtue of his spiritual knowledge, became quite incorruptible in its nature.

55. Hear me tell you another reason, Rāma! that it is the want of oscillation which is the cause of destruction, as it is the vibration or breathing of the heart which is the cause of life.

56. It is the breathing of vital breaths, which causes the vibration of the arteries, and this being stopped, the body becomes as still as a stone.

57. He who has lost the pulsations of his heart and vital breaths, has lost also both his vitality and mortality, and become as stones (which are neither dead nor alive).

58. When the internal and external pulsations of the body are at a stop, know, O well-informed Rāma! the intestinal parts are not liable to any change.

59. The motion of the body being stopped, and the action of the heart having ceased; the humours of the body become as stiff and inert, as the solid mountain of Meru.

60. So the want of fluctuation, is seen to cause the steadiness of all things in the world; and hence the bodies of sages are known to be as quiet, as the blocks of wood and stone.

61. The bodies of Yogis therefore, remain entire for thousands of years; and like clouds in the sky and stones underneath the water, are neither soiled nor rotten at any time.

62. It was in this manner that this sage, who knew the truth, and was best acquainted with the knowledge of the knowable, left his earthy body, in order to find the rest of his soul in the Supreme Spirit.

63. Those men of great minds who are dispassionate, and know what is chiefly to be known above all others; pass beyond the bounds of this earth and even of their bodies, to assume an independent form of their own.

64. They are then perfect masters of themselves, whose minds are well governed by their right understanding; and are not affected by the influence of their destiny or the acts of their past lives, nor moved by their desires of any kind.

65. The minds of consummate Yogis, are of the nature of destiny; because they can easily effect whatever they think upon, as if they were the acts of chance as in Kākatāliya Sanyoga.

66. So it was with this sage, who no sooner thought of the renovation of his body, than he found it presented before his sight, as if it were an act of chance (or the kākatālic accident).

67. When the soul forsakes its earthly frame, after the fruition of the fruits of its passed actions is over; it assumes a spiritual form, which is the state of its disembodied liberation, and when it enjoys its perfect liberty in its independent state.

68. The mind being freed from its desires, is released from all its bonds, and assumes the spiritual form of the pure soul; it then effects instantly all that it wishes to do, and becomes all powerful as the great Lord of all.

CHAPTER LXXXX.—Admonition on the Mind and its Yoga Meditation.

Argument. The Two ways of subduing selfishness; by Universal Benevolence and want of Personality.

Vasishtha said:—After the sage Vīta-havya, had subdued his heart and mind by his rationality, there arose in him the qualities of universal benevolence and philanthropy (for want of his selfishness).

2. Rāma asked:—How do you say, Sir, that the quality of benevolence sprang in the mind of the sage, after it had been wholly absorbed in itself by its rationality? (since the total insensibility of one if himself, cannot have any regard for others).

3. Tell me Sir, that art the best of speakers, how can the feelings of universal love and friendliness, arise in the heart which is wholly cold and quiet, or in the mind which is entranced in the divine spirit?

4. Vasishtha replied:—There are two kinds of mental numbness, the one being its coma in the living body; and the other its deadliness after the material body is dead and gone. (The one is swarūpa and the other arūpa; the first having its formal existence, and the other being a formless one).

5. The possession of the mind is the cause of woe, and its extinction is the spring of happiness; therefore one should practise the abrasion of the essence of his mind (or personality), in order to arrive to its utter extinction.

6. The mind that is beset by the net of the vain desires of the world, is subject to repeated births, which are the sources of endless woes. (The world is a vale of tears, and worldimindedness is the spring of misery).

7. He is reckoned as a miserable being, who thinks much of his person, and esteems his body, as the product of the good deserts of his past lives; and who accounts his foolish and blinded mind as a great gift to him. (Human life is usually esteemed as the best of all living beings; and the Sāstra says "the human body is the best gain after millions of transmigrations in other forms").

8. How can we expect the decrease of our distress, as long as the mind is the mistress of the body? It is upon the setting down of the mind, that the world appears to disappear before us. (As the setting sun hides

the world from our sight).

9. Know the mind to be the root of all the miseries of life, and its desires as the sprouts of the forest of our calamities.

10. Rāma asked:—Who is it, Sir, whose mind is extinct, and what is the manner of this extinction; say also how its extinction is brought on, and what is the nature of its annihilation?

11. Vasishtha replied:—O support of Raghu's race! I have told you before of the nature of the mind; and you will hear now, O best of inquirers! the manner of extinguishing its impulses.

12. Know that mind to be paralysed and dead, which is unmoved from its steadiness by pleasure and pain; and remains unshaken as a rock at the gentle breath of our breathing. (I.e. the man that lives and breathes, but moves not from his purposes).

13. Know also that mind, to be as dull as dead, which is devoid of the sense of its individuality from others; and which is not degraded from the loftiness of its universality, to the meanness of its personality.

14. Know that mind also, to be dead and cold, which is not moved by difficulties and dangers; nor excited by pride and giddiness, nor elated by festivity nor depressed by poverty and penury; and in short which does not lose its serene temperament at any reverse of fortune.

15. Know, gentle Rāma! this is what is meant by the death of the mind, and the numbness of the heart; and this is the inseparable property of living liberation (of those that are liberated in their lifetime).

16. Know mindfulness to be foolishness, and unmindedness is true wisdom; and it is upon the extinction of mental affections, that the pure essence of the mind appears to light.

17. This display of the intrinsic quality of the mind, after the extinction of its emotions; and this temperament of the mind of the living liberated persons, is said by some to be the true nature of the mind.

18. The mind that is fraught with the benevolent qualities, has its best

wishes for all living beings in nature; it is freed from the pains of repeated births in this world of woe, and is called the living liberated mind (Jivan-mukta manas).

19. The nature of the living liberated mind is said to be its intrinsic essence, which is replete with its holy wishes, and exempted from the doom of transmigration.

20. The Swarūpa or personal mind, is what has the notion of its personality as distinct from its body; and this is the nature of the mind of those, that are liberated in their lifetime. (This is the nature of the individual and unembodied mind).

21. But when the living liberated person loses the individuality of his mind; and becomes as gladsome as moonbeams within himself, by virtue of his universal benevolence; it then becomes as expanded and extended, as it appears to be present everywhere at all times.

22. The living liberated person being mindless of himself, becomes as cold hearted as a plant growing in a frigid climate, where it blooms with its mild virtues, likening the blossoms of the winter plant.

23. The Arūpa or impersonal mind of what I have told you before, is the coolness of the disembodied soul, that is altogether liberated from the consciousness of its personality.

24. All the excellent virtues and qualities, which reside in the embodied soul, are utterly lost and drowned in the disembodied soul, upon its liberation from the knowledge of its personality.

25. In the case of disembodied liberation, the consciousness of self personality being lost, the mind also loses its formal existence in Virupa or formlessness, when there remains nothing of it.

26. There remains no more any merit or demerit of it, nor its beauty or deformity; it neither shines nor sets any more, nor is there any consciousness of pain or pleasure in it.

27. It has no sense of light or darkness, nor the perception of day and night; it has no knowledge of space and sky, nor of the sides, altitude or depth of the firmament.

28. Its desires and efforts are lost with its essence, and there remains no trace of its entity or nullity whatever.

29. It is neither dark nor lightsome, nor transparent as the sky; it does not twinkle as a star, nor shines forth as the solar and lunar lights. And there is nothing to which it may resemble in its transparency.

30. Those minds that have freed themselves from all worldly cares, and got rid from the province of their thoughts also; are the minds that rove in this state of freedom, as the winds wander freely in the region of vacuum.

31. The intelligent souls that are numb and sleepy, and are set in perfect bliss beyond the trouble of rajas and tamas; and which have assumed the forms of vacuous bodies, find their rest in the supreme felicity, in which they are dissolved in the unity of the Deity.

CHAPTER LXXXI.—On the Origin of the Human Body and Consciousness.

Argument. Of Desire and Breathing as the two seeds, producing the Plant of Human Body, bearing the fruits of Worldliness.

Rāma said:—I see the stupendous rock (Brahma) filling the infinite vault of vacuum, and bearing the countless worlds as its vast forests, with the starry frame for its flowers and the gods and demigods for its birds and fowls.

2. The flashing of lightnings are its blooming blossoms, and the azure clouds are the leaves of the forest trees; the seasons and the sun and moon fructify these arbors with good looking fruits.

3. The seven seas are the aqueducts at the foot of this forest, and the flowing rivers are its channels; and the fourteen worlds are so many regions of it, peopled with various kinds of beings.

4. This wilderness of the world, is beset by the wide spreading net of cupidity; which has overspread on the minds of people, as the creeping vine fills the vineyard ground.

5. Disease and death form the two branches of the arbor of the world (Sansāra Mahāruha), yielding plentifully the fruits of our weal and woe; while our ignorance serves to water and nourish this tree to its full growth.

6. Now tell me, sir, what is seed that produced this tree, and what is the seed of that seed also. Thus tell me what is the original seed of the production of the mundane tree.

7. Explain to me all this in short, for the edification of my understanding; and also for my acquirement of the true knowledge with which you are best acquainted.

8. Vasishtha answered:—Know Rāma! the corporeal body to be the seed or cause of this arbour of the world. This seed is the desire which is concealed in the heart of the body, and shoots forth luxuriantly, in the sprouts of good and bad acts and deeds.

9. It is full of boughs and branches, and luxuriant in the growth of its fruits and flowers; and it thrives as thickly and fastly, as the paddy fields flourish in autumn.

10. The mind which is the seed of the body, is subject to and slave of all its desires. Its treasure house consists of alternate plenty and poverty, and its casket contains the gems of pleasure and pain.

11. It is the mind which spreads this net-work of reality and unreality; as it stretches the fretwork of truth and falsehood in dreams and visions.

12. As the dying man sees in his imagination, the messengers of death appearing before him; so doth the mind, present the figure of the unreal body as a reality.

13. All these forms and figures, which appear to our view in these worlds, are the formations of the mind, as the pots and toys are the

works of clay. (The mind being the same with Brahma; is the formal cause of all existences).

14. There are two kinds of seeds again which give rise to the arbor of the mind, which is entwined by the creepers of its faculties; one kind of these is the breathing of the vital breath, and the other is thinking or the train of its thoughts. (The text has the words *dridha-bhāvana* or the certainty of the knowledge of its reality).

15. When the vital air vibrates through the lungs and arteries, the mind then has the consciousness of its existence.

16. When the vital breath ceases to circulate through the lungs and wind pipes, there ensues the insensibility of the mind and the circulation of the heart-blood is put to a stop.

17. It is by means of the vibrations of breath and the action of the heart, that the mind perceives the existence of the world which is as false as the appearance of the blue sky, in the empty space of vacuum.

18. But when these vibrations and actions fail to rouse the sleeping mind, it is then said to enjoy its peace and quiet; otherwise they merely move the body and mind, as the wires move the dolls in the puppet show.

19. When the body has its sensibility, caused by the breathing of the vital air, it begins to move about like a doll dancing in its giddy circle in the Court yard, by artifice of the puppet player.

20. The vibrations of breath awaken also our self-consciousness, which is minuter than the minutest atom; and yet all pervasive in its nature, as the fragrance of flowers, which is blown afar in the air by the breath of the wind.

21. It is of great good, O Rāma! to confine one's consciousness in one's self (as it is to shut the fragrance of the flower in its seed vessel; and it is effected by stopping the breathing by means of the practice of *prāṇāyāma* or suppression of breath; as the diffusion of odours is prevented by shutting out the current air).

22. By restraining our self-consciousness we in ourselves succeed to

refrain from our consciousness of all other things because the knowledge of endless objects (particulars), is attended with infinite trouble to the mind. (All knowledge is the vexation of the spirit. Solomon's Proverbs).

23. When the mind comes to understand itself, after it is roused from its dormancy of self-forgetfulness (by being addicted to the thoughts of external objects); it gains what is known to be the best of gains, and the purest and the holiest state of life.

24. If with the vacillation of your vital breaths, and the fluctuation of your wishes, you do not disturb the even tenor of your consciousness, like the giddy part of mankind, then you are likened to the great Brahma himself (who lives and does what he likes, without any disturbance of his inward intuition).

25. The mind without its self-consciousness or conscience, is a barren waste; and the life of man with its knowledge of truth, is as a mazy path, beset with traps and snares of errors and dangers.

26. The meditative Yogi is practised to the suppression of his breath for the peace of his mind, and conducts his *prāṇāyāma* or restraint of respiration, and his *dhyāna* or intense meditation, according to the directions of his spiritual guide and the precepts of the *sāstras*.

27. Restraint of breath is accompanied by the peace of mind, causing the evenness of its temperament; and it is attended with health and prosperity and capacity of cogitation to its practiser.

28. Learn *Rāma*, another cause of the activity of the mind, which is considered by the wise as the source of its perpetual restlessness; and this is its restless and insatiable concupiscence.

29. Now this concupiscence is defined as the fixed desire of the mind, for the possession of something, without consideration of its prior and ultimate conditions (i.e. Whether it is worth having or not, and whether its gain will be productive of the desired object in view).

30. It is the intensity of one's thought of getting something that produces it before him; in utter disregard of the other objects of its remembrance. (The gloss gives a mystic sense of this passage; that

reminiscence which is the cause of the reproduction of prior impressions, is upset by the intensity of the present thought in the mind).

31. The man being infatuated by his present desire, believes himself as it depicts him to be; and takes his present form for real, by his forgetfulness of the past and absent reality. (The present unreal appears as real, and the past reality passes away as an unreality, as in the case of prince Lava's believing himself a chandala during his dream, and so it is with us to take ourselves as we think us to be).

32. It is the current of our desire, that carries us away from the reality; as the drunkard sees everything whirling about him in his intoxication.

33. Men of imperfect knowledge, are led to like errors by their desires, as a man is driven to madness by the impulse of passions.

34. Such is the nature of the mind, that it leads to the imperfect knowledge of things, so as to view the unreal as real, and the unspiritual as spiritual.

35. It is the eager expectation of getting a thing, which is fixed and rooted in the heart, that impels the restless mind to seek its desired object, in repeated births and transmigrations.

36. When the mind has nothing desirable or disgusting to seek or shun, and remains apart from both, it is no more bound to regeneration in any form of existence.

37. When the mind is thoughtless about anything, owing to its want of desire of the same; it enjoys its perfect composure, owing to its unmindfulness of it and all other things.

38. When there is no shadow of anything, covering the clear face of consciousness, like a cloud obscuring the face of the sky; it is then that the mind is said to be extinct in a person, and is lost like a lotus-flower, which is never seen to grow in the expanse of the sky.

39. The mind can have no field for its action, when the sphere of the intellect is drained and devoided of all its notions of worldly objects.

40. Thus far have I related to you, Rāma, about the form and features of the mind; that it is only the entertaining of the thought of something with fond desire of the heart. (Here the mind is identified with the fond thought or wish of a man).

41. There can be no action of the mind, when the sphere of the intellect is as clear as the empty sky, and without the thought of any imaginary or visible object moving before it as the speck of a cloud.

42. It is called unmindedness also, when the mind is practised to its Yoga, or thoughtlessness of all external objects, and remains transfixed in its vision of the sole essence of God.

43. When the mind has renounced the thought of everything within itself, and remains in its perfect coolness of cold-heartedness (sang froid) of Yogis; such a mind, though exercising its powers and faculties, it is said to be nil and extinct.

44. He whose want of desires, has chilled his ardour for anything, and made him impassionate, is said to have become extinct, and reduced like a rag to ashes (leaving the form without its substance).

45. He who has no desire of gain to cause his repeated birth and death, is called the living liberated; though he should move about in his busy career like a potter's wheel (which is insensible of its motion).

46. They are also styled the living liberated, who do not taste the pleasure of desire; but remain like fried seeds, without regenerating into the sprouts of new and repeated births.

47. Men attaining to spiritual knowledge in their earthly lives, are said to have become mindless in this world, and to be reduced to vacuity (the summum bonum of vacuists) in the next.

48. There are, O Rāma! two other seeds or sources of the mind, namely, the vital breath and desire; and though they are of different natures, yet the death of either occasions the extinction of both.

49. Both of these are causes of the regeneration of the mind, as the pond and the pot (or pipes), are the joint causes of water supply.

(Wherein the want of the one, is tantamount to the loss of the other also).

50. The gross desires of men are the causes of their repeated births, as the seeds are causes of the repeated growth of trees; and the germ of regeneration is contained in the desire, as the future plant is contained in the seed, and the oily juice is inbred in the sesamum seed.

51. The conscious mind is the cause of all things in the course of time, and the source of all its pleasure and pain, which rise and fall in itself, and never grow without it. (Avindbhavin).

52. As the union of the breath of life with the organs, produces the sensations; so these being united with desire, are productive of the mind. (Hence the living and sensitive plants which are devoid of desire, are devoid of mind also).

53. As the flower and its fragrance, and the sesamum seed and its oil are united together; so is animal life inseparably connected with its desire. (Hence extinction of desire is tantamount to living death).

54. The desire being the active principle of man, and subversive of his passive consciousness; it tends to unfold the seed of the mind, as moisture serves to expand the sprouts of vegetable seeds.

55. The pulsation of the vital breath, awakens the senses to their action, and the vibrations of sensation touching the heart strings, move the mind to its perception of them.

56. The infant mind being thus produced by the fluctuating desires, and the fluctuations of vital breaths, becomes conscious of itself, as separate and independent of its causes.

57. But the extinction of either of these two sources of the mind, is attended with the dissolution of the mind; and also of its pains and pleasures, which resemble the two fruits of the tree of the mind.

58. The body resembles a branching tree, beset by the creepers of its acts; our avarice is as a huge serpent coiling about it, and our passions and diseases are as birds nestling in it.

59. It is beset by our erroneous senses, resembling the ignorant birds setting upon it; and our desires are the cankers, that are continually corroding our breasts and minds.

60. The shafts of death are felling down the trees of our minds and bodies; as the blasts of wind toss the fruits of trees upon the ground; and the flying dusts of our desires have filled all sides, and obscured the sights of things from our view.

61. The loose and thick clouds of ignorance overhang on our heads, and the pillars of our bodies, are wrapped around by the flying straws of our loose desires.

62. The small bark of our body, gliding slowly along in quest of pleasure, falls into the eddy of despair; and so every body falls into utter gloom, without looking to the bright light that shines within himself.

63. As the flying dust is allayed by the setting down of the winds, so doth the dust of the mind subside, by subsidence of the force of our vital airs and desires. (The two moving forces of the mind).

64. Again it is intelligence or Samvedya, which is the seed or root of both of these; and there being this intelligence within us, we have both our vitality and our desires also. (The word Samvedya in the text is explained as Chaitanya, which is the same with intelligence).

65. This intelligence springs from Samvid or consciousness; by forsaking its universality, and retaining its individuality; and then it becomes the seed both of vitality and velleity. (Samvid the consciousness of the impersonal self, being vitiated to the knowledge of one's personality, produces the mind and its selfish desires).

66. Know then your intelligence as the same with your consciousness, and resembles the seed of the mind and its desires, both of which quickly die away with their root, like a rootless or uprooted plant and tree.

67. The intelligence never exists without consciousness, and is ever accompanied with it, as the mustard seed and its oil. (Or rather, as the oil is contained in the mustard seed).

68. The wakeful conscience gets its intelligence from its desire, as the waking consciousness of men, views their death and departure to distant lands in dream, from their thoughts of of the same.

69. It is owing to our curiosity only, that our consciousness has its intelligence of the intelligible (God); as it is the desire of knowing any thing, that leads the conscious soul to the knowledge of it. (It means simply that, understanding combined with the desire of knowing a thing, becomes the knowledge itself. Here is a play of the paronyms, Samvid, Samitti, Samvedya, Samvedana and the like).

70. This world is no more than a network of our imagination, as the boys imagine a goblin to be hidden in the dark. (So Bacon: Men fear death, as children fear to go in the dark (for fear of demons)).

71. It is as the stump of a tree, appearing as a man in the dark; and like the streaks and particles of sunbeams and moonlight, issuing through the chink of a window or wall, appear as fire: and so are all the cognizables of our cognition (but deceptions of our senses).

72. The objects of our knowledge are as deceptive, as the appearance of a moving mountain, to a passenger in a boat. All appearances are the presentations of our error or ignorance, and disappear at the sight of right knowledge.

73. As the fallacy of the snake in the rope, and the appearance of two moons in the sky, vanish before the keen sightedness of the observer; so the representation of the triple world, disappears in like manner, from before the penetrating understanding.

74. The inward certitude of the illusion of the world, is what is called the perfection of knowledge by the wise; and the knowledge of all things whether seen before or not, is equally a delusion of the mind.

75. It is therefore right, to rub out the impressions of consciousness with diligence; because the preservation of those vestiges, is the cause of our bondage in the world.

76. The erasure of these marks from the mind, is tantamount to our liberation; because the consciousness of these impressions, is the sore

cause of repeated transmigrations in this world of woe.

77. The uninert consciousness, which is unconscious of the outward world, but preserves the consciousness of the self, is attended both with present felicity, and want of future regeneration also. Be therefore unconscious of the externals, and conscious of the internal bliss of your soul; because the wakeful soul that is insensible of the externals, is blessed with the sensibility of its inward blissfulness.

78. Rāma asked:—How is it possible sir, to be both unconscious and yet uninert; and how can unconsciousness be freed from and get rid of its unavoidable supineness?

79. Vasishtha replied:—That is called the unsluggish or sensible unconsciousness, which having its existence, dwells on nothing beside itself; and which though it is living, is insensible of everything else (and yet quite sensible of its own existence).

80. He is called both the unconscious and yet uninert, who has no visible object in his consciousness; and who discharges his duties and all the affairs of his life, without attaching his mind to them.

81. He is said to be unslumbering and yet unconscious, whose mind is insensible of the sensible objects of perception; but yet clear with the impressions of the knowable objects of intellectuality: and such a person is said to be the living liberated also (who is removed from the material to the spiritual world, has his *ajadā asamvid* or unslumbering unconsciousness).

82. When the indifferent soul thinks of nothing in itself, but remains with its calm and quiet composure, like a young child or a deaf and dumb person, in possession of his internal consciousness:—

83. It becomes then possest of its wisdom, and rests in full knowledge of itself without its dullness; and is no more liable to the turmoils of this life, nor to the doom of future births.

84. When the adept rests in his state of sedate hybernation, by forsaking all his desires; he perceives a calm delight to pervade his inmost soul, as the blueness overspreading the sky.

85. The unconscious Yogi remains with the consciousness of his unity with that Spirit; which has no beginning nor end; and in which he finds himself to be utterly absorbed and lost.

86. Whether moving or sitting, or feeling or smelling, he seems to abide always, and do everything in the Holy spirit; and with his self-consciousness and unconsciousness of aught besides, he is dissolved in his internal delight.

87. Shut out these worldly sights from your mind, with your utmost endeavours and painstaking; and go across this world of woes, resembling a perilous ocean, on the firm bark of your virtues.

88. As a minute seed produces a large tree, stretching wide in the sky; so doth the minute mind produce these ideal worlds, which fill the empty space of the universe, and appear as real ones to sight.

(The word *sankalpa* in the text, is used in the triple sense of imagination, reminiscence and hope, all of which are causes of the production of things appearing both as real and unreal).

89. When the conscious soul entertains the idea of some figure in itself, by its imagination, reminiscence or hope; the same becomes the seed of its reproduction, or its being born in the very form which the soul has in its view.

90. So the soul brings forth itself, and falls into its deception by its own choice; and thus loses the consciousness of its freedom, by the subjection to the bondage of life.

91. Whatever form it dotes upon with fondness, the same form it assumes to itself; and cannot get rid of it, as long it cherishes its affection for the same; nor return to its original purity, until it is freed from its impure passions.

92. The soul is no god or demigod, nor either a Yaksha nor Raksha, nor even a Nara—man or Kinnara—manikin; it is by reason of its original delusion—*māyā*, that it plays the part of a player on the stage of the world.

93. As the player represents himself in various shapes, and then resumes

and returns to his original form; and as the silkworm binds itself in the cocoon of its own making, and then breaks out of it by itself; so doth the soul resume its primal purity, by virtue of its self-consciousness.

94. Our consciousness is as the water in the great deep of the universe, encompassing all the four quarters of the world, and the huge mountains within it. (As the sea hides the rocks under it).

95. The universal ocean of consciousness, teems with the heaven and earth, the air and the sky, the hills and mountains and the seas and rivers, and all things encompassed by the sides of the compass; as its surges, waves and billows and eddies.

96. It is our consciousness that comprises the world, which is no other beside itself; because the all comprehensive consciousness comprehends all things in itself (in its conscious ideas of them).

97. When our consciousness has its slight pulsation and not its quick vibration, it is then said to rest in itself; and is not moved by the action of outward objects upon it.

98. The seed or source of our consciousness, is the Divine Spirit, which is the inbeing of all beings; and which produces our consciousness, as the solar heat produces the light, and as the fire emits its sparks.

99. This Inbeing in us exhibits itself in two forms within ourselves; the one is our self-consciousness, and the other is our consciousness of many things lying without us: the former is uniform and the latter is of mutable form.

100. This two fold division of the one and same soul, is as the difference of ghata and pata or of the pot and painting, and like that of I and thou, which are essentially the same thing, and have no difference in their in-being.

101. Now do away with this difference, and know the true entity to be a pure unity, which is the positive reality remaining in common with all objects.

102. Forsake the particulars only, and seek the universal one which is

the same and in common with all existence. Know this Unity as the totality of beings, and the only adorable One.

103. The variety of external forms, does not indicate any variation in the internal substance; change of outward form, makes a thing unknowable to us as to its former state; but outward and formal differences, make no difference in the real essence.

104. Whatever preserves its uniform and invariable appearance at all times, know that to be the true and everlasting inner essence of the thing (and not its changeful external appearance).

105. Rāma! Renounce the doctrines which maintain the eternal subsistence of time and space, of atoms and generalities and the like categories; and rely in the universal category of the one Being in which all others are reducible. (All varieties blend into the Unity of Brahma).

106. Though the endless duration of time, approximates to the nature of the Infinite Existence; yet its divisions into the present, past and future, makes it an ununiform and unreal entity.

107. That which admits of divisibility, and presents its various divisions; and what is seen to diverge to many, cannot be the uniform cause of all (hence time being ever changeful and fleeting, cannot be the unchanging cause of all).

108. Think all bodies as appertaining to one common essence, and enjoy thy full bliss by thinking thyself as the same, and filling all space.

109. He who is the ultimate pause or end of all existence in common, know, O wise Rāma! that Being to be the source and seed of the whole universe, which has sprung from Him.

110. He who is the utmost limit of all things in common, and is beyond description and imagination; He is the first and beginning of all, without any beginning of his own, and having no source or seed of himself.

111. He in whom all finite existences are dissolved, and who remains without any change in himself; knowing Him in one's self, no man is subjected to trouble, but enjoys his full bliss in Him.

112. He is the cause of all, without any cause of his own; He is the optimum or best of all, without having anything better than himself.

113. All things are seen in the mirror of his intellect, as the shadow of the trees on the border of a river, is reflected in the limpid stream below.

114. All beings relish their delight in him, as in a reservoir of sweet water; and anything delicious which the tongue doth taste, is supplied from that pure fountain.

115. The intellectual sphere of the mind, which is clearer than the mundane sphere, has its existence from his essence; which abounds with the purest delight, than all dulcet things in the world can afford.

116. All these creatures in the world, rise and live in him; they are nourished and supported by him, and they die and are dissolved in him.

117. He is the heaviest of the heavy and the lightest of all light bodies. He is the most ponderous of all bulky things, and the minutest of the most minute.

118. He is the remotest of the most remote, and the nearest of whatever is most propinqueous to us; He is the eldest of the oldest and the youngest of the most young.

119. He is brighter far than the brightest, and obscurer than the darkest things; He is the substratum of all substances, and farthest from all the sides of the compass.

120. That being is some thing as nothing, and exists as if he were non-existent. He is manifest in all, yet invisible to view; and that is what I am, and yet as I am not the same.

121. Rāma! Try your best to get your rest, in that supreme state of felicity; than which there is no higher state for man to desire.

122. It is the knowledge of that holy and unchangeable Spirit, which brings rest and peace to the mind; know then that all-pervasive soul, and be identified with the pure Intellect, for your liberation from all

restraint.

(And the way to this state of perfect liberation, is to destroy by degrees the seeds of our restraints to the same. Namely:—To be regardless of the body, which is the seed of worldliness; and then to subdue the mind, which is the seed of the body; and at last to restrain the breathings and desires, which are the roots of sensations and earthly possessions; and thus to destroy the other seeds also, until one can arrive to his intellectual, and finally to his spiritual state).

CHAPTER LXXXII.—Means of Obtaining the Divine Presence.

Argument. Divine knowledge and want of desires and feelings, forming the Trivium of salvation.

Rāma said:—Of all, the seeds which you have spoken, say sir, which of these is the most essential one to lead us to the attainment of the supreme Brahma.

2. Vasishtha replied:—It is by the gradual demolition of the seeds and sources of woe, which I have mentioned one after the other, that one is enabled to attain his consummation in a short time.

3. You can relinquish by your manly fortitude, your desire for temporal objects; and endeavour to seek that which is the first and best of beings:—

4. And if you remain in your exclusive and intense meditation on the Supreme Being, you are sure to see that very moment the Divine light, shining in full blaze in and before you.

5. If it is possible for you to think of all things in general, in your well developed understanding; you can have no difficulty to elevate your mind a little higher, to think of the universal Soul of all.

6. O sinless Rāma! If you can remain quietly with meditating on your

conscious soul, you can find no difficulty in the contemplation of the Supreme soul, by a little more exertion of your intellect.

7. It is not possible, O Rāma! to know the knowable Spirit at once in your understanding, unless you think of it continually in your consciousness. (The Divine Spirit is knowable in our spirits and consciousness and by own intuition only).

8. Whatever thou thinkest and wherever thou goest and dost remain, is all known to thee in thy consciousness; and so it is the conscious soul which is the seat of God, and wherein He is to be sought and seen. (So says Maulana Rumi:—I sought him everywhere and found him nowhere; I looked within myself and found him there).

9. If you will but strive, Rāma, to renounce your earthly appetites; you will get yourself loosened from all its bonds and diseases and dangers.

10. Of all others which have been said before, it is the most difficult task to get rid of one's earthly desires; and it is impossible to root them out of the mind, as it is to uproot the mount Meru from its basis.

11. As long as you do not subdue the mind, you cannot get rid of your desires; and unless you suppress your desires, you can not control your restless mind. (They are so interwoven together).

12. Until you know the truth, you cannot have the peace of your mind; and so long as you are a stranger to your mental tranquillity, you are barred from knowing the truth.

13. As long you do not shun your desires, you cannot come to the light of truth; nor can you come to know the truth, unless you disown your earthly desires.

14. Hence the knowledge of truth, subjection of the mind, and abandonment of desires, are the joint causes of spiritual bliss; which is otherwise unattainable by the practice of any one of them singly.

15. Therefore, O Rāma! the wise man should betake himself, to the practice of all these triple virtues at once; and abandon his desire of worldly enjoyments, with the utmost of his manly efforts. (Because it is weakness to be a dupe to pleasure, and true bravery consists in

contemning them).

16. Unless you become a complete adept, in the practice of this triplicate morality; it is impossible for you to attain to the state of divine perfection, by your mere devotion during a whole century. (Because the mendicant Yogis, that are devoid both of their divine knowledge and disinterestedness, are never blessed with their spiritual rapture).

17. Know ye, O highminded Muni! that it is the simultaneous attainment of divine knowledge, in combination with the subjection of the mind and its desires, that is attended with the efficacy of Divine presence.

18. The practice of any one of these, in disjunction from the others, is as fruitless as imprecations of one's death or derangement of understanding (i.e. no one's curse, can effect any evil on another).

19. Though the adept may be long inured in the practice of these virtues; yet none of them will help him singly to approach to the Supreme; as no single soldier or regiment can dare advance before the adverse host. (Here is pun of the word, param signifying both the Supreme and the enemy).

20. These virtues being brought under the practice of the wiseman, by his undivided attention and vigilance; will break down every obstacle on his way, like the current of a confluence of three streams, carrying away a rock from the coast.

21. Accustom yourself with diligence, to destroy the force of your mind and its desires and feelings; and habituate your intellect to the acquisition of knowledge with equal ardour, and you will escape from every evil and error of the world.

22. Having mastered these triple virtues; you will cut asunder your heart strings of worldly affections; as the breaking of the lotus-stalk severs its interior fibres.

23. The reminiscence of worldliness, which is inherited and strengthened in the long course of a hundred lives (or transmigrations of the soul), is hard to be removed with the assiduous practice of these triple virtues.

24. Continue to practice these at all times of your life; whether when you sit quiet or move about; or talk or listen to another or when you are awake or asleep; and it will redound to your greatest good.

25. The restraining of respirations also, is tantamount to the restraint put upon your desires; then you must practise this likewise, according to the directions of the wise.

26. By renunciation of desire, the mind is reduced to an insensible and dead block; but by restraining your breathing, you can do whatever you like. By the practice of the *prāṇāyāma*, the yogi identifies himself with the Supreme, and can do all things as the Deity.

27. By the protracted practice of restraining the breathing, according to the directions given by the guru; and by keeping the erect posture, and observing the rules of diet &c. one must restrain his respiration.

28. By right observation of the nature of things, we can have no desires for any thing (which is so frail and false); and there is nothing which is the same or remains unchanged from first to last, except the unchangeable nature of the Deity, which must be the only desirable object.

29. It is the sight and knowledge of God, that serve to weaken our worldly desires; and so will our avoidance of society and worldly thoughts (will put an end to our earthly desires).

30. Seeing the dissolution of human bodies, we cease to desire our worldly goods; and so also the loss of desired objects, puts a check to our desiring them any more.

81. As the flying dust is set on the ground, after the gust of the wind is over; so the flying thoughts of the mind are stopped, when our breathings are put to a stop: they being the one and the same thing. (Swedenborg saw the intimate connection between thought and vital life. He says "thought commences and corresponds with vital respiration. A long thought draws a long breath, and a quick one is attended with rapid vibrations of breath").

32. From this correspondence of the motion of thoughts with the

vibrations of breath, there is heaved a large mass of worldly thoughts resembling heaps of dust on earth. Let therefore the intelligent men try their utmost to suppress their breath (in order to stop the assemblage of their thoughts also).

33. Or do away with this process of the Hathā Yogis (if it be hard for you to suppress your breath), and sit quietly to suppress your fleeting thoughts only at all times.

34. If you want to keep your control over the mind, you will be able to do so in the course of a long time; because it is not possible to subdue the mind without the discipline of strict reason.

35. As it is impossible to restrain the infuriate elephant without its goading; so it is not possible for you to curb your indomitable mind, without the help of spiritual knowledge, and association with the wise and good.

36. The abandonment of desires and suppression of breathing, in the manner as hereinafter inculcated, are the most efficient means of subduing the mind.

(The mind dwells in the brain which shares the various fortunes of breathing; therefore the suppression of breath tends also to the subjection of the mind. Swedenborg).

37. There are milder means of pacifying the mind, as the cooling showers of rain set down the dust of the earth; and yet the Hathā-Yoga, attempts to restrain it by stopping the breath, as it were to prevent the rising of dust, by means of a breathless calm.

38. Ignorant men who want to subdue the mind, by prescriptions of the Hathā-Yoga or bodily restraints; are like those silly folks, who want to dispel the darkness by black ink instead of a lighted lamp. (Painful bodily practice, is no part of Rāja or spiritual Yoga).

39. Those who attempt to subdue the mind by bodily contortions, strive as vainly as they, who wish to bind the mad elephant with a rope of grass or straws.

40. Those rules which prescribe bodily practices, instead of mental

reasoning and precepts, are known as the patterns of Hathā-Yoga, and misleading men to dangers and difficulties. (Because the mind alone governs the mind, and bodily austerities have ruined many bodies and killed many men also; and the correspondence between the states of the mind and lungs, has not been admitted in science).

41. Wretched men like beasts have no rest from their labour, but wander in dales and woods, in quest of herbs and fruits for their food.

42. Ignorant men who are infatuated in their understandings, are timid cowards like timorous stags; and are both dull-headed and weak-bodied, and languid in their limbs (by incessant toil).

43. They have no place of confidence anywhere, but stagger as the distrustful deer in the village; their minds are ever wavering between hopes and fears, as the sea water rising and falling in waves.

44. They are borne away like leaves fallen from a tree, by the current of the cascade gliding below a water-fall; and pass their time in the errors of sacrificial rites and religious gifts and austerities, and in pilgrimages and adoration of idols.

45. They are subject to continued fears, like the timid deer in the forest, and there are few among them, who happen by chance to come to the knowledge of the soul. (Most men are betaken by the exoteric faith).

46. Being broiled by outward misery and internal passions, they are rarely sensible of their real state; and are subjected to repeated births and deaths, and their temporary habitation in heaven or hell. (There is no everlasting reward or punishment, adjudged to the temporal merit and demerit of human actions).

47. They are tossed up and down like play balls in this world, some rising up to heaven, and others falling to hell torments while they are even here. (The gloss represents higher births as heaven, and the lower ones as hell-torments; and since the Hindu idea of bliss is idleness, he deems the idle life of the great his heaven. *Otia cum dignitate*).

48. These men roll on like the incessant waves of the sea; therefore leave off the exterior view of the exoteric, and sink deep into the spiritual knowledge for your everlasting rest. (The Hatha-Yoga is deemed

like the other modes of public worship, to belong to the exoteric faith).

49. Remain quiet and sedate, with your firm faith in your inward consciousness; and know that knowledge is power, and the knowing man is the strongest being on earth; therefore be wise in all respects.

50. Rāma! renounce the cognizance of the knowable objects, and depend on the abstract knowledge of all things in thy subjective consciousness; remain firm in full possession of thy inner soul, and think thyself as no actor of thy acts. Then forsaking all inventions of men as falsehoods (kalanā and kalpanā), shine with the effulgence of thy spiritual light.

CHAPTER LXXXIII.—Universal Indifference or Insouciance.

Argument. Cultivation of understanding and Reason.

Vasishtha continued:—Rāma! He who is possessed of little reason, and tries to subdue his mind as well as he can; succeeds to reap the fruit (object) of his life (salvation).

(Neither is much learning required for divine knowledge, nor is much purity necessary for salvation; nor is the entire want of either, attended by its main object).

2. The small particle of reason that is implanted in the mind, becomes by culture a big tree in time, projecting into a hundred branches in all departments of knowledge.

3. A little development of reason, serves to destroy the unruly passions of the human breast, and then fill it with the good and pure virtues; as the roes of a fish fill the tank with fishes. (The seed of reason germinates in all good qualities).

4. The rational man who becomes wise, by his vast observation of the

past and present, is never tempted by the influence of the ignorant, who value their wealth above their knowledge.

5. Of what good are great possessions and worldly honours to him, and of what evil are the diseases and difficulties unto the man, who looks upon them with an indifferent eye.

6. As it is impossible to stop the impetuous hurricane, or to grasp the flashing lightning, or hold the rolling clouds in the hand:—

7. As it is impossible to put the moon like a brilliant moonstone, in a box of jewels; and as it is not possible for a belle to wear the crescent of the moon like a moon flower on her forehead.

8. As it is impossible also for the buzzing gnats, to put to flight the infuriate elephant, with the swarm of bees sucking his frontal ichor, and the lotus bushes gracing his fore-head:—

9. As it is impossible too for a herd of timid stags, to withstand in fighting the brave lion, gory with the frontal pearls of slaughtered elephants in his bloody chase:—

10. As it is impossible likewise for a young frog, to devour a huge and hungry snake, which like the poisonous tree, attracts other animals to it by its poison, and then swallows them entire:—

11. So it is impossible for the robbers of outward senses, to overpower upon the man of reason, who is acquainted with the grounds of Knowledge, and knows the knowable Brahma.

12. But the sensible objects and the organs of sense, destroy the imperfect reason; as the violence of the wind, breaks off the stalks of tender plants.

13. Yet the wicked passions and desires, have no power to destroy the perfected understanding; as the lesser gales of minor deluges, are not strong enough to remove the mountain. (The great deluge is the mahakalpanta, and the partial ones are called the Khanda or yuga-pralayas).

14. Unless the flowery arbor of reason, takes its deep root in the

ground of the human mind, it is liable to be shaken at every blast of the conflicting thoughts; because the unstable soul can have no stability; nor the uncertain mind can have any certainty.

15. He whose mind does not stick to strict reasoning, either when he is sitting or walking, or waking or sleeping; is said to be dead to reason.

16. Therefore think always within yourself, and in the society of good people, about what is all this, what is this world, and what is this body in a spiritual light (i.e. Spiritually considered, the material universe will disappear from view).

17. Reason displays the darkness of ignorance, and shows the state of the Supreme as clearly, as when the light of the lamp shows everything clearly in the room. (Hence reason is said to be the light of the soul).

18. The light of knowledge dispels the gloom of sorrow, as the solar light puts to flight the shadow of night. (Knowledge is the sunlight of the soul).

19. Upon appearance of the light of knowledge, the knowable comes to appear of itself; as the appearance of sunlight in the sky, shows every object on earth below.

20. That science which brings to the knowledge of Divine Truth, the same knowledge is known as selfsame with the knowable Truth itself.

21. Spiritual knowledge is the result of reason, and is reckoned as the only true knowledge by the wise; it includes the knowledge of the knowable soul, as the water contains its sweetness within itself.

22. The man knowing all knowledge, becomes full of knowledge; as the strong dramdrinker turns a tippler himself. (Fullness of spiritual knowledge is compared with hard drinking, in the mystic poetry of orientals, to denote the inward rapture which is caused by both).

23. They then come to know the knowable, supreme spirit as immaculate as their own souls; and it is only through the knowledge of the supreme spirit, that this rapture imparts its grace to the soul.

24. The man fraught with perfect knowledge, is full of his unfailing

rapture within himself, and is liberated in his life; and being freed from all connections, reigns supreme in the empire of his mind. (This refers equally to a savant in all knowledge, to a deep philosopher, as also to a holy man; a yogi and the like).

25. The sapient man remains indifferent to the sweet sound of songs, and to the music of the lute and flute; he is not humored by the songstresses, and by the allurements of their persons and the enticement of their foul association.

26. He sits unaffected amidst the hum of buzzing bees, fluttering joyfully over the vernal flowers; and amidst the blooming blossoms of the rainy weather, and under the growling noise of the roaring clouds.

27. He remains unexcited by the loud screams of the peacock, and the joyous shrill of storks at the sight of fragments of dark clouds; and by the rolling and rumbling of the gloomy clouds in humid sky.

28. He is not elated by the sound of musical instruments, as that of the jarring cymbal or ringing bell held in the hands; and the deep rebellowing drum beaten by the rod; nor the wind, wired or skinned instruments can act upon his mind.

29. He turns his mind to nothing that is sweet or bitter to taste, but delights in his own thoughts; as the moon sheds her light upon the spreading lotus-bud in the lake.

30. The wise man is indifferent to the attractions of beauties and

celestial nymphs; who are as graceful in their stature and attire, like the young shoot of the plantain tree with its spreading foliage.

31. His mind is attached to nothing that is even his own, but remains indifferent to everything; as a swan exposed to a barren spot. (The world to the wise is a barren desert).

32. The wise have no taste in delicious fruits, nor do they hunger after dainty food of any kind. (Here follows the names of some sweet fruits and meats which are left out).

33. He does not thirst after delicious drinks, as milk, curd, butter,

ghee and honey; nor does he like to taste the sweet liquors at all. He is not fond of wines and liquors of any kind, nor of beverages and drinks of any sort, such as milk, curds, butter &c., for his sensual delight. (But he hungers and thirsts for eternal life &c., see the Sermon on the Mount).

34. He is not fond of the four kinds of food, which are either chewed or licked or sucked or drunk; nor of the six flavours as sweet, sour, bitter, pungent &c., to sharpen his appetite. He longs for no sort of vegetable or meat food; (because none of these can give him satiety).

35. Quite content in his countenance, and unattached to every thing in his mind, the wise Vipra does not bind his heart either to the pleasures of taste, or tending to the gracefulness of his person.

36. The sapient is not observant of the adoration paid to Yama, sun, moon, Indra, and Rudras and Marutas (in the Vedas); nor does he observe the sanctity of the Meru, Mandara and Kailasa Mountains, and of the table lands of the Sahya and Dardura hills (the early habitations of Indian Aryans).

37. He takes no delight in the bright moon-beams, which mantles the earth as with a silken vesture; nor does he like to rove about the groves of the Kalpa arbours, for refreshment of his body and mind.

38. He does not resort to houses rich with jewels and gold, and with the splendour of gems and pearls; nor does he dote upon beauties with their fairy forms of celestials nymphs, as an Urvasī, Menaka, Rambhā and a Tilottamā.

39. His graceful person and unenticed mind, does not pine or pant for whatever is pleasant to sight; but remain about everything with his indifference, and the sense of his satisfaction and the fulness of his mind, and with his stern taciturnity and inflexibility even among his enemies.

40. His cold mind is not attracted by the beauty and fragrance of the fine flowers of lotuses, and lilies and the rose and jasmine (the favourite themes of lyric poets).

41. He is not tempted by the relish of the luscious fruits, as apples

and mango, jamb &c., nor by the sight of the asoka and Kinsuka flowers.

42. He is not drawn over by the fragrance of the sweet scenting sandal-wood, agulochum, camphor, and of the clove and cardamom trees.

43. Preserving an even tenor of his mind, he does not incline his heart to any thing; he holds the perfumes in hatred, as a Brahman holds the wine in abhorrence; and his even mindedness is neither moved by pleasure nor shaken by any fear or pain.

44. His mind is not agitated by fear, at hearing the hoarse sound of the sounding main, or the tremendous thunder-clap in the sky, or the uproaring clouds on mountain tops; and the roaring lions below, do not intimidate his dauntless soul.

45. He is not terrified at the loud trumpet of warfare, nor the deep drum of the battle-field; the clattering arms of the warriors and the cracking cudgels of the combatants, bear no terror to his mind; and the most terrific of all that is terrible, i.e. God, is familiar to his soul. So the Sruti:—"bhayānām bhayam, bhishanam bhishanānām. &c.

46. He does not tremble at the stride of the infuriate elephant, nor at the clamour of Vetāla goblins; his heart does not thrill at the hue and cry of Pisācha cannibals, nor at the alarm of Yakshas and Rakshas.

47. The meditative mind is not moved by the loud thunder clap or the cracking of rocks and mountains; and the clangor of Indra and Airāvana, can not stir the Yogi from his intense reverie.

48. The rigid sage does not slide from his self-possession, at the harsh noise of the crashing saw and the clanking of the burnished sword striking upon one another. He is not shaken by the twanging of the bow, or the flying and falling of deadly arrows around.

49. He does not rejoice in pleasant groves, nor pines in parched deserts; because the fleeting joys and sorrows of life, find no place in his inevitable mind.

50. He is neither intolerant of the burning sands of the sandy desert, resembling the cinders of living fire; nor is he charmed in shady

woodlands, fraught with flowery and cooling arbours.

51. His mind is unchanged, whether when he is exposed on a bed of thorns, or reposing in a bed of flowers; and whether he is lifted on the pinnacle of a mount, or flung into the bottom of a fount; his mind is always meek (as those of persecuted saints and martyrs).

52. It is all the same with himself, whether he roves on rough and rugged rocks, or moves under the hot sunbeams of the south, or walks in a temperate or mild atmosphere. He remains unchanged in prosperity and adversity, and alike both under the favour and frown of fortune.

53. He is neither sad nor sorrow in his wanderings over the world, nor joyous and of good cheer in his rest and quiet. He joys on doing his duty with the lightness of his heart, like a porter bearing his light burthen with an unberthened mind.

54. Whether his body is grated upon the guillotine or broken under the wheel; whether impaled in the charnel ground, or exiled in a desert land; or whether pierced by a spear or battered by a cudgel, the believer in the true God remain inflexible (as the Moslem Shahids and Christian? martyrs, under the bitterest persecution).

55. He is neither afraid at any fright nor humiliates himself nor loses his usual composure in any wise; but remains with his even temper and well composed mind as firm as a fixed rock.

56. He has no aversion to impure food, but takes the unpalatable and dirty and rotten food with zest; and digests the poisonous substances at it were his pure and clean diet. (It is the beast of Aghori to gulp unwholesome and nasty articles, as their dainty food, and thus their stoicism degrades them to beastliness).

57. The deadly henbane and hellebore, is tasted with as good a zest by the impassive Yogi, as any milky and saccharine food, and the juice of hemlock is as harmless to him as the juice of the sugarcane.

58. Whether you give him the sparkling goblet of liquor or the red hot bowl of blood; or whether you serve him with a dish of flesh or dry bones; he is neither pleased with the one nor annoyed at the other.

59. He is equally complacent at the sight of his deadly enemy, as also of his benevolent benefactor. (The foe and friend are alike to him).

60. He is neither gladdened nor saddened at the sight of any lasting or perishable thing; nor is he pleased or displeased at any pleasant or unpleasant thing, that is offered to his apathetic nature.

61. By his knowledge of the knowable, and by the dispassionateness of his mind, as also by the unconcerned nature of his soul, and by his knowledge of the unreliableness of mortal things, he does not confide on the stability of the world.

62. The wise man never fixes his eye on any object of his sight, seeing them to be momentary sights and perishable in their nature. (The passing scene of the world, is not relied upon by the wise).

63. But the restless people, who are blind to truth and ignorant of their souls, are incessantly pressed upon by their sensual appetites, as the leaves of trees are devoured by the deer.

64. They are tossed about in the ocean of the world, by the dashing waves of their desires; and are swallowed by the sharks of their sense, with the loss of their lives and souls.

65. The growing desires and fleeting fancies of the mind, can not overpower upon the reasonable soul, and the orderly and mannerly man; that have found their security in peace and tranquillity, as the great body of torrents has no power to overflow upon the mountain.

66. Those who have passed the circuit of their longings, and found their rest in the supreme Being; have really come to the knowledge of their true selves, and look upon the mountain as it were a mite.

67. The vast world seems as a bit of straw to the wise; and the deadly poison is taken for ambrosia, and a millennium is passed as a moment, by the man of an even and expanded mind. (The fixed thought of a sedate mind, perceives no variation of things and times).

68. Knowing the world to consist in consciousness, the mind of the wise is enrapt with the thought of his universality; and the wise man roves freely everywhere with his consciousness, of the great cosmos in

himself. (The cosmologist is in reality a cosmopolitan also).

69. Thus the whole world appearing in its full light in the cosmical consciousness within one's self, there is nothing which a man may choose for or reject from his all including mind.

70. Know thy consciousness to be all in all, and reject everything as false which appears to be otherwise. Again as everything is embodied in thy consciousness, there is nothing for thee to own or disown as thine and not thine.

71. Just as the ground grows the shoots of plants and their leaves and branches, so it is in the same manner, that our consciousness brings forth the shoots of all predicables (tatwas) which are inherent in it. (This means the eternal ideas which are innate in the mind, and become manifest before it by its reminiscence).

72. That which is a nonentity at first and last, is so also even at present; and it is by an error of our consciousness that we become conscious of its existence at any time. (This means the erroneous conception of all things, which are really nil at all times).

73. Knowing this for certain, abandon your knowledge of reality and unreality; transcend over the knowledge of existence, and transform thyself to the nature of thy consciousness (to know thyself only); and then remain unconcerned with everything besides. (The transcendentalism of the subjective over objective knowledge).

74. The man who is employed in his business with his body and mind, or sits idle with himself and his limbs, he is not stained by anything, if this soul is unattached to any object.

75. He is not stained by the action which he does with an unconcerned mind; nor he also who is neither elated nor dejected at the vicissitudes of his fortune, and the success or failure of his undertakings.

76. He whose mind is heedless of the actions of his body, is never stained with the taint of joy or grief, at the changes of his fortune, or the speed or defeat of his attempts.

77. The heedless mind takes no notice of a thing that is set before the

eyes of the beholder; but being intent on some other object within itself, is absent from the object present before its sight. This case of the absence of mind is known even to boys (and all man).

78. The absent minded man does not see the objects he actually sees, nor hears what he hears, nor feels what he touches. (So the sruti. "Who thinks of that, sees naught before him, nor hears aught that he hears").

79. So is he who watches over a thing as if he winks at it; and smells a thing as if he has no smell of the same; and while his senses are engaged with their respective objects, his soul and mind are quite aloof from them.

80. This absence of mind is well known to persons sitting at their homes, and thinking of their lodging in another land; and this case of the wandering attention, is known even to boys and to ignorant people also.

81. It is attention which is the cause of the perception of sensible objects, and it is the attachment of the mind which is the cause of human society; it is mental concern that causes our desires, and it is this concernedness of ours about other things, that is the cause of all our woe.

82. It is the abandonment of connections, which is called liberation, and it is the forsaking of earthly attachments, which releases us from being reborn in it; but it is freedom from worldly thoughts, that makes us emancipate in this life. (Freedom in this state, makes us free in the next).

83. Rāma said:—Tell me briefly my lord, that dost like a gale blow away the mist of my doubts; what are these connections that we are to get rid of, in order to be freed both in this life and in the next.

84. Vasishtha answered:—that impure desire of the pure soul, for the presence or absence of something which tends to our pleasure or pain, is called our attachment to the same. (The desire of having the desirable and avoiding the contrary, is the cause of our attachment to the one, and our unconnection with the other).

85. Those who are liberated in their lifetime, foster the pure desire

which is unattended by joy or grief; and is not followed by future regeneration (or metempsychosis of the soul).

86. Thus the pure desire being unconnected with any worldly object, is styled unworldly and is apart from the world; it continues through life, and whatever actions are done by it, they do not tend to the bondage of the soul, nor lead it to future transmigrations.

87. The ignorant men that are not liberated, in their present state of existence in this world, entertain impure desires causing their pleasure and pain in this life, and conducing to their bondage to repeated transmigrations in future.

88. This impure desire is expressed also by the term attachment, which leads its captive soul to repeated births; and whatsoever actions are done by it, they tend to the faster bondage of the miserable soul.

89. Abandon therefore thy desire for, and thy attachment to anything of this kind, which is at best but to the trouble of the soul; and thy freedom from them will keep thy mind pure, although thou mayst continue to discharge thy duties of life, with a willing mind and unenslaved soul.

90. If thou canst remain unaffected by joy or grief, or pleasure or pain, and unsubjected by passions, and unsubdued by fear and anger; thou becomest impassible and indifferent.

91. If you do not pine in your pain, or exult in your joy, and if you are not elated by hope, nor depressed by despair; you are truly unconcerned about them.

92. If you conduct your affairs with equanimity, both in your prosperity and adversity; and do not lose your temper in any circumstance of life, you are truly insensible and regardless of them.

93. When you can know the soul, and by knowing it you can see the same in yourself; and manage yourself with evenness, under any circumstance as it may happen to thee; you are then unconscious of them.

94. Rely Rāma, in your easily obtainable insouciance and stick firmly to your liberation in this life; be passionless and even tempered, and

rest in your peace for ever.

95. That man is honourable, who is free from the feverish passions of pride, giddiness and envy in his mind; and possessing his liberation, taciturnity and full mastery over his organs of sense.

96. So is he who retains his equanimity and meekness of mind, in all things which are presented before him; and never deviates from the connate duties of his caste, to do others which bear no relation with him.

97. One who attends to his hereditary duties, which are co-natural with him, and discharges them with a mind freed from all concern and expectation, is truly happy in himself.

98. Whether under the trial of troubles and tribulations, or under the temptations of rank and prosperity; the great minded man, does not transgress his intrinsic nature, as the Milky ocean does not tarnish its whiteness, though perturbed under the charming Mandara mountain.

99. Whether gaining the sovereignty of the earth, or elevated to the dignity of the lord of gods; or degraded to grovel upon the earth, or lowered to a creeping worm underneath the ground; the great minded man remains unchanged at his rise and fall, as the bright sun remains the same, both in his elevation and culmination.

100. Freed from tumults and differences of faith, and exempted from pursuits for different results, employ your great mind, O Rāma! to the highest duty of investigation into the nature of the soul, and securing your ultimate liberation by it.

101. Live by the clear and purpling stream of your investigation, and you will come to rely in the undecaying and unsullied state of the pure soul; and then by coming to the knowledge and sight of the Supreme Spirit, by the light of your understanding; you will no more be bound to the bonds of future births upon this earth.

[End of Volume 3, part 1]

[Yoga Vasishtha, vol 3, part 2]

The
Yoga Vasishtha Maharamayana
of
Vālmīki

THE

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CONTENTS

OF

NIRVĀNA-PRAKARANA.

BOOK VI.

(ON ULTIMATE EXTINCTION.)

CHAPTER I.	PAGE.	
Description of the Evening and Breaking of the assembly	1	
CHAPTER II.		
On the perfect calm and composure of the mind	7	
CHAPTER III.		
On the unity and Universality of Brahma	15	
CHAPTER IV.		
Want of anxiety in the way of Salvation	18	
CHAPTER V.		
The narration of Rāma's perfect rest	20	
CHAPTER VI.		
The narration of Delirium (moha)	22	
CHAPTER VII.		
Magnitude or preponderance of ignorance	29	
CHAPTER VIII.		
Allegory of the spreading arbour of Ignorance	39	
CHAPTER IX.		
Ascertainment of True knowledge	44	
CHAPTER X.		
Removal of Ignorance	50	
CHAPTER XI.		
Ascertainment of Living Liberation	58	
CHAPTER XII.		
Reasoning on the doubts of the living liberation	69	
CHAPTER XIII.		
The Two Yogas of Knowledge and Reasoning	73	
CHAPTER XIV.		
Narration of Bhusunda and description of Mount Meru	75	
CHAPTER XV.		
Vasishtha's visit to Bhusunda	79	

CHAPTER XVI.		
Conversation of Vasishtha and Bhusunda	84	
CHAPTER XVII.		
Description of Bhusunda's Person	87	
CHAPTER XVIII.		
Manners of the Mātrika Goddesses	88	
CHAPTER XIX.		
Bhusunda's nativity and habitation	93	
CHAPTER XX.		
Explication of the mysterious character of Bhusunda	99	
CHAPTER XXI.		
Explanation of the cause of the crow's longevity	105	
CHAPTER XXII.		
Account of past ages	112	
CHAPTER XXIII.		
Desire of Tranquillity and Quiescence of the Mind	119	
CHAPTER XXIV.		
Investigation of the Living Principle	124	
CHAPTER XXV.		
On Samādhi	129	
CHAPTER XXVI.		
Relation of the cause of Longevity	137	
CHAPTER XXVII.		
Conclusion of the narrative of Bhusunda	143	
CHAPTER XXVIII.		
Lecture on Theopathy or spiritual meditation	146	
CHAPTER XXIX.		
Pantheism or Description of the world as full with the Supreme Soul	158	
CHAPTER XXX.		
Inquiry into the nature of the Intellect	176	
CHAPTER XXXI.		
Identity of the mind and living soul	189	
CHAPTER XXXII.		
On the sustentation and dissolution of the body	197	
CHAPTER XXXIII.		
Resolution of duality into unity	204	
CHAPTER XXXIV.		
Sermon of Siva on the same subject	211	
CHAPTER XXXV.		

Adoration of the great god Mahādeva	216
CHAPTER XXXVI.	
Description of the supreme Deity Parameswara	220
CHAPTER XXXVII.	
The stage play and dance of destiny	223
CHAPTER XXXVIII.	
On the external worship of the Deity	227
CHAPTER XXXIX.	
Mode of the Internal worship of the Deity	231
CHAPTER XXXX.	
Inquiry into the nature of the Deity	238
CHAPTER XXXXI.	
Vanity of world and worldly things	240
CHAPTER XXXXII.	
The supreme soul and its phases and names	247
CHAPTER XXXXIII.	
On rest and Tranquillity	251
CHAPTER XXXXIV.	
Inquiry into the essence of the mind	256
CHAPTER XXXXV.	
Story of the vilva or Belfruit	261
CHAPTER XXXXVI.	
Parable of the stony sheath of the soul	266
CHAPTER XXXXVII.	
Lecture on the density of the Intellect	272
CHAPTER XXXXVIII.	
On the Unity and Identity of Brahmā and the world	277
CHAPTER XXXXIX.	
Contemplation of the course of the world	280
CHAPTER L.	
On sensation and the objects of senses	285
CHAPTER LI.	
On the perception of the sensible objects	291
CHAPTER LII.	
Story of Arjuna, as the Incarnation of Nara-Narāyana	299
CHAPTER LIII.	
Admonition of Arjuna	304
CHAPTER LIV.	
Admonition of Arjuna in the spiritual knowledge	313

CHAPTER LV.	
Lecture on the Living soul or Jīvatatwa	316
CHAPTER LVI.	
Description of the mind	324
CHAPTER LVII.	
On Abandonment of desire and its result of Tranquillity	329
CHAPTER LVIII.	
Arjuna's satisfaction at the sermon	331
CHAPTER LIX.	
Knowledge of the latent and inscrutable soul	334
CHAPTER LX.	
Knowledge of the majesty and grandeur of God	340
CHAPTER LXI.	
Description of the world as a passing dream	343
CHAPTER LXII.	
In the narration of Jivata an example of domestic and mendicant life	344
CHAPTER LXIII.	
Dream of Jivata	349
CHAPTER LXIV.	
On the attainment of attendants on the God Rudra	359
CHAPTER LXV.	
Rāma's wonder at the error of men	364
CHAPTER LXVI.	
The wonderings of the mendicant	367
CHAPTER LXVII.	
Unity of God	371
CHAPTER LXVIII.	
On the virtue of Taciturnity	376
CHAPTER LXIX.	
Union of the mind with the breath of life	380
CHAPTER LXX.	
Interrogatories of Vitāla	388
CHAPTER LXXI.	
The prince's reply to the first question of the Vitāla	391
CHAPTER LXXII.	
Answers to the remaining questions	394
CHAPTER LXXIII.	
End of the story of the Vitāla Demon	396

CHAPTER LXXIV.		
Account and admonition of Bhagiratha		398
CHAPTER LXXV.		
Supineness of Bhagiratha	403	
CHAPTER LXXVI.		
The Descent of Gangā on earth	406	
CHAPTER LXXVII.		
Narrative of Chūdālā and Sikhidhwaja	409	
CHAPTER LXXVIII.		
Beautification of Chūdālā	416	
CHAPTER LXXIX.		
Princess coming to the sight of the supreme soul	423	
CHAPTER LXXX.		
Display of the quintuple Elements	427	
CHAPTER LXXXI.		
Inquiry into Agni, Soma or fire and moon	438	
CHAPTER LXXXII.		
Yoga instructions for acquirement of the supernatural powers of Animā-minuteness &c.	454	
CHAPTER LXXXIII.		
Story of the miserly Kirāta	455	
CHAPTER LXXXIV.		
Pilgrimage of prince Sikhidhwaja	463	
CHAPTER LXXXV.		
Investigation into true happiness	471	
CHAPTER LXXXVI.		
The production of the Pot (or the embryonic cell)	488	
CHAPTER LXXXVII.		
Continuation of the same and enlightenment of Sikhidhwaja	492	
CHAPTER LXXXVIII.		
The tale of the Crystal gem	498	
CHAPTER LXXXIX.		
The Parable of an Elephant	502	
CHAPTER LXXXX.		
Way to obtain the Philosopher's stone	506	
CHAPTER LXXXXI.		
Interpretation of the parable of the Elephant	510	
CHAPTER LXXXXII.		
The Prince's Abjuration of his Asceticism	513	

CHAPTER LXXXIII.	
Admonition of Sikhidhwaja	518
CHAPTER LXXXIV.	
Enlightenment of Sikhidhwaja	526
CHAPTER LXXXV.	
The anaesthetic Platonism of Sikhidhwaja	534
CHAPTER LXXXVI.	
Enlightenment of Sikhidhwaja	537
CHAPTER LXXXVII.	
Enlightenment of the prince in Theosophy	544
CHAPTER LXXXVIII.	
Admonition of Sikhidhwaja continued	547
CHAPTER LXXXIX.	
Remonstrations of Sikhidhwaja	551
CHAPTER C.	
Continuation of the same subject	555
CHAPTER CI.	
Admonition of Chūdālā	559
CHAPTER CII.	
Repose of Sikhidhwaja in the divine spirit	566
CHAPTER CIII.	
Return of Kumbha to the Hermitage of Sikhidhwaja	568
CHAPTER CIV.	
On the conduct of living-liberated men	575
CHAPTER CV.	
Metamorphoses of Kumbha to a female form	580
CHAPTER CVI.	
Marriage of Chūdālā with Sikhidhwaja	586
CHAPTER CVII.	
The advent of false Indra in the cottage of the happy pair	593
CHAPTER CVIII.	
Manifestation of Chūdālā in her own form	597
CHAPTER CIX.	
Appearance of Chūdālā in her presence of her Lord	601
CHAPTER CX.	
Final extinction of Sikhidhwaja	610
CHAPTER CXI.	
Story of Kacha and his enlightenment by the Brihaspati	614

CHAPTER CXII.	
A fanciful Being and his occupation of air drawn and air-built abodes	619
CHAPTER CXIII.	
The parable of the vain man continued	623
CHAPTER CXIV.	
Sermon on Divine and Holy knowledge	626
CHAPTER CXV.	
Description of the triple conduct of men	630
CHAPTER CXVI.	
Melting down of the mind	636
CHAPTER CXVII.	
Dialogue between Manu and Ikshaku	638
CHAPTER CXVIII.	
Continuation of the same	640
CHAPTER CXIX.	
The same subject continued	643
CHAPTER CXX.	
Continuation of the same. On the seven stages of Edification	645
CHAPTER CXXI.	
Continuation of the same	649
CHAPTER CXXII.	
The same. Manu's admonition to Ikshaku	652
CHAPTER CXXIII.	
On the difference between the knowing and unknowing	655
CHAPTER CXXIV.	
The story of the stag and the huntsman	656
CHAPTER CXXV.	
The means of attaining the steadiness of the Turya state	661
CHAPTER CXXVI.	
Description of the spiritual state	663
CHAPTER CXXVII.	
Admonition to Bharadvāja	675
CHAPTER CXXVIII.	
Resuscitation of Rāma	683

YOGA VASISHTHA

BOOK VI.
NIRVĀNA-PRAKARANA.

ON ULTIMATE EXTINCTION.
PŪRVĀRDHA.

OR THE FORMER OR FIRST HALF.

PART I.

CHAPTER I.
DESCRIPTION OF THE EVENING AND BREAKING OF THE ASSEMBLY.

Argument.—The close of the day, its announcement, the court breaks for Evening service, and the effect of the Sage's sermon on the Audience.

Vālmīki says:—You have heard the relation of the subject of Stoicism or composure of the soul; attend now to that of Nirvāna, which will teach you how to attain the final liberation of yourselves.*

* Note. Nirvāna or ultimate annihilation of the living or animal soul, being the aim and end of Buddhism, it is doubtful whether Vasishtha had derived his doctrine from the Buddhists or they from him.

2. As the chief of Sages was saying his magniloquent speech in this manner, and the princes remained mute with their intense attention to the ravishing oration of the Sage:

3. The assembled chiefs remained there as silent and motionless portraits, and forgot their devotions and duties, by being impressed in their minds with the sense and words of the Sage's speech.

4. The assemblage of Saints, was reverently pondering upon the deep sense of the words of the Sage, with their curled brows and signs of their index fingers (indicating their wonder).

5. The ladies in the Seraglio were lost in wonder, and turned upward their wondering eyes, resembling a cluster of black bees, sucking intently the nectarious honey of the new blown flowers (of the Sage's speech).

6. The glorious sun sank down in the sky, at the fourth or last watch of the day; and was shorn of his radiant beams as he was setting in the west (as a man becomes mild with his knowledge, of truth at the end of his journey through life).

7. The winds blew softly at the eve of the day, as if to listen to the sermon of the Sage, and wafted about the sweets of his moving speech, like the fragrance of the gently shaking mandara flowers.

8. All other sounds were drowned in the deep meditation of the audience, as when the humming of the bumble bees, is pushed in their repose, amidst the cell of blooming flowers at night.

9. The bubbling waters of the pearly lakes, sparkled unmoved amidst their embordered beds; as if they were intently attentive to listen to the words of the Sage, which dropped as strings of pearls from his flippant lips. (So the verse of Hafiz affixed to the title page of Sir William Jones' Persian grammar: "Thou hast spoken thy verse, and strung a string of pearls").

10. The pencil of the declining ray penetrating the windows of the palace, bespoke the halting of the departing sun, under the cooling shade of the royal canopy, after his weary journey all along the livelong day.

11. The pearly rays (or bright beams) of the parting day, being covered by the dust and mist of the dusk, it seemed to be besmeared as the body of a dervish with dust and ashes; and had gained its coolness after its journey under the burning sun (The cool and dusky eve of the day is compared with the dust-sprinkled body of the ascetic approaching to his cell).

12. The chiefs of men with their heads and hands decorated with flowers, were so regaled with the sweet speech of the Sage, that they altogether remained enrapt in their senses and minds.

13. The ladies listening to the sage, were now roused by the cries of their infants and the birds in their cages, to get up from the place and to give them their suck and food. (It means that the birds and boys, were alone insensible of the Sage's discourse).

14. Now the dust flung by the pinions of fluttering bees, covered the petals of the night blooming kumuda flowers; and the flapping *chouries* were now at rest, with the tremulous eyelids of the princes.

15. The rays of the sun, fearing to be waylaid by the dark night shade, which had now got loose from the dark mountain caves, fled through the windows to the inner apartment of the palace (which was already lighted

with lamps).

16. The time watches of the royal palace, knowing it to be passed the fourth watch of the day, sounded aloud their drums and trumpets, mingled with the sound of conch-shells, loudly resounding on all sides.

17. The high-sounding speech of the sage, was drowned under the loud peal of the jarring instruments; as the sonorous sound of the peacock, is hushed under the uproar of roaring clouds.

18. The birds in the cages, began to quake and shake their wings with fear; and the leaves and branches of the lofty palm trees, shook in the gardens, as by a tremendous earthquake.

19. The babes sleeping on the breasts of their nurses, trembled with fear at the loud uproar; and they cried as the smoking clouds of the rainy season, resounding between the two mountain craigs resembling the breasts. (It is common in Indian poetry to compare the swelling breasts to rising hills, and say *Kucha giri*).

20. This noise made the helmets of the chieftains, shed the dust of their decorating flowers all about the hall; as the moving waves of the lake, sprinkle the drops of water upon the land.*

* In this verse there is the continuation of the world shaking understood through the intermediate steps. Thus the noise startled the chiefs, which shook their bodies, and these shook their heads, which caused their helmets to shake: these again shook the garlands of flowers upon them, and at last shed their dust on the ground. This kind of figure is called *Krama māla* corresponding with *Metalepsis gradation*; as we have in the following instance of Dido's exclamation in Virgil. "Happy, Oh truly happy had I been; if Trojan ships these coasts had never seen." Here the first seeing is that of the ships and then of the Trojans in them, and afterwards of Aeneas as one among them, and then of her seeing him, and his seeing her, and lastly of her passion at his sight.

21. Thus the palace of Dasharatha being full of trepidation at the close of the day, regained its quiet at the gradual fall of the fanfare of sounding conch shells, and the hubbub of drum beatings at the advance of night.

22. The Sage put a stop to his present discourse, and addressed Rāma then sitting in the midst of the assembly, in a sweet voice and graceful language. (Mudhura-Vritti is the middle or graceful style between the high and low).

23. Vasishtha said:—O Rāghava! I have already spread before you the long net of my verbosity; do you entrap your flying mind in the same way, and bring it to your bosom and under your subjection.

24. Take the purport of my discourse in such manner, as to leave out what is unintelligible, and lay hold on its substance; as the swan separates and sucks the milk which is mixed with water.

25. Ponder upon it repeatedly, and consider it well in thy mind, and go on in this way to conduct yourself in life (*viz* by suppression of your desires, weakening the mind, restraining the breathing, and acquiring of knowledge).

26. By going on in this manner, you are sure to evade all dangers; or else you must fall ere long like the heavy elephant, in some pitfall of the Vindhya mountain. (Pitfalls are the only means of catching elephants).

27. If you do not receive my words with attention, and act accordingly, you are sure to fall into the pit like a blind man left to go alone in the dark; and to be blown away like a lighted lamp, exposed in the open air.

28. In order to derive the benefit of my lectures, you must continue in the discharge of your usual duties with indifference, and knowing *insouciance* to be the right dictum of the *sāstras*, be you regardless of everything besides.

29. Now I bid you, O mighty monarch, and ye, princes and chiefs, and all ye present in this place, to get up and attend to the evening services of your daily ritual. (Abnika).

30. Let all attend to this much at present, as the day is drawing to its close; and we shall consider the rest, on our meeting in the next morning.

31. Vālmīki related:—After the Sage had said so far, the assembly broke, off; and the assembled chiefs and princes rose up, with their faces blooming as the full blown lotuses at the end of the day.

32. The Chiefs having paid their obeisance to the monarch, and made their salutation to Rāma, they did their reverence to the sage, and departed to their respective abodes.

33. Vasishtha rose up from his seat with the royal sage Viswāmitra, and they were saluted on their departure by the aerial spirits, who had attended the audience all along.

34. The Sages were followed closely, by the king and chieftains a long way, and they parted after accosting them, according to their rank and dignity on the way;

35. The celestials took their leave of the sage, and betook to their heavenward journey; and the *munis* repaired to their hermitages in the woods, when some of the saints turned about the palace, like bees flying in about the lotus bush (different directions).

36. The king having offered handfuls of fresh flowers at the feet of Vasishtha, entered the royal seraglio with his royal consorts.

37. But Rāma and his brother princes, kept company with the sage to his hermitage; and having prostrated themselves at his feet, they returned to their princely mansions.

38. The hearers of the sage having arrived at their houses made their ablutions; then worshipped the gods, and offered their offerings to the manes of their ancestors. They then treated their guests and gave alms to beggars.

39. Then they took their meals with their Brahman guests, and members of the family; and their dependants and servants were fed one after the other, according to the rules and customs of their order and caste.

40. After the sun had set down, with the diurnal duties of men, there rose the bright moon on high, with impositions of many nocturnal duties on mankind.

41. At last the great king and the princes, and chiefs of men and the *munis*, together with the sages and saints, and all other terrestrial beings, betook themselves to their several beds, with silken coverlets and bed cloths of various kinds.

42. They lay thinking intensely in themselves, on the admonitions of the sage Vasishtha; on the mode of their passing over the boisterous gulf of this world, by means of this spiritual knowledge.

43. Then they slept and lay with their closed eyelids, for one watch of the night only; and then opened their eyes, like the opening buds of lotuses, to see the light of the day.

44. Rāma and his brother princes, passed full three watches of the night in waking; and pondering over the deep sense of the lectures, of their spiritual guide—Vasishtha. (The present ritual allots three watches of the night to sleep, while formerly they gave but one watch to it).

45. They slept only one and a half watch of the night, with their closed eye lids; and then they shook off the dullness of their sleep, after driving the lassitude of their bodies by a short nap.

46. Now the minds of these, being full of good will, raised by the rising reason in their souls, and knowledge of truth; they felt the crescent of spiritual light lightening their dark bosoms, as the sextant of the moon, illumines the gloom of night; which afterwards disappeared at the approach of daylight, and the gathering broils of daytime.

CHAPTER II.

ON THE PERFECT CALM AND COMPOSURE OF THE MIND.

Argument.—The sages joining the assembly the next morning, and preaching of Divine knowledge to it.

Vālmīki related: Then the shade of night, with her face as dark as that of the darkened moon, began to waste and wane away; as the darkness of ignorance and the mists of human wishes, vanish before the light of reason.

2. Now the rising sun showed his crown of golden rays, on the top of the eastern mountain, by leaving his rival darkness to take its rest, beyond the western or his setting mount of *astāchala* (the two mountains mean the eastern and western horizons).

3. Now the morning breeze began to blow, being moistened by the moon-beams, and bearing the particles of ice, as if to wash the face and eyes of the rising sun.

4. Now rose Rāma and Lakshmana, with their attendants also, from their beds and couches; and after discharging their morning services, they repaired to the holy hermitage of Vasishtha.

5. There they saw the Sage coming out of his closet, after discharge of his morning devotion; and worshipped his feet with offerings of *arghya* (or flowers and presents worthy of him).

6. In a moment afterwards, the hermitage of the Sage was thronged by *munis* and Brāhmans, and the other princes and chiefs, whose vehicles and cars and horses and elephants, blocked the pathways altogether.

7. Then the Sage being accompanied by these, and attended by their suite and armies; and followed by Rāma and his brothers, was escorted to the palace of the Sovereign King Dasaratha.

8. The king who had discharged his morning service, hastened to receive

the Sage before hand; and walked a great way to welcome him, and do him honour and pay his homage.

9. They entered the court hall, which was adorned with flowers and strings of gems and pearls; and there they seated themselves on the rich sofas and seats, which were set in rows for their reception.

10. In a short time the whole audience of the last day, composed both of the terrestrial men and celestial spirits, were all assembled at the spot, and seated in their respective seats of honor.

11. All these entered that graceful hall, and saluted one another with respect; and then the royal court shone as brilliant as a bed of blooming lotuses, gently moved by the fanning breeze.

12. The mixed assemblage of the *munis* and *rishis* or the saints and Sages, and the *Vipras* and *Rājas* or the Brāhmans and Kshatriyas, sat in proper order, on seats appropriated for all of them.

13. The soft sounds of their mutual greetings and welcomes, gradually faded away; and the sweet voice of the panegyrists and encomiasts, sitting in a corner of the hall, was all hushed and lulled to silence.

14. The sun-beams appearing through the chinks in the windows, seemed to be waiting in order to join the audience, and to listen to the lectures of the Sage. (Another translation has it thus:—The audience crept in the hall, no sooner the sun-beams peeped through the windows).

15. The jingling sound of bracelets, caused by the shaking of hands of the visitors in the hall; was likely to lull to sleep the hearers of the sage. (It was a custom in olden times, to make a tinkling sound to ear, in order to lull one to sleep, as by a kind of mesmerism).

16. Then as Kumara looked reverently on the countenance of his sire Siva, and as Kacha looked with veneration upon the face of the preceptor of the God or Brihaspati; and as Prahlada gazed upon the face of Shukra—the preceptor of demons, and as Suparna viewed the visage of Krishna.

17. So did Rāma gloat upon the countenance of Vasishtha, and his eye-balls rolled upon it, like the black bees fluttering about a full blown lotus.

18. The sage resumed the link of his last lecture, and delivered his eloquent speech to Rāma, who was well versed in eloquence also.

19. Vasishtha said:—Do you remember Rāma! the lecture that I gave yesterday, which was fraught with deep sense and knowledge of

transcendental truth?

20. I will now tell you of some other things for your instruction, and you shall have to hear it with attention, for consummation of your spiritual wisdom.

21. Whereas it is the habit of dispassionateness, and the knowledge of truth; whereby we are enabled to ford over the boisterous ocean of the world, you must learn therefore, O Rāma! to practice and gain these betimes.

22. Your full knowledge of all truth, will drive away your bias in untruth; and your riddance from all desire, will save you from all sorrow. (Desire is a burning fire, but want of yearning is want of pain and sorrowing).

23. There exists but one Brahma, unbounded by space and time; He is never limited by either of them; and is the world himself, though it appears to be a distinct duality beside Him.

24. Brahma abides in all infinity and eternity, and is not limited in any thing; He is tranquil and shines with equal effulgence on all bodies; He cannot be any particular thing, beside his nature of universality.

25. Knowing the nature of Brahma as such, be you freed from the knowledge of your egoism (personality); and knowing yourself as the same with him, think yourself as bodiless and as great as he; and thus enjoy the tranquillity and felicity of your soul.

26. There is neither the mind nor the *avidya* (or ignorance), nor the living principle, as distinct things in reality; they are all fictitious terms (for the one and same nameless Brahma himself).

27. It is the self-same Brahma, that exhibits himself in the forms of our enjoyments, in the faculties of enjoying them, in our desires and appetites for the same, and in the mind also for their perception. The great Brahma that is without beginning and end, underlies them all, as the great ocean surrounds the earth (and supplies its moisture to every thing upon it).

28. The same Brahma is seen in the form of his intellect (or wisdom) in heavens, on earth and in the infernal regions, as also in the vegetable and animal creations; and there is nothing else beside him.

29. The same Brahma, who has no beginning nor end, spreads himself like the boundless and unfathomable ocean, under all bodies and things; and in whatever we deem as favourable and unfavourable to us, as our friends

and our enemies.

30. The fiction of the mind, like that of a dragon, continues so long, as we are subject to the error and ignorance of taking these words for real things; and are unacquainted with the knowledge of Brahma (as pervading all existence).

31. The error of the mind and its perceptibles, continues as long as one believes his personality to consist in his body; and understands the phenomenal world as a reality; and has the selfishness to think such and such things to be his (since there is nothing which actually belongs to any body, besides its temporary use).

32. So long as you do not raise yourself, by the counsel and in the society of the wise and good; and as long as you do not get rid of your ignorance; you cannot escape from the meanness of your belief in the mind.

33. So long as you do not get loose of your worldly thoughts, and have the light of the universal spirit before your view; you cannot get rid of the contracted thoughts of your mind, yourself and the world.

34. As long as there is the blindness of ignorance, and one's subjection to worldly desires; so long there is the delusion of falsehood also, and the fictions of the fallacious mind.

35. As long as the exhalation of yearnings infest the forest of the heart, the *chakora* or parrot of reason will never resort to it; but fly far away from the infected air.

36. The errors of thought disappear from that mind, which is unattached to sensual enjoyments; which is cool with its pure inappetency, and which has broken loose from its net of avarice.

37. He who has got rid of his thirst and delusion of wealth, and who is conscious of the inward coolness of his soul, and who possesses the tranquillity of his mind; such a person is said to have fled from the province of his anxious thought.

38. He who looks upon unsubstantial things, as unworthy of his regard and *reliance*; and who looks upon his body as extraneous to himself; is never misled by the thoughts of his mind.

39. He who meditates on the infinite mind, and sees all forms of things as ectypes of the universal soul; and who views the world absorbed in himself; is never misled by the erroneous conception of the living principle.

40. The partial view of a distinct mind and a living principle, serves but to mislead a man (to the knowledge of erroneous particulars); all which vanish away, at the sight of the rising sun of the one universal soul.

41. Want of the partial view of the mind, gives the full view of one undivided soul; which consumes the particulars, as the vivid fire burns away the dry leaves of trees, and as the sacrificial fire consumes the oblations of ghee or clarified butter.

42. Those men of great souls, who have known the supreme one, and are self-liberated in their lifetime; have their minds without their essences, and which are therefore called *asatwas* or nonentities. (These minds, says the gloss, are as the watermarks on the sand, after a channel is dried up (or its waters have receded); meaning that the mind remains in its print but not in its substance).

43. The body of the living liberated man, has a mind employed in its duties, but freed from its desires; such minds are not *chittas* or active agents, but mere *sattwas* or passive objects. They are no more self-volitive free agents, but are acted upon by their paramount duties. (Free will is responsible for its acts, but compulsion has no responsibility).

44. They that know the truth, are mindless and unmindful of everything save their duty; they rove about at pleasure and discharge their duties by rote and practice, in order any object to gain.

45. They are calm and cold with all their actions and in all their dealings; they have the members of their bodies and their senses under full control, and know no desire nor duality.

46. The saint having his sight fixed upon his inner soul, sees the world burnt down as straws by the fire of his intellect; and finds his erroneous conceptions of the mind, to fly far away from it, like flitting flies from a conflagration.

47. The mind which is purified by reason, is called the *sattwa* as said above, and does not give rise to error; as the fried paddy seed, is not productive of the plant (The *sattwa* mind is spiritless and dead in itself).

48. The word *Sattwa* means the contrary of *Chitta*, which latter is used in lexicons to mean the mind, that has the quality of being reborn on account of its actions and desires. (The *chitta* is defined as the living seed of the mind, and productive of acts and future regenerations, which the *Sattwa* or deadened mind cannot do).

49. You have to attain the attainable *Sattwa* or torpid state of your mind, and to have the seed of your active mind or *chitta*, singed by the blaze of your spiritual mind or *sattwa*.

50. The minds of the learned, which are lighted by reason, are melted down at once to liquidity; but those of the ignorant which are hardened by their worldly desires, will not yield to the force of fire and steel; but continue still to sprout up as the grass, the more they are mowed and put on fire. (The over-growing grass in the fields, though set on fire, will grow again from their unburnt roots, and become as rank as before).

51. Brahma is vast expanse, and such being the vastness of the universe too there is no difference between them; and the intellect of Brahma is as full as the fulness of his essence.

52. The Divine Intellect contains the three worlds, as the pepper has its pungency within itself. Therefore the triple world is not a distinct thing from Brahma, and its existence and inexistence (*i.e.*, its creation and dissolution), are mere fictions of human mind. (It is ever existent in the eternal mind).

53. It is the use of popular language, to speak of existence and non-existence as different things; but they are never so in reality to the right understanding. Since whatever is or is not in being, is ever present in the Divine Mind.

53a. This being a vacuity, contains all things in their vacuous state (which is neither the state of sensible existence, nor that of intellectual inexistence either). God as the Absolute, Eternal, and Spiritual substance, is as void as Thought. (The universe is a thought in the mind of God, and existence is thought and activity in the Divine Mind. Aristotle).

54. If you disbelieve in the intellectual, you can have no belief in your spirituality also; then why fear to die for fear of future retribution, when you leave your body behind to turn to dust. Tell me Rāma! how can you imagine the existence of the world in absence of the intellectual principle. (There can be no material world, without the immaterial mind; nor can you think of it, if you have no mind in you).

55. But if you find by the reasoning of your mind, all things to be mere intellections of the intellect at all times; then say why do you rely on the substantiality of your body.

56. Remember Rāma, your pellucid intellectual and spiritual form, which has no limit nor part of it, but is an unlimited and undivided whole; and mistake not yourself for a limited being by forgetting your true

nature.

57. Thinking yourself as such, take all the discreet parts of the universe as forming one concrete whole; and this is the substantial intellect of Brahma.

58. Thou abidest in the womb of thy intellect, and art neither this nor that nor any of the many discrete things interspersed in the universe. Thou art as thou art and last as the *End* and *Nil* in thy obvious and yet thy hidden appearances.

59. Thou art contained under no particular category, nor is there any predicable which may be predicated of thee. Yet thou art the substance of every predicament in thy form of the solid, ponderous and calm intellect; and I salute thee in that form of thine.

60. Thou art without beginning and end, and abidest with thy body of solid intellect, amidst the crystal sphere of thy creation, and shining as the pure and transparent sky. Thou art calm and quiet, and yet displayest the wondrous world, as the seed vessel shows the wooden of vegetation.

CHAPTER III.

ON THE UNITY AND UNIVERSALITY OF BRAHMA.

Argument.—Showing the identity of Brahma with the Mind, Living Soul, the body and the world and all things and extirpation of all dualisms, by the establishment of one universality.

Vasishtha continued:—As the countless waves, which are continually rising and falling in the Sea, are no other than its water assuming temporary forms to view; so the intellect exhibits the forms of endless worlds heaving in itself; and know, O sinless Rāma! this intellect to be thy very self or soul. (All personal souls are selfsame with the impersonal Self; because it is in the power of both the finite and infinite souls to produce and reduce the appearance of the worlds in them, which proves them beyond any doubt as the Chidātmā or the Intellectual soul).

2. Say thou that hast the intellectual soul, what relation doth thy immaterial soul bear to the material world, and being freed from thy earthly cares, how canst thou entertain any earthly desire or affection in it. (The spiritual soul has no concern with the material world).

3. It is the Intellect which manifests itself in the forms of living soul or jīva, mind and its desires, and the world and all things; say then what else can it be, to which all these properties are to be attributed (if not to the eternal intellect).

4. The intellect of the Supreme Spirit, is as a profound sea with its huge surges; and yet, O Rāma! it is as calm and cool as thy soul, and as bright and clear, as the transparent firmament.

5. As the heat is not separate from fire, and the fragrance not apart from the flower; and as blackness is inseparable from collyrium, and whiteness from the ice; and as sweet is inborn in the sugarcane, so is intellection inherent in, and unseparated from the intellect.

6. As the light is nothing distinct from the sun-beams, so is intellection no other than the intellect itself; and as the waves are no way distinct from the water; so the universe is in no ways different or disjoined from the nature of the intellect, which contains the universe. (The noumenon contains the phenomenon, and become manifest as the world).

7. The ideas are not apart from the intellect, nor is the ego distinct from the idea of it; the mind is not different from the ego, nor is the living soul any other than the mind.

8. The senses are not separate from the mind, and the body is not unconnected with the senses; the world is the same as the body, and there is nothing apart from the world. (The body is the microcosm of the cosmos [Sanskrit: shuddhabrahmānanda]).

9. Thus the great sphere of universe, is no other than the unbounded sphere of intellect; and they are nothing now done or made, or ever created before (for whatever there is or comes to pass, continues forever in the presence of the intellect).

10. Our knowledge of every thing, is but our reminiscence of the same; and this is to continue for evermore, in the manner of all partial spaces, being contained in infinity, without distinction of their particular localities. (All spaces of place occupied by bodies, are contained in the infinite and unoccupied vacuity of Mind).

11. As all spaces are contained in the endless vacuity, so the vastness of Brahma is contained in the immensity of Brahma; and as truth resides in verity, so in this plenum contained, is the plenitude of Divine mind. (Here Brahma the great means by figure of metonymy, the Brahmānda or vastness of his creation).

12. Seeing the forms of outward things, the intelligent man never takes them to his mind; it is the ignorant only, that set their minds to the worthless things of this world.

13. They are glad to long after what they approve of, for their trouble only in this world; but he who takes these things as nothing, remains free from the pleasure and pain of having or not having them. (So said the wise Socrates:—How many things are here, which I do not want).

14. The apparent difference of the world and the soul of the world, is as false in reality, as the meaning of the words sky and skies, which though taken in their singular and plural senses, still denote the same uniform vacuity. (So the one soul is viewed as many in appearance only).

15. He who remains with the internal purity of his vacant mind, although he observes the customary differences of external things, remains yet as unaffected by the feelings of pain and pleasure, as the insensible block of wood and stone (with his stoical indifference in joy and grief).

16. He who sees his blood-thirsty enemy in the light of a true friend, is the person that sees rightly into the nature of things. (Because the killers of our lives, are the givers of our immortality).

17. As the river uproots the big trees on both its sides, by its rapid currents and deluge; so doth the dispassionate man destroys the feelings of his joy and grief to their very roots.

18. The sage that knows not the nature of the passions and affections, and does not guard himself from their impulse and emotions, is unworthy of the veneration, which awaits upon the character of saints and sages.

19. He who has not the sense of his egoism, and whose mind is not attached to this world; saves his soul from death and confinement, after his departure from this world. (There is a similar text in the Bhāgavadgītā, and it is hard to say which is the original one and which is the copy).

20. The belief in one's personality, is as false as one's faith in an unreality, which does not exist; and this wrong notion of its existence, is removed only by one's knowledge of the error, and his riddance from it.

21. He who has extinguished the ardent desire of his mind, like the flame of an oilless lamp; and who remains unshaken under all circumstances, stands as the image of a mighty conqueror of his enemies in painting or statue.

22. O Rāma! that man is said to be truly liberated, who is unmoved under

all circumstances, and has nothing to gain or lose in his prosperity or adversity, nor any thing to elate or depress him in either state.

CHAPTER IV.

Argument.—Vasishtha exposes the evils of selfish views *parāg-drishti*, and exalts the merit of elevated views *pratyag-drishti*.

Vasishtha continued:—Rāma! knowing your mind, understanding, egoism and all your senses, to be insensible of themselves, and deriving their sensibility from the intellect; say how can your living soul and the vital breaths, have any sensation of their own.

2. It is the one great soul, that infuses its power to those different organs; as the one bright sun dispenses his light, to all the various objects in their diverse colours.

3. As the pangs of the poisonous thirst after worldly enjoyments, come to an end; so the insensibility of ignorance, flies away like darkness at the end of the night.

4. It is the incantation of spiritual knowledge only, that is able to heal the pain of baneful avarice; as it is in the power of autumn only, to dispel the clouds of the rainy-season.

5. It is the dissipation of ignorance, which washes the mind of its attendant desires; as it is the disappearance of the rainy weather, which scatters the clouds in the sky.

6. The mind being weakened to unmindfulness, loses the chain of its desires from it; as a necklace of pearls being loosened from its broken string, tosses the precious gems all about the ground.

7. Rāma! they that are unmindful of the sāstras, and mind to undermine them; resemble the worms and insects, that mine the ground wherein they remain.

8. The fickle eye-sight of the idle and curious gazer on all things, becomes motionless after their ignorant curiosity is over and has ceased to stir; as the shaking lotus of the lake becomes steady, after the gusts of wind have passed away and stopped.

9. You have got rid, O Rāma! of your thought of all entities and

non-entities, and found your steadiness in the ever-steady unity of God; as the restless winds mix at last with the calm vacuum (after their blowing and breathing over the solid earth, and in the hollow sky).

10. I ween you have been awakened to sense, by these series of my sermons to you; as kings are awakened from their nightly sleep, by the sound of their eulogists and the music of timbrels.

11. Seeing that common people of low understandings, are impressed by the preachings of their parish parsons; I have every reason to believe that my sermons must make their impression, upon the good understanding of Rāma.

12. As you are in the habit of considering well, the good counsel of others in your mind; so I doubt not, that my counsel will penetrate your mind, as the cool rain-water enters into the parched ground of the earth.

13. Knowing me as your family priest, and my family as the spiritual guides of Raghus race for ever; you must receive with regard my good advices to you, and set my words as a neck-chain to your heart.

CHAPTER V.

Argument.—Rāma's relation to Vasishtha, of his perfect rest in godliness.

Rāma said:—O my venerable guide! My retrospection of your sermons, has set my mind to perfect rest, and I see the traps and turmoils of this world before me, with a quite indifferent and phlegmatic mind.

2. My soul has found its perfect tranquillity in the Supreme Spirit, is as the parched ground is cooled by a snow or of rainfall after a long and painful drought.

3. I am as cool as coldness itself, and feel the felicity of an entire unity in myself; and my mind has become as tranquil and transparent, as the limpid lake that is undisturbed by elephants.

4. I see the whole plenum of the universe, O sage! in its pristine pure light; and as clear as the face of the wide extended firmament, without the dimness of frost or mist.

5. I am now freed from my doubts, and exempted from the mirage of the

world; I am equally aloof from affections, and have become as pure and serene, as the lake and sky in autumn.

6. I have found that transport in my inmost soul, which knows no bound nor decay; and have the enjoyment of that *gusto*, which defies the taste of the ambrosial draught of gods.

7. I am now set in the truth of actual existence, and my repose in the joyous rest of my soul. I have become the delight of mankind and my own joy in myself, which makes me thank my felicitous self, and you also for giving me this blessing. (The Sruti says, Heavenly bliss is the delight of men, and the heartfelt joy of every body).

8. My heart has become as expanded and pure, as the expanse of limpid lakes in autumn; and my mind hath become as cold and serene, as the clear and humid sky in the season of autumn.

9. Those doubts and coinings of imagination, which mislead the blind, have now fled afar from me; as the fear of ghosts appearing in the dark, disappear at the light of day-break.

10. How can there be the speck or spot of impurity, in the pure and enlightened soul; and how can the doubts of the objective nature, arise in the subjective mind? All these errors vanish to naught, like darkness before moon light.

11. All these appearances appearing in various forms, are but the diverse manifestations of the self-same soul; it is therefore a fallacy to suppose, this is one thing and that another, by our misjudgment of them.

12. I smile to think in myself, the miserable slave of my desires that I had been before; that am now so well satisfied without them. (The privation of desire gives greater satisfaction than its fulfilment).

13. I remember now how my single and solitary self, is one and all with the universal soul of the world; since I received my baptism with the ambrosial fluid of thy words.

14. O the highest and holiest station, which I have now attained to; and from where I behold the sphere of the sun, to be situated as low as the infernal region.

15. I have arrived at the world of sober reality and existence, from that of unreality and seeming existence. I therefore thank my soul, that has become so elevated and adorable with its fulness of the Deity.

16. O venerable Sage:—I am now situated in everlasting joy, and far

removed from the region of sorrow; by the sweet sound of the honeyed words, which have crept like humming bees, into the pericarp of my lotus-like heart.

CHAPTER VI.

Argument:—Prevalence and influence of delirium (moha).

Vasishtha Continued—Hear me moreover to tell you, my dear Rāma, some excellent sayings for your good, and also for the benefit of every one of my audience here.

2. Though you are unlike others, in the greater enlightenment of your understanding; yet my lecture will equally edify your knowledge, as that of the less enlightened men than yourself.

3. He who is so senseless as to take his body for the soul, is soon found to be upset by his unruly senses; as a charioteer is thrown down by his head-strong and restive horses. (So says the Sruti also. "The soul is the charioteer of the vehicle of the body, and the senses are as its horses").

4. But the Sapiient man who knows the bodiless soul and relies therein, has all his senses under the subjection of his soul; and they do not overthrow him, as obstinate horses do their riders.

5. He who praises no object of enjoyment, but rather finds fault with all of them, and discerns well their evils; enjoys the health of his body without any complaint. (The voluptuary is subject to diseases, but the abstinent is free from them; for in the midst of pleasure there is pain).

6. The soul has no relation with the body, nor is the body related with the soul; they are as unrelated to each other as the light and shade. (And are opposed to one another as sun-light and darkness).

7. The discrete soul is distinct from concrete matter, and free from material properties and accidents; the soul is ever shining and does not rise or set as the material sun and moon (and it never changes as the everchanging objects of changeful nature and mind).

8. The body is a dull mass of vile matter, it is ignorant of itself and its own welfare; it is quite ungrateful to the soul, that makes it sensible; therefore it well deserves its fate of diseases and final

dissolution. (The body is frail, and is at best but a fading flower).

9. How can the body be deemed an intelligent thing, when the knowledge of the one (*i.e.*, the soul) as intelligence, proves the other (*i.e.*, the body) to be but a dull mass. (They cannot both be intelligent, when the nature of the one is opposite to that of the other; and if there is no difference between them, they would become one and the same thing (*i.e.* the soul equal with the body, which is impossible).

10. But how is it then, that they mutually reciprocate their feelings of pain and pleasure to one another, unless they are the one and the same thing, and participating of the same properties? (This is a presumptive objection of the antagonistic doctrine, touching the co-relation of the mind and body).

11. It is impossible, Rāma, for the reciprocation of their feelings, that never agree in their natures; the gross body has no connection with the subtle soul, nor has the rarefied soul any relation with the solid body. (It is the gross mind that sympathises with the body, and not the unconnected spirit or soul).

12. The presence of the one, nullifies the existence of the opposite other; as in the cases of day and night, of darkness and light, and of knowledge and ignorance (which are destructive of their opposites).

13. The unbodyed soul presides over all bodies, without its adherence to any; as the omnipresent spirit of Brahma, pervades throughout all nature, without coalescing with any visible object. (The spirit of God resides in all, and is yet quite detached from everything).

14. The embodied soul is as unattached to the body, as the dew drop on the lotus leaf is disjoined with the leaf; and as the divine spirit is quite unconnected with everything, which it fills and supports.

15. The Soul residing in the body, is as unaffected by its affections, as the sky remains unmoved, by the motion of the winds raging in its bosom. (It is figuratively said, that tempests rend the skies, and the passions rend their recipient bosom; but nothing can disturb the empty vacuity of the sky or soul).

16. Knowing your soul to be no part of your body, rest quietly in it to eternity; but believing yourself as the body, be subject to repeated transmigrations of it in endless forms.

17. The visibles are viewed as the rising and falling waves, in the boundless ocean of the Divine soul; but reliance in the supreme soul, will show the light of the soul only.

18. This bodily frame is the product of the Divine soul, as the wave is produced of the water of the sea; and though the bodies are seen to move about as waves, yet their receptacle the soul is ever as steady as the sea;—the reservoir of the moving waves.

19. The body is the image of the soul, as the sun seen in the waves is the reflection of that luminary; and though the body like the reflected sun, is seen to be moving and waving, yet its archetype—the soul, is ever as steady as the fixed and unfluctuating sun in the sky.

20. The error of the substantiality and stability of the body is put to flight, no sooner the light of the permanent and spiritual Substratum of the soul, comes to shine over our inward sight. (Knowledge of the immaterial and immortal soul, removes the blunder of the material and mortal body).

21. The body appears to be in the act of constant motion and rotation like a wheel, to the partial and unspiritual observers of materialism; and it is believed by them to be perpetually subject to birth and death, like the succession of light and darkness. (Lit.:—As candle light and darkness follow each other, so is the body produced and dissolved by turns).

22. These unspiritual men, that are unconscious of their souls; are as shallow and empty minded, as *arjuna* trees; which grow without any pith and marrow within them.

23. Dull headed men that are devoid of intelligence, are as contemptible as the grass on the ground; and they move their limbs like the blades of grass, which are moved by force of the passing wind (and by direction of the Judging mind). Those that are unacquainted with the intelligent soul, resemble the senseless and hollow bamboos, which shake and whistle by breath of the winds alone. (The internal air moves the body and the limbs, as the external breeze shakes the trees).

24. The unintelligent body and limbs, are actuated to perform and display their several acts, by action of the vital breath; as the vacillation of the insensible trees and leaves, is caused by the motion of the breeze; and both of them cease to move, no sooner the current airs cease to agitate them.

25. These dull bodies are as the boisterous waves of the sea, heaving with huge shapes with tremendous noise; and appearing to sight as the figures of drunken men, staggering with draughts of the luscious juice of Vine.

26. These witless men resemble the rapid currents of rivers, which without a jot of sense in them, keep up on their continual motion, to no

good to themselves or others.

27. It is from their want of wit, that they are reduced to utmost meanness and misery; which make them groan and sigh like the blowing bellows of the blacksmith.

28. Their continued motion is of no real good to themselves, but brings on their quietus like the calm after the storm; they clash and clang like the twang of the bowstring, without the dart to hit at the mark.

29. The life of the unintelligent man, is only for its extinction or death; and its desire of fruition is as false, as the fruit of an unfruitful tree in the woody forest.

30. Seeking friendliness in unintelligent men, is as wishing to rest or sleep on a burning mountain; and the society of the unintellectual, is as associating with the headless trunks of trees in a forest (The weak headed man like the headless tree, can neither afford any sheltering shade, nor nourishing fruit to the passenger. So the verse: It is vain to expect any good or gain, from men of witless and shallow brain).

31. Doing any service to the ignorant and lack witted men goes for nothing; and is as vain as beating the bush or empty air with a stick: and any thing given to the senseless, is as something thrown into the mud. (Or as casting pearls before the swine, or scattering grains in the bushes).

32. Talking with the ignorant, is as calling the dogs from a distance (which is neither heard nor heeded by them). Ignorance is the seat of evils, which never betide the sensible and the wise. (So the Hitopadesa—A hundred evils and thousand fears, daily befall to the fool, and not to the heedful wise).

33. The wise pass over all errors in their course amidst the world; but the ignorant are exposed to incessant troubles, in their ceaseless ardour to thrive in the pleasures of life.

34. As the carriage wheel revolves incessantly, about the axle to which it is fixed; so the body of man turns continually about the wealthy family, to which the foolish mind is fixed for gain.

35. The ignorant fool can never get rid of his misery, so long as he is fast bound to the belief of taking his body as his soul, and knowing no spiritual soul besides.

36. How is it possible for the infatuated, to be freed from their delusion; when their minds are darkened by illusion, and their eyes are blind-folded, by the hood-wink of unreal appearance.

37. The seeing man or looker on sights, that regales his eyes with the sight of unrealities; is at last deluded by them, as a man is moonstruck by fixing his eyes on the moon, and becomes giddy with the profuse fragrance of flowers.

38. As the watering of the ground, tends to the growth of grass and thorns and thistles; so the fostering of the body, breeds the desires in the heart, as thick as reptiles grow in the hollow of trees; and they invigorate the mind in the form of a rampant lion or elephant.

39. The ignorant foster their hopes of heaven on the death of their bodies; as the farmer expects a plenteous harvest, from his well cultivated fields (*i.e.* expectation of future heaven is vain, by means of ceremonial acts in life).

40. The greedy hell-hounds are glad to look upon the ignorant, that are fast-bound in the coils of their serpentine desires; as the thirsty peacocks are pleased to gaze on the black clouds, that rise before their eyes in the rainy season.

41. These beauties with their glancing eyes, resembling the fluttering bees of summer, and with lips blooming as the new blown leaves of flowers; are flaunting to catch hold of ignorant men; as poisonous plants are displayed, to lay hold on ignorant flies.

42. The plant of desire, which shoots out of the goodly soil of ignorant minds, shelters the flying passions under its shady foliage; as the coral plants foster the coral insects in them. (The corallines are known to be the formation of coral insects).

43. Enmity is like a wild fire, it consumes the arbour of the body, and lets out the smoke through the orifice of the mouth in the desert land of the heart, and exhibits the rose of the heath as the burning cinders.

44. The mind of the ignorant is as a lake of envy, covered with the leaves of spite and calumny: jealousy is its lotus-bed, and the anxious thoughts are as the bees continually fluttering thereupon.

45. The ignorant man that is subjected to repeated births, and is rising and falling as waves in the tumultuous ocean of this world, is exposed also to repeated deaths: and the burning fire which engulphs his dead body, is as in the submarine fire of this sea.

46. The ignorant are exposed to repeated births, attended by the vicissitudes of childhood, youth, manhood and old age, and followed at last by a painful death and cremation of the beloved body on the funeral pile.

47. The ignorant body is like a diving bucket, tied by the rope of transmigration to the Hydraulic machine of acts; to be plunged and lifted over again, in and over the dirty pool of this world.

48. This world which is a plane pavement and but narrow hole (lit., a cow foot-cave) to the wise, by their unconsciousness of it; appears as a boundless and unfathomable sea to the ignorant, owing to their great concern about it. (The wise think lightly of the world; but the worldly take it heavily upon themselves).

49. The ignorant are devoid of their eye-sight, to look out beyond their limited circle; as the birds long confined in their cages, have no mind to fly out of them.

50. The revolution of repeated births, is like the constant rotation of the wheel of a chariot; and there is no body that is able to stop their motion, by restraining his earthly desires; which are ever turning as the spokes affixed to nave of the heart.

51. The ignorant wander at large, about the wide extended earth; as huntsmen rove amidst the forest, in search of their prey; until they become a prey at the hand of death, and make the members of their bodies as morsels, to the vultures of their sensual appetites.

52. The sights of these mountainous bodies, and of these material forms made of earthly flesh, are mistaken by the ignorant for realities; as they mistake the figures in painting for real persons.

53. How flourishing is the arbour of this delusion, which is fraught with the endless objects of our erroneous imagination; and hath stretched out these innumerable worlds from our ignorance of them.

54. How flourishing is the *kalpa* tree or all fruitful arbour of delusion; which is ever fraught with endless objects of our imaginary desire, and stretches out the infinite worlds to our erroneous conception as its leaves.

55. Here our prurient minds like birds of variegated colours, rest and remain and sit and sport, in and all about this arbour.

56. Our acts are the roots of our repeated births as the stem of the tree is of its shoots; our prosperity and properties are the flowers of this arbor, and our virtues and vices are as its fruits of good and evil.

57. Our wives are as the tender plants, that thrive best under the moon-light of delusion; and are the most beautiful things to behold in

this desert land of the earth.

58. As the darkness of ignorance prevails over the mind, soon after the setting of the sun light of reason; there rises the full moon of errors in the empty mind, with all her changing phases of repeated births. (This refers to the dark ages of Purāṇic or mythological fictions, and also to the Dārshanic or philosophical systems which succeeded the age of Vedantic light, and were full of changeable doctrines, like the phases of the moon; whence she is styled *dwija* or *mistress* of digits. There is another figure of equivocation in the word *doshah*, meaning the night as well as the defect of ignorance).

59. It is under the influence of the cooling moon-light of ignorance; that our minds foster the fond desire of worldly enjoyments; and like the *chakora* birds of night, drink their fill of delight as ambrosial moon-beams. (The ignorant are fond of pleasures, and where ignorance is bliss, it is foolish to be wise).

60. It is under this delusion, that men view their beloved ones as buds of roses and lotuses, and their loose glancing eyes, as the black bees fluttering at random; they see the sable clouds in the braids and locks of their hair, and a glistening fire in their glowing bosoms and breasts.

61. It is delusion, O Rāma! that depicts the fairies with the beams of fair moon-light nights; though they are viewed by the wise, in their true light of being as foul as the darkest midnight.

62. Know Rāma, the pleasures of the world, to be as the pernicious fruits of ignorance; which are pleasant to taste at first, but prove to be full of bitter gall at last. It is therefore better to destroy this baneful harbour, than to lose the life and soul by the mortal taste of its fruits. (It is the fruit of the tree of ignorance rather than that of knowledge, which brought death into the world and all our woe. Milton).

CHAPTER VII.

Argument:—The effects of ignorance, shown in the evils brought on by our vain desires and fallacies or erroneous judgments.

Vasishtha continued. These beauties that are so decorated with precious gems and jewels, and embellished with the strings of brilliant pearls, are as the playful billows in the milky ocean of the moon-beams of our

fond desires.

2. The sidelong looks of the beautiful eyes in their faces, look like a cluster of black bees, sitting on the pericarp of a full blown lotus.

3. These beauties appear as charming, to the enslaved minds of deluded men; and as the vernal flowers which are strewn upon the ground in forest lands.

4. Their comely persons which are compared with the moon, the lotus flower, and sandal paste for their coolness by fascinated minds; are viewed as indifferently by the wise, as by the insensible beasts which make a prey of them. (Lit. by the rapacious wolves and dogs and vultures which devour them).

5. Their swollen breasts which are compared with lotus-buds, ripe pomegranates and cups of gold, are viewed by the wise as a lump of flesh and blood and nauseous liquor.

6. Their fleshy lips, distilling the impure saliva and spittle, are said to exude with ambrosial honey, and to bear resemblance with the ruby and coral and vimba fruits.

7. Their arms with the crooked joints of the wrists and loins, and composed of hard bones in the inside, are compared with creeping plants, by their infatuated admirers and erotic poets.

8. Their thick thighs are likened to the stems of lumpish plantain trees, and the decorations of their protuberant breasts, are resembled to the strings of flowers, hung upon the turrets of temples.

9. Women are pleasant at first, but become quarrelsome afterwards; and then fly away in haste, like the goddess of fortune; and yet they are desired by the ignorant. (But when the old woman frets, let her go alone).

10. The minds of the ignorant, are subject to many pains and pleasures in this life; and the forest of their misdeeds, shoots forth in a thousand branches, bearing the woeful fruits of misery only. (The tree of sin brought death into the world and all our woe. Milton).

11. The ignorant are fast bound in the net of their folly, and their ritual functions are the ropes, that lead them to the prison-house of the world. The words of their lips, like the *mantras* and musical words of their mouths, are the more for their bewilderment. (The ignorant are enslaved by their ritualistic rites; but the Sages are enfranchised by their spiritual knowledge).

12. The overspreading mist of ignorance, stretches out a maze of ceremonial rites, and envelopes the minds of common people in utter darkness; as the river Yamunā overflows its banks with its dark waters.

13. The lives of the ignorant, which are so pleasant with their tender affections, turn out as bitter as the juice of hemlock, when the affections are cut off by the strong hand of death (*i.e.*, the pleasures of life are embittered by the loss of relatives).

14. The senseless rabble are driven and carried away, like the withered and shattered leaves of trees, by the ever blowing winds of their pursuits; which scatter them all about as the dregs of earth, and bespatter them with the dirt and dust of their sins.

15. All the world is as a ripe fruit in the mouth of death, whose voracious belly is never filled with all its ravages, for millions and millions of kalpa ages. (The womb of death is never full).

16. Men are as the cold bodies and creeping reptiles of the earth, and they crawl and creep continually in their crooked course, by breathing the vital air, as the snakes live upon the current air. (Serpents are said to live a long time without food, simply by inhaling the open air).

17. The time of youth passes as a dark night, without the moon-light of reason; and is infested by the ghosts of wicked thoughts and evil desires.

18. The flippant tongue within the mouth, becomes faint with cringing flattery; as the pistil rising from the seed vessel, becomes languid under the freezing frost.

19. Poverty branches out like the thorny Sālmali tree, in a thousand branches of misery, distress, sorrow, sickness, and all kinds of woe to human beings. (Poverty is the root of all evils in life).

20. Concealed covetousness like the unseen bird of night, is hidden within the hollow cavity of the human heart, resembling the stunted *chaitya* trees of mendicants; and then it shrieks and hoots out from there, during the dark night of delusion which has overspread the sphere of the mind.

21. Old age lays hold on youth by the ears, as the old cat seizes on the mouse, and devours its prey after sporting with it for a long while.

22. The accumulation of unsubstantial materials, which causes the formation of the stupendous world, is taken for real substantiality by the unwise; as the foaming froths and ice-bergs in the sea, are thought to be solid rocks by the ignorant sailor. (So all potential existences

of the vedantist, are sober realities of the positive philosophy).

23. The world appears as a beautiful harbour, glowing with the blooming blossoms of Divine light; which is displayed over it; and the belief of its reality, is the plant which is fraught with the fruitage of all our actions and duties. (The world is believed as the garden of the actions of worldly men, but the wise are averse to actions and their results).

24. The great edifice of the world, is supported by the pillars of its mountains, under its root of the great vault of heaven; and the sun and moon are the great gateways to this pavilion. (The sun and moon are believed by some as the doors leading the pious souls to heaven).

25. The world resembles a large lake, over which the vital breaths are flying as swarms of bees on the lotus-beds of the living body; and exhaling the sweets which are stored in the cell of the heart (*i.e.*, the breath of life wafts away the sweets of the immortal soul).

26. The blue vault of heaven appears as a spacious and elevated dome to the ignorant who think it to contain all the worlds, which are enlightened by the light of the sun situated in the midst. But it is an empty sphere, and so the other worlds beyond the solar system, to which the solar light doth never reach.

27. All worldly minded men, are as old birds tied down on earth by the strong strings of their desires; and their heart moves about the confines of their bodies, and their heart strings throb with hopes in the confines of their bodies, as birds in cages in the hope of getting their release.

28. The lives of living beings are continually dropping down, like the withered leaves of trees, from the fading harbours of their decayed bodies, by the incessant breathing of their breath of life. (The respiration of breath called *ajapā*, is said to be the measure of life).

29. The respectable men, that are joyous of their worldly grandeur for a short time, are entirely forgetful of the severe torments of hell, awaiting on them afterwards.

30. But the godly people enjoy their heavenly delights as gods, in the cooling orb of the moon; or range freely under the azure sky, like heavenly cranes about the limpid lakes.

31. There they taste the sweet fruits of their virtuous deeds on earth; and inhale the fragrance of their various desires, as the bees sip the sweetness of the opening lotus.

32. All worldly men are as little fishes (shrimps), swimming on the surface of this pool of the earth; while the sly and senile death pounces upon them as a kite, and bears them away as his prey without any respite or remorse.

33. The changeful events of the world, are passing on every day, like the gliding waves and the foaming froths of the sea, and the ever changing digits of the moon.

34. Time like a potter, continually turns his wheel, and makes an immense number of living beings as his pots; and breaks them every moment, as the fragile play-things of his own whim.

35. Innumerable *kalpa* ages have been incessantly rolling on, over the shady quiescence of eternity; and multitudes of created worlds have been burnt down, like thick woods and forests, by the all desolating conflagrations of desolation. (According to the Hindus the universal destruction, takes place by the Violent concussion of all the elements, and by the diluvian floods also).

36. All worldly things are undergoing incessant changes, by their appearance and disappearance by turns; and the vicissitudes of our states and circumstances, from these of pleasure and prosperity to the state of pain and misery and *vice versa*, in endless succession. (Pain and pleasure succeed one another).

37. Notwithstanding the instability of nature, the ignorant are fast bound by the chain of their desire, which is not to be broken even by the thunder bolt of heaven. (Man dies, but his desires never die, they keep their company wherever he may fly).

38. Human desire bears the invulnerable body of the Jove and Indra, which being wounded on all sides by the Titans of disappointment, resumed fresh vigour at every stroke. (So our desires grow stronger by their failure, than when they are allayed by their satisfaction).

39. All created beings are as particles of dust in the air, and are flying with the currents of wind into the mouth of the dragon-like death, who draws all things to his bowels by the breath of his mouth. (Huge snakes are said to live upon air, and whatever is borne with it into his belly).

40. As all the crudities of the earth, and its raw fruits and vegetables, together with the froth of the sea and other marine productions, are carried by the currents to be consumed by the submarine heat, so all existence is borne to the intestinal fire of death to be dissolved into nothing.

41. It is by a fortuitous combination of qualities, that all things present themselves unto us with their various properties; and it is the nature of these which exhibits them with those forms as they present to us; as she gives the property of vibration to the elementary bodies, which show themselves in the forms of water and air unto us.

42. Death like a ferocious lion, devours the mighty and opulent men; as the lion kills the big elephant with his frontal pearls.

43. Ambitious men are as greedy birds of air upon earth, who like the voracious vultures on the tops of high hills, are born to live and die in their aerial exploits, as on the wings of clouds in search of their prey.

44. Their minds liken painter's paintings on the canvas of their intellects, showing all the variegated scenes of the world, with the various pictures of things perceptible by the five senses (*i.e.*, the images of all sensible objects are portrayed in the intellect).

45. But all these moving and changeful scenes, are breaking up and falling to pieces at every moment; and producing our vain sorrow and griefs upon their loss, in this passing and aerial city of the world.

46. The animal creations and the vegetable world, are standing as passive spectators, to witness and meditate in themselves the marvelous acts of time, in sparing them from among his destruction of others.

47. How these moving creatures are subject every moment, to the recurrent emotions of passions and affections, and to the alterations of affluence and want; and how they are incessantly decaying under age and infirmity, disease and death from which their souls are entirely free. (Hence the state of torpid immobility is reckoned as a state of bliss, by the Hindu and Buddhistic Yogis and ascetics).

48. So the reptiles and insects on the surface of the earth, are continually subjected to their tortuous motions by their fate, owing to their want of quiet inaction, of which they are capable in their subterranean cells. (The Yogis are wont to confine themselves in their under-ground retreats, in order to conduct their abstract meditations without disturbance. So Demosthenes perfected himself in his art of eloquence in his subterrene cave).

49. But all these living bodies are devoured every moment, by the all destructive time in the form of death; which like the deadly and voracious dragon lies hidden in his dark-some den (Here the word *kāla* is used in its triple sense of time, death, and snake all which being equally destructive and hidden in darkness, it is difficult to distinguish the subject from its comparison. Hence we may say, time like

death and snake or death like time and snake or the snake like time and death, devours all living creatures, insects and other reptiles also).

50. The trees however are not affected by any of these accidents, because they stand firm on their roots, and though suffering under heat and cold and the blasts of heaven, yet they yield their sweet fruits and flowers for the supportance and delight of all living creatures. (So the Yogis stand firm on their legs, and while they suffer the food and rest privations of life and the inclemencies of weather, they impart the fruits of divine knowledge to the rest of mankind, who would otherwise perish like the insects of the earth, without their knowledge of truth and hope of future bliss).

51. The meek Yogis that dwell in their secluded and humble cells, are seen also to move about the earth, and imparting the fruits of their knowledge to others; as the bees residing in the cells of lotuses, distribute their stores of honey after the rains are over. (The Yogis and the bees remain in their cells during the four months of the rainy season (*varshā-chātur māsyā*), after which they be-take to their peregrinations abroad).

52. They preach about the lectures as the bees chaunt their rhyme all about, saying; that the earth which is as a big port; it supplies the wants of the needy, for making them a morsel in the mouth of the goddess of death (*i.e.*, the earth supports all beings for their falling into the bowels of death).

53. The dreaded goddess Kālī wearing the veil of darkness over her face, and eying all with her eyeballs, as bright as the orbs of the sun and moon, gives to all beings all their wants, in order to grasp and gorge them in herself. (The black goddess Kālī or Hecate, nourishes all as *mātrikā* or *matres*, and then devours them as death, like the carnivorous glutton, that fattens the cattle to feed and feast upon them).

54. Her protuberant and exuberant breasts are as bountiful as the bounty of God, to suckle the gods and men and all beings on earth and hills and in the waters below. (But how can death be the sustainer of all).

55. It is the energy of the Divine intellect, which is the *mātrikā-mater* or mother (mater or materia of all, and assumes the forms of density and tenuity and also of motion and mobility; the clusters of stars are the rows of her teeth, and the morning and evening twilights, are the redness of her two lips).

(She is called Ushā and sandhyā or the dawning and evening lights, because of her existence in the form of the twilights, before the birth

of the solar and lunar lights. The Vedas abound with hymns to *ushā* and *sandhyā* and these form the daily ritual of the Brahmins to this day under the title of their *Tri-sandyā*—the triple litany at sun-rise, sun-set and vertical sun).

56. Her palms are as red as the petals of lotuses, and her countenance is as bright as the paradise of Indra; she is decorated with the pearls of all the seas, and clad with an azure mantle all over her body (Hence the goddess Kālī is represented as all black from her blue vest).

57. The Jambūdwīpa or Asia forms her naval or midmost spot, and the woods and forests form the hairs of her body. She appears in many shapes and again disappears from view, and plays her part as the most veteran sorceress in all the three worlds. (The text calls her an old hag, that often changes her paints and garments to entice and delude all men to her).

58. She dies repeatedly and is reborn again, and then passes into endless transformations, she is now immersed in the great ocean or bosom of Kāla or Death her consort, and rises up to assume other shapes and forms again. (Hence the mother-goddess is said to be the producer and destroyer of all by their repeated births and deaths in their everchanging shapes and forms).

59. The great Kalpa ages are as transitory moments in the infinite duration of Eternity, and the mundane eggs (or planetary bodies in the universe); are as passing bubbles upon the unfathomable ocean of infinity; they rise and last and are lost by turns.

60. It is at the will of God, that the creative powers rise and fly about as birds in the air; and it is by his will also, that the uprisen creation becomes extinct like the burning flash of the lightning. (The flaming worlds shoot forth, and are blown out as sparks of fire).

61. It is in the sunshine of the divine Intellect, and under the canopy of everlasting time, that the creations are continually rising and falling like the fowls of forestlands, flying up and down under the mist of an all encompassing cloud of ignorance.

62. As the tall palm tree lets to fall its ripened fruits incessantly upon the ground; so the over topping arbor of time, drops down the created worlds and the lords of Gods perpetually into the abyss of perdition. (There is an alliteration and homonym of the words, *tāla* and *pāṭṭāla* meaning both tall and the *tāla* or palm tree).

63. The gods also are dying away like the twinklings of their eyes, and old time is wearing away with all its ages, by its perpetual tickings. (The ever wakeful eyes of gods are said to have no twinkling; but time

is said to be continually twinkling in its ticking moments).

64. There are many Rudras existing in the essence of Brahma, and they depend on the twinkling of that Deity for their existence. (The immortal gods are mortal, before the Eternal God).

65. Such is Brahma the lord of gods, under whom these endless acts of evolutions and involutions are for ever taking place, in the infinite space of his eternal Intellect and omnipotent will.

66. What wondrous powers are there that cannot possibly reside in the Supreme spirit, whose undecaying will gives rise to all positive and possible existences. It is ignorance therefore to imagine the world as a reality of itself.

67. All these therefore is the display of the deep darkness of ignorance, that appears to you as the vicissitudes of prosperity and adversity, and as the changes of childhood, youth, old-age and death; as also the occurrences of pain and pleasure and of sorrow and grief. (All of which are unrealities in their nature).

CHAPTER VIII.

ALLEGORY OF THE SPREADING ARBOUR OF IGNORANCE.

Argument:—Description of ignorance as a wide spreading tree.

Vasishtha continued. Hear me now relate to you Rāma, how this poisonous tree of ignorance has come to grow in this forest of the world, and to be situated by the side of the intellect, and how and when it came to blossom and bloom. (The Divine intellect is the stupendous rock, and the creation is the forest about it, in which there grew the plant of error also).

2. This plant encompasses all the three worlds, and has the whole creation for its rind, and the mountains for its joints (Here is a play of the word *parva* and *parvata* which are paronymous terms, signifying a joint and mountain; Hence every mountain is reckoned as the joint or land-mark of a country dividing it from another tract of land).

3. It is fraught with its leaves and roots, and its flowers and fruits, by the continuous births and lives and pleasures and pains and the knowledge and error of mankind. (All these are the productions of human ignorance).

4. Prosperity gives rise to our ignorance of desiring to be more prosperous in this or in our next lives (by means of our performance of ceremonial rites), which are productive of future welfare also. So doth adversity lead us to greater error of practising many malpractices to get rid of it; but which on the contrary expose us to greater misfortunes. (Hence it is folly to make choice of either, which is equally pernicious).

5. One birth gives rise to another and that leads to others without end; hence it is foolishness in us to wish to be reborn again. (All births are subject to misery; it is ignorance therefore to desire a higher or lower one, by performance of *pāratrika* acts for future lives).

6. Ignorance produces greater ignorance, and brings on unconsciousness as its effect: so knowledge leads on to higher knowledge, and produces self-consciousness as its result. (Good tends to best, and bad to the worst. Better tends to best, and worse to the worst).

7. The creeping plant of ignorance, has the passion for its leaves, and the desires for its odours; and it is continually shaking and shuffling with the leafy garment on its body.

8. This plant falls sometimes in its course, on the way of the elephant of Reason; it then shakes with fear, and the dust which covers its body, is all blown away by the breath of the elephant's trunk; but yet the creeper continues to creep on by the byways according to its wont.

9. The days are its blossoms, and the nights are the swarms of black bees, that overshadow its flowers; and the continued shaking of its boughs, darts down the dust of living bodies from it, both by day and night. (*i.e.*, Men that live upon their desires and hopes, are daily dying away).

10. It is overgrown with its leaves of relatives, and overloaded with the shooting buds of its offspring; it bears the blossoms of all seasons, and yields the fruits of all kinds of flowers.

11. All its joints are full of the reptiles of diseases, and its stem is perforated by the cormorants of destruction; yet it yields the luscious juice of delight to those that are bereft of their reason and good sense.

12. Its flowers are the radiant planets, that shine with the sun and moon every day in the sky; the vacuum is the medium of their light, and the rapid winds are vehicles, that bear their rays as odours unto us. (Vacuity is the receptacle of light, but the vibrations of air transmit it to our sight).

12a. Ignorance blossoms every day in the clusters of the bright planetary bodies, that shine with the sun and moon by day and night; and the winds playing in the air, bear their light like perfumes to us. (*i.e.* It is the spirit that glows in the stars, and breathes in the air, but ignorance attributes these to the planets and breezes, and worships them as the *navagrahas* and *marut ganas*, both in the vedas and the popular Puranic creeds).

12b. Ignorance blossoms in the clusters of stars and planets, shining about the sun and moon every day; and breathes in the breezes blowing at random amidst the vacuous firmament. (Hence the ignorant alone adore the stars and winds in the vedas, but the sapient know the light of God to glow in the stars, and his spirit to breathe in the air).

13. These innumerable stars that you see scattered in the vault of heaven, O son of Raghu's race, are the blooming blossoms of this arbor of ignorance (*i.e.* ignorance shows them as twinkling stars to us, while they are numberless shining worlds in reality).

14. The beams of the sun and moon, and the flames of fire, which are scattered about us like the crimson dust of flowers; resemble the red paint on the fair body of ignorance, with which this delusive lady attracts our minds to her.

15. The wild elephant of the mind, ranges at large under the arbour of Ignorance; and the birds of our desires, are continually hovering and warbling upon it; while the vipers of sensual appetites, are infesting its stem, and avarice settles as a huge snake at the root. (The text has the words "and greediness decorates its bark" which bear no meaning).

16. It stretches with its head to the blue vault of the sky, forming as a canopy of black arbour of black Tamala trees over it. The earth supports its trunk, and sky overtops its top; and it makes a garden of the universe (with its out stretched arms).

17. It is deeply rooted underneath the ground, and is watered with milk and curds, in the canals of the milky and other oceans, which are dug around its trunk.

18. The rituals of the three vedas, are fluttering like the bees over the tree, blooming with the blossoms of beauteous women, and shaking with the oscillations of the mind; while it is corroded in the inside by the cankering worms of cares and actions. (It means to say, that the vedic rites, the love of women, the thoughts of the mind and the bodily actions, are all attendants of ignorance; and he is wise who refrains from them in toto).

19. The tree of ignorance, blossoming like the flowers of the garden of paradise, exhales the sweet odours of pleasure around; and the serpent of vice twining round it, leads the living souls perpetually to evil deeds, for the supportance of their lives.

20. It blooms with various flowers, to attract the hearts of wise; and it is fraught with various fruits, distilling their sweets all around. (These fruits and flowers are the sensual pleasures, which allure the ignorant to them).

21. With the aqueducts about, it invites the birds of the air to drink of them; and being besmeared with the dust of its flowers, it appears to stand as a rock of red earth or granite to sight. (The water beds below it, are mistaken for the *salsabil* or streams of Paradise, and its rock-like appearance, shows the grossness of *ignorance crasse* or *tabula rasa*).

22. It shoots out with buds of mistakes, and is beset by the briars of error; it grows luxuriant in hilly districts, with exuberance of its leafy branches. (Meaning that the hill people are most ignorant).

23. It grows and dies and grows again, and being cut down it springs out anon; so there is no end of it. (It is hard to extirpate ignorance at once).

24. Though past and gone, yet it is present before us, and though it is all hollow within, it appears as thick and sound to sight. It is an ever fading and ever green tree, and the more it is lopped and cropt, the more it grows and expands itself.

25. It is a poisonous tree, whose very touch benumbs the senses in a moment; but being pressed down by reasoning, it dies away in a trice.

26. All distinctions of different objects, are dissolved in the crucible of the reasoning mind; but they remain undissolved in their crude forms in the minds of the ignorant, who are employed in differentiating the various natures of men and brutes, and of terrene and aquatic animals.

27. They distinguish the one as the nether world, and the other as the upper sky; and make distinctions between the solar and lunar planets, and the fixed starry bodies. (But there are no ups and downs, nor any thing as fixed in infinite vacuity).

28. Here there is light, and there is darkness on the other side, and this is empty space and that is the solid ground; these are the *sāstras* and these are the *Vedas*, are distinctions unknown to the wise.

29. It is the same spirit that flies upward in the bodies of birds, or

remains above in the form of gods; the same spirit remains fixed in the forms of fixed rocks or moves in continued motion with the flying winds.

30. Sometimes it resides in the infernal regions, and at others it dwells in the heavens above; sometimes it is exalted to the dignity of gods, and some where it remains in the state of mean insects and worms.

31. In one place it appears as glorious as the god Vishnu, and in another it shows itself in the forms of Brahma and Siva. Now it shines in the sun, and then it brightens in the moon; here it blows in the blowing winds, and there it sways in the all-subduing *yama*. (Some Europeans have conjectured and not without good reason, the relentless god of death the *yama* of Hindus, to be same with as the ruthless king *Jamshed* of prehistoric Persia. So says Hafiz Ayineye, Sekendar Jame jamast bingars).

32. Whatever appears as great and glorious, and all that is seen as mean and ignoble in their form, from the biggest and bright sun down to the most contemptible grass and straw; are all pervaded by the universal spirit: it is ignorance that dwells upon the external forms; but knowledge that looks into the inner soul, obtains its sight up the present state.

CHAPTER IX.

ASCERTAINMENT OF TRUE KNOWLEDGE.

Argument.—Division of the three *gunas* or qualities. Pure essence of the Gods Hara and others, nature of knowledge and ignorance, and other subjects.

Rāma said, You said sir, that all formal bodies are representations of illusion or ignorance (*Avidyā*); but how do you account for the pure bodies of Hari, Hara and other divinities, and god-heads who are of pure essence in their embodied forms, and which cannot be the creation of our error or delusion. Please, sir, explain these clearly to (spun) me and remove my doubts and difficulties on the subject (The exhibition of gross bodies is the deception of our sense, but the appearance of pure spiritual forms, can not be production of ignorance or sensible deception. We may ignore the forms of material substances, but not those immaterial essences which are given in the *sāstras*. gloss).

2. Vasishtha replied,—The perceptible world represents the manifestation of the one quiescent and all inherent soul, and exhibits

the glory (*ābhāsha*) of the essential intellect (*sach-chit*), which is beyond conception or thought divine.

3. This gives rise to the shape of a partial hypostasis, or there rises of itself hypostatics ([Sanskrit: kalākalarūpinī]), resembling the rolling fragment of a cloud appearing as a watery substance or filled with water. (This original fiction of the glory of God giving rise to the watery mist like a lighted lamp emitting the inky smoke, is represented in the common belief of dark ignorance ([Sanskrit: avidyā]) proceeding from the bright light of divine knowledge ([Sanskrit: vidyā]), and exhibited by the allegory of the black goddess of ignorance and illusion ([Sanskrit: avidyā] and [Sanskrit: māyā]) gushing out of the white and fair god lying inactive and dormant under her; she is hence designated by the various epithets of ([Sanskrit: shyāmā, kālī, jaladha] and [Sanskrit: nīradavarānā]) and so forth, and this is the whole mystery of the Śākta faith).

4. This hypostatic fragment is also conceived in its three different lights or phases, of rarity, density and rigidity or grossness, ([Sanskrit: sukṣmā; madhyā, sthūlā]) resembling the twilight, midday light, and darkness of the solar light. The first of these is called the mind or creative will, the second styled the Brahma Hiranyagarbha or the creative power, and the third is known as Virat, the framer of the material frame, and as identic with creation itself.

5. These are again denominated the three qualities (trigunas), according to their different states, and these are the qualities of reality, brightness and darkness *satva*, *rajas* and *tamas*, which are designated also as the triple nature of things or their *swabhāvas* or *prakriti*.

6. Know all nature to be characterised by ignorance of the triple states of the *positive and comparative and superlative degrees*; these are *inbred in all living beings*, except the Being that is beyond them, and which is the supreme one.

7. Again the three qualities of *satva*, *rajas*, and *tamas* or the positive, comparative and superlative, which are mentioned in this place, have each of them its subdivisions also into three kinds of the same name.

8. Thus the original Ignorance ([Sanskrit: avidyā]), becomes of nine kinds by difference of its several qualities; and whatever is seen or known here below, is included under one or of the various kinds. (Hence the saktas reckon ten different forms of [Sanskrit: mahāvidyā], comprising the primary ignorance and its nine fold divisions).

9. Now Rāma, know the positive or satwika quality of ignorance, to

comprise the several classes of living beings known as the Rishis, Munis, the Siddhas and Nagas, the Vidyadhars and Suras. (All of these are marked by the positive quality of goodness inborn in their nature).

10. Again this quality of positive goodness comprises the Suras or gods Hari Hara and others of the first class that are purely and truly good. The sages and Siddhas forming the second or intermediate class, are endowed with a less share of goodness in them, while Nāgas or Vidyadharas making the last class possess it in the least degree.

11. The gods being born with the pure essence of goodness, and remaining unmixed with the properties of other natures, have attained the state of purity (Holiness) like the divine Hari Hara and others. (*i.e.* So long the divine nature of a god is not shrouded under the veil of ignorance (avidya āvarana), he is to be held in the light of a divinity as a Christ or Buddha); otherwise rajasha or qualified states of Hari Hara as they are represented by the vulgar, are neither to be regarded as such).

12. Rāma! whoever is fraught with the quality of goodness in his nature, and acquainted with divine knowledge in his mind, such a one is said to be liberated in this life, and freed from further transmigration.

13. It is for this reason, O high minded Rāma! that the gods Rudra and others who possess the properties of goodness in them, are said to continue in their liberated state to the final end of the world.

(Hence the immortals never die and being released from their earthly coil, their good spirits rove at large in open air; last and until the last doomsday or pralaya or final resurrection of the dead).

14. Great souls remain liberated, as long as they continue to live in their mortal bodies; and after the shuffling of their frail bodies, they become free as their disembodied spirits; and then reside in the supreme spirit. (*i.e.* They return to the source from which they had proceeded).

15. It is the part of ignorance to lead men to the performance of acts, which after their death, become the roots of producing other acts also in all successive states of transmigration. (Ignorance leads one to interminable action in repeated births, by making the acts of the prior life to become the source of others in the next, so the acts of ignorance, become the seeds and fruits of themselves by turns, and there is no cessation nor liberation from them).

16. Ignorance rises from knowledge, as the hollow bubble bursts out of the level of liquid water; and it sets and sinks in knowledge likewise, as the bubble subsides to rest in the same water. (Ignorance and its action which are causes of creation, have both their rise from the

omniscience and inaction of God until they are dissolved at the dissolution of the world. Physical force rises from and rests in the spiritual. Ignorance—*avidya* being but a negation of knowledge—*vidya*, is said to proceed from:—the negative being but privation of the positive).

17. And as there is no such thing as a wave; but a word coined to denote the heaving of water; so there is nothing as ignorance but a word fabricated to express the want of knowledge. (Hence the believers in ignorance are mistaken in relying their faith in a power which has no existence whatever).

18. As the water and waves are identic in their true sense, and there is no material difference between them; so both knowledge and ignorance relating to the same thing, and expressing either its presence or absence, there can be no essential difference in their significance.

19. Leaving aside the sights of knowledge and ignorance, there remains that which always exists of itself (that is, the self-existent God exists, beyond both the knowledge and ignorance of men, or whether they know him or not). It is only the contradiction of adverse parties ([Sanskrit: *pratiyogi byavaccheda*]) that has introduced these words. (*i.e.*, calling the opponents as ignorant and themselves as the knowing, in their mutual altercation with one another).

20. The sights of knowledge and ignorance are nothing; (*i.e.*, they are both blind to the sight of truth): therefore be firm in what is beyond these, and which can neither be known nor ignored by imagination of it.

21. There is some thing which is not any thing, except that it exists in the manner of the intellect and consciousness *chit-samvit*, and this again has no representation of it, and therefore that ens or sat is said to be inevident *avidya* the unknowable.

22. That One Sat being known as this or such, is said to be the destroyer of ignorance; whereas it is want of this knowledge, that gives rise to the false conception of an *Avidya* or ignorance. (*Avidya*, *mithya*, *kalpana* signifies ignorance to be a false imagination and personification also, as it is seen in the images of the ten *Avidyas* here).

23. When knowledge and ignorance are both lost in oblivion within one in the intellect as when both the sun-shine and its shadow are lost in shade of night. (*i.e.*, both the knowledge of the subjective *ego* and objective *non-ego* which is caused by ignorance being concentrated in the consciousness of the intellect only within one's self).

24. Then there remains the one only that is to be gained and known, and

thus it is, that the loss of ignorance tends to the dissipation of self-knowledge likewise (which is caused by it); just as the want of oil extinguishes the lamp. (Egoism and ignorance being akin to one another, both of them rise and remain and die together ([Sanskrit: ajnānahāmkarayoreko satitayorūt pattināshau yūgavadeba])).

25. That what remains afterwards, is either nullity or the whole plenum, in which all these things appear to subsist, or it is nothing at all. (The one is the view of atheists who deny all existence, and the other of māyikas who maintain the visible nature as mere illusion. ([Sanskrit: māyāmayamidamakhilam])).

26. As the minute grain of the Indian fig-tree contains within it the future arbor and its undeveloped state, so the almighty power of omnipotence is lodged in the minute receptacle of the spirit before its expansion into immensity. (The developed and undeveloped states of the supreme power, are called its vyākṛita and avyākṛita forces).

27. The divine spirit is more rarefied than the subtile air, and yet is not a vacuity having the chit or intellect in itself. It is as the sun-stone with its inherent fire and the milk with the latent butter unborn in it. (Hence the spirit of God is said to be embryonic seed of the universe. [Sanskrit: brahmāṇḍavījam]).

28. All space and time reside in that spirit for their development, as the spark proceeds from the fire and light issues from the sun in which they are contained. (The will or word of God produces all things from his spiritual essence).

29. So all things are settled in the Supreme intellect, and show themselves unto us as the waves of the sea and as the radiance of gems: and so our understandings also are reflexions of the same.

30. The Divine intellect is the store-house of all things, and the reservoir of all consciousness (*i.e.*, the fountain-head of the understandings of all living beings). It is the Divine essence which pervades the inside and outside of every thing. (All things are dependent to the entity of God for their existence, and there is no independent particle whatever).

31. The Divine soul is as imperishable as the air within a pot which is not destroyed by breaking of the vessel, but mixes and continues forever with the common and its surrounding air. Know also the lives and actions of living beings to be dependent upon the will of the God, as the mobility of the iron depends upon the attraction of the loadstone. (This passage negatives the free agency of man, and allows him an activity in common with that of all living beings, under the direction of the great magnet of the Divine spirit and will).

32. The action of the inactive or quiescent spirit of God, is to be understood in the same manner, as the motion of the lead is attributed to the causality of magnetic attraction, which moves the immovable iron. So the inert bodies of living beings, are moved by force of the intellectual soul.

33. The world is situated in that mundane seed of the universe, which is known under the name of intellect attributed to it by the wise. It is as void and formless as empty air, it is nothing nor has any thing in it except itself, and represents all and everything by itself, like the playful waves of the boundless ocean.

CHAPTER X.

REMOVAL OF IGNORANCE.

Argument.—Ignorance and its bonds of Erroneous conceptions, and reliance on temporal objects, and the ways of getting release from them, by means of good understanding and right reasoning.

Vasishtha continued:—Therefore this world with all its moving and unmoving beings is nothing (or no being at all). There is nothing that has its real being or entity, except the one true *Ens* that thou must know. (all beings are not being except the one self-existing Being. So says Sadi. All this is not being and thyself art the only being. *Haman nestand anchi hastitue*, so also the sruti *Toam asi nānyadasti. Tu est nullum est*).

2. Seek him O Rāma! who is beyond our thought and imagination, and comprises all entity and non-entity in himself, and cease to seek any living being or any thing in existence. (In Him is all life and every thing, that is or is not in Being and he is the source of life and light).

3. I would not have my heart to be enticed and deceived by the false attachments and affections of this world; all which are as delusive, as our misconception of a snake in a rope. (All our earthly relations with our relatives and properties, are deception that are soon detected by our good sense and reason, and they vanish as soon as our mistake of the snake in rope. Therefore let no worldly tie bind down thy heart to this earth).

4. Ignorance of the soul is the cause of our error of conceiving the

distinctions of things; but the knowledge of the selfsame soul puts an end to all distinctions of knowledge of the reality of things, distinctive knowledge of existences—bheda jñāna is erroneous; but their generalization—abheda jñāna leads to right reasoning.

5. They call it ignorance *avidya*, when the intellect is vitiated by its intellection of the intelligibles or chetyas, but the intelligibles being left out, it comes to know the soul which is free from all attributes.

6. The understanding only is the embodied soul *purusha*, which is lost upon the loss of the understanding; but the soul is said to last as long as there is understanding in the body, like the *ghatambare* or air in the pot lasts with the lasting of the pot, and vanishes upon the loss or breaking of the vessel. (The soul lasts with the intellect in the body, but flies away upon the intellect's desertion of it. This is maintained by sruti).

7. The wandering intellect sees the soul to be wandering, and the sedate understanding thinks, it to be stationary, as one perceives his breath of life to be slow or quick, according as he sits still or runs about. In this manner the bewildered understanding finds the soul to be distracted also. (The temperament of the mind is attributed to the soul, which is devoid of all modality).

8. The mind wraps the inward soul with the coverlet of its various desires, as the silkworm twines the thin thread of its desires round about itself; which its wants of reason prevent it from understanding. (The word in the text is *bālavat* boyishness, which is explained in the gloss to mean *nirvivekatwa* or want of reason, and applied to the mind, means puerile foolishness).

9. Rāma said I see sir, that when our ignorance becomes too gross and solid, it becomes as dull and solid as stone; but tell me O venerable sir, how it becomes as a fixed tree or any other immovable substance.

10. Vasishta replied:—The human intellect not having attained its perfect state of mindlessness, wherein it may have its supreme happiness and yet falling from its state of mindfulness, remains in the midmost position of a living and immovable plant or of an insensible material substance. (The middle state is called *tatastha bhāva*, which is neither one of perfect sensibility nor impassivity).

11. It is impossible for them to have their liberation, whose organs of the eight senses lie as dormant and dumb and blind and inert in them as in any dull and dirt matter: and if they have any perception, it is that pain only. (The *purayastaka* are the eight internal and external organs of sense instead of the ten organs *casandria*. By dormancy is meant

their want of reason, and muteness and blindness express respectively the want of their faculties of sensation and action, inertness means here the want of mental action.

12. Rāma rejoined:—O sir, that best knowest the knowables! that the intellect which remains as unshaken as a fixed tree, with its reliance in the unity and without its knowledge of duality, approximates its perfection and approaches very near to its liberation (contrary to what thou sayest now, regarding impossibility of the dormant minds arriving to its freedom).

13. Vasishtha replied: Rāma! we call that to be the perpetual liberation of the soul, which follows persuasion of one common entity, after its rational investigation into the natures of all other things and their false appearances. (or else the blind torpidity of the irrational yogi, amounts rather to his bondage to ignorance than the liberation of his soul from it).

14. A man is then only said to have reached to his state of solity *kaivalya*, when he understands the community of all existence in the unity, and forsakes his desire for this thing and that. (But is said in sundry places of this work that the abandonment of the knowledge of the subjective and as well as of the objective, which constitutes the true liberation of the soul; which means the taking of the subject and object of thought and all other duties in nature in one self-existent unity and not to forget them all at once). (So says Sadi, when I turned out duality from my door I came to knowledge of one in all).

15. One is then said to recline in Brahma who is inclined to his spiritual Contemplation, after his investigation of divine knowledge in the sāstras, and his discussion on the subject in the company of the learned doctors in divinity. (The unlearned religionist is either a zealot or an *opiniatre—abhakta tatva jnāni*).

16. One who is dormant in his mind and has the seed of his desire lying latent in his heart, resembles an unmoving tree, bearing the vegetative seed of future regenerations (transmigrations) within its bosom.

17. All those men are called blocks who liken the blocks of wood and stone, and to be lack brains who lack their brain work, and whose desires are gone to the rack. These men possessing the property of dulness as of dull matter, are subject to the pains of repeated births, recurring like the repetends of their remaining desires. (The doctrine of transmigration is, that the wish being father to the thought, every one meets with his lot in his next birth, as it is thought of or fostered by him in his present life. [Sanskrit: *vāsanā eva pratyāvrittikāranam*]).

18. All stationary and immovable things, which are endowed with the property of dull matter, are subject to repeated reproductions. (Owing to the reproductive seed which is inborn in them, like the inbred desire of living beings), though they may long continue in their dormant state (like images of saints in their trance).

19. Know O pure hearted Rāma! the seed of desire is as inbred in the breasts of plants, as the flowers are inborn in the seeds and the earthenwares are contained in the clay. (The statue says, Aristotle lies hid in the wood, and the gem in the stone, and require only the chisel of the carver and statuary to bring them out).

20. The heart that contains the fruitful seed of desire in it, can never have its rest or consummation even in its dormant state; but this seed being burnt and fried to its unproductiveness (by means of divine knowledge), it becomes productive of sanctity, though it may be in its full activity.

21. The heart that preserves the slightest remnant of any desire in it, it again filled with its full growth to luxuriance; as the little remainder of fire or the enemy, and of a debt and disease, and also of love and hatred, is enough to involve one in his ruin as a single drop of poison kills a man. (This stanza occurs in Chānakyā's Excerpta in another form, meaning to say that, "No wise man should leave their relic, lest they grow as big as before [Sanskrit: punasva bhavati tasmādyasmāt sesam na kārayet]).

22. He who has burnt away the seed of his desire from any thing, and looks upon the world with an even eye of indifference, is said to be perfectly liberated both in his embodied state in this earth, as also in his disembodied or spiritual form of the next world, and is no more subjected to any trouble (Subjection to desire is deadly pain and freedom from it is perfect bliss. Or as it is said:—Desire is a disease and its want is ease. [Sanskrit: aashayei param dukham nairāshyam paramamsukham]. Again our hopes and fears in constant strife, are both the bane of pig man life [Sanskrit: bhayāshā jīvapāshāh] &c.

23. The intellectual power which enveloped by the seed of mental desire, supplies it with moisture for its germinating both in the forms of animals and vegetables every where (*i.e.* The divine power which inheres in the embryos of our desires, causes them to develop in their various forms).

24. This inherent power resides in the manner of productive power in the seeds of living beings, and in that of inertness in dull material bodies. It is of the nature of hardness in all solid substances, and that of tenuity in soft and liquid things. (*i.e.* The divine power forms the particular properties of things, and causes them to grow and

remain in their own ways).

25. It exhibits the ash colour in ashes, and shows the particles in the dust of the earth; it shows the sableness of all swarthy things, and flashes in the whiteness of the glittering blade.

26. It is the spiritual power which assumes the communal form and figure, in which it resides in the community of material things, as a picture, a pot (ghata-pata) and the like. (The vanity of the unity is expressed in the words of Veda "the one in many." [illegible Sanskrit])

27. It is in this manner that the divine spirit fills the whole phenomenal world, in its universally common nature, as overspreading cloud, fills the whole firmament in the rainy season.

28. I have thus expounded to you the true nature swarupa—of the unknown Almighty power, according to my best understanding, and as far as it had been ascertained by the reasoning of the wise: that it fills all and is not the all itself, and is the true entity appearing as no entity at all.

29. It is our want of the sight of this invisible spiritual power, that leads us to erroneous conception of the entity of the external world, but a slight sight of this almighty Ens, removes all our pains in this scene of vanity.

30. It is our dim-sightedness of Almighty power, which is styled our blindness or ignorance [Sanskrit: avidyā] by the wise. It is this ignorance which give rise to the belief of the existence of the world, and thereby produces all our errors and misery.

31. Who is so freed from this ignorance and beholds the glorious light of God full in his view; he finds his darkness disappear from his sight, as the icicles of night melt away at the appearance of solar light.

32. The ignorance of a man flies off like his dream, after he wakes from his sleep, and wishes to recall his past vision of the night.

33. Again when a man betakes himself to ponder well the properties of the object before him, his ignorance flies away from before his face, as darkness flies at the approach of light.

34. As darkness recedes from a man, that advances to explore into it with a lamp in his hand, and as butter is melted down by application of heat, so is one's ignorance dispelled and dissolved by application of the light and the rise of reason.

35. As one pursuing after darkness sees a lighted torch in his hand,

sees but a blaze of light before, and no shadow of darkness about him; so the inquirer after truth perceives the light of truth, shining to his face and no vestige of untruth left behind him.

36. In this manner doth ignorance (Avidya) fly away and disappear at the sight of the light of reason; and although an unreal nothing, she appears as something real, wherever there is the want of reason. (Hence all unreasoning men are the most ignorant).

37. As the great mass of thick darkness, disappears into nothing at the advance of light; it is in the same manner that the substantiality of gross ignorance, is dissolved into unsubstantiality at the advancement of knowledge. (so the advancement of inductive science, has put flight the dogmatic doctrines of old).

38. Unless one condescends to examine in a thing, it is impossible for him to distinguish it from another (as the shell from silver and rope for the snake); but upon his due examination of it, he comes to detect the fallacy of his prejudgment (as those of the silver and snake in the shell and the rope).

39. He who stoops to consider whether the flesh or blood or bones of his bodily frame, constitutes his personality, will at once perceive that he is none of these, and all these are distinct from himself. (The personality of a man consisting in his soul, and not in any part or whole of his body).

40. And as nothing belonging to the person makes the persons, but something beyond it that forms one's personality; so nothing in the world from its first to last is that spirit, but some thing which has neither its beginning nor end, is the eternal and infinite spirit. (The same is the universal soul).

41. Thus ignorance being got over there remains nothing whatever, except the one eternal soul which is the adorable Brahma and substantial whole.

42. The unreality of ignorance is evident from the negative term of negation and ignoring of its essentiality, and requires no other proof to disprove its essence; as the relish of a thing is best proved by the tongue and no other organ of sense. (The term Avidya signifying the want of *vidya*—knowledge and existence ([Sanskrit: vidyamānata])).

43. There is no ignorance nor inexistence except the intelligence and existence of God, who pervade over all visible and invisible natures, which are attributed with the appellations of existence and inexistence. (The whole being God (to Pan—the All) there is no existence or inexistence without Him).

44. So far about Avidya, which is not the knowledge but ignorance of Brahma; and it is the dispersion of this ignorance which brings us to the knowledge of God.

45. The belief of this, that and all other things in the world, are distant and distinct from Brahma, is what is called *Avidya* or ignorance of him; but the belief that all things visible in the world, is the manifestation of omnipresence, causes the removal of ignorance, by presenting us to the presence of God.

NOTE TO CHAPTER X.

The following lines of the English poet, will be found fully to illustrate the divine attribute of omnipresence in the pantheistic *doctrine* of Vedanta and Vasishtha, as shown in this chapter *et passen*.

All are but parts, of one stupendous whole,
Whose body nature is, and God the soul;
That, changed through all, and yet in all the same;
Great in the earth, as in the etherial frame;
Warms in the sun, refreshes in the breeze;
Glowes in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part.
As full as perfect, in a pair as heart:
As full as perfect, in vile man that mourns,
As in the rapt seraph, that adores and burns;
To him no high, now, no great, no small;
He fills, he bounds, connects and equals all.

Pope's Mortal Essays I. IX.

CHAPTER XI.

ASCERTAINMENT OF LIVING LIBERATION.

Argument.—Instances of Living Liberation in Hari, Hara and others, and its consisting in the oecumenical knowledge of the one Brahma in all and every thing.

Vasishtha said:—I tell you again and repeatedly O pious Rāma! for your

understanding, that you can never know the spirit without your constant habit, of contemplating on it in your self-cogitation. (So the Sruti. *Atmā vāra, mant avyam*, "the soul is to be constantly thought upon" and so also the Vedanta aphorism "asakrit upadesat" the soul is known by repeated instructions on spiritual knowledge).

2. It is gross ignorance which is known as nescience, and it becomes compact by the accumulated erroneous knowledge of previous births and past life (namely; the errors of the dualities of matter and spirit and of the living and Supreme soul, and the plurality of material and sensible objects).

3. The perceptions of the external and internal senses of body, both in the states of sensibility and insensibility, are also the causes of great errors or ignorance *crasse* of embodied beings. (*i.e.* The sensible perceptions are preventives of spiritual knowledge which transcends the senses and is called [Sanskrit: *atīndriya*]).

4. Spiritual knowledge is far beyond the cognizance of the senses, and is only to be arrived at after subjection of the five external organs of sense, as also of the mind which is the sixth organ of sensation.

5. How then is it possible to have a sensible knowledge of the spirit, whose essence is beyond the reach of our faculties of sense, and whose powers transcend those of all our sensible organs? (*i.e.* Neither is the spirit perceptible by our senses, nor does it perceive all things by senses like ours). So the Srutis He is not to be perceived by the faculties of our sense, who does and perceives all with our organs. ([Sanskrit: *na tatra vaggacchati namani āpanipādaū yavanagtahītā*]).

6. You must cut off this creeper of ignorance, which has grown up in the hollow of the tree of your heart, with the sharp sword of your knowledge, if you should have your consummation as an adept in divine wisdom.

7. Conduct yourself Rāma! in the same manner in the practice of your spiritual knowledge, as the king Janaka does with his full knowledge of all that is knowable to man.

8. He is quite confident in his certain knowledge of the main truth, both when he is employed in his active duties, in his waking state as well as when he remains quiet at his leisure. (The end of knowledge is to know God, and to rely on him both in busy and in active life).

9. It was by his reliance on this certain truth, that Hari was led to the performance of his various acts in his repeated births or incarnations. (A god in human flesh does his works as a god).

10. May you, Rāma! be certain of the main truth, which conducted the three-eyed god Siva in the company of his fair consort; and which led the dispassionate Brahmā to the act of creation. (*i.e.* the passionate and unimpassioned and those that are active or inactive are equally assured of this truth).

11. It was the assurance of this eternal verity, which led the preceptors of the gods and demons, even Brihaspati and Bhargava, in their duties; and which guide the sun and moon in their courses, and even directs the elements of fire and air in the wonted ways.

12. This truth was well known to the host of Sages, including Narada and Pulastya, Angira and Pracheta, and Bhrigu Krutu, Atri and Suka, as it is known to me also.

13. This is the certainty which has been arrived at by all other learned Brahmans and Sages, and this is the firm belief of every body, that has been liberated in his life time.

14. Rāma said:—Tell me truly, O venerable sir, the true nature of the truth, on which the great gods and wisest sages, have grounded their belief, and became freed from their sorrow and grief (in this world of sorrow and tears).

15. Vasishtha replied:—Hear me tell you! O worthy prince that art great in arms as in thy knowledge of all things, the plain truth in reply to your question, and the certitude arrived at by all of them (named above).

16. All these spacious worlds, that you behold to be spread all about you, they are all that One or *on*, and are situated in the immensity of Brahma. (In their real or spiritual nature, and after obliteration of the erroneous forms in which they appear to you. Their phenomenal appearances, being but the misconceptions of our errors).

17. Brahma is the intellect, and the same is this world and all its animate and inanimate creatures also; Myself and Brahma and so art thou thyself, and such are all our friends and foes beside us.

18. Brahma is the triplete time of the past, present and future, all which are comprehended in his eternity; in the manner of the continuity of waves, billows and surges, contained in the immensity of the ocean.

19. It is thus the same Brahma that appears to us in all the various forms of our perception, and in the different shapes of the actor, action and its act, as those of the feeder, feeding and the food, and of the receiver, reception and the thing received. (There being but the only unity of God, the same is changed to all forms of action and

passion and so says the poet "that change through all and yet in all the same" and also unvaried in all with a varied name. This the vedanta says to be the *vivarta rupa* or the one changed in many form *vividha* many, and varta let vertuus changed [Sanskrit: paribatta].

20. Brahma expands in himself by his power of evolution, or unfolding himself by his *vivarta sakti*; Hence He would be our enemy if he would do any thing unfavourable into us. (God is good and never does any evil to any one: all he does in and to himself)?

21. Thus Brahma being situated and employed with himself, does nothing aught of good or evil to any other. The attribution of passions to him, is as the planting of a tree in empty air. (God is not capable of any human attribute, as it is usual with anthropomorphists to load him with).

22. How very delighted are they that are dead to their desires, to reflect on this truth, that they are continually living and moving in the all pervading Brahma. (In Him we live and move).

23. All things are full of Brahma, and there is naught of pleasure or pain herein; Brahma resides in his self-same all and is pleased with all in himself. (The one is full of bliss with all in himself).

24. The Lord is manifest in his Lordship, and I am no other person beside himself; this pot and that painting and I myself, are full with the self-same Brahma.

25. Hence it is in vain to speak of our attachment or aversion to worldliness, since we bear our bodies and dare to die in Brahma only. (It is that something, for which we bear to live, and dare to die, Pope).

26. Our bodies being the abodes of Brahma, it is as false to think to our bodily pains, as also of our pleasure in bodily enjoyments, as to take a rope for a serpent. (Hence we can have no sense of our pleasure or pain, as long we know ourselves to be situated in Brahma and He in us).

27. How say you, that this or that is your doing, when you have the power of doing nothing. The fluctuation of the billows on the surface of the sea, cannot agitate the waters of the deep below).

28. Myself, thyself and himself, and all others, are but the breaths of the universal spirit; and they heave and then subside to rest as waves of the sea; but the spirit of God, like the water of the deep, neither rises nor falls as ourselves or the fleeting waves at any time.

29. All persons returning to Brahma after their death, have their bodies also reduced into Him and retain their personal identity in Him in the same manner, as the moving and unmoving waters rest alike in the sea.

30. All moving and unmoving souls and bodies, rest alike in the supreme Brahma; as the *jiva* and its form reside in God, and the whirling and still waters remain in the same sea.

31. The soul and the body, are the two states of the likeness and unlikeness of Brahma, the one is the living soul of bodies, and the other is the gross body itself.

32. Irrational souls, that are ignorant of this truth, are verily subject to delusion; but the rational souls are not so, but enjoy their full bliss on earth, while the other is ever doomed to misery.

33. The blind behold the world all dark, while the eye-sighted find it fully bright and shining; so the wise are blessed with the knowledge of the one soul of the whole, while the ignorant are immersed in misery, by their want of such knowledge.

34. As the darkness of the night, presents its goblins and spectres, to the sight of children only, and not those of the grown up and adult; so the world presents its delusions to ignorant and never to the wise, who behold one Brahma only in all things before them.

35. There is nothing here that lives of itself, nor dies away to nothing; all equally exist in God at all time, and nothing is doomed to be born or perish herein to happiness or misery.

36. All beings are situated in the universal soul, as the waves in the vast expanse of the ocean, therefore it is erroneous to say the one reside in the spirit, and another to be beside it.

37. As there is an inborn light in the crystal, which is capable of reflecting a variety of rays, so the spirit of God dwells in his own spirit in the form of the universe, showing various shapes to view by the inner light of the spirit.

38. As the particles of water flying from the waves, fall into the sea and mix with its body of water; so the bodies of dying people, fall into the body of Brahma, wherein they subsisted in their life time. (So there is neither an increase or diminution of the essence of Brahma, by the birth or death or increase or decrease of beings in the world).

39. There is nobody nor being beside the being of Brahma, as there is no wave nor foam or froth of the sea beside the water of the deep.

40. As the billows and waves, the surges and eddies, and their froths and foams, and bubbles and minute particles, are all formations of water in the great body of waters; so are all beings but productions of the spirit in the Infinite spirit. (All matter is reduced to the spirits, and the spirits are consolidated to material substances by chemical process).

41. All bodies with their various modes, and organs of sense and their several functions, and all visible objects and their growth and decay, together with every thing conducing to our happiness and misery, and all other energies and their gains, are the works of Brahma in himself. (*i.e.* they are the self reflective acts of gods and not done for the sake of others).

42. The production of these various beings in *esse*, is from the essence of Brahma; as the formation of different ornaments, is from the substance of gold. There is no other formal cause or formation distinct from Brahma, and the typo for distinction of the cause and its creation, is the erroneous conception of the ignorant.

43. The mind, understanding, egoism, and the elemental atoms, and the organs of sense, are all the various forms of Brahma; wherefore there is cause of our joy or grief.

44. The words I, thou, he, and this and that, as also the terms of the mind and matter, are all significant of the self-same Brahma *ātmātmani*, in the same manner as the roaring of a cloud in the hills, resounds in a hundred echoes through their caverns. (All words applied to every thing, relate to the one self-same Brahma who is all in all *to pan*).

45. Brahma appears as an unknown stranger to us, through our ignorance of him, as the visions seen in a dream by our mind itself, appear foreign to us. (*I.e.* Our belief in the visibles is the cause of our disbelief in the invisible God; as our familiarity with the objects of our waking state, makes us reject our visionary dreams as false).

46. Ignorance of Brahma as Brahma or what he is, makes men to reject divine knowledge altogether; as our ignorance of the quality of gold causes us to cast it off dross. (Brahma to the brute is, as the gem in the dung hill cast away by the silly cock).

47. Brahma is known as the Supreme spirit and sole Lord, by those who are acquainted with divine knowledge; but he is said to be unknown and involved in ignorance by them that are ignorant of Him.

48. Brahma being known as Brahma, becomes manifested such in a moment; just as gold when known as such, is taken in due esteem.

49. Those who are versed in divine knowledge, know Brahma as without a cause and causing nothing by himself, and that he is free from decay, and is the Supreme spirit and sole Lord of all.

50. He who can meditate in himself, on the omnipotence of Supreme spirit of Brahma; comes to behold him as such in a short time, even without a leader to guide him in his spiritual knowledge (one's own faith in Divine Omnipotence, is the surest means to the sight of his Maker).

51. The want of divine knowledge, that is called the ignorance of the ignorant; whereas it is the knowledge of God, that constitutes the true knowledge which removes the ignorance.

52. As an unknown friend is no friend at all, until he is recognized as such, after removal of one's forgetfulness; so God is no God to one, as long he continues in ignorance of Him.

53. We can then only know God, when the mind comes to perceive the unconnection of the soul with the body; and whereby it alienates itself from all worldly connections in disgust.

54. It is then that we come to know the one true God, when the mind is freed from its knowledge of duality; and by its distaste of dualism, it abandons its attachment to the world.

55. We then come to the knowledge of God, when we come to know ourselves to be other than our persons; and when by getting rid of our personal egoism, we forsake our affection for this unkindred world.

56. It is then that the thought of God rises in our minds, when we come to the true knowledge of thinking ourselves the same with Brahma; and when the mind is absorbed in the meditation of the divine truth in one's self. (This is the sublimation of the Yogi to the divine state; or when the Yogi loses himself, in his rapturous vision on the one God. This kind of meditation is indicated in the formula "Soham" in Vedanta and *an ald Huq* in sufism).

57. God being known as the *tout ensemble* or comprising the whole *plenum*, we come to believe the same as Brahma; and losing our egoism and tuism in the same, we come to the knowledge of that entity only comprising the entire universe. (This belief of the entirety of the Deity, is expressed in the words "*Tat Sat*" corresponding with *to on*, *idest*, *alast*, that is, He in the creeds of other people).

58. When I come to know this true and omniform Brahma, as all in all, and forming the entire whole; I become released from all my sorrow and grief, and am set free from all my delusion and desire, and the

responsibility of my duties (from the belief of God's agency in all things).

59. I am quite calm and at ease and without any sorrow or grief, by my knowledge of the truth, that I am no other than Brahma Himself; I am as cool as the moon, without her spots and phases in me, and I am the all entire, without any disease, decay or diminution in me. (This is said with regard to the universal soul, which engrosses all souls and things in itself).

60. It is true that I am the all pervading Brahma, and therefore I can neither wish to have or leave any thing from me; being of myself the blood, bones and flesh of my body. (The soul is the source of the body, and the spirit its life, without which it decays and dies away).

61. It is true that I am Brahma the universal soul, and therefore the intellect, mind and sensibility also; I am the heaven and sky with their luminaries and quarters and the nether worlds also.

62. It is true that I am Brahma, composing this pot and painting, these bushes and brambles, these forests and their grass, as also the seas and their waves. (One God is manifest in many forms).

63. The unity of Brahma is a certain truth, and it is the ego which is manifest in the seas and mountains and all living beings; and in the qualities of reception and emission, and of extension and contraction in all material bodies. (It is the Divinity that actuates the physical powers in nature).

64. All things of extended forms situated in the intellectual spirit of Brahma, who is the cause of the growth of creepers and plants, and of the germination of vegetative seeds.

65. The supreme Brahma resides in his sheath of the intellectual soul, in the manner of flavour in the cup of the flower; and thence diffuses itself on all sides in the form of everything everywhere.

66. He that is known as only soul of all, and who is ascertained as the supreme spirit, and who is designated by the appellations of the intellectual soul, Brahma the great, the only entity and reality, the Truth and Intelligence and apart from all.

67. He is said to be the all-inhering element, and Intelligence only without the intelligibles in it; He is the pure light that gives every being its consciousness of itself.

68. He appears to the spiritualist to be existent everywhere, as the tranquil and intelligent Brahma; and contains in himself the powers of

all the faculties of the mind and body, such as the understanding and the organs of sense, so the sruti; "He is the mind of the mind, the sight of the eye." [Sanskrit: yascat?u sascat?unmanāsā manoyadityādi].

69. Give up the thought of thy difference from Brahma by knowing thyself as the reflexion of the intelligent soul; which is the cause of the causes of the existence of the world. Such as vacuum and others, which are causes of sound and are caused by vacuous spirit of God (and not as the vacuists and materialists belief them, to be increate essences from eternity).

70. The intellect of Brahma is the transparent receptacle of all essences, and my ego is of the same essence, which exudes continually as a shower of rain, from the transparent spirit of God.

71. I am that light which shines in the souls of yogis, and I am that silent spirit which is supported by the ambrosial drops of Divine Intellect; which continually distils its nectarious juice into our souls, as we may feel in ourselves.

72. I am as a wheel or circle without having the beginning or end of myself, and by having the pure intellect of Brahma in me. I am quiet in my deep sleep of samadhi meditation, and I perceive holy light shining within me. (The yogi in his devotion is absorbed in the calmness of his soul and is wrapt in divine light).

73. The thought that I am Brahma, affords afar greater delight to the soul, than the taste of any sweet meat, which gives but a momentary delight, so the sruti:—God is all sweetness [Sanskrit: rasobetat] (sweet is the memory of a friend, and sweeter far must be the thought of God, who is best and greatest friend).

74. One knowing his soul and intellect, knows the indestructible Brahma and himself as identic with the same; as one whose mind is possessed with the image of his beloved, beholds her bright countenance in the shining orb of the moon.

75. As the sights of earthly people are fixed in the etherial moon, so the sight of intellectual beings, is fixed in the supreme and indestructible soul, which he knows as self-same with himself.

76. The intellectual power which is situated in the vacuity of the heart, is verily the verity of the immaculate Brahma himself. Its pleasure and pain, and mutability and divisibility, are attributed to by ignorance only.

77. The soul that has known the truth, knows himself as the supreme Intellect, as the pilgrim on the way sees only his saint before him, and

no intermediate object besides.

78. The belief that I am the pure and all pervading intellect, is attended with the purity and holiness of the soul, and the knowledge of the Divine power as the cause of the union of earth, air and water in the production of the germ of creation, is the main creed of all creeds.

79. I am that intellect of Brahma which is inherent in all things as their productive power; and I am that soul which causes the sweetness of the *beal* and bitterness of *nimba* fruits.

80. I am that divine intellect which inheres alike in all flavours, which is devoid of pain and pleasure and which I perceived in my mind by my consciousness.

81. I am the undecaying intellect of Brahma, and deem my gain and loss in equal light of indifference; while I view this earth and sky, and the sun and moon displayed before my eyes in all their glory.

82. I am that pure and serenely bright Brahma, whose glory is displayed alike in all of these, and which I behold to shine vividly before me, whether when I am awake or asleep or whenever I am in the state of dreaming or profound sleep.

83. I am that Brahma who is without beginning and end, who is known by his four fold hypostases, and is ever indestructible and undecaying. He resides in the souls of men in the form of sweetness in the sugarcane through all their transmigrations.

84. I am that intellect of Brahma, which like the sunshine pervades equally in the form of transparent light in and above all created beings.

85. I am that all pervasive intellect of Brahma, which like the charming moon light fills the whole universe; and which we feel and taste in our hearts, as the delicious draught of ambrosia.

86. I am that intellect of Brahma, which extends undivided over the whole and all parts of the universe, and which embraces all existence as the moving clouds of heaven encompasses the firmament.

CHAPTER XII.

Argument.—Investigation in the doubts respecting living

liberation.

Vasishtha said:—Great minded men that are certain of these truths, are purified from their sins, and finding their tranquillity in the reliance on truth, enjoy the delight of the even equanimity of their souls, both in their prosperity and adversity. (Truthfulness and equanimity are god-like attributes).

2. So the wise men of perfect understandings, being evenly dispassionate in their minds; feel themselves neither glad nor sad, either in the enjoyment or deprivation of their lives (which are alike to them, because death is but the beginning or continuance of life in another state or world).
3. They remain as unseen and marvelously mighty, as the arms of Nārāyana (god); and as straight and firm and yet as low and fragile as the body and broken rocks of mount Meru on earth.
4. They roam about at pleasure in woodlands and over islands and amidst cities also, and like the gods of paradise they wander about the beautiful groves and sceneries of nature.
5. They roved in flowery gardens shaken by the playful breezes, and also in the romantic forests on the skirts and tops of mountains.
6. They conquer also their enemies, and reign in their realms with the chouri and umbrella ensigns of their royalty; they enjoy the various produce and wealth of their kingdom, and observe the various customs and usages of their country. (The wise man freely enjoy all things without being bound into them).
7. They follow all the rules and rites, established by the laws of their countries; and inculcated as duties for the observance of all.
8. They do not disdain to taste the pleasures, that would make the beauties smile at; nor are they averse to the enjoyment of luxuries, that they can rightly use and enjoy.
9. They smell the fragrance of mandara-flowers, and taste the sweet juice of mango-fruits; they regale themselves with the sweet songs of Apsaras, and revel in the arbours of Nandara or pleasure garden.
10. They never disregard the duties that bind all mankind to them, nor neglect to perform the sacrifices and observe the ordinances that are imperious on domestic life.
11. But they are saved from falling into dangers and evils of all kinds,

and escape the danger of falling under the feet of murderous elephants, and avoid the uproar of trumpets and the imminent death in battle-fields (*i.e.* Wise men avoid the dangers to which the ignorant are liable).

12. They abide with those that are afflicted in their hearts, as among the marauding plunderers of the country; they dwell among the oppressed cowardly people, as also amongst their oppressors. Thus they are conversant with the practices of all opposing parties, without mixing with any one of them.

13. But their minds are clear of doubts and free from errors unaffected by passions and affections, and unattached to any person or thing. They are quite discrete and disengaged, free and liberated, tranquil and serene, inclined to goodness reclining and resting in Supreme spirit.

14. They are never immersed in great dangers, nor are they ever involved in very great difficulties. But remain as the boundary mountains, remaining unimmersed amidst the water of a circumjacent lake.

15. They are never elated with joy, at the fluctuating favours of fond and fascinating fortune; nor are they swollen, like the sea at the increasing digits of the moon.

16. They do not fade away under sorrow or sickness, like plants under the scorching sun beams, nor are they refreshed by refreshments, like medicinal plants under the refreshing dews of night.

17. They are employed calmly and without anxiety in the discharge of their duties and in the acts of fruition karma, and neither long for nor relinquish the fruition, which is attendant upon them (*i.e.* They do what is to be done, not for reward but as a matter of course).

18. They are neither elated with the success of their undertakings, nor are they depressed by the mishap of their efforts, they are not joyous at their joy and hey-day, nor do they sink under in danger and difficulty.

19. They do not droop down under despondence, nor are they dejected in despair, they are not merry in their prosperity, nor do they wail and weep in their adversity.

20. They discharge their customary duties as prescribed by law and usage, but their minds remain as firm and unmoved, as a mountain at all the efforts of the body.

21. Now Rāma! Remove your sight for thy own egoism, and keep it fixed on the true ego which is a destroyer of all sins; and then go on with your ordinary course of conduct as thou mayest like.

22. Look at these creations and their various creatures, as they have existed in their successive stages and phases; but do you remain as firm as rock and as deep as the sea, and get rid of your errors. (*i.e.* Your observation of nature can only remove your errors).

23. Know this grand whole as the reflexion of one sole Intellect, beside which there is nothing as a reality or unreality, or as some thing or nothing. (*Jo kuch hai ohi hai, nehinaur kuch'he.* Whatever there is, is he himself, and there is *nil* beside his *ens* or self).

24. Rāma! have thy greatness as the great Brahma, and preserve the dignity of human nature about thee; reject all whatever as unworthy of thee, and with an unattached heart to every thing, manage thyself with gentleness every where, and thus pass the days here. (As an heir of eternity).

25. Why dost thou weep with thy heart full of sorrow and grief, and why dost thou lament like the deluded, and why rovest thou with thy wandering mind, like a swimming straw to the whistling eddy.

26. Rāma replied—Verily sir, the dart of my doubts is now rubbed out of my mind, and my heart is awakened to its good senses by thy kindness, as the lotus is enlivened by thy rising sun-light.

27. My errors are dispersed as the morning fog in autumn; and my doubts are set down by your lectures; which I will always adhere to.

28. I am now set free from the follies of pride, vanity, envy and insensibility; and I feel lasting spiritual joy rising within me after the subsidence of all my sorrows. And now if you are not tired, please deliver your lectures with your clear understanding, and I will follow and practice them without fear or hesitation.

CHAPTER XIII.

THE TWO YOGAS OF KNOWLEDGE AND REASONING.

Argument.—The two yogas or Habits of restraining the Desires and Respiration herein before described, are followed by two others: viz. the Acquisition of knowledge and the Training to reasoning which are yogas also.

Rāma said:—I am verily becalmed and set at ease, O Brahman! by

relinquishing all my desires, from my full knowledge of their impropriety; and by my being staid in the state of the liberated, even in this my present life. (The heaven of the holy, commences in their earthly life).

2. But tell me, sir, how a man can have his liberation, by restraining his respirations for a time; and how the restraint of one's breathings, can put a restriction to his desires, which reside and rise from the mind; while it belongs to the body and comes in and out of the heart and lungs. (Nostrils).

3. Vasishtha said:—The means of fording over the ocean of this earth is known, O Rāma! by the word Yoga or union, which is composed of the quality of pacifying the mind in either of the two ways or processes (as shown below).

4. The one is the acquisition of religious instruction, leading to the knowledge of the soul and of the Supreme soul, and the other is the restraining of respiration, which you will learn from the lecture that I am about to deliver.

5. Here Rāma interrupted and said:—Tell me, sir, which of the two is more delectable, owing to its facility and unpainfulness; and the knowledge or practice whereof, releases us from all fear and trouble whatsoever.

6. Vasishtha replied:—Rāma! although I have mentioned here of two kinds of Yoga, yet the common acceptance of the term, restricts it to the restriction of breathing. (The vulgar have no idea of esoteric occultism or *jnana Yoga*, but call him a Yogi, who is employed in his exoteric practices, of asceticism and austerities, suppression of breath; and all kinds of wilful pains).

7. The true Yoga is the concentration of the mind in God, which is the only means of our salvation in this world; and this is achieved in either way of the regulation of breathing, or perfection in learning, both of which tend to the one and same effect, of fixing the attention in divine meditation.

8. The practical yoga by the regulation of respiration, appears as too arduous a task to some persons, while proficiency in knowledge seems to be too difficult of attainment to others. But to my understanding the ascertainment of truth by theoretical knowledge seems to be far better than practice. (The theoretical meditation is known as the *rāja yoga*, and the forced contraction of the breath is called the *hatha yoga* or forced devotion, and is the device of Dattātreya who was an ancient Rishi also).

9. Ignorance is ever ignorant of truth, which does not lend its light to us in either our walking or sleeping states. So the ignorant practiser is always in ignorance both when he is in his meditative trance [Sanskrit: yogavidyā] or otherwise; but knowledge is always knowing, both when the knower is awake or asleep.

10. The practical yoga which stands in need of fixed attention, painful postures, and proper times and places, is impossible to be practiced, owing to the difficulty of getting all these advantages at all times.

11. I have thus described to you, O Rāma! both the two kinds of yoga propounded in the sāstras, and the superiority of the pure knowledge, which fills the intellect with its unfading light.

12. The regulation of the breathings, the firmness of the body and dwelling in sequestered cells, are all I ween as pregnant of consummation—*siddhi*; but say, which of these is capable of giving knowledge [Sanskrit: vritti] to the understanding, which is the greatest perfection in human nature.

13. Now Rāma! if you think it possible for you, to sit quiet with utter suppression of your breaths and thoughts; then can you attempt to sit in your sedate posture of meditation without uttering a single word.

CHAPTER XIV.

NARRATIVE OF BHUSUNDA AND DESCRIPTION OF MOUNT MERU.

Argument.—Vasishtha's visit to Meru in expectation of seeing Bhusunda and his description of the Mountain.

Vasishtha related:—The vast universe, O Rāma! is but an evolution of the will of the Infinite Brahmā, just as the various representations in the mirage, are but evasions of solar rays. (Or these are the reflexions of the self-same Deity, as the Fata Morgana are the reflex of solar light).

2. Here the divine Brahmā that is born of the lotiform navel of Brahmā, takes the title of the creator and preserver of all, that has been produced by the supreme spirit; and is called also the great father of all, for his producing the prime progenitors of mankind. (Here Brahmā resembles Adam of the scriptures).

3. This divine being brought me forth from his mind, where fore I am

called the *mānasaputra* or progeny of the mind, of the mind of this holy personage. He made me settle first in the fixed polar circle of the starry frame, I viewed the revolutions of the planetary spheres, and the successive Manvantaras before me. (The Manus were all the progeny of the divine mind, whence they bear their name of Manu or mind-born).

4. Residing once in the imperial court of the lord of gods—Indra, I heard the accounts of many long living persons and people, from the mouths of Narada and other messengers of the gods. (Nārada is the Mercury of Hindu mythology, and answers an angel of the scriptures).

5. There was once on a time the sage Sālatapā among them; who was a person of great understanding, a man of honor and taciturn in his speech; and said by way of conversation:—

6. That there was in the north east summit of Mount Meru, a spot full of sparkling gems, where there was a *kalpa* tree of the *chuta* or *mango* kind, which yielded its fruits in all seasons of the year.

7. The tree was covered all over with fresh and beautiful creepers, and a branch of it extending towards the south, had a large hollow in its top, containing the nest of birds of various kinds.

8. Among them there was a crow's nest, belonging to one old raven by name of Bhusunda, who lived quite happy with himself; as the god Brahmā dwells content in his lotus-bed.

9. There is no one in the womb of this world so long lived as he, nor even the gods in heaven, can boast a greater longevity than he among the feathered tribe; and it is doubtful whether there may be another as old as he in times to come. (Old as Adam and as old as Methuselah).

10. This crony crow was beauteous even in old age, and had become passionless and great-minded by his long experience. He remained quiet with the tranquillity of his mind, and was as graceful as he was full of knowledge of all times. (Achromatic as old Nestor of the present, past and future—*trikālajna*).

11. If any one may have the long life of this crow, his life becomes meritorious, and his old age is crowned with sapience. (The vigour of life is productive of meritorious works, and its decay is fraught with wisdom).

12. In this manner, he related the virtues of the bird in full, at the request of the gods in heaven; and did not utter any thing more or less, before the assembly of the deities who knew all things.

13. After the gods had been satisfied with the narration of the veteran

crow, I felt a great curiosity in me, to see and know more of this superannuated bird (for who is it that has not an eager desire to learn the art of longevity).

14. With this desire, I hastened to the spot, where the crow was said to rest in his happy nest; and I reached in a short time, to the summit of Meru, which was shining with its precious stones. (The decent from heaven to the lofty top of Meru could not be long, since the gods are said to be all situated on this high mountain. ([Sanskrit: tasminnadrau trayasvimsat vasatihiga nadevatah], and again ([Sanskrit: yāvatmerausyitadevāh])).

15. The peak of the mountain was flaming as fire, with the glare of its gems and red earth—*gairika*, and these painted the upper sky, with the bright hue of florid honey and sparkling wine.

16. The mountain shone as brightly as it were burning with the blaze of the last conflagration, and the sky was reddened by their reflexion with shades of clouds; appearing as the smoke of fire or the blue lustre of sapphire.

17. The mountain appeared to be formed by a collection of all kinds of colours on earth, which gave it the appearance of the variegated sky in west at the time of the setting sun.

18. The flame of fire proceeding from its crater, and emitted through the crevice on its top, seemed as the culinary fire of the Yogi, carried up from his bowels to the cranium in Yoga. (This is styled the Utkranti Yoga or lifting the physical powers, and concentrating them all in the head—the seat of intellect).

19. The ruddy peaks and pinnacles of Sumeru, resembled his arms and fingers painted with lac-dye; in order to lay hold on his consort the fair moon by way of sport. (It means the mountain tops reaching to and touching the orb of the moon. So Kalidasa makes his Himalaya transcend the sphere of the sun).

20. The lurid flame of wild fire on this mountain, seemed as the burning blaze of sacrificial fires, which are fed with clarified butter were rising to heaven. (Hence fire is styled the bearer of our offerings to the gods above—*havya-vāhana*, because there is nothing on the earth except the flames of fire—that has the power of rising upwards, whence they are termed *Urdha—jwalana—havir—bhujas*. ([Sanskrit: urdha jvalana havirbhujam])).

21. The mount with its elevated summit seemed to kiss the face of the sky, and to raise its fingers in the form of its peaks and pinnacles, with their blazing gems resembling the nails of the fingers, in order to

count the scattered stars.

22. The clouds were roaring on one side of it with the loud noise of the drums, and the young plants and creepers were dancing in the happy arbours on another, clusters of flowers were smiling as blooming beauties on this side, and the swarms of humming bees were hovering on them on that.

23. Here the lofty palm trees seemed to be smiling with shewing their teeth in their denticulated leaves, on seeing the giddy groups of Apsaras, swinging and strolling about loosely in their amorous dalliances under their shade.

24. There the celestials were resorting in pairs to their grottos in the mountain, in order to relieve themselves of their trouble of trudging over the rugged paths of the craggy mountain; and they were clothed in the white vest of the open sky (nudity), and having the stream of Ganges falling from high for their sacred thread. (Here Meru means any mountain and Ganga is put for any stream descending from it).

25. The hoary mountain stood as a grey headed hermit, holding the reeds (with which it abounded) as canes in his hand; and the celestial inhabitants of the mount, rested in the coverts of the creepers, being lulled to sleep by gurgling sound of the waters falling from precipice to precipice.

26. The mountain king was crowned by the full blown lotuses that grow on its top, and was regaled by the sweet fragrance; which the odoriferous breezes bore from them. It was decorated with the gems of the starry frame on its crown, and charmed with the sweet songs of the *gandharvas* playing their strains on it.

27. His hoary head pierced the silvery region of heaven, and was one with it in being the abode of the gods.

28. The many coloured tops of Meru, emitting the various colours of the red, white, black, blue, yellow, and gray stones that are embodied in its body, lent the sky its variegated hues in the morning and evening, while the versicolor blossoms on its tops, invited the Heavenly nymphs to their rambles and sports over them.

CHAPTER XV.

VASISHTHA'S VISIT TO BHUSANDA.

Argument.—Description of the scenery on the top of Mount Meru.
Allegory of the harbour of desire, the resort of all living beings.
Description of Birds of the mountainous region, and lastly the
character of *kāka bhusanda*.

Vasishtha continued:—I saw the *kalpa* tree on the top of one of these peaks, which was girt by its branches on all sides; and covered with flowers appearing as tufts of hairs on its head.

2. This tree was covered with the dust of its flowers, which shrouded it as a thick mist or cloud; and its flowers shown as bright as brilliant gems upon it; its great height reaching to the sky, made it appear as a steeple or pinnacle standing upon the peak. (Allegorically the Kalpatree is the tree of Desire, which branches out into the various objects of our wish. Its flowers are all our sanguine hopes and expectations, which are hidden under the dark mist of futurity. The crown dwelling in its dark hollow, is the undwelling obscure soul, which is hid under the impervious gloom of our ignorant minds and false egoism. Its nest is in the highest divinity, and it is immortal because it is a particle of Eternal spirit).

3. Its flowers were twice as much as the number of stars in heaven, and its leaves redoubled the clouds in their bulk and thickness. Its filaments were more shining than the flash of lightnings, and the pollen of the flowers were brighter far than the circumambient beams of the radiant sun. (The flowers of the tree of Desire being our hopes and expectations, they are of course more numerous than the countless stars in the sky, but it is to say, what things are meant under the allegory of their leaflets farina and pistils).

4. The songs of the sylphs dwelling on the branches of this tree, resounded to the buzz of the humming bees, and the nimble feet and waving palms of the Apsaras in their sportive dance on every leaflet, reduplicated the number of the leaves as much again. (The feet and palms are always compared with the leaves of trees, so these meeting on every leaf is the lightsome leaping and skipping of the airy sylphs over them, increased the number of leaves to more than ever so many).

5. The spirits of the aerial siddhas and gandharvas hovering on this tree, far out-numbered the number of birds that flocked and fluttered about it; and the greyish frost which wrapped it as a gemming mantle, out-shone the glossy rind which served for its raiment of fine linen.

6. The top of this tree touches the lunar sphere, and by deriving its moisture from that humid planet, yields its fruits of larger size than the orb of the moon itself. And the clouds gathering about its trunk, have doubled the size of its joints. (i.e. The fruits of high desire are

fairer and larger and more cooling than even the orb of the moon, and its sections are as bright as the bodies of clouds).

7. The gods rested on the trunk of this tree, and the Kinnaras reposed themselves on its leaves, the clouds covered its arbours, and the Asuras slept on its banks.

8. The Fairies repelled their mates by the sound of their bracelets, as the bees put the beetles to flight by their busy buzzing, and sucked the honey from the flowercup to their fill. (It means that females very often taste the sweets of their desire, while men are driven to labour).

9. The arbour of desire extends on all sides of the sky, and fills the space of the whole world, by embodying the gods and demigods and men and all kinds of living beings in it. (It is some desire or other that tends both the mortals and immortals in the course of their lives. Desire is the in-being of active life, and its want is either dulness or death).

10. It was full of its blooming buds and blossoms, and was covered with its tender leaves and leaflets, it was fraught with its flourishing flowers, and had graced the forest all around.

11. It flushed with its filaments, and abounded with its gemming florets; it was replete with its radiant vestures and ornamented trappings, to afford to the wants of its votaries, and it was ever in a flurry with sportive dance of the tender plants and creepers all around it.

12. It was full laden with flowers on all aides, and was abundant with its fruits on all its branches, and being fraught with the copious farina of its flowers, which it lavished and scattered on all its sides, it became charming and attractive of all hearts towards it.

13. I saw flock of the feathered tribe fluttering about the happy bowers, or resting about the broad boughs and branches of the tree; some of these were reposing in the coverts of the leafy arbour, and others pecking the flowers and fruits with their bills.

14. I saw the storks and geese which are the vehicles of Brahmā, feeding on fragments of lotus-stalks, resembling the digits of the bright moon in whiteness; and picking the bulbous roots of the *arjuna* and lotus plants in the lakes.

15. The goslings of the geese of Brahmā, muttered the *omkāra*, the initial syllable of the Veda, as they were addicted in it by their preceptor the god—Brahmā himself.

16. I saw the parrots with their blue pinions resembling the blue clouds

of heaven, and beheld their red dusk beaks shining as the flash of lightnings, and uttering their shrill sound in the manner of the *swāhā* of the veda. (The parrot is the vehicle of the god of fire, wherefore it is fit for him to utter the syllable *swāhā*; which is used in the invocation of fire: as *swāhā agnaye*).

17. I saw also the green parrots of the god of fire, scattered all about like the green *kusa* grass lying scattered on the sacrificial alter of the gods; and I beheld the young peacocks with their crests glowing as the glistening flames of fire.

18. I saw there the groups of peacocks fostered by the goddess Gauri (The peacocks of Juno), as also the big peacocks belonging to the god Kumāra; I beheld likewise the vehicle of skanda, which are versed in knowledge. (One of these is said to be the expounder of a grammar, known by the name of Kaumāri Kalāpa Vyakarana).

19. I saw there many bulky and big bodied birds, that are born to live and breed and die away in their natal air, and never alight on the nether ground. These were as white as the clouds of autumn and nestles with their mates in air, and are commonly known under the name of Aerial Birds.

20. I saw the goslings of the breed of Brahma's geese, and the younglings of the brood of Agni's parrots. I beheld the big breed of the peacocks forming the vehicles of war god; (Skanda, Alexander)?

21. I saw the *Bharadwāja* and I saw there many other kinds of big birds. (Charui, birds with two mouths and gold finches with their golden crests). I saw also kalavinca sparrows, the little cranes and pelicans and cuckoos and vultures likewise and cranes and cocks.

22. I saw likewise a great variety of other birds as the Bhushus, Chushus and partridges of many kinds, whose numbers are no less than all the living animals of this earth taken together. (That is to say, the air and water abound with fowls and fishes of as great a variety and number as the animals on earth, and all of them dwell in tree of Desire as mankind and other terrestrial animals. *Nemo sine desiderium*).

23. I then began to pray from my etherial seat, and through the thickening leaves of the tree to the nest of the bird; amidst the hollows of far distant boughs towards the south.

24. After some time I came to descry at a distance a body of ravens, sitting in rows like leaves of the branches, and resembling the streaks of sable clouds on either sides of the *Lokāloka*—horizon. (The *Lokāloka* mountain is a fictitious name for the horizon, which has light and darkness ever attendant on its either side. The term

lokāloka or light and shade, is also used to represent vicissitudes of life).

25. Here I beheld awhile afterwards, a lonely branch with a spacious hollow in it. It was strewn over with various flowers and redolent with a variety of perfumes. (The houses of great men are always scented with odours. ([Sanskrit: subāsit harmmatalam manoramam])).

26. It was as the happy abode of virtuous women in heaven, which are perfumed with sweet scenting clusters of flowers, and there the crows were sitting in rows, as they were perfectly freed from all cares and sorrows.

27. Their great group appeared as the big body of a cloud, separated from the tumultuous air of the lower atmosphere and resting on the calm firmament of the upper sky; and the venerable Bhusunda was seen sitting quietly with his exalted body.

28. He sat there as an entire sapphire shining prominent amongst fragments of glass, and seemed to be of a stout heart and mind, and of a dignified mien and graceful appearance.

29. Being heedful of the rule of the restriction of his respiration and suppression of his voice, he was quite happy with his long longevity, and was renowned every where as a long lived passe (seer).

30. He witnessed the course of ages and periods, and marked their advent and exodus in repeated succession; and was thereby known as the time worn Bhusunda in this world, and a being of stout and unflinching mind.

31. He was weary with counting the revolutions of the Kalpa cycles, and with recounting the returns of the preserving divinities of the world; such as the Sivas, Indras, the gods of the winds and other.

32. He was the chronicler of all antiquity, and the recorder of the wars of the gods and demons, and the hurling of the high hills in heaven; and yet he was of a clear countenance and profound mind; he was complacent to all, and his words are as sweet as honey.

33. This old seer related distinctly all that was unknown and indistinct to others, he was wanting in his egotism and selfishness, and was the lord over all his friends and children, and his servants and their seniors and he was the true narrator of all things at all times.

34. His speech was clear and graceful, sweet and pleasing, and his heart was as tender as the cooling lake, and as soft as the lotus-flower; he was acquainted with all usages and customs and the depth and profoundness of his knowledge, ever the serenity of his appearance.

CHAPTER XVI.

CONVERSATION OF VASISHTHA AND BHUSUNDA.

Argument.—Reception of Vasishtha by Bhusunda, and the Inquiries of the sage regarding the life and acts of the crow.

Vasishtha Continued:—I then alighted before the veteran crow with my brilliant etherial body, as a bright meteor falling from the sky on the top of a mountain; and this my sudden appearance startled the assembly, as if they were disturbed by my intrusion.

2. The assembly of the black birds trembled like the lotuses of the lake, at the shaking of the gentle breeze; and the agitation of the air at my slow descent, troubles them as much as an earthquake troubles the waters of the deep.

3. But Bhusunda who was a seer of the three times, was not at all disturbed at my arrival; but know me as Vasishtha, now in attendance upon him. (Like a flimsy cloud from the mount).

4. He then rose from his leafy seat, and advancing slowly before me, he said with sweet sounds distilling as honey. I welcome thee great sage to my humble cell.

5. Then he stretched both hands to me, holding clusters of flowers that he had at his will and then strewed them in hand-fulls upon me, as a cloud scatters the dewdrops over the ground. (The comparison of raindrops with the shedding of flowers is common in India and well known by the compound term *pushpa-vrishti*).

6. Take this seat said he, and stretched with his hand a newly shorn rind of the Kalpa tree; this he had plucked with his own hand, nor needed the help of his attendant crows in this gladsome task.

7. On the rising of Bhusunda, the menials also arose from their seats, and then on seeing the sage seated on his seat, they looked to and betook themselves to their respective seats and posts.

8. Then having refreshed myself with the sweet scent of the Kalpa creepers all about me, I was surrounded by all the birds that gathered round me, and had their chief sitting face to face in front of me. (This time worn etiquette of old India is still in vogue in the politest

courts of the world).

9. Having offered me the water and honey for my refreshment, together with the honorarium worthy of me, the high minded Bhusunda felt the cheer of his mind, and then accosted me with complaisance and in words sweet as honey. (The serving of honey and water to guests of yore served the offering of brandy and water of modern fashion).

10. Bhusunda said:—O lord! thou hast after long favoured us with your kind visit, which has by its ambrosial influence resuscitated our arbor and ourselves. (Such is the visit of a superior to an inferior).

11. I ween, O great Muni! that art honoured of the honourable, that it is by virtue of my long earned virtues that you are now brought to this place, and want to be informed from where your course is bent to my humble abode.

12. You sir, that have long wandered amidst the great gloom of this world, and know its errors by your infallible experience, must have at last in the peace of your mind. (Peace after broils and strife. *Pax post turba*).

13. What is it that makes you take this trouble on yourself today, is what we wished to be informed at present; and your answer to those that are expectant of it, will be deemed as a great favour by them.

14. It is by the sight of your holy feet, O venerable sage! that we are put to the knowledge of every thing; and yet our obligation at this uncalled for call of yours here, emboldens us to ask this farther favour of yours. (Nobody asks nobody, that has nothing to do with him).

15. We know that it is your remembrance of us among the long living, that has directed your attention towards us, and made your holiness to sanctify this place by your gratuitous visit to us.

16. Though thus we know this as the cause of your calling into us; yet it is our desire of satisfying ourselves with the sweetness of your nectarious words, that has prompted to propose this query to you at present.

17. In this manner did the longival crow, that was clear sighted with his knowledge of the three times, deliver his inquiry by way of formality.

18. Vasishtha answered—Yes, O king of birds! it is true as thou sayst, that I have come here thus to see thy diuturnal self; (because the aged are honoured as sages, and their shrines are visited as those of saints).

19. You are verily very fortunate with your cold heartedness, and your sagacity has haply saved you from falling into the dangerous snares of this world.

20. Now sir, deign to remove my doubt regarding to your anility, and tell me truly of what family you are born, and how you come to know what is worth knowing (respecting the origin and end of beings, and their good or bad lot afterwards).

21. Tell me sir, if you remember the length of life that you have passed, and if you recollect by your long sightedness how you came to be settled in this lodging. (Lit. who appointed this place for your habitation).

22. Bhusunda replied, I will relate to you all, O great sage! that you ask of me, and your great soul shall have to hear it attentively without any inadvertence of your mind.

23. It is certain, O venerable sir! that the topics, which deserve the attention of great minded souls like yourselves; will prove effective of destroying the evils of the world, as the influence of the clouds and their propitious rains remove the heat of the sun.

CHAPTER XVII.

DESCRIPTION OF BHUSUNDA'S PERSON.

Argument.—Vasishtha relates to Rāma of the perfections of Bhusunda's Body and Mind, which entitled him to the enjoyment of his liberation in his living time.

Vasishtha said:—Now Rāma, know this Bhusunda, who was of a complexion as black as that of a cloud heavy with water in the rainy season; to have a countenance which neither merry nor sorry, and a mind free from guile and cunning.

2. His voice was grave and mild, and his words were accompanied by a gentle smile, and he spoke of the three worlds, as if he balanced three *beal* fruits in his hands. (His knowledge of the worlds, was as that of the globe in his hands).

3. He looked on all things as they were mere straws before him, and weighted the lives of men in proportion to their enjoyments, and by the

ratio of their rations on earth, he had the knowledge of the knowables and the unknowable one (called the common and transcendental knowledge-*parānara*).

4. He was big bodied grave and quiet, and sedate as the mount Mandara; and his mind was as full and clear as the calm ocean after a storm.

5. His mind was perfectly tranquil and quite at ease; and full of joy within itself; and acquainted with the appearance and dis-appearance of all beings born in this world.

6. His countenance was delightful with his inward delight, and his voice was as sweet as the melody of a sweet song; he seemed to have taken a new born form on himself, and his joyfulness dispelled the fears of men.

7. After he had respectfully received and accosted me, with his pure and dulcitate words; he began to recite to me his own narration, as the rumbling of a rainy cloud, delights the hearts of the thirsty world.

CHAPTER XVIII.

MANNERS OF THE MATRIKA GODDESSES.

Argument.—Bhusunda traces his origin from the Mātres, whose manners and revelries he describes in length.

Bhusunda related:—There is in this world, the god of gods Hara (Horus?) by name; who is the chief among the celestials, and honoured by all the divinities of heaven.

2. He had his consort Gauri constituting the better half of his body, and by whom he is embraced in the manner of an ivy clasping the young Amra tree. Her bosom likened a cluster of blooming blossom, and her eyes resembled the lines of black bees fluttering in the summer sky.

3. The hoary locks of hair on the braided head of Hara, were entwined as with a white lace, by the snow white stream of Ganges, whose billows and waves as clusters of flowers on the hair-band.

4. The crown of his head was decorated with the gemming milk-white disk of the moon, which sprung from the bosom of the milky ocean; and spread her bright radiance and ambrosial dews about his person. (The streams of ganguari are represented as consorts of Hara, and the moon as forming

the discus on the braces of the hairs on his head).

5. The incessant effusion of ambrosial draughts, from the disk of the moon on his crest, has made him immortal by assuaging the heat of the deadly poison which he swallowed, and has marked his throat with the bluish hue of the sapphire or *lapis lazuli*, whence he named the blue gulletted Nila Kantha. (Hara is said to have swallowed the *kāla-kuta* poison, as hercules drank his full bowel of henbane).

6. The god is besmeared with powdered ashes on his body, as emblematical of the particles of dust, to which the world was reduced by the flame of his all destructive conflagration; while the stream of water flowing from the Ganges on his head, is typical of the current of his clear knowledge of all things. (Others make the burning fire of his frontal eye *bhāla netra* to represent the flash of his cognoscence—*jñānāgni*).

7. His body is decorated with strings of blanched bones, which are brighter far than the silvery beams of fair moon, and these serve as necklaces of argent and pearly gems about his person. (Hence he is named as *Jala-padda-mālīka*).

8. His vest is the open sky with its plates of folded clouds, which are washed by the milk white beam of the moon, and studded with the variegated spots of the stars. (This means the nudity of the god, hence called *Digamvara* or sky attired).

9. He is beset by the prowling shakals, devouring the burnt carcasses on funeral grounds, and holds his abode beyond the habitations of men, in cemeteries and mortuaries in the outer skirts of cities. (Whence his name of *Smashāna sāyī*).

10. The god is accompanied by the *Mātres*, who are decorated with strings of human skulls about their necks, and girt with the threads of their entrails on their bodies; while the fat and flesh of dead bodies, and the blood and moisture of putrid carcasses, form their delectable food and drink.

11. Their bodies are soft and shining as gold, and moving about with sparkling gem on their heads and bracelets of snakes curled round their wrists.

12. The acts of this god are dreadful to relate, and strike terror in hearts of the gods and demons, and all beings beside. One glance of his eye (*coup d'oeil*) is enough to set the mountains in a blaze, and his hunger grasps the whole world in one morsel.

13. The perpetual rest of his meditative mind in holy trance *samādhi*, hath restored the world to rest; and the movement of his arms at

intervals, is attended with the destruction of demons.

14. His forms of the elements are intently lent on their fixed purposes, without being deterred from them by the impulses of his anger, enmity or affection; and the wind of his breath makes the mountains to tremble, and turn the humid earth to arid ground.

15. His playmates are the devils with their heads and faces, resembling those of bears and camels, goats and serpents; and such as have their heads for hoofs, and their hoofs as their hands, and whose hands serve as their teeth, and who have their faces and mouths set upon their bellies and breasts.

16. His face shone brightly with the rays of his three eyes (whereby he is denominated the triple eyed god *trinetra*); and the *mātres* were dependant on him as his dependant demoniac bands—*gana-devatās*.

17. The Mātres joined with the bands of demons, dance about him lowly at his bedding, and feed upon the living bodies, that are born and dead in all the fourteen regions of creation.

18 The Mātres having their faces as those of asses and camels, rove at great distances from him; and are fond of feeding on the flesh and fat, and drinking the red hot blood of bodies as their wine. They have the fragments and members of dead bodies, hanging about their persons as strings of pearls.

19. They reside in the hollows of hills, in the open sky and in other regions also; they dwell also in the holes underneath the grounds, and like to abide in cemeteries and in the holes and pores of human and brute bodies.

20. There are the Goddesses known under the names of jayā and Vijayā, jayantī and Aparajitā; and again sidha Raktā and Alambusha, and also another bearing the name of utpatā.

21. These eight are denominated the Nayikai of leaders, of the whole body of Mātrikas; the others are subordinate to these, and there are others again subordinate to them.

22. Among all these venerable Mātres, there one by name of Alambusha, that is the source of my birth; and this I have revealed to you on account of your great favour to me, by your kind call to my cell.

23. She had the crow by name of chanda for her vehicle, which had its bones and bills as strong as the bolts of Indra's thunder; it was as dark as a mountain of jetblack or blue agate, and served her Goddess as garuda served the consort of vishnu.

24. This octad of Mātri Goddess were once assembled together, and bent their course in the ethereal firmament on some of their malevolent purposes.

25. They made their merry makings and religious revels in the air, and then turned their course to the left side where they halted at the shrine of Tumburu, which was sacred to Siva.

26. They there worshipped the forms of Tumburu and Bairava, which are adored in all the worlds; and then regaled themselves with a variety of discourses, seasoned with drinking and to toping.

27. Then they look up the topic among other subjects of their conversation, as to whether they were slighted and disliked by their paramour—the spouse of Umā, who is taken to share one half of his body. (In the shape of androgyne—Umā—Maheswara or Hara—gauri; having the male and female bodies joined in two halves in one bisex forms).

28. We shall now show him our prowess, that he may never think of despising our great powers even by a contemptuous look, for though the god feigns to be single and naked, yet we know he is bipartite with his consorts Umā forming his better half.

29. Thus determined the goddesses overpowered on Umā by some potent charm of theirs, and by sprinkling a little water upon her, as they do to captivate a beast, which they are going to sacrifice before the altar, and by this spell they succeeded both to change the fine features of Durga, as also to enervate her frame.

30. They succeeded also by their power of enchantment, to detach Umā from the body of Hara, and set her before them, with an imprecation of converting her fair form to their meat food.

31. They made great rejoicings on the day of their execration of Pārvati; when they all joined in dancing and singing, and making their giddy revelries before her.

32. The shouts of their great joy and loud laughter resounded in the sky, and the jumping and hopping of their big bodies, laid open their backs and bellies to sight.

33. Some laughed as loudly with the deafening clappings of their palms, that they rebounded in the sky as the roarings of lions and clouds. They showed the gestures of their bodies in their warlike dance, and the sound of their singing rang through the forests and reached in the mountains.

34. Others sang as loud as it rang through the mountain caves, and ran to the depth of the ocean; which rebillowed with its surges as at the time of the full-moon tide.

35. Others drank their bowls, and daubed their bodies from head to foot with liquor; and muttered their drunken chatters, that chattered in the sky.

36. They drank over and sang louder and louder, they turned about as tops, and uttered and muttered as sots. They laughed and sipped and chopped and fell down and rolled and prattled aloud. Thus they reeled in fits, and bit the bits of their flesh meats, till these Bacchanal goddesses did all their orgies in their giddy revels.

CHAPTER XIX.

BHUSUNDA'S NATIVITY AND HABITATION.

Argument.—Account of the birth of Bhusunda.

Bhusunda continued. Thus while the goddesses were in the acts of their merriment, their bonny vehicles or carrier birds also caught the infection, and indulged themselves in their giddy jigs and giggles, and in tipping the red blood of their victims for their liquor.

2. Then giddy with their drink the gabbling geese, that were fit vehicles for Brahmā's consorts, danced and frolicked in the air, in company with the crow Chanda the carrying bird of Alambusha.

3. Then as the geese darted down, and kept dancing and drinking and tittling on the banks of streams, they felt impassioned and inflamed by lust: because the borders of waters are excitants of concupiscence.

4. Thus the geese being each and all excited by their carnal desire, dallied with that crow in their state of giddiness, which is often the cause of unnatural appetites.

5. Thus that single crow—Chanda by name, became spoused to seven geese at once on that bank; and cohabited one by one with every one of them, according to their desire.

6. Thus the geese became pregnant after gratification of their lust, and the goddesses being satisfied by their merry dance, held their quiet and took to their rest.

7. Then these goddesses of great delusion (mahā māyā), advanced towards their consort Siva, and presented unto him his favorite Umā for his food.

8. The god bearing the crescent moon on his fore-head, and holding the trident spike in his hand; coming to know that they had offered his beloved one for his meat, became highly incensed on the Mātres.

9. Then they brought out the parts of the body of Umā, which they had taken in as their food from their bodies; and presented her entire for her remarriage with the moon-headed deity.

10. At last the god Hara and his consorts being all reconciled to one another together with their dependants and vehicles, retired to their respective quarters with gladness of their minds.

11. The geese of Brahmā perceiving their pregnancy, repaired to the presence of their goddess, and represented to bear their case, as I have, O chief of sages! already related unto you.

12. The Devi on hearing their words, spake kindly unto them and said:—you my menials, cannot now be capable of bearing my car in the air as before; but must have the indulgence of moving about at your pleasure, until you have delivered of your burthens.

13. After the kind goddess had said these words to her geese, that were ailing under the load foetuses, she betook herself to her wonted meditation, and remained in her irreversible rest with the gladness of her mind.

14. The geese that were now big with the burden of their embryos, grazed in the lotus bed of Vishnu's navel, which had been the birth place of the great Brahmā before. (Brahmā the creative power, owed his birth to the lotiform navel of Vishnu, and the same place was all owed for the pasture of the geese and the nativity of the goslings).

15. The geese then being matured in their pregnancy, by feeding upon the lotus-like navel of Vishnu, brought forth their tender eggs in time, as the calmly creepers shoot out in sprouts in the spring.

16. They laid thrice seven eggs in their proper time, which afterwards split in twain, like so many mundane eggs in their upper and lower valves or canals.

17. It was these eggs, O great sage! that gave birth to thrice seven brethren of ours, all of whom are known under the appellation of the fraternity of chanda crows.

18. These being born in the lotus bed of Vishnu navel, were fostered and bred up in the same place, till they were fledged and enabled to fly and flutter in the air.

19. We then joined with our mother geese in the service of our Mātri-goddess, who after our long services unto her, was roused from her intense meditation at last.

20. Now sir, it was in course of time, that the goddess inclined of her own complaisance, to receive us into her good grace, and favour us with the gift (of foresight), whereby we are quite liberated in this life. (It is over one's blindness of the future, that is the cause of the error and mischief of life).

21. Thought in ourselves of remaining in peace, and in the tranquillity of our minds; and being determined to betake ourselves to solitary contemplation, we went to our sire the old crow Chanda for his advice. (In the Vindhyan mountain).

22. We were received into the embrace of our father, and favoured with the presence of his goddess Alumbusha; they looked on us with kindness, and allowed us to remain near them with our self restricted conduct.

23. Chanda said:—O my darlings! Have ye obtained your release from weaving the web of your desires? You are then set free from the snare of this world, which binds fast all beings in it.

24. If not so, then I will pray unto this goddess of mine, who is always propitious to her devotees, to confer on you the blessing of consummate knowledge (which alone can save you from all worldly evils).

25. The crows replied—O sir! we have known whatever is knowable, by the good grace of the Goddess Brahmā, it is only a good solitary place, which we now seek for the sake of undisturbed meditation.

26. Chanda returned—I will point it out to you, in the high mountain of Meru in the polar region; which is the seat of all the celestials, and the great receptacle of all the treasures and gems on earth.

27. This mountain stands as the lofty pillar of gold, in the midst of the great dome of the universe; it is lighted by the luminous orbs of the sun and moon as its two lamps, and is the residence of all kinds of animals.

28. This lofty mountain stands as the lifted arm of this orb of the earth, with its gemming peaks and pinnacles resembling its fingers and their jewels, and having the moonbeam, as a golden canopy raised over

its head, and the sounding main girding the islands for its bracelets.

29. The mount Meru is situated in the midst of the Jambūdhwīpa (Asia) as its sole monarch, and is beset by the boundary mountains as its chieftains on all sides. With its two eye balls of the rolling sun and moon, it glances over the surrounding hillocks, as the king seated in the centre, looks on the courtiers sitting all about him.

30. The clusters of stars in the sky, hangs as wreaths of mālati flowers around his neck, and the bright moon that leads the train of stars, forms the crowning jewels over his head, the firmament on the ten sides girds him as his vest, and the nāgas of both kinds (*i.e.* the elephants and serpents) are warders at his gates.

31. The nymphs of heaven are employed in fanning him with the breeze from all quarters, and flapping over him their *chouries* of the passing clouds, with their hands decorated with the variegated hues of heaven as their ornaments.

32. His huge body stretched over many leagues, and his feet are rooted fast many fathoms underneath the earth; where they are worshipped by the nāgas, Asuras and large serpents. (That dwell at the foot of the mount, while the races of gods are situated on its top).

33. It has thousands of ridges and steeps, craigs and cliffs, below its two eyes of sun and moon; and these are lauded as celestial regions by the Gods, gandharvas and kinnaras that inhabit in them.

34. There are fourteen kinds of superior beings, inhabiting the supernal sphere of this mountain; and these dwell there with their households and relatives, in their respective circles, without ever seeing the city or citadel of another. (This means the great extent and distance of the several separate ridges from one another. Its fourteen ridges or regions are known as the chaturdasa—vhuvas, and fourteen peoples are included under the title of thirteen classes of celestials—*troadasa-gana-devatās*. These are the brahmarshis, Rajarshis, Devarshis, Devas, Pitris, Gandharvas, Kinnaras, Apsaras, Vidyādharas, Yakshas, Rakshas, Pramathas, Guhyakas and Nagas (the last of whom are not recognized among celestial beings).

35. There is a large ridge on the north east corner of this mount, with its gemming summit rising as high and bright as the shining sun.

36. There stands a large *kalpa* tree on the out side of that ridge, which is peopled with living beings of various kinds; and appears to present a picture of the whole world in miniature.

37. The southern stem of this tree has a protruding branch with its

aureate leaves, and its blossoms blooming as clusters of brilliant gems; and presenting its fruit as lucid and luscious to view, as the bright and cooling orb of the moon.

38. I had formerly built my nest on that branch, and decorated it with all sorts of shining gems; and there it was, oh my offspring! that I sported and enjoyed myself, as long as my goddess sat in her meditative mood.

39. My nest was hid under the gemming flowers, and stored with luscious fruits, and its door was fastened with bolts of precious gems.

40. It was full of young crows, who knew how to behave properly with one another; Its inside was strewn over with flowers, and was cooling at all times and seasons.

41. Repair therefore, my children! to that nest, which is inaccessible even to the gods; because by remaining there, you will obtain both your livelihood and liberation without any molestation. (Livelihood with liberty, is the best blessing on earth).

42. Saying so, our father kissed and embraced everyone of us; and presented to us the meat food, which he had got from his goddess.

43. After taking our repast, we prostrated ourselves at the feet of our father and his goddess, and then flew in the air, from the Vindhyan range which is sacred to the divinity of Alumbusha.

44. We passed over the nether sky, entered into the region of the clouds; then coming out of their hollow caves, we flew aloft on the wings of the winds to the vacuous void of the etherial gods to whom we paid our homage.

45. Having then passed the solar world, we arrived at another sphere of the fixed stars above, where we saw the heaven of the immortals and thence reached the empyrean of Brahmā.

46. There we bowed down to the goddess Brāhmī, and our mother (the goose) which was her vehicle; and related in length to them the behest of our father unto us.

47. They endeared and embraced us with kind affection, and then bade us to do as we were bid by our sire. At this we bowed down to them, and took our departure from the seat of Brahmā.

48. We then directed our flight to meru where we found out this *kalpa tree* and our appointed nest in it. Here we line apart and remote from all, and hold our silence in all matters.

49. We passed the region of the regents of the skies, which shone to a great distance with the blaze of solar rays; we fled through the empty air with the velocity of winds.

50. I have thus related to you in length in answer to your query, regarding the manner of our birth and how we are settled in this place; I have told you also how we came to the knowledge of truth, whereby we have come to this state of undisturbed peace and tranquillity, now bid us, O great Sage! what more can we relate to satisfy your curiosity about us.

CHAPTER XX.

EXPLICATION OF THE MYSTERIOUS CHARACTER OF BHUSUNDA.

Argument.—The stability of the world even at the change and dissolution of the worldly objects; and the immortality of Bhusunda even after the Demise of his Brethren.

Bhusunda continued. This world has existed by the prior and bygone kalpa, in the very same state as it does at present, and there is no variation in the formation or location of any thing in any wise. (The ante-diluvian world alike the post-diluvian).

2. Therefore O great Sage! I am accustomed to look to the past and present with an equal eye, and will relate the events of my passed life and by gone ages for your information, as if they are existent with me even at present. (It is the fashion of the old chroniclers, to describe the long past as if it is actually present before them).

3. I find to-day, O great Sage! the fruit of my pious acts of my passed life, that have rewarded me with your blessed presence in this my humble cell.

4. This nest of mine, this branch of the tree, this *kalpaar*-bour and this myself, are all blessed by your propitious presence in this place. (The sight of a superior is a great favour).

5. Deign Sir, to accept of this seat and this honorarium, which are here offered to you by a suppliant bird; and having purified us by your kind acceptance of our poor offerings, please command what other service can we render unto you. (*i.e.*, what more can I relate to you).

6. Vasishtha said:—Rāma! after Bhusunda had again presented the seat and honorarium to me, I proffered to him another request in the following words.

7. I said, tell me, O thou senior among birds, why dont I see here those brethren of yours, who must be equally senile and strong in their bodies and intellects, as thou showest thyself to be.

8. Bhusunda answered and said:—I am here destined to remain alone, O Muni! to witness the continuous course of time, and to count and recount the revolutions of ages, as they reckon the succession of days and nights.

9. During this length of time, I had the misfortune to witness all my juniors and younger brothers, to their mortal frames as trifling straws, and find their rest in the blessed state (Of eternity).

10. I saw, O great Sage! the very long lived, and the very great indignity, the very strong and very wise, to be all gorged in the unconscious bowels of bodiless death. (The great and small equally fall; and time at last devours them all. *Non semper erit æstas*).

11. Vasishtha said:—Say, O venerable father! how you remained unmolested by the deluvian tempest, which outstripped the winds in its velocity, and bore the great bodies of the sun and moon and stars as jewels hanging about its neck.

12. (The deluvian tempest is called *tufani nuh* or hurricane of Noah in the Koran. The Khandapralaya is a partial deluge of the earth, but the mahāpralaya is the aggregate of all the cosmic revolutions of the whole world).

12a. Say, O primeval seer! how you escaped unscorched by the burning flame of solar rays, which melted down the uprising mountains, and consumed there the woods in one all devouring conflagration. (The burning sun on the day of the last dissolution, is said in the Koran, to come down and stand at a lance's distance above the heads of men).

13. Say, O senile sire, how you remained unfrozen under the cold moon beams, that froze the limpid waters to hard stone; and how you fled unhurt from the showers of hail, which were poured in profusion by the deluvian clouds.

14. Say, O ancient bird! why you were not crushed under the snows, which fell from the deluvian clouds as thickly as huge trees, when they are felled by axes from the tops of high hills.

15. Say, why this *kalpatree* which rises higher than all other forests,

was not broken down, when all other arbors on earth, were levelled to the ground by the universal tornado.

16. Bhusunda replied:—Our station, O Brāhman! in the open and empty air, is quite supportless and without any solid or fixed support. It is either unnoticed or looked upon with disregard and contempt by all, and our living and livelihood is the most despicable among all living beings. (All this is meant of the soul, which is here personified as a bird—a dark crow, and named as the *amara* Bhusunda, a contemptuous word often applied to senile people).

17. Thus has the Lord of beings appointed these aerial beings, to remain free from disease and death in these forests, or fly about in the empty air in their aerial course. (The forests mean the living bodies, and the empty air is the field for the rambles of disembodied spirits).

18. How then, O venerable sir, can any sorrow or sickness betide us here, where we are born to be immortal, and rove freely in open air; and are free from those pains and sorrows, which betake those birds that are bound in snares of their desires, and are subject to their hopes and fears.

19. We sir, have always placed our reliance on the peace and contentment of our souls, and never allow ourselves to fall into error, of taking the typo insubstantial for substantial.

20. We are quite content with what simple nature requires and affords, and are entirely free from those cares and endeavours which are attended with pain. We live only to pass our time in this our own and lonely lodging (which is allotted to us by providence).

21. We neither wish to live long to wallow in our bodily enjoyments nor desire death to avoid the retribution of our acts; but live as long as we have to live, and die when death comes upon us. (Neither love thy life nor hate, but live well how long or short permit to heaven. Milton).

22. We have seen the changeful states of mankind, and witnessed many instances of the vicissitudes of human affairs, and have thereby banished all sorts of levity from our bodies and minds. (Lit. the restlessness of body and mind).

23. By the constant light of our internal spirit, we are kept from the sight of all sorrow and grief; and from our seat on the height of the kalpa tree, we clearly see the course of the world and the changes of time. (The kalpa tree of desire is at once the tree of life and knowledge of the garden of paradise, because both of them are equally desirable to man; and any one who is seated above this tree, must know

all things by his all knowingness and immortality as the soul of Bhusunda).

24. Though we are wholly unacquainted with the changes of days and nights, on this high pinnacle of our heavenly mountain (where there is the eternal sunshine of Divine presence); yet we are not ignorant of the vicissitudes of the times and events, in the solar and sublunary worlds which roll incessantly below us.

25. Though our habitation in the cell of this Kalpatree, is ever illumined by the light of gems which are inlaid in it; yet we can know the course of time by the respirations of our breath, which as a chronometer informs us with the regular course of time. (The ajapā or breathings indicate the succession of time, as any time piece or the course of days and nights).

26. Knowing what is real from all that is unreal, I have desisted from my pursuit after unrealities, and settled in my knowledge of the true reality; and by forsaking its natural fickleness, my mind is practised to rest at all times in its perfect peace and tranquillity. (The mind is no more troubled with the tempting trifles of the world, after it has come to know their falsity and vanity).

27. We are not led to the snare of false worldly affairs, nor frightened like earthly crows in our hankering after food by the hissings of men.

28. It is by the serene light of the supreme felicity of our souls, and by the virtue of the unalterable patience of our minds, that we look into the errors and delusions of the world, with out falling in them ourselves.

29. Know great sage, that our minds remain unruffled, even under the shock of those dangers and perils, which ruffle the tempers and understandings of ordinary people; just as the pure crystal remains unstained by the blackest hues that environ it all around.

30. The course of the world, appears very smooth and pleasant in its first beginning; but upon mature consideration, it proves to be frail, fickle and false, as one goes on in it.

31. Thus all living beings are seen to pass away, and whether to return here again or not, no body can tell; what then is it that we must fear (knowing death and demise to be the unavoidable doom of nature).

32. As the course of streams runs continually to the ocean, so the progress of life tends incessantly to the depth of eternity; but we that stand on the border of the great ocean of eternity, have escaped from being carried away by the current of time.

33. We neither cling to our life nor fling it away, but bear it as well as we may, and remain as airy orchids, lightly touching and unattached to their supporting arbour.

34. It is more over by the good of the best sort of men, who are beyond the reach of fear, sorrow and pain like yourself; that we have been set free from all sorts of malady.

35. From the examples of such persons, our minds have become cold, and unconcerned about the affairs of busy life; and are employed only in scanning truth and the true nature of things. (Blessed are they that meditate on the laws of God both day and night).

36. Our souls finding their rest in their unchangeable and unperturbed state, have the fullness of their light and delight, as the sea has its flux of floodtide at the rising of the full and new moon upon its bosom. (The flood of spiritual light in the soul, resembling the flood of hightide in the sea).

37. Sir, we were as highly pleased at your presence here at this time, as the milky ocean was overflowed at its churning by the Mandara mountain. (The Mandara mountain is said to have been the resort of the remnants of men at the great deluge, and was used by them as their churning stick, to recover their lost properties from the depth of the waters. The recovery was rather joyous to the men than it could be to the sea).

38. Sir, We do not account any thing as more precious and more favourable unto us, than that the holy saints that have nothing to desire, should take pains to pay their kind visit to our humble cell.

39. What do we gain from our enjoyments, which are pleasant for the time being, and lose their zest the next moment; it is the company of the great and good only, that gives the best gifts like the philosopher's stone.

40. You sir, who are cool and grave in your nature, and soft and sweet and slow in your speech, are like the beneficent bee, that sits and sips the juice from the flowers in the three worlds, and converts it to the sweet balm of honey.

41. I ween, O spiritual Sage! all my sins to be removed at your blessed sight, and the tree of my life to be blest with its best fruit of spiritual bliss, which results from the society of the virtuous, and whose taste removes all diseases and dangers.

CHAPTER XXI.

EXPLANATION OF THE CAUSE OF THE CROW'S LONGEVITY.

Argument.—The eminence of the kalpatree, and its durability in all ages. The doings of destiny, and the results of past reminiscence.

Vhusunda continued. This kalpatree whereon we dwell remains firm and unshaken amidst the revolutions of ages and the blasts of all destroying cyclones and hurricanes. (Figuratively said of human desires, which continue with the soul through all the vicissitudes of life, and all its endless transmigrations, so says ([Sanskrit: *kālah krīnati gacchatyāyustadapi namunchatyāsārbayuh*])).

2. This arbor of desire is inaccessible to other people dwelling in all worlds; it is therefore that we reside here in perfect peace and delight, and without disturbance of any kind. (*i.e.* We dwell on the firm rock of our secret hopes and expectations, where no body can obtrude upon us, and of which no external accident has the power to despoil us).

3. When Heranyākha the gigantic demon of antediluvian race, strove to hurt this earth with all its septuple continents into the lowest abyss, even then did this tree remain firm on its roots, and on the summit of this mountains.

4. And then as this mountainous abode of the gods, stood trembling with all other mountains of this earth (on the tusk of the divine Varāha or boar), even then did this tree remain unshaken on its firm basis.

5. When Nārāyana supported this seat of the gods on his two arms (*i.e.* the Meru), and uplifted the mandara mount on the other two, even then did this tree remain unshaken.

6. When the orbs of the sun and moon, shook with fear, at the tremendous warfare of the gods and demons, and the whole earth was in a state of commotion and confusion, even then did this tree stand firm on its root.

7. When the mountains were up-rooted by the hail-storms blowing with tremendous violence, and sweeping away the huge forest trees of this mount of Meru, even then was this tree unshaken by the blast.

8. When the mount Mandara rolled into the milky ocean, and gusts of wind filling its caverns (like canvases of a vessel), bore it afloat on the surface of the water; and the great masses of diluvian clouds rolled

about in the vault of heaven, even then did this tree remain steadfast as a rock.

9. When this mount of Meru was under the grasp of Kalanemi and was going to crush by his gigantic might (with its inhabitants of the gods), even then this tree remained steady on its roots.

10. When the siddhas were blown away by the flapping wings of Garuda—the king of birds, in their mutual warfare for this ambrosial fare, even then this remained unmoved by the wind.

11. When the snake which upholds the earth, was assailed by Rudra in the form of Garuda, who shook the world by the blast of his wings, even then was this tree unshaken by the wind.

12. When the flame of the last conflagration, threatened to consume the world with the seas and mountains; and made the snake which supported the earth on his hoods, throw out living fire from all his many mouths, even then this tree was neither shaken nor burnt down by the gorgeous and all devouring fire.

13. Such being the stability of this tree, there is no danger O Sage! that can betake us here, as there is no evil than can ever betide the inhabitants of heaven. How can we, O great Sage! be ever exposed to any danger, who are thus situated in this tree which defies all casualties. We are out of all fear and danger as those that are situated in heaven. (The object of one's desire is in a manner his highest heaven).

14. Vasishtha rejoined: But tell me, O Sagely bird! that has borne with the blasts of dissolution, how could you remain unhurt and unimpaired, when many a sun and moon and stars have fallen and faded away.

15. Bhusunda said: When at the end of a kalpa period, the order of the world and laws of nature are broken and dissolved; we are then compelled to forsake our nest as an ungrateful man alienates his best friend.

16. We then remain in the air freed from our fancies, the members of the body become defunct of their natural functions, and the mind is released from its volitions.

17. When the zodiacal suns shine in their full vigour, and melt down the mountains by there intense heat, I then remain with my understanding; under the influence of Varuna's mantra or power. (Varuna the god of water is said to be allied with the human soul, which is a watery substance).

18. When the diluvian winds blow with full force, and shatter and scatter the huge mountains all around, it is then by mending the pārvatī

mantra, that I remain as fixed as a rock. (Vasishtha has explained the meaning of this mantra in the latter part of the *Nirvāna prakarana*).

19. When the earth with its mountains is dissolved into water, and presents the face of an universal ocean over its surface; it is then by virtue of the *vāyu mantra* or my volatile power, that I keep myself aloft in the air.

20. I then convey myself across this visible world, and rest in the holy state of the spotless spirit; and remain in a state of profound sleep, without any agitation of the body and mind.

21. I remain in this torpid state, until the lotus-born Brahmā is again employed in his work of creation, and then I re-enter into the limits of the re-created world, where I settled again on this arbour of desire. (The departed soul is free from desire, which it re-assumes to itself upon its re-entrance into life).

22. Vasishtha said: Tell me, O lord of birds, why the other Yogis do not remain as steady as you do by your *dhāranā* or fixed attention.

23. Bhusunda replied, O venerable sir! It is because of the inseparable and overruling power of destiny, which no body can prevent or set aside; that I am doomed to live in this wise and others in their particular modes of life.

24. None can oppose or remodel what must come to pass on him; it is nature's law that all things must be as they are ordained to be. (There is no helping for what is destined to happen, what is allotted, can not be averted).

25. It is because of my firm desire that things are so fixed and allotted to my share, that they must so come to pass to my lot at each kalpa and over again, and that this tree must grow on the summit of this mountain, and I must have my nest in its hollow. (The heart is the hollow of the tree of the body, and the soul is the bird that is confined there of its own desire).

26. Vasishtha said: You sir, are as longeval as our salvation is diuturnal, and are able to guide us in the paths of truth; because you are sapient in true wisdom, and sedate in your purpose of Yoga or deep meditation.

27. Sir, you have seen the many changes of the world, and have been experienced in all things in the repeated course of creations; must be best able to tell me the wonders that you have witnessed during the revolution of ages.

28. Bhusunda replied—I remember, O great sage! the earth beneath this mount of Meru to have been once a desolate land, and having no hill or rock, nor trees, plants or even grass upon it. (This was the primeval state of the earth, when nothing grew upon it, and agrees with what the Persian sophist thinks with regard to the priority of the soul to all other created things, as "*manan wakt budam ke nechak nabud*" I existed when there is nothing in existence).

29. I remember also the earth under me, to have been full of ashes for a period of myriads and centuries of years. (This was the age after the all devouring conflagration on earth).

30. I remember a time when the lord of day—the sun was unproduced, and when the orb of the moon was not yet known, and when the earth under me was not divided by day and light, but was lighted by the light of this mount of Meru.

31. I remember this mountain throwing the light of its gems on one side of the valley below it, and leaving the other in utter darkness; and resembling the lokāloka mount presenting its light and dark side to the people on either side of the horizon. (The sun is said to turn round the Meru, and the day and night as he is on one or the other side of this mountain).

32. I remember to have seen the war rising high between the gods and demons, and the flight and slaughter of people on all sides of the earth.

33. I remember to have witnessed the revolution of the four yuga-ages of the world, and the revolt of the haughty and giddy assyrians—asuras all along; I have also seen the Daitya—demons driven back to the wall.

34. I remember the spot of the earth, which was borne away beyond the boundaries of the universal flood; and recollect the cottage of the world, to have only the increate three (the Holy triad) left in it.

35. I remember to have seen no other creature on earth, except the vegetable creation for the long duration of one half of the four yuga-ages. (The earth was covered with jungle for a long period after the great flood).

36. I also remember this earth to be full of mountains and mountainous tracts, for the space of full four yugas; when there were no men peopled on earth, nor their customs and usages got their ground in it.

37. I remember to have seen this earth filled with the bones of dead Daityas and other fossil remains, rising in heaps like mountains, and continuing in their dilapidated and crumbling state for myriads of

years. (These are the fossil remains of the monsters of the former world).

38. I remember that formless state of the world, when darkness prevailed over the face of the deep, when the serpentine support of the earth fled for fear, and the celestials left their etherial courses; and the sky presented neither a bird or the top of a tree in it.

39. I remember the time when the northern and southern divisions (of India), were both included under the one boundary mountain (of Himalaya); and I remember also when the proud vindhyan vied to equal the great Meru.

40. I remember these and many other events, which will be too long to relate; but what is the use of long narrations, if you will but attend to my telling you the main substance in brief.

41. I have beheld innumerable Munis and manwantaras pass away before me, and I have known hundreds of the quadruple yugas glide away one after the other, all of which were full of great deeds and events; but which are now buried in oblivion.

42. I remember the creation of one sole body named Virāt in this world, when it was entirely devoid of men and asuras in it.

43. I remember that age of the world, when the Brahmans were addicted to wine and drunkenness, when the Sudras were out casted by the Suras (Aryans); and when women had the privilege of polyandry (which is still practised among the Pariahs of Deccan).

44. When the surface of the earth presented the sight of one great sheet of water (after the deluge), and entirely devoid of any vegetable produce upon it; and when men were produced without cohabitation of man and woman, I remember that time also (when Bhrigu and the patriarchs were born in this manner).

45. I remember that age of the world, when the world was a void, and there was no earth or sky nor any of their inhabitants in it, neither men nor mountains were in existence, nor were there the sun and moon to divide the days and nights.

46. I remember the sphere of heaven shrouded under a sheet of darkness, and when there was no Indra nor king to rule in heaven or earth, which had not yet its high and low and middle classes of men.

47. It was after that, the Brahmā thought of creating the worlds, and divided them into the three spheres of the upper, lower and the intermediate regions. He then settled the boundary mountains, and

distinguished the Jambu Dvīpa or the continent of Asia from the rest.

48. Then the earth was not divided into different countries and provinces, nor was there, the distinctions of cast and creed, nor institutions for the various orders of its people. There was then no name for the starry frame, nor any denomination for the polar star or its circle.

49. It was then that the sun and moon had their birth, and the gods Indra and Upendra had their dominions. After this occurred the slaughter of Hiranya-Kasipu, and the restoration of the earth by the great Varaha or boar like incarnation of Vishnu.

50. Then there was the establishment of kings over the peoples on earth, and the revelation of the Vedas given to mankind; after this the Mandara mountain was uprooted from the earth, and the ocean was churned by the gods and giant races of men.

51. I have seen the unfledged Garuda or bird of heaven, that bore Vishnu on his back; and I have seen the seas breaking in bays and gulfs. All these events are remembered by me as the latest occurrences in the course of the world, and must be in the memory of my youngsters and yourself likewise.

52. I have known in former ages the god Vishnu with his vehicle of Garuda, to have become Brahmā with his vehicle of swan, and the same transformed to Siva having the bull for his bearer and so the vice-versa. (This passage shows the unity of the Hindu trinity, and the interchangeableness of their persons, forms and attributes).

CHAPTER XXII.

ACCOUNT OF PAST AGES.

Argument.—The various Events of bygone days, and the changes in the order of things in the world.

Bhusunda continued:—Moreover I will tell you sir, many other things that I remember to have occurred in the course of the world, and under the flight of by gone times. I remember the births of the seers Bharadwāja, Pulasta, Atri, Nārada, Indra, the Marīchis and yourselves also.

2. I bear in my mind the venerable Pulaha, Uddālaka, kratu, Bhrigu,

Angiras and Sanatkumara, Bhṛingi and Ganesa, and Skanda and others in their train, who were known as Siddharshis or consummate sages of yore.

3. I retain the memory of Guārī, Sarasvatī, Laxmī, Gayatrī and many more famous females, who are reckoned as female personifications of divine attributes. I have seen the mountains Meru, Mandara, Kailāsa, the Himalayas and the Dardura hills.

4. I carry in my memory the exploits of the demons Hiranyā ksha, Kālanimī, Hayagrīva, Hiranya Kasipu, Vati and Prahlada and many others of the Dānava or Demoniac race.

5. I keep in my mind the remembrance of the renowned Sibi, Nyanku, Prithu, Vainya, Nala, Nābhāga, Mandhātā, Sagara, Dilipa and Nahusa kings of men and rulers of earth.

6. I know by heart the names of Atriya, Vyasa, Vālmīki, Sukadeva, Vātsyayana and other sages, and know by rote the names of Upamanyu, Manimanki, Bhagiratha and other pious princes of old.

7. So there are many things of remote past times, and others of later ages and some relating to the present age; all of which are imprinted in the memory, wherefore it is needless to recount them over again.

8. O thou Sagely son of Brahmā! I remember thy eight births, in the eight different epochs of the world, and this is verily thy eight births in which thou hast become a guest to my nest.

9. You are at one time born of air, and at another of heavenly fire; you are some time produced from water, and at others from empty vacuity or of the solid rock. (*i.e.*, formed of one or other of these elementary bodies at different periods of the world).

10. The constitution of created bodies, conforms us with the nature of the principle elements of which they are formed; and the positions of heavenly bodies, have a great influence on their production. I have witnessed three such formations of the world composed of igneous, aqueous and terrene substances at different times.

11. I remember ten repeated creations, in which the usages of people were uniform and alike; and the gods were settled in their abodes (*i.e.*, the Aryans led nomadic life). They were coeval with the Asuras whom they braved in battle, and were located in their homestead.

12. I saw the earth sinking five times under, and lifted up as many times by the divine *Kurmamanantara*, or incarnation of Vishnu in the form of the tortoise, from below the overflowing ocean.

13. I witnessed the great tumult of Suras and Asuras or the Gods and demi-gods, in uprooting and uplifting the Mandara mountain, for churning out the last ambrosia from underneath the ocean for twelve times over. (The meaning of *Samudara manthana* or churning of the sea, seems to be the refining of the salt water of the deluging sea).

14. Thrice have seen the imposing Hiranyāksha, that levied his tax upon the gods in heaven, hurling the fruitful earth with all her balmy and medicinal plants underneath the ocean.

15. I beheld Hari to have come down six times in the shape of Renuka's son or Parashurāma, and extirpate the Kshetriya race at the intervals of very long periods.

16. I remember, O Sage! the return of a hundred *kaliyuga* ages, and a hundred incarnations of Hari in the form of Buddha, and as the son of royal Suka or Suddhadana in the land of Kirata.

17. I bear in my remembrance the overthrow of *tripura* thrice ten times by Siva, and the discomfiture of Dakhas' ceremony for more than once by the irritated Hara; and I recall to my mind the downfall of ten Indras by the offending God, who bears the crescent moon on his forehead (and the confinement of their thunder-bolts within the caverns of volcanoes glass).

18. I recollect the battle that has been fought eight times between Hari and Hara, and the first appearance of Vishnu and Siva, jvaras or the cold typhoid fevers in these conflicts. (This means the rising of the malarious fevers of Dinajpur, which raged among the belligerent forces on both sides).

19. I remember, O silent Sage! the difference in the intellects of men at every succeeding age, and the various readings of vedas at the ceremonial observances of mankind. (This means the varieties of reading of the vedas as pointed in the prati sākha, and the difference of phonetic intonation as shown in the sikshas, have greatly tended to the depravity of vedic recitation, and consequently to their inefficacy in producing their desired consequence also).

20. O sinless saint! The puranas also though they agree in the main substance, are so full of interpolations, that they have been greatly multiplied in successive ages. (It is quite true of works in manuscript and without their gloss).

21. I remember also many historical works, which have been composed by authors learned in the vedas in the succeeding ages. (These works are called Itihāsas or legendary accounts, as the epics of Rāmāyana and Mahābhārata by Vālmīki and Vyāsa respectively).

22. I have the recollection of the other wondrous composition of legendary accounts, under the title of the Mahārāmāyana a work comprising one hundred thousand slokas or tetrastichs, and replete with sound wisdom. (This was revealed by Brahmā to Vasishtha and Viswamitra).

23. This work presents the conduct of Rāma for the imitation of the men, and sets the misbehaviour of Rāvana to the opprobrium of mankind. This precept contains the essence of all wisdom, and serves as the luscious fruit of the tree of knowledge, placed in the palm of all people. (The substance of these instances is, that virtue is true happiness below and vice is bane of life).

24. This work is composed by Valmīki, who will compose some others also in time; and these you will come to know, when they will be presented to world in time (as I have known them before hand by my foreknowledge of things, gloss) (This work is called Vasishtha Rāma samvāda in the form of a dialogue as those of Socrates and Plato).

25. This work whether it is a composition of Vālmīki, or the composition of some other person, is published for the twelve times, and is now going to be almost forgotten by men.

26. The other work of like importance, is known under the name of Bhārata; I remember it to have been written by Vyāsa at first, but is becoming obsolete at present.

27. Whether it is the composition of person known by the name of Vyāsa, or a compilation of some other person, it has up to this time undergone its seventh edition, and is now going fastly to be forgotten.

28. I remember also, O chief of Sages! many tales and novels and other sāstras, composed in every age and Yuga; which have been written in a variety of styles and diction.

29. O good sage! I remember to have seen also many new productions and inventions, following one another in succeeding age; and it is impossible to enumerate this innumerable series of things.

30. I remember the Lord Vishnu descending many times on earth, for the destruction of ferocious Rāksasas, and is now to appear here the eleventh time under the appellation of Rāma.

31. I know the lord Hari to have thrice come down in his form of Nrisinha or leonine man, and thrashed the demon Hiranyakasipu as many times, as a lion kills a gigantic elephant. (*i.e.* Although the gods are of smaller forms and figures, yet they got the better of the giants, by means of their better arms and knowledge of warfare).

32. Vishnu is yet to be born in his sixteenth incarnation at Vasudeva's abode, for the purpose of rescuing the earth from the burthen of the oppression of its tyrannic lords and despots.

33. This cosmic phenomenon is no reality, nor it is even in existence; it is but a temporary illusion, and appears as bubble of water to disappear in next moment.

34. This temporary illusion of the phenomenals, rises and sets in the conscious soul of its own accord; as the boisterous billows heave and subside themselves in the bosom of the waters.

35. I have known the world to be sometimes uniform in its course and in the state of things, at others there is a partial difference in their nature and order, and again total change has also been observed to take place in the constitution of things. (Nature is never uniform, but all are subject to change more or less from its original state).

36. I remember the former nature and state of things, and the manner and actions of bygone people and the usages of those times; I saw them give room to others in their turn and those again to be displaced by others. (He that wants an even uniformity to see, expects what never had been, nor ever will be).

37. Every Manwantara or revolution of time; is attended O Brahman! with a reversion in the course of the world; and a new generation is born to supplant the old men of renown.

38. I have then a new set of friends and a new train of relatives; I get a new batch of servants, and a new habitation for my dwelling.

39. I had to remain some times in my solitary retreat by the side of the Vindhyan range, and some times on the ridge of the Sahya Mountain. I had at other times my residence on the Dardura Hills, and so my lodging is ever shifting from one place to another and never fixed in any spot forever. (The Dardura is the Dardue Hill in Afghanistan).

40. I have often been a resident of the Himalayas, and of the Malaya Mountain in the South of India, and then led by destiny as described before, I have found my last abode on this mount of Meru.

41. By getting to it, I built my nest on the branch of an Amra or mango tree, and continued to live there, O chief of the Munis! for ages and time without end.

42. It is by my pristine destiny that this tree has grown here for my residence, therefore, O sage! I can have no release from this body of

mine to come to my desirable end. (*i.e.* the soul like a bird is destined by its prior acts, to endless transmigrations in material bodies, which are compared to its habitable trees, and from which it can have no release, although it pines for its dis-embodied liberation, as a decrepit old man wishes to get loose of his loathsome body).

43. It is by appointment of the predestination, that the same tree has grown here in the form of the *kalpa* arbour, which preserves the beauty even now, as it did at the time when my father Chanda had been living.

44. Being thus pre-ordained by destiny I was settled in this place, when there had been no distinction of the quarters of heaven as the north or east, nor of the sky or mountain.

45. Then the north was on another side, and this Meru was in another place; I was then one and alone, and devoid of any form or body, and was as bright as the essence, which is never shrouded by the darkness of night.

46. After awaking from the insensibility of my trance (at the beginning of another *kalpa* creation or of my generation), I saw and recognized all the objects of creation (as one comes to see and know the things about him after waking from the forgetfulness of his sleep); and knew the situations of the Meru and other hills and dales from the positions of the stars, and the motions of heavenly bodies.

47. The site of the polar circle of Meru and the course of the planets being changed in different creations, there ensues an alteration of the points of the compass, and a difference in the sides of the quarters; therefore there is nothing as a positive truth, except our conception of it such and such.

48. It is the vibration of the soul, that displays these wonderful conceptions in the mind; and excites the various phenomena in nature. It converts a son to a father and makes a son of the father, and represents a friend as a foe and again shows a foe in the light of a friend. (Hence there is no such thing as a positive certainty, but becomes transmutable to one in opposite nature, as the father supports the child in its youth, and is supported by the boy in his dotage).

49. I remember many men to become effeminate, and many women also to grow quite masculine; and I have seen the good manners of the golden age to prevail in Kali, and those of Iron-age gaining ground in its preceding ages.

50. I have seen also many men in the Tretā and Dwāpara Yugas or the silver and brazen ages of the world, that were ignorant of the Vedas and unacquainted with their precepts; and followed the fictions of their own

invention which led them to heterodoxy.

51. I remember also O Brahman! the laxity of manners and morals among the gods, demi gods and men since the beginning of the world.

52. I remember after the lapse of a thousand cycles of the four Yuga ages, that Brahmā created from his mind some aerial beings of unearthly forms; and these spiritual beings occupied a space extending over ten cycles of creations.

53. I remember likewise the varying positions and boundaries of countries, and also the very changing and diversified actions and occupations of their people. I remember too the various costumes and fashions and amusements of men, during the ceaseless course of days and nights in the endless duration of time.

CHAPTER XXIII.

DESIRE OF TRANQUILLITY AND QUIESCENCE OF THE MIND.

Argument.—Relation of the vices and virtues which hasten and prevent death, and the peace and rest of the mind which is sought after by mankind.

Vasishtha rejoined:—I then besought the chief of the crows, that was stationed on one end of a branch of the *kalpa* tree, to tell me how he was not liable to fall into the hands of death, when all other animals moving about the expanse of the world, are doomed to be crushed under its all devouring jaws.

2. Bhusunda replied, You sir, that know all things and would yet ask me to tell that you know full well. Such bidding of my master emboldens your servant to speak out where he should otherwise hold his tongue.

3. Yet when you desire me to tell, I must do it as well as I can, because it is deemed to be the duty of a dependant, to carry out the commands of their kind masters.

4. Death will not demolish the man, who does not wear on his bosom the pearl-necklace of his vicious desires; as a robber does not kill a traveller that has not the pernicious chain of gold hanging on his breast.

5. Death will not destroy the man whose heart is not broken down by

sorrows, whose breast is not sawed as a timber by the friction of his sighs, and whose body is not worsted by toil like a tree by canker worms.

6. Death will not overtake the man, whose body is not beset by cares like a tree by poisonous snakes, lifting their hoods above its head; and whose heart is not burnt by its anxieties, like a wood by its enraging fire.

7. Death will not prey upon the person, which is not vitiated by the poison of anger and enmity, and cavity of whose heart does not foster the dragon of avarice in its darkness, and whose heart is not corroded by the canker of cares.

8. He is not carried away by the cruel hand of death, whose body is not already fried by the fire of his resentment, which like hidden heat of the submarine fire, sucks up the waters of reason in the reservoir of the mind.

9. Death will not kill the person whose body is not inflamed by the fiery passion of love; which like the wild fire consumes the hoarded corn of good sense, and as a pair of sharp scissors rives the heart strings of reason.

10. Death doth not approach the man, that puts his trust in the one pure and purifying spirit of God, and hath the rest of his soul in the lap of the supreme soul.

11. Death does not lay hold on the person that is firm and sedate in the same posture and position, and does not ramble like an ape from one tree to another, and whose mind is a foreigner to fickleness.

12. Thus then the mind being settled in unalterable state of calm repose in its Maker, it is no more possible for the evils and diseases of this world, to overtake it at any time.

13. The fixed and tranquil mind, is never overtaken by the sorrows and diseases of the world; nor it is liable to fall into the errors and dangers, which betide the restless mob here below.

14. The well composed mind, hath neither its rising nor setting, nor its recollection nor forgetfulness at any time or other. It has not its sleeping or waking state, but has its heavenly revery which is quite distinct from dreaming.

15. The vexatious thought which take their rise from vitiated desire and feelings of resentment and other passions, and darken the region of the heart and mind, can never disturb the serenity of those souls, which

have their repose in the Supreme Spirit.

16. He whose mind is enrapt in holy meditation, neither gives away to nor receives anything from others, nor does he seek or forsake whatever he has or has not at any time. He does his duties always by rote as he ought without expectation of their reward or merit.

17. He whose mind has found its repose in holy meditation, has no cause of his repentance, for doing any misdeed for his gain or pleasure at any time.

18. He has enough of his gain and an excess of his delight and a good deal of every good, whose mind has met with the grace of his God. (He that has the grace of God, has every thing given and added to him).

19. Therefore employ your mind, to what is attended with your ultimate good and lasting welfare; and wherein there is nothing of doubt or difficulty, and which is exempt from false expectation.

20. Exalt your mind above the multiplicities of worldly possessions, which the impure and unseen demon of evil presents for the allurement of your heart, and settle it in the unity of the Divinity. (So did Satan attempt in vain to tempt our Lord to worldly vanities and all its possessions).

21. Set your heart to that supreme felicity which is pleasant both in the beginning and end, and even delectable to taste; that is pleasant to sight, sweet to relish, and is wholesome in its effect.

22. Fix your mind to what is sought by all the good and godly people, which is the eternal truth and the best diet of the soul, from its beginning and during its course in the middle and end and throughout its immortality.

23. Apply your mind to what is beyond your comprehension, which is the holy light, which is the root and source of all, and wherein consists all our best fortune and the ambrosial food for our souls.

24. There is no other thing so very permanent or auspicious among immortals or mortals, and among the gods and demigods, asuras and Gandharvas, and Kinnaras and Vidyādhara, nor among the heavenly nymphs, as the spiritual bliss of the soul.

25. There is nothing so very graceful or lasting, to be found in cities and mountains and in the vegetable creation, nor among mankind and their king, nor any where in earth or heaven as this spiritual felicity.

26. There is nothing steady or graceful, among the Nāga-snake or Asura

racers and their females, and in the whole circles of infernal region.

27. There is nothing so lovely and lasting in the regions above and below and all around us, and in the spheres of all other worlds, so very graceful and durable as the lasting peace of mind.

28. There is nothing that is felicitous or persistent in this world, amidst all its sorrows and sicknesses and troubles which encompass all about. All our actions are for trivial matters and all our gains are but trifles at best.

29. There is nothing of any lasting good, in all those thoughts which employ the minds of men and gladden their hearts, and which serve at best to delude the sapient to the fickleness of their spirits.

30. No permanent good is derived from the ever busy thoughts and volitions and nolitions of mankind, which tend at best to trouble their minds, as the Mandara mountain disturbed the waters of the deep, at the time of its churning by the gods and demons.

31. No lasting good results to any body from his continuous exertions, and various efforts about his gain and loss even at the edge of the sword (*i.e.*, even at the peril of one's life).

32. Neither is the sovereignty of the whole earth so great a boon, nor is one's elevation to the rank of a deity in heaven so great a blessing; nor even is the exaltation of one to the position of the world supporting serpent so great a gain, as the sweet peace of mind of the good.

33. It is of no good to trouble the mind, with its attention to all the branches of learning, nor is it of any advantage to one to employ his wits and enslave his mind to the service of another, nor of any use to any body, to learn the histories of other people, when he is ignorant of himself and his own welfare.

34. It is of no good to live long, under the trouble of disease and the sorrow of life. Neither is life or death, nor learning nor ignorance, nor heaven or hell any advantage or disadvantage to any body, until there is an end of his desires within himself.

35. Thus these various states of the world and all worldly things, may appear gratis to the ignorant vulgar, but they afford no pleasure to the learned who knows their instability. (Hence longevity and stability depend on one's reliance in the eternal God, and not on the transient world).

CHAPTER XXIV.

INVESTIGATION OF THE LIVING PRINCIPLE.

Argument.—Disquisition of the Arteries and organs of the body. The seat of life and its actions.

Bhusunda continued:—All things being thus unstable, unprofitable and unpleasant to man, there is one reality only in the view of the wise, which is beyond all error and imperishable, and which though present in all things and all places, transcends the knowledge of all.

2. This essence is the soul or self, and its meditation is the remover of all sorrow and affliction. It is also the destroyer of the erroneous vision of the world, which has passed every man, and biased his understanding by his long habit of thinking this phantom of his dream as a sober reality.

3. Spiritual contemplation dawns in the clear atmosphere of the unpolluted mind, and traverses amidst its whole area like the solar light, and it destroys the darkness of all sorrows and erroneous thought which over spreads it.

4. Divine meditation being unaccompanied by any desire or selfish view, penetrates like the moon-beams through the darkness of the night of ignorance.

5. This spiritual light is easily obtainable by Sages like you, and too difficult to be retained (dhāranā) by brutes like ourselves. Because it is beyond all imaginable resemblance, and is known by the ravished Sages as the transcendent light.

6. How can a man of common understanding come to the knowledge of that thing, which is an associate to the clear understanding of the meditative Sage only.

7. There is a little resemblance of this spiritual light, with the intellectual light of philosophers, whose minds are enlightened by the cooling moon-beams of philosophy, as those of the inspired saints are illumed with spiritual light.

8. Among the associates of spiritual knowledge, there is one particularly friend by to me, which alleviates all my sorrows, and advances my prosperity, and this relates to the investigation of the vital breath which is the cause of life.

9. Vasishtha said: After speaking in this manner the Sagely bird Bhusunda held his silence, when I calmly joined my rejoinder, and adduced my question to him by way of amusement, though I was full well acquainted with the subject.

10. I addressed him saying, O thou long living bird, and remover of all my doubts, tell me truly, my good friend, what you mean by meditation of the vital breath (which you say to be the cause of vitality).

11. Bhusunda replied: You sir, who are learned in the knowledge of vedanta, and sure remover of all doubts in spiritual science, are now by way of joke only, putting this question to me who am but a brute bird and an ignorant crow.

12. Or it may be to sound my shallow knowledge of the subject, and to instruct me the rest in which I am imperfect, that you like to have my answer to the question, wherein I can lay no objection (as no body is unprepared to know more and better of a subject).

13. Hear me, tell you some thing relating to cogitation of vital breath, which has the cause of Bhusunda's longevity and the giver of Bhusunda's spiritual knowledge.

14. You see sir, this beautiful fabric of the body, supported upon the three strong pillars or posts of the three humours; and having nine doorways about it. (The three humours are the bile, phlegm and wind, and the nine openings are the earholes, nostrils, the sockets of the eyes, the mouth).

15. This abode is occupied by its owner or the haughty house holder—Ahankāra or egoism, who dwells in it with his favourite consort *Puryashtakā*, and his dependants of the Tanmātras at all times. (These terms have been explained before).

16. You well know the inside of this house which I need not describe, its two ears are as its two upper storied rooms, the two eyes are as its two windows, and the hairs on the head are as its thatched covering on the top of the house.

17. The opening of the mouth is the great door way to the house, the two arms are as its two wings; and the two sets of teeth answer the strings of flowers, which are hung on the gate way for its decoration.

18. The organs of sense are the porters to this house, and convey the sights and sounds, flavours and feelings of things in to it. These are enclosed by the great wall of the body, and the two pupils keep watch on tower of this edifice.

19. The blood, fat and flesh form the plaster of this wall, and the veins and arteries answer the strings to bind the bamboos of the bones together, and the thick bones are the big posts that uphold this fabric.

20. There are two tender nerves called *Idā* and *Pingalā*, which lie and stretch along the two sides of this building.

21. There are three pairs of lotus like organs formed of soft flesh and bones, and these stretch up and down perpendicularly in the body, and are attached to one stalk like artery connecting them with one another.

22. Then the etherial air which is inhaled through the nostrils, supplies these lotiform organs with moisture, as if it poured water at their roots, and makes them shoot out in soft leaflets, shaking gently at the breath of air, passing incessantly through the lungs and nostrils.

23. The shaking leaves agitate the vital air, as the moving leaves of the trees in the forest, increase the force of the current air in the firmament.

24. The inflated vital air then passes in many ways, through the holes of the entrails inside the body, and extends to and fills all the pores and canals of the frame from top to bottom.

25. These then receive different appellations, according to their course through the several, and are denominated as the five fold vital airs of *prāna*, *apāna*, *samāna*, *udāna*, and *vyāna*; by them that are skilled in science of pneumatic. (The *prāna-vāyu* is the breathing of the nostrils, the *apāna* is the wind in *ano*, *samāna* is the air circulating through the whole body, *udāna* is the air of speech, and the *vyāna* is the air let out through the pores of the whole body).

26. All the vital powers reside in the triple lotiform organ of the heart, and thence extend up and down and on all sides like beams from the lunar disk.

27. These vital powers are employed in passing in and out, in taking in and letting out, in rising and falling, and also in moving throughout the body.

28. The *prāna* or air of life is said by the learned to be situated in the lotus formed organ of the heart, which has also the power of moving the eyelids in their twinklings. (Hence one's life time is measured both by the numbers of his breathings, as also by that of the twinklings of his eye).

29. This power some times assumes the form of touch or the feeling of perception, and at others it takes the shape of breath by blowing through the nostrils. Some times it is seated in the stomach for culinary action, and oft-times it gives utterance to speech.

30. What more shall I say, than that it is our lord—the air, that moves the whole machine of the body, as a mechanic models everything by means of his machinery.

31. Among these there are two principal airs, by name of *prāna* and *apāna*, which take their two different courses upward and downward, the one is the breath of life and the other is the vitiated which is let out.

32. It is by watching the course of these airs that I remain quiet at this place, and undergo the vicissitudes of heat and cold, as it is destined to the lot of the feathered tribe.

33. The body is a great machine, and the two airs are its indefatigable mover. It has the sun and moon or the fire and moonlight, shining in the midst of its heart.

34. The body is a city and the mind is its ruler, the two airs are as the car and wheel of the body; while Egoism is the monarch of this city, and the eight members are as so many horses attached to the car of the body.

35. Thus by watching the motion of those airs (*i.e.* of the *prāna* and *apāna*—inspiration and expiration for the whole of my lifetime); I find the course of my life to be as interminable, as that of the continuity of my breathings. (The thought of continuity prolongs the course of life).

36. The airs serve the body alike in all its states of waking, dreaming, and sound sleep, and his days glide on imperceptibly who remains in his state of profound sleep. (so the yogi remaining in his trance is utterly insensible of the course of time).

37. These breaths being divided into a thousand threads, according as they pass through the many canals of the body, are as imperceptible as the white fibres passing inside the stalks of lotus plants.

38. By watching the incessant course of vital airs, as also by attending to the continued course of time, and thinking in one self of the interminable course of his respirations, and the moments of time and train of his thoughts, as also by attempting to restrain their course by the habit and practice of *pranāyama*, that he is sure to lengthen the duration of his life in this world; and attain to his eternal life in

the next.

CHAPTER XXV.

ON SAMADHI.

Argument.—On the Breathings of Inspiration, Respiration and Expiration, and their rise and fall from and in the spirit of Brahma the origin and end of all.

Vasishtha said:—Hear Rāma, when the bird had said so far, I interrupted him and said, tell me, O ancient seer, how and what is the nature of the course of vital airs.

2. Bhusunda replied:—How is it, O sage! that you who know everything, should propose this question to me as if it were in jest, but as you ask as this of me, I must tell you all I know about it.

3. The vital breath, O Brahman! is a moving force by its nature, and is always suo motu in its own motion, and pervades both in the inside and outside of bodies which it animates.

4. The *apāna* or the emitting air also is a self motive power, and in its incessant motion; and is both within and without the living body, in its downward or receding direction.

5. It is good for livings being to restrain these vitals breaths both in their waking and sleeping states, and now hear me tell you, O learned sage, how it is to be effected for their best gain.

6. The internal vital air (*prāna*), extends from the lotus-like heart to the crevice in the cranium, its effort to come out (by the mouth and nostrils), is termed by the wise as *rechaka* or exhaled air. (The expiration coming out of the heart, and reaching the cerebrum is called the *rechaka* breath).

7. The meeting of breaths at the distance of twelve inches from and below the nostrils, is called the *puraka* or inhaling-breath. (This is termed the [Sanskrit: *vāhyapūraka*] or external inspiration).

8. It is also called *Puraka*, when the breath passes from without, and enters within the inner *apāna* without any effort, and fills the inside from the heart to the cerebrum.

9. When the *apāna* air has subsided in the heart, and *prāna* breath does not circulate in the breast, it is called the *Kumbhaka* state, and is known to the yogis only.
10. All these three sorts of breaths, are perceived at the place from where the *apāna* takes its rise, and this is at the distance of twelve inches below on the outside of the tip of the nose.
11. Hear now, O great minded sage! what the clear minded adepts have said, respecting the natures of the ever continuative and effortless. (*i.e.* self respiring) breathings.
12. Know sir, that the air which is inhaled from the distance of twelve inches on the out side of the tip of the nose, the same receives of its own nature the name of *puraka* or that of another.
13. As the outer part of a pot planted in the earth appears to sight, so the *apāna* breath stretching to the distance of twelve inches just opposite to the tip of the nose in the air on the out side, is perceptible to the yogi, and is called *Kumbhaka* by the learned.
14. The exhaling air which rises from the heart, and extends to the tip of the nose, is styled the primary and external *puraka* breath ([Sanskrit: ādyaḥ vāhyapūrakam]) by the adepts in Yoga practice.
15. There is another (or secondary) external *puraka* air known to the wise, which takes its rise from the tip of the nose, and extends to the distance of twelve inches out-side of it.
16. After the *prāna* breath sets out-side the nostrils, and before the *apāna* breath has yet its rise, this interval of the entire abeyance of both, is known as the state of perfect equalization, and termed the external *Kumbhaka*.
17. The air which breathes out in the heart or pulsates within it, and without the rising of the *apāna* breath; is styled the external *rechaka* in the Yoga system; and its reflection confers perfect liberation to man.
18. And this rising at the distance of twelve inches, in another kind of it and called the strong *rechaka*.
19. There is another kind of *puraka*, which is on the outside of the *apāna*; and when it stretches to the inside of the navel within, it is known under the names of *Kumbhaka* &c.
20. The intelligent man who meditates by day and night on the octuple nature, and course of the *prāna* and *apāna* or the inhaling and

exhaling airs, is not doomed to be reborn any more in this miserable earth.

21. I have thus related to you the various courses of the bodily airs, a restraint of which in the waking and sleeping states of man, as also in his states of sitting and waking, is productive of his liberation.

22. Though these are very fleeting in their natures, yet they are restrained by the good understanding of man, even when he is employed in his work or is in his act of eating.

23. The man that practises the *Kumbhaka* or suppression of his breathing within himself, cannot be employed in any action; but must remain calmly in this act of suppression, by giving all external thoughts and actions. (*i.e.*, as in a state of torpidity).

24. A few days practice of this Yoga, by abnegation of all outward objects from the mind, enables a man to attain to the state of his solity, or his unity with the sole entity of the Deity.

25. Intelligent men have no fondness for worldly things, but bear an aversion to them as a holy Brahman has against the sweet milk contained in a flask of skin. They remain regardless of visible objects, with his eyes closed against them, as a blind man takes no heed of out-ward appearances.

26. They are in possession of all, which is the sum total (tout ensemble) of what is to be had as the best gain; and whether when they are awake or asleep or walking or sitting, they never lose sight of that true light which leads them to the other world.

27. Those who have obtained the knowledge of the course of his breathings, have got rid of all delusion and rest in quiet within themselves (*i.e.* In watching their inspirations and over-looking the external phenomena).

28. And whether the intelligent people are employed in busy life, or sit inactive at home; they are always quiet and at rest by following the course of their respiration (neither breathing hard or being out breath).

29. I know, O Brahman! the exhaling breath, to rise from its source of the lotus like heart, and stretch to the distance of twelve inches out of it, where it sets or stops. (As is mixed up with the current air).

30. The *apāna* or inhaling breath is taking in from the same distance of twelve inches, and is deposited in the cup of the lotus situated in the human heart.

31. As the *prāna* respiration is exhaled out in the air, to the distance of twelve inches from the heart, so the inhaled air of *apāna* is taken into the breast, from the same distance of the open sky.

32. The *prāna* or exhaling breath runs towards the open air, in the form of a flame of fire, and the inhaled breath turns inward to the region of the heart, and goes downward like a current of water.

33. The *apāna* or inhaled breath is like the cooling moon light, and refreshes the body from without; while *prāna* respiration resembling the sunshine or a flame of fire, warms the inside of the body.

34. The *prāna* breath warms every moment the region of the heart, as the sunshine inflames the region of the sky; and then it torrifies the atmosphere before it, by the exhalation of breath through the mouth.

35. The *apāna* air is as the moonlight before the moon, and being inhaled inward, it washes the sphere of the heart as by a deluge; then it refreshes the whole inside in a moment.

36. When the last digit of the moon-like *apāna* or inhaling breath, is swallowed by the sun of the *prāna* or exhaling breath; it meets with the sight of supreme spirit, and has no more any cause of affliction.

37. So also when the last portion of the sunlike *prāna* or exhaling breath, is swallowed by the moon-like *apāna* or inhaling breath; then there ensues the same visitation of Brahmā in the inside, and the soul is emancipated from further transmigration in this world. (The meeting of the two is a *yoga* or junction of the human and Divine spirits).

38. The *prāna* or exhaling breath assumes the nature of the solar heat, both in the inside and outside of the body; and afterwards it becomes and remains as the cooling moonlight. (It is the one and same breath of air, that takes the two names, according to its two different natures of inspiration and expiration. gloss).

39. The *prāna* expiration forsakes its nature of the cooling moon, and turns in a moment to assume the nature of the hot sun, that dries and sucks up everything before it.

40. As long as the *prāna* exhalation is not converted to the nature of the moon, after forsaking its solarity, it is so long considered as unconditioned by time and place, and freed from pain and grief. (The *prāna* being peculiarised by time, place and number, is long or short and subject to misery; but its extinction in the interval, is instinct with the supreme spirit. Patanjali *yogā* sutra II 50).

41. He who sees the seat of his soul in the mind situated within his heart, and at the confluence of the sol-luni *prāna* and *apāna* breathings in the Kumbhuka or retained breath, is no more subjected to be reborn and die.

41a. He who feels the sun and moon of his *prāna* and *apāna* breaths, ever rising and setting in the *kumbhaka* or retained breath with his heart, verily sees the seat of his mind and soul placed at their confluence, and is freed from further birth and death. (The plain meaning is that, the mind and soul consist in the air deposited in the heart by the two inhaling and exhaling breaths of *prāna* and *apāna*).

42. He verily sees the soul in its full light, who beholds this bright sun [Sanskrit: prana] shining in the sphere of his heart, in conjunction with the rising and setting moon beams *apāna* in his mind.

43. This light never fades nor grows faint at any time, but dispels the darkness of the heart, and produces the consummation—*Siddhi* of the meditative mind.

44. As the dispersion of outward darkness presents the world to view, so the disappearance of inward obscurity gives out the light of the spirit before the mental sight.

45. The removal of intellectual darkness, produces the liberation of the soul, and shows the rising and setting sun of the vital breath vividly to view.

46. When the moon of the *apāna* or inspired breath, sets in the cavity of the heart, the sun of the *prāna* or expiratory breathing, rises immediately to gush out of the same.

47. The *apāna* or inhaling breath having set in the cell of the lotus like heart, the exhaling breath of *prāna* rises at the very moment to come out of it, as the shadow of the night being dispersed from sight, the bright sun of the day ushers his light.

48. As the *prāna* expiration expires in the open air, the inhaling breath rises and rushes in a moment; just as the light having fled from the horizon, is succeeded immediately by deep darkness.

49. Know ye intelligent men, that the *apāna* breath becomes extinct, where the *prāna* comes to be born; and the *prāna* respiration is lost, where the *apāna* takes its rise.

50. When the *prāna* breathing has ceased and the *apāna* has its rise, it is then that one supports himself upon the Kumbhaka retained air, and does not depend on two other passing breaths.

51. On the extinction of *apāna*, and the rise of the *prāna* breath, one relying on the Kumbhaka air which is deposited within himself, is exempted from his pain and sorrow.

52. By depending on the *rechaka* breath, and practicing the suppression of Kumbhaka breath, at the great distance of sixteen inches from the *apāna*; a man has no more to be sorry for any thing.

53. By making the *apāna* a receptacle of *rechaka*, and filling the *prāna* in the inside, and finding himself filled with the *puraka* all within his body, a man has no more to be born on earth.

54. When a man finds the perfect tranquillity of his soul, by subsidence of both the *prāna* and *apāna* within himself; he has no longer to sorrow for any thing whatever.

55. When a man reflects his *prāna* breath to be devoured by the *apāna* air both within as well as without himself, and loses his thoughts of time and space, he has no more any cause for sorrow.

56. He who sees his *prāna* breath devouring the *apāna* air, both within and without himself, together with his sense of space and time, has no more his mind to be reborn on earth.

57. When the *prāna* is swallowed up by the *apāna*, or the *apāna* by the *prāna*, both in the in-side and out-side of the adept; together with his thoughts of time and place;

58. At this moment the Yogi finds his *prāna* to set down, and his *apāna* to rise no more, and the interval between the two, is common to all animals though it is known to Yogis alone.

59. The Kumbhaka taking place of itself on the out-side, is known as the divine state, but when it happens to occur in the in-side, and without any efforts on the part of the adept, it is said to be the state of the most supreme. (Because God does not breathe).

60. This is the nature of the divine soul, and this is the state of the supreme intellect, this is the representation of the eternal spirit, and one attaining to this state, is never subject to sorrow.

61. Like fragrance in the flower, there is an essence indwelling within the vital breath also, and this is neither the *prāna* nor *apāna*, but the intellectual soul which I adore. (As the true God).

62. As taste indwells in the water, so is there an essence immanent in the *apāna*; and this is neither the *apāna* nor the not *apāna*, but

the intelligent soul which I adore.

63. There is at the end of the extinction of *prāna*, and beyond the limit of the exhaustion of *apāna*, and situated in the interval between the extremities of both of these, which I ever adore.

64. That which forms the breathing of breath, and is the life of life, what is the support and bearer of the body, is the intellectual spirit which I ever adore.

65. That which causes the thinking (*power*) of the mind, and the cogitation of the understanding; as also the egotism of egoism, is the intellectual soul, which I have learnt to adore.

66. That which contains and produces all things, which is all (or permeated in all things, as every thing is (evolved from) itself; and what is changed to all at all times, is that mind which I adore for ever.

67. What is the light of lights, what is holiness and the holy of holies, and what is unchangeable in its nature, is the intellect which I adore.

68. I adore that pencil of pure intellectual light, which rises at the juncture of the setting of the *apāna* and springing up of the *prāna* breath. (This sloka occurs in the Kashmere Mss).

68a. I adore that intellect which trolls on the tip of the nose, at the point where the *prāna* sets in, and the *apāna* has not yet taken its rise.

69. I adore the intellect which rises at the time when both the *prāna* and *apāna* breaths have stopped, and when neither of them has taken its rise.

70. I adore that intellect which appears before the Yogi, and supports him at the point which he has reached unto upon the setting of the *prāna* and *apāna* breaths, both within and without himself.

71. I adore that intellect which is force of all forces, and rides in the car of *prāna* and *apāna* breaths, and when both of them are compressed in the heart of the yogi.

72. I adore the lord intellect, which is the Kumbhaka breath in the heart, and the *apāna* Kumbhaka on the outside; and a part of the *puraka* left behind.

73. I adore the essence of that intellect, which is attainable by

reflection of the breathings, and which is the formless cause of our intelligence of the natures of the *prāna* and *apāna* breaths, as also the motive principle of their actions.

74. I adore the essence of that intellect, which is the cause of the causes, and the main spring of the oscillations of vital airs, and giver of the felicity derived from the vibrations of breath.

75. I adore that prime and supreme Being Brahma, who is worshipped by the gods bowing down before him, who makes himself known to us by his own power, and who is, by the particles of vital breaths, under the name of Spirit.

CHAPTER XXVI.

RELATION OF THE CAUSE OF LONGEVITY.

Argument.—Reflection and Restraint of Respiration leading to the tranquillity of the soul, and the steadiness of the *spirit*, conducing to long life and felicity on earth.

Bhusunda continued. This is the tranquillity of the mind, which I have attained by degrees, by means of my meditation of the nature and course of the vital breath in myself.

2. I sit quiet at all times, with view fixed at the movement of my breath; and never stir a moment from my meditative mood, though the mount Meru may shake under me.

3. Whether I am awake or asleep, or move about or remain unmoved in my seat, I am never at a loss of this meditation even in dream, nor does it slide a moment from my steadfast mind. (For who can ever live without breathing, or be unconscious of its ceaseless course, or that the breath is both the cause and measure of life).

4. I am always calm and quiet and ever steady and sedate, in this ever varying and unsteady world; I remain always with my face turned inward in myself, and fixed firmly in the object I have at heart. (This is the soul—the life of the life situated in the heart).

5. The breeze may cease to blow, and the waters may stop to flow but nothing can prevent my breathing and meditation of them, nor do I remember ever to live without them. (The gloss explains by metonymy the air to mean the planetary sphere, which rests and moves in it, the

waters as the ever flowing [Sanskrit: *vāyu*] currents of rivers, and the *samādhi* [Sanskrit: *jyotichakraha*] meditation as composed of breath and thought, to be in continuous motion and resistless in their course).

6. By attending to the course of my inhaling and exhaling breaths of life, I have come to the sight of the soul (which is their life), and have thereby become freed from sorrow by seeing the prime soul of all souls. (*i.e.* The highest soul of God).

7. The earth has been sinking and rising repeatedly, since the great deluge, and I have been witnessing the submersion and immersion of things, and the perdition and reproduction of beings, without any change of the sedateness of my soul and mind.

8. I never think of the past and future, my sight is fixed only on the present, and my mind sees the remote past and future as ever present before it. (Meditation makes a man a seer of all time).

9. I am employed in the business that presents itself to me, and never care for their toil nor care for their reward. I live as one in sleep and solely with myself. (This is the state of Kaivalya or solity).

10. I examine all what is and is not, and what we have or have not, and consider likewise all our desires and their objects; and finding them to be but frailties and vanities, I refrain from their pursuit and remain unvexed by their cares for ever.

11. I watch the course of my inspiration and expiration, and behold the presence of the super excellent (Brahma) at their confluence; whereby I rest satisfied in myself, and enjoy my long life without any sorrow or sickness.

12. This boon have I gained this day, and that better one shall I have on another, are the ruinous thoughts of mortal men, and unknown to me whereby I have so long living and unailing.

13. I never praise or dispraise any act of myself or others, and this indifference of mine to all concerns; hath brought me to this happy state of careless longevity. (Platonic imperturbability).

14. My mind is neither elated by success, nor it is depressed by adversity, but preserves its equanimity at all times, and is what has brought this happy state on me. (A sane and sound old age).

15. I have resorted to my religious relinquishment of the world, and to my apathy to all things at all times; I have also abandoned the desire of sensuous life and sensible objects, and these have set me free from death and disease.

16. I have freed my mind, O great muni! from its faults of fickleness and curiosity, and have set it above sorrow and anxiety, it has become deliberate calm and quiet, and this has made me longlived and unsickly.

17. I see all things in an equal light, whether it be a beauty or a spectre, a piece of wood or stone, a straw or a rock, or whether it is the air, water or fire, and it is this equanimity of mine that has made me sane and sound in every state of life.

18. I do not think about what I have done today, and what I shall have to do tomorrow, nor do I ail under the fever of vain thoughts regarding the past and future, and this has kept me forever sound and sane.

19. I am neither afraid of death, disease or old age, nor am I elated with the idea of getting a kingdom in my possession; and this indifference of mine to aught of good or evil, is the cause of my length of my life and the soundness of my body and mind.

20. I do not regard, O Brahman! any one either in the light of a friend or foe to me; and this equality of my knowledge of all persons, is the cause of my long life and want of my complaint.

21. I regard all existence as the reflexion of the self-existent one, who is all in all and without his beginning and end; I know myself as the very intellect, and this is the cause of my diuturnity and want of disease and decay.

22. Whether when I get or give away any thing, or when I walk or sit, or rise and breathe, or am asleep or awake; I never think myself as the gross body but its pure intelligence, and this made me diuturnal and durable for ever. (The intelligent soul never dies).

23. I think myself as quite asleep, and believe this world with all its bustle to be nothing in reality (but the false appearance of a dream); and this has made me long-lived and undecaying.

24. I take the good and bad accidents of life, occurring at their stated times, to be all alike to me, like my two arms both of which are serviceable to me; and has made me longeval and imperishable.

25. With my fixed attention, and the cool clearness of my mental vision, I see all things in their favourable light (that they are all good, and adapted to their various uses); I see all things as even and equal, and this view of them in the same light, has made me lasting and wasteless. (So says the Bharata: "All crookedness leads to death, and evenness to the one even Brahma").

26. This material body of mine to which I bear my moiety, is never viewed by me in the light of my ego; and this has made me undying and undecaying. (The deathless soul is the ego, and the dying body the non-ego).

27. Whatever I do and take to my food, I never take them to my heart; my mind is freed from the acts of my body, and this freedom of myself from action, has caused my undecaying longevity. (Because action being the measure of life, its want must make it measureless and imperishable).

28. Whenever, O Sage, I come to know the truth, I never feel proud of my knowledge, but desire to learn more about it; and this increasing desire of knowledge, has increased my life without its concomitant infirmity. (Knowledge is unlimited, and one needs be immortal in order to know all).

29. Though possessed of power, I never use it to do wrong or injure to another; and though wronged by any one, I am never sorry for the same; and though ever so poor, I never crave any thing of any body; this hath prolonged my life and kept me safe and sound. (It is the Christian charity not to retaliate an injury, but rather to turn to him the right cheek who has slapped on the left).

30. I see in these visible forms the intellect that abides all bodies, and as I behold all these existent bodies in an equal light, I enjoy an undecaying longevity.

31. I am so composed in my mind, that I never allow its faculties, to be entangled in the snare of worldly desires and expectations; nor do I allow these to touch even my heart, and this conferred on me the bliss of my unfading longevity.

32. I examine both worlds as two globes placed in my hands, and I find the non-existence of the visible world as it appears to a sleeping man; while the spiritual and invisible world appear full open to my view, as it does to a waking person, and this sight of mine has made me as immortal as the world of immortality.

33. I behold the past, present and future as set before me; and I see all that is dead and decayed, and all that is gone and forgotten, as presented anew in my presence. This prospect of all keeps me alive and afresh to them alike.

34. I feel myself happy at the happiness of others, and am sorry to see the misery of other people; and this universal fellow feeling of mine with the weal and woe of my fellow creatures, has kept me alive and afresh at all times.

35. I remain unmoved as a rock in my adversity, and am friendly to every one in my prosperity; I am never moved by want or affluence, and this steadiness of mine is the cause of my undecayed longevity.

36. That I am neither related to nor belong to any body, nor that any one is either related or belongeth to me; is the firm conviction that has laid hold of my mind, and made me live long without feeling sick or sorry for another.

37. It is my belief that I am the one Ego with the world, and with all its space and time also, and that I am the same with the living soul and all its actions; and this faith of mine has made me longeval and undecaying.

38. It is my belief that I am the same Intelligence, which shows itself in the pot and picture; and which dwells in the sky above and in the woods below. That all this is full of intelligence is my firm reliance, and this has made me long abiding and free from decay.

39. It is thus, O great sage! that I reside amidst the receptacle of the three worlds, as a bee abides in the cell of a lotus flower, and am renowned in the world as the perennial crow Bhusunda by name.

40. I am destined to dwell here forever in order to behold the visible world, rising and falling in tumultuous confusion, in the infinite ocean of the immense Brahma, and assuming their various forms like the waves of the sea at their alternate rise and fall for all eternity.

CHAPTER XXVII.

CONCLUSION OF THE NARRATIVE OF BHUSUNDA.

Argument.—Vasishtha's praise of Bhusunda, and his homage to the sage, Whose return to Heaven through the midway-sky is described at length.

Bhusunda added:—I have thus far related to you, O sage! what I am and how I am situated at this place. It was by your behest only, that I was lead to the arrogance of speaking so far to one of superior intelligence.

2. Vasishtha replied:—O sir, it is a wondrous relation that you have given of yourself; O excellent! it is a jewel to my ears and fills me with admiration. (It beggars description, and is *mirabile dictu*).

3. Blessed are those eminent souls (great men), that have the good fortune to behold your most venerable person, which in respect of antiquity is next to none, expect the great grandfather of the gods the lotus born Brahmā himself.

4. Blest are my eyes, that are blessed this day with the sight of your holy person, and thrice blest are my ears that are filled with the full recital of your sacred knowledge and all purifying sermon.

5. I have in my peregrinations all about the world, witnessed the dignity and grandeur of the great knowledge of gods and learned men; but have never come to see any where, so holy a seer as yourself.

6. It may be possible by long travel and search, to meet with a great soul some where or other; but it is hard to find a holy soul like yourself any where. (Man may be very learned and wise as a sapient (savant), but never so holy and godly as a saint).

7. We rarely come to find the grain of a precious pearl in the hollow of a lonely bamboo tree, but it is rarer still to come across a holy personage, like yourself in any part of this world.

8. I have verily achieved an act of great piety, and of sanctity also at the same time; that I have paid a visit to your holy shrine, and seen your sacred person and liberated soul this very day.

9. Now please to enter your cell, and fare you well in this place; it is now the time of midday devotion, and the duties of my noontide service, call my presence to my heavenly seat.

10. Hearing this Bhusunda rose from his arborescent seat, and held out a golden twig of the tree with his two fictitious hands. (Holy persons have the power to add to the members of their bodies).

11. The accomplished (lit. full knowing) crow made a vessel with his beak and hands, and filled it with the snow-white leaves, and flowers and pistils of the Kalpa plant, and put a brilliant pearl in it to be offered as an honorarium—*arghya* worthy of the divine sage.

12. The prime-born (ancient) bird, then took the *arghya* with some water and flowers; and sprinkled and scattered them over me even from my head to foot, in as great a veneration, as when they adore the three eyed god Siva.

13. Then said I, it is enough, and you need not take the pains to walk after me (in token of your respect). So saying I rose from my seat and made a lift, as when a bird puts to its wings for its aerial flight.

(*Bishtāra*—a seat, means also a bedding like the Persian *bistar* and Urdu *bistara* derived from the root *strī* to spread).

14. Yet the bird followed me a few miles (yojana) in the air, when I hindered his proceeding farther by compelling him to return after shaking our hands. (The custom of shaking hands both on meeting and parting; is mentioned to have been in fashion with the ancients).

15. The chief of birds looked up for some time, as I soared upward in my ethereal journey, and then he returned with reluctance, because it is difficult to part from the company of the good (or of good people).

16. Then both of us lost the sight of one another in the intermediate air, as the sight of the waves is lost after they sink down in the sea; and I fall with the thoughts of the bird and his sayings, proceeded upward to meet the munis there. I arrived at last at the sphere of the Pleiades, where I was honorably received by Arundhatī my wife.

17. It was in the beginning of the golden age (satya yuga) before, and after two hundred years of it had passed away that I had been at Bhusunda's, and sat with him upon the tree on the summit of Sumeru.

18. Now, O Rāma! that golden age has gone by, and the Tretā or silver age has taken its place; and it is now the middle of this age, that thou art born to subdue thy enemies.

19. It is now only eight years past that (or the eight years since) I met with him again on the same mountain, and found him as sound and same as I had seen him long before.

20. Now I have related unto you the whole of the exemplary character of Bhusunda; and as you have heard it with patience, so should you consider it with diligence, and act according to his sayings. (In order to be as longlived as he).

21. Vālmīki says:—The man of pure heart, that considers well the narrative of the virtuous Bhusunda, will undoubtedly pass over the unstable gulf of this world, which is full of formidable dangers on all sides.

CHAPTER XXVIII.

LECTURE ON THEOPATHY OR SPIRITUAL MEDITATION.

Argument.—Learning from examples and parables. Falsity of

phenomenal and reliance in the noumenal.

Vasishtha said:—I have thus far related to you, O sinless Rāma! the narrative of Bhusunda; who had passed over the perilous sea of delusion, by means of his intelligence and wisdom.

2. Keeping this instance in view, and following his practice of *prāṇāyāma* or regulation of breath; you will also, O mighty armed Rāma! pass over the wide ocean of this hazardous ocean.

3. As Bhusunda has obtained the obtainable one, by means of his knowledge and by virtue of his continued practice of yoga; so do you strive to gain the same by imitation of his example.

4. Men of uninfatuated understanding may attain the stability of Bhusunda, and their reliance in the transcendental truth like him by their attending to the practice of *prāṇāyāma* or restraining of their breath.

5. Thus you have heard me relate to you many things, relating to true knowledge; it now depends on your own understanding to do as you may like to choose for yourself. (Either to betake yourself to spiritual knowledge or the practice of *prāṇāyāma* or either as the gloss explains it, either to esoteric contemplation yoga or exoteric adoration *upasana*).

6. Rāma replied:—you sir, that are the luminous sun of spiritual light on earth, have dispelled the thick gloom of unspiritual knowledge from my mind at once (by transcendental light of your holy lectures).

7. I am fully awake to and joyous in my divine knowledge, and have entered into my state of spirituality; I have known the knowable, and am seated in my divine state like yourself.

8. O the wondrous memoir of Bhusunda that you have narrated! It fills me with admiration, and is fraught with the best instruction. (Lit. it is instructive of the highest wisdom).

9. In the account that you have given of Bhusunda, you have said that the body is the abode of the soul, and is composed of flesh and blood, and of the inner bones and outer skin (as its materials and plaster).

10. Please tell me sir, who made this fabric and how it came to be formed; how it is made to last, and who abides therein.

11. Vasishtha answered: Listen now Rāma, to what I will relate to you for the instruction of the supreme knowledge, as also for removal of the

evils which have taken root instead of true knowledge.

12. This dwelling of the body, Rāma! which has the bones for its posts, and the blood and flesh for its mortar, and the nine holes for so many windows, is built by no one: (but is formed of itself).

13. It is a mere reflection, and reflects itself so to our vision; as the appearance of two moons in the sky by illusion, is both real as well as unreal. (This vedantic doctrine is opposed to the popular faith of the creatorship of God).

14. It may be right to speak of two moons from their double appearance to our sight, but in reality there is but one moon and the other its reflection. (So are all phenomenal bodies but reflections of the noumenal).

15. The belief of the existence of body makes it a reality, the unreal seems as real, and therefore it is said to be both real and unreal at the same time. (The perception is real but the object of perception an unreality. Just so the perception of a snake in the rope may be true, though the snake in the rope is quite untrue).

16. Any thing seen in a dream is true as a dream, and appears to be so in the state of dreaming, but afterwards it proves to be untrue, so a bubble of water is true as a bubble, which comes to be known afterwards to be false in reality. (So all things appearing to be true to sight, vanish into nothing when they are judged aright, and even a judge may deem a thing as just, which upon further and right investigation is known as unjust).

17. The body seems to be substantiality in the doing of bodily actions, but it proves otherwise when we view the essentiality of the spirit only; so the reflection of the sun on the sandy desert, makes the mirage appear as water, whose reality proves to be unreal the next moment: (so it is of the body).

18. The body existing as a reflexion disappears the next moment. It is no more than a reflexion, and so it reflects itself.

19. It is your error to think that you are the material body which is made of flesh and bones. It is the inward thought of your mind that is situated in the body, and makes you to think yourself as so and so and such a one. (The reminiscence of the mind of its former body, causes to think itself as an embodied being, in all its repeated transmigrations. Gloss).

20. Forsake therefore the body that you build for yourself at your own will, and be not like them, who while they are asleep on their pleasant

beds, deport themselves to various countries with their dreaming bodies: (which are all false and unreal).

21. See, O Rāma! how you deport yourself to the kingdom of heaven even in your waking state, in the fanciful reverie of your mind; say then where is your body situated. (It neither accompanies the mind to heaven, nor is it on earth being unperceived and unaccompanied by the mind).

22. Say Rāma, where is your body situated, when your mind wanders on the Meru in your dream, and when you dream to ramble with your body about the skirts of this earth.

23. Think Rāma, how you seem to saunter about the rich domains (of the gods) in the fancied kingdom of your mind, and tell me whether you are then and there accompanied with your body, or is it left behind.

24. Tell me, where is that body of yours situated; when you think of doing many of your bodily and worldly acts without your body, in the fancied realm of your mind.

25. Tell me, O strong armed Rāma! where are those members of your body situated; with which you think to coquette and caress your loving courtezans in the court of your painful mind.

26. Where is that body of yours, with which you seem to enjoy anything; the enjoyment belongs to the mind and not to the body, and both of them are real as well as unreal, owing to their presence at one time and absence at another.

27. The body and the mind are known to be present with coeval with their actions, and they participate with one another in their mutual acts (without which they are said to be inexistent). Therefore it is erroneous to say that, I am this body and am situated here, and these things are mine, all which are illusory and caused by illusion. (Egoism and meity are illusive ideas).

28. All this is the manifestation of the will or energy of the mind, and you must know it either as a long dream or lengthened fallacy of the mind.

29. Know this world, O son of Raghu's race, to be a display of the vast kingdom of your imagination, and will vanish into nothing, when you will come to your good understanding by the grace of your God.

30. You will then see the whole as clearly as in the light of the rising sun, and know this would be like a creation of your dream or volition. (*i.e.* as you wish to have a thing for yourself).

31. So is this world a display of the will of the lotus-born Brahmā, as I have said before in length in the book of creation.

32. There rises of itself a willful creation within the mind, and out of its own accord as if it were so ordained by destiny; and the mind being fully possess of the great variety of forms, is lost at last into the error of taking them for true.

33. It is a creation of the will only and a display of it in the same manner, as the fancied chimera of Brahmanship had possessed the minds of the sons of Indu. (See the narrative of Indu's sons in the upasama Prakarana).

34. After the soul has passed from its former frame, it receives the same form which it has in view before it after the fancy of the mind, which is either of the kind, to which it has been long used and accustomed, or what it fondly longs in the mind.

35. The body shows itself in the form as it is shaped by the prior acts of a person, and is also convertible to the intellect by the manly exertions of some: (whose corporeal bodies may become intellectual beings, as some persons have mere brutal, while others are highly intellectual).

36. He that thinks himself as another, is transformed to the nature of that air (as it is the pattern that moulds a thing after its own model): and the thought that you are this or that, and have this thing or others for yourself, is what actually makes you so in this world. (The metamorphose of the natures and forms of things and persons to other kinds in Ovid, were all owing to their tendencies and inclinations towards them).

37. Whatever is thought upon keenly and firmly, the same comes to take place accordingly; and whatever is thought of with intense and great force of thought, the same must occur in a short time: (so are all things done to which we set our minds).

38. We see every day the objects of our desire, presenting their fair forms to our view, like the comely faces of our beloved ones present before our sight, in the same manner as the sights in a dream and distant objects, are recalled to the mind of men; with their closed and half-shut eyes. (This is the doctrine of reminiscence which reproduces our long remembered bodies to us).

39. This world is said to be a creation of the thoughts of men, and appears to sight from habitual reflection of it, in the same manner as the sights in a dream, appear to the mind of a man in the day time.

40. The temporary world appears to be as lasting, as the river which appears in the sky under the burning sunshine. (Though in fact both of them are equally evanescent).

41. This inexistent earth also appears as existent in our cogitation, as there appears bundles of peacock's feathers in the sky to the vitiated or purblind eye.

42. It is only the vitiated understanding that dwells upon the beauties of creation, as the vitiated eye sight looks upon the various tinges in the sky. But to the clear sighted understanding the one is as evanescent, as the other is to the clear sighted eye.

43. The sharp sighted man is never led away by the display of worldly grandeur, as even the most timid man is never afraid of a tiger in his imagination.

43a. This great show of worldly grandeur can never mislead the penetrating sight of the wise, as a monstrous creature of imagination cannot terrify even the most timid. (Because the one knows the falsity of the show as well as the other does that of imaginary monster).

44. The wise man is never afraid of his imaginary world, which he knows to be the production of his own mind, from its nature of self-evolution *bahir mukhata*. (The mind is naturally possessed of both its power of self involution in the interior soul, as also that of its evolving itself in the form of the exterior world).

45. He that has stood in the path of this world, needs not fear for any thing in it, and he that is afraid of it for fear of falling into its errors, should learn to purify his understanding from all its dross and impurity. (Stretch your mind, and the world will appear to light, curb it in yourself and every thing will disappear from view).

46. Know Rāma, that the soul is free from the erroneous conception of the world, and from the errors which pervade all over it. Look well into these things, and you will have a nature as pure as your inward soul.

47. The soul is not soiled by impurity, as a pure gold is not spoiled by dirt; and though it may sometimes appear to be tarnished as copper, yet it soon resumes its colour after its dirt is cleansed or burnt away. Thus the world being a reflexion of the omnipresent Brahma, is neither an entity nor a nonentity of its own nature.

48. Thus the abandonment of all other thoughts, besides that of the universal soul or Brahma, is called the true discernment of the mind; which derives the thoughts of life and death, heaven and hell into nothing, and proves all knowledge to be ignorance alone.

49. The knowledge of the nullity of everything, except its being a reflexion of the Intellect, is called the individuality and right discernment of the mind, which removes the thought of the separate and independent existence of the ego and tu, and also of this world and its ten sides: (*i.e.* of the subjective as well as the objective).

50. That all things are but reflexions of the soul, is what is known as the true and right discernment of the mind; and is derived from its observation of true nature of things in this real and unreal world. (The real is the spiritualistic view of the world, and the unreal is illusory phenomenal appearance).

51. That nothing rises or sets or appears or disappears in this world, is what the mind perceives by its right discernment of things; and by its investigation into the true and apparent natures of all. (In their true light all things are in a state of continued revolution, and nothing rises anew to view or disappears into nothing).

52. Right discernment gives the mind its peace and tranquillity, and its freedom from all desires; and makes it indifferent to joy and grief, and callous to all praise and censure.

53. The mind comes to find this truth as the cooling balsam of the heart, that we are all doomed to die one day or other, with all our friends and relations in this world of mortality.

54. Why therefore should we lament at the demise of our friends, when it is certain that we must die one day sooner or later (and without the certainty of when or where).

55. Thus when we are destined to die ourselves also, without having any power in us to prevent the same; why then should we be sorry for others when we can never prevent also.

56. It is certain that any one who has come to be born herein, must have some state and property for his supportance here; but what is the cause of rejoicing in it (when neither our lives nor their means are lasting for ever).

57. All men dealing in worldly affairs, gain wealth with toil and pain for their trouble and danger only; what is the reason therefore for pining at its want, or repining at its loss.

58. These spheres of worlds enlarge, expand and rise to our view, like bubbles of water in the sea which swell and float and shine for a time, and then burst and subside in the water of eternity.

59. The nature of reality (the entity of Brahma), is real at all times, and the condition of the unreal world is unsubstantial for ever, and can never be otherwise or real, though it may? appear as such for a time. Why then sorrow for what is nil and unreal.

60. I am not of this body nor was I in it, nor shall I remain in it; nor is it any thing, even at present, except a picture of the imagination. Why then lament at its loss.

61. If I am something else beside this body, that is a reflexion of the pure intellect; then tell me of what avail are these states of reality and unreality to me, and wherefore shall I rejoice or regret.

62. The Sage who is fully conscious of the certainty of this truth in himself, does not feel any rise or fall of his spirits at his life or death, nor doth he rejoice or wail at either in having or losing his life.

63. Because he gains after the loss of his gross body, his residence in the transcendental state of Brahma or spiritual existence; as the little bird *tittera* builds its nest of tender blades, after its grassy habitation is broken down or blown away.

64. Therefore we should never rely in our frail and fragile bodies, but bind our souls to the firm rock of Brahma by the strong rope of our faith, as they bind a bull to the post with a strong cord.

65. Having thus ascertained the certitude of this truth, rely thy faith on the reality of thy spiritual essence, and by giving up thy reliance on thy frail body, manage thyself with indifference in this unreal world.

66. Adhere to what is thy duty here, and avoid whatever is prohibited to thee; and thus proceed in thy course with an even tenor of thy mind, without minding at all about thy reliance on the one and miscreance of the other.

67. He gets a cool composure of his mind; like the coolness at the close of a hot summer-day, who shuts out from his view the reflexions of all worldly objects.

68. Look on this universe, O sinless Rāma, as one common display of Divine light, like the appearance of day light which is common to all; it is the mind which taints it with various forms, as the sun-beams are reflected in sundry piece by objects.

69. Therefore forsake all reflexions, and be without any impression in thy mind, be of the form of pure intellectual light, which passes

through all without being contaminated by any.

70. You will be quite stainless by your dismissal of all taints and appearances from your mind, and by your thinking yourself as nothing and having no true enjoyment in this world.

71. That these phenomena are nothing in reality, but they show themselves unto us for our delusion only; and that yourself also are nothing will appear to you, by your thinking the whole as a display of the Divine Intellect.

72. Again the thought that these phenomena are not false, nor do they lead to our illusion since they are the manifestation of the supreme Intellect, is also very true and leads to your consummation.

73. It is well Rāma, and for your good also if you know either of these; because both of these views will tend equally to your felicity.

74. Conduct yourself in this manner, O blessed Rāma! and lessen gradually all your affection and dislike to this world and all worldly things. (*i.e.* Neither love nor hate aught at any time).

75. Whatever there exists in this earth, sky and heaven, is all obtainable by you, by means of the relinquishment of your eager desire and hatred.

76. Whatever a man endeavours to do, with his mind freed from his fondness for or hatred to it, the same comes shortly, to take place, contrary to the attempts of the ignorant: (whose excessive desire and dislike turn to their disadvantage).

77. No good quality can have its abode in the heart that is troubled by the waves of faults; as no stag will set its foot on the ground, heated by burning sands and wild fires.

78. What acquisitions does he not make, in whose heart there grows the kalpa tree of desire, and which is not infested by the snakes of ardent desire or dislike (the two cankers of human breast).

79. Those men who are wise and discreet, learned and attentive to their duties, and at the same time influenced by the feelings of love and hatred, are no better than jackals (or jack asses) in human shape, and are accursed with all their qualifications.

80. Look at the effects of these passions in men, who repine both at the use of their wealth by others, as also in leaving their hard earned money one behind them. (This proceeds from excessive love of wealth on the one hand, and hatred of family and heirs on the other as is said

[Sanskrit: putrādapi ghanabhajam bhāti], the monied miser, dislikes even his son).

81. All our riches, relatives and friends, are as transitory as the passing winds: why then should a wise man rejoice or repine at their gain or loss.

82. All our gains and wants and enjoyments in life, are mere illusion or māyā, which is spread as a net by Divine power, all over the works of creation, and entraps all the worldlings in it.

83. There is no wealth, nor any person, that is real or lasting to any one in this temporary world; it is all frail and fleeting, and stretched out as a false magic show to sight.

84. What wise man is there that will place his attachment on anything, which is an unreality both in its beginning and end, and is quite unsteady in the midst. No one has any faith in the arbour of his imagination or aerial castle.

85. As one fancies he sees a fairy in a passing cloud, and is pleased with the sight of what he can never enjoy, but passes from his view to the sight of distant peoples; so is this passing world, which passes from the sight of some to that of others, without its being fully enjoyed or long retained in the possession of any one. (The passing world passes from hand to hand, without its standing still at any one's command).

86. The bustle of these fleeting bodies in the world, resembles the commotion of an aerial castle, and the appearance of a city in an evanescent dream and fancy.

87. I see the world as a city in my protracted dream, with all its movables and immovable things, lying as quiet and still as in profound sleep.

88. Rāma, you are wandering in this world, as one rolling in his bed of indolence, and lulled to the long sleep of ignorance; which lends you from one error to another, as if dragged by a chain of continuous dreaming.

89. Now Rāma, break off your long chain of indolent ignorance, forsake the idol of your errors, and lay hold on the inestimable gem of your spiritual and divine knowledge.

90. Return to your right understanding, and behold your soul in its clear light as a manifestation of the unchangeable luminary of the Intellect; in the same manner as the unfolding lotus beholds the rising

sun.

91. I exhort you repeatedly, O Rāma! to wake from your drowsiness, and by remaining ever wakeful to your spiritual concerns; see the undecaying and undeclying sun of your soul at all times.

92. I have roused you from your indolent repose, and awakened you to the light of your understanding, by the cooling breeze of spiritual knowledge, and the refreshing showers of my elegant diction.

93. Delay not Rāma, to enlighten your understanding even now, and attain your highest wisdom in the knowledge of the supreme being, to come to the light of truth and shun the errors of the delusive world.

94. You will not be subject to any more birth or pain, nor will you be exposed to any error or evil, if you will but remain steady in your soul, by forsaking all your worldly desires.

95. Remain steadfast, O high minded Rāma, in your trust in the tranquil and all soul of Brahma, for attainment of the purity and holiness of your own soul, and you will thereby be freed from the snare of your earthly desires, and get a clear sight of that true reality, wherein you will rest in perfect security, as were in profound sleep.

CHAPTER XXIX.

PANTHEISM.

or

DESCRIPTION OF THE WORLD AS FULL WITH THE SUPREME SOUL.

Argument.—Elucidation of the same subject, and further Instruction to Rāma.

Valmiki relates:—Hearing this discourse of the sage, Rāma remained sedate with the coma (sama) of his mind, his spirits were tranquil, and his soul was full of rapture.

2. The whole audience also that was present at the place, being all quiet, calm and silent (comatose-upasānta), the sage withheld his speech for fear of disturbing their spiritual repose: (which converted them to stock and stone).

3. The sage stopped from distilling the drops of his ambrosial speech any more, after the hearts of the audience were lulled to rest by their draughts, as the clouds cease to rain drops, having penetrated into the hearts of ripened grains.

4. As Rāma (with the rest of the assembly) came to be rose from their torpor after a while; the eloquent Vasishtha resumed his discourse in elucidation of his former lecture. (On spirituality).

5. Vasishtha said:—Rāma! you are now fully awakened to light, and have come to and obtained the knowledge of thyself; remain hence forward fixed to the only true object, wherein you must rely your faith, and never set your feet on the field of the false phenomenal world.

6. The wheel of the world is continually revolving round the centre of desire, put a peg to its axis, and it will stop from turning about its pole.

7. If you be slack to fasten the nave (nābhi) of your mind, by your manly efforts (purushārtha; it will be hard for you to stop the wheel of the world, which runs faster as you slacken your mind.

8. Exert your manly strength (courage), with the aid of your mental powers and wisdom, stop the motion of your heart, which is the centre of the wheeling course of the world.

9. Know, that everything is obtainable by means of manly exertion, joined with good sense and good nature, and assisted by a knowledge of the sāstras; and whatever is not obtained by these, is to be had nowhere by any other.

10. Relinquish your reliance on destiny which is a coinage of puerile imagination; and by relying on your own exertions, govern your heart and mind for your lasting good.

11. The unsubstantial mind which appears as a substantiality, has had its rise since the creation of Brahmā; and taken a wrong and erroneous course of its own. (The human understanding is frail from first to beginning, it is a power, and no positive reality).

12. The unreal and erroneous mind, weaves and stretches out a lengthening web of its equally unreal and false conceptions, which it is led afterwards to mistake for the substantial world.

13. All these bodies that are seen to move about us, are the products of the fancies and fond desires of the mind; and though these frail and false bodies cease to exist forever, yet the mind and its wishes are imperishable; and either show themselves in their reproduction in

various forms, or they become altogether extinct in their total absorption in the supreme spirit. (The doctrine of eternal ideas, is the source of their perpetual appearance in various forms about bodies).

14. The wise man must not understand the pain or pleasure of the soul from the physiognomy of man, that a sorrowful and weeping countenance is the indication of pain; and a clear (cheerful) and tearless face is the sign of pleasure. (Because it is the mind which moulds the face in any form it likes).

15. You see a man in two ways, the one with his body and the other in his representation in a picture or statues, of these the former kind is more frail than the latter; because the embodied man is beset by troubles and diseases in his fading and mouldering, decaying and dying body, whereby the other is not. (The frame of the living man, is frailer than his dead resemblance).

16. The fleshy body is assuredly doomed to die, notwithstanding all our efforts for its preservation; but a body in the portrait being taken good care of, lasts for ages with its undiminished beauty.

17. As the living body is sure to die in despite of all your care for it, the pictured body must be deemed far better, than the false and fancied fleshy body, produced by will of the mind (sankalpa deha).

18. The quality and stability which abide in a pictured body, are not to be found in the body of the mind; wherefore the living body of flesh, is more insignificant than its semblance in a picture or statue.

19. Think now, O sinless Rāma, what reliance is there in this body of flesh; which is a production of your long fostered desire, and a creature of your brain (Your mind makes it seem as such).

20. This body of flesh is more contemptible than those ideal forms, which our dreams and desires produce in our sleeping and waking states; because the creature of a momentary desire, is never attended with a long or lasting happiness or misery. (Because the products of the variable will, are of short duration, and so are their pains and pleasures also).

21. The bodies that are produced by our long desire, continue for a longer time, and are subjected to a longer series of miseries in this world. (So it is said, a "long life is a long term of woes and calamities").

22. The body is a creature of our fancy, and is neither a reality or unreality in itself; and yet are the ignorant people fondly attached to it, for the prolongation of their misery only.

23. As the destruction of the portrait of a man, does no harm to his person; and as the loss of a fancied city is no loss to the city, so the loss of the much desired body of any one, is no loss to his personality in any wise.

24. Again as the dis-appearance of the secondary moon (halo), is no deprivation of the primary satellite (moon), and as the evanescence of the visionary world, is no annihilation of the external world. (So there is no loss of the soul, as the loss of the shadow, is no loss of the substance).

25. As the dis-appearance of water in the sunny banks of rivers, is no deprivation of the river's water; so the creations of fancy which are not negative in their nature, cannot be destructive of what is positive, nor any damage done to the machine of the body, can ever injure the dis-embodied soul.

26. The body is a piece of work wrought by the architect of the mind, in its dreaming somnambulation over the sleeping world; wherefore its decoration or disfigurement, is of no essential advantage or dis-advantage to inward soul.

27. There is no end of the Intellect in its extent, nor any motion of the soul from its place; there is no change in the Divine spirit of Brahma, nor do any of these decay with the decline of the body.

28. As the inner and smaller wheel, makes the outer and larger wheel to turn about it, so the inner *annulus* of the mind, sees in its delirium spheres over spheres revolving in empty air.

29. The mind views by its primitive and causeless error, the constant rotation of bodies both in the inside and out side of it; and some as moving forward and others as falling down, and many as dropped below.

30. Seeing the rise and fall of these rotatory bodies, the wise man must rely on the firmness of his mind, and not himself to be led away by these rotations in repeated succession.

31. Fancy forms the body and it is error that makes the unreal appear as real; but the formation of fancy, and the fabrications of untruth, cannot have any truth or reality in them.

32. The unreal body appearing as real, is like the appearance of a snake in a rope; and so are all the affairs of the world quite untrue and false, and appearing as true for the time being.

33. Whatever is done by an insensible being, is never accounted as its

action (or doing); hence all what is done by the senseless bodies (of man), is not recounted as done by it. (But by the impulse of the actuating mind).

34. It is the will which is the active agent of its actions, and this being so, neither the inactive body nor the unchanging soul is the actor of any action. (The soul being the witness of the bodily actions done by the impelling mind. gloss).

35. The inert body being without any effort, is never the doer of any act, which is desired by its presiding soul; it is only a viewer of the soul, which witnesses it also. (The body is attendant or dependant to the soul, as the other is a resident in it, they are both devoid of action, and unstained by those done by the will of the mind).

36. As the lamp burns unshaken and with its unflickering flame, in the breathless air and in itself only; so doth the silent and steady soul dwell as a witness, in all things and of all acts existing and going on in the world. (So doth the human soul abide and inflame itself in the body, unless it is shaken and moved by the airy mind).

37. As the celestial and luminous orb of the day, regulates the daily works of the living world from his seat on high, so do you, O Rāma, administer the affairs of thy state from thy elevated seat on the royal throne.

38. The knowledge of one's entity or egoism, in the unsubstantial abode of his body, is like the sight of a spirit by boys in the empty space of a house or in empty air. (The substantiality of the unsubstantial body, is as false as the corporeality of an incorporeal spirit).

39. Whence comes this unsubstantial egoism in the manner of an inane ghost, and takes possession of the inner body under the name of the mind, is what the learned are at a loss to explain.

40. Never enslave yourself, O wise Rāma! to this spectre of your egoism, which like the *ignis fatuus* leads you with limbo lake or bog of hell. (The sense of one's personality is the cause of his responsibility).

41. The mad and giddy mind, accompanied with its capricious desires and whims, plays its foolish pranks in its abode of the body, like a hideous demon dancing in a dreary desert.

42. The demoniac mind having made its way, into the hollow heart of the human body; plays its fantastic parts in so odd a manner, that wise men shut their eyes against the sight, and sit in their silent contemplation of the secluded soul. (It is good to fly from the fields, where fools make a prominent figure).

43. After the demon of the mind, is driven out of the abode of the body, there is no more any fear for any one to dwell in it in peace; as no body is afraid of living in a deserted and desolate city.

44. It is astonishing that men should place any reliance in their bodies, and consider them as their own, when they had had thousands of such bodies in their repeated births before, and when they were invariably infested by the demon of the mind.

45. They that die in the grasp and under the clutches of the cannibal of the mind, have their minds like those of the *pisācha* cannibals in their future births, and never of any other kind of being. (The will ever accompanies a man, in all his future states).

46. The body which is taken possession of by the demon of egoism, is being consumed by the burning fires of the triple afflictions; occurring from local, natural and accidental evils, and is not to be relied upon as a safe and lasting abode of any body.

47. Do you therefore desist to dance your attendance on, and follow the dictates of your egoism (or selfishness). Be of an extended and elevated mind, and by forgetting your egotism in your magnanimity, rely only on the supreme spirit.

48. Those hellish people that are seized and possessed by the devils of Egotism, are blinded in their self-delusion and giddiness; and are unbefriended by their fellows and friends, as they are unfriendly to others in this world. (Egotism is explained in its double sense of selfishness and pride, both of which are hated and shunned by men as they hate and shun others).

49. Whatever action is done by one bewitched by egoism in his mind, the same grows up as a poisonous plant, and produces the fatal fruit of death. (The fruits are mutual quarrels, enmity and the like).

50. The ignorant man that is elated by his egoistic pride, is lost both to his reason and patience; and one who is attached to the former by his neglect of the latter, is to be known as approaching fast to his perdition. (Pride goes before destruction).

51. The simpleton that is seized by the devil of Egoism, is made as fuel to the fire of hell (where he is doomed to burn with ceaseless torment).

52. When the snake of Egoism hisses hard in the hollow heart of the tree of the body, it is sure to be cut down by the inexorable hand of death, who fells the noxious tree like a wood cutter to the ground.

53. O Rāma! that are the greatest among the great, never look at the demon of egoism, whether it may reside in your body or not; because the very look of it, is sure to delude any one.

54. If you disregard deride or drive away the demon of egoism, from the recess of your mind, there is no damage or danger, that it can ever bring upon you in any wise.

55. Rāma! what though the demon of Egoism, may play all its freaks in its abode of the body, it can in no way affect the soul which is quite aloof of it. (Egoism contaminates the mind, and cannot touch the soul that contemns it).

56. Egoism brings a great many evils, upon them that have their minds vitiated by its influence, and it requires hundreds of years, to count and recount their baneful effects.

57. Know Rāma, that it is the despotic power of egoism, that makes men to grown under its thralldom, and incessantly uttering the piteous exclamations, "Oh! we are dying and burning and such other bitter cries."

58. The soul is ubiquitous and free to rove every where, without its having any connection with the ego of any body; just as the ubiquity of the all pervading sky, is unconnected with every thing in the world.

59. Whatever is done or taken in by the body, in its connection with the airy thread of life; know Rāma, all this to be the doing of egoism, which empties and impels the body to all its various actions.

60. Know thus quiescent soul impels also, to be the cause of all the exertions of the mind or mental operations, as the inactive vacuum is the material cause of the growth of trees. (*i.e.* the circumambient air affords room for the expansion of the plant).

61. It is owing to the presence of the soul, that the mind developes itself in the form of the body and all its members; as it is the presence of the light, that makes the room display its contained objects to sight. (The soul is the light of the mind—nous the container of infinite ideas).

62. Think now Rāma, on the relation between the ever unconnected soul and mind, to resemble the irrelation subsisting between the dis-connected earth and sky, and betwixt light and darkness and betwixt the intellect and gross bodies.

63. Those that are ignorant of the soul, view the quiet mind as such, after its motion and fluctuation are stopped by the restraint of

respiration—Prāṇāyāma. (This is the doctrine of the sāṅkhya and Buddhist, that view the becalmed and quiescent mind as the soul).

64. But the soul is self-luminous and ever lasting, omnipresent and super-eminent, while the mind is deceptive and egoism. It is situated in the heart with too much of its pride and vanity.

65. You are in reality the all-knowing soul, and not the ignorant and deluded mind; therefore drive afar your delusive mind from the seat of the soul, as they can never meet nor agree together.

66. Rāma! the mind has also like a demon, taken possession of the empty house of the body, and has like an evil spirit, silenced and overpowered upon the intangible soul in it.

67. Whatever thou art, remain but quiet in thyself, by driving away the demon of thy mind from thee; because it robs thee of thy best treasure of patience, and loads all kinds of evils upon thee. (*i.e.* the impatient mind is the source of all evil).

68. The man that is seized by the voracious yaksha of his own mind, has no change of his release from his grasp, either by the lessons of the sāstras or by the advice of his friends, relatives and preceptors. (Greediness devours the greedy that desire to glut all things).

69. The man who has appeased the demon of his mind, is capable of being released from its clutches, by means of the dictates of sāstras, and the admonitions of his friends, as it is possible to liberate a deer from a shallow quagmire.

70. All things that are seen to be stored in this vacant city, of the vacuous world, are all of them polluted by the lickerishness of the mind, licking at them from inside the house of its body.

71. Say who is not afraid in this dreary wilderness of the world, which is infested in every corner of it by the demoniac mind. (The rapacity of the ambitious, converts the fair creation to a scene of horror).

72. There are some wise men in this city of the world, who enjoy the abodes of their bodies in peace, having tranquilized the demon of their minds in them. (A peaceful mind makes a peaceful abode).

73. Rāma! All the countries that we hear of in any part of the world, are found to be full of senseless bodies, in which the giddy demon of delusion are Raving (and Ranging) as the sepulchral grounds. (The bodies of ignorant people, are as sepulchres of dead bodies. gloss).

74. Let people rely on their patience, and redeem their souls by their

own exertions; which are otherwise seen to be wandering about in the forest of this world, like lost and stray boys: (that know not how to return to their homes).

75. Men are wandering in this world, as herds of stags are roving in burning deserts; but take care Rāma, never to live contented with a grazing on the sapless grass, like a young and helpless deer.

76. Foolish men are seen to graze as young stags, in their pastures amidst the wilderness of this world; but you Rāma must stir yourself to kill the great Elephant of Ignorance, and pursue the leonine course of subduing every thing in your way.

77. Do not allow yourself, O Rāma, to ramble about like other men, who wander like senseless beasts in their native forests of the Jambūdwīpa.

78. Do not plunge yourself like the foolish buffets, in the bog of your relatives and friends; it appears to you as a cold bath for a while, but daubs you with its mud and mire afterwards. (The circle of relatives may appear as a limpid lake at first; but dive in it, and you will be daubed with its dirt afterwards).

79. Drive afar your desire of bodily enjoyments from you, and follow the steps of respectable men; and having well considered thy sole object of the soul (from the great sayings of the sāstras), attend to thyself or soul only. (Consider the objective soul in thy subjective self).

80. It is not proper that you should plunge yourself, into a sea of intolerable cares and troubles, for the sake of your impure and frail body, which is but a trifle in comparison with the inestimable soul.

81. The body which is the production of one thing (*i.e.* the product of past deeds), and is possessed by another (*i.e.* the demon of egoism); which puts another one (*i.e.* the mind) to the pain of its supportance, and affords its enjoyment to a fourth one (*i.e.* the living soul), as a complicate machinery of many powers to the ignorant. (The human frame is a mechanism of the body and mind, its egoism and living principle).

82. As solidity is the only property of the stone, so the soul has the single property of its entity alone; and its existence being common in all objects, it is impossible for any thing else to subsist beside it. (The soul being the only *ens*, it is of its nature the all in all; the minds etc. being but its attributes).

83. As thickness is the property of stone, so are the mind and others but properties of the soul; and there being nothing which is distinct from the common entity of the soul, it is impossible for any thing to have a separate existence.

84. As density relates to the stone, and dimension bears its relation to the pot; so the mind and other are not distinct from one common existence of the soul: (which pervades and constitutes the whole).

85. Hear now of another view of spiritual light, for dispelling the darkness of delusion; as it was revealed to me of yore, in a cavern of mount Kailāsa. (The former seat of my devotion).

86. There is a mountain peak, bright as the collected mass of moon-beams, and penetrating the vault of heaven, where the god with the semi-circular moon on his fore-head, delivered this doctrine to me for appeasing the miseries of the world.

87. This mountain peak is famed by the name of Kailāsa, on which the god Hara—the consort of Gouri, wearing the crescent moon on his head, holds his residence.

88. It was to worship this great god, that I had once dwelt on that mountain long ago; and constructed my hermit-cell on the bank of the holy stream of Ganges. (Which ran down by its side).

89. I remained there in the practice of ascetic austerities, for the performance of my holy devotion; and was beset by bodies of adepts, dis-coursing on subjects of the sacred sāstras.

90. I made baskets for filling them with flowers for my worship, and for keeping the collection of my books in them; and was employed in such other sacred tasks, in the forest groves of the Kailāsa mountain.

91. While thus I had been passing my time, in discharging the austerities of my devotion; it happened to turn out once on the eighth day of the dark side of the moon of the month of *srāvana*.

92. And after its evening twilight was over, and the sun light had faded in the face of the four quarters of the sky, that all objects became invisible to sight, and stood rapt in their saint like silence.

93. It was then after half of the first watch of the night had fled away, there spread a thick darkness over the groves and wood lands, and required a sharp sword to sever it. (Asich' hedyā tami-srā-tenebra ensis encesibelia).

94. My intense meditation was broken at this instant, and my trance gave way to the sight of outward objects, which I kept looking upon for sometime; when I observed a flaming fire suddenly rising in the forest to my view.

95. It was as bright as a big white cloud, and as brilliant as the shining orb of the moon; It illumed the groves on all sides, and struck with amazement at the vision.

96. As I viewed it by the sight of my understanding, or the mental vision which was glowing in my mind; I came to see the god Siva with the crescent of the moon on his fore-head, standing on the table land and manifest to view.

97. With his hand clasping the hand of Gaurī, he was led on ward by his brace attendant Nandī walking before him; when I after informing my pupils about it, proceeded forward with the due honorarium in my hand.

98. Led by the sight, I came to the presence of the god with a gladsome mind; and then I offered handfuls of flowers to the three eyed-god from a distance, in token of my reverence to him.

99. After giving the honor (Arghya), which was worthy of him, I bowed down before the god, and accosted him; when he cast his kind look upon me, from his moon-bright and clear sighted eyes.

100. Being blest by his benign look, which took away all my pain and sin from me; I did my homage to the god that was seated on the flowery level land, and viewed the three worlds lying open before him.

101. Then advancing forward, I offered unto him the honorarium, flowers and water that I had with me, and scattered before him heaps of mandāra flowers, that grew there abouts.

102. I then worshipped the god with repeated obeisances and various eulogiums; and next adored the goddess Gaurī with the same kind of homage together with her attendant goddesses and demigods.

103. After my adoration was over, the god having the crescent moon on his head, spoke to me that was seated by him, with his speech as mild as the cooling beams of the full-moon.

104. Say O Brahman, whether thy affections are at peace within thyself, and have found their rest in supreme spirit, and whether your felicitous feelings are settled in the true object of divine essence.

105. Whether your devotion is spading unobstructed by the demons of your passions, and whether felicity attends on you.

106. Have you obtained the obtainable one, that is alone to be obtained, and are you set above the fears, that incessantly hunt after all mankind?

107. After the Lord of gods and the sole cause of all created beings, had spoken in this manner; I replied to him submissively in the following words.

108. O Lord! there is nothing unattainable, nor is there anything to be feared by any one, who remembers the three eyed god at all times in his mind; and whose hearts are filled with rapture by their constant remembrance of thee.

109. There is no one in the womb of this world, in any country or quarter, or in the mountains or forests, that does not bow down his head before thee.

110. Those whose minds are entirely devoted to their remembrance of thee, get the rewards of the meritorious acts of their past lives; and water the trees of their present lives, in order to produce their manifold fruit in future births and lives.

111. Lord! thy remembrance expands the seed of our desire, thou art the jar of the nectar of our knowledge, and thou art the reservoir of patience, as the moon is the receptacle of cooling beams.

112. Thy remembrance, Lord! is the gate way to the city of salvation, and it is thy remembrance which I deem as the invaluable gem of my thoughts.

113. O Lord of creation! thy remembrance sets its foot on the head of all our calamities (*i.e.* tramples over them). (Because Siva is called sankara for his doing good to all, by removal of their misfortunes).

114. I said thus far, and then bowing down lowly before the complacent deity, I addressed him, O Rāma, in the manner as you shall hear from me.

115. Lord! it is by thy favour that I have the fulness of my heart's content on every side; yet as there is one doubt lurking in my mind, I will request thee to explain it fully to me.

116. Say with your clear understanding, and without hesitation and weariness, regarding the manner of the adoration of gods, which removes all our sins and confers all good unto us. (The query was quite appropriate as the Tantras of Siva treat principally of such formularies).

117. The god replied:—Hear me, O Brahman, that art best acquainted with the knowledge of Brahma; tell you about the best mode of worshipping the gods, and the performance of which is sure to set the worshipper free. (From the bonds of the world all at once).

118. Tell me first, O great armed Brahman, if you know at all who is that god, whom you make the object of your worship, if it be not the lotus-eyed Vishnu or the three-eyed Siva neither.

119. It is not the god born of the lotus Brahmā, nor he who is the lord of the thirteen classes of god—the great Indra himself; it is not the god of winds—Pavana, nor the god of fire, nor the regents of the sun and moon.

120. The Brahman (called an earthly god *bhudeva*) is no god at all, nor the king called the shadow of god, is any god likewise, neither I or thou—the ego and tu (or the subjective self and objective unself) are gods; nor the body or any embodied being, or the mind or any conception or creation of the mind is the true god also.

121. Neither Laxmī the goddess of fortune, nor Sarasvatī the goddess of intelligence are true goddesses, nor is there any one that may be called a god, except the one unfictitious god, who is without beginning and end, that is the true god. (The Viswasaratantra of Siva treats of the one infinite and eternal God).

122. How can a body measured by a form and its dimensions, or having a definite measure be the immeasurable deity! it is the inartificial and unlimited Intellect, that is known as the Siva or the felicitous one.

123. It is that which is meant by the word God—Deva—Deus, and that is the object of adoration; that is the only *ens* or *on*, *est* or *Esteor* *Esten*, out of which all other beings have proceeded, and in which they have their existence, and wherein they subsist with their formal parts.

124. Those unacquainted with the true nature of the felicitous Siva, worship the formal idols and images; as a weary traveller thinks the distance of a mile, to be as long as the length of a league.

125. It is possible to have the reward of one's adoration of the Rudras and other gods; but the reward of the meditation of the true God, is the unbounded felicity of the soul.

126. He who forsakes the reward of true felicity, for that of fictitious pleasures; is like one who quits a garden of mandara flower, and repairs to a furze of thorny *karanja* plants.

127. The true worshippers know the purely intellectual and felicitous Siva, to be the the only adorable god; to whom the understanding and tranquillity and equanimity of the soul are, the most acceptable offerings than wreaths of flowers.

128. Know that to be the true worship of God, when the Deity of the spirit (or spiritual Divinity), is worshipped with the flowers of the understanding and tranquillity of the spirit. (Worship God in spirit and with the contriteness of thy spirit).

129. The soul is of the form of consciousness (and is to be worshipped as such), by forsaking the adoration of idols; Those that are devoted to any form of fictitious cult, are subject to endless misery.

130. Those knowing the knowable one are called as saints; but those who slighting the meditation of the soul, betake themselves to the adoration of idols, are said to liken little boys playing with their dolls.

131. The Lord Siva is the spiritual god, and the supreme cause of all; He is to be worshipped always and without fail, with the understanding only. (So the sruti: The vipras adore him in their knowledge, but others worship him with sacrifices &c.)

132. You should know the soul as the intellectual and living spirit, undecaying as the very nature herself; there is no other that is to be worshipped, the true puja is the worship of the spirit. (God is to be worshipped in spirit only).

133. Vasishtha said:—The soul being of the nature of intellectual void, as this world is an empty void also; please tell me, my lord, how the Intellect could become the living soul etc., as you have declared.

134. The god replied:—There being an only vacuous Intellect in existence, which is beyond all limit; it is impossible for an intelligible object to exist anywhere which may continue to all eternity. (The subjective only is self-existent, and the objective is a nullity; it being impossible for two self-existent things to co-exist together).

135. That which shines of itself, is the self-shining Being; and it is the self or spontaneous agitation of that Being, which has stretched out the universe.

136. Thus the world appears as a city in dream before the intellectual soul, and this soul is only a form of the inane intellect, and this world is but a baseless fabric.

137. It is altogether impossible for aught of the thinkables and visibles, to exist anywhere except in the empty sphere of the intellect, and whatever shone forth in the beginning in the plenitude of the Divine intellect, the same is called its creation or the world from the first.

138. Therefore this world which shows itself in the form of a fairy land

in dream, is only an appearance in the empty sphere of the intellect; and cannot be any other in reality.

139. The Intellect is the human speech, and the firmament that supports the world; the intellect becomes the soul and the living principle, and it is this which forms the chain of created beings. (The seeming appearances being null and void; the Intellect is all and everything).

140. Tell me, what other thing is there that could know all things in the beginning and before creation of the universe, except it were the Intellect which saw and exhibited everything, in heaven and earth as contained in itself.

141. The words sky, firmament, and the vacuum of Brahma and the world, are all applicable to the Intellect, as the words arbour and tree are but synonymous expressions for the same thing.

142. And as both our dreams and desires arise in us by our delusion, so it is our illusion only which makes us perceive the existence of the outer world; in the empty space of the intellect.

143. And as it is our empty consciousness, that shows the sight of the external world in our dream; so it is that very thing that shows us the same, in the waking dream of ourselves.

144. As it is not possible for the city in a dream, to be represented any where except in the hollow space of our intellect; so it is impossible for the waking dream of the world, to be shown elsewhere except in the emptiness of the same.

145. As it is not possible for any thing that is thinkable to exist any where except in the thinking mind, so it is impossible for this thinkable world to exist any other place beside the divine mind.

146. The triple world rose of itself at the will and in the empty space of the supreme Intellect, as it was a dream rising and setting in the self same mind, and not as any thing other than it, or a duality beside itself.

147. As one sees the diverse appearances of *ghatas* and *patas*, pots and painting in his dream, and all lying within the hollowness of his mind; so the world appears of itself, in the vacuity of the Divine Intellect, at the beginning of creation.

147a. As there is no substantiality of anything in the fairy land of one's dream, except his pure consciousness of the objects; so there is no substantiality of the things which are seen in this triple world, except our consciousness of them.

148. What ever is visible to sight, and all that is existent and in-existent, in the three times of the present, past and future; and all space, time and mind, are no other than appearances of vacuous intellect (of Brahma).

149. He is verily the god of whom I have told you, who is supreme in the highest degree (lit. in its transcendental sense). Who is all and unbounded and includes me, thee and the endless world in Himself.

150. The bodies of all created beings, of thine, mine, and others, and of all in this world, are all full with the intellectuality of the supreme soul and no other.

151. As there is nothing, O sage, except the bodies that are produced from the vacuous intellect or intellectual vacuity of Brahma, and resembling the images produced in the fairy land of one's dream; so there is no form or figure in this world, other than what was made in the beginning of creation.

CHAPTER XXX.

INQUIRY INTO THE NATURE OF THE INTELLECT.

Argument.—Description of the Pervasion and Supervision of the Intellect; and its transformation into the mind in living beings.
Or Intellect as universal soul and mind of living beings.

The god said:—Thus the Intellect is all this plenum, it is the sole supreme soul (of all); it is Brahma the Immense and the transcendent vacuum, and it said to be the supreme god.

2. Therefore its worship is of the greatest good, and confers all blessings to men; it is source of creation, and all this world is situated on it. (The Divine Mind or omniscience).

3. It is unmade and increate, and without its beginning and end; it is boundless and without a second, it is to be served without external service (*i.e.* by spiritual adoration), and all felicity is obtained thereby. (Hence Solomon's choice of Wisdom).

4. You are enlightened, O chief of sages! and there I tell you this; that the worship of gods is not worthy to the wise, and offering of flowers and frankincense is of no use to them.

5. Those who are unlearned, and have their minds as simple as those of boys; are the persons that are mostly addicted to false worship, and devoted to the adoration of gods.

6. These being devoid of the quietness of their understandings, are led to ceremonious observances, and to the false attribution of a soul, to the images of their own making.

7. It is for boys only to remain contented with their act of offering flowers and incense to gods, whom they honour in the modes of worship, which they have adopted of their own hobby-choice.

8. It is in vain that men worship the gods for gaining the objects of their desire, for nothing that is false of itself; can ever give the required fruit.

9. Adoration with flowers and incense, is inculcated to childish understandings (and not for the wise). I will tell you now, the worship that is worthy of men enlightened like yourself.

10. Know, O most intelligent sage, that the god whom we adore is the true god, who is the receptacle of the three worlds, the supreme spirit and no other.

11. He is Siva—the felicity, who is above the ranks of all other gods, and beyond all fictions and fictitious images of men; He is accompanied with all desires (will or volition), and is neither the enjoyer of all or any part of the production of his will. He is full with the imaginations of all things, but is neither the all or any one of the objects in his mind.

12. He encompasses all space and time, and is neither divided nor circumscribed by either of them. He is the manifester of all events and things, and is nothing except the image of pure Intellect Himself.

13. He is consciousness without parts, and situated in the heart of every thing. He is the producer of every thing, and their absorber also in himself.

14. Know Brahma to be situated between existence and inexistence and it is He who styled the God, the supreme soul, the transcendental, the Tat sat—Id Est, and the syllable Om—on or ens.

15. By his nature of immensity, he spreads alike in all space, and being the great Intellect himself, he is said to be transcendent and supreme being.

16. He remains as all in all places, as the sap circulates through the bodies of plants; thus the great soul of the supreme being, extends alike as the common entity of all things.

17. It is He who abides in the heart of your spouse Arundhati as in yours, the same also dwells in the heart of Pārvatī as in those of her attendants.

18. That intellection which is one and in every one in all the three worlds is verily the god, by the best knowing among philosophers: (that god is the universal mind).

19. Tell me O Brahman! how they may be called as gods, who having their hands and feet, are yet devoid of their consciousness; which is the pith of the body. (This is said of idols and images).

20. The Intellect is the pith and marrow of the world, and contains the sap which it supplies to every thing in it. It is the *one and all—ego-sarvam* and therefore all things are obtained from it. (The god Siva is also called the all *to pan-sarva* and Ego, that is I am the universal ego and giver of all gifts to all).

21. He is not situated at a distance, O Brāhman! nor is He unobtainable by any body; He resides always in all bodies, and abides alike in all places, as also in all empty space and sky. (This omnipresence of the divine spirit, sets aside the belief of a *swarga*-heaven or *bihesht* as the special seat of God).

22. He does, he eats, he supports all, and moves every where; He breathes and feels and knows every member of the body. (This is according to the sruti; He fills and directs every part of the body to the end of the nails-*ānakhāgrat*. [Sanskrit: *puryyāmāste / sa eva pravishta ānakhāgrebhyah*]).

23. Know him, O chief of sages! to be seated in the city of the body; and directing the various functions that are manifest by it, under his direct appointment.

24. He is the lord of the cavity of the heart, and the several hidden sheaths—*Koshas*, which are contained within the cavity of the body; which is made by his moving abodes and moves as he pleases to move it.

25. The immaculate soul is beyond the essence and actions of the mind, and the six organs of sense; it is for our use and understanding only, the word *chit*-intellect is applied to him.

26. That intellectual spirit is too minute and subtile, immaculate and all-pervading; and it is his option and volition, to manifest this

visible representation of himself or not.

27. This intellect is too fine and pure, and yet manages the whole machinery for beautifying the world, as the subtle and intelligent season of spring, beautifies the vegetable world with freshness and moisture.

28. The beautiful and wonderful properties that reside in the divine Intellect, are astonishing to behold in their display into the various form as the sky.

29. Some of these take the name of the living soul, and some others assume the title of the mind; some take the general name of space, and others are known as its parts and divisions. (These are but parts of one stupendous whole &c. Popes Moral Essays).

30. Some of these pass under the name of substance, and others of their action; and some under the different categories of mode and condition, genus, species and adjuncts.

31. Some of them shine as light, and others stand as mountains and hills; some brighten as the sun and moon and the gods above, and others are as the dark yakshas below.

32. All these continue in their own states, without any option on their parts; and they evolve of their own nature, and causation of the divine spirit, as the sprouts of trees grow of their own accord, under the influence of the vernal spring (season).

33. It is the intellect alone which extends over all the works of nature, and fills all bodies which overspread the vast ocean of the world, as the aquatic plants swim over the surface of waters.

34. The deluded mind wanders like a roving bee, and collects the sweets of its desire from the lotus of the body, and the intellect sitting as its Mistress, relishes their essence from within. (Spiritual substances can taste the essence of sweets. Milton).

35. The world with all the gods and gandharvas, and the seas and hills that are situated in it; rolls about in the circuit of the Intellect, as the waters whirl in a whirlpool.

36. Human minds resembling the spokes of a wheel, are bound to the axles of their worldly affairs; and turn about in the rotatory wheel of the ever revolving world, within the circumference of the Intellect.

37. It was the Intellect which in the form of the four-armed vishnu, destroys the whole host of the demoniac asuras; as the rainy season

dispels the solar heat, with its thundering clouds and rainbows.

38. It is the Intellect, which in the form of the three-eyed Siva, accompanied by his ensigns of the bull and the crescent of the moon, continues to dote like a fond bee, on the lotus-like lovely face of Gaurī (his consort).

39. It was the intellect which was born as a bee in the lotus-like navel of Vishnu in the form of Brahmā, and was settled in his meditation upon the lotus of the triple vedas; (revealed to the sage afterwards).

40. In this manner the Intellect appears in various forms, like the unnumbered leaves of trees, and the different kind of ornaments made of the same metal of gold.

41. The Intellect assumes of its own pleasure, the paramount dignity of Indra; who is the crown jewel over the three worlds, and whose feet are honoured by the whole body of gods.

42. The Intellect expands, rises and falls, and circulates everywhere in the womb of the triple world; as the waters of the deep overflow and recede and move about in itself.

43. The full moon beams of intellect, scatter their widespread brightness on all sides; and display to the full view the lotus lake of all created beings in the world.

44. The translucent brightness of the mirror of the Intellect, shows the reflexions of the world in it, and receives benignantly the images of all things in its bosom; as if it were pregnant with them.

45. The Intellect gives existence to the circles of the fourteen great regions (of creation) above and below; and it plants them in the watery expanse of the sea on earth, and in the etherial expanse of the waters in heaven. (The fourteen regions are the seven continents—*sapta dwīpas*, beset by the seven watery oceans, *sapta-samudras* on earth; and the seven planets revolving in the etherial ocean of the skies. Manu says the god Brahmā planted his seed in the waters; and the Bible says—God divided the waters above from the waters below by the midway sky).

46. Intellect spreads itself like a creeper in the vacuous field of air, and became fruitful with multitudes of created beings; it blossomed in the variety of the different peoples; and shooteth forth in the leaves of its dense desires.

47. These throngs of living beings are its farina flying about, and their desires are as the juice which gives them their different colours;

their understandings are their covering cuticles and the efforts of their minds are buds that unfold with flowers and fruits of their desire.

47a. These ivories and lifeless etc. hard knuckles of all the seasons. They get folded out of the apprehension of separate with the changed fonts of these roots.

48. The lightsome pistils of these florets are countless in the three worlds, and their incessant undulation in the air, expressed their gaysome dance with the sweet smiling of the opening buds.

49. It is the Intellect which stretches out all these real and unreal bodies, which expand like the gentle and good looking flowers for a time, but never endure for ever. (The body like a fading flower is soon blown away.)

50. It produces men like moon bright flowers in all places, and these flush and blush, and sing and dance about, deeming themselves as real bodies.

51. It is by the power of this great Intellect, that the sun and other luminous bodies shining over the sky as the two bodies in a couple, are attracted to one another to taste the fruit of their enjoyment as that of gross bodies.

52. All other visible bodies that are seen to move about in this phenomenal world, are as flakes of dust dancing about on eddy. (*i.e.* All things move about and tend towards their central point the Intellect).

53. The Intellect is like a luminary of the universe, and manifests unto us all the phenomena of the three worlds, as the flame of a lamp shows us the various colours of things: (which are reflected by light on dark and opaque matter).

54. All worldly things exhibit their beauty to our sight, by their being immersed in the light of the Intellect, as the dark spot on the disk of the moon, becomes fully apparent to view by its immersion in the lunar beams. (The black spot on the moon's surface, becomes white by the brightness of the moon-beams, so the dark world becomes illumined by the presence of the Intellect in it).

55. It is by receiving the gilding of the Intellect, that all material bodies are tintured in their various hues; as the different trees receive their freshness, foliage and fruitage from the influence of the rainy weather.

56. It is the shadow (or absence of intellect), which causes the dullness of an object; and all bodies are inanimate without it, as a house becomes dark in absence of light or a lamp. (Intellect gives life to dull matter).

57. The wondrous powers of the intellect (which gives a shape and form to every thing), are wanting in any thing; it becomes a shapeless thing, and cannot possibly have any form or figure in the world, over its dull materiality. (Even inanimate nature of all forms and kinds, receives its figure from the power of intellect).

58. The intellect is as the skylight, wherein its active power or energy resembling its consort, resides with her offspring of desire in the abode of the body, and is ever restless and busy in her actions. (This active power is personified as the goddess *sakti* or Energy, and her offspring-desire is the personification of *Brahmā*).

59. Without the presence of the Intellect, it is no way possible for any one to perceive the taste of any flavour though it is set on the tip of his tongue, or see it with his eyes? (Intellect is the cause of all perception).

60. Hear me and say, how can this *arboretum* of the body subsist, with its branching arms and hairy filaments, without being supplied with the sap of the intellect.

61. Know hence the intellect to be the cause of all moving and immovable things in nature, by its growing and feeding and supporting them all; and know also that the intellect is the only thing in existence, and all else is inexistent without it.

62. Vasishtha said:—Rāma! after the moon-bright and three-eyed god had spoken to me in his perspicuous speech, I interrogated again the moon-bright god in a clear and audible voice and said.

63. O lord! If the intellect alone is all pervading and the soul of all, then I have not yet been able to know this visible earth in its true light.

64. Say why is it that people call a living person, to be endued with intellect so long as he is alive, and why they say him to be devoid of intellect, when he is layed down as a dead and lifeless mass.

65. The god replied—Hear me tell you all: O Brahman, about what you have asked me; it is a question of great importance, and requires, O greatest of theists! a long explication.

66. The intellect resides in every body, as also in all things as their

inherent soul; the one is viewed (by shallow understandings) as the individual and active spirit, and the other is known (to comprehensive mind) as unchanging and universal soul-

67. The mind that is misled by its desires, views the inward spirit as another or the living soul, as the cupidinous person takes his (or her) consort for another, in the state of sleep or dreaming. (The unsettled mind takes every individual soul for the universal one).

68. And as the same man seems to be changed to another, during his fit of anger; so the sober intellect is transformed to a changeable spirit, by one's mistake of its true nature. (The *nirvi kalpa* or immutable spirit, is changed to a *savi kalpa* or mutable one).

69. The intellect being attributed with many variable qualities and desires, is made to lose its state of purity; and by thinking constantly of its gross nature, it is at last converted to the very gross object of thought.

70. Then the subjective intellect *chit*, becomes itself the *chetya* or object of thought, and having assumed the subtle form of a minute etherial atom, becomes the element of sound; and is afterwards transformed to the rudimental particle of air *vata tan mātra*.

71. This aerial particle then bearing relation to the parts of time and place, becomes the vital principle (as existing some where for a certain period of time); which next turns to the understanding and finally to the mind.

72. The intellect being thus transformed into the mind, dwells on its thoughts of the world, and is then amalgamated with it, in the same manner as a Brahman is changed to chandala, by constantly thinking himself as such. (Thus this creation is a display of the divine mind and identic with it).

73. Thus the divine Intellect forgets its universality by its thoughts of particulars; and assumes the gross forms of the objects of its thoughts and desires. (Hence we say a man to be of such and such a mind, according to the thought or desire that he entertains in it. *i.e.* The whole being taking for a part and the part for the whole).

74. The Intellect being thus replete with its endless thoughts and desires, grows as dull as the gross objects it dwells upon; till at last the subtle intellect grows as stony dull, as the pure water is converted to massive stones and hails.

75. So the stolid intellect takes the names of the mind and sense, and becomes subject to ignorance and illusion; by contracting a gross

stolidity restrained from its flight upwards, and have to grovel forever in the regions of sense.

76. Being subjected to ignorance at first, it is fast bound to the fetters of its cupidity afterwards, and then being pinched by its hankerings and angry frettings, it is tormented alike by the pleasure of affluence and the pains of penury.

77. By forsaking the endless felicity (of spirituality), it is subjected to the incessant vicissitudes of mortality, it now sets dejected in despair, and lamenting over its griefs and sorrow, and then burns amidst the conflagration of its woes and misery.

78. See how it is harassed with the vain thought of its personality—that I am such a one; and look at the miseries to which it is exposed, by its reliance on the frail and false body.

79. See how it is worried by its being hushed to and fro, in the alternate swinging beds of prosperity and adversity; and see how it is plunged in the deep and muddy puddle of misery, like a worn out elephant sinking in the mire.

80. Look at this deep and unfordable ocean of the world, all hollow within and rolling with the eventful waves of casualties; it emits the submarine fire from within its bosom, as the human heart flashes forth with its hidden fire of passions and affections.

81. Human heart staggers between hope and fear, like a stray deer in the forest; and is alternately cheered and depressed at the prospects of affluence and want.

82. The mind that is led by its desire, is always apprehensive of disappointment; and it coils back for fear of a reverse, as a timorous girl flies afar from the sight of a spectre.

83. Man encounters all pains for a certain pleasure in prospect, as the camel browses the thorny furze in expectation of honey at a honey comb in it; but happening to slip from his intermediate standpoint, he is hurled headlong to the bottom.

84. One meeting with a reverse falls from one danger to another; and so he meets with fresh calamities, as if one evil invited or was the harbinger of the other.

85. The mind that is captivated by its desires, and led onward by its exertions, meets with one difficulty after another, and has cause to repent and grieve at every step (or is the cause of remorse and grief). (All toil and moil, tend to the vexation of the spirit).

86. As a man advances in life, so he improves in his learning; but alas! all his worldly knowledge serves at best, but to bind down the soul fast to the earth.

87. Cowards are in constant fear of everything, until they die away in their fear; as the little shrimp being afraid of the waterfall, falls on dry land, and there perishes with flouncing.

88. The helplessness of childhood, the anxieties of manhood, the miserableness of old age; are preliminaries to the sad demise of men engaged in busy life. (The last catastrophe of human life).

89. The propensities of past life cause some to be born as celestial nymphs in heaven, and other as venomous serpents in subterranean cells; while some become as fierce demons, and many are reborn as men and women on earth.

90. The past actions of men make to be born again as Rākshas among savages, and others as monkeys in forests; while some become as Kinnaras on mountains, and many as lions on mountain tops. (All these are depraved races of men viz; the anthropophagi cannibals, the pigmy apes—*banars*, the ugly mountaneers *kinnaras* and the leonine men *narasinhās*).

91. The vidyādhara of the Devagiri mountains, and the Nagas of the forest caves (are degenerations of men); and so are the fowls of air, the quadrupeds of wood lands, the trees and plants of forests, and the bushes on hills and orchids on trees; (are all but transformation of the perverted intellect).

92. It is self same intellect which causes Nārāyaṇa to float on the surface of the sea, and makes the lotus born Brahmā to remain in his meditation; It keeps Hari in the company of his consort Uma, and places Hari over the gods in heaven.

93. It is this which makes the sun to make the day and the clouds to give the rain (or pour in rains); It makes the sea to breathe out in waves, and the volcanic mountains to blow out in fire and flame.

94. It makes the curricula of time to revolve continually in the circle of the seasons; and causes the day and night to rotate in their cycles of light and darkness.

95. Here it causes the seeds to vegetate with the juice contained in them; and there it makes the stones and minerals lie down in mute silence.

96. Some times it blooms in fruits ripened by the solar heat, and at others matured by the burning fuel; some where it gives us the cold and icy water; and at others the spring water which cannot be lasted.

97. Here it glows in luminous bodies, and there it shows itself of impenetrable thickets and in accessible rocks; It shines as bright and white in one place, and is as dark and blue in another; It sparkles in the fire and dwindles in the earth, it blows in the air and spreads in the water.

98. Being the all-pervading, omnipresent and omnipotent power itself, it is the one in all and the whole plenum. It is therefore more subtile and transparent, than the rarefied and translucent air.

99. As the intellect spreads out and contracts itself, in any manner in any place or time; so it conceives and produces the same within and without itself, as the agitation of waters produces both the little billows and huge surges of the sea. (The intellect is the immanent cause of all phenomena).

100. The intellect stretches itself in the various forms of ducks and geese, of cranes and crows, of storks, wolves and horses also; it becomes the heron and partridge, the parrot, the dog, the stag, the ape and Kinnara likewise.

101. It is the abstract quality of the understanding, beauty and modesty, and of love and affections also; it is the power of illusion and the shadow and brightness of night and of moonlight likewise.

102. It stretches itself in these and all other forms of bodies, and is born and reborn in all kinds and species of things. It roves and rolls all about the revolving world, in the manner of a straw whirling in a whirlpool.

103. It is afraid of its own desires, as the she-ass is seen to shudder at its own brayings; and it has no one like itself. ([Sanskrit: mugva bālā-calā-valā]).

104. I have told you already, O great sage! how this principle of the living spirit, becomes vitiated by its animal propensities, and is afterwards debased to the nature and condition of brute creatures.

105. The supreme soul receiving the appellation of the living soul or principle of action, becomes a pitiable object, when it becomes subject to error and illusion, and is subjected to endless pains and miseries.

106. The deluded soul is then overpowered by its connate sin, which causes it to choose the wrong unreality—asat for itself, which being

frail and perishable, makes the active soul to perish with itself. (This passage appears to allude to the original sin of man, which became the cause of the death and woes of human life. The connate sin is compared to the husk which is born with the rice, and not coming from without. It is otherwise called the inborn sinfulness or frailty of human nature—Man is to err &c.).

107. The soul being thus degraded from its state of endless felicity, to the miserable condition of mortal life, laments over its fallen state, as a widow wails over her fate.

108. Look on the deplorable condition of intellect—*chit*; which having forgotten its original state (of purity), is subjected to the impotent Ignorance, which has been casting it to the miseries of degradation, as they cast a bucket in the well by a string, which lowers it lower and lower till it sinks in the bottom of the pit. (This string *araghatta* is said to be the action of human life, which the more it is lengthened, the more it tends to our degradation, unless we prevent by our good action. So the sruti! [Sanskrit: yathākārī yathāchārī tathā bhalati / sāghukārī sādurbhabati / prāpakārī papībhavati / punyo bai punyema karmmana bhavati / pāpah pāpereti]).

CHAPTER XXXI

IDENTITY OF THE MIND AND LIVING SOUL.

Argument—The pure Intellect shown to be without vitality; and the mind to consist in the vital power in connection with the sensations and external Perceptions.

The god continued:—When the intellect collects (takes) the vanities of the world to itself (and relies on them) and thinks to be a miserable being; it is said to have fallen into error, (by forgetting the reality and its true nature); it then resembles a man that is deluded to think himself for another, in his dream or ebriety. (The living soul is forgetful of its spiritual nature).

2. Though immortal yet it is deceived to believe itself as mortal, by its infatuated understanding; as a sick man weeps to think himself dead when he is still alive.

3. As the ignorant man views the revolving spheres to be at a stand still, so the deluded intellect sees the world and thinks its personality as sober realities.

4. The mind alone is said to be the cause of the perception of the exterior world in the intellect; but the mind can be no such cause of it, from the impossibility of its separate existence independent of the intellect. (The intellect is the cause of guiding and informing the mind, and not this of that).

5. Thus there being no causality of the mind, there cannot be its causations of the thinkable world also. Therefore the intellect only is the cause of thought, and neither the mind nor the thinkable world (which produces or impresses the thought). The gloss says that, "the intellect whereby the mind thinks, is not the mind nor its dependant or the objective thinkable world; but it is the pure subjective self-same intellect only."

6. There is no spectacle, spectator (or sight of) of anything anywhere, unless it be a delusion, as that which appears oiliness in a stone; and there is no matter, making or work of any kind; unless it be a mistake like that of blackness in the moon. (The oily glossiness of the marble and the shade in the moon, are no other but the inherent properties of those things).

7. The terms measure, measurer, and measurable are as negative in nature, as the privation of forest plants in the sky; and the words intellect, intellection and intelligible are as meaningless in themselves, as the absence of thorns and thistles in the garden of Paradise. (gloss. The intellect *chit* is the subjective intellection, *chetana* is *chitta vritti*—the property of *chit*, is the attribute, and the intelligible *chetya* is the object of thought. The meaning is that, there is no separate subject, object or attribute in nature, but they all blend in the essentiality of God, who is all in all. The words subjective, objective and attributive, are therefore mere human inventions, and so are the words thinker, thinking and the thought ([Sanskrit: mantri, mati, mantavya],) and knower, knowing and knowledge ([Sanskrit: vīha, vuhvi, vīhavya], and the ego, egoism and egotist ([Sanskrit: ahamkāra, ahamkarttā, ahamkāryya]) all which refer to the same individual soul).

8. The personalities of egoism, tuism and illism; [Sanskrit: ahantvam tvantvam, tatvam], are as false as mountains in the firmament; and the difference of persons (as this is my body and that another's), is as untrue as to find whiteness in ink.

9. The Divine spirit is neither the same nor different in all bodies; because it is as impossible for the universal soul to be confined in any body, as it is impracticable for the mount Meru to be contained in an atom of dust. And it is as impossible to express it in words and their senses as it is incapable for the sandy soil to grow the tender herbs.

10. The dictum *netineti*.—It is neither this nor any other, is as untrue as the belief of the darkness of night subsisting in company with the day light: and substantiality and unsubstantiality are both as wanting in the supreme spirit, as heat is wanting in ice.

11. It is as wrong to call it either as empty or solid, as it is to say a tree growing in the womb of a stone to call it either the one or the other; is to have it for the infinite *vacuum* or the full *plenum*.

12. It is the sole unity that remains in its state of pure transparency forever; and being unborn from the thought or mind of any body, it is not subject to the misrepresentation of of any body. (The gloss says: Not being born from the mind of Brahmā as this creation, the Intellect is free from the imperfections of both).

13. It is however imputed with many faults and failings, in the thoughts and opinions of men; but all these imputations and false attributes, vanish before one knowing its true nature.

14. The learned devoid of indifference, are employed in many other thoughts and things; though not a straw of all this vast world, is under the command of any body.

15. It is in the power of every body to get rid of his thoughts, but very difficult to get the object of his thought; How then is it possible for one to have, what it is impracticable for him to try for? (*i.e.* The full object of desire).

16. The one sole and immutable Intellect which pervades all nature, is the supreme one and without an equal, and is more pellucid than the translucent light of a lamp and all other lights.

17. It is this intellectual light which enlightens every thing, it is ubiquitous and ever translucent; it is ever shining without a shade, and immutable in its nature and mind.

18. It is situated every where and in all things, as in pots and pictures, in trees and huts, and houses in quadrupeds, demons and devils, in men and beasts, in the sea, earth and air.

19. It remains as the all witnessing spirit, without any oscillation or motion of its own to any place; and enlightens all objects, without flickering or doing any action by itself.

20. It remains unsullied with by its connection with the impure body, and continues unchangeable in its relation with the changeful mind. It does not become dull by being joined with the dull body, and is never

changed to anything by its extension over all things.

21. The extremely minute and immutable intellect, retains its consciousness in itself; and by rolling itself like a rundle of thread, enters the body in the form of a particle of air (or the vital breath or air *prāṇāyāma*).

22. It is then accompanied with the powers of vision and reflexion, which are wakeful in the waking state and lie dormant in sleep; whence it is said to be existent and inexistent by turns.

23. The clear and pure intellect, comes then to think of many things in its waking state, and is thus perverted from its purity; as an honest man turns to dishonesty in the company of the dishonest. (The perversion of the intellect is owing to its attachment to the flesh, and its entertaining to worldly thoughts).

24. As the pure gold is converted to copper by its alloy, and is again restored to its purity by removal of the base metal; such is the case of the intellect owing to its contracting and distracting of vicious thoughts.

25. As a good looking glass being cleansed of its dirt, shows the countenance in a clear light; so the intellect being born in the human body, attains its divine nature by means of its good understanding.

26. Its want of the knowledge of itself as the all, presents the sight of the false world to it as a true reality; but upon coming to know its true nature, it attains the divine state.

27. When the mind thinks of itself of its difference (from the intellect), and the existence of the unrealities (in nature), it gets the sense of its egoism, and then it perishes though it originally imperishable in its nature. (The *sruti* [Sanskrit: *tasya bhayam, bhavati*], "it then fears to die" because the personal soul is subject to death, and not the impersonal or universal soul which never dies. So the phrase: "Forget yourself and you'll never fear to die").

28. As a slight wind scatters the fruits of trees growing on the sides of mountain, so the consciousness of self, drops down at the gust of a slight disease, like a large tree.

29. The existence of the qualities of form and colour and others, is owing to that of intellect; as the position of subalterns—*adhyasta* is dependent on the station of the superior—*adhishthata*. And the pure intellect—infinite and indefinite in itself, is designated as a unity, duality and plurality by want of right understanding.

30. It is from the essence of the intellect only, that the mind and senses derive their faculties of thinking and perception; as it is presence of day light, which gives rise to the routine of daily business.

31. It is the action of the vital air, which gives pulsation to the pupils of the eye, and whose light is called the sight, which is the instrument of perceiving the forms and colours of things that are placed without it, but the perception belongs to the power and action of the intellect.

32. The air and skin are both of them contemptible and insensible things, yet their union gives the perception of touch or feeling; the mind becomes conscious of that feeling, but its consciousness is dependent on and caused by the intellect.

33. The particles of scent being carried by the particles of air to the nostrils, give the sense of smelling to the mind; but it is intellect which has the consciousness of smelling.

34. The particles of sound are conveyed by the particles of air to the organ of hearing for the perception of the mind, and the intellect is conscious of this as in its sleep. (And as a silent witness of the same).

35. The mind is the volitive principle of action from some desire or to some end and aim of its own, and the thoughts of the mind are all mixed with foulness, while the nature of the intellectual soul is quite pure and simple. (The difference between the sensuous mind and the conscious intellect, is that the one is the volitive and active agents of its actions, the other is the passive and neutral witness of all and every thing that is and comes to take place, without its interference in any).

36. The intellect is manifest by itself, and is situated of itself in itself; it contains the world within itself, as the crystalline stone retains the images of all things in its bosom. (The subjective soul bears in it the objective world, which is not different but self-same with itself. Hence the nullity of the objective duality, which is identic with the subjective unity).

37. It is the single and sole intellect which contains the whole, without dividing or transforming itself to parts or forms other than itself. It neither rises or sets, nor moves nor grows at any place or time (but occupies all space and time, in its infinity and eternity).

38. It becomes the living soul by fostering its desires, and remains as the pure intellect by forsaking them for ever; and then seated in itself, it reflects on its two gross and pure states. (The two gross

states are the gross world, and the gross mind that dwells only on gross bodies of the world).

39. The intellect has the living soul for its vehicle, and egoism is the vehicle of the living principle; the understanding is the car of egotism and the mind the seat of the understanding.

40. The mind again has the vital breath for its curricula, and the senses are vehicles of the vital airs; the body is the carriage of the senses, and the organs of action are the wheels of the body.

41. The motion of these curricula forms the course of this world (which is hence called *karma* Kshetra or world of activity); and the continued rotation of the body (called the cage of bird of life); until its old age and demise, which is the dispensation of the Almighty power. (That man must toil and moil till he is worn out and goes to his grave).

42. The world is shown unto us as a phantasmagoria of the supreme soul, or as a scene in our dream; it is a pseudoscope and wholly untrue as the water in a mirage.

43. Know, O sage, that the vital breath is called the vehicle of the mind by fiction only; because wherever there is the breath of vitality, there is also the process of thinking carried on along with it.

44. Wherever the breath of life circulates like a thread, and acts as spring, there the body is made to shake with it; as the forms and colours of bodies, present themselves to view at the appearance of light.

45. The mind being employed with its desires, perturbs the vital breath and body as a tempest shakes the forest; but being confined in the cavity of the heart, it stops their motion as when the winds are confined in the upper skies. (The mind being fixed to some particular object of meditation, stops the course of life and gives longevity to man).

46. Again the confinement of the vital breath in the vacuity of the heart, stops the course of the mind (thoughts); as the hiding of a light, removes the sight of the objects from view. (No thought without breathing, and no sight without light).

47. As the dusts cease to fly after the winds are over; so the mind (thought) ceases to move, when the breath is pent up in the heart. (These are subjects of *Prāṇāyāma* or restraint of breath, treated at large in chapter XXV of this book).

48. As the carriage is driven wherever the driver wishes to drive it; so

the mind being driven by the vital breath, runs from country to country in a moment.

49. As the stone flung from a sling is lost forever, so the thoughts of the mind are dispersed in the air, unless they are fixed upon some object. The thoughts are accompaniments of the mind and vitality, as fragrance is attendant on flowers and heat upon fire.

50. Wherever there is vital breath breathing (in any animal being), there is the principle of the mind with its train of thoughts likewise; as whenever the moon appears to view, it is accompanied with its beams also. Our consciousness is the result of the vibrations of the vital air, like our perception of the perceptibles; and this air is the sustainer of the body also, by supplying the juice of the food to all the nerves and arteries.

51. The mind and consciousness both belong to the body, the one residing in the hollow of the vital air, and the other is as clear as the intellect, and resides alike in all gross and subtile bodies, like the all pervading and transparent vacuum.

52. It remains in the form of conscious self-existence in dull inanimate bodies; and appears to be afraid of the vibrations of animal life (*i.e.* The vegetables and minerals are conscious of their own existence, without having their vital and animal actions of breathing and locomotion).

53. The dull body being enlivened by the vital breath, is recognized by the mind as belonging to itself; and plays many parts and frolics with it, as in its prior state of existence.

54. The mind vibrates no longer, after the extinction of breathing; and then, O sage! the pure intellect is reflected in the eight fold receptacle of vacuum. (These are termed the *puryashtakas* and consist of the mind, life, knowledge, the organs of action, illusion, desire, activity and the subtile body).

55. As it is the mirror only that can reflect an image, and no other stone; so it is the mind alone these as their octuple receptacle—*puryashtaka*, and which is the agent of all actions, and is termed by different names according to the views of different divine teachers.

56. That which gives rise to the net work of our imaginary visible world, and that in which it appears to be situated, and whereby the mind is made to revolve in various bodies, know that supreme substance to be the Immensity of Brahma, and source of all this world (or as diffused as all in all which is thence called the *visvam*—the all *to pan*).

CHAPTER XXXII

ON THE SUSTENTATION AND DISSOLUTION OF THE BODY.

Argument.—Exposition of the animation of the complicate Body, and its ultimate decomposition at death.

The god continued:—Hear me, holy sage! now relate to you, how the active and oscillating principle of the intellect, acts on the human body and actuates it to all its actions, whereby it receives the noble title of its active agent. (The disembodied and nameless intellect, gets many appellations in its embodied state, according to its various temporal and spiritual avocations and occupations in life. gloss).

2. But the mind of man which is impelled by its former (or pristine) propensities, prevails over the (good) intellect; and being hardened in its vicious deeds, pursues its changeful wishes and desires. (The former evil propensities refer to those of past lives, and allude to the original depravity of human nature and will).

3. The mind being strengthened by illusion (*māyā*), the intellect becomes dull and stultified as stone; and this power of delusion growing stronger by divine dispensation, displayed the universe to view. (The *māyā* is otherwise called *Brahma Sakti* Divine omnipotence, which overpowers on the omniscience of God in the acts of creation, &c. Hence the neutral omniscience is called the Intellect *chit*, and the active omnipotence is styled the mind).

4. It is by the good grace of this power, that the intellect is allowed to perceive sometimes, the fallacy of the aerial city of this world, and at others to think it as a reality. (*i.e.* It comes to detect the fallacy by exercise of its intellection, and thinks it real by its subjection-illusion).

5. The body remains as dumb as stone, without the presence of the intellect, the mind and its egoism in it; and it moves about with their presence in it, as when a stone is flung in the air.

6. As the dull iron is made to move, by its contiguity to or attraction of the loadstone; so doth the living soul *jīva* act its parts, by the presence of the omnipresent soul in it. (The actions of the living soul are its respirations, and direction of the organs of action to their respective function).

7. It is by the power of the all pervading soul, that the living principle shoots out in infinity forever, as the germs of trees sprout forth the seed in all places. And as the recipient mirror receives the reflexion of objects situated at a distance from it, so the living soul gets the reflex or image of the distant supreme spirit in itself. (God made man in his own image).

8. It is by forgetfulness of its own and real nature, that the living soul contracts its foul gross object, as a legitimate twice-born man mistakes himself for a sudra by forgetting his birth by such error or illusion.

9. It is by unmindfulness of its own essence, that the intellect is transformed to the sensuous mind; as some great souls are deceived to believe their miserableness in the distractedness of their intellect percipience. (Men are often misled to believe themselves otherwise than what they are, as it was the case with the princes Lavana, Gādhī, and Harischandra mentioned before and as it turns out with all miserable mortals, who forget their immortal and celestial natures).

10. It is the intellect which moves the dull and inert body, as the force of the winds shakes the waters of the deep to roll and range about in chains and trains of waves.

11. The active mind which is always prone to action, leads the machine of the body together, with the passive and helpless living soul at random, as the winds drive about in different directions, together with the inert stones (ballast) contained in it. (*i.e.* The mind is the mover of both the body and soul, but the intellect is the *primum mobile* of all).

12. The body is the vehicle, and God has employed the mind and the vital breath, as the two horses or bullocks for driving it. (The mind is said also to be its driver, the soul its rider, and the breaths are its coursers).

13. Others say, that the rarefied intellect assumes a compact form, which becomes the living soul; and this riding on the car of the mind, drives it by the vital airs as its racers. (Hence the course of the mind and its thoughts, are stopped with the stoppage of respiratory breaths).

14. Sometimes the intellect seems as something born and to be in being, as in its state of waking and witnessing the objects all around; at others it seems to be dead and lost as in the state of its profound sleep. Again it appears as many, as in its dreaming state; and at last it comes to know itself as one and a unit, when it comes to the knowledge of truth and of its identity with the sole unity.

15. Sometimes it seems to be of a different form, without forsaking its own nature; as the milk becomes the butter and curd etc. and as the water appears in the shape of a billow or wave or of its foam or froth. (That changed in all, yet in all the same &c. Pope).

16. As all things depend upon light, to show their different forms and colours to view, so the mental powers and faculties, do all of them depend upon the intellectual soul for their several actions. (The intellect in the form of the soul, directs and exhibits the actions of the mind).

17. Again the Supreme Spirit being situated in the mind within the body, the animal soul has its life and action; as all things appear to sight, while the lighted lamp shines inside the room. (As the silent soul directs the mind, so the active mind keeps the soul alive).

18. The ungoverned mind gives rise to all diseases and difficulties, that rise as fastly and thickly, as the perturbed waters rise in waves, which foam out with thickening froth.

19. The living soul dwelling like the bee in the lotus-bed of the body, is also subject to diseases and difficulties as the bee to the rains and flood; and it is as disturbed by the casualties of life, as the calm sea-water are perturbed to waves by the blowing winds.

20. The dubitation that, "the divine soul is omnipotent, and the living soul is impotent and limited in its powers; and therefore the human soul is not the same with the Divine"; is the cause of our woe, and serves to darken the understanding; as the clouds raised by the sunlight, serve to obscure the solar disk (this doubt leading to dualism, cuts us from God and exposes us to all the calamities of life).

21. The sentient soul passes under many transmigrations in its insensibility, and in utter want of its self consciousness; like one subdued to dull obtuseness by some morphia drug, which makes him insensible of the pain inflicted upon his own person, (This drug is some anaesthetic agent as opium, chloroform and the like).

22. But as it comes to know itself afterwards by some means or other, it recovers from its dull insensibility, and regains its state of original purity; as a drunken or deluded person turns to his duty, after he comes to remember himself. (So the lost and stray sheep, returns to its fold and master).

23. The sentient soul that fills the body, and is employed in enlivening all its members, does not strive to know the cause of its consciousness; as a leper never attempts to make use of any part of his body, which he

is incapable to raise. (So the soul that is drowned in ignorance and dead in its sin, will never rise to reclaim its redemption by reproofing itself).

24. When the soul is devoid of its consciousness, it does not enable the tube of the lotus-like heart to beat and vibrate with the breath of respiration; but makes it as motionless as a sacrificial vessel unhandled by the priest.

25. The action of the lotiform heart having ceased, the motion of the vital breaths is stopped also; as the fanning of the palmleaf fan being over, there is no more the current of the outer air.

26. The cessation of the vital air in the body, and its flight to some other form, sets the life to silence and sink in the original soul; just as the suspension of the blowing winds, sets the flying dusts to rest on the ground.

27. At this time, O sage, the mind alone remains on its unsullied state and without its support; until it gets another body, wherein it rests as the embryonic seed lies in the earth and water.

28. Thus the causes of life being deranged on all sides, and the eight principles of the body inert and extinct (in their actions); the body droops down and becomes defunct and motionless. (The eight principles called the *puryashtakas*).

29. Forgetfulness of the intellect, the intelligible (truth) and intelligence, produces the desires of them to vibrate; these give to remembrances of the past, and their want buries them to oblivion.

30. The expansion of the lotus-like heart, causes the *puryashtaka* body to expand also; but when the organ of the heart ceases to blow and breathe, the body ceases to move.

31. As long as the *puryashtaka* elements remain in the body, so long it lives and breathes; but these elementary powers being quiet and still, the body becomes inert and is said to be dead.

32. When the contrary humours, the feelings and passions and sensible perceptions, and the outward wounds and strokes, cause the inward action of the organic heart to stop:—

33. Then the *puryashtaka* forces are pent up in the cavity of the heart, as the force of the blowing winds, is lost in the hollow of a pair of blowing bellows.

34. When a living body has its inward consciousness, and becomes inert

and motionless in its outer parts and members, it is still alive by the action of breathing in the inner organ of the heart.

35. Those whose pure and holy desires never forsake their hearts, they live in one quiet and even state of life, and are known as the living liberated and long living seers. (The pure desires are free from the influence of passions, and tendency to earthly enjoyments; which cause holy life and give longevity to man). (An unperturbed mind is the best preservative of health).

36. When the action of the lotus like machine of the heart has ceased, and the breath ceases to circulate in the body, it loses its steadiness, and falls unsupported on the ground as a block of wood or stone.

37. As the octuple body mixes with the air in the vacuum of the sky, so is the mind also absorbed in it at the same time.

38. But being accompanied with the thoughts, to which it has been long accustomed, it continues to wander about in the air, and amidst the regions of heaven and hell, which it has long believed to await on its exit from the body.

39. The body becomes a dead corpse, after the mind has fled from it in the air; and it remains as an empty house, after its occupant has departed from it.

40. The all pervading intellect, becomes by its power of intellection both the living soul as well as the mind; and after passing from its embodied form (of puryashtaka), it assumes its spiritual (ātivāhika) nature afterwards.

41. It fosters in its bosom the quintessence (pancha tan mātram) of the subtle elemental mind, which assumes a grosser form afterwards, as the thoughts of things appear in dream.

42. Then as the intensity of its thoughts, makes the unreal world and all its unrealities, appear as real before it, it comes to forget and forsake its spiritual nature, and transform itself to a gross body.

43. It thinks by mistake the unreal body as substantial, and believes the unreal as real and the real as unreal. (*i.e.* It takes the unreal material as real; and the real spiritual as nothing).

44. It is but a particle of the all pervading Intellect, that makes the living soul, which reflects itself afterwards in the form of the intelligent mind. (The understanding is a partial reflection of the Intellect. Gloss). The mind then ascends on the vehicle of the octuple body, and surveys the phenomenal world as a sober reality. (*i.e.* The

senses of the body, represent the universe as real).

45. The intellect is the prime mobile power, that gives force to the octuple material (puryashtaka) body to move itself; and the action of the breath in the heart which is called life, resembles the spiritual force of a ghost raising an inert body. (The power of spirits entering and moving inert bodies, forms a firm belief in India).

46. When the aerial mind flies into the vacuous air, after the material frame is weakened and worn out; then the lifeless body remains as a block of wood or stone, and is called a dead mass by those that are living.

47. As the living soul forgets its spiritual nature, and becomes decayed in course of time and according to the frail nature of material things; so it fades and falls away in the manner of the withered leaves of trees.

48. When the vital power forsakes the body, and the action of the pericardium is stopped; the breath of life becomes extinct, and the animated being is said to die away.

49. As all beings that are born and have come to life, fade away in time like all created things in the world; so do human bodies also fade and fall away in time, like the withered leaves of trees.

50. The bodies of all embodied beings, are equally doomed to be born and die also in their time; as the leaves of trees, are seen to be incessantly growing and falling off at all seasons; why then should we lament at the loss of what is surely to be lost.

51. Look at these chains of living bodies, which are indiscriminately and incessantly rising and falling like bubbles and billows, in the vast ocean of the divine Intellect, and there is no difference of any one of them from another; why then should the wise make any distinction between objects that are equally frail in their nature, and proceed from and return to the same source.

52. The all-pervading intellect reflects itself only in the mind of man, and no where else; as it is the mirror only that receives the reflexions of objects, and no other opaque substance besides.

53. The acts and fates of men are all imprinted in the spacious and clear page of the Divine intellect, and yet are all embodied beings loud in their cries and complaints against the decrees of Heaven which is owing to their ignorance, and tending to their bitter grief and vain lamentation.

CHAPTER XXXIII.

RESOLUTION OF DUALITY INTO UNITY.

Argument.—Unity, the source, substance, and ultimum of plurality, which is resolved to unity. The Doctrine of monotheism. One in all and all into one.

Vasishtha said:—Tell me, my lord, that bearest the crescent of the moon on thy fore-head, how the pure and simple essence of the intellect, which is an infinite unity and ever uniform and immutable in its nature, is transmuted to the finite dualities of the variable and impure soul and mind. (Moreover the whole equal to a part is quite absurd and impossible).

2. Tell me, O great god! how this uncaused prime cause, becomes diffused in endless Varieties, and how can we get rid of the plurality of our creeds by our wisdom, for putting an end to our miseries. (By means of our belief in the true unity).

3. The god replied—When the omnipotent God (sad), remains as one unity of immensity (Eka Brahma); it is then of course absurd, to speak of his duality or plurality, and of the manifestation of a part or minim of himself. (The whole cannot be a part).

4. Taking the monad for a duad, is to ascribe duality to unity; and the imputation of dualism or bipartition to the simple intellect, is wholly futile from its nature of indivisibility. (So says the sruti: The one is no dual nor a bipartite thing. In Him there is no plurality, diversity or any particularity whatever. [Sanskrit: natu taddvītyamasti tati-nya hvibhaktam / nanuneha nānāstikincana.])

5. The want of the number one, causes the absence both of unity, duality; because there can be no dual without the singular, nor a single one unless there be the number two above it. (*i.e.* There can be no duality without the prime and preceding unity; nor even the unity unless it is followed by duality; because the prime number would be indefinite and indetermined without the succeeding ones).

6. The cause and its effect being of one nature (or essence), they are both of the same kind, as the fruit and the seed contained in it. The difference which is attributed to them from the change of one thing to the other, is a mere fiction of imagination.

7. The mind itself evolves in its thoughts at its own will; the changes occurring in itself, are no way different from its own nature; as the mutual productions of seed and fruit, are of the same nature, the same fruit produces the same seeds, and these again bring forth the same fruits &c. (So the mind and its thoughts, are the same things and of the self-same nature).

8. Many modifications incessantly rise in the infinite mind of the almighty Maker as its eternal will, and these taking place in actu in positive existences, and substantive forms bear the relation of causes and their effects in this world.

9. These productions are likened to the waves of waters in the sea, and mirage to the progeny of a barren woman, and the horns of a hare—all which are *nil* and not in being. They are all as negative as the water on the mountaintop, and as the barley corn growing on the head of a hare. (In all these instances the producer or container is a reality; but the produced or contained waves etc. are false; and so is Brahma the producer and container of all as positive entity, but the production of the world is null and void).

10. Herein enquiring into the real truth, we must refrain from logomachy; and find that though all things tend to stablish the unity, yet it is difficult even in thought to do away with the difference of things, as that of words and their senses. (that is to say, though unity is the result of right reason, yet duality is inseparable from common sense).

11. The essence of divine omnipotence, is not divisible into portions or their fractions, like the waves of the sea, that are broken into bubbles and particles of waters.

12. As the leaves and stalks and branches and flowers of trees, are no other than the same substance; so unity and duality, meity and tuity and the objectivity of the phenomenal world, are not different from the essence of the subjective intellect, which contains and puts forth itself in all these forms.

13. All time and place and variety of figures and forms, being but modifications of the intellect, it is improper for us to question the reality of those, and assert the certainty of this intellect.

14. The entities of time and space, and the powers of action and destiny (divine ordinance), are all derived from and directed by the intellect and bear their intellectual natures also.

15. As the power of thinking, the thought and its object, jointly compose the principle of mind; so the whole universe and every thing

that bears a name, are all included under the term chit or intellect; as the water and its rise and fall, are all included under the word wave.

16. The thoughts which continually rise and fall, in the great ocean of the intellect; are like the waves which heave and set down, on the surface of the boisterous sea.

17. It is this supreme intellect which is known by the various appellations of the Lord, God, Truth, Siva and others; as also by the various names of vacuum, unity and the supreme spirit.

18. Such is the nature of God, whom no words can express; and who is styled the Ego or the subjective "I am that I am" and whom it is beyond the power of speech to describe.

19. All that is seen all around, are but the leaves, fruits, flowers and branches of the all creeping plant of the intellect; which being diffused in all, leaves nothing that is different from it.

20. The divine intellect [Sanskrit: chit] being omniscient [Sanskrit: mahāvidyā] has the great nescience or ignorance [Sanskrit: mahā avidyā] underlying it (as the lighted lamp is accompanied by the shadow under it); and then looking at this side of itself it takes the name of the living soul, and beholds this shadowy world stretched outside the divine mind, as we see another moon in the reflexion of that luminary, cast upon a nebular circle beyond it.

21. Then thinking itself as another or a living being *jiva*, and other wise than what it is (*i.e.* the immortal spirit paramātmā); it becomes just of the same nature, as it thinks and forms itself by its own will.

22. Being thus transformed from its perfect and immaculate state, to that of an imperfect and impure nature; it is made to wade amidst the stream of this world, without ever thinking (of its fall from the state of original purity).

23. The intellectual form being then assimilated with the elemental (puryashtaka) body, receives its vital or mortal life and living soul, which lives by reflexion of the essence of the supreme intellect.

24. The spiritual body is also transformed to the frail living body, which being joined with quintessence of quintuple elements, comes to know itself as material substance (dravyamas miti).

25. This substance being next infused with the vital breath, receives soon after its vigor and strength like the seed of a plant; and then it feels itself to be endued with life, and to be conceived in the uterus in its own conception.

26. The same erroneous conception of its gross materiality, misleads to the belief of its own egoism and personality. It conceives also its state of a moving or unmoving being, and this conception of it converts it instantly into the like form. (We have the forms, as we picture to ourselves in our minds).

27. Again the simultaneous meeting of former reminiscence with the later desire of a person, changes its former habitual and meaner form, to that of a larger and grosser kind. (Thus one that had been a contemptible gnat in its previous state of existence, is come to a big elephant in its next birth, not from its remembrance of its former state of life, but from its settled desire of becoming the would be being in the next. So it is the will [Sanskrit: vāsanā] that supersedes the former impression [Sanskrit: saṃskāra] of what one had been before, and transforms it to what it wishes to be afterwards. Hence the will is the parent of thoughts).

28. The difference and duality of one from its identity and unity, are results of one's thinking himself other wise than what he really is; as a man becomes a devil by thinking himself possessed by a ghost.

29. The thought of the duality of one self-same soul, in its two aspects of the supreme and human souls; is driven away by the persuasion that I do nothing, and the agency of all actions rests in the great God himself.

30. The unity is considered as a duality, by the dualistic opinions of men; while on the other hand the belief in unity, destroys the conviction of dualism and plurality from the minds of men.

31. There is no duality or secondary being in the soul, which may be regarded as the supreme soul, because there is but one soul only, which is unchangeable and unperishable at all times and every where. (All other changing and finite beings, are but reflexions of the supreme).

32. All works of imagination are dispersed, with the dispersion of the fumes of fancy; as one's aerial castle and the fairy city, vanish after the flight of the phrenzy and the visionary dream.

33. It is painful to raise a fabric of imagination, but there is no pain whatever in breaking it down; because the chimera of imagination is well skilled in building the aerial cities, and not in demolishing them. (Which belongs to the province of reason only).

34. If the fullness of one's desires and fancies, is fraught with the pains and troubles of life, it must be the want of such wishes and views, that will serve to set him free from these pains for ever.

35. If even a slight desire is enough to expose a man to many cares in life, then its utter privation must afford him complete rest and quiet, in his transient state of being.

36. When your mind has got loose, from the manifold folds of your serpentine desires; you will then come to enjoy the sweets of the garden of paradise. (Had it not been for the serpent's insinuation to taste the fatal fruit, our first parents would be left to enjoy all the sweets of Paradise).

37. Drive away and disperse the clouds of your desire, by the breeze of your reason; and come and enjoy your rest, under the calm and clear autumnal sky of your indifference—*nonchalance*.

38. Dry the impetuous current of your rapid desires, by the charms of amulets and mantras; and then restrain yourself from being borne away by the flood, and restrict your mind to its dead inaction.

39. Rely thy trust in the intellectual soul *chīdātmā*, seated in the cavity of thy heart, and look on mankind driven to and fro by the gusts of their desire, like fragments of straw flying at random in the perturbed air.

40. Wash out the dirt of thy desires from thy mind, by the pure water of thy spiritual knowledge; and after securing the perfect tranquillity of thy soul, continue to enjoy the highest bliss of a holy life.

41. God is all powerful and omnipresent, and displays himself in all forms every where (He is seen in the same manner as one desires to behold him in a temporal or spiritual light. [Sanskrit: vrashma kāranena bhogmakāranena bā yathā bhāvayate tatha pashyati]).

42. It is the thought or imagination, that makes the false world appear as true; and it depends upon the thought also, that the world vanishes into nothing. (The existence and inexistence of the world; depend alike on the thoughts of divine and human minds; the positive and negative are all creations of the mind).

43. It is the net work of our thoughts and desires, that is interwoven with the threads of our repeated births; but the winds of our apathy and indifference blow off this web, and settle us in the state of supreme felicity.

44. Avarice is a thorny plant, that has taken deep root in the human heart; it is fostered under the shade of the arbor of desire, root out this tree of desire, and the thorny bush of avarice will fade away of itself.

45. The world is a shadow and a pseudoscope, and rises to view and disappears by turns; it is an error of the brain that presents the sight of the course of nature (sansriti), like that of the fairy land presented to us in a dream.

46. The king that forgets his nature of the Lord, mistakes himself for a prince, or that he is born or become the ruler of the land; this concept of his which springs from ignorance of his divine nature, vanishes soon after he comes to the real knowledge of himself.

47. The king in possession of his present royalty, has no reminiscence of his past and former state; as we do not recollect the foulness of the past rainy weather, in the serenity of the present autumn.

48. The thought that is predominant in the mind, naturally prevails over the fainter and weaker ones, as the highest pitch in music suppresses the *bass* tones, and takes possession of the ear.

49. Think in yourself that you are one (unit or the unity), and that you are the soul (or supreme soul); keep this single reflection before you, and holding fast to it, you will become the object of your meditation. (This is called [Sanskrit: ātmapūjā] spiritual adoration, or assimilating one's self to the supreme soul).

50. Such is the spiritual meditation of spiritualists like yourself, who aspire to the highest felicity of the supreme Being; while the external form of worship, is fit only for ungoverned minds, that rapt only for their temporal welfare. In formal worship composed of the worshipper, the formalities of the ritual and the articles of offerings, are symbolical of ignorant minds, and too insignificant to the wise.

CHAPTER XXXIV.

SERMON OF SIVA ON THE SAME SUBJECT.

Argument.—The divine state, above the quadruple conditions of waking, sleeping, dreaming and profound sleep.

The god continued:—Such is the constitution of this world, composed of reality and unreality, and bearing the stamp of the almighty; it is composed both of unity and duality, and yet it is free from both. (To the ignorant it appears as a duality, composed of the mind and matter; but the wise take it neither as the one or the other, but the whole *to*

pan—the root of pantheism).

2. It is the disfigurement of the intellect by foul ignorance, that views the outer world as distinct from its maker; but to the clear sighted there is no separate outer world, but both blend together in the unity.

3. The perverted intellect which considers itself as the body, is verily confined in it; but when it considers itself to be a particle of and identic with the divine, it is liberated from its confinement. (In the mortal and material frame).

4. The intellect loses its entity, by considering the duality of its form and sense; and be combined with pleasure and pain, it retains no longer its real essence.

5. Its true nature is free from all designation, and application of any significant term or its sense to it; and the words pure, undivided, real or unreal, bear no relation to what is an all pervasive vacuity.

6. Brahma the all and full (to pans plenum), who is perfect tranquillity, and without a second, equal or comparison, expands himself by his own power as the infinite and empty air; and stretches his mind in three different directions of the three triplicates. (Namely 1 of creation, preservation and destruction of the universe—2 the three states of waking, sleeping, and dreaming—3 the union of the three powers—the supernal, natural and material agencies. [Sanskrit: srishti, sthiti, pralaya, jāgrat, nidra, sapta / ādhidaiva, ādhibhautika, ādhibhauvikanca].

7. The mind being curbed with all its senses and organs in the great soul, there appears a dazzling light before it, and the false world flies away from it, as the shade of night disappears before the sunlight. (This verse is explained in the gloss to refer both to the supreme spirit before creation, as also to the yogi who distracts his mind and senses from the outer world, and sees a blazing light stretched over his soul).

8. The imaginary world recedes from view, and falls down like a withered leaf; and the living soul remains like a fried grain, without its power of vegetation or reproduction.

9. The intellect being cleared from the cloud of illusion, overhanging the deluded mind, shines as clearly as the vault of the autumnal sky; and is then called *pashyanti* or seeing from its sight of the supernatural, and *utsrijanti* also from its renunciation of all worldly impressions. (This is called also the cognoscent soul, from its cognition of recondite and mysterious truths).

10. The Intellect being settled in its original, pure and sedate state, after it has passed under the commotions of worldly thoughts; and when it views all things in an equal and indifferent light, it is said to have crossed over the ocean of the world. (The course of worldly life is compared to a perilous sea voyage, and perfect apathy and indifference to the world, is said to secure the salvation of the soul).

11. When the intellect is strong in its knowledge of perfect *susupti* or somnolence over worldly matters; it is said to have obtained its rest in the state of supreme felicity, and to be freed from the doom of transmigration in future births. (The perfect rest of the next world, is begun with one's *ecstasis* in this).

12. I have now told you, O great Vipra, all about the curbing and weakening of the mind, which is the first step towards the beatification of the soul by yoga; now attend to me to tell you, concerning the second step of the edification and strengthening of the intellect.

13. That is called the unrestricted power of the intellect, which is fraught with perfect peace and tranquillity; which is full of light, clear of the darkness of ignorance, and as wide stretched as the clear vault of heaven.

14. It is as deep as our consciousness in profound sleep, as hidden as a mark in the heart of a stone; as sweet as the flavour in salt, and as the breath of wind after a storm. (All these examples show the strength of the soul, to consist in its close compactness).

15. When the living principle comes to its end at any place, in course of time; the intellect takes it flight like some invisible force in open air, and mixes with the transcendent vacuum.

16. It gets freed from all its thoughts and thinkables, as when the calm sea is freed from its fluctuation; it becomes as sedate as when the winds are still, and as imperceptible as when the flower-cup emits its fragrance.

17. It is liberated from the bonds and ideas of time and place (by its assimilation to infinity and immortality); it is freed from the thought of its appertaining to or being a part of anything in the world; it is neither a gross or subtile substance, and becomes a nameless essence. (The intellect or soul bears distinctive mark or peculiarity of its own, except that it is some thing which has nothing in common with anything in the world).

18. It is not limited by time and space, and is of the nature of the unlimited essence of God; it is a form and fragment of the quadruple

state of Brahma or virat [Sanskrit: tūryya tūryyamāsa], and is without any stain, disease or decay.

19. It is some thing witnessing all things with its far seeing sight, it is the all at all times and places, it is full light in itself, and sweeter far than the sweetest thing in the world. (Nothing sweeter than one's self).

20. This is what I told you the second stage of yoga meditation, attend now, O sage! that art true to your vows, and dost well understand the process of yoga, to what I will relate to you regarding its third stage.

21. This sight of intellect is without a name, because it contains like the Divine Intellect all the thinkables (or objects of thought) within its ample sphere, as the great ocean of the world, grasps all parts of the globe within its spacious circumference. It extends beyond the meaning of the word *Brahmātmā* or the ample spirit of the god Brahṁā in its extension *ad infinitum*. (It resembles the comprehensive mind of God).

22. It is by great enduring patience, that the soul attains in course of a long time, this steady and unsullied state of its perfection *purushārtha*; and it is after passing this and the fourth stage, that the soul reaches to its supreme and ultimate state of felicity.

23. After passing the successive grades and until reaching the ultimate state, one must practice his yoga in the manner of Siva the greatest of the yogis; and then he will obtain in himself the unremitting holy composure of the third stage.

24. By long continuance in this course, the pilgrim is led to a great distance, which transcends all my description, but may be felt by the holy devotee who advances in his course.

25. I have told you already of the state, which is beyond these three stages; and do you, O divine sage! ever remain in that state, if you wish to arrive to the state of the eternal God.

26. This world which seems as material, will appear to be infused with the spirit of God when it is viewed in its spiritual light, but upon right observation of it, it is neither the one nor the other (but a reflexion of divine mind).

27. This what neither springs into being nor ceases to exist; but is ever calm and quiet and of one uniform lustre, and swells and extends as the embryo in the womb. (The embryo is to be understood in a spiritual sense from God's conception of the world in his mind).

28. The undualistic unity of God, his motionlessness and the solidity of his intelligence, together with the unchangeableness of his nature, prove the eternity of the world, although appearing as instantaneous and evanescent. (The solid intelligence is shown in the instances of solidified water in ice and snow, and in the froth and salt of sea water).

29. The solidity of the intellect produces the worlds in the same manner as the congealed water causes the hail-stones, and there is no difference between the existent and non-existent, since all things are ever existent in the divine mind. (Though appearing now and then to me or you as something new).

30. All is good (*siva* or *solus*) and quiet, and perfect beyond the power of description; the syllable *om* is the symbol of the whole, and its components compose the four stages for our salvation. (All is good. And God pronounced all was good. See the quadruple stages comprised in the letter *om*, in our introduction to the first volume of this work).

CHAPTER XXXV.

ADORATION OF THE GREAT GOD MAHA-DEVA.

Argument.—Of Mahadeva, the father of Brahma, Vishnu and Siva and the manner of his worship.

Vasishtha said:—Then Hara, who is the lake of the lotus of Gauri (*i.e.* her husband), being desirous of my enlightenment, glanced on me for a minute, and gave utterance to his lecture.

2. His eyes flashed with light under his heavenly forehead, and were as two caskets of his understanding, which scattered its rays about us. (The eyes are the indexes of men's understanding in Physiognomy).

3. The god said:—O sage, call your thoughts home, and employ them soon to think of your own essence; and to bring about your ends, as the breezes of heaven convey the fragrance to the nostrils. (The mind is usually compared in its fleetness with the winds, and therefore the task of the breezes is imposed upon the thoughts, which are as vagaries unless they answer one's purposes).

4. When the object long sought for is got in one's possession, what else is there for one to desire any more. I who have known and come to the

truth, have nothing to expect as desirable nor any thing to reject as despicable. (When one is possest of his sole object, he is indifferent about all others, whether they be good or bad).

5. When you have got your mastery over yourself, both in the states of your peace and disquiet; you should apply yourself to the investigation of yourself or soul, without attending to any thing besides. (Nothing better than self-culture, and the advancement and salvation of one's own soul).

6. You may at first depend on your observations of the phenomenal, (as preparatory to your knowledge of the noumenal), which you will now learn from my lecture, if you will attend to it with diligence.

7. After saying in this manner, the holder of the trident told me, not to rely on my knowledge of the externals, but to attend to the internal breathings, which move this abode of the body, as the physical forces move a machine.

8. The lifeless body being without its breathing, becomes dull and dull and dumb as a block; its power of movement being derived from the air of breath, but its powers of thought and knowledge are attributed to the intellect.

9. This intellect has a form more rare and transparent than the vacuous air, it is an *ens* which is the cause of all entities; and is not destroyed by destruction of the living body for want of vital breath.

10. The intellectual is more rarefied and translucent than the ethereal air, and never perishes with the body; because it remains as the power of intellection, in the mental (percipient) and living body. (The sruti says: it is the life of life, and mind of the mind).

11. As the clear shining mirror, receives the reflexion of external things; so the mind of God reflects all images from within itself, and from nothing situated without.

12. As the soiled glass receives no reflexion of outward things, so the lifeless body has no reflexion of any thing, though it is preserved to our view. (And so are all thoughtless persons considered as dead bodies).

13. The all-pervasive intellect, though it is formless itself, is yet prone towards the movement of sensible objects owing to its sensuous perceptions; but coming to the pure understanding of its spiritual nature, it becomes the supreme Siva again.

14. The sages then called this immaculate intellect by the several names

of Hari, Siva, Brahma, and Indra, who are the givers of the objects of desire to all living beings.

15. It is also styled the fire and air, the sun and moon, and the supreme Lord; and it is this which is known as the ubiquitous soul and the intellect, which is the mine of all intelligence.

16. It is the lord of gods, the source of celestials, the Dhāta or Brahmā, the lord of gods, and the lord of heaven. Any body who feels the influence of this great intellect in himself, is never subject to illusion.

17. Those great souls that are known in this world, under the names of Brahmā, Vishnu, Hara and others, are all but offspring of the supreme Intellect, and endowed with a greater portion of it.

18. They are all as sparks of hot iron, and as particles of water in the immense ocean of creation; so all those that are mistaken for gods, have sprung from the source of the supreme Intellect.

19. As long as there exist the seeds of error, and the sources of endless networks of imagination; so long the harbour of gross illusion does not cease, to sprout in endless ramifications.

20. The veda, its exposition and the vedic literature, are but tufts of the tree of ignorance for the bondage of men; and these again produce many other clumps, to hold men fast in their ignorance.

21. Who can describe the productions of nature, in the course of time and place; the gods Hari, Hara, and Brahmā are among the number, and have all their origin in the supreme Being—their common father. (So says the Atharva Sera Sruti: [Sanskrit: sarvvamidram brahmavishnurudrendrāste sampamūyate sarvvani cīndrāyānisahamūteh sakāranam kāranānāma.])

22. Mahadeva the great god is the root of all, as the seed is the source of the branches of trees; He is called the All (sarva), because He is the essence of all things, and the sole cause of our knowledge of all existence. (The purana says to the same effect). [Sanskrit: trayaste kāranātmānah jātāh mātāmaheshvarāt / tapasā topathitvā tam pītarā parameśhvarā /]

23. He is the giver of strength to all beings, he is self manifest in all, and is adorable and hallowed by all. He is the object of perception to them that know him, and is ever present in all places. (The word Mahadeva commonly applied to Siva, originally meant the great god, as in the definition of the term in the gloss. [Sanskrit: mahatyaparicchinne ātmajñāna yogaishvartye mahīyate pūjyate] [Sanskrit: iti mahādevah] So

the sruti also: [Sanskrit: yo ātmajnāna yogaishvarye mahati mahīvate tasmāducyate mahādevah].

24. There is no need of addressing invocatory mantras unto the Lord, who being omniscient and omnipresent, knows and sees all things as present before him at all places and times.

25. But being always invoked (or prayed unto) in the mind, this god who resides in every thing is attainable by us in every place; and in whatever form doth one's intellect appear to him, it is all for his good. (This passage means the visible form in which the deity makes his manifestation to the devotee).

26. He takes upon him the visible form, according to the thought in the mind of the worshipper, and this form is to be worshipped first of all with proper homage, as the most adorable Lord of gods.

27. Know this as the ultimate of the knowables of the greatest minds; and whoso has beheld this self-same soul, is freed from fears and sorrows and the complaints of old age, and is released from future transmigration, like a fried grain which vegetates no more.

28. By worshipping this well known and unborn first cause in one's self and at ease (*i.e.* without the formal rite); every one is freed from his fears, and attains his supreme felicity, why then do you bewilder yourselves amidst the visible vanities of the world.

CHAPTER XXXVI.

DESCRIPTION OF THE SUPREME DEITY PARAMESWARA.

Argument.—Description of god as the Producer of all, and present in every form; his purity from his intangibleness and his great grandeur.

The god added:—Know now the lord god Rudra, who in the form of one self-same intellect, is situated within every form of being, as is of the nature of self-conscious (Svanubhiati) in every one.

2. He is the seed of seeds, and the pith and marrow of the course of nature; know it also as the agent of all actions, and the pure gist of the intellect also.

3. He is the pure cause of all causes, without any cause of himself; he

is the producer and sustainer of all, without being produced or supported himself by another.

4. He is the sensation of all sensible beings, and the sense of all sensitive things; he is the sensibility of all sensuous objects, and the highest object of our sensuousness, and the source of endless varieties.

5. He is the pure light of all lights (of the sight, luminaries &c.), and yet invisible by all of them. He is the increate and supernatural light, the source of all sources of light and the great mass of the light of Intellect.

6. He is no positive (or material) existence, but the real (or essential) entity; he is all quiet and beyond the common acceptations of reality and unreality (Being no absolute or relative entity or non-entity). And among the positive ideas of the great entity &c. (mahasattwādi), know him as the Intellect alone and no other. (Many kinds of Entities are enumerated in Indian philosophy, such as:—[Sanskrit: matyena chāvahārikena / satyena prātibha sikenābasthātva yena] Again [Sanskrit: mahāsatta, jagat satta, ādisattā karana vyāktatasattā])

7. He becomes the colour, colouring and colouror; He becomes as high as the lofty sky, and as low as the lowly hut. (The colour—*raga* means the passion and feelings also; and the sky and hut mean the empty space and decorated cottage).

8. There are in the expanded mind of this Intellect millions of worlds like sands in the desert, likewise many of these like blossoms of trees, have blown away, others are full blown, and many more will come to blow here after.

9. It is ever burning, as an inextinguishable flame by its own inherent fire; and though it is ever emitting innumerable sparks of its essence all about, yet there is no end of its light and heat and fire.

10. It contains in its bowels the great mountains, likening the particles of dust (or rather as the roes of a fish); it covers also the highest mountains, as the lofty sky hides the dusts on earth. So the sruti—Greater than the greatest and smaller than the smallest. [Sanskrit: anīranīyan mahatimahiyāt]

11. It comprehends the great—*mahākalpa* millennium, like a twinkling of the eye; and is also contained in a kalpa age, in its quick motion of a twinkling. (*i.e.* He is eternity as well as jot of time).

12. Though minuter than the point of a hair, yet it encompasses the whole earth (as its boundary line); and the seven oceans that encircle

the earth with their vests, cannot gird the great Infinity.

13. He is called the great creator of the universe, though he creates nothing (Like the makers of other things); and though he does all actions, yet he remains as doing nothing (by his calm quietness).

14. Though the deity is included under the category of substance, yet he is no substance at all; and though there be no substantiality in him, yet his spirit is the substratum of all things. (All along he is the figure of *vaiparitya* or opposition, which well applies to Brahma who is all and nil or the *omnium et nullum*, *Sarvamasarvam*. (Though bodiless, he is the great body of the universe *corpus mundi*—*viswarupa* or *viraj*).

15. He is *adya*—(hodie) today, and *prātar*—practer tomorrow, and though the preter and future, yet he is always present. Wherefore he is neither now or then, but sempiternal and for ever.

16. He is not in the babbling and prattling of babes and boys, nor in the bawling of beasts and brutes, nor in the jargon of savages; but equally understood by all in their peculiar modes of speech. (This is the interpretation of the gloss; but the words of the text are unintelligible and meaningless).

17. These words are meaningless and are yet true, like the obsolete words occurring in the vedas. Therefore no words can truly express what is God, because they are not what he is (but mere emblems). These difficult passages are not explained in the gloss and left out in the Calcutta edition.

18. I bow down to him who is all, in whom all reside and from whom they all proceed, and who is in all place and time, and who is diffused through all and called the one and all—to *pan*.

19. In this verbiology of obscure words, there will be found some fully expressive of the meaning, as in a forest of thick wood we happen to fragrant flowers, which we pluck and bear with us in handfuls. (The entangled phraseology of the stanza will bear no literal translation).

CHAPTER XXXVII.

THE STAGE PLAY AND DANCE OF DESTINY.

Argument.—Of the endless powers or saktis of Siva, among whom the power of Destiny is described in this.

The God joined:—The beauty of the words said before is palpable, and their senses all allude to the truth, that the Lord of all is the rich chest of gems of all things in existence. (The gloss is too verbose in the explanation of this passage).

2. How very bright are the rays of the gems contained in the receptacle of the supreme Intellect, that shines forth with the collected light of all the luminous worlds in it. (It means to say, that the Divine intellect must be brighter far than all the orbs of light contained in it).

3. The essence of the intellect flies in the air in the form of the granular farina, and becomes the embryotic corpuscula; which in the manner of the vegetable seed, sprouts forth into the germ in its proper time, soil, moisture and temperature. (The gloss explains the essence *satta* to mean the energy—*sakti*, which is represented as the female attribute of the Divinity).

4. This power of the intellect, moves in the forms of froth and foam, and eddies and whirl pools in the sea; and rolls its waters against the hard stones of the beach. (The liquid waters are moving things that are hard to touch).

5. It is settled in the form of flavour in the clusters of flowers; it makes them full blown, and carries their fragrance to the nostrils.

6. Seated on bodies of stone (stony rocks), it makes them produce unstone-like substances (as the trees and their foliage and flowers of various hues); and makes the mountains to support the earth without their actually upholding it. (The mountains are called *bhudharas* or supports of the earth.)

7. The intellect takes the form of the air, which is the source of all vibrations, and touches the organ of touch (skin); with as much tenderness as a father touches the body of his child.

8. As the divine power extends itself in every thing, so it contracts the essences of all things in a mass within itself; and having absorbed the whole in the divine entity, makes all nature a vacuous nullity.

9. It casts the reflexion of its own clear image, in the transparent mirror of vacuum; and takes upon itself the pellucid body of eternity, containing all divisions of time.

10. Then there issues the power of Destiny, which predominates over the five principal divinities; and determines the ultimate fate of all that

"this is to be so, and this other wise."

11. It is in the presence of the bright light of the all witnessing eye of the great God, that the picture of the universe presents itself to our sight; as the presence of the lighted lamp in the room, shows us the lights of the things contained in it.

12. The universal vacuum contains the great theatre of the universe, wherein the Divine powers and energies are continually playing their parts, and the spirit of God is the witness there of.

13. Vasishtha asked—What are the powers of that Siva (Jove), my lord! who are they and where are they situated; what is number, and how are they employed and who is their witness.

14. The god replied—The god Siva is the benignant, incomprehensible and tranquil supreme soul; He is gracious and formless and of the nature of the pure intellect only.

15. His essences are volition, vacuity, duration and destiny; and also the qualities of infinity and fulness.

16. Beside these he has the properties of intelligence and action, as also of causality and quietude; and there are many other powers in the spirit of Siva, of which there is no reckoning nor end.

17. Vasishtha rejoined—Whence came these powers to him, and how had they their variety and plurality; tell me, my lord! whence they arose, and how they were separated (from omnipotence which comprehends them all).

18. The god replied:—The god Siva who is intellect only of himself, has endless forms also (according to his endless attributes), and the powers that I have said to belong to him, are little and no way different essentially. (The properties that are predicated of god, belong to his intrinsic nature and not derived from without).

19. It is the discrimination of the powers of intelligence, action, passion, vision and others; that the powers of God are said to be many and different from one another, like the waves of the sea (which appears in the different shapes of billows, surges &c.).

20. Thus do those different powers act their several parts for ever, in the grand stage of the universe; as the ages, years, months and weeks and days, play their parts under direction of time—the manager of the stage.

21. That power which appears as the one or another, is called the divine

powers of destiny; and is distinguished by the several appellations of action, energy or will of God, or the dispensation of his Time. (Time is said to be the producer, sustainer and leveller of all things.

[Sanskrit: *kālī prabhavati dhāryyate, praliyate sarvvaṃ tasmāt kālī hi valavattarah*]).

22. That power which determines the states of gods, and those of the great Rudras as so and so, and what regulates the conduct of all things from a mean straw to the great Brahmā, is called the predominant doom or destiny.

23. This destiny continues to dance about the great arena of the universe, until the mind is cleared of her bugbear and freed from anxiety by the knowledge of truth (that it is the Divine will which destines the destiny).

24. The play of destiny is very pleasing to behold, owing to the variety of its characters and contrivances, and the quick changes of the scenes, and the repeated entrances and exits of its players and actors. It is conducted all along with the music of the drums and trumpets of the roaring clouds of the Kalpānta-doomsday. (*i.e.* On the last day of universal dissolution, when the dance of destiny and her play are over).

25. The vault of heaven is the canopy over this stage, the season flowers are its decorations, and the showers of rain serve for the sprinkling of rose waters in it.

26. The dark clouds hung about the heavens are, the blue hanging screens around this stage, and the sexcentenary as of the earth with the shining gems in their bosom, serve for the ornamented pits and galleries of this playhouse.

27. The shining sky with its sight of the days and watches, and its eyes of the twinkling stars; is witnessing the continual rise and fall of all being, and the plunging and up heaving of mountaintops at the great deluge.

28. The revolving luminaries of the sun and moon, and the rolling currents of the Ganges, appear as the pearly jewels on the person of this actress, and the lustre of the twilight seems as the red red-dye of her palms.

29. The incessant motion of the upper and nether worlds, with the continued ginging of their peoples; resemble the footsteps of this dancing destiny, with the ringing trinkets and anklets fastened to her feet.

30. The sunshine and moonbeams, represent the lustre of her smiling

face; and the twinkling stars in the sky, resemble the drops of sweat trickling on her face.

31. These very many worlds are supposed as so many apartments of this great theatre.

32. The two states of pleasure and pain or joy and grief, which are destined to the lot of all living beings, show the different shows of comic and tragic representations.

33. The changing scenes, that are always seen to take place in the play of destiny, at the great stage of this world; are continually witnessed by the great God himself, who is neither distant, or distinct from this, nor is this so from that.

CHAPTER XXXVIII.

ON THE EXTERNAL WORSHIP OF THE DEITY.

Argument.—The External worship of God in his outward temple, with bodily acts and service. And also of Internal adoration in spirit or the Way to Liberation.

The god continued:—This god who is the supreme Lord, is the adorable one of the wise; in the form of the intellect and conscious soul, and as all pervading and support of all.

2. He is situated alike in the pot and painting, in the tree and hut, in the vehicle and in all men and brute animals; under the several names of Siva, Hara, and Hari, as also of Brahmā, Indra, Agni, and Yama.

3. He is in the inside and outside of all as the universal soul, and always dwells in spirit and in the soul of every wise person. This Lord is worshipped in various forms by different people in the many modes as described below.

4. Hear me first relate to you, O great sage! how this god is worshipped in the outward form and formulas; and you will next hear me relate unto you, the inward form in which he is worshipped in spirit.

5. In all forms of worship you must cease to think of your body, and separate your mind from your person, however purified it may be (By your ablution and the like). You must then apply your mind diligently to think of the pure and bodiless soul, which witnesseth the operations of

the body from its inside.

6. His worship consists in his inward meditation only, and in no other mode of outward worshipping, therefore apply your mind in the adoration of the universal soul, in its meditation in your soul only.

7. He is of the form of the intellect, the source of all light and glorious as millions of suns; He is the light of the inward intellect, and the receptacle (origin) of egoism and tuism. (*i.e.* of the subjective and objective).

8. His head and shoulders reach above the heaven of heavens, and lotus like feet descend far below the lowest abyss of vacuity.

9. His arms extend to the endless bounds of all sides and space; and hold in them the many worlds in the infinite firmament as their wielding weapons and arms.

10. The worlds rolling over one another, rest in a corner of his capacious bosom; His effulgence passes beyond the limit of the unlimited vacuum, and his person stretches beyond all imaginable bounds. (Extends through all extent, Pope).

11. Above, below, in all four quarters and in all sides of the compass, he extends unspent and without end; and is beset in all sides by the host of gods, Brahmā, Rudra, Hari and Indra, and the demi gods also.

12. These series of creatures are to be considered as the rows of hairs on his body; and the different courses of their actions, are as the strings binding the machines of the world together.

13. His will and destiny are powers proceeding from his person, as his active agencies in nature, such is the Lord—the supreme one, who is always to be worshipped by the best of men.

14. He is the intellect only and the conscious soul, the all pervading and the all supporting spirit; and resides alike in the pot and painting, as in the moving car as also in living animals.

15. He is Siva, Hari, and Hara, Brahmā, Indra, Fire, and Yama; He is the receptacle of endless beings, and the aggregate body of all essences or the sole entity of entities.

16. He contains this mundane sphere, together with all the worlds with their mountains and all other contents in himself; and the all powerful time which hurls them ever onward, is the warder at the doorway of his eternity.

17. The great god Mahadeva, is to be thought upon as dwelling in some part of this body of eternity and infinity, with his body and its members, and with a thousand ears and eyes. (This is same with the macrocosm of viraj in the vedas).

18. This figure has moreover a thousand heads and a thousand hands with their decorations. It has as many eyes all over its body with their powers of sight and so many ears also with their power of hearing.

19. It has the powers of feeling or touch and taste all over its person, as also, the power of hearing in the whole body, and that of thinking in its mind within.

20. It is however wholly beyond all conception, and is perfectly good and gracious to all. It is always the doer of all things that are done, and the bestower of every blessing on all beings.

21. It is always situated in the inside of all beings; and is the giver of strength and energy to all. Having thought upon the Lord of Gods in this manner, the devotee is to worship him in the usual method of the ritual.

22. Now hear me tell you, that are best acquainted with Brahma, of the mode of worshipping him in spirit; which consists only in adoring him in the conscious soul, and not in presenting offerings unto him.

23. It requires no illumination nor fumigation of incense; It has no need of flowers or decorations, nor does require the oblations of rice or sprinkling of perfumes or sandal paste.

24. It needs no exhalation of saffron or camphor, nor any painting or other things (as chouriflappers and the like); nor has it any need of pouring the water, which is easily obtainable every where.

25. It is only by effusion of the nectareous juice of the understanding, that the god is worshipped; and this is styled the best kind of meditation and adoration of deity by the wise.

26. The pure intellect which is known to be always present within one's self, is to be constantly looked into and sought after, heard about, and felt both when one is sleeping or sitting or moving about.

27. By constantly talking on the subject, and resuming the inquiry after leaving it off, one becomes fully conscious of himself; and then he should worship his lord the self-same soul in his meditation of it.

28. The offering of the heart in meditation of the Lord, is more delectable to him than the sweetest articles of food, offered with the

choices and most fragrant flowers.

29. Meditation joined with self-consciousness or contriteness of soul, is the best *pādya* and *arghya* water and offering that is worthy of the Lord; because the best meditation is that which is accompanied with the flower—self offering to the Lord. (For naught avails the most intense meditation of the mind, when the heart and soul are not devoted to the service of the Lord).

30. Without this kind of meditation, it is impossible the supreme soul in one's self; and therefore spiritual meditation is said to abound with the grace of God and the greatest enjoyment of happiness and prosperity. (So the *sruti*:—Meditation in spirit is attended with all enjoyment and felicity).

31. As the animal or irrational soul enjoys all its pleasures, in the abode of its body; so the rational and spiritual soul derives all its happiness from meditation. (Because the Lord being full of felicity, pours out the same into the spirit of his devotee).

32. The ignorant man that meditates on the Lord, for a hundred twinklings of the eye; obtains in reward thereof, the merit of making the gift of a milch-cow to a Brahman.

33. The man who worships the Lord in his soul, for half an hour in this manner; reaps the reward of making a horse sacrifice (according to law).

34. He who meditates on the Lord in spirit and in his own spirit, and presents the offering of his reflections unto him, is entitled to the merit of making a thousand horse sacrifices.

35. Whoso worships the Lord in this manner for a full hour, receives the reward of making the Raj sacrifice; and by worshipping him in this form in the midday; he obtains the merit of making many thousands sacrifices of such kind.

36. The man who worships him in this way for a whole day, settles in the abode of the deity.

37. This is called the superior yoga meditation, and the best service of the Lord, as also the external adoration of the soul.

38. This mode of holy adoration destroys all sins; and whoso practices it for a minute with a steady mind, he is certainly entitled to the veneration of gods and demigods, and placed in the rank of emancipated spirits like myself.

CHAPTER XXXIX.

MODE OF THE INTERNAL WORSHIP OF THE DEITY.

Argument.—The inward form in which, He is worshipped in spirit.

The God resumed:—I will now relate to you, the form of the inward worship of the spirit in spirit; which is reckoned as the holy of holies, and dispeller of all darkness.

2. This mode of worship depends also on mental meditation, and is conducted in every state of life, whether when one is sitting or walking, or waking or sleeping.
3. It requires the supreme Siva, who is always situated in the body of man; and who is the cause of the perception of all things, to be worshipped in spirit and in the spirit of man.
4. Whether you think him, as sleeping or rising, walking or sitting; or whether conceive him touching or intangible contact with any thing, or quite unconnected and aloof from every thing about him.
5. Or whether you take him as enjoying the gross objects, or shunning them all by his spiritual nature; or as the maker of all outward objects, and the ordainer of all forms of action.—
6. Or whether you consider him as remaining quiescent in all material bodies, or that he is quite apart from all substantial forms; you may worship him in whatever form your understanding presents him to you, or what you can best conceive of him in your consciousness.
7. Whoever has fallen in and is carried away by the current of his desires and who is purified from his worldliness by the sacred ablution of his good sense; should worship the *Siva lingam* as the emblem of understanding with the offering of his knowledge of it. (The Lingam is the type of unity, represented by the figure, as the syllable om is the type of trinity expressed by its three letters).
8. He may be contemplated in the form of the sun, shining brightly in the sky; as also in that of the moon, which cools the sky with its benign moon beams. (Because the sun and moon are included under the eight forms of as we see in the Prologue to Sakuntala. [Sanskrit: ye he ālah vidhartah] etc.).
9. He is always conscious in himself of all sensible objects, which are

ever brought under his cognizance by means of his senses, as the breath brings fragrance to the nostrils.

10. He gives flavour to all sweets, and enjoys the sweetness of his felicity (ānanda) in himself; and employs the breathings as his horses, and borne in the car of respiration, sleeps in the cell of the heart.

11. Siva is the witness of all sights, and actor of all actions; he enjoys all enjoyments, and remembers all what is known.

12. He is well acquainted with all the members of his body, and knows all that is in existence and inexistence; he is brighter than all luminous objects, and is to be thought upon as the all-pervading spirit.

13. He is without parts and the totality of all parts, and being situated in the body, he resides in the vacuity of the heart; he is colourless himself and yet paints all things in their variegated colours, and is the sensation of every member of the body.

14. He dwells in the faculty of the mind, and breathes in the respirations of the beings; he resides within the heart, throat and palate of the mouth, and has his seat amidst the eyebrows and nostrils (as intelligence and breath of life).

15. He is situated beyond the limit of the thirty six categories of the saiva sāstras, as also of the ten saktis ([Sanskrit: dashamahāvidyā]) that are known to the saktas; he moves the heart and gives articulation to sounds, and makes the mind to fly about as a bird of the air.

16. He resides both in equivocal and alterative words, and is situated in all things as the oil in sesame seeds.

17. He is without the blemish of parts (being a complete whole in himself), and is compact with all the parts of the world taken together. He is situated alike in a part of the lotus-like heart of the wise, as well as in all bodies in general.

18. He is as clear as the pure and spotless intellect, and the imputation of parts to him is the work of mere imagination only. He is as palpably seen in everything at all places, as he is perceptible to us in our inward perception of him.

19. Though originally of the nature of universal intelligence yet he appears in the form of the individual soul according to the desire of men; and residing in every individual, he is divided into endless dualities (of universal and particular souls).

20. Then this God (the intelligent individual soul) thinks himself as an

embodied being, endued with hands and legs, and the other parts and members of the body, with its hairs, nails, and teeth.

21. He thinks of being possess of manifold and various powers and faculties, and is employed in a variety of actions according to the desires of the mind. He feels glad on being served by his wives and servants (and thinking himself as their master).

22. He thinks the mind as a porter at the gate, and conductor of the information of the three worlds unto him; and his thoughts are as the chambermaids, waiting at his door with their pure attires.

23. He believes his knowledge of egoism as his greatest power and consort (sakti), and his power of action as his mistress; he thinks his knowledge of various lores to be his decorations only.

24. He knows his organs of sense and action to be the doors of the abode of his body, and is conscious of his being the infinite soul and inseparable from the same.

25. He knows himself to be full of the universal spirit; filled by and filling others with the same; and bears his admirable figure of the body, by his dependance on the Divine spirit.

26. That he is filled with the god-head within him, and is therefore no contemptible soul himself. He never rises nor sets nor is he glad or displeased at any time. (But enjoys the serenity of the Eternal soul).

27. He never feels himself satiate or hungry, nor longs after nor forsakes anything; he is ever the same and of an even tenor, temper and conduct and form at all times.

28. He retains the gracefulness of his person, the clearness of his mind, and the calmness of his views at all times; he is ever the same since his birth, and the equanimity of his soul never forsakes him at any time.

29. He is devoted to the adoration of his God, for longsome days and nights, and the mind abstracted from his body, becomes the object of his worship. (The gloss explains it otherwise, and makes the mindless body the worshipped object).

30. This God is worshipped with whatever offerings are available by the devotee, and with all the powers of the understanding, employed in the adoration of the sole Intellectual spirit.

31. He is to be worshipped with all things agreeably to the received ritual, and no attempt is to be made to make any offering, which was

never made at any time before.

32. Man being endued with the body, should worship the Lord with his bodily actions (as prostration, genuflexion &c.); and with all things that conduce to bodily enjoyment.

33. So is Siva to be worshipped with eatables and victuals, food and drink of the best and richest kind; and with beddings and seats and vehicles as one may afford to offer.

34. Men must also entertain their souls, which are the abodes of the Divine spirit in their bodies; with all kinds of things that they think pleasurable to themselves; such as excellent food and drink and all things affording enjoyment and pleasure.

35. They must diligently serve the supreme soul in their souls, under any calamity, difficulty, danger or disease that may befall on them, as also when they are overtaken by illusions of their understandings.

36. The ends of all the attempts of mankind in this world, being no more than life, death and sleep, they are all to be employed in the service of the soul of nature.

37. Whether reduced to poverty or elevated to royalty, or carried by the currents of casualty; men must always serve their souls, with the flowers of their best endeavours.

38. Whether overwhelmed by broils, or buffeting in the waves of mishaps, whether undergoing the troubles or enjoying the comforts of domestic life, men must serve their souls at all times.

39. When the gentle beams of fellow feeling, overspread the breast of kind hearted men, and when the sweet influence of sympathy melts the heart, it is then must meet to serve the soul seated in it.

40. When a man has restrained the turbulent passions of his breast, by the power of his right judgment; and spread the vest of soft tenderness and sweet content over his heart and mind; let him then worship in its serene aspect within himself.

41. Let men worship the soul, on the sudden changes of their fortunes; both when they come to the possession, or loss of their enjoyments. (Because the Lord gave and the Lord hath taken them away).

42. The soul should be adhered to and adored, both when you lose or abandon your legal or illegal possession and enjoyment, of anything on earth.

43. Isha—the lord of wealth is to be worshipped with relinquishment of all wealth, which one may have got by his own exertion or otherwise. (Give your all to the giver of all).

44. Regret not for what is lost, and make use of what you have got; and adore the supreme soul without any inconstancy in your mind and soul.

45. Retain your constancy amidst the scene of the wicked pursuits of men, and maintain your vow of the holy devotion of the supreme spirit at all times.

46. Every thing appears as good in the sight of the Godly, who view all things in God; and they all seem to be mixed with good and evil to the worshipper of God and Mammon. Therefore look on all things as situated in the divine spirit, and continue in your vow of the adoration of the supreme soul.

47. Things which appear as pleasant or unpleasant at first sight, are all to be taken in an equal light, by those that are firm in their vow of the adoration of the one universal soul.

48. Give up thinking yourself as such or not such a one, forsake all particularities, and knowing that all is the universal One, continue in your vow of adoring the supreme soul.

49. Worship the supreme spirit as it always resides in all things, in their various forms and multifarious changes, and that it is all and all in their modifications also.

50. Forsake both your pursuit after or avoidance of any thing, and remaining in your indifference of both extremes, continue in your adoration of the soul at all times.

51. Neither seek nor forsake any thing, but receive what comes to thee of itself or by thy own lot; and enjoy all things as the sea does the streams of water, which fall to it of their own accord.

52. Fallen (placed) in this wide world of misery, man should take no heed of the lesser or greater sights of woe, that incessantly present themselves to his view. They are as the fleeting tincts and hues that paint the vacuous vault of the skies, and soon vanish into nothing.

53. All good and evil betide us by turns at the junction of their proper time, place and action; therefore take them with unconcern to you, and serve your own soul. (Which is same with the soul of souls).

54. Whatever things are mentioned as fit offerings of the service of the supreme spirit, it is the equanimity of your soul which is deemed the

best and fittest offering. (A contrite spirit is most acceptable unto the Lord).

55. Things of different tastes, as the sour, bitter, acid, sharp and pungent, are useless in the service of the spirit; it is the calm and sweet composure of the soul, which is delectable to the holy spirit.

56. Equanimity is sweet to taste, and has the supernatural power of transforming every thing to ambrosia. (The man of an even mind, enjoys the sweetness of contentment in every state of life).

57. Whatever a man thinks upon with the ambrosial sweetness of his disposition, the same is immediately changed to ambrosia, as the nectarious dew drops under the moon beams.

58. Equanimity expands the soul, and gladdens the minds, as the sunlight fills the vault of heaven; and it is the unchangeable sedateness of the mind, which is reckoned as the highest devotion.

59. The mind of man must shine with an even lustre, as the bright moon beams in their fullness, and it must blaze with the transparent light of the intellect, as a bright crystal in the sunlight.

60. He who is employed in his outward actions of life, with his mind as bright as the clear sky; and which is freed from the mist of worldly affections, is said to be the full knowing devotee.

61. The true devotee shines as brightly, as the clear autumnal sky, when the worldly impressions are quite effaced from the heart, and are not seen even in dream, when the cloud of ignorance is cleared away, and the fog of egoism is utterly scattered.

62. Let your mind be as clear as the moon, and as spotless as the blazing sun; let it hide the thoughts, of the measurer and measured (*i.e.* of the creator and created) in it; let it have the simple consciousness of itself, like a newborn child (without its innate ideas); and perceiving only the steady light of the intellect the seed of all intelligence; you will then come to attain the state of highest perfection in your life time.

63. Living amidst the fluctuations of pain and pleasure, attending on the lot of all living beings, and occurring at their fixed times and places and actions of man, do you remain in the steady service of your soul—the leader of your body, by tranquilizing all the passions and desires of your heart and mind.

CHAPTER XXXX.

INQUIRY INTO THE NATURE OF THE DEITY.

Argument—That the God Siva is beyond his formular adoration and his nature as that of the pure Intellectual soul.

The God continued:—It is of no consequence, whether the spiritualist observe formal adoration in its proper time and manner or not; it is enough if he adore Siva in his form of the intellect within himself, which is equivalent to the worship of the *atma* or soul. (*i.e.* Worshipping the spirit in spirit).

2. This is attended with a delight, which becomes manifest within himself; and thus full of spiritual light and delight, the devotee is assimilated to and self same with his God. (This is the state of ecstasy, in which the adept loses himself in his God).

3. The meanings of the words affection and hatred, do not belong to the holy soul as separate properties of it; but they blend together and die in it as sparks in fire.

4. The knowledge that the dignity and poverty of men, as also the happiness and misery of one's self or others, proceed from God, is deemed as the worship of the supreme spirit, which ordains them all. (The gloss explains, that the attribution of all accidents of life to God, in his adoration also, as it is done by the offering of flowers unto him).

5. The consciousness of the world as manifestation of the Divine spirit, is reckoned as his devotion also, as a pot or other taken for the spirit of God, owing to its residence in it, forms his worship also.

6. The quiet and lightless spirit of Siva, being manifest in his works of creation, the whole sensible world is believed to be the form of the supreme spirit.

7. It is astonishing that every soul should forget its own nature, and think itself as a living soul residing in the body, as they believe the supreme soul to be confined in a pot or painting.

8. It is astonishing also, how they should attribute false ideas of worship, worshipper and the worshipped to the god Siva, who is the infinite soul of all and a pure spirit.

9. The ritual of worship and adoration, which applies to the finite

forms of gods (their idols); cannot be applied to the worship of the infinite spirit of God.

10. The pure spirit of the eternal, infinite and all powerful, cannot be the object of ritualistic worship, which relates to finite gods or idols.

11. Know, O Brahman! that the spirit of God, which pervades the three worlds, and is of the nature of pure intellect, is not to be circumscribed by any form or figure. (As that of an idol or any natural object).

12. Know, O wisest of the wise! that those that have their god, as circumscribed by time and place (*i.e.* represented as limited and finite beings), are not regarded by us among the wise.

13. Therefore O sage! retract your sight from idols and idolatrous worship, and adopt your view to spiritual adoration; and be of an even, cool and clear mind, be dispassionate and freed from decay and disease.

14. Do you continue to worship the supreme spirit with an unshaken mind, by making him offerings of your desires, and all the good and evil that occur to you at any time. (*i.e.* submit to the dispensations of Providence).

15. O sage, that art acquainted with the sole unity, in the one uniform tenor of thy soul and mind, thou art thereby set above the reach of the miseries attending his frail life, as the pure crystal is clear of the shade and dross of all worldly things.

CHAPTER XXXXI.

VANITY OF WORLD AND WORLDLY THINGS.

Argument.—Refutation of Received Doctrines.

Vasishtha asked:—What is called the god Siva, and is meant by supreme Brahma; and what is the meaning of soul, and what is its difference from the supreme soul?

2. That the *tat sat*—*Id. est* is the true entity, and all else is non entity; what is vacuum that is nothing, and what is philosophy that knows everything. Explain to me these differences, for thou lord! knowest them all.

3. The god replied:—There exist a *sat ens*, which is without beginning and end; and without any appearance, or reflexion of its own; and this entity appears as a non entity, owing to its imperceptibility by the senses.

4. Vasishtha rejoined—If this entity, lord! is not perceptible by the organs of sense, and unknowable by the understanding, how then, O Isāna! is it to be known at all.

5. The god replied:—The man that desires his salvation, and yet sticks to his ignorance, is a sage by name only; and such men are subjected to greater ignorance, by the sāstras they are guided by.

6. Let one ignorance removes another, as washerman cleanses one dirt by another. (*i.e.* Let the erroneous and mutually discordant theories of the sāstras, refute the errors of one another).

7. When the error of ignorance, are removed by the opposition to each other; it is then that the soul appears of itself to view as a matter of course.

8. As a child daubs his fingers by rubbing one piece of coat against another (so is a man darkened the more by the tenets of contradictory sāstras); but gets them cleansed by washing off his hands from both of them.

9. As they examine both sides of a question in a learned discussion, and the truth comes out from amidst them both, so the knowledge of the soul, appears from midst of the mist of ignorance.

10. When the soul perceives the soul, and scans it by itself; and as it comes to know it in itself, it is said to get rid of its ignorance, which is then said to be utterly destroyed.

11. The paths of learning and the lectures of a preceptor, are not the proper means to the knowledge of the soul, until one comes to know the unity of this thing by his own intuition.

12. All the preceptors of sāstras, place the soul amidst the bodily senses; but Brahmā is situated beyond the senses, and is known after subjection of sensible organs. So the thing which is obtainable in absence of something, is never to be had in the presence of that thing (such is the antipathy of the soul and senses against one another).

13. It is seen however, that many things are used as causes of what they are no causes at all; as they make use of the lectures of the preceptor and the like, as means for the attainment of spiritual knowledge.

14. A course of lectures is of course calculated, to throw light on the student's knowledge of the knowables; but in matters of abstract knowledge and invisible soul, it is the soul itself that must throw its own light.

15. No explanation of the s̄astras, nor the lectures of the preceptor, are calculated to give light on spiritual knowledge, unless it is understood by the intuitive knowledge of the spirit itself.

16. Again the soul is never to be known without learning and lectures, and therefore both of them must combine with our inquiry to bring us to the light of the soul.

17. It is therefore the combination of bookish knowledge with the instruction of the preceptor, joined with the investigation of the inquirer, that is calculated to enlighten us on spiritual knowledge, as the appearance of the day with the rising sun and waking world, gives an impetus to the rise of duties of the rising world.

18. After subsidence of the senses and actions of bodily organs, together with the imperceptibility of our sensations of pain and pleasure; that we come to the knowledge of Siva, other wise known as the soul, the *tat sat*, He that is, and under many other designations.

19. When there was not this plenum of the world, or it existed in its spiritual or ideal forms; it is since then that this infinite entity has existed, in its vacuous form which is rarer than the ether.

20. Who is continually meditated upon by the nice discernment of the seekers of salvation, and is variously represented by the pure minded and those of vitiated minds.

21. There are others who are situated in the sight of, and not far from the path of living liberation, who are employed in leading others to salvation, and in the exposition of the s̄astras in their works.

22. There have been many thinking and learned men, who have used the words Brahmā, Indra, Rudra, and the names of the regents of worlds (for God), in order to justify the doctrines of the Puranas, vedas and siddhantas.

23. Others have applied the fictitious titles of chit or intellect, Brahmā, Siva, Atma the soul or spirit, Isha-the Lord, the supreme spirit and Isvara-god, to the nameless god head that is apart and aloof from all.

24. Such is the truth of nature and of thyself also, which is styled the

siva of felicitous; and which always confers all felicity to the world and to thyself also. (The word siva means jovus or solas and is meant to express the joviality and soliety which always attends on all beings).

25. The words siva, soul, supreme Brahmā and some others, have been coined by the ancients to express the supreme being; and though they differ in sound, there is no difference of them in sense and signification.

26. Know, O chief of sages! that wise men always adore this god whom we serve also, and unto whom we return as the best and ultimate states of all. (Siva is a *hypostasis* of the infinite deity).

27. Vasishtha said:—Please Lord! explain to me in short, how the ever-existent Deity remains as non-existent, and could it come to existence from its prior state of nihility?

28. The god replied:—Know the meaning of the words Brahmā &c. to bear relation to our consciousness only, and this though it is as clear as the sky, and as minute as an atom, has the great bulk of the mount Meru contained in it.

29. Although this is unintelligible to us, and far beyond our conception and comprehension of it; yet it becomes intelligible to us when we take it the form of our intellect.

30. By taking it objectively, it becomes intelligible to us in the manner of our Egoism; and by thinking on its personality we have the same idea of it, as one has of a wild elephant from its sight in a dream.

31. These ideas of its egoism and personality, being limited by time and space, give rise to many aerial forms as attendants upon it. (These aerial forms are the different attributes of God).

32. Accompanied with these, there proceeds the entity called the *jiva* or living spirit, which is conversant with its oscillation and respiration, in the form of a pencil of air.

33. After the power of vitality is established and has come in force; there follows the faculty of understanding; which remains in utter ignorance at first.

34. It is followed by the faculties of bearing, action and perceptions; all of which operate inward by without their development in outward organs.

35. All these powers uniting together, conduce to the excitement of

memory, which exhibits itself soon in the form of the mind; which is the tree of desires.

36. Hear now what is called the spiritual body by the learned, it is the inward power of God of the form of the conscious soul, and seeing the divine soul in itself.

37. There rise afterwards the following powers in the mind; which develop themselves in the outer organs, although their powers may be wanting in them. (Such as the blind eyes, deaf ears &c.).

38. These are the essences of air and motion, and of feeling also, together with the senses of touch and heat emitted by the eyes.

39. There are the essences of colour, water and taste also, and likewise the essences of smell and flavour too.

40. There are the essences of earth and gold, and the essences of thick mass; and also the essences of time and space, all of which are without form and shape.

41. The spiritual body contains all these essences in itself as its component parts, as the seed of a fruit contains the leaves and germ of the future tree in its cell.

42. Know this to be *ativāhika* or spiritual body, and containing the eight elementary senses, wherefore it is called the *puryashtaka* also; and these are developed afterwards in the organs of sense.

43. The primary or spiritual body which is formed in this manner, is actually nobody at all; since it is devoid of understanding, intellect, senses and sensibility.

44. It is the supreme Being only, which contains the essence of the soul, as it is the sea which contains the limpid waters.

45. The soul is that which is possessed of its consciousness and knowledge, all besides this is dull and insensible matter; and which is viewed by the soul, as the sight of a fairy land in the dream.

46. It is therefore by consciousness and knowledge that Siva can be known, and what is not to be known by these can be nothing at all.

47. The supreme soul sees all things within itself, as parts of itself (produced from its will of becoming or dividing itself into many); and beholds particles of his atomic self, formed into innumerable bodies.

48. These soon increased in bulk and became big bodies, and bore the

marks of the organs upon them.

49. Then it became of the form of a man, from his thought of being so; and this soon grew up in its size of a full grown man.

50. So do our bodies appear to us in our living state, as the fairyland appears to one in his dream.

51. Vasishtha said:—I see the appearance of the human body, to resemble the vision of the fairyland in the dream; and I see also the miseries awaiting on human life in this world. Now tell me, my Lord! how all this misery is to be removed from it.

52. The god replied—All human woe is owing to their desires, and belief of the reality of the world; but it must be known to be all as unreal, as waves of water seen in a sea in the mirage.

53. There why such desire, and for what good and use, and why should the dreaming man be deluded to drink the show of water in the mirage?

54. The viewer of truth, who is freed from his views of egoism and tuism, and has got off from the deluded and its delusive thoughts, doth verily behold the true entity of God in his presence, in the utter absence of all worldly thoughts from his mind.

55. Where there is no desirer or desire or the desired object, but the only thought of the one unity, there is an end of all error and misery.

56. He whose mind is freed from the true and false bugbears of common and imaginary error, and is settled in the thought of one unity alone, sees nothing but the unity before him.

57. The desires of the mind, rise as goblins in the midway sky; and the thoughts of the world rove about the sphere of the mind, as the numerous worlds revolve in the sky hence there is no peace of the soul, unless these subside to rest.

58. It is useless to advise the man to wisdom, who is elated by his egoism, and is deluded by the waters of the mirage of this evanescent world.

59. Wise men should advise the prudent only, and throw away their instruction to boys that are wandering in error, and are shunned by good people. To give good counsel to the ignorant, is as offering a fair daughter in marriage to the spectre of man seen in a dream.

CHAPTER XXXXII.

THE SUPREME SOUL AND ITS PHASES AND NAMES

Argument.—The various Processes whereby the supreme soul becomes the animal soul; and this again extending in all beings.

Vasishtha said:—Tell me Lord! what is the state of the living soul, after its situation in the open air, and its observation of the vanity of the elemental and material body on its first creation.

2. The god replied—The living soul having sprung from the supreme, and being situated in the open firmament, views the body formed in the aforesaid manner, as a man sees a vision in his dream.

3. The living soul being ubiquitous, enters and acts in every part of this body, according to the behest of the embodied intellect, as a sleeping man acts his parts in a dream, and bears his body still.

4. It was the indiscrete infinite soul before, and then became the discrete spirit called the first male, and this spirit was the primary cause of creation in itself.

5. Thus this animated spirit became as Siva, at the beginning of the first creation; it was called Vishnu in another, and became the lotus born Brahmā or the great patriarch in the other.

6. This great progenitor of one creation, became the intellect in another, this became the volitive male agent of creation afterwards, and at last look upon it a male form according to its volition.

7. The primary volition of ideal creation becoming compact in time, it takes the form of the mind; which feels itself able to effect in act, whatsoever it wills in itself. (This form of the Mind is called Hiranyagarbha or Brahmā—the creative power of God).

8. This creation of the world by Brahmā is mere visionary, as the sight of a spectre in the air or in a dream; but it appears as a positive reality, to the erroneous sight of the realist. (*i.e.* The world is ideal to the idealist, but a sober reality to the positivist).

9. The prime male agent that becomes the beholder of his creation, retains in him the power of exhibiting himself (or displaying his will) in the empty air every moment, or to retract them in himself into time.

10. To him a Kalpa or great Kalpa age, is a mere twinkling of his eye;

and it is by the expansion or contraction of himself, that the world makes its appearance or disappearance.

11. Worlds come to appear and disappear at his will, at each moment of time, in each particle of matter, and in every pore of space, and there is no end of this successions in all eternity.

12. Many things are seen to occur one after another, in conformity with the course of our desires; but we never find any thing to take place, in concurrence with our sight of the holy spirit. (*i.e.* Nothing is both temporally as well as spiritually good).

13. All things are created (and vanish) with this creation, which do not occur to the unchanging Siva; and these are like the shadowy appearances in empty air, which rise of themselves and disappear in air.

14. All real and unreal appearances vanish of themselves, like mountains appearing in dreams; all these creations have no command over their causality, space or time.

15. Therefore all these phenomenals are neither real, potential or imaginary or temporary appearances; nor is there any thing, that is produced or destroyed at any time.

16. All these are the wondrous phenomena of our ideas and wishes (*sankalpas*), exhibited by the intellect in itself; and this world is like the appearance of an aerial castle in the dream, and subject to its rise and fall by turns.

17. The visible which appears to be moving about in time and space, has actually no motion whatever in either; but remains as fixed as an ideal rock in the mind for ever. (The unreal world can have no actual motion).

18. So also the extension of the unreal world, is no extension at all; as the magnitude of an ideal rock has no dimension whatever. (Things in the abstract, have no imaginable measure).

19. The situation and duration of the unreal world, conform exactly with the ideas of its time and place, which exist in the mind of the maker of all (or the great Archetype).

20. It is in this manner that he is instantly changed to a worm (from his idea of it), and so are all the four orders of living beings born in this world.

21. Thus the curative power becomes all things, from the great Rudras down to the mean straws in a minute (from his ideas of these); and even

such as are as minute as atoms and particles of matter (*i.e.* in the forms of the protozoa and small animalcula).

22. This is the course of the production of the past and present creations, and it is the reminiscence of the past, which is the cause of the delusion of taking the world for a real existence.

23. After giving away the thought of the difference between the creator and the created, and by the habit of thinking all as the unity, one becomes Siva in a minute, and by thinking so for a longer period, one is assimilated to the nature of the supreme Intellect.

24. The intellect proceeds from the original intellect (of God), and rises without occupying any place. It is of the nature of understanding, and resides in the soul in the manner of empty air in the midst of a stone.

25. The soul which is of the manner of eternal light, is known under the denomination of Brahmā and the intellect which seated in this (soul), becomes weakened as the creative power increase, and strengthens in it. (*i.e.* The power of the thinking intellect decreases in proportion, as the power of the creative mind is on its increase).

26. Next the particles of time and place, join together in the formation of minute atoms; which by forming the elementary bodies, have the living principle added to them. (These are called the protozoa or animalcules).

27. These then become vegetables and insects, and beasts, brutes and the forms of gods and demigods; and these being stretched out in endless series, remain as a long chain of being, connected by the strong and lengthening line of the soul, (called the sūtrātmā).

28. Thus the great god that pervades over all his works in the world, connects all things in being and not being, as pearls in a necklace by the thread of his soul. He is neither near us nor even far from us; nor is he above or below anything whatever. He is neither the first nor last but ever lasting (having neither his beginning nor end). He is neither the reality or unreality, nor is he in the midst of these.

29. He is beyond all alternatives and antitheses, and is not to be known beyond our imaginary ideas of him. He has no measure or dimension, nor any likeness, form or form to represent him. Whatever greatness and majesty are attributed to him by men, they are all extinguished in his glory as the fire is cooled in the water.

30. Now, I have related to you all what you asked me about, and will now proceed to my desired place. Be you happy, O sage, and go your way; and

rise, O Pārvatī and let us take our way.

31. Vasishtha said:—When the god with his blue throat had spoken in this manner, I honoured him with throwing handfuls of flowers upon him. He then rose with his attendants, and pierced into the vacuity of heaven.

32. After departure of the lord of Umā, and master of the three worlds, I remained for some time reflecting on all I had heard from the god, and then having received the new doctrine with the purity of my heart, I gave up the external form of my worshipping the Deity.

CHAPTER XXXXIII.

ON REST AND TRANQUILLITY.

Argument.—Rāma admits before Vasishtha the removal of his doubt in dualistic doctrine.

Vasishtha said:—I well understand what the god said, and you too, O Rāma! know very well the course of the world.

2. When the false world appears in a false light to the fallacious understanding of man, and all proves to be but vanity of vanities, say what thing is there that may be called true and good and what as untrue and bad. (There is nothing what ever which is really good).

3. As the alternative of something is not that thing itself, so the optional form of the soul, though not the soul itself, yet it serves to convey some idea of the soul. (As the explanation of the gloss is;—The similitude of a thing though not the thing itself, yet it gives some idea of the original).

4. As fluidity is the nature of liquids, and fluctuation is that of the winds, and as vacuity is the state of the sky, so is creation the condition of the spirit or divine soul.

5. I have ever since (hearing the lecture of Sivā), betaken myself to the worship of the spirit in spirit; and have since then, given up my eagerness for the outward adoration of gods.

6. It is by this rule that I have passed these days of my life, though I am tamely employed in the observance of the prescribed and popular ritual.

7. I have worshipped the Divine spirit, in all modes and forms and offering of flowers, as they presented of themselves to me; and notwithstanding the interruptions, I have uninterruptedly adored my god at all times, both by day and night.

8. All people in general, are concerned in making their offerings acceptable to their receiver (god), but it is the meditation of the yogi, which is the true adoration of the spirit.

9. Having known this, O lord of Raghu's race, do you abandon the society of men in your heart, and walk in your lonely path amidst the wilderness of the world, and thereby remain without sorrow and remorse.

10. And when exposed or reduced to distress, or aggrieved at the loss or separation of friends, rely on this truth, and think on the vanity of the world.

11. We should neither rejoice nor regret, at the acquisition or loss of friends and relations; because all things almost are so frail and unstable, in this transitory world.

12. You well know, Rāma! the precarious state of worldly possessions and their pernicious effects also; they come and go away of their own accord, but overpower on the man in both states (of prosperity and adversity).

13. So uncertain are the favours of friends and fortune, and so unforeseen is their loss also, that it is noway possible for any body to account for them. (*i.e.* to assign any plausible cause to either).

14. O sinless Rāma! such is the course of the world, that you have no command over it nor is it ever subject to you; if the world is so insubordinate to you, why is it then that you should be sorry for so unmanageable a thing?

15. Rāma! mind your spiritual nature, and know yourself as an expanded form of your intellect. See how you are pent up in your earthly frame, and forsake your joy and grief at the repeated reiterations and exits of your corporeal body.

16. Know my boy, that you are of the form of your intellect only, and inherent throughout all nature; therefore there is nothing that you can resume to or reject from you in the world.

17. What cause of joy or grief is there in the vicissitudes of things in the world, which are occasioned by the revolutions of the mind on the pivot of the intellect; and resemble the whirling waters of the sea,

caused by an eddy or vortex in it.

18. Do you, O Rāma! betake yourself to the fourth stage of *susupta* or hypnotism hence forth, as the even tenor of the intellect, is attended by its trance at the end.

19. Be you as cold and composed with your placid countenance and expanded mind, as the quiet spirit of God is diffused and displayed through out all nature; and remains as full as the vast ocean, in the contemplation of that soul, whose fulness fills the whole.

20. You have heard all this already, Rāma! and are fraught with the fulness of your understanding, now if you have any thing else to ask with regard to your former question, you can propose the same. (This was a question regarding the observance of ceremonial rites).

21. Rāma said:—Sir, my former doubts are all dispersed at present, and I have nothing more to ask you regarding the same (*i.e.* the dualistic doctrine that raised the doubts).

22. I have known all that is to be known, and felt a heartfelt satisfaction at this, and now I am free from the foulness of the objective, and of dualism and fictions. (Knowledge of the objective being unspiritual, the dualism of matter and mind as unscriptual, and the fictions of the gods etc., as mere vagaries of imagination).

23. The foulness of the soul, proceeds from ignorance of the soul; and this ignorance (of the subjective self), which had darkened my soul, is now removed by the light of spirituality.

24. I was under the error (of the mortality and materiality of the soul), which I have now come to understand, is neither foul matter, nor is it born or dies at any time. (*i.e.* It is immaterial, unproduced and immortal).

25. I am now confirmed in my belief, that all this is Brahmā diffused through out nature (in his all pervasive form *vivartarūpā*); and I have ceased from all doubts and questions on the subject, nor have I the desire of knowing any thing more about it. (He desires to know nothing, who beholds the lord in every thing).

26. My mind is now as pure, as the purified water of filtering machine; and am no more in need of learning any thing, from the preachings and moral lessons of the wise.

27. I am unconcerned with all worldly affairs, as the mount Suméru is insensible of the golden ores in its bosom and having all things about me, I am quite indifferent to them; because I have not what I expect to

have, nor do I possess the object of my fond desire.

28. I expect nothing that is desirable, nor reject any thing which is exceptionable; nor is there a mean in the interim of the two in this world, because there is nothing that is really acceptable or avoidable in it, nor anything which is truly good or bad herein.

29. Thus, O sage, the erroneous thought of these contraries, is entirely dissipated from me; wherefore I neither care for a seat in heaven, nor fear the terrors of the infernal regions.

30. I am as fixed in the selfsame spirit, as the mount Mandārā is firmly seated amidst the sea, and which scatters its particles throughout the three worlds, as that mountain splashed the particles of water in its state of churning the ocean.

31. I am as firm as the fixed Mandārā, while others are wandering in their errors of discriminating the positive and negative and the true and false, in their wrong estimation.

32. The heart of that man must be entangled with the weeds of doubts, who thinks in his mind the world to be one thing, and the Divine spirit as another. (This duality is the root of doubts in the one ultimate unity).

33. He that seeks for his real good in any thing in this world, never finds the same in the unsubstantial material world, which is full of the confused waves of the eternity.

34. It is by your favour, O venerable sir, that I have got over the boisterous ocean of this world; and having the limits of its perilous coasts, have come to the shore of safety and found the path of my future prosperity.

35. I am no more wanting in that supreme felicity, which is the summum bonum of all things; and am full in myself as the lord of all. And I am quite indomitable by any body, since I have defeated the wild elephant of my covetousness.

36. Being loosened from the chain of desire, and freed from the fetters of option, I am rich and blest with the best of all things, and this is the internal satisfaction of my soul and mind, which gives me a cheerful appearance in all the triple world.

CHAPTER XXXXIV.

INQUIRY INTO THE ESSENCE OF THE MIND.

Argument.—On the means of forsaking all connections and desires, and the subjection of the mind by spiritual knowledge.

Vasishtha said:—Rāma! whatever acts you do with your organs of action and without application of the mind to the work in hand, know such work to be no doing of yours. (An involuntary action is not accounted as the act of one, in absence of his will in it).

2. Who does not feel a pleasure at the time of his achieving an action, which he did not feel a moment before, nor is likely to perceive the next moment after he has done the work. (Therefore it is the attention of the mind which gives pleasure to an action, and which is not to be felt in absence of that attention, both before and after completion of the act).

3. The pleasure of a thing is accompanied only with the desire of its passion, and not either prior or posterior to the same; therefore it is boyish and not manliness to take any delight in a momentary pleasure. (All pleasure and pain are concomitant with their thoughts only; and these being fleeting there is no lasting pleasure or pain in anything).

4. Whatever is pleasant during its desire, has that desire only for the cause of its pleasantness: hence the pleasurable of a thing lasting till its unpleasurable is no real pleasure; wherefore this frail pleasure must be forsaken together with its temporary cause of desire by the wise.

5. If you have arrived to that high state (of knowing the universality of the soul); then be careful for the future, and merge yourself no more in the narrow pit of your personality.

6. You who have now found your rest and repose, in being seated in the highest pinnacle of spiritual knowledge (by cognoscence of yourself); must not allow your soul any more, to plunge in the deep and dark cave of your egoistic individuality.

7. Thus seated on the pitch of your knowledge, as on the top of the Meru mountain; and remembering the glorious prospect all around you; you cannot choose to fall down into the hellpit of this earth, and to be reborn in the darksome cave of a mother's womb. (Because the living soul is doomed to transmigration and regeneration until its final liberation).

8. It appears to me, O Rāma! that you are of an even temperament, and

have the quality of truth (satyaguna) full in your nature; I understand you have weakened your desires, and have entirely got over your ignorance.

9. You appear to be settled in your nature of purity, and the temperament of your mind appears to me to be as calm and quiet as the sea, when it is full and untroubled by the rude and rough winds of heaven.

10. May your expectations set at ease, and your wants terminate in contentment, let your dementation turn to rightmindedness, and live unconnected with and aloof from all.

11. Whatever objects you come to see placed before you, know the same as full of the Divine intellect, which is consolidated and extended through all, as their common essence. (The solid intellect forming the body, and its rarity the mind. "That extended through all yet in all the same; great in the earth as in the etherial frame", Pope).

12. One ignorant of the soul, is fast bound to his ignorance; and one acquainted with the soul, is liberated from his bondage. Hence, O Rāma! learn to meditate constantly and intensely, the supreme soul in your own soul.

13. It is indifference which wants to enjoy nothing, nor yet refuses the enjoyment of whatever presents of itself to any body; and know inappetency to consist in the cool calmness of the mind, resembling the serenity of the sky. (*Insouciance* is the want of desire and renunciation of prurience and not the abdication of enjoyment).

14. Preserve the cold listlessness of your mind, and discharge your duties with the cool application of your organs of action; and this unconcernedness of your mind, will render you as steady as the sky at all accidents of life.

15. If you can combine the knower, knowable and the knowledge (*i.e.* all the three states of the subjective, objective and the intermediate percipience) in your soul alone; you will then feel the tranquillity of your spirit and shall have no more to feel the troubles of sublunary life.

16. It is the expansion and contraction of the mind, that causes the display and dissolution of the world; try therefore to stop the action of thy mind, by restraining the breaths of thy desire in thyself.

17. So it is the breath of life, which conducts and stops the business of the world, by its respiration and rest; restrain therefore the breathing of the vital air, by thy practice of the regulation of thy

breathing (as dictated before).

18. So also it is the act of ignorance to give rise to ceremonious works, as it is that of knowledge to repress them; Do you therefore boldly put them down by your own forbearance, and the instructions you derive from the s  stras and your preceptors.

19. As the winds flying with dust, darken the fair face of the sky; so the intellect being daubed with the intelligibles (the subjective soiled with the objective), obscure the clear visage of the soul.

20. The action of the relation between the vision and visibles (*i.e.* the mutual of the eyesight and outward objects on one another), causes the appearance of the world and its course; as the relation that there exists between the solar rays and formations of things, makes them appear in various colours to the eye. (Neither the course of the world, nor the appearance of colour is in real being, but is owing to the relative combination of things).

21. But the want of this relativity removes the phenomenals from sight, as the want of light takes away the colours of things. (The former is an instance of the affirmative kind (*anvayi*); and the latter a *vyatireki* or negative one).

22. The oscillation of the mind causes the illusions, as the palpitation of the heart raises the affections, and they are all at a stop at the suspension of the actions of these organs. So the waves raised by motion of waters and action of the winds, subside in the deep, by cessation of the actions of these elements. (The question is whether the affections are not causes of the palpitation of the heart?).

23. The abandonment of every jot of desire, the suspension of respiration, and the exercise of intellection, will contract the actions of the heart and mind, and thereby prevent the rise of the passions and affections and of illusions also. (Entire dispassionateness is the perfection of yoga asceticism).

24. The unconsciousness which follows the inaction of the heart and mind, in consequence of the suspension of the vital breath is the highest perfection (of yoga philosophy).

25. There is a pleasure in respect to the vision of visibles, which is common to all living being; but this being felt spiritually, amounts to holy pleasure *param  nanda*. But the sight of God in one's consciousness, which is beyond the province of the mind; transcends the mental pleasure, and affords a divine ecstasy, called the Brahmananda.

26. The mind being dormant and insensible, affords the true rapture of

the soul; and such as it is not to be had even in heaven, as it is not possible to have a refrigeratory or cooling bath in the sandy desert.

27. The inertness of the heart and mind is attended with a delight, which is felt in the inmost soul and cannot be uttered in words; it is an everlasting joy that has neither its rise nor fall, nor its increase or decrease. (It is the lasting sunshine and unchanging moonlight of the soul).

28. Right understanding weakens the sensuous mind (by the blaze of rationality), but wrong understanding serves to increase its irrational sensuousness only. It then sees the thickening mists of error, rising as spectres and apparitions before the sight of boys.

29. Though the sensational mind is existent in us, yet it seems as quite inexistent and extinct before the light of our rationality, as the substance of copper appears to disappear by being melted with gold. (The carnal mind is converted to the rational understanding by its association with it).

30. The mind of the wise is not the sensuous mind, because the wise mind is an essence of purity by itself; thus the sensible mind is changed in its name and nature to that of the understanding, as the copper is converted to the name and nature of gold.

31. But it is not possible for the mind to be absorbed at once in the intellect, its errors only are moved by right understanding, but its essence is never annihilated. (As the alloy of copper in gold).

32. Things taken as symbols of the soul, are all unsubstantial as the mind and vital principle; all which are as unreal as the horns of a hare (which are never known to grow). They are but reflexions of the soul, and vanish from view after the soul is known. (The mind is said to be an expansion of the soul [Sanskrit: ātmanīvivarṭta rūpam]).

33. The mind has its being for a short time only, during its continuance in the world; but after it has passed its fourth stage of insensibility, it arrives to the state of comatosity which is beyond the fourth stage.

34. Brahmā is all even and one, though appearing as many amidst the errors that reign over the world; He is the soul of all and has no partial or particular form of any kind. He is not the mind or any thing else, nor is He situated in the heart (as a finite being). (Gloss:—The Divine Soul like the human mind has conceptions of endless things, which are neither situated in it nor parts of itself, but are as empty phantoms in the air).

CHAPTER XXXXV.

STORY OF THE VILVA OR BELFRUIT.

Argument.—God represented as the Belfruit or Wood apple; containing the Worlds as its seeds.

Vasishtha said:—Attend now, O Rāma! to a pleasant story, which was never told before, and which I will briefly narrate to you for your instruction and wondrous amusement.

2. There is a big and beautiful *vilva* or *bel* fruit, as large as the distance of many myriads of miles, and as solid as not to ripen or rot in the course of as many many ages.
3. It bears a lasting flavour as that of sweet honey or celestial ambrosia; and though grown old yet it increases day by day like the crescent new moon, with its fresh and beautiful foliage.
4. This tree is situated in the midst of the universe, as the great Meru is placed in the middle of the earth; it is as firm and fixed as the Mandara mountain, and is immovable even by the force of the diluvian winds.
5. Its root is the basis of the world, and it stretches to the distance of immeasurable extent on all sides.
6. There were millions of worlds all within this fruit as its un-countable seeds; and they were as minute in respect to the great bulk of the fruit, that they appeared as particles of dust at foot of a mountain.
7. It is filled and fraught with all kinds of delicacies, that are tasteful and delicious to the six organs of sense; and there is not one even of the six kinds of savoury articles, that is wanting in this fruit.
8. The fruit is never found in its green or unripe state, nor is it ever known to fall down ever over-ripened on the ground; it is ever ripe of itself, and is never rotten or dried or decayed at any time by age or accident.
9. The gods Brahmā, Vishnu and Rudra, are not sempiternal with this tree in their age, nor do they know aught of the origin and root of this tree, nor anything about its extent and dimensions.

10. None knows the germ and sprout of this tree, and its buds and flowers are invisible to all. There is no stem or trunk or bough or branch, of the tree that bears this great fruit.

11. This fruit is a solid mass of great bulk, and there is no body that has seen its growth, change or fall. (It is ever ripe without ripening or rotting at any time).

12. This is the best and largest of all fruits, and having no pith nor seed, is always sound and unsoiled.

13. It is as dense as the inside of a stone in its fullness, and as effluent of bliss as the disk of the moon, drizzling with its cooling beams; it is full of flavour and distils its ambrosial draughts to the conscious souls of men.

14. It is source of delight in all beings, and it is the cause of the cooling moon-beams by its own brightness; It is the solid rock of all security, the stupendous body of felicity, and contains the pith and marrow that support and sustain all living souls, which are the fruits of the prior acts of people. (*i.e.* The souls of all beings are as fruits formed according to the nature and merit of their previous acts—karma, and all these souls are filled with delight by the great soul of God).

15. Therefore that transcendent pith which is the wonder of souls, is contained in the Infinite spirit of God, and deposited and preserved in that auspicious fruit—*sriphala*—the bel or wood apple.

16. It is deposited with its wondrous power in that small *bel* fruit, which represents the human as well as the divine soul, without losing its properties of thinness and thickness and freshness for ever. (*i.e.* All the divine powers—of evolution are lodged in the soul).

17. The thought that 'I am this', clothes the unreality with a gross form (as the thought of a devil gives the unreal phantom a foul figure); and though it is absurd to attribute differences to nullities, yet the mind makes them of itself and then believes its fictitious creatures as real ones.

18. The Divine ego contains in itself the essential parts of all things set in their proper order, as the vacuity of the sky is filled with the minute atoms, out of which the three worlds did burst forth with all their varieties. (So the substance of the bel fruit, contains the seeds of the future trees and all their several parts in it).

19. In this manner there grew the power of consciousness in its proper

form, and yet the essence of the soul retains its former state without exhausting itself. (It means that notwithstanding the endless evolutions of the Divine soul, its substance ever continues the same and is never exhausted).

20. The power of consciousness being thus stretched about (from its concentration in itself), makes it perceive the fabric of the world and its great bustle in its tranquil self. (It means how the subjective consciousness is changed to the objective).

21. It views the great vacuum on all sides, and counts the parts of time as they pass away; it conceives a destiny which directs all things, and comes to know what is action by its operation.

22. It finds the world stretching as the wish of one, and the sides of heaven extending as far as the desires of men; it comes to know the feelings of love and hatred, and the objects of its liking and dislike.

23. It understands its egoism and non-egoism or tuism, or the subjective and objective and views itself in an objective light, by forgetting its subjectivity. It views the worlds above and being its itself as high as any one of them, finds itself far below them. (The human soul though as elevated as the stars of heaven, becomes as low as a sublunary being by its baseness).

24. It perceives one thing to be placed before, and another to be situated beside it; it finds some thing to be behind, and others to be near or afar from it; and then it comes to know some things as present and others as past or yet to come before it. (The soul losing its omniscience has a partial view of things).

25. Thus the whole world is seen to be situated as a play house in it, with various imaginary figures brightening as lotuses in a lake.

26. Our consciousness is seated in the pericarp of the lotus of our hearts, with the knowledge of our endless desires budding about it, and viewing the countless worlds turning round like a rosary of lotus seeds.

27. Its hollow cell like the firmaments is filled with the great Rudras, who rove about in the distant paths of the midway sky, like comets falling from above with their flaming tails. (The vedas describe the Rudras as blue necked &c. (nilagrivāh). These worshipful gods of the vedas are found to be no other than wondrous phenomena of the vacuity which are deified in the Elementary religion of the ancients).

28. It has the great mount of Meru situated in its midst, like the bright pericarp amidst the cell of the lotus flower. The moon capt summit of this mount is frequented by the immortals, who wander about it

like wanton bees in quest of the ambrosial honey distilled by the moon beams on high. (The gloss places the Meru in the northern region of the distant pole, while the Puranas place it in the midst of the earth). It was the resort of the gods as also the early cradle of the pristine Aryans, who are represented as gods).

29. Here is the tree of the garden of Paradise with its clusters of beautiful flowers, diffusing their fragrance all around; and there is the deadly tree of the old world, scattering its pernicious farina for culling us to death and hell. (The gloss explains *rajas* or flower dust as our worldly acts, which lead us to the hell torments of repeated transmigrations).

30. Here the stars are shining, like the bright filaments of flowery arbors, growing on the banks of the wide ocean of Brahma; and there is the pleasant lake of the milky path, in the boundless space of vacuity.

31. Here roll the uncontrolled waves of the ceremonial acts, fraught with frightful sharks in their midst, and there are the dreadful whirlpools of worldly acts, that whirl mankind in endless births for ever more.

32. Here runs the lake of time in its meandering course for ever, with the broad expanse of heaven for its blooming blossom; and having the moments and ages for its leaves and petals, and the luminaries of sun, moon and stars for its bright pistils and filaments.

33. Here it sees the bodies of living beings fraught with health and disease, and teeming with old age, decay and the torments of death; and there it beholds the jarring expositions of the *sāstras*, some delighting in their knowledge of spiritual Vidya, and others rambling in the gloom of Ignorance—Avidya (which leads them from error to error).

34. In this manner doth our inner consciousness, represent the wonders contained in the pulp of the *vilva* fruit; which is full of the unsubstantial substance of our desires and wishes, and the pithless marrow of our false imagination.

35. It sees many that are tranquil, calm, cool and dispassionate, and who are free from their restraints and desires; they are heedless of both their activity and inactivity, and do not care for works whether done or left undone by them.

36. Thus this single consciousness presents her various aspects, though she is neither alone nor many of herself, except that she is what she is. She has in reality but one form of peaceful tranquillity; though she is possess of the vast capacity of conceiving in herself all the manifold forms of things at liberty.

CHAPTER XXXXVI.

PARABLE OF THE STONY SHEATH OF THE SOUL.

Argument.—The divine mind is the substratum of the totality of existence.

Rāma said:—Venerable sir, that knowest the substance of all truths; I understand the parable of bel fruit which you have just related to me to bear relation to the essence of the compact intellect, which is the only unit and identic with itself.

2. The whole plenitude of existence together with the personalities of I, thou, this and that form the plenum (or substance), of the intellect; and there is not the least difference between them, as this is one thing and that another. (All this is but one undivided whole, whose body nature is and God the soul. Pope).

3. Vasishtha answered—As this mundane egg or universe is likened to a gourd fruit, containing the mountains and all other things as its inner substance; so doth the intellect resemble the bel fruit or the grand substratum, that contains even the universe as the kernel inside it.

4. But though the world has no other receptacle beside the Divine intellect, yet it is not literally the kernel inside that crust (*i.e.* the substance of that substratum in its literal sense). Because the world has its decay, decline and dissolution also in time, but none of these belong to the nature of the everlasting mind of God).

5. The intellect resembles the hard coating of the pepper seed, containing the soft substance of its pith inside it, and is likened also to block of stone, bearing the sculptured figures peacefully sleeping in it. (All things are engraven in the divine mind).

6. Here me relate to you, O moon faced Rāma! another pleasant story in this place which will appear equally charming as well as wondrous to you. (It is the story of stone like Brahma).

7. There is a huge block of stone somewhere, which is as big as it is thick and solid; it is bright and glossy, and cold and smooth to touch; it never wastes or wears out, nor becomes dark and dim.

8. There are many full blown lotuses, and unnumbered buds of water

lilies, growing amidst the limpid lake of water, contained within the bosom of this wondrous stone. (It means that the mind of God has all these images of things engraved in it as in a stone).

9. There are many other plants growing also in that lake, some with their long and broad leaves and others with their alternate and joint foliums likewise.

10. There are many flowers with their up lifted and down cast heads, and others with their petals hanging before them; some having a combined or common footstalk, and others growing separate and apart from one another; some are concealed and others manifest to view.

11. Some have their roots formed of the fibres of the pericarp, and some have their pericarps growing upon the roots (as orchids), some have their roots on the tops and others at the foot of trees, while there are many without their roots at all: (as the parasite plants).

12. There are a great many conch shells about these, and unnumbered diseases also strewn all about.

13. Rāma said:—All this is true, and I have seen this large stone of sālgrāma in my travels; and I remember it to be placed in the shrine of Vishnu, amidst a bed of lotus flowers. (The sālgrāma stone is perforated by the vajra-kīta, and contains many marks inside it, resembled to the map of the world in the mundane egg of the divine mind. See vajra-kīta in the works of Sir William Jones).

14. Vasishtha replied:—You say truly, that you have seen that great stone and know its inside also; but do you know the unperforated and hollowless stone of the divine mind, that contains the universe in its concavity, and is the life of all living beings (and not the dull, lifeless and hollow sālgrāma stone which they worship as an emblem of the divine mind).

15. The stone of which I have been speaking to you, is of a marvelous and supernatural kind; and contains in its voidless bosom all things as nothing. (*i.e.* the ideas and not substances of things).

16. It is the stone like intellect of which I have spoken to you, and which contains all these massive worlds within its spacious sphere. It is figuratively called a stone from its solidity, cohesive impenetrability and indivisibility like those of a block.

17. This solid substance of the intellect, notwithstanding its density and unporousness, contains all the worlds in itself, as the infinite space of heaven is filled with the subtile and atmospheric air. (The divine mind like external nature, is devoid of a vacuity in it,

according to the common adage: "Nature abhors a vacuum").

18. The mind is occupied with all its various thoughts, as the world is filled by the earth and sky, the air and atmosphere, and the mountains and rivers on all sides, there is not hole or hollow, which is not occupied by some thing or other in it.

19. The solid soul of God which resembles this massive stone, contains in it all these worlds which are displayed (to our deluded sight), as so many beds of lotuses in their blooming beauty; and yet there is nothing so very pure and unsullied as this solid crystalline soul. (The soul like a crystal, reflects its light in various forms).

20. As it is the practice of men to paint blocks of stones, with the figures of lotuses, conch shells and the like images; so it is the tendency of the fanciful mind, to picture many fantastic of all times in the solid rock of the soul. (The soul like a crystal stone is wholly blank in itself, it is only the imaginative mind, that tinges it in different shades and colours).

21. All things in the world appear to be situated exactly in the same state, as the various figures carved on the breast of a stone, seem to be separate though they are bellied in the same relief. (All distinctions blend in the same receptacle).

22. As the carved lotus is not distinct from the body of the stone, so no part of existence is set apart from the substantiality of the divine intellect; which represents its subtile ideas in their condensed forms.

23. This formal creation is as inseparable from the formless intellect of God, as the circular forms of lotus flowers which are carved in a stone, are not separate from the great body of the shapeless stone.

24. These endless chains of worlds, are all linked up in the boundless intellect of the Deity; in the same manner as the clusters of lotus flowers are carved together in a stone; and as a great many seeds, are set together in the inside of a long pepper.

25. These revolving worlds have neither their rise nor fall in the sphere of the infinite intellect, but they remain as firm as the kernel of a *bel* fruit, and as fixed as the fidelity of a faithful wife.

26. The revolution of worlds and their changing scenes, that are seen to take place in their situation in the Divine Intellect, do not prove the changeableness of the all containing Infinite Mind, because its contents of finite things are so changeable in their nature. (The container is not necessarily of the nature of its contents).

27. All these changes and varieties subside at last in the divine intellect, as the waves and drops of water sink down in the Sea; and the only change which is observable in the Supreme Intellect, is its absorption of all finite changes into its infinity. (All finite forms and their temporary transformations, terminate finally into infinity).

28. The word (Fiat) that has produced this all, causes their changes and dissolutions also in itself. Know then that Brahma from whom this *fiat* and these changes have sprung, and all these being accompanied with Brahma and the original fiat, the word change is altogether meaningless. (There is no new change from what is ordained from the beginning).

29. Brahma being both the mainspring as well as the main stay of all changes in nature; He is neither excluded from or included under any change, which occur in the sphere of his immensity (*i.e.* the spirit of God being the unchanging source of all phenomenal changes, is not exempted from the mutations that occur in his infinity. So says the poet: "These as they change are but the varied God &c." Thompson).

30. And know this in one or other of the two senses, that the change of the divine spirit in the works of creation, resembles the change or development of the seed into its stem, fruits and flowers and other parts; or that it is a display of delusion *māyā* like the appearance of water in the mirage. (Here the changing scenes of nature, are viewed in both lights of evolution and illusion).

31. As the substance of seed goes on gradually transforming itself into the various states of its development, so the density of the divine intellect (or spirit) condenses itself the more and more in its production of solid and compact world, and this is the course of the formation of the cosmos by slow degrees.

32. The union of the seed with the process of its development forms the duality, that is destroyed by the loss of either of these. It is imagination only that paints the world as a dull material thing, when there is no such grossness in the pure intellect. (The gloss explains this passage to mean that, It is the doctrine of dualists to maintain the union of the productive seed or spirit of God, with the act of producing the material world to be coeternal, and the one becomes null without the other, but this tenet is refuted on the ground of the impossibility of the Combination of the immaterial with the material, whence the material world is proved to be a nullity and mere illusion).

33. The intellect and dull matter cannot both combine together, nor can the one be included under the other, therefore the ideal world resembles the marks inscribed in the stone and no way different in their natures.

34. As the pith and marrow of a fruit, is no other than the fruit

itself; so the cosmos forms the gist of the solid intellect, and no way separable from the same; which is like a thick stone containing marks, undermarks, underlined under one another.

35. So we see the three worlds lying under one another, in the womb of the unity of God; as we behold the sleeping and silent marks of lotuses and conch shells, inscribed in the hollow of a stone.

36. There is no rising nor setting (*i.e.* the beginning or end), of the course of the world (in the mind of God); but every thing is as fixed and immovable in it, as the inscription carved in a stone.

37. It is the pith and marrow of the divine intellect, that causes the creative power and the act of creation; as it is the substance of the stone, that produces and reduces the figures in the stone.

38. As the figures in the stone, have no action or motion of their own; so the agents of the world have no action of theirs, nor is this world ever created or destroyed at any time (but it continues for ever as carved in the mind of God).

39. Every thing stands as fixed in the mind of God, as if they were the firm and immovable rocks; and all have their forms and positions in the same manner as they are ordained and situated in the Divine Mind.

40. All things are filled with the essence of God, and remain as somnolent in the Divine mind; the various changes and conditions of things that appear to us in this world, are the mere vagaries of our erroneous fancy; for every thing is as fixed and unchanged in the mind of God, as the dormant images on a stone.

41. All actions and motions of things are as motionless in mind of God, as the carved lie asleep in the hollow of a stone. It is the wrong superfluous view of things, that presents to us all these varieties and changes; but considered in the true and spiritual light, there is body nor any change that presents itself to our sight.

CHAPTER XXXXVII.

LECTURE ON THE DENSITY OF THE INTELLECT.

Argument.—Interpretation of the Intellect compared with the Belfruit and carved stone and its further comparison with the Egg of a Peahen.

Vasishtha continued:—The great category of the Intellect which is compared with the *bel* fruit or wood apple, contains the universe as its own matter and marrow within itself; and it broods upon the same: as in its dream (by forgetfulness of its own nature of omniscience before which everything is present).

2. All space and time and action and motion being but forms of itself, there can be no distinction of them in the intellect. (Hence every part of creation and all created things, are but composite parts of the intellect).

3. All words and their senses, and all acts of volition, imagination and perception, being actions of the intellect, they can not be unrealities in any respect. (Nothing proceeding from the real one is ever unreal).

4. As the substance contained in a fruit, passes under the several names of the kernel, pith and marrow and seeds; so the pith and marrow of the solid intellect being but one and the same thing, takes many names according to their multifarious forms.

5. A thing though the same, has yet different names according to its different states and changes of form; and as it is with the contents of a fruit, so it is with the subjects included under the intellect.

6. The intellect reflects its image in the mirror of the world, as these sculptured images are exprest in a slab of stone.

7. The brilliant gem of the supreme intellects produces myriads of worlds in itself; as the gem of your minds casts the reflection of every object of our desire and imagination.

8. The casket of the intellect contains the spacious world, which is set in it as a big pearl of vast size; it is but a part of the other, though appearing as distinct and different from the other.

9. The intellect is situated as the shining sun, to illumine all things in the world; it brings on the days and nights by turns, to show and hide them to and from our view.

10. As the waters of an eddy whirl and hurl down into the vortex of the sea, so do these worlds roll and revolve in the cavity of the intellect; and though its contents are of the same kind, yet they appear as different from one another as the pulps and seeds of fruits.

11. The body of the stone like intellect contains the marks of whatever is existent in present creation; as also of all that is inexistent at present (*i.e.* the marks of all past and future creation. The

omniscience of the divine intellect has all thing present before it, whether they are past and gone or to come to being hereafter).

12. All real essence is the substance of the apple-like Intellect, whether it is in being or not being and all objects whether *in esse* or *non esse*, obtain their form and figure according to the pith and marrow of that intellectual fruit. (All outward forms are the types of the intellectual archetype).

13. As the lotus loses its own and separate entity by its being embodied in the stone, so do all these varieties of existence lose their difference by their being engrossed into the unity of the intellectual substance.

14. As the diversity of the lotus changes to the identity of the stone, by its union with and entrance into its cavity; so the varieties of creation, become all one in the solid mass of the Divine Intellect.

15. As the mirage appears to be a sheet of water to the thirsty deer, while it is known to the intelligence to be the reflexion of the solar rays on the sandy desert; so does the reality appear as unreal and the unreal as real to the ignorant; while in truth there is neither the one nor the other here, except the images of the Divine Mind.

16. As the body of waters fluctuates itself (owing to the fluidity of the element); so is there oscillation in the solidity of the Divine Intellect (owing to its spiritual nature).

17. The lotuses and conch-shells are of the same substance, as the stone in which they are carved and engraved; but the world and all its contents that contained in the intellect, are neither of the same substance nor of the same nature (because of their perishableness).

18. Again the big block of stone which serves for the comparison of the divine Intellect, is itself contained in the same; and while the figures of the former are carved out of its body, those of the latter are eternally inherent in it.

19. This creation of God is as bright as the autumnal sky, and it is as fair as the liquid beams of the moon. (It means to say, says the gloss, that God shines in his form of the world jagat-Brahmā or God identified with the world which is the doctrine of cosmotheism).

20. The world is eternally situated in God, as the figures in the stone which are never effaced; the world is as inseparably connected with the Deity, as the god head of god with himself.

21. There is no difference of these, as there is none between the tree

and its plant; all the worlds that are seen all abouts, are not disjoined from Divine Intellect.

22. These as well as the Intellect have neither their production nor destruction at any time, because of their subsistence in the spirit of God, which shows them in their various forms, as the heat of the sun exhibits a sheet of water in the sandy desert.

23. The world with all its solid rocks, trees and plants, dissolves into the Divine Intellect at the sight of the intelligent, as the hard hail stones are seen to melt into the liquid and pure water. (All solids vanish into subtle air).

24. As the water vanishes into the air, and that again into vacuum, so do all things pass away to the supreme spirit; and again it is the consolidation of the Intellect, that forms the solid substances of hills, plants and all tangible things. (Condensation as well as rarefaction, are both of them but acts of the great mind of God).

25. The pith that is hidden in the minute substance, becomes the marrow in its enlarged state; so the flavor of things which is concealed in the atoms, becomes perceptible in their density with their growth.

26. The power of God resides in the same manner in all corporeal things, as the properties of flavours and moisture are inherent in the vegetable creation. (Hence Brahmā is said to be the pith or moisture of all—*rasovaitata*).

27. The same power of God manifests itself in many forms in things, as the self same light of the sun shows itself in variegated colours of things, according to the constitution of their component particles.

28. The supreme soul shows itself in various ways in the substance and properties of things, as the Divine Intellect represents the forms of mountains and all other things in the changeful mind.

29. As the soft and liquid yolk of the egg of a peahen, contains in it the toughness and various colours of the future quills and feathers; so there are varieties of all kinds inhering in the Divine Intellect, and requiring to be developed in time.

30. As the versicolour feathers of a peacock's train, are contained in the moisture within the egg; so the diversity of creation is ingrained in the Divine mind (as it is said in the parable of the Peahen's egg).

31. The judicious observer will find the one self same Brahmā, to be present every where before his sight; and will perceive his unity amidst all diversity, as in the yolk of the peahen.

32. The knowledge of the unity and duality of God, and that of his containing the world in himself; is also as erroneous as the belief in the entity and nonentity of things. Therefore all these are to be considered as the one and same thing and identic with one another. (This is cosmotheism).

33. Know him as the supreme, who is the source of all entity and non-entity, and on whose entity they depend; whose unity comprises all varieties, which appear as virtual and are no real existences. (Hence the gloss deduces the corollary, that the unreal or negative is subordinate to the positive, and the variety to the unity).

34. Know the world to be compressed under the category of the Intellect, as the Intellect also is assimilated with the works of creation; in the same manner as is the relation of the feather and moisture, the one being the production and the other the producer of one another.

35. The mundane egg resembles the peahen's egg, and the spirit of God is as the yolk of that egg; it abounds with many things like the variegated feathers of the peacocks, all which serve but to mislead us to error. Know therefore there is no difference in outward form and internal spirit of the world, as there is none in the outer peacock and the inner-yolk.

CHAPTER XXXXVIII.

ON THE UNITY AND IDENTITY OF BRAHMĀ AND THE WORLD.

Argument.—He whose essence is the source of all our enjoyments; is ascertained as the *Sachchidānda* or Entity of the Felicitous Intellect or the blissful spirit of God.

Vasishtha continued:—That which contains this wide extended universe within itself, and without manifesting its form unto us, is very like the egg of the peahen and contains all space and individual bodies in its yolk. (The mind of God contains the mundane egg).

2. That which has nothing in reality in it, appears yet to contain everything in itself; as the spotless mirror reflects the image of the moon, and the hollow egg bears the figure of the future peacock.

3. It is in this manner that the gods and sages, saints and holy-men, the siddhas and great Rishis, meditate on the true and self subsistent

form of God, as find themselves seated in their fourth state of bliss above the third heaven.

4. These devout personages sit with their half shut eyes, and without the twinkling of their eyelids; and continue to view in their inward souls, the visible glory of God shining in its full light.

5. Thus enrapt in their conscious presence of God, they are unconscious of any other thought in their minds; though when employed in the acts of life, remain without the respiration of their vital breath.

6. They sit quiet as figures in a painting, without respiration of their breath, and remain as silent as sculptured statues, without the action of their minds. (They forget themselves to stones in their excess of devotion).

7. They remain in their state of holy rapture, without the employment of their minds in their fleeting thoughts, and whenever they have any agitation they can effect anything, as the Lord God works all things at the slightest nod.

8. Even when their minds are employed in meditative thoughts, they are usually attended with a charming gladness, like that of the charming moonbeams falling on and gladding the leafy branches of trees.

9. The soul is as enraptured with the view of the holy light of God, as the mind is delighted at the sight of the cooling moonbeams, emitted afar from the lunar disc. (The gloss explains the distant moonlight to be less dazzling than the bright disc of that luminary).

10. The aspect of pure conscience is as clear, as the fair face of the bright moon; it is neither visible nor in need of admonition, nor is it too near nor far from us. (The gloss is silent on the inappropriateness of the simile).

11. It is by one's self cogitation alone that the pure intellect can be known, and not by the bodily organs, or living spirit or mind, or by our desire of knowing it.

12. It is not the living soul nor its consciousness, nor the vibrations of the body, mind, or breath. It is not the world nor its reality or unreality, or its vacuity or solidity, or the centre of any thing.

13. It is not time or space or any substance at all, nor is it a god or any other being, whatever is quite free from all these and unconfined in the heart or any of the sheaths inside the body.

14. That is called the soul in which all things are moving, and which is

neither the beginning nor end of any thing, but exists from eternity to eternity, and is not characterised by any of the elementary bodies of air and the rest.

15. The soul is an entity that is never annihilated in this or the next world, though the sentient bodies may be born and die away a thousand times like earthen pots here below.

16. There is no removal of this vacuous spirit from its seat, both in the inside and outside of every body; for know, O thou best of spiritualists, all bodies to be equally situated in the all pervading spirit.

17. It is the imperfection of our understanding, that creates the difference between the spirit and the body; but it shows the perfection of our judgement, when we believe the universal soul, to be diffused throughout the universe.

18. Though warmly engaged in business, yet remain unaddicted to worldliness by your indifference to the world, and to all moving and unmoving things that there exists on earth.

19. Know all those as the great Brahmā—the immaculate soul, that is without the properties and attributes of mortal beings; it is without change and beginning and end, and is always tranquil and in the same state.

20. Now Rāma! as you have known by your spiritual vision (clairvoyance), all things including time and action, and all causality, causation and its effect, together with the production, sustentation and dissolution of all, to be composed of the spirit of God, you are freed from your wanderings in the world in your bodily form.

CHAPTER XXXXIX.

CONTEMPLATION OF THE COURSE OF THE WORLD.

Argument.—Consideration of the changes in the state of things; and their origination from Ignorance and extinction in the true knowledge of their nature.

Rāma said:—Sir, if there is no change in the immutable spirit of God; say how do these various changes constantly appear to occur in the state of things in this world. (Because it is the change of cause that

produces a change in the effect, as also a change in the state of any thing, argues a change in its cause likewise).

2. Vasishtha replied:—Hear Rāma! that it is the alteration of a thing that does not revert to its former state, that is called its change, as it occurs in the instance of milk, and its conversion to curd and butter, which never become the pure milk again.

3. The milk is converted to curd, but the curd never reverts to its former state of milk, such is the nature of change in the state of things; but it can never affect the great God, who remains alike all along the first, intermediate and last states of things.

4. There is no such change as that of milk or any other things in the immutable Brahmā, who having no beginning nor end, can neither have any age or stage of life assigned to him. (*i.e.* The Infinite God is neither young nor old as any finite being).

5. The states of beginning and end which are attributed to eternal God, are the false imputations of ignorance and error, as there can be no change of changeless one. (To say therefore that God is the first and last, the alpha and omega of all, means that the beginning and end of all things, are comprised in his everlasting existence).

6. Brahmā is not our consciousness, nor the object of our consciousness. He is as unconnected with us as our soul and intellect, and is only known to us by the word.

7. A thing is said to be the same, with what it is in the beginning and end; the difference that takes place in the form is only a mist of error, and is taken into no account by the wise. (The identity of a thing consists in its unalterable part).

8. It is the soul only that remains self same with itself, both in the beginning, middle and end of it, and in all places and times, and never changes with the change of the body or mind and therefore forms the identity of the person.

9. The soul which is formless and self-same with itself, forms the personality and individuality of a being, and because it is not subject to any modality or mutation at any time, it constitutes the essential identity of every body.

10. Rāma rejoined:—If the divine soul is always the same and perfectly pure in itself, when proceeds our error of its changeableness, and what is the cause of the avidya or ignorance that shows these changes unto us?

11. Vasishtha replied:—The category of Brahma implies that, He is all what is, what was, and what will be in future; that He is without change and without beginning and end, and there is no *avidya* ignorance in him.

12. The signification that is meant to be expressed by the significant term Brahma, does not include any other thing as what is inexistent, or the negative idea of ignorance under it (*i.e.* God is what is and not what is not).

13. Thyself and myself, this earth and sky, the world and all its sides, together with the elementary of fire and others, are all the everlasting and infinite Brahma, and there is not the least misunderstanding in it.

14. Avidya or Ignorance is a mere name and Error, and is but another word for unreality; nor can you Rāma, ever call that a reality, which is never existent of itself. (The words ignorance and error are both of them but negative terms).

15. Rāma said:—Why sir, you have said yourself of Ignorance in the chapter on Upasama or Tranquillity, and told me to know all these as products of error.

16. Vasishtha answered:—Rāma! you had been all this time immersed in your ignorance, and have at last come to your right understanding by your own reasoning.

17. It is the practice of glossologists and men of letters, to adopt the use of the word ignorance, living soul and the like, for awakening the unenlightened to their enlightenment only.

18. So long as the mind is not awakened to the knowledge of truth, it remains in the darkness of error for ever; and is not to its right understanding; even by its traversing a hundred miles.

19. When the living soul is awakened to its right sense by the force of reason, it learns to unite itself to the supreme soul, but being led without the guidance of reason, it is successful in nothing with all its endeavours.

20. He who tells the unenlightened vile man, that all this world is the great Brahma himself, does no more than communicate his sorrows to the headless trunk of a tree. (A lecture to the listless man, is not listened to).

21. The fool is brought to sense by reasoning, and the wise man knows the truth from the nature of the subject; but the ignorant never learn wisdom, without the persuasion of reason. (The wise learn by intuition,

but the unwise by no instruction).

22. You had been unwise so long as you depended on your own reasoning (judgment); but being guided by me, you are now awakened to truth. (No body is wise of his own conceit without the guidance of his preceptor).

23. That I am Brahma, thou art Brahma, and so the visible world is Brahma himself; know this truth and naught otherwise, and do as you please. (All inventions and imaginations of Him are false).

24. Inconceivable is the conception of God, and the visible world is all that is known of him; know him as one, and the infinite, and you will not be misled into error.

25. Rāma, think in yourself whether when you are sitting or walking, or waking or sleeping, that you are this supreme spirit, which is of the form of light and intelligence, and pervades all things.

26. Rāma! if you are without your egoism and meity or selfishness, and if you are intelligent and honest, then be as oecumenical and tranquil as Brahma himself, who is equally situated in all things.

27. Know your self as the pure consciousness, which is situated as one in all; which is without beginning and end, and is the essence of light and the most transcendent of all being.

28. What you call, Brahma the universal soul and the fourth or transcendent state; know the same to be *materia* or matter and *natura* or nature also. It is the inseparable one in all, as the mud is the essential substance of a thousand water pots.

29. Nature is not different from the nature of the soul, as the clay is no other than the pot itself; the Divine essence is as the intrinsic clay, and the divine spirit extends as the inward matter of all things.

30. The soul has its pulsation like the whirling of the whirlpool, and this is termed *Prakriti* force or matter, which is no other than an effort of the spirit.

31. As pulsation and ventilation, mean the same thing under different names; so the soul and nature express the same substance, which are not different in their essence.

32. It is mere ignorance which makes their difference, and which is removed by their knowledge; as it is sheer ignorance which represents a snake in the rope, and which is soon removed by knowledge of their nature.

33. As the seed of imagination falls in the field of the intellect, it shoots forth in the sprout of the mind, which becomes the germ of the wide spreading arbor of the universe.

34. The seed of false imagination (of *avidya* or personified Ignorance), being scorched by the flames of spiritual knowledge; will be able to vegetate no more, though it is sprinkled with the water of fond desire. (*i.e.* Fancy is fed by desire, but fly away at the appearance of reason).

35. If you do not sow the seed of imagination in the soil of your intellect, you will stop the germination of the plants of pain and pleasure in the field of your mind. (Pain and pleasure are imaginary ideas and not really so in their nature).

36. Rāma! as you have come to know the truth, you must forsake your false conception of such a thing as ignorance or error existing in the world; and know that there is no duality in the unity of God. Being thus full with the knowledge of one supreme soul, you must repudiate your ideas of pain and pleasure in anything here below. Pain turns to pleasure, and pleasure to pain, know them both as unreal, as they are vain.

CHAPTER L.

ON SENSATIONS AND THE OBJECTS OF SENSES.

Argument.—The production of the eight signs or senses in the vital soul, and their development into the External organs for the perception of outward objects.

Rāma said:—Sir, I have known whatever is to be known, and seen all that is to be seen; I am filled with the ambrosial draught of divine knowledge, which you have kindly imparted to me.

2. I see the world full with the fulness of Brahma, I know the plenitude of God that has produced this plenary creation; it is the fulness of God that fills the universe, and all its amplitude depends on the plenum of the all pervading Deity.

3. It is now with much fondness that I like to propose to you another question, for the improvement of my understanding; and hope you will not be enraged at it, but communicate to me the instruction as a kind father does to his fondling boy.

4. We see the organs of sense, as the ears, nose, eyes, mouth and touch, existing alike in all animals (whether when they are alive or dead).

5. Why is it then that the dead do not perceive the objects of their sense, as well as the living who know the objects in their right manner?

6. How is it that the dull organs perceive the outward objects, as a pot and other objects of sense which are imperceptible to the inward heart, notwithstanding its natural sensibility and sensitiveness.

7. The relation between outward objects and the organs, is as that of the magnet and iron, which attract one another without their coming in contact together. But how is it that the small cavities of the organs could let into the mind such prodigious objects that surround us on all sides.

8. If you well know these secrets of nature, then please to communicate them to me in a hundred ways, in order to satisfy my curiosity regarding them.

9. Vasishtha answered—Now Rāma, I tell you in short, that neither the organs nor the heart and mind, nor the pots and pictures, are the things in reality; because it is impossible for any thing to exist apart and independent of the pure and intelligent spirit of God.

10. The Divine Intellect which is purer than air, takes the form of the mind by itself; which then assumes its elemental form of the organic body, and exhibits all things agreeably to the ideas which are engraven in the mind.

11. The same elements being afterwards stretched out into matter or *maya* and nature or *prakriti*, exhibit the whole universe as its *ensemble*, and the organs and their objects as its parts. (This passage rests on the authority of the sruti which says—[Sanskrit: māyāntu prakritim vidyānamāyinantu maheshvaram / ashābayavabhutestu vāptamsarvva midamjagat]).

12. The mind which takes the elemental form of its own nature, reflects itself in all the parts of nature in the forms of pots and all the rest of things. (It is repeatedly said that the mind is the maker of all things by reminiscence of the past).

13. Rāma rejoined—Tell me sir, what is the form of that elementary body, which reflects itself in a thousand shapes on the face of the *purayastaka* or elemental world, as it were on the surface of a mirror.

14. Vasishtha replied—This elementary body which is the seed of the

world, is the undecaying Brahma, who is without beginning and end, and of the form of pure light and intellect, and devoid of parts and attributes.

15. The same being disposed to its desires, becomes the living soul; and this being desirous of collecting all its desires and the parts of the body together, becomes the palpitating heart in the midst of it. (The word heart *hrid* is derived from its *harana* or receiving the blood and all bodily sensations into it; it, is called the *chitta* also, from its *chinoti* or collecting and distributing these in itself and to all parts of the body).

16. It becomes the ego from its thought of its egoism, and is called the mind from its minding—*manana* of many things in itself; it takes the name of *buddhi* or understanding from its *bodha* or understanding and ascertainment of things, and that of sense also from its sensation of external objects.

17. It thinks of taking a body and becomes the very body, as a potter having the idea of a pot forms it in the same manner. Such being the nature of the soul of being and doing all what it likes, it is thence styled the *puryashtaka* or manifest in its said eight different forms.

18. The Intellect is also called the *puryashtaka* or octuple soul, from its presiding over the eight fold functions of a person; as those of perception, action and passion and inspection or witnessing of all things and the like; as also from its inward consciousness and the power of vitality. (The gloss gives the following explanations of these words, viz.—Perception of what is derived by the organs of sense. Action of what is done by the organs of action [Sanskrit: karmendriya]. Passion or the feelings of pleasure or pain that is so derived. Inspection or the silent witnessing of all things by the isolated soul. And so on).

19. The living soul takes upon it different forms at different times, according as it is employed in any one of these octuple functions; and also as it is actuated by the various desires, that rise in it by turns.

20. The octuple nature of the soul causes it to put forth itself, in the same form, as it is led to by its varying desire at any time; in the same manner as a seed shoots forth in its leaves, according to the quantity of water with which it is watered.

21. The soul forgets its intellectual nature, and thinks it's a mortal and material being, embodied in the form of a living creature or some inanimate being, and ever remains insensible of itself under the influence of its erroneous belief.

22. Thus the living soul wanders about in the world, as it is dragged to

and fro by the halter of desire tied about its neck; now it soars high and then it plunges below like a plank, rising up and sinking below the waves and currents of the sea.

23. There is some one, who after being released from his imprisonment in this world, comes to know the supreme soul, and attains to that state which has neither its beginning nor end.

24. There are others also, who being weary and worried by their transmigrations in multitudinous births, come after the lapse of a long period to their knowledge of the soul, and obtain thereby their state of final bliss at last.

25. It is in this manner, O intelligent Rāma, that the living soul passes through many bodily forms, and you shall hear now, how it comes to perceive the outward objects of the pots &c. by means of the external organs of perception—the vision and others.

26. After the intellect has taken the form of the living soul, and the same has received its vitality; the action of the heart sends its feelings to the mind, which forms the sixth organ of the body.

27. As the living soul passes into the air, through the organs of the body it comes in contact with the external objects of the senses; and then joining with the intellect it perceives the external sensations within itself. (The gloss says—The organs of sense like canals of water, carry the sensations to the seat of the mind).

28. It is the union of the living soul with the outward objects, that causes and carries the sensations to the mind; but the soul being defunct and the mind being dormant, there is no more any perception of the externals.

29. Whatever outward object which is set in the open air, casts its reflexion on the subtile senses of living beings, the same comes intact with the living soul which feels the sensation; but the soul being departed, the dead body has neither its life nor feeling of aught in existence.

30. When the form of the outward object, comes in contact with the gemming eye sight of a person; it casts its picture on the same, which is instantly conveyed to the inward soul.

31. The image that is cast on the retina of the eye, is reflected thence to the clearer mirror of the soul, which perceives it by contact with the same; and it is thus that outer things come to the knowledge of the living soul.

32. Even babes can know whatever comes in taction with them, and so do brutes and vegetables have the power of feeling the objects of their touch; how then is it possible for the sensuous soul to be ignorant of its tangible objects?

33. The clear rays of the eyesight which surround the soul, present to it the pictures of visible objects which they bear in their bosom, and whereby the soul comes to know him.

34. There is the same relation of sensuous contact, between the perceptive soul and the perceptible objects of the other senses also; the taste, smell, sound, the touch of things, are all the effects of their contact with the soul.

35. The sound remaining in its receptacle of the air, passes in a moment in the cavity of the ear; and thence entering into the hollow space of the soul, gives it the sensation of its nature.

36. Rāma said:— I see that the reflexions of things are cast in the mirror of the mind, like the images of things carved on wooden tablets and slabs of stone; but tell me sir, how the reflexion of the image of God is cast on the mirror of the mind.

37. Vasishta replied:—know, O best of gnostics that know the knowable, that the gross images of the universal and particular souls, which are reflected in the mirror of the mind, are as false as the images of God and deities which are carved in stones and wood.

38. Never rely, O Rāma, in the substantiality of this false world; know it as a great vortex of whirling waters, and ourselves as the waves rolling upon it.

39. There is no limitation of space or time or any action, in the boundless ocean of the infinity and eternity of the Deity; and you must know your soul to be identic with the Supreme, which is ubiquitous and omnipresent.

40. Remain always with a calm and quiet mind, unaddicted to anything in this world; know the vanity of worldly pleasures and pains, and go on with a contented mind where ever you will. Preserve your equality, and commit yourself to an indifferent apathy to every thing.

CHAPTER LI.

ON THE PERCEPTION OF THE SENSIBLE OBJECTS.

Argument.—Erroneous Belief in the Reality of the Body and Mind; instead of believing the unity and Entity of Brahma as All in All.

Vasishtha resumed:—Rāma, you have heard me relate unto you that, even the lotus-born Brahmā who was born long before you, had been without his organs of sense at first (*i.e.* Brahmā the creative power of God, was purely a spiritual Being, and had necessarily neither a gross body nor any of its organs as we possess).

2. As Brahmā—the collective agents of creation was endued only with his consciousness—*Samvid* for the performance of all his functions; so are all individual personalities endowed with their self-consciousness only, for the discharge of all their necessary duties.

3. Know that as the living soul, dwelling in its body in the mother's womb, comes to reflect on the actions of the senses, it finds their proper organ supplied to its body immediately.

4. Know the senses and the organs of sense to be the forms of consciousness itself, and this I have fully explained to you in the case of Brahma, who represents the collective body of all individual souls.

5. At first there was the pure consciousness in its collective-form in the Divine Intellect, and this afterwards came to be diffused in millions of individual souls from its sense of egoism. At first was the Divine soul "the I am all that I am" and afterwards became many as expressed in the Vedic text "*aham bahusyam*".

6. It is no stain to the pure universal, undivided and subjective Divine spirit, to be divided into the infinity of individual and objective souls; since the universal and subjective unity comprises in it the innumerable objective individualities which it evolves of itself. (in its self manifestation in the universe).

7. The objectivity of God does not imply his becoming either the thinking mind or the living soul; nor his assuming upon him the organic body or any elemental form. (Because the Lord becomes the object of our meditation and adoration in his spirit only).

8. He does not become the Vidyā or Avidyā—the intelligible or unintelligible, and is ever existent as appearing non-existent to the ignorant; this is called the supreme soul, which is beyond the comprehension of the mind and apprehension of the senses.

9. From Him rises the living soul as well as the thinking mind; which are resembled for the instruction of mankind, as sparks emitted from

fire.

10. From whatever source ignorance (Avidyā) may have sprung, you have no need of inquiring into the cause thereof; but taking ignorance as a malady, you should seek the remedy of reasoning for its removal.

11. After all forms of things and the erroneous knowledge of particulars, are removed from your mind; there remains that knowledge of the unity, in which the whole firmament is lost, as a mountain is concealed in an atom. (The infinity of Deity, envelopes all existence in it).

12. That in which all the actions and commotions of the world, remain still and motionless; if they were buried in dead silence and nihility; is the surest rock of your rest and resort, after feeling from the bustle of all worldly business.

13. The unreal or negative idea of ignorance, has also a form, as inane as it is nothing; look at her and she becomes a nullity, touch her and she perishes and vanishes from sight. (Avidyā like Ignorantia is of the feminine gender, and delusive and fleeting as a female).

14. Seek after her, and what can you find but her nothingness; and if by your endeavour you can get anything of her, it is as the water in the mirage (which kills by decoying the unwary traveller).

15. As it is ignorance alone that creates her reality, her unreality appears as a reality, and destroys the seeming reality at once. (Avidyā or Ignorance is the Goddess of the agnostic sāktas, who worship her, under the name of Māya or Illusion also).

16. Agnosticism imputes false attributes to the nature of the Deity, and it is the doctrine of the agnostics to misrepresent the universal spirit, under the forms of the living soul and the perishable body. (from their ignorance of the supreme).

17. Now hear me attentively to tell you the sāstras that they have invented, in order to propagate their agnostic religion or belief in this avidyā, by setting up the living soul and others in lieu of the supreme spirit.

18. Being fond of representing the Divine Intellect in a visible form, they have stained the pure spirit with many gross forms, such as the elemental and organic body, which is enlivened by the vital spirit dwelling in it.

19. Whatever they think a thing to be, they believe in the same; they make truth of an untruth, and its reverse likewise; as children make a

devil of a doll, and afterwards break it to nothing.

20. They take the frail body formed of the five elements as a reality, and believe its holes of the organs as the seats of the sensuous soul.

21. They employ these five fold organs in the perception of the pentuple objects of the senses; which serve at best to represent their objects in different light than what they are, as the germ of a seed produces its leaves of various colours. (This means the false appearances which are shown by the deceptive senses).

22. They reckon some as the internal senses, as the faculties of the mind and the feelings of the heart, and others as external, as the outward organs of action and sensation; and place their belief in whatever their souls and minds suggest to them either as false or true.

23. They believe the moonlight to be hot or cold, according as they feel by their outward perception. (*i.e.* Though the moon-beams appear cooling to the weary, yet they seem to be warm to the love lorn *amorosa*).

24. The pungency of the pepper and the vacuity of the firmament, are all according to one's knowledge and perception of them, and do not belong to the nature of things. For sweet is sour to some, and sour is sweet to others; and the firmament is thought to be a void by many, but is found to be full of air by others, who assert the dogma of natures abhorrence of vacuum.

25. They have also ascertained certain actions and rituals, which are in common practice, as the articles of their creed, and built their faith of a future heaven, on the observance of those usages.

26. The living soul which is full of its desires, is led by two different principles of action through life; the one is its natural tendency to some particular action, and the other is the direction of some particular law or other. It is however the natural propensity of one, that gets the better of the other.

27. It is the soul which has produced all the objective duality from the subjective unity only; as it is the sweet sap of the sugarcane that produces the sugarcandy; and the serum of the earth, that forms and fashions the water pot. (The objective is the production of the subjective.)

28. In these as well as in all other cases, the changes that take place in the forms of things, are all the results of time and place and other circumstances; but none of these has any relation in the nature of God, in his production of the universe.

29. As the sugarcane produces its leaves and flowers from its own sap, so the living soul produces the dualities from sap of its own unity, which is the supreme soul itself. (The spirit of God that dwells in all souls. (*Swatmani Brahmasatwā*), produces all these varieties in them.

30. It is the God that is seated in all souls, that views the dualities of a pot, picture, a cot and its egoism in itself; and so they appear to every individual soul in the world.

31. The living soul appears to assume to itself, the different forms of childhood, youth, and age at different times; as a cloud in the sky appears as an exhalation, a watery cloud and the sap of the earth and all its plants, at the different times of the hot and rainy seasons of the year.

32. The living soul perceives all these changes, as they are exhibited before it by the supreme soul in which they are all present; and there is no being in the world, that is able to alter this order of nature.

33. Even the sky which is as clear as the looking glass, and is spread all about and within every body, is not able to represent unto us, all the various forms which are presented to the soul by the great soul of souls (in which they appear to be imprinted). Here Vasishttha is no more an *ākāśa-vādi*—vacuist, in as much as he finds a difference in the nature and capacity of the one from those of the other or the supreme soul.

34. The soul which is situated in the universal soul of Brahṁā, shines as the living soul (jiva) of living beings; but it amounts to a duality, to impute even an incorporeal idea of *Avidya* or Ignorance to it; because the nature of God is pure Intelligence, and cannot admit an ignorant spirit in it (as the good spirit of God cannot admit the evil spirit of a demon in itself).

35. Whatever thing is ordained to manifest itself in any manner, the same is its nature and stamp (*swabhāva* and *neyati*); and though such appearance is no reality, yet you can never undo what is ordained from the beginning.

36. As a golden ornament presents to you the joint features of its reality and unreality at the same time (in that it is gold and jewellery, the one being real and the other changeable and therefore unreal); so are all things but combinations of the real and unreal, in their substantial essence and outward appearance. But both of these dissolve at last to the Divine spirit, as the gold ornament is melted down to liquid gold in the crucible.

37. The Divine Intellect being all-pervasive by reason of its intellectuality, it diffuses also over the human mind; as the gold of the jewel settles and remains dull in the crucible.

38. The heart having the passive nature of dull intellectuality, receives the fleeting impressions of the active mind, and takes upon it the form that it feels strongly impressed upon it at any time. (The heart is the passive receptacle of the impression of the active mind and reverberates to the tone of its thoughts).

39. The soul also assumes many shapes to itself at different times, according to the ever changing prospects, which various desires always present before it.

40. The body likewise takes different forms upon it, according to its inward thoughts and feelings; as a city seen in a dream varies considerably from what is seen with naked eyes. So we shape our future forms by the tenor of our minds (because our life is but a dream and our bodies but its shadows—*prathibas*).

41. As a dream presents us the shadows of things, that disappear on our waking, so these living bodies that we see all about, must vanish into nothing upon their demise.

42. What is unreal is doomed to perish, and those that die are destined to be born again, and the living soul takes another form in another body, as it sees itself in its dream.

43. This body does not become otherwise, though it may change from youth to age in course of time; because the natural form of a person retains its identity in every stage of life through which it has to pass.

44. A man sees in his dream all that he has seen or heard or thought of at any time, and the whole world being comprised in the state of dreaming, the living soul becomes the knower of all that is knowable in his dream. (The sruti says, the soul comprises the three worlds in itself, which it sees expanded before in its dream).

45. That which is not seen in the sight of a waking man, but is known to him only by name (as the indefinite form of Brahma); can never be seen in dream also, as the pure soul and the intellect of God. (Abstract thoughts are not subjects of dream).

46. As the living soul sees in its dream the objects that it has seen before, so the intellectual part of the soul sees also many things, which were unknown to it.

47. Subdue your former desires and propensities, by your manly efforts

at present; and exert your utmost to change your habitual misconduct to your good behaviour for the future.

48. You can never subdue your senses, nor prevent your transmigrations, without gaining your liberation; but must continue to rise and plunge in the stream of life forever more and in all places.

49. The imagination of your mind, causes the body to grasp your soul as a shark, and the desire of your soul is as a ghost, that lays hold on children in the dark.

50. It is the mind, the understanding and egoism, joined with the five elements or *tanmātras*, that form the *puryastaka* or *ativāhika* body, composed of the octuple subtile properties.

51. The bodiless or intellectual soul, is finer than the vacuous air; the air is its great arbor, and the body is as its mountain. (*i.e.* It is more subtile than the empty air and sky).

52. One devoid of his passions and affections, and exempt from all the conditions of life, is entitled to his liberation; he remains in a state of profound sleep (hypnotism), wherein the gross objects and desires of life, lie embosomed and buried for ever.

53. The state of dreaming is one, in which the dreamer is conscious of his body and self-existence; and has to rove about or remain fixed in some place, until his attainment of final liberation. Such is the state of living beings and vegetables (both of which are conscious of their lives).

54. Some times the sleeping and often the dreaming person, have both to bear and carry with them their *ativāhika* or moveable bodies, until they obtain their final emancipation from life.

55. When the sleeping soul does not rise of itself (by its intellectual knowledge), but is raised from the torpor of its sleep by some ominous dream, it then wakes to the fire of a conflagration from its misery only. (Here waking to a conflagration is opposed to the waking to a seas of woes of Dr. Young. The gloss says, that it is a structure on the unintelligent waking of the *Nyāyikas*).

56. The state of the unmoving minerals, including even that of the fixed arbor of the *Kalpa* tree (that is in its torpid hypnotism of *susupti*), exhibits no sign of intelligence except gross dulness.

57. The dull sleep of *susupta* being dispelled by some dream, leads the waker to the miseries of life in this world; but he that awakes from his trance with full intelligence, finds the perfect felicity of the fourth

(turya) states open fully to his view.

58. The living soul finds liberation by means of its intelligence, and it is by this means that it gets its spirituality also; just as copper being cleansed of its rust by some acid, assumes the brightness of pure gold.

59. The liberation that the living soul has by means of its intelligence, is again of two kinds, namely;—the one is termed emancipation from life or *jivan mukta*, and the other is known as the release from the burden of the body or *deha mukta*.

60. Emancipation from life means the attainment of the fourth state of perfection, and intelligence signifies the enlightenment of the soul, and this is obtainable by cultivation of the understanding.

61. The soul that is acquainted with s̄astra, and knows the supreme spirit in itself, becomes full of the Deity; but the unintelligent soul sees only horrors rising before it, like spectres of his troublesome dreams.

62. The horrors rising in the heart of man, serve only to disturb the rest of the breast; or else there is nothing in the heart of man, except a particle of the Divine Intellect.

63. Men are verily subjected to misery, by looking at the Deity in any other light, than the Divine light which shines in the soul of man, and beside which there is no other light in it.

64. Look at the world whenever you will, and you will find it full of illusion everywhere; as you find nothing in a pot full of foul water except the sediments of dirt.

65. In the same manner you see the atoms of human souls, full with the vanities of this world; it is by the fetters of its worldly desires, and gets its release by the breaking off those bonds of its desire.

66. The soul sleeps under the spell of its desires, and sees those objects in its dream, it wakes after their dispersion to the state of turya-felicity. The spell of gross desire, extends over all animate as well as in-animate creation.

67. The desire of superior beings is of a pure nature, and that of intermediate natures is of less pure form. The desires of inferior beings are of a gross nature, and there are others without them as the pots and blocks.

68. The living soul (passing through the doors of bodily organs) becomes

united with the outward object, when the one becomes the percipient and the other the object of its percipience; and then the entity of both of these, namely of the inward soul and the outward object being pervaded by the all pervasive Intellect of God, they both become one and the same with the common receptacle of all. (I.e. All things blend in the Divine unity).

69. Hence the belief of the receiver, received and reception, are as false as the water in the mirage; and there is nothing that we can shun or lay hold upon as desirable or disgusting, when they are all the same in the sight of God.

70. All things whether internal or external, are manifested to us as parts of the one universal and intellectual soul; and all the worlds being but manifestations of the Divine Intellect, it is in vain to attribute any difference to them. All of us are displayed in the Intellect, which contains the inner and outer worlds for ever.

71. As the ocean is an even expanse of water, after the subsidence of all its various waves and billows, and shows itself as clear as sky with its pure watery expanse to view; so the whole universe appears as the reflexion of one glorious and ever lasting Deity, after we lose sight of the diversities that are presented to our superficial view.

CHAPTER LII.

STORY OF ARJUNA, AS THE INCARNATION OF NARA-NARAYANA.

Argument.—The Narrative of Arjuna given in Illustration of the truth, that the world is a dream and unworthy of our reliance.

Vasishtha said:—Know Rāma, this world to be as a dream, which is common to all living beings, and is fraught with many agreeable scenes, so as to form the daily romance of their lives, which is neither true nor entirely false.

2. But as it is not likely that the living souls of men should be always asleep; therefore their waking state is to be accounted as one of dreaming also. (Life is a dream. Addison).

3. Life is a longer dream than the short lived ones in our sleep; and know it, intelligent Rāma, to be as untrue as it is unsubstantial and airy in its nature.

4. The living souls of the living world, continually pass from dream to dream, and they view the unrealities of the world as positive realities in their nature. (The unreal is thought as real by the Realists).

5. They ascribe solidity to the subtle, and subtilty to what is solid; they see the unreal as real, and think the unliving as living in their ignorance.

6. They consider the revolution of all worlds, to be confined in the solar system; and rove about like somnambulists and fleeting bees about the living soul, which they differentiate from the supreme.

7. They consider and meditate in their minds, the living soul as a separate reality, owing to its ubiquity and immortality, and as the source of their own lives. (This is the living liberation—*jivanmukti* of Buddhists, who consider their living souls as absolute agent of themselves).

8. Hear me to relate to you the best lesson of indifference (*i.e.* the unattachment to the world and life), which the lotus-eyed lord (Krishna) taught to Arjuna, and whereby that sagely prince became liberated in life time. (Here is an anachronism of antedating Krishnārjuna prior to Rāma).

9. Thus Arjuna the son of Pandu will happily pass his life, and which I hope you will imitate, if you want to pass your days without any grief or sorrow.

10. Rāma said:—Tell me sir, when will this Arjuna the son of Pandu, come to be born on earth, and who is this Hari of his, that is to deliver this lesson of indifference to the world to him?

11. Vasishtha replied:—There is only the entity of one soul, to whom this appellation is applied by fiction only. He remains in himself from time without beginning and end, as the sky is situated in a vacuum.

12. We behold in him the phantasmagoria of this extended world, as we see the different ornaments in gold, and the waves and billows in the sea. (Identity of the cause and effect of the producer and produced).

13. The fourteen kinds of created beings display themselves in him; and in him is the network of this universe, wherein all these worlds are suspended, as birds hanging in the net in which they are caught.

14. In him reside the deities Indra and Yama and the sun and moon, who are renowned and hallowed in the scriptures; and in him abide the five elemental creation, and they that have become the regents (of heaven and earth).

15. That the one thing is virtue and therefore expedient, and the other is vice and therefore improper, are both placed in him as his ordinances (or eternal laws); and depending on the free agency (sankalpa) of men, to accept or reject the one or the other for good or evil. (Hence there is no positive virtue or vice, nor God the author of good and evil; but it is the obedience or disobedience to his fixed laws, that amounts to the one or other).

16. It is obedience to the Divine ordinance, that the gods are still employed in their fixed charges with their steady minds.

17. The lord Yama is accustomed to make his penance, at the end of every four yugas (or kalpa age), on account of his greatness in destruction of the creatures of God. (Yama the Indian Pluto and god of death.)

18. Sometimes he sat penitent for eight years, and all others for a dozen of years, often times he made his penance for five or seven years, and many times for full sixteen years.

19. On a certain occasion as Yama sat observant of his austerity, and indifferent to his duty, death ceased to hunt after living beings in all the worlds.

20. Hence the multitude of living beings filled the surface of the earth, and made ground pathless and impassable by others. They multiplied like the filth born gnats in the rainy weather, that obstruct the passage of elephants.

21. Then the gods sat together in council, and after various deliberations came to determine the extirpation of all living beings, for relieving the over burdened earth. (This was to be done by the Bharata war celebrated in the great epic of the Mahābhārata).

22. In this way many ages have passed away, and many changes have taken place in the usages of the people, and unnumbered living beings have passed and gone with the revolutions of the worlds.

23. Now it will come to pass, that this Yama—the son of the sun and the lord of the regions of the dead; will again perform his penance in the aforesaid manner after the expiration of many ages to come.

24. He will again resume his penitence for a dozen of years, for the atonement of his sin of destroying the living; when he will abstain from his wonted conduct of destroying the lives of human beings.

25. At that time, will the earth be filled with deathless mortals, so as this wretched earth will be covered and overburthened with them, as with

dense forest trees.

26. The earth groaning under her burden, and oppressed by tyranny and lawlessness, will have recourse to Hari for her redress, as when a virtuous wife resorts to her husband from the aggression of Dasyus.

27. For this reason, Hari will be incarnate in two bodies, joined with the powers of all the gods, and will appear on earth in two persons of Nara and Nārāyana, the one a man and the other the lord Hari himself.

28. With one body Hari will become the son of Vasudeva, and will thence be called Vasudeva; and with the other he will be the son of Pandu and will thereby be named the Pāndava Arjuna or Arjuna the Pāndava.

29. Pandu will have another son by name of Yudhisthira, who will adopt the title of the son of Dharma or righteousness, for his acquaintance with politics, and he will reign over the earth to its utmost limit of the ocean.

30. He will have his rival with Duryodhana his cousin by his paternal uncle, and there will be a dreadful war between them as between a snake and weasel.

31. The belligerent princes will wage a furious war for the possession of the earth, with forces of eighteen legions on both sides. (Those of Duryodhana were eleven legions, and Yudhisthira were seven).

32. The God Vishnu will cause Arjuna to slay them all by his great bow of Gāndiva, and thereby relieve the earth of her burden of riotous peoples.

33. The incarnation of Vishnu in the form of Arjuna, will comprise all the qualities incident to humanity; and will be fraught with the feelings of joy and vengeance, which are connatural with mankind.

34. Seeing the battle array on both sides, and friends and kinsmen ready to meet their fate, pity and grief will seize the heart of Arjuna, and he will cease from engaging in the war.

35. Hari will then with his intelligent form of Krishna, persuade his insensible person of Arjuna, to perform his part of a hero for crowning his valour with success.

36. He taught him the immortality of the soul by telling him that, the soul is never born nor does it die at any time, nor had it a prior birth, nor is it new born to be born again on earth, it is unborn and ever lasting, and is indestructible with the destruction of the body.

37. He who thinks the soul to be the slayer of or slain by any body, is equally ignorant of its nature, never kills nor is ever killed by any body.

38. It is immortal and uniform with itself, and more rare and subtile than the air and vacuity; the soul which is the form of the great God himself, is never and in no way destroyed by any body.

39. O Rāma, that art conscious of yourself, know your soul to be immortal and unknown, and without its beginning, middle and end; it is of the form of consciousness and clear without any soil, so by thinking yourself as such, you become the unborn, eternal and undecaying soul yourself.

CHAPTER LIII.

ADMONITION OF ARJUNA.

Argument.—Abandonment of Egoism, knowledge of the Adorable one and its different stages.

The Lord said:—Arjuna, you are not the killer (of any soul), it is a false conceit of yours which you must shun; the soul is ever lasting and free from death and decay.

2. He who has no egoism in him, and whose mind is not moved (by joy or grief), is neither the killer of nor killed by any body, though he may kill every one in the world. (This is an attribute of the supreme soul).

3. Whatever is known in our consciousness, the same is felt within us; shun therefore your inward consciousness of egoism and meity, as this is I and these are mine, and these are others and theirs.

4. The thought that you are connected with such and such persons and things, and that of your being deprived of them, and the joy and grief to which you are subjected thereby, must affect your soul in a great measure.

5. He who does his works with the parts or members of his body, and connects the least attention of his soul there with; becomes infatuated by his egoism and believes himself as the doer of his action. (here is a lesson of perfect indifference enjoined to any act or thought that a man does by or entertains in himself).

6. Let the eyes see, the ears hear, and your touch feel their objects, let your tongue also taste the relish of a thing, but why take them to your soul and where is your egoism situated in these?

7. The minds of even the great, are verily employed in the works that they have undertaken to perform, but where is your egoism or soul in these, that you should be sorry for its pains. (The soul is aloof from pain).

8. Your assumption to yourself to any action, which has been done by the combination of many, amounts only to a conceit of your vanity, and exposes you not only to ridicule, but to frustrate the merit of your act. (So is the assuming of a joint action of all the organs and members of the mind, and the achievement of a whole army to one's self. So also many masters arrogate to themselves the merit of the deeds of their servants).

9. The yogis and hermits do their ritual and ordinary actions with attention of their minds and senses, and often times with the application of the members and organs of their bodies only, in order to acquire and preserve the purity of their souls.

10. Those who have not subdued their bodies with the morphia of indifference, are employed in the repetition of their actions, without ever being healed of their disease (of anxiety).

11. No person is graceful whose mind is tinged with his selfishness, as no man however learned and wise is held in honour, whose conduct is blemished with unpoliteness and misbehaviours.

12. He who is devoid of his selfishness and egotism, and is alike patient both in prosperity and adversity, is neither affected nor dejected, whether he does his business or not.

13. Know this, O son of Pandu as the best field for your martial action; which is worthy of your great good, glory and ultimate happiness. (War in a just cause is attended with glory).

14. Though you reckon it as heinous on the one hand and unrighteous on the other; yet you must acknowledge the super excellence and imperiousness of the duties required of your martial race, so do your duty and immortalize yourself.

15. Seeing even the ignorant stick fast to the proper duties of their race, no intelligent person can neglect or set them at naught; and the mind that is devoid of vanity, cannot be ashamed or dejected, even if one fails or falls in the discharge of his duty.

16. Do your duty, O Arjuna, with your yoga or fixed attention to it, and avoid all company (in order to keep company with the object of your pursuit only). If you do your works as they come to you by yourself alone, you will never fail nor be foiled in any. *i.e.* thy object thou canst never gain, unless from all others you refrain.

17. Be as quiet as the person of Brahma, and do your works as quietly as Brahma does leave his result (whether good or bad) to Brahma (because you can have no command over the consequence), and by doing so, assimilate thyself into the nature of Brahma (who is all in all).

18. Commit yourself and all your actions and objects to God, remain as unaltered as God himself, and know him as the soul of all, and be thus the decoration of the world. (The gloss says, it is no blasphemy to think one's self as God, when there is no other personality besides that of Deity).

19. If you can lay down all your desires, and become as even and cool mind as a muni—monk; if you can join your soul to the yoga of sannyasa or contemplative coldness, you can do all your actions with a mind unattached to any.

20. Arjuna said:—Please lord, explain to me fully, what is meant by the renunciation of all connections, commitment of our actions to Brahma; dedication of ourselves to God and abdication of all concerns.

21. Tell me also about the acquisition of true knowledge and divisions of Yoga meditation, all which I require to know in their proper order, for the removal of my gross ignorance on those subjects.

22. The Lord replied:—The learned know that as the true form of Brahma, of which we can form no idea or conception, but which may be known after the restraining of our imagination, and the pacification of our desires.

23. Promptitude after these things constitutes our wisdom or knowledge, and perseverance in these practices is what is called Yoga. Self dedication to Brahma rests on the belief that, Brahma is all this world and myself also.

24. As a stone statue is all hollow both in its inside and outside, so is Brahma as empty, tranquil and transparent as the sky, which is neither to be seen by us nor is it beyond our sight.

25. It then bulges out a little from itself, and appears as something, other than what it is. It is this reflexion of the universe, but all as empty as this inane vacuity.

26. What is again this idea of your egoism, when every thing is evolved

out of the Supreme Intellect, of what account is the personality of any body, which is but an infinitesimal part of the universal soul.

27. The Egoism of the individual soul, is not apart from the universal spirit, although it seems to be separate from the same; because there is no possibility of exclusion or separation of anything from the Omnipresent and all comprehensive soul of God, and therefore a distinct egoism is a nullity.

28. As it is the case with our egoism, so is it with the individuality of a pot and of a monkey also. (*i.e.* of all insensible and brute creatures too), none of which is separate from the universal whole. All existences being as drops of water in the sea, it is absurd to presume an egoism to any body.

29. Things appearing as different to the conscious soul, are to be considered as the various imageries represented in the self-same soul (like the sundry scenes shown in the soul in a dream).

30. So also is the knowledge of the particulars and species, lost in the idea of the general and the *summum genus*. Now by *sannyasa* or renunciation of the world is meant, the resignation of the fruition of the fruits of our actions. (The main teaching of Krishna to Arjuna in the Bhagavadgītā, tends to the renunciation of the fruits of our actions).

31. Unattachment signifies the renunciation of all our worldly desires, and the intense application of the mind to the one sole God of the multifarious creation, and the variety of his imaginary representations.

32. The want of all dualism in the belief of his self-existence as distinct from that of God, constitutes his dedication of himself to God; it is ignorance that creates the distinction, by applying various names and attributes to the one intellectual soul.

33. The meaning of the word intelligent soul, is undoubtedly that it is one with the universe; and that the Ego is the same with all space, and its contents of the worlds and their motions.

34. The Ego is the unity of Eternity, and the Ego is duality and plurality in the world, and the variety of its multifarious productions. Therefore be devoted to the sole Ego, and drown your own egoism in the universal Ego. (Here the purport is given instead of the literal version of the too verbose tetrastich verse).

35. Arjuna said:—There being two forms of the Deity, the one transcendent or spiritual and the other transpicuous or material; tell me to which of these I shall resort for my ultimate perfection.

36. The lord replied:—There are verily two forms of the all pervading Vishnu, the exoteric and the other esoteric; that having a body and hands holding the conch-shell, the discus, and the mace and lotus, is the common form for public worship.

37. The other is the esoteric or spiritual form, which is undefined and without its beginning and end; and is usually expressed by the term Brahma—great.

38. As long as you are unacquainted with the nature of the supreme soul, and are not awakened to the light of the spirit; so long should you continue to adore the form of the God with its four arms. (or the form of the four armed God).

39. By this means you will be awakened to light, by your knowledge of the supreme; and when you come to comprehend the Infinite in yourself, you shall have no more to be born in any mortal form.

40. When you are acquainted with the knowledge of the knowable soul, then will your soul find its refuge in eternal soul of Hari, who absorbs all souls in him.

41. When I tell you that this is I and I am that, mind that I mean to say that, this and that is the Ego of the supreme soul, which I assume to myself for your instruction.

42. I understand you to be enlightened to truth, and to rest in the state of supreme felicity; and now that you are freed from all your temporal desires, I wish you to be one with the true and holy spirit.

43. View in yourself the soul of all beings and those beings themselves; think your own self or soul as the microcosm of the great universe, and be tolerant and broad sighted in your practice of Yoga. (The word *Sama darsi*, here rendered broad sighted, means one who sees every in one and same light; whence it is synonymous with universal benevolence and fellow feeling).

44. He who worships the universal soul that resides in all beings, as the one self-same and undivided spirit; is released from the doom of repeated births, whether he leads a secular or holy life in this world.

45. The meaning of the word "all" is unity (in its collective sense), and the meaning of the word "one" is the unity of the soul; as in the phrase "All is one" it is meant to say that the whole universe is collectively but one soul. (The soul also is neither a positive entity, nor a negative non-entity, but it is as it is known in the spirit (of the form of ineffable light and delight).

46. He who shines as light within the minds of all persons, and dwells in the inward consciousness or percipience of every being, is no other than the very soul that dwells within myself also.

47. That which is settled in shape of savour in the waters all over the three worlds. (*i.e.* in the earth, heaven, and underneath the ground); and what gives flavour to the milk, curd and the butter of the bovine kind, and dwells as sapidity in the marine salt and other saline substances, and imparts its sweetness to saccharine articles, the same is this savoury soul, which gives a gust to our lives, and a good taste to all the objects of our enjoyment.

48. Know your soul to be that percipience, which is situated in the hearts of all corporeal beings, whose rarity eludes our perception of it, and which is quite removed from all perceptibles; and is therefore ubiquitous in every thing and omnipresent every where.

49. As the butter is inbred in all kinds of milk, and the sap of all sappy substances is inborn in them, so the supreme soul is intrinsic and immanent in every thing.

50. As all the gems and pearls of the sea, have a lustre inherent in them, and which shines forth both in their inside and outside; so the soul shines in and out of every body without being seated in any part of it, whether in or out or where about it.

51. As the air pervades both in the inside and outside of all empty pots, so the spirit of God is diffused in and about all bodies in all the three worlds. (This is the meaning of omnipresence).

52. As hundreds of pearls are strung together by a thread in the necklace, so the soul of God extends through and connects these millions of beings, without its being known by any. (This all connecting attribute of God, is known as *sutrātmā* in the vedanta).

53. He who dwells in the hearts of every body in the world, commencing from Brahma to the object grass that grows on the earth; the essence which is common in all of them, is the Brahma the unborn and undying.

54. *Brahmā* is a slightly developed form of Brahma, and resides in the spirit of the great Brahma, and the same dwelling in us, makes us conceive of our egoism by mistake of the true Ego.

55. The divine soul being manifest in the form of the world, say what can it be that destroys or is destroyed in it; and tell me, Arjuna, what can it be that is subject to or involved in pleasure or pain.

56. The divine soul is as a large mirror, showing the images of things upon its surface, like reflexions on the glass; and though these reflexions disappear and vanish in time, yet the mirror of the soul is never destroyed, but looks as it looked before.

57. When I say I am this and not the other (of my many reflexions in a prismatic glass, or of my many images in many pots of water), I am quite wrong and inconsistent with myself; so is it to say, that the human soul is the spirit or image of God, and not that of any other being, when the self-same Divine spirit is present and immanent in all. (The catholic spirit of the Hindu religion, views all beings to partake of the Divine spirit, which is in all as in a prismatic glass).

58. The revolutions of creation, sustentation and final dissolution, take place in an unvaried and unceasing course in the spirit of God, and so the feelings on surface of the waters of the sea. (Egoistic feelings rising from the boisterous mind, subside in the calmness of the soul).

59. As the stone is the constituent essence of rocks, the wood of trees and the water of waves; so is the soul the constituent element of all existence.

60. He who sees the soul (as inherent) in all substances, and every substance (to be contained) in the soul; and views both as the component of one another, sees the uncreating God as the reflector and reflexion of Himself.

61. Know Arjuna, the soul to be the integrant part of every thing, and the constituent element of the different forms and changes of things; as the water is of the waves, and the gold is of jewelleries. (The spirit of God is believed as the material cause of all).

62. As the boisterous waves are let loose in the waters, and the jewels are made of gold; so are all things existent in and composed of the spirit of God.

63. All material beings of every species, are forms of the Great Brahma himself; know this one as all, and there is nothing apart or distinct from him.

64. How can there be an independent existence, or voluntary change of anything in the world; where can they or the world be, except in the essence and omnipresence of God, and wherefore do you think of them in vain?

65. By knowing all this as I have told you, the saints live fearless in this world by reflecting on the supreme Being in themselves; they move about as liberated in their lifetime, with the equanimity of their

souls.

66. The enlightened saints attain to their imperishable states, by being invincible to the errors of fiction, and unsubdued by the evils of worldly attachment; they remain always in their spiritual and holy states, by being freed from temporal desires, and the conflicts of jarring passions, doubts and dualities.

CHAPTER LIV.

ADMONITION OF ARJUNA IN SPIRITUAL KNOWLEDGE.

Arguments—The causes of the feelings of Pleasure and Pain, and Happiness and Misery in this world, and the modes and means of their prevention and avoidance.

The lord continued:—Listen moreover, O mighty armed Arjuna, to the edifying speech, which I am about to deliver unto you, for the sake of your lasting good and welfare.

2. Know O progeny of Kunti, that the perception of the senses, or the feelings conveyed to our minds by the organic sense, such as those of cold and heat and the like, are the causes of our bodily pleasure and pain; but as these are transitory, and come to us and pass away by turns, you must remain patient under them.

3. Knowing neither the one nor the other to be uniform and monotonous, what is it thou callest as real pleasure or pain? A thing having no form or figure of its own, can have no increase or decrease in it.

4. Those who have suppressed the feelings of their senses, by knowing the illusory nature of sensible perceptions; are content to remain quiet with an even tenor of their minds, both in their prosperity and adversity; are verily the men that are thought to taste the ambrosial draught of immortality in their mortal state.

5. Knowing the soul to be the same in all states, and alike in all places and times; they view all differences and accidents of life with indifference, and being sure of the unreality of unrealities, they retain their endurance under all the varying circumstances of life.

6. Never can joy or grief take possession of the common soul, which being ecumenical in its nature, can never be exceptional or otherwise.

7. The unreal has no existence, nor is the positive a negative at any time; so there can be nothing as a positive felicity or infelicity either in any place, when God himself is present in his person every where. (They are all alike to God and Godly soul).

8. Abandon the thoughts of felicity or infelicity of the world (nor be like the laughing or crying philosopher with your one sided view of either the happiness or misery of life), and seeing there is no such difference in the mind of God, stick fast in this last state of indifference to both.

9. Though the intelligent soul, and the external phenomena, are closely situated in the inside and outside of the body; Yet the internal soul is neither delighted nor depressed, by the pleasure or pain which environ the external body.

10. All pleasure and pain relating the material body, touch the mind which is situated in it; but no bodily hurt or debility affects the soul, which is seated beyond it.

11. Should the soul be supposed to participate, in the pleasure or pain which affect the gross body, it is to be understood as caused by the error, rising from our ignorance only.

12. The gross is no reality, and its feelings of pain or pleasure are never real ones, as to touch the intangible soul; for who is so senseless, as not to perceive the wide separation of the soul from the body?

13. What I tell you here, O progeny of Bharata, will surely destroy the error arising from ignorance, by the full understanding of my lectures.

14. As knowledge removes the error and fear of the snake, arising from one's ignorance in a rope; so our misconception of the reality of our bodies and their pleasures and pains, is dispelled by our knowledge of truth.

15. Know the whole universe to be identic with increate Brahma, and is neither produced nor dissolved by itself, knowing this as a certain truth, believe in Brahma only, as the most supreme source of all true knowledge.

16. You are but a little billow in the sea of Brahma's essence; you rise and roll for a little while, and then subside to rest. You foam and froth in the whirlpool of Brahma's existence, and art no other than a drop of water in the endless ocean of Brahma.

17. As long as we are in action under the command of our general, we act

our parts like soldiers in the field; we all live and move in Brahma alone, and there is no mistake of right or wrong in this. (Act well our part and there all honour lies).

18. Abandon your pride and haughtiness, your sorrow and fear, and your desire of pain or pleasure; it is bad to have any duality or doubt in you, be good with your oneness or integrity at all times.

19. Think this in yourself from the destruction of these myriads of forces under your arms, that all these are evolved out of Brahma, and you do more than evolve or reduce them to Brahma himself.

20. Do not care for your pleasure or pain, your gain or loss, and your victory or defeat; but resort only to the unity of Brahma, and know the world as the vast ocean of Brahma's entity.

21. Being alike in or unchanged by your loss or gain, and thinking yourself as nobody; and go on in your proper course of action, as a gust of wind takes its own course.

22. Whatever you do or take to your food, whatever sacrifices you make or any gift that you give to any one, commit them all to Brahma, and remain quiet in yourself. (With an assurance of their happy termination by the help of God).

23. Whoever thinks in his mind, of becoming anything in earnest; he undoubtedly becomes the same in process of time; if therefore you wish to become as Brahma himself, learn betimes to assimilate yourself to the nature of Brahma, in all your thoughts and deeds. (It is imitation of perfection, that gives perfection to man).

24. Let one who knows the great Brahma, be employed in doing his duties as occur unto him, without any expectation and any reward; and as God does his works without any aim, so should the Godly do their works without any object.

25. He who sees the inactive God in all his active duties, and sees also all his works in the inactive Gods; that man is called the most intelligent among men, and he is said the readiest discharger of his deeds and duties.

26. Do not do thy works in expectation of their rewards, nor engage thyself to do any thing that is not thy duty or improper for thee. Go on doing thy duties as in thy yoga or fixed meditation, and not in connection with other's or their rewards.

27. Neither be addicted to active duties, nor recline in your inactivity either; never remain ignorant or negligent of thy duties in life, but

continue in thy work with an even temper at all times.

28. That man though employed in business, is said to be doing nothing at all; who does not foster the hope of a reward of his acts, and is ever contented in himself, even without a patron or refuge.

29. It is the addictedness of one's mind to anything, that makes it his action, and not the action itself without such addiction; it is ignorance which is the cause of such tendency, therefore ignorance is to be avoided by all means.

30. The great soul that is settled in divine knowledge; and is freed from its wont or bent to any thing, may be employed in all sorts of works, without being reckoned as the doer of any. (One is named by the work of his profession, and not by his attendance to a thousand other callings in life).

31. He who does nothing, is indifferent about its result (whether of good or evil), this indifference amounts to his equanimity, which leads to his endless felicity, which is next to the state of God-head. (The sentence is climacteric rising from inactivity to the felicity of the Deity).

32. By avoiding the dirt of duality and plurality (of beliefs), betake yourself to your belief in the unity of the supreme spirit, and then whether you do or not do your ceremonial acts, you will not be accounted as the doer.

33. He is called a wise man by the learned, whose acts in life are free from desire or some object of desire; and whose ceremonial acts are burnt away by the fire of spiritual knowledge. (It is said that the merit of ceremonial observances, leads a man only to reward in repeated births; but divine knowledge removes the doom of transmigration, by leading the soul at once to divine felicity, from which no one has to return to revisit the earth.)

34. He who remains with a peaceful, calm, quiet and tranquil equanimity of the soul, and without any desire or avarice for anything in this world, may be doing his duties here, without any disturbance or anxiety of his mind.

35. The man who has no dispute with any one, but is ever settled with calm and quiet rest of his soul; which is united with the supreme soul, without its Yoga or Ceremonial observance, and is satisfied with whatever is obtained of itself; such a man is deemed as a decoration of this earth.

36. They are called ignorant hypocrites, who having repressed their

organs of actions, still indulge themselves in dwelling upon sensible pleasures, by recalling their thoughts in this mind.

37. He who has governed his outward and inward senses, by the power of his sapient mind; and employs his organs of action, in the performance of his bodily functions and discharges of his ceremonial observances without his addictedness to them, is quite different from the one described before.

38. As the overflowing waters of rivers, fall into the profound and motionless body of waters in the sea; so the souls of holy men enter into the ocean of eternal God, where they are attended with a peaceful bliss, which is never to be obtained by avaricious worldlings.

CHAPTER LV.

LECTURE ON THE LIVING SOUL OR *Jivatatwa*.

Arguments.—The unity and reality is the causal subjective, and the duality and unreality is the objective worlds; and the situation of God between the two, means his witnessing both of these without being either of them, because the conditions of the cause and the caused do not apply to God who is beyond all attributes.

The Lord said:—Neither relinquish or abstain from your enjoyments, nor employ your minds about them or in the acquisition of the object thereof. Remain with an even tenor of your mind, and be content with what comes to thee.

2. Never be so intimately related to thy body, that is not intimately related with thee; but remain intimately connected with thyself, which is thy increate and imperishable soul.

3. We suffer no loss by the loss of our bodies (which are but adscititious garments of our souls); but we lose every thing, by the loss of our souls which last forever and never perish.

4. The soul is not weakened like the sentient mind, by the loss of the sensible objects of enjoyment, and incessantly employed in action, yet it does nothing by itself.

5. It is one's addictedness to an action that makes it his act, and this even when one is no actor of the same; it is ignorance only that incites the mind to action, and therefore this ignorance is required to be

removed from it by all means.

6. The great minded man that is acquainted with the superior knowledge of spirituality, forsakes his tendency to action, and does everything that comes to him without his being the actor thereof.

7. Know thy soul to be without its beginning and end, and undecaying and imperishable in its nature; the ignorant think it perishable, and you must not fall into this sad error like them.

8. The best of men that are blest with spiritual knowledge, do not look the soul in the same light as the ignorant vulgar; who either believe the soulless matter as the soul, or think themselves as incorporate souls by their egoistic vanity.

9. Arjuna said:—If it is so, O lord of worlds! then I ween that the loss of the body is attended with no loss or gain to the ignorant (because they have nothing to care for an immortal soul like the learned).

10. The lord replied:—so it is, O mighty armed Arjuna! they lose nothing by the loss of the perishable body, but they know that the soul is imperishable, and its loss is the greatest of all losses.

11. How be it, I see no greater mistake of men in this world; than when they say, that they have lost anything or gained something that never belongs to them. It appears like the crying of a barren woman for her child, which she never had, nor is expected to have at any time.

12. That it is axiomatic truth established by the learned, and well known to all men of common sense, though the ignorant may not perceive it verily, that an unreality can not come to reality, nor a reality go to nothing at any time. (This equivalent to the definite propositions, "what is, is; and what is not, is naught; or that, positive can not be the negative, not the negative an affirmative").

13. Now know that to be imperishable, that has spread out this perishable and frail world; and there is no one that can destroy the indestructible (or the entity of the immortal soul).

14. The finite bodies are said to be the abode of the infinite soul, and yet the destruction of the finite and frail, entails no loss upon the infinite and imperishable soul. Know therefore the difference between the two.

15. The soul is a unity without a duality, and there is no possibility of its nihility. (because the unity is certain reality, and duality is a nullity). The eternal and infinite reality of the soul, can never be

destroyed with the destruction of the body.

16. Leaving aside the unity and duality, take that which remains, and know that state of tranquillity which is situated between the reality and unreality, to be the state of the transcendental Deity.

17. Arjuna rejoined:—such being the nature of the soul, then tell me, O lord, what is the cause of this certainty in man that he is dying, and what makes him think, that he is either going to heaven above or to the hell below. (What is the cause of heavenly bliss and the torments of hell).

18. The lord replied:—know Arjuna! There is a living soul dwelling in the body, and composed of the elements of earth, air, water, fire and vacuum, as also of the mind and understanding: (all of which being destructible in their nature, cause the destructibility of the living principle, and its subjection to pain and pleasure in this life and in the next. gloss).

19. The embodied and living soul is led by its desire, as the young of a beast is carried about tied by a rope on its neck; and it dwells in the recess of the body, like a bird in the cage. (Both states of its living and moving about in the body, are as troublesome as they are compulsory to it).

20. Then as the body is worn out and becomes infirm in course of time, the living soul leaves it like the moisture of a dried leaf, and flies to where it is led by its inborn desire. (The difference of desire causes the difference of new births and bodies. gloss).

21. It carries with it the senses of hearing, seeing, feeling, taste, touch and smell from its body, as the breeze wafts the fragrance from the cells of flowers (or as a wayfarer carries his valuables with him).

22. The body is the production of one's desire, and has no other assignable cause to it; it weakens by the weakening of its desire, and being altogether weak and wasted, it becomes extinct in its final absorption in the god-head (because the want of desire and dislike, makes a man to become like his god; or as perfect as god, who has nothing to desire and dislike).

23. The avaricious man, being stanch with his concupiscence, passes through many wombs into many births; like a magician is skilled in leaping up and down in earth and air. (The magician *māyā*, *purusha*, means also a juggler or athlete who shows his feats in air as an aeronaut).

24. The parting soul carries with her the properties of the senses from

the sensible organs of the body; just as the flying breeze bears with him the fragrance of flowers, in his flight through the sky.

25. The body becomes motionless, after the soul has fled from it; just as the leaves and branches of trees, remain unruffled after the winds are still. (*i.e.* As the breeze shakes the tree, so the vital breath moves the body, and this being stopped, the body becomes quiescent which is called its death).

26. When the body becomes inactive, and insensible to the incision and wounds that are inflicted upon it, it is then called to be dead, or to have become lifeless.

27. As this soul resides in any part of the sky, in its form of the vital air, it beholds the very same form of things manifested before it, as it was wont to desire when living. (The departed soul dwells either in spiritual or elemental sphere of the sky, and views itself and all other things in the same state as they are imprinted in it, in their relation to time, place and form. Gloss. This passage will clear Locke's and Parker's question, as to the form which the soul is to have after its resurrection).

28. The soul comes to find all these forms and bodies, to be as unreal as those it has left behind; and so must you reckon all bodies after they are destroyed, unless you be so profoundly asleep as to see and know nothing.

29. Brahmā—the lord of creation, has created all beings according to the images, that were impressed in his mind in the beginning. He sees them still to continue and die in the same forms. (So the soul gets its body as it thinks upon, and then lives and dies in the same form).

30. Whatever form or body the soul finds on itself, on its first and instantaneous springing to life; the same is invariably impressed in its consciousness, until its last moment of death. (This fixed impression of the past, produces its reminiscence in the future, which forms and frames the being according to its own model).

31. The pristine desire of a man, is the root of his present manliness, which becomes the cause of his future success. So also the present exertion of one, is able to correct and make up not only his past mistakes and deficits; but also to edify upon his rugged hut of old. (*i.e.* that is to improve his dilapidated state and build the fabric of his future fame and fortune).

32. Whatever is pursued with ardent exertion and diligence for a while, the same in particular is gained among all other objects of one's former and future pursuit (which are reckoned under the four predicaments

(*Chaturvarga*) of wealth and pleasure for this life, and virtue and salvation for the next).

33. Whether a man is exposed on the barren rock of Vindhya, or blown and borne away by the winds, he is yet supported by his manhood; therefore the wise man should never decline to discharge the legal duties, that are required of him at all times.

34. Know the heaven and hell of which you ask, to be creatures of the old prejudices of men; they are the productions of human wish, and exist in the customary bias of the populace.

35. Arjuna said:—Tell me, O lord of the world! what is that cause, which gave rise to the prejudice of a heaven and hell. (A future state of reward and retribution, is a common belief of all mankind on earth).

36. The Lord replied:—These prejudices are as false as airy dreams, and have their rise from our desire (of future retribution); which waxing strong by our constant habit of thinking them as true, make us believe them as such, as they mislead us to rely on the reality of the unreal world. Therefore we must shun our desires for our real good.

37. The Lord replied:—Ignorance is the source of our desires, as it is the main spring of our error of taking the unself for the true self; it is the knowledge of the self therefore combined with right understanding, that can dispel the error of our desires. (*i.e.* Ignorance of the nature of a thing, excites our desire for it, as our knowledge of the same, serves to suppress it).

38. You are best acquainted with the self, O Arjuna! and well know the truth also; therefore try to get off your error of yourself and not yourself, as this I and that another, as also of your desires for yourself and other.

39. Arjuna said:—But I ween that the living soul dies away, with the death of its desires; because the desire is the support of the soul, which must languish and droop down for want of a desire. (So says sir Hamilton: Give me something to do and desire, and so I live or else I pine away and die).

40. Tell me moreover, what thing is it that is subject to future births and deaths, after the living soul perishes with its body at any time or place (or after it has fled from it to some other region).

41. The Lord replied:—Know the wistful soul, O intelligent Arjuna! to be of the form of the desire of the heart, as also of the form that anyone has framed for himself in his imagination. (*i.e.* The form of individual soul, is according to the figure that one has of himself in

his mind and heart).

42. The soul that is self-same with itself, and unaltered in all circumstances; that is never subject to body or any desire on earth, but is freed from all desires by its own discretion, is said to be liberated in this life.

43. Living in this manner (or self-independence), you must always look to and be in search of truth; and being released from the snare of worldly cares, you are said to be liberated in this life.

44. The soul that is not freed from its desires, is said to be pent up as a bird in its cage; and though a man may be very learned, and observant of all his religious rites and duties, yet he is not said to be liberated, as long as he labours in the chains of his desires.

45. The man who sees the train of desires, glimmering in the recess of his heart and mind, is like a purblind man who sees the bespangled train of peacocks tail in the spotless sky. He is said to be liberated whose mind is not bound to the chain of desire, and it is one's release from this chain that is called his liberation in this life and in the next.

CHAPTER LVI.

DESCRIPTION OF THE MIND.

Argument:—On the liberation of the living soul, and description of the mind as the miniature of the world.

The Lord continued:—Now Arjuna, forsake your sympathy for your friends, by the coldheartedness that you have acquired from the abandonment of your desires and cares, and the liberation that you have attained to in this your living state.

2. Be dispassionate, O sinless Arjuna! by forsaking your fear of death and decay of the body; and be as clear as the unclouded sky in your mind, by driving away the clouds of your cares from it, and dispelling all your aims and attempts either of good or evil for yourself or others.

3. Discharge your duties as they come to you in the course of your life, and do well whatever is proper to be done, that no action of yours may go for nothing (*i.e.* Do well or do nothing).

4. Whoso does any work that comes to him of itself in the course of his life, that man is called to be liberated in his life time; and the discharge of such deeds, belongs to the condition of living liberation.

5. That I will do this and not that, or accept of this one and refuse the other, are the conceits of foolishness; but they are all alike to the wise (who have no choice in what is fit and proper for them).

6. Those who do the works which occur to them, with the cool calmness of their minds, are said to be the living liberated; and they continue in their living state, as if they are in their profound sleep.

7. He who has contracted the members of his body, and curbed the organs of his senses in himself, from their respective outward objects, resembles a tortoise, that rests in quiet by contracting its limbs within itself.

8. The universe resides in the universal soul, and continues therein in all the three present, past and future times, as the painting-master of the mind, draws the picture of the world in the aerial canvas.

9. The variegated picture of the world, which is drawn by the painter of the mind in the empty air, is as void as the vacant air itself, and yet appearing as prominent as a figure in relief, and as plain as a pikestaff.

10. Though the formless world rests on the plane of vacuity, yet the wonderous error of our imagination shows it as conspicuous to view; as a magician shows his aerial cottage to our deluded sight.

11. As there is no difference in the plane surface of the canvas, which shows the swelling and depression of the figures in the picture to our sight; so there is no convexity or concavity in the dead flat of the spirit, which presents the uneven world to view. (*i.e.* All things are even in the spirit of God, however uneven they may appear to us).

12. Know, O red eyed Arjuna! the picture of the world in the empty vacuum is as void as the vacuity itself; it rises and sets in the mind, as the temporary scenes which appear in imagination at the fit of a delirium.

13. So is this world all hollow both in the inside and outside of it, though it appears as real as an air drawn city of our imagination, by our prejudice or long habit of thinking it so. (A deep rooted prejudice cannot soon be removed).

14. Without cogitation the truth appears as false, and the false as true as in a delirium; but by excogitation of it, the truth comes to light,

and the error or untruth vanishes in nubila.

15. As the autumnal sky, though it appears bright and clear to the naked eye, has yet the flimsy clouds flying over it, so the picture drawn over the plane of the inane mind, presents the figures of our fancied objects in it. (Such is the appearance of our imaginary world and our fancied friends in the perspective of the mind).

16. The baseless and unsubstantial world which appears on the outside, is but a phantasy and has no reality in it; and when there is nothing as you or I or any one in real existence, say who can destroy one or be destroyed by another.

17. Drive away your false conception of the slayer and slain from your mind, and rest in the pure and bright sphere of the Divine spirit; because there is no stir or motion in the intellectual sphere of God, which is ever calm and quiet. All commotions appertain to the mental sphere, and the action of the restless mind.

18. Know the mind to contain every thing in its clear sphere, such as time and space, the clear sky, and all actions and motions and positions of things; as the area of a map presents the sites of all places upon its surface.

19. Know the mind to be more inane and rarefied than the empty air, and it is upon that basis the painter of the intellect, has drawn the picture of this immense universe.

20. But the infinite vacuum being wholly inane, it has not that diversity and divisibility in it, as they exhibit themselves in the mind, in the rearing up and breaking down of its aerial castle. (The imagination of the mind raises and erases its fabrics; but those of vacuum are fixed and firm for ever).

21. So the earthly mortals seem to be born and die away every moment, as the chargeful thoughts of the all-engrossing mind, are ever rising and subsiding in it.

22. Though the erroneous thoughts of the mind, are so instantaneous and temporary; yet it has the power of stretching out the ideas of the length and duration of the world, as it has of producing new ideas of all things from nothing. (So God created every thing out of nothing).

23. The mind has moreover the power of prolonging a moment to a kalpa age; as of enlarging a minim to a mountain, and of increasing a little to a multitude.

24. It has the power also of producing a thing from nothing, and of

converting one to another in a trice; it is this capacity of it, which gives rise to the erroneous conception of the world, in the same manner, as it raises the airy castle and fairy lands of its own nature in a moment.

25. It has likewise brought this wonderous world into existence, which rose out in the twinkling of an eye, as a reflexion and not creation of it. (Because the disembodied mind can not create any material thing).

26. All these are but ideal forms and shadowy shapes of imagination, though they appear as hard and solid as adamant; they are the mistaken ideas of some unknown form and substance.

27. Whether you desire or dislike your worldly interests, show me where lies its solidity, both in your solicitude as well as indifference about it; the mind being itself situated in the intellect of the Divine contriver, the picture of the world, can not have its place any where else. (The world being in the mind, and this again in the Divine intellect, the world must be situated also in the same, which is the main receptacle of the world also).

28. O how very wonderous bright is this prominent picture, which is drawn on no base or coating, and which is so conspicuous before us, in various pieces without any paint or color whereof it is made.

29. O how pleasant is this perspicuous picture of the world, and how very attractive to our sight. It was drawn on the inky coating of chaotic darkness, and exhibited to the full blaze of various lights (of the sun, moon, stars and primeval light).

30. It is fraught in diverse colors, and filled with various objects of our desire in all its different parts; it exhibits many shows which are pleasant to sight, and presents all things to view of which have the notions in our minds.

31. It presents many planets and stars before us, shining in their different shapes and spheres all about. The blue vault of heaven resembling a cerulean lake, brightens with the shining sun, moon and stars liking its blooming and blossoming lotuses.

32. There are the bodies of variegated clouds, pendant as the many coloured leaves of trees on the azure sky; and appearing as pictures of men, gods and demons, drawn over the domes of the three regions (of earth, heaven and hell below, in their various appearances of white, bright and dark).

33. The fickle and playful painter of the mind, has sketched and stretched out the picture of the sky, as an arena for the exhibition of

the three worlds, as its three different stages; where all deluded peoples are portrayed as joyful players, acting their parts under the encircling light of the supreme Intellect. (The world is a stage, and all men and women its players, Shakespeare).

34. Here is the actress with her sedate body of golden hue, and her thick braids of hair; her eyes glancing on the people with flashes of sunshine and moon-beams, the rising ground is her back and her feet reaching the infernal regions; and being, clothed with the robe of the *sāstra*, she acts the plays of morality, opulence and the farce of enjoyments.

35. The Gods Brahmā, Indra, Hari and Hara, form her four arms of action, the property of goodness is her bodice, and the two virtues of discretion and apathy, are her prominent breasts. The earth resting on the head of the infernal Serpent, is her lotus like foot-stool upheld by its stalk; She is decorated on the face and forehead with the paints of mineral mountains, whose valleys and caves form belly and bowels.

36. The fleeting glances of her eyes dispelling the gloom of night, and the twinkling of stars are as the erection of hairs on her body; the two rows of her teeth emitted the rays of flashing lightnings, and all earthly beings are as the hairs on her person, and rising as piles about the bulb of a *Kadamba* flower.

37. This earth is filled with living souls, subsisting in the spacious vacuum of the Universal soul, and appearing as figures in painting drawn in it. This the skilful artist of the mind, that has displayed this illusive actress of the Universe, to show her various features as in a puppet show.

CHAPTER LVII.

ON ABANDONMENT OF DESIRE AND ITS RESULT OF TRANQUILLITY.

Argument:—The final lecture to Arjuna on the Peace of mind resulting from its want of desire.

The Lord said:—Look here, O Arjuna! The great wonder which is manifest in this subject; it is the appearance of the picture, prior to that of the plane of the plan upon which it is drawn. (The appearance of the mind or painting, before that of Virāj or the spirit of God which exhibits the painting. Gloss).

2. The prominence of the painting and the non-appearance of its basis, must be as wonderous as the buoyancy of a block of stone, and the sinking down of gourd shell as is shown in a magic play.

3. The Universe resting in the vacuity of the Divine spirit, appears as a picture on the tablet of the mind; say then how does this egoism or self knowledge of your substantiality, arise from the bosom of the vacuous nullity. (*i.e.* How can substantial spring from the unsubstantial, or some thing come out of nothing).

4. All these being the vacant production of vacuum, are swallowed up likewise in the vacuous womb of an infinite vacuity; they are no more than hollow shadows of emptiness, and stretched out in empty air.

5. This empty air is spread over with the snare of our desires, stretching as wide as the sphere of these outstretched worlds; it is the band of our desire that encircles the worlds as their great belt.

6. The world is situated in Brahmā as a reflexion in the mirror, and is not subject to partition or obliteration; owing to its inherence in its receptacle, and its identity with the same.

7. The indissoluble vacuum being the nature of Brahma, is inseparable from his essence; for nobody is ever able to divide the empty air in twain or remove it from its place.

8. It is owing to your ignorance of this, that your concupiscence has become congenial with your nature; which it is hard for it to get rid of, notwithstanding its being fraught with every virtue.

9. He who has sown the smallest seed of desire in the soul of his heart, is confined as a lion in the cage, though he may be very wise and learned in all things.

10. The desire which is habitual to one, grows as rank as a thick wood in his breast; unless it is burnt away in the seed by the knowledge of truth, when it cannot vegetate any more.

11. This mind is no more inclined to any thing, who has burnt away the seed of his desire at once; he remains untouched by pleasure and pain, like the lotus-leaf amidst the water.

12. Now therefore, O Arjuna! do you remain calm and quiet in your spirit, be undaunted and devoid of all desire in your mind; melt down the mist of your mental delusion by the heat of your *nirvana* devotion, and from all that you have learnt from my holy lecture to you, remain in perfect tranquillity with your reliance in the Supreme spirit.

CHAPTER LVIII.

ARJUNA'S SATISFACTION AT THE SERMON.

Argument:—The knowledge of truth dispels the doubts, and leads to display his valorous deeds in warfare.

Arjuna said:—Lord! it is by thy kindness, that I am freed from my delusion, and have come to the reminiscence of myself. I am now placed above all doubts, and will act as you have said.

2. The Lord replied: — when you find the feelings and faculties of your heart and mind, to be fully pacified by means of your knowledge; then understand your soul to have attained its tranquillity, and the property of goodness or purity of its nature. (Sattwa Swabhāva).

3. In this state, the soul becomes insensible of all mental thoughts, and full of intelligence in itself; and being freed from all inward and outward perceptions, it perceives in itself the one Brahma who is all and everywhere.

4. No worldly being can observe this elevated state of the soul, as no body can see the bird that has fled from the earth into the upper sky.

5. The pure soul which is devoid of desire, becomes full of intelligence and spiritual light; and it is not to be perceived by even the foresighted observer. (It is the soul's approximation to the Divine state).

6. No body can perceive this transcendental and transparent state of the soul, without purifying his desires at first; it is a state as imperceptible to the impure, as the minutest particle of an atom, is unperceivable by the naked eye.

7. Attainment of this state, drives away the knowledge of all sensible objects as of pots, plates, and others. What thing therefore is so desirable, as to be worth desiring before the Divine presence.

8. As the frost and ice melt away before a volcanic mountain, so doth our ignorance fly afar, from the knowledge of the intellectual soul. (*i.e.* Intellectual knowledge drives away all ignorance before it).

9. What are these mean desires of us, that blow away like the dust of the earth, and what are our possessions and enjoyments but snares to

entangle our souls?

10. So long doth our ignorance (avidyā) flaunt herself in her various shapes, as we remain ignorant of the pure and modest nature of our inmost souls in ourselves. (Self-knowledge is shy and modest, while ignorance is full of vanity and boast).

11. All outward appearances fade away and faint (before the naked eye), and appear in their pellucid forms in the inmost soul, which grasps the whole in itself, as the vacuum contains the plenum in it.

12. That which shows all forms in it, without having or showing any form of itself; is that transcendent substance which is beyond description, and transcends our comprehension of it.

13. Now get rid of the poisonous and cholic pain of your desire of gain, as also of the permanence of your own existence; mutter to yourself the mantra of your resignation of desirables, and thus prosper in the world without fear for anything.

14. Vasishtha said:—After the Lord of the three worlds had spoken the words, Arjuna remained silent for a moment before him; and then like a bee sitting beside a blue lotus, uttered the following words to the sable bodied Krishna.

15. Arjuna said:—Lord! Thy words have dispelled all grief from my heart, and the light of truth is rising in my mind; as when the sun rises to awaken the closed and sleeping lotus.

16. Vasishtha said:—After saying so, Arjuna being cleared of all his doubts, laid hold on his Gāndīva bow, and rose with Hari for his charioteer, in order to proceed to his warlike exploits.

17. He will transform the face of the earth to a sea of blood, gushing out of the bodies of combatants, their charioteers and horses and elephants that will be wounded by him; the flights of his arrows and thickening darts, will hide the disk of the sun in the sky, and darken the face of the earth with flying dust.

CHAPTER LIX.

KNOWLEDGE OF THE LATENT AND INSCRUTABLE SOUL.

Argument:—The incomprehensible nature of God, expressed by indefinite predicates, and his Latency in the works of creation.

Vasishtha continued:—Keep this lesson in view, O Rāma! and know it as the purifier of all sins; remain in your resignation of all attachments, and resign yourself to God.

2. Know the Supreme soul, in which all things reside, from which everything has issued, and which is everything itself on all sides of us; it is changed through all, and is ever the same in itself.

3. It seems to be afar though it is nearest to us, it appears to be ubiquitous though ever situated in everything. It is by that essence thou livest, and it is undoubtedly what thou art thyself. (There is but one unity pervading over all varieties).

4. Know that to be the highest predicament, which is above the knowables, and is knowledge or intelligence by itself; which is beyond our thoughts and thinkables, and is the thinking principle or intellect itself. (Beyond thought Divine. Milton).

5. It is preeminent consciousness and that supreme felicity, and passing wonder of our sight; which surpasses the majesty of majesties, and is the most venerable of venerables.

6. This thing is the soul and its cognition, it is vacuum which is the immensity of the supreme Brahma; it is the chief good (summum Bonum) which is felicity and tranquillity itself; and it is full knowledge or omniscience, and the highest of all states.

7. The soul that abides in the intellect, and is of the form of the conception of all things: that which feels and perceives every thing, and remains by its own essence.

8. It is the soul of the universe, like the oil of the sesame seed; it is the pith of the arbor of the world, its light and life of all its animal beings.

9. It is the thread connecting all beings together like pearls in a necklace, which is suspended on the breast of empty air; (the sutrātma that connects all nature). It is the flavour of all things like the pungency of pepper.

10. It is the essence of all substance (ens entium) and a verity which is the most excellent of all the truth of truths; it is the goodness of whatever is good, and the great or greatest good in itself.

11. Which by its omniscience becomes the all that is present in its knowledge, and which we take by our misjudgment for real entities in

this world (when our ignorance mistakes the manifest world for its latent cause).

12. We take ourselves the world in mistake of the soul, but all these mistaken entities vanish away before the light of reason.

13. The vacuum of Brahma or the space occupied by the Divine spirit, is without its beginning and end, and cannot be comprehended within the limited space of our souls; knowing this for certain, the wise are employed in their outward duties.

14. That man is freed from his rising and setting (ups and downs), who rests always in the equanimity of his soul, and whose mind is never elated nor dejected at any event, but ever retains the evenness of its tenor.

15. He whose mind is as vacant as the empty air, is called a mahātmā or great soul, and his mind resting in the state of unity, remains with the body in a state of sound sleep. (But this evenness is inadmissible in business and behaviour to a preceptor. So it is said, [Sanskrit: [mostly illegible]]).

16. The man of business also who preserves the evenness of his mind, remains as undisturbed under the press of his duties, as the reflexion of one in a mirror. They are both the same, being but shadows of reality.

17. He who retains the impression in his mind, in their even and unvaried state, like images in a mirror, is himself as a reflexion in the Divine Intellect. (All beings live and move inseparably in the intellect of God. Gloss).

18. So let a man discharge the customary duties of life as they occur to him, with the pure transparent of his mind; as all the creatures of God perform their several parts, like images imprinted in the divine intellect.

19. There is no unity nor duality in the divine intellect, (where the images are neither inseparably attached to nor detached from it); the application of the words I and thou to one or the other is all relate to the same, and they have come to use from the instruction of our elders. (Human language is learned by imitation).

20. The intellect which of itself is tranquil in itself (*i.e.* in its own nature), acts its wonders in itself (*i.e.* displays or develops itself in the very intellect); it is the pulsation of intellect which displays the universe, as its *vivarta* or development, and this pulsation is the Omnipotence of God.

21. The pulsation of the Divine Intellect being put to a stop, there ensues a cessation of the course of the universe, and as it with the supreme Intellect, so it is with its parts of individual intellects, whose action and inaction spread out and curb the sphere of their thoughts.

22. What is called consciousness or its action, is a non entity in nature; and that which is a mere vacuum, is said to be the subtile body of the Intellect. (*i.e.* The intellectual powers have no material forms).

23. The world appears as an entity, by our thinking it as such; but it vanishes upon our ceasing to think as such, like the disappearance of figures in a picture, when it is burnt down to ashes.

24. The world appears as one with the Deity, to one who sees the unity only in himself; it is the vibration of the intellect only, that caused the revolution of worlds, as the turning of a potters wheel (is caused by the rotatory motion given to it).

25. As the measure, shape and form of the ornament are not different from the gold, so the action of the intellect, is not separate from it; and it is this which forms the world, as the gold, becomes the ornament and the world and intellect are the same thing, as the ornament and its gold.

26. The mind is the pulsation of the intellect, and it is want of this knowledge that frames a separate world; as it is ignorance of the gold work, that makes the jewel appear as another thing.

27. The mind being wholly absorbed in the intellect, there remains this pure intellect alone; as the nature of one's self or soul being known, there is an end of worldly enjoyments. (He that has known the intellectual world, is not deluded by his sensuous mind; and whoever has tasted his spiritual bliss, does not thirst for sensual pleasures).

28. Disregard of enjoyments is an education of the highest wisdom; hence no kind of enjoyments is acceptable to the wise: (cursed are they that hunger and thirst for enjoyments of this world).

29. Know this to be another indication of wisdom, that no man that has eaten to satiety has ever a zest for any bad food that is offered to him. (*i.e.* No sensual pleasure is delectable before spiritual bliss).

30. Another sign of wisdom is our natural aversion, to enjoyments, and is the sense of one's perception of all pleasures, in the vibrations of his intellect (*i.e.* the mind is the store house of all pleasures).

31. He is known as a wise man, who has this good habit of his deeply rooted in his mind, and he is said to be an intelligent man, who refrains from enjoying whatever is enjoyable in this world. (For thy shall hunger hereafter, who stuff themselves with plenty here below. St. Mathew Ch.v).

32. Again whoso pursues after his perfection, in pursuance of the examples of others, doth strike the air with a stick, or beat the bush in vain in search of the same, because it requires sincerity of purpose to be successful in anything (and not the bodily practices of the ignorant, as they do in *Hatha Yoga*).

33. Some times thy emaciate and torture the body in order to have a full view of the inner soul (because they think to be an envelope of the soul, and an obstruction to its full sight; but the intellectual soul, being settled in a thousand objects of its intelligence, it sees only errors instead of the light of the soul. (So the hermits, ascetics, monks, and friars emaciate their bodies, and the religious fanatics torture their persons in vain).

34. So long doth the unconscious spirit flutter in its fickleness, and goes on roving from one object to another; as the light of the understanding do not rise and shine within it. (The ignorant are strangers to rest and quiet).

35. But no sooner doth the light of the tranquil intellect, appear in its brightness within the inward soul; than the flattering of the fickle spirit is put to flight, like the flickering of a lamp after it is extinguished.

36. There is no such thing as vibration nor suspension of the tranquil spirit; because the quiescent soul neither moves forward or backward, nor has its motion in any direction.

37. The soul that is neither unconscious of itself, nor has any vibration in it, is said to be calm and quiet; and as it remains in the state of its indifference to vibrations, and gains its forms of pure transparence, it is no more liable to its bondage in life, nor inquires its *moksha* liberation to set it free from regeneration.

38. The soul that is settled in itself (or the supreme soul), has no fear of bondage nor need of its liberation also; and the intellect being without its intellection, or having no object to dwell upon, becomes unconscious both of its Existence as well as extinction. (One that is absorbed in his self meditation, is unconscious of everything *in-esse et non-esse*).

39. He that is full in himself with the spirit of God, is equally ignorant both of his bondage and liberation; because the desire of being liberated, indicates want of one's self sufficiency and perfection (or rather the sense of his bondage, from which he wants to be liberated).

40. "Let me then have my equanimity and not my liberation." This desire is also a bondage in itself; and it is the unconsciousness of these, which is reckoned as our chief good. For know the Supreme state to be that, which is pure intelligence and without a shadow.

41. The restoration of the intellect to its proper form consists in divesting it of all its intelligibles; and that form of it (which is marked by desire or the prurient soul), is no more than the oscillation of the great Intellect. (All animal souls are vibrations of the Divine spirit).

42. That only is subject to bondage and liberation, which is seen and destructible in its nature (*i.e.* the visible and perishable body); and not the invisible soul, which take the name of ego, and has no position nor form or figure of itself.

43. We know not what thing it is, that is brought under or loosened from bondage by any one. It is not the pure desire which the wise form for themselves, and does not affect the body. (It is the vibration of mind acting upon the body, and causing its actions that subjects to Bondage).

44. It is therefore, that the wise practise the restraint of their respiring breath, in order to restraint their desires and actions; and being devoid of these, they become as the pure Intellect.

45. These being suppressed, the idea of the world is lost in the density of the intellect; because the thoughts of the mind, are caused by the vibration of the intellect only (and set in also in the same).

46. Thus there remains nothing, nor any action of the body or mind, except the vibration of the intellect; and the phenomenal world is no other, than a protracted dream from one sight to another. The learned are not deluded by these appearances, which they know to be exhibitions of their own minds.

47. Know in thy meditation within thyself that recondite soul, which gives rise to our consciousness of the essences of things, appearing incessantly before us; and in which all these phantasms of our brain, dissolve as dirt in the water; and in which all our perceptions and conceptions of the passing world are flowing on as in a perpetual stream.

CHAPTER LX.

OF THE MAJESTY AND GRANDEUR OF GOD.

Argument.—Manifestation of mysterious magic of the one, uniform and pure Monad in multiform shapes, as a display of his all Comprehensive plenitude fullness.

Vasishtha continued:—Such is the first great truth concerning the solidity or of the Divine Intellect, that contains the gigantic forms of Brahmā, Vishnu and Siva in it.

2. It is by means of the greatness of God, that all people are as gaudy as great princes in their several spheres; and are ever exulting in their power of floating and traversing in the regions of open air. (This means both the flight of bird, as well as aerial rambles of Yogis).

The Taittiriya Upanishad says:—God has filled the world with joy, and the minute insect is as joyous as the victorious prince: meaning hereby, that God has given to every being its particular share of happiness.

3. It is by their dwelling in the spirit of God, that the earth born mortals are as happy as the inhabitants of heaven; (That have nothing to desire); nay they are free from the pain of sorrow and released from the pangs of death, that have come unto the Lord—(O death where is thy sting, O grave where thy victory? Pope).

4. Yes, they live in Him that have found him, and are not to be restrained by any body; provided they have but taken their refuge under the overspreading umbrage of the supreme spirit.

5. He who meditates for a moment, on the universal essence of all (as the ens entium); he becomes liberated in an instant, and lives as a liberal minded sage or *muni* on earth. (The sage that sees his God in all and every where through out all nature).

6. He does what are his duties in this world, and never grieves in discharging them. Rāma said:—How is it possible, Sir, to meditate on the universal soul in all things, when the sage has buried his mind, understanding and his egoism and himself in the unity of God? and how can the soul be viewed in the plurality, when all things have been absorbed in the unity?

7. Vashistha replied:—The God that dwells in all bodies, moves them to their actions, and receives their food and drink in himself, that

produces all things and annihilates them at last, is of course unknowable to our consciousness (which is conscious of itself only).

8. Now it is this indwelling principle in every thing, that is without beginning and end, and inherent in the nature of all; is called the common essence of all, because it constitutes the *tattwa* identity (or essential nature or the abstract property) of everything in the world.

9. It dwells as vacuity in the vacuum, and as sonorousness in sound; it is situated as feeling in whatever is felt, and as taction in the objects of touch.

10. It is the taste of all tastables, and the tasting of the tongue; it is the light of all objects of sight, and vision of the organs of seeing.

11. It is the sense of smell in the act of smelling, and the odour in all odorous substance; it is the plumpness of the body, and the solidity and stability of the earth.

12. It is the fluidity of liquids and the flatulence of air; it is the flame and flash of fire, and the cogitation of the understanding.

13. It is the thinking principle of the thoughtful mind, and the ego of our egoism; it is the consciousness of the conscious soul, and the sensible heart.

14. It is the power of vegetation in vegetables, and the perspective in all pictures and paintings; it is the capacity of all pots and vessels, and the tallness of stately trees.

15. It is the immobility of immovables, and the mobility of movable bodies; it is the dull insensibility of stones and blocks, and the intelligence of intelligent beings.

16. It is the immortality and god-head of the immortal gods, and humanity of human beings; it is the curvedness of crooked beasts, and the supine proneness of crawling and creeping insects.

17. It is the current in the course of time, and the revolution and aspects of the seasons; it is the fugacity of fleeting moments, and the endless duration of eternity.

18. It is the whiteness of whatever is white, and blackness of all that is black; it is activity in all actions, and it is stern fixity in the doings of destiny.

19. The supreme spirit is quiescent in all that is sedate, and lasting

and evanescent in whatever is passing and perishing; and he shows his productiveness in the production of things.

20. He is the childhood of children, and the youth of young men; he shows himself as fading in the decay and decline of beings, and as his extinction in their death and demise.

21. Thus the all pervading soul, is not apart from anything, as the waves and froths of the foaming sea, are no way distinct from its body of waters.

22. These multiformities of things are all unrealities, and taken for true in our ignorance of the unity; which multiplies itself in our imagination, as children create and produce false apparitions from their unsound understandings. (These as they change are not the varied god as it is generally supposed to be, but various workings of the intellect).

23. It is I, says the lord, that am situated every where, and it is I that pervade the whole; and fill it with all varieties at pleasure; know therefore, O high minded Rāma! that all these varieties are but creatures of imagination in the mind of God, and are thence reflected into the mirror of our minds. Knowing this rest in the calm tranquillity of your soul, and enjoy the undisturbed solace and happiness of your high mind.

24. Vālmīki said:—As the sage was saying these things, the day passed away under its evening shade; the sun sank down in its evening devotion, and the assembly broke with mutual salutations to the performance of their eventide ablutions, until they reassembled on the next morning.

CHAPTER LXI.

DESCRIPTION OF THE WORLD AS A PASSING DREAM.

Argument:—How our firm faith arises over this entity, and its answer.

Rāma said:—As we are, Oh sage! a dream drawn house, the body of the lotus-born Brahmā—the first progenitor, is the same no doubt.

2. And if this world is a non-entity—*asat*, we must know our existence the same, then how is it possible to arise the firm faith over this entity—*sat*.

3. Vasishtha responded:—We are shining here as a created being by the previous birth of Brahmā, but in fact, the reflexion of soul shines for ever nothing besides.

4. Owing to the omnipresence of consciousness, all beings exist as reality every where, and if she rises from unreal knowledge, she as real knowledge destroys the unreal one. (vice-versa).

5. Therefore whatever comes from these five elements, is but transitory, but owing to the firm belief on *ego*, we enjoy a firm faith for the same.

6. In a dream, we see good many things as reality; but as soon the dream is over, we do not find the things dreamt of; so we see the reality of the world; as long we remain in ignorance.

7. Oh Rāma! as the dreaming man counts his dream as reality, owing to his faith on it; so this world appears a reality, like the supreme God who has no beginning and end.

8. That which is to be created by the dreaming man, is to be called his own; as we can say by guessing knowledge, what is in the seed, is in the fruit.

9. Whatever comes from non-entity, is to be called non-entity; and that which is unreal though it can be workable, is not reasonable to think good.

10. As the thinking result of unreality is to be given up, so the firm faith which is arising by the dreaming man; is to be given up likewise.

11. Whatever soul creates in dream is our firm belief, but that remains only for a time being (hence it is *asat*—non-entity).

12. Brahmā's long drawn portion is this entity, hence we think also the same, but in fact, this entity is a moment to Brahma.

13. Consciousness is the creator of all elements, she creates every thing according to her model, hence creator and creation are one and the same.

14. As the backward and forward whirling motion of water, makes the deep to swell, and as also fairy comes near in a dream, so all these are in reality nothing.

15. So this entity with its change (of creation, sustentation and destruction) is nothing. In whatever manner we look object, that will appear in return in the same manner.

16. The rule of the erroneous dream is not to reproduce (in waking state, what it produces in sleeping state, though it has a power to create something out of nothing) as the production is not in the world, but owing to ignorance it appears so.

17. In the three worlds we see wondrous objects, as we see fire burning in the water like a sub-marine fire.

18. Good many cities exist in vacuity, as birds and stars remain in the sky. We find lotus in a stone like trees growing without an earth.

19. One country gives every kind of object to the seeker, like a tree that gives all objects to the seeker (Kalpa taru) and also we see in a stone and rows of jewels (that is counting beads) giving fruits like fruitful trees.

20. Life exists within a stone (Sālgram) as frog exists. Stone gives water as moon-stone gives.

21. In a dream within a minute good many things can be made and unmade, which in fact, are unreal like one's death in a dream.

22. The natural water of the elements remains in the sky, (that is, in the cloud), when the heavenly river *Māṇḍākinī* remains in vacuity.

23. The heavy stone flies in the air, when the winged mountain does so. Every thing to be got in stone, when every thing can be secured from the philosopher's stone.

24. In the garden of bliss of Indra every desired object to be got, but in salvation such kind of desired object is wanting.

25. Even dull matter acts like machine, hence every object acts like wonderful erroneous magic.

26. By magical art (that is, Gandharva vidyā) we see even impossible objects such as two moons, Kavandhas, mantras, drugs, and pishacha. All these are the works of wonderful erroneous magic, which are in fact nothing.

27. We see impossibility as real as we see possibility, hence impossibility becomes real by our erroneous ideas only.

28. The erroneous dream though it appears as real is in fact unreal, as that which is not real does not exist, which is real does exist (unity is real, duality is unreal, hence existence and non-existence are one and the same).

29. So this dreaming creation is looked by all worldly being here as real, as dreamer takes his dream a reality.

30. By passing from one error to another error, from one dream to another, one firm faithful being comes out.

31. As a stray deer falls into the pit repeatedly for green grass, so ignorant man repeatedly falls into the pit of this world, owing to his ignorance.

CHAPTER LXI.

DESCRIPTION OF THE WORLD AS A PASSING DREAM.

Argument:—Narration of the mendicant Jivātā, in illustration of the transmigration of the soul in various births, according to the variety of its insatiable Desire.

Vasishtha resumed:—Hear me relate to you, Rāma, the story of a certain mendicant, who fostered some desire in his mind, and wandered through many migrations of his soul.

2. There lived a great mendicant at one time, who devoted his life to holy devotion, and passed his days in the observance of the rules of his mendicancy. (The state of mendicancy is the third stage of life of a Brahman, which is devoted to devotion, and supported by begging of the simple subsistence of life. This story applies to all men, who are in some way or other devoted to some profession for acquiring the necessities of life and the more so, as all men have some ultimate object of desire, which is an obstruction to their *Nirvana* or final extinction in the Deity. For the lord says in the Gospel, He that loveth anything more than me, is not worthy of me).

3. In the intensity of his *Samādhi* devotion, his mind was purged of all its desires; and it became assimilated to the object of its meditation, as the sea water, is changed to the form of waves. (*Samādhi* is defined by Patanjali, as the forgetting of one's self in the object of his meditation).

4. Once as he was sitting on his seat after termination of his meditation, and was intent upon discharging some sacred functions of his order, there chanced to pass a thought over his clear mind (like the shadow of cloud over the midday sky).

5. He looked into the reflexion of the thought, that rose of itself in his mind; that he should reflect for his pleasure, upon the various conditions of common people, and the different modes of their life. (the proper study of man is man, and the manner of each rightly).

6. All this thought his mind passed from the reflexion of himself and his God, to that of another person; and he lost the calm composure of his mind, as when the quiet sea is disturbed by whirlpool or whirl wind. (This desire of the sage disturbed his breast, like the doubt of Parnell's Hermit).

7. Then he thought in himself to become an ideal man of his own accord, and became in an instant the imagined person Jivātā by name. (Imagination shapes one to what he imagines himself to be).

8. Jivātā, the ideal man, now roved about like a dreaming person, through the walks of the imaginary city, which he had raised to himself, as a sleeping man, builds his aerial abodes in dream. (So every man thinks himself as some one, and moves about in his air built city).

9. He drank his fill at pleasure, as a giddy bee sips the honey from lotus cups; he became plump and hearty with his sports, and enjoyed sound sleep from his want of care.

10. He saw himself in the form of a Brahman in his dream, who was pleased with his studies and the discharge of his religious duties; and as he reflected himself as such he was transformed to the same state, as a man is transplanted from one place to another at a thought. (He makes the man, and places him in every state and place).

11. The good Brahman who was observant of his daily ritual, fell asleep one day into a deep trance, and dreamt himself doing the duties of the day, as the seed hid in shell, performs inwardly its act of vegetation.

12. The same Brahman saw himself changed to a chieftain in his dream, and the same chief ate and drank and slept as any other man in general.

13. The chief again thought himself as a king in his dream, who ruled over the earth extending to the horizon; and was beset by all kinds of enjoyments, as a creeper is studded with flowers.

14. Once as this prince felt himself at ease, he fell into a sound sleep free from all cares, and saw the future consequences of his actions, as the effect is attached to the cause, or the flowers are the forth-comings of the tree.

15. He saw his soul assuming the form of a heavenly maid, as the pith of

a plant puts forth itself in its flowers and fruits, (what is at the bottom, comes out on the top; and what is the root, sprouts forth in the tree).

16. As this heavenly maid was lulled to sleep by her weariness and fatigue, she beheld herself turn into a deer, as the calm ocean finds itself disturbed into eddies and waves (by its inner caves and outward winds).

17. As this timorous fawn with her fickle eyes, fell into a sound sleep at one time; she beheld herself transformed to a creeping plant (which she likes to browse upon so fondly in her pasture).

18. The crooked beasts of the field and the creeping plants of forest, have also their sleep and dream of their own nature; the dreams being caused by what they saw and heard and felt in their waking states.

19. This creeper came to be beautified in times, with its beautiful fruits, flowers and leaves, and formed a bower for the seat of the floral goddess of the woods.

20. It hid in its heart the wishes that grew in it, in the same manner as the seed conceals in its embryo the germ of the would be tree; and at last saw itself in its inward consciousness, to be full of frailty and failings.

21. It had remained long in its sleep and rest, but being disgusted with its drowsy dullness, it thought of being the fleeting bee its constant guest, and found itself to be immediately changed to a fluttering bee (which it had fed with its farinaceous food).

22. The bee roved at pleasure over the tender and blossoming creepers in the forest, and let on the petals of blooming lotuses, as a fond lover courts his mistresses.

23. It roved about the blossoms, blooming as brightening pearls in the air; and drank the nectarious Juice from the flower cups, as a lover sips the nectar from the rubied lips of the beloved.

24. He became enamoured of the lotus of the lake, and sat silent upon its thorny stalk on the water; for such is the fondness of fools, even for what is painful to them.

25. The lake was often infested by elephants, who tore and trampled over the beds of lotus bushes; because it is a pleasure to the malignant base, to lay waste the fair works of God. (The black big and bulky elephants, are said to be invidious of the fair and pretty lotuses; hence the elephant is used as symbolical of the devil, the destroyer of

all good).

26. The fond bee meets the fate of its fondling lotus, and is crushed under the tusk of the elephant, as the rice is ground under the teeth. (Such is the fate of overfondness for the fair).

27. The little bee seeing the big body and might of the mighty elephant, took a fancy of being as such; and by his imagining himself as so, he was instantly converted to one of the like kind (not in its person but in the mind). (Thus is a lesson, that no one is content with himself, but wishes to be the envied or desired being).

28. At last the elephant fell down into a hollow pit, which was as deep and dry as the dried bed of a gulf; as a man falls into the profound and inane ocean of this world, which is overcast by an impervious darkness around. (The troublesome world is always compared with a turbulent and darksome ocean).

29. The elephant was a favourite of the prince for his defeating the forces of his adversaries; and he routed about at random with his giddy might, as the lawless Daitya robbers wander about at night.

30. He fell afterwards under the sword of the enemy, and pierced all over his body by their deadly darts; as the haughty egoism of the living body, drops down in the soul under the wound of right reason.

31. The dying elephant having been accustomed to see swarms of bees, fluttering over the proboscis of elephants, and sipping the ichor exuding from them, had long cherished the desire of becoming a bee, which he now came to be in reality.

32. The bee rambled at large amidst the flowery creepers of the forest, and resorted again to the bed of lotuses in the lake; because it is hard for fools to get rid of their fond desire, though it is attended with danger and peril.

33. At last the sportive bee was trampled down and crushed under the feet of an elephant, and become a goose, by its long association with one in the lake.

34. The goose passed through many lives, till it became gander at last, and sported with the geese in the lake.

35. Here it came to bear, the name of the gander that served as the vehicle of Brahma, and thenceforth fostered the idea of his being so, as the yolk of an egg fosters a feathered fowl in it.

36. As it was fostering this strong desire in itself, it grew old and

decayed by disease, as a piece of wood is eaten up by inbred worms; then as he died with his consciousness of being the bird of Brahmā, he was born as the great stork of that God in his next birth.

37. The stork lived there in the company of the wise, he became enlightened from the views of worldly beings; he continued for ages in his disembodied liberation, and cared for nothing in future. (The soul that rests in the spirit of God, has nothing better to desire).

CHAPTER LXIII.

DREAM OF JĪVĀTA.

Arguments:—All living souls are occupied with the thought of their present state, forgetful of the past, and altogether heedless of the future.

Vasishtha continued:—This bird that sported beside the stalk of the lotus seat of Brahma, once went to the city of Rudra with his god on his back, and there beheld the God Rudra face to face. (The inferior Gods waited upon the superior deities).

2. Seeing the God Rudra he thought himself to be so, and the figure of the God was immediately imprest upon his mind, like the reflexion of an outward object in the mirror.

3. Being full of Rudra in himself, he quitted his body of the bird, as the fragrance of a flower forsakes the calyx, as it mixes with the breeze and flies in the open air.

4. He passed his time happily at that place, in the company with the attendants and different classes of the dependant divinities of Rudra.

5. This Rudra being then full of the best knowledge of divinity and spirituality; looked back in his understanding into the passed accounts of his prior lives, that were almost incalculable.

6. Being then gifted with clear sightedness and clairvoyance, he was astonished at the view of naked truths, that appeared to him as sights in a dream, which he recounted to him as follows.

7. O! how wonderful is this over spreading illusion, which is stretched all about us, and fascinates the world by its magic *wand*; it exhibits the palpable untruth as positive truth, as the dreary desert presents

the appearance of limpid waters, in the sun beams spreading over its sterile sands.

8. I well remember my primary state of the pure intellect, and its conversion to the state of the mind; and how it was changed from its supremacy and omniscience, to the bondage of the limited body.

9. It was by its own desire that the living soul assumed to itself a material body, formed and fashioned agreeably to its fancy, like a picture drawn in a painting; and became a mendicant in my person in one of its prior births, when it was unattached to the objects exposed to view all around.

10. The same mendicant sat in his devotion, by controlling the actions of the members of his body, and began to reflect on outward objects, with great pleasure in his mind.

11. He buried all his former thoughts in oblivion, and thought only of the object that he was employed to reflect upon; and this thought so engrossed and worked upon his mind, that it prevented the rise of any other thought in it.

12. The phenomenon which appears in the mind, offers itself solely to the view also (by supplanting the traces of the past); as the brownness of fading autumn, supercedes the vernal verdure of leaves and plants, so the man coming to his maturity, forgets the helpless state of his boyhood, and is thoughtless of his approaching decay and decline.

13. Thus the mendicant became the Brahman Jivātā by his fallible and fickle desire, which laid him to wander from one body to another, as little ants enter into the holes of houses and things.

14. Being fond of Brahmahood and reverential to Brāhmans in his mind, he became the wished for person in his own body; because the reality and unreality have the power of mutually displacing one another, according to the greater influence of either. (The weaker yields and makes room to the stronger, like the survival of the fittest).

15. The Brāhman next obtained the chieftainship, from his strong predilection for the same; just as the tree becomes fruitful by its continuous suction of the moisture of earth. (The common mother of all).

16. Being desirous of dispensing justice, and discharging all legal affairs, the general wished for royalty, and had his wishes fulfilled by this becoming a prince; but as the prince was over fond of his courtesans, he was transformed to a heavenly nymph that he prized above all in his heart.

17. But as the celestial dame prized the tremulous eye sight of the timorous deer, above her heavenly form and station; she was soon metamorphosed to an antelope in the woods, and destined to graze as a miserable beast for her foolish choice.

18. The fawn that was very fond of browsing the tender blades and leaves, became at last the very creeping plant, that had crept into the crevice of her lickerish mind.

19. The creeper being long accustomed to dote on the bee, that used to be in its company; found in its consciousness to be that insect, after the destruction of its vegetable form.

20. Though well aware of its being crushed under the elephant, together with the lotus flower in which it dwelt, yet it was foolish to take the form of the bee, for its pleasure of roving about the world. (So the living soul enters into various births and bodies only to perish with them).

21. Being thus led into a hundred different forms, said he, I am at last become the self-same Rudra; and it is because of the capriciousness of my erratic mind in this changeful world.

22. Thus have I wandered through the variegated paths of life, in this wilderness of the world; and I have roamed in many aerial regions, as if I trod on solid and substantial ground.

23. In some one of my several births under the name of *Jivātā*, and in another I became a great and respectable Brahman, I became quite another person again, and then found myself as a ruler and lord of the earth. (So every man thinks and acts himself, now as one person and in the stage of his life. Shakespeare).

24. I had been a drake in the lotus-bush; and an elephant in the vales of Vindhya; I then became a stag in the form of my body, and fleetness of my limbs (and in the formation of mind also).

25. After I had deviated at first from my state of godliness, I was still settled in the state of a devotee with devotedness to divine knowledge; and practicing the rites befitting my position (such as listening to holy lectures, meditating on the mysteries of nature and so forth).

26. In this state I passed very many years and ages, and many a day and night and season and century, glided on imperceptibly in their courses over me. (It is said that the sedate and meditative are generally long living men, as we learn in the accounts of the ancient patriarchs, and in those of the *yogis* and *lamas* in our own times).

27. But I deviated again and again from my wonted course, and was as often subjected to new births and forms; until at last I was changed to Brahma's vehicles of the *hansa*—or *anser*, and this was by virtue of my former good conduct and company.

28. The firm or wonted habit of a living beings, must come out unobstructed by any hindrance whatsoever; and though it may be retarded in many intermediate births for even a millennium; yet it must come and lay hold on the person some time or other. (Habit is second nature, and is inbred in every being; and what is bred in the bone, must run in the blood).

29. It is by accident only, that one has the blessing of some good company in his life; and then his inborn want may be restrained for a time, but it is sure to break out with violence in the end, in utter defiance of every check and rule.

30. But he who betakes himself to good society only, and strives always for his edification in what is good and great, is able to destroy the evil propensities which are inbred in him; because the desire to be good, is what actually makes one so. (Discipline conquers nature).

31. Whatever a man is accustomed to do or think upon constantly, in this life or in the next state of his being; the same appears as a reality to him in his waking state of day dream, as unreality appears as real in the sleeping or night dream of a man. (It is the imagination that figures unrealities in divers forms both in the day as also in the night dreams of men).

32. Now the thoughts that employ our minds, appoint our bodies also to do their wished for works; and as these works are attended with some temporary good as well as evil also; it is better therefore to restrain and repress the rise of those tumultuous thoughts, than cherish them for our pleasure or pain.

33. It is only the thought in our minds, that makes us to take our bodies for ourselves or souls; and that stretches wide this world of unrealities, as the incased seed sprouts forth and spreads itself into a bush. (The thought bears the world in it, as the will brings it to view).

34. The world is but the thought in sight or a visible form of their visible thought, and nothing more in reality besides this phantasm of it, and an illusion of our sight.

35. The illusive appearance of the world, presents itself to our sight, like the variegated hues of the sky, it is therefore by our ignoring of

it, that we may be enabled to wipe off those tinges from our minds.

36. It is an unreal appearance, displayed by the supreme Essence (of God or His intelligence); as a real existence at his pleasure only, and can not therefore do any harm to any body.

37. I rise now and then to look into all these varieties in nature, for the sake of my pleasure and curiosity; but I have the true light of reason in me, whereby I discern the one unity quite apart from all varieties.

38. After all these recapitulations, the incarnate Rudra returned to his former state, and reflected on this condition of the mendicant, whose body was now lying as a dead corpse on the barren ground.

39. He awakened the mendicant and raised his prostrate body, by infusing his intelligence into it; when the resuscitated *Bhikshu* came to understand, that all his wanderings were but hallucinations of his mind.

40. The mendicant finding himself the same with Rudra standing in his presence, as also with the bygone ones that he recollected in his remembrance; was astonished to think how he could be one and so many, though it is no wonder to the intelligent, who well know that one man acts many parts in life.

41. Afterwards both Rudra and the mendicant got up from their seats, and proceeded to the abode of the *Jivātā*, situated in corner of the intellectual sphere (*i.e.* the mundane world which lies in the divine intellect).

42. They then passed over many Continents, Islands, provinces and districts, until they arrive at the abode of *Jīvata*, where they found him lying down with a sword in hand.

43. They saw *Jivātā* lying asleep and insensible as a dead body, when *Rudra* laid aside his bright celestial form, in order to enter into the earthly abode of the deceased. (The Gods are said to assume human shapes in order to mix with mankind).

44. They brought him back to life and intelligence, by imparting to him portion of their spirit and intellect; and thus was this one soul exhibited in the triple forms of *Rudra*, *Jivātā* and the mendicant.

45. They with all their intelligence, remained ignorant of one another, and they marvelled to look on each other in mute astonishment, as if they were the figures in painting.

46. Then the three went together in their aerial course, to the air

built abode of the *Brahman*; who had erected his baseless fabric in empty air, and which resounded with empty sounds all around. (The open air being the receptacle of sounds, the aerial abodes of celestials are incessantly infested by the sounds and cries of peoples rising upwards from the nether world).

47. They passed through many aerial regions, and barren and populous tracts of air; until they found out at last the heavenly residence of the Brahman.

48. They saw him sleeping in his house; beset by the members of his family about him; while his Brahmanī folded her arms about his neck, as if unwilling to part with her deceased husband. (The Brahman in heaven, was seen in the state of his parting life).

49. They awakened his drowsy intelligence, by means of their own intelligence, as a waking man raises a sleeping soul, by means of his own sensibility.

50. Thence they went on in their pleasant journey to the realms of the chief and the prince mentioned before; and these were situated in the bright regions of their intellectual sphere, and illumined by their effulgence of the intellect. (It means to say, that all these journeys, places and persons, were but reveries of the mind, and creations of fancy).

51. Having arrived at that region and that very spot, they observed the haughty chief lying on his lotus like bed.

52. He lay with his gold coloured body, in company with the partner of his bed of golden hue; as the honey sucking bee lies in the lotus cell, enfolded in the embrace of his mate.

53. He was beset by his mistresses, hanging about him, like the tender stalks and tufts of flowers pendent upon a tree; and was encircled by a belt of lighted lamps, as when a golden plate is studded about by brilliant gems.

54. They awakened him shortly by infusing their own spirit and intelligence in his body and mind, and then they sat together marvelling at each other, as the self-same man in so many forms (or the self-same person in so many bodies).

55. They next repaired to the palace of the prince, and after awakening him with their intelligence, they all roamed about the different parts of the world.

56. They came at last to the *hansa* of Brahmā, and being all

transformed to that form in their minds (*i.e.* having come to know the *ahamsa* I am he or their self-identity); They all became the one Rudra Personality in a hundred persons.

57. Thus the one intellect is represented in different forms and shapes, according to the various inclinations of their minds, like so many figures in a painting. Such is the unity of the deity represented as different personalities, according to the various tendencies of individual minds. (There is the same intellect and soul in all living beings, that differ from one another in their minds only).

58. There a hundred Rudras, who are the forms of the uncovered intellect (*i.e.* unclouded by mists of error); and they are acquainted with the truths of all things in the world, and the secrets of all hearts (*antaryāmin*).

59. There are a hundred and some hundreds of Rudras, who are known as very great beings in the world; among whom there are eleven only (Ekadasa Rudras), that are situated in so many worlds (Ekadasa Bhubanas). (The Vedas have thousands and thousands of Rudras in their hymns as to them, as, [Sanskrit: sahashrena sahashrasah ye rudrā adhibhūmyā]).

60. All living beings that are not awakened to reason, are ignorant of the identity of one another; and view them in different and not in the same light; they are not farsighted to see any other world. That which is the most proximate to them.

61. Wise men see the minds of others and all things to rise in their minds, like the wave rising in the sea; but unenlightened minds remain dormant in themselves, like the inert stones and blocks. (Another explanation of it is, that all wise men are of the same mind as Birbal said to Akbar:—Sao Siyane ekmatā).

62. As the waves mix with themselves, by the fluidity of their waters; so the minds of wise unite with one another, by the solubility of their understandings, like elastic fluids and liquids. (So says Mrityunjaya:—the oily or serous understanding ([Sanskrit: tailavat vunvih]) readily penetrates into the minds of others).

63. Now in all these multitudes of living beings, that are presented to our sight in this world; We find the one invariable element of the intellect to be diffused in all of them, and making unreal appear as real ones to view.

64. This real but invisible entity of the Divine intellect remains for ever, after all the unreal but visible appearances disappear into nothing; as there remains an empty space or hollow vacuity, after the

removal of a thing from its place, and the excavation of the ground by digging it. (This empty vacuum with the *chit* or Intellect in it, is the universal God of the vacuist Vasishtha).

65. As you can well conceive the idea of existence, of the quintuple elemental principles in nature; so you can comprehend also the notion of the Omnipresence of the Divine intellect, which is the substratum of the elemental principles.

66. As you see various statues and images, carved in stone and woods, and set in the hollows of rocks and trees; so should you see all these figures in the hollow space of the universe, to be situated in the self-same intellect of the Omnipresent Deity.

67. The knowledge of the known and the visible world, in the pure intellect of the unknown and invisible deity, resembles the view of the variegated skies, with their uncaused and insensible figures, in the causeless substratum of ever lasting and all pervading vacuity.

68. The knowledge of the phenomenal is the bondage of the soul, and the ignoring of this conduces to its liberation; do therefore as you like, either towards this or that (*i.e.* for your liberation and bondage).

69. The cognition and nescience of the world, are the causes of the bondage and liberation of the soul, and these again are productive of the transmigration and final emancipation of the animal spirit. It is by your indifference to them that you can avoid them both, do therefore as you may best choose for yourself. (Here are three things offered to view, namely, the desire of heaven and liberation, and the absence of all desires. [Sanskrit: svargakāma mokshakāmau nishkāmashchatra yah]).

70. What is lost at its disappearance (as our friends and properties), is neither worth seeking or searching after, nor sorrowing for when it is lost and gone from us. That which is gained of itself in our calm and quiet without any anxiety or assiduity on our part, is truly reckoned to be our best gain. (so says the Moha-Mudgura:—Be content with what offers of itself to thee. [Sanskrit: yatvabhase nijakarmīpāttam| bittam tena vinodaya chittam]).

71. That which is no more than our knowledge of it (as the object of our senses and the objective world), is no right knowledge but mere fallacy; the true knowledge is that of the subjective consciousness, which is always to be attended to.

72. As the wave is the agitation of the water, so is this creation but an oscillation of the divine intellect; and this is the only difference between them, that the one is the production of the elements in nature, and the other is that of the divine will.

73. Again the undulation of waves occurs, in conjunction with the existing elements at certain spots and times; but the production of the world is wholly without the junction of the elemental bodies, which were not in existence at its creation. (It means to say, that the world is only an ideal formation of the divine mind).

74. The shining worlds shine with the light of the divine intellect, in which they are situated as the thoughts in its consciousness. It transcends the power of speech to define what it is, and yet it is expressed in the veda in the words that, "It is the supreme soul and perfect felicity" (Siva Parātmā).

75. Thus the world is the form of its consciousness in the divine intellect, and they are not different from one another, as words are never separable from their senses. It is said that the world is the undulation of the Divine spirit, and none but the ignorant inveigh against, by saying that the wave and water are two different things. (Kalidāsa in the commencement of Raghuvansa, uses the same simile of words and their meanings, to denote the intimate union of Pārvatī and Siva, which is done to express the inseparability of the world with its maker; corresponding with the well known line of Pope: "whose body nature is, and God the soul").

CHAPTER LXIV.

ON THE ATTAINMENT OF ATTENDANTSHIP ON THE GOD RUDRA.

Argument:—The remainder of the former story; and the manner of becoming the attendant Rudras on Siva.

Rāma said:—Tell me sir, what became of the many forms, which the mendicant saw in his dream; and whether the several forms of *Jivata*, the Brahman, the gander and others return to themselves, or remained as Rudras for ever more.

2. Vasishttha replied:—They all remained with Rudra, as parts and compositions of himself; and being enlightened by him, they wandered all about the world, and rested contented with themselves.

3. They all beheld with Rudra, the magic scenes which were displayed before them; till at last they were dismissed from his company, to return to their own states and places.

4. Rudra said:—Go you now to your own places, and there enjoy your fill with your family; and return to me after some time, having completed the course of your enjoyments and sufferings in the world.

5. You will then become as parts of myself, and remain as my attendants to grace my residence; till at last we return to the supreme at the end of time, and be absorbed in last *Omega* of all.

6. Vasishtha said:—So saying, the Lord Rudra vanished from their sight, and mixed in the midst of the Rudras, who viewed all the worlds in their enlightened intellects. (These are celestial and angelic beings).

7. Then did *Jivata* and others return to their respective residences, where they have to share their shares of domestic felicity in the company of their families, during their allotted times.

8. Having then wasted and shuffled off their mortal coil, at the end of their limited periods, they will be promoted to the rank of Rudras in heaven, and will appear as luminous stars in the firmament.

9. Rāma rejoined:—All those forms of *Jivātā* and others, being but creations of the empty imagination of the mendicant; I cannot understand, how they could be beings, as there is no substantiality in imaginary things.

10. Vasishtha replied:—The truth of the imagination lies partly in our consciousness, and partly in our representation of the image; though the imagery or giving a false shape to anything, is as untrue as any nihility in nature. But what we are conscious of must be true, because our consciousness comprehends everything in it.

11. Thus what is seen in the dream, and represented to us by imagination, are all impressed in our consciousness at all times and for ever. (Therefore neither is our consciousness nor the images we are conscious of are untrue, though the imagery and the work of imagination are utterly false).

12. As a man when going or carried from one country to another, and there again to some other place, has no knowledge of the distance of his journey, unless he is conscious of its length and duration in space and time; so we are ignorant of the duration of our dream, and our passing from one dream to another, without our consciousness of it in our sleeping state.

13. Therefore it is our consciousness that contains all things, that are represented to it by the intellect; and it is from our intellection that we have the knowledge of everything, because the intellect is full of knowledge and pervades everywhere.

14. Imagination, desire and dream, are the one and same thing, the one producing the other and all lodged in the cell of the intellect. Their objects are obtained by our intense application to them. Desire produces imagination which is the cause of dream; they are the phenomena of mind, and their objects are the results of deep meditation.

15. Nothing is to be had without its practice and meditation of it, and men of enlightened minds gain the objects by their *Yoga* or meditation of them alone. (These are the *Yoga* siddhas or adepts in *Yoga* as *Siva* &c).

16. These adepts view the objects of their pursuit in all places, such as the *god Siva* and others of the Siddha Yogis, such was my aim and attempt also, but it was not attended with success.

17. I was unsuccessful in want of my fixed resolvedness, but failed in both for my attending to both sides. It is only the firm resolution of one in one point, that gives him success in any undertaking.

18. As one going in southerly direction, cannot arrive at his house in the north, so it is the case with the pursuers after their aims; which they well know to be unattainable without their firm determination in it.

19. Whoever is resolved to gain his desired objects, must fix his view on the object before him; the mind being fixed on the object in view, brings the desire into effect. (So says Hafiz: If thou want the presence of the object, never be absent from it).

20. So the mendicant having the demi God Rudra, for the sole object in his view, became assimilated to the very form of his wish; because whoso is intent on one object, must remove all duality from before him. (So says the mystic Sadi: I drove the duality from my door, in order to have the unity alone before my view).

21. The other imaginary forms of the mendicant, were all different persons in their different spheres; and had obtained their several forms, according to their respective desires from one state to another (as said before).

22. They did not know or look on one another, but had all their thoughts and sights fixed on Rudra alone; because those that are awakened to their spiritual knowledge, have their sight fixed on their final liberation, while the unenlightened mortals are Subjected to repeated births, by the repetition of their wishes (to be born in some form or other).

23. It was accordingly to the will of Rudra, that he took this one form and many others upon him, such as he wills to become a Vidhadhara in one place and a pandit in another.

24. This instance of Rudra serves for an example, of the efficacy of intense thought and practice of all men; who may become one or another or many more, as also learned or ignorant, agreeably to their thought and conduct. (One to be many, means the versatility of parts, to act as many).

25. So one has his manhood and Godhead also (*i.e.* acts as a man and a God likewise), by his manly and Godlike actions at different times and places; and to be both at the one and same time, requires much greater ability and energy both of the mind and body (as it is seen in the persons of deified heroes).

26. The living soul being one with the Divine, has all the powers of the same implanted in it; the infinite being ingrafted in the finite, It is of the same nature by innate nature.

27. The living soul has its expansion and contraction in its life and death, as the Divine soul has its evolution and involution; in the acts of creation and dissolution; but the Divine soul destroys no soul, because it is the soul of souls and the aggregate of all souls; therefore any one that would be godly, must refrain from slaughter.

28. So the yogis and yoginis continue in the discharge of their sacred rites, as enjoin by law and usage, and either remain in this or rove about in other worlds at large at the free will and liberty.

29. A yogi is seen in several forms at once, both in this world and in the next, according to his desert and the merit of his actions; as the great yogi and warriors Karta Viryarjuna, became the terror of the world as if he were ubiquitous, while he remained quite at home. (*i.e.* though confined in one place, yet he seemed to be present every where).

30. So also doth the god Vishnu appear in human forms on earth, while he sleeps at ease in the milky ocean; and the yoginis of heaven hover over animal sacrifices on earth, while they reside in their groups in the etherial sphere.

31. Indra also appears on earth, to receive the oblations of men, when he is sitting in his heavenly seat on high, and Nārāyana takes the forms of a thousand Rāmās upon him, in his conflict with the myriads of Rakhasa legions.

32. So did one Krishna become a hundred, to receive the obeisance of his reverential princes; and he appears as a thousand in the company of many

thousand monarchs in the Kuru assembly.

33. So the god become incarnate in many forms, with parts and particles of his own spirit for the preservation of the world; and the one lord became many in the company of his mistresses in a moment. (This was the company of milk maids in the *rāsalila* sport of Krishna).

34. In this manner did the forms of *Jivata* and others, which were the creatures of the mendicant's imagination, retire at the behest of Rudra, to the particular abodes of their own and respective desires.

35. There they enjoyed all their delights for a long time, until they entered the abode of Rudra; where they became the attendants of the demigod, and remained in his train for a great length of time.

36. They remained in the company of Rudra, dwelling in the groves of the evergreen and ever blossoming Kalpa creepers of paradise, blooming with clusters of their gemming florets; and roving at pleasure to different worlds, and to the celestial city of Siva on the *Kailasa* mountain, and sporting in the company of heavenly nymphs, and bearing the crowns of immortality on their heads. (This is the description of the heaven of Hindus).

CHAPTER LXV.

RĀMA'S WONDER AT THE ERROR OF MEN.

Argument.—Application of the mendicant's case to all men, who are equally mistaken in their choice.

Vasishtha Continued:—As the mendicant saw this transient scene of error in his mind; so it is the case with all living beings, to look on their past lives and actions apart from themselves, and in the persons of other men.

2. The past lives, actions and demise of all reflective souls, are as fast imprinted in them, as any thought is preserved in the retentive mind and vacuous intellect.

3. Distant and separate things are mingled together, in the present sphere of one's soul; and all persons appear as distinct figures in the dream.

4. And the human soul, though it is a form of the divine, yet being

enclosed in its frail and mortal body, is doomed to misery until its final liberation from birth and body. Thus I have related to you the fate of all living souls, in the state and tale of the mendicant *Bhikshu*.

5. Now know, O Rāma! that the souls of all of us like that of the mendicant, are vibrated and moved by the impulse of the supreme spirit; and are yet fallible in their nature, and falling from error to error every moment (as we find in our dreams).

6. As a stone falling from a rock, falls lower and lower to the nether ground; so the living soul once fallen from its height of supreme spirit, descends lower and lower to the lowest pit.

7. Now it sees one dream, and then passes from it to another; and thus rolling for ever in its dreaming sleep, it never finds any substantiality whatsoever.

8. The soul thus obscured under the illusion of errors, happens some times to come to the light of truth, either by the guidance of some good instructor, or by the light of its own intuition; and then it is released from the wrong notion of its personality in the body, and comes to the true knowledge of itself.

9. Rāma said:—O! the impervious gloom of error that ever spreads on the human soul, causes it to rely in the mist of its errors, as a sleeping man enjoys the scenery of his dreams.

10. It is shrouded by the thick darkness of the night of erroneous knowledge, and falls into the pit of illusion which over spreads the world (*māyā* or error is the fruit of the forbidden tree whose mortal taste brought death into the world, while knowledge is the fruit of the tree of immortality, which liberates the soul from the bonds of birth and death).

11. O the egregious error of taking a thing for our own, which in reality belongs to no body but the lord and master of all.

12. It behoves you, sir, to explain to me, whence this error takes its rise, and how the mendicant with his share of good and right understanding, could fall into the error (of wishing himself to become another, that was as frail and mortal as himself). Tell me also that knowest all, whether he is still living or not.

13. Vasishtha replied:—I will explore into the regions of the three worlds in my *samadhi* meditation this night, and tell you tomorrow morning, whether the mendicant is living or not, and where he may be at present.

14. Vālmīki said:—As the sage was saying in this manner, the royal garrison tolled the trumpet of the departing day with beat of drum; which filled the sky with the loud roar of diluvian clouds.

15. The princes and the citizens assembled in the court, threw handfuls of flowers at his feet, as the trees drop down their flowers in the ground, wafted by the odoriferous breeze.

16. They honoured the great sages also, and rose from their respective seats; and the assembly broke afterwards, with mutual salutations to one another.

17. Then all the residents of the earth and air, went to their respective residences with the setting sun; and discharged their duties of the departing day, in obedience to the ordinance of the sāstras.

18. They all performed their services as prescribed in their liturgies, in which they placed their strong faith and veneration. (This shows the division of caste and creed even in the heroic age of Rāma; which being more marked in later ages, prevented the people from participating in a common cause).

19. All the mortals and celestials, that formed the audience of "Vasishtha", began now to reflect on the lecture of the sage, and the night passed as short as a moment with some, and as long as an age with others. (Gloss. They that took the subject for study, found time too short for their deep meditation of it, while those that were light minded and eager to hear more, felt time to roll on heavily on them. A very good lesson for lightening time by the practice of patient enquiry, and avoiding the troublesomeness of impatience).

20. As the morning rose with the returning duties of men, and employed all beings of heaven and earth to discharge their matin in services; the court reopened for the reception of the audience, who assembled there with mutual greetings and salutations to their superiors.

CHAPTER LXVI.

THE WANDERINGS OF THE MENDICANT.

Arguments:—The wanderings of men agreeably to their pursuits, described in the character of the mendicant.

Vālmīki related:—After the sages Vasishtha and Viswāmitra had taken their seats in the court hall, there met the groups of celestials and siddhas of air, and the monarch of earth and chiefs of men.

2. Then came Rāma and Lakshmana with their companions in the court; which shone as a clear lake of lotus-beds unshaken by the gentle breeze, and brightened by the moonbeams glistening amidst it.

3. The sire of sages opened his mouth unasked by any body, and not waiting for the request of any one; because wise men are always kind hearted, and ready to communicate their knowledge to others of their own accord. (Here the sage spoke impromptu, to keep his promise of answering to Rāma's query in the preceding chapter, on a future occasion. Gloss).

4. Vasishtha said:—O. Rāma! that art the moon in the sphere of Raghu's family, I have yesternight came to see the mendicant, with the all seeing eye of my intellectual vision after a long time.

5. I revolved over in my mind, and wandered wide and afar to find out where that man was, and so I traversed through all the continents and islands, and passed over all the hills and mountains on earth.

6. I had my head running upon the search, but could not meet anywhere a mendicant of that description; because it is impossible to find in the outer world, the fictions of our air built castle.

7. I then ran in my mind at the last watch of the night, and passed over the regions on the north, as the fleet winds fly over the waves of the ocean.

8. There I saw the extensive and populous country of *Jina* (China) lying beyond the utmost boundaries of Valmika (Bhalika or Bulkh); where there is a beautiful city, called as Vihara by the inhabitants.

9. There lives a mendicant, named Dīrgha drik or foresighted whose head was silvered over with age, and who continues in his close meditation confined in his homely and lovely cottage.

10. He is used to sit there in his meditative mood, for three weeks together at a time, and keep the door of his cell quite fast, for fear of being disturbed in his silent devotion, by the intrusion of outsiders.

11. His dependants are thus kept out of doors for the time, that he is absorbed in meditation.

12. He thus passed his three weeks of deep meditation in seclusion, and it is now a thousand years, that he has been sitting in this manner, in

communion with his own mind only.

13. It was in olden times, that there had been a mendicant of his kind, as I have already related unto you; this is the living instance of that sort, and we know not where and when a third or another like this may be found to exist.

14. I was long in quest like a bee in search of flowers, to find such another, in the womb of this lotus like earth, with all possible inquiry on my part.

15. I passed beyond the limit of the present world, and pierced through the mist of future creations, and there I met with what I sought of the resemblance of the present one.

16. As I looked into the world lying in the womb of futurity, and deposited in the intellectual sphere of Brahma; I met with a third one resembling to Brahmā in his conduct.

17. So passing through many worlds one after another, I saw many things in futures, which are not in esse in the present world.

18. There I beheld the sages that are now sitting in this assembly, and many more Brahmans also, that are of the nature of these present, as also different from them.

19. There will be this Narada with his present course of life, as also differing from the same; so likewise there will be many others also, with their various modes of life.

20. So likewise there will appear this *Vyāsa* and this *Suka*; and these Saunaka, Pulaha and Krutu, will reappear in future creations, with their very same natures and characters. (This doctrine of reappearance in a future world, is disbelieved in the sense of the transmigration of souls, but it is taken as strict article of faith by all Christians and Moslems, in the name of regeneration and resurrection which imply the same thing).

21. The same Agastya and Pulastya and the self-same Bhrigu and Angirasa, all of them and all others, will come to re-existence, with their very forms and traits of character. (The dead will rise again in their very bodies &c. Gospel).

22. They will be born and reborn sooner and later, so long as they are under the subjection of this delusion of regeneration and resuscitation; and will retain their similar births and modes of life, like all others to be reborn in this or the future world. (As a Brahman who is twice born on earth, retains his habits as before).

23. So the souls of men revolve repeatedly in the world, like waves rolling for ever in the waters of the sea; some of which retain their very same forms, while others are very nearly so in their reappearance.

24. Some are slightly altered in their figures, and others varying entirely in their forms, never regain their original likeness; so doth this prevailing error of regeneration, delude even the wise to repeated births (from which can never get their liberations). (The desire of revivification or regeneration, is so deeply implanted in all living souls, that no body wants to die but with desire to live again in some future state. "Ye shall not die." Gospel).

25. But what means the long meditation, of twenty days and nights of the mendicant, when a moment's thought of ours, and the results of our bodily actions, are productive of endless births and transformations.

26. Again where is the reality of these forms, which are mere conceptions of the mind; and these ideas and reflexions, growing ripe with their recapitulation, appear as full blown flowers to sight; and resemble the water lily at morn, beset by the busy murmur of humming bees.

27. The gross form is produced from pure thought (*i.e.* the material from the immaterial mind); as a pile of flaming fire is kindled by a minute spark or a ray of sun beam. Such is the formation of the whole fabric of the world.

28. All things are manifest as particles of divine reflexion, and each particle exhibiting in it a variety of parts (in its atoms and animalcules); nor are these nor those together are nothing at all, but they all exist in the universal, which is the cause of all cause, and the source of all sources.

CHAPTER LXVII.

UNITY OF GOD.

Argument.—The liberation of the mendicant's soul and destruction of his body, and the application of this instance in the cases of the confinement and liberation of all souls in and from the bondage of their bodies.

Dasaratha said:—O great sage, let these attendants of mine, repair

immediately to the cells of the mendicant, and having roused him from his hypnotism, bring him hither in my presence.

2. Vasishtha replied:—Great king! the body of that mendicant, is now lying lifeless on the ground; it is now pale and cold and daubed with dirt, and has no jot of its vitality left in it.

3. His life has fled from his body, like odour from the lotus of the lake; he is now liberated from the bond of this life, and is no more subject to the cares of this world.

4. It is now a whole month that his servants have opened the latch of his door, and standing at a distance looking at his emaciated frame.

5. They will afterwards take out the body and immerge it in water, and then having anointed it, they will place it for their adoration, as they do a deified idol. (The bodies of saints are sanctified by their votaries among all nations, and their tombs are visited with religious veneration).

6. The mendicant being in this manner freed from his body, cannot be brought back to his senses, which have entirely quitted their functions in his mortal frame.

7. It is hard to evade the enchanting delusion of the world, so long as one labours under the darkness of his ignorance; but it is easily avoided by one's knowledge of truth at all times.

8. The fabrication of the world is untrue, as the making of ornaments from gold; it is the error of taking the form for the substance, that appears as the cause of creation.

9. This delusion of the world, appears to be so situated in the supreme soul, as the rows of waves are seen to roll upon the surface of the calm waters of the sea. So it is said in the very words of the vedas, that the moving worlds are as the fluctuation of the Divine Soul.

10. The intelligent soul, taking the form of the living or human soul, sees the phenomenal world, as one sees one dream after another, but all these vanish away upon his waking to sense and right reason.

11. As every man of understanding sees the original in its image, so the man of reason views the archetype of the soul in its representation of the creation; while the ignorant man that sees the world as a thorny bush or confused jungle, can have no idea of the all designing framer of his frame work of the universe. (Right reason points out to spiritual source of the world).

12. The world is represented to the view of every living being, as it was seen in the vision of the dreaming mendicant, in the form of the undulations of the supreme spirit, like the fluctuation of waves on the surface of the sea.

13. As the world appeared to be presented at first in its visionary form, before the view of the universal or collective mind of the creative Brahmā; so does it rise in its shadowy form in the opacous minds of all individual persons. (The world appears in its unspiritual form, to the minds of the great Brahmā and all other living beings).

14. But to the clear mind this world appears as an evanescent dream, as it appeared to Brahmā at first; and the multitudes of worlds that are discovered one after the other, are no more than the successive scenes of passing dreams in the continuous sleep of ignorance.

15. So do all living beings in their various forms, are subject to the error of believing the unreal world as a reality, though they well know it in their minds, to be no better than a continuous dream or delusion. (The varieties of living souls are included under the unintelligible terms of universal and individual:—general and particular &c.).

16. The animal soul, though possessed of intellego (or the property of the intellect); is yet liable to transgress from its original nature (of holiness and purity); and thereby becomes subject to decay, disease and death and all kinds of awe. (It is the *chyuty* of the fall of man from his primary purity, that brought on him all his miseries on earth).

17. The godly intellect frames the celestial and infernal regions in our dreams, by the slight vibration of the mind at its pleasure; and then takes a delight in rambling over and dwelling in them.

18. It is this divine intellect, which by its own motion, takes the form of living soul upon itself; and wanders from itself to rummage over the false objects of the deceptive senses.

19. The mind also is the supreme soul, and if it is not so it is nothing; the living and embodied is likewise a designation of the same, likening to the shadow of the substance.

20. So the supreme Brahma is said to reside in the universal Brahmā, according to the distinct view of men, with regard to the one Brahma, in whom all these attributes unite, like the water with water and the sky with air. (All these attributive words apply to and unite in the unity of Brahma).

21. Men residing in this mundane form of Brahma, and yet think it otherwise than a reflexion of the deity; just as a child looking at its

own shadow in a glass, startles to think it as an apparition standing before it.

22. It is the wavering understanding that causes these differences, which disappear of themselves, after the mind resumes its steadiness in the unity of the Deity, wherein it is lost at last, as the oblation of butter is consumed in the sacred fire.

23. There is no more any vacillation or dogmatism, nor the unity or duality, after the true knowledge of the deity is gained; when all distinctions are dissolved in an indistinct intellect, which is as it is and all in all.

24. When it is known from the sum and substance of all reasoning, that it is the one Intellect, which is the subject of all appellations which are applied to it; there remains no more any difference of religious faith in the world. (That is one and all, is the catholic religion of all).

25. Difference of faith, creates difference in men; but want of distinction in creed, destroys all difference, and brings on the union of all to one common faith in the supreme being.

26. Rāma, you see the variety from your want of understanding, and you will get rid of the same (and recognise their identity), as you come to your right understanding; ask this of any body and you will find the truth of what I say and be fearless at any party feeling and enmity. (Confession of faith in one Divinity, that is acknowledged and adored by all alike, is the root of catholicity, and brings on unity in philosophy of religion).

27. In that state of fearlessness, the Brahmvādī finds no difference in the states of waking, dreaming, sound sleep or the fourth stage of devotion; nor in his earthly bondage or liberation from it, all which are equal to him. (So says the sruti:—The Brahmvādī is ever blest and is afraid of nothing in any state of life, in all of which he sees the presence of his God).

28. Tranquillity is another name of the universe, and God has given his peace to everything in the world; therefore all schisms are the false creations of ignorance, as none of them has ever seen the invisible God.

29. The action of the heart and the motion of the vital air, cannot move the contented mind to action; because the mind which is devoid of its desire, is indifferent about the vibrations of his breath and heart strings.

30. The intellect which is freed from the dubitation of unity and

duality, and got rid of its anxious cares and desires; has approached to a state, which is next to that of the deity.

31. But the pure desire which subsists in the intellect, like the stain which sticks to the disk of the moon; is no speck upon it, but the coagulation of the condensed intellect. (As the fluid water is congealed in the forms of snow and ice).

32. Do you, Rāma! ever remain in the state of your collected intellect, because it concentrates (the knowledge of) everything (that is *sat*) in itself, and leaves nothing (that is not *asat*) beyond it. (This is the most faultless undefective form of faith, that I have abstracted from all religions).

33. The moon like disk of the intellect, having the mark of inappetency in it, is a vessel of ambrosia, a draught of which drowns the thoughts of all that is and is not (in *esse*—*et non-esse*) into oblivion. (Contentment is the ambrosial draught for oblivion of all cares).

34. Refer thy thoughts of whatever thou hast or wantest, to the province of thy intellect (*i.e.* think of thy intellectual parts and wants only); and taste thy inward delight as much as thou dost like. (Pleasure of intellectual culture, is better than physical enjoyments).

35. Know Rāma, that the words vibration and inaction, desire and inappetency and such others of the theological glossary, serve only to burden and mislead the mind to error; do you therefore keep yourself from thinking on these, and betake yourself to your peace and quiet, whether you attain to your perfection or otherwise.

CHAPTER LXVIII.

ON THE VIRTUES OF TACITURNITY.

Argument:—Four kinds of Reticence, and their respective qualities.

Vasishtha said:—Rāma! remain as taciturn as in your silent sleep, and shun at a distance the musings of your mind; get rid of the vagaries of your imagination, and remain firm in the state Brahma.

2. Rāma said:—I know what is meant by the reticence of speech, and the quietness of the organs, and the muteness of a block of wood; but tell me what is sleep like silence, which you well know by practice.

3. Vasishtha replied:—It is said to be of two kinds, by the mute like munis and the reserved sages of old; the practiced by the wood like statues of saints, and the other observed by those that are liberated in their life time (*jīvan mukta*).

4. The wood like devotee is that austere ascetic, who is not meditative in his mind, and is firmly employed in the discharge of the rigorous rites of religion; he practises the painful restraints of his bodily organs, and remains speechless as a wooden statue.

5. The other kind of living liberated Yogi is one, who looks at the world ever as before (with his usual unconcern); who delights in his meditation of the soul, and passes as any ordinary man without any distinctive mark of his religious order or secular rank.

6. The condition of these two orders of saintly and holy men, which is the fixedness of their minds and sedateness of their souls, is what passes under the title of taciturnity and saintliness (*mauna* and *muni*) (who hold their tongue and their peace, and walk *sub silentio* and *incognito* on earth).

7. Thus the taciturn sages reckon four kinds of latitancy, which they style severally by the names of reservedness in speech, restriction of the organs, woodlike speechlessness and dead like silence as in one's sleep.

8. Oral silence consists in keeping one's mouth and lips close, and the closeness of the senses implies the keeping of the members of the body under strict control; the rigorous muteness means the abandonment of all efforts, and the sleepy silence is as silent as the grave.

9. There is a fifth kind of dead-like silence, which occurs in the austere ascetic in his state of insensibility; in the profound meditation of the dormant *Yogi*, and in the mental abstraction of the living liberated.

10. All the three prior states of reticence, occur in the austere devotee, and the sleepy or dead silence is what betakes the living liberated only.

11. Though speechlessness is called silence, yet it does not constitute pure reticence, in as much as the mute tongue may brood evil thoughts in the mind, which lead to the bondage of men.

12. The austere devotee continues in his reticence, without minding his own egoism, or seeing the visibles or listening to the speech of others; and seeing nothing beside him, he sees all in himself, like living fire covered under ashes.

13. The mind being busy in these three states of silence, and indulging its fancies and reveries at liberty; makes munis of course in outward appearance, but there is no one, who understands the nature of God.

14. There is nothing of that blessed divine knowledge in any of these, which is so very desirable to all mankind; I vouch it freely that they are not knowers of God, be they angry at it or not as they may. (Vasishtha being a theoretic philosopher, finds fault with every kind of practical Yoga or pseudo hypnotism).

15. But this dormant or meditative silent sage, who is liberated from all bonds and cares in his life time, is never to be born in any shape in this world, and it is interesting to know much of them as I will recite to you.

16. He does not require to restrain his respiration, nor needs the triple restraint of his speech; he does not rejoice at his prosperity, nor is he depressed in adversity, but preserves his equanimity and the evenness of his sensibility at all times. (He sticks to what is natural, and does not resort to anything artificial).

17. His mind is under the guidance of his reason, and is neither excited by nor restrained from its fancies, it is neither restless nor dormant, and exists as it is not in existence. (owing to its even mindedness).

18. His attention is neither divided nor pent up, but fixed in the infinite and eternal one, and his mind cogitates unconfined the nature of things. Such a one is said to be the sleeping silent sage.

19. He who knows the world as it is, and is not led to error by its deluding varieties, and whoso scans everything as it is without being led to scepticism, is the man that is styled the sleeping silent sage.

20. He who relies his faith and trust, on the one endless and ever felicitous Siva, as the aggregate of all knowledge, and the displayer of this universe, is the one who is known as the sleeping silent sage.

21. He who sees the *vacuum* as the *plenum*, and views this all *omnium* as the null and nullum; and whose mind is even and tranquil, is the man who is called the sleeping silent sage.

22. Again he who views the universe as neither reality nor unreality either, but all an empty vacuum and without a substratum, but full of peace and divine wisdom, is said to be in the best state of his taciturnity.

23. The mind that is unconscious of the effects, of the different states

of its prosperity and adversity and of its plenty and wants, is said to rest in its highest state of rest and quiet.

24. That perfect equanimity of the mind and evenness of temper, which is not liable to change or fluctuation; with a clear conscience and unflinching self-consciousness, are the source of an unimpaired reticence.

25. The consciousness that I am nothing, nor is there anything besides; and that the mind and its thoughts, are no other in reality (than fictions of the intellect); is the real source of taciturnity.

26. The knowledge that the ego pervades this universe, which is the representation of the "one that is"; and whose essence is displayed equally in all things, is what is meant by the state of sleepy silence. (*i.e.* the man that has known this grand truth, remains dumb and mute and has nothing to say).

27. Now as it is the consciousness which constitutes all and everything, how can you conceive your distinction from others, who are actuated by the same power, dwelling alike in all? It is this knowledge which is called the ever lasting sleep, and forms the ground work of every kind of silence.

28. This is the silence of profound sleep, and because it is an endless sleep in the ever wakeful God, this sleep is alike to waking. Know this as the fourth stage of *Yoga*, or rather a stage above the same.

29. This profound trance is called hypnotism or the fourth state of entranced meditation; and the tranquillity which is above this state, is to be had in one's waking state.

30. He that is situated in his fourth stage of yoga, has a clear conscience and quiet peace attending on him. This is practicable by the adept even in his waking state, and is obtainable by the righteous soul, both in its embodied as well as disembodied states.

31. Yes, O Rāma! Be you desirous to be settled in this state, and know that neither I or you nor any other person is any real being in this world, which exists only as a reflexion of our mind, and therefore the wise man should rely only in the bosom of the vacuous intellect, which comprehends all things in it.

CHAPTER LXIX.

UNION OF THE MIND WITH THE BREATH OF LIFE.

Argument.—Willful existence of the attendants of Rudra, and the elevation of yogis after their Demise.

Rāma said:—Tell me, O chief of sages, how the Rudras came to be a hundred in their number, and whether the attendants of Rudra, are Rudras also or otherwise.

2. Vasishtha replied:—The mendicant saw himself in a hundred forms in a hundred dreams, which he dreamt one after another; these I have told you on the whole before, though I have not specially mentioned them to you.

3. All the forms that he saw in the dream, became so many Rudras, and all these hundred Rudras remained as so many attendants on the principal Rudra.

4. Rāma asked:—But how could the one mind of the mendicant, be divided into a hundred in so many bodies of the Rudras; or was it undivided like a lamp, that lightens a hundred lamps, without any diminution of its own light.

5. Vasishtha answered:—Know Rāma, that disembodied or spiritual beings of pure natures, are capable of assuming to themselves any form of their fancy, from the aqueous nature of their souls (which readily unite with other liquids). (The Sruti says, "the soul is a fluid"; corresponding with the psychic fluid of Stahl).

6. The soul being omnipresent and all pervading (like the all diffusive psychic fluid); takes upon it any form whatever, and whenever and wherever it likes, by virtue of its intelligence: (which the ignorant spirit is unable to do).

7. Rāma rejoined:—But tell me Sir, why the Lord Rudra or Siva wore the string of human skulls about his neck, daubed his body with ashes, and stark naked; and why he dwelt in funeral ground, and was libidinous in the greatest degree.

8. Vasishtha replied:—The Gods and perfect beings as the siddhas &c. are not bound down by the laws, which the weak and ignorant men have devised for their own convenience.

9. The ignorant cannot go on without the guidance of law, on account of their ungovernable minds; or else they are subject to every danger and fear, like poor fishes (which are quite helpless, and entirely at the mercy of all voracious animals).

10. Intelligent people are not exposed to those evils in life, as the ignorant people of ungoverned minds and passions, meet with by their restless and vagrant habits.

11. Wise men discharge their business as they occur to them at times, and never undertake to do any thing of their own accord, and are therefore exposed to no danger. (Graha in the text means a shark and calamities also).

12. It was on the impulse of the occasion that the God Vishnu, engaged himself in action, and so did the God with the three eyes (*i.e.* Siva), as also the God that was born of the lotus (*i.e.* The great Brahma). (All of them took human forms on them, whenever the Daityas invaded the Brahmans, and never of their own will).

13. The acts of wise men are neither to be praised or blamed nor are they praiseworthy or blameable; because they are never done from private or public motives (but on the expediency of the occasion).

14. As light and heat are the natural properties, of fire and sun shine; so are the actions of Siva and the Gods, ordained as such from the beginning, as the caste customs of the twice born dwijas (Aryans).

15. Though the natures of all mankind are the same, as they are ordained in the beginning; yet the ignorant have created differences among them, by institution of the distinction of castes and customs; and as their institutions are of their own making, they are subjected by them to the evils of future retribution and transmigration. (Men are bound down by their own laws, from which the brute creation is entirely free).

16. I have related to you, Rāma! the quadruple reticence of embodied beings, and have not as yet expounded the nature of the silence of disembodied souls (as those of the Gods, siddhas and departed saints).

17. Hear now how men are to obtain this chief good (summum bonum) of theirs, by their knowledge of the intellectual souls in the clear sphere of their own intellect, which is clearer far than the etherial sphere of the sky.

18. It is by the knowledge of all kinds of knowledge, and constant devotion to meditation; and by the study of the numerical philosophy of particulars in the sāṅkhya system, that men became renowned as *sāṅkhya yogis* or categorical philosopher. (The sāṅkhya is opposed to the Vedānta, in as much as it rises from particulars to general truths).

19. The yoga consists in the meditation of Yogis, of the form of the eternal and undecaying One; by suppression of their breathings, and union with that state, which presents itself to their mind.

20. That unfeigned and undisguised state of felicity and tranquillity, which is desired as the most desirable thing by all, is obtainable by some by means of the sāṅkhya Yoga, and by the jnana Yoga by others.

21. The result of both these forms of Yoga, is the same, and this is known to anybody that has felt the same; because the state arrived at by the one, is alike to that of the other also.

22. And this supreme state is one, in which the actions of the mental faculties and vital breath, are altogether imperceptible; and the network of desires is entirely dispersed.

23. The desire constitutes the mind, which again is the cause of creation; it is therefore by the destruction of both of these, that one becomes motionless and inactive. (Forgets himself to a stone. Pope).

24. The mind forgets its inward soul, and never looks towards it for a moment; it is solely occupied with its body, and looks at the phantom of the body, as a child looks at a ghost. (Thinking it a reality).

25. The mind itself is a false apparition, and an unsubstantial appearance of our mistake; and shows itself as the death of some body in his dream, which is found to be false upon his waking.

26. The world is the production of the mind, else what am I and who is mine or my offspring; it is custom and our education that have caused the *bugbears* of our bondage and liberation, which are nothing in reality.

27. There is one thing however, on which is based the bias of both systems; that it is the suppression of breath, and the restriction of mind, which form the sum and substance of what they call their liberation.

28. Rāma rejoined:—Now sir, if it is suppression which constitutes the liberation of these men; then I may as well say that all dead men are liberated, as well as all dead animals also.

29. Vasishtha replied:—Of the three practices of the restriction of the breath, body and mind, I ween the repression of the mind and its thoughts to be the best; because it is easily practicable and I will tell you how it is to be done to our good.

30. When the vital breaths of the liberated souls, quit this mortal frame; it perceives the same in itself, and flies in the shape of a particle in the open sky, and mixes at last with etherial air.

31. The parting soul accompanies with its *tanmatras* or elementary principles; which comprise the desires of its mind, and which are closely united with breath, and nothing besides.

32. As the vital breath quits one body to enter into another, so it carries with it the desires of the heart, with which it was in the breast of man, as the winds of the air bear the fragrance of flowers. These are reproduced in the future body for its misery only.

33. As a water pot thrown in the sea, does not lose its water, so the vital breath mixing with the etherial air, does not lose the desires of the mind, which it bears with it. They are as closely united with it, as the sun-beams with the sun.

34. The mind cannot be separated from the vital breath (*i.e.* the desires are inseparable from life), without the aid of the knowledge; and as the bird *Titterī* cannot be removed from one nest without an other (so the soul never passes from one body without finding and entering into another).

35. Knowledge removes the desires, and the disappearance of desires destroys the mind; this produces the suppression of breath, and thence proceeds the tranquillity of the soul.

36. Knowledge shows us the unreality of things, and the vanity of human desires. Hence know O Rāma, that the extinction of desires, brings on the destruction of both the mind and vitality.

37. The mind being with its desires, which form its soul and life, it can no more see the body in which it took so much delight; and then the tranquil soul attains its holiest state.

38. The mind is another name for desire, and this extirpated and wanting, the soul comes to the discrimination of truth, which leads to the knowledge of the supreme.

39. In this manner, O Rāma, we came to the end of our erroneous knowledge of the world, as it is by means of our reason, that we come to detect our error of the snake in the rope.

40. Learn this one lesson, that the restraining of the mind and suppression of breath, mean the one and same thing; and if you succeed in restraining the one, you succeed in the restraint of other also. (So it is said, that our thoughts and respirations go together).

41. As the waving of the palm leaved fan being stopped, there is a stop of the ventilation of air in the room; so the respiration of the vital breath being put to a stop, there ensues a total stoppage of the

succession of our thoughts. (It is believed that our time is measured by succession of our breath and thoughts *ajāpas*, and the more are they suppressed, the greater is the duration of our life prolonged).

42. The body being destroyed, the breath passes into the vacuous air; where it sees everything according to the desires, which it has wafted along with it, from the cells of the heart and mind.

43. As the living souls find the bodies (of various animals) in which they are embodied, and act according to their different natures; so the departed and disembodied spirits—*prānas*, see many forms and figures presented before them, according to their several desires. They enter into the same, and act agreeably to the nature of that being.

44. As the fragrance of flowers ceases to be diffused in the air, when the breezes have ceased to blow; so the vital breath, ceases to breathe, when the action of the mind is at a stop. (Hence is the concentration of the mind, to one object only strongly enjoyed in the *yoga* practice).*

* ON THE SIMULTANEOUSNESS OF THOUGHT AND BREATH.

Swedenborg saw the intimate connection between thought and vital life. He says:—Thought commences with respiration. The reader has before attended to the presence of heaving over the body; now let him feel his thoughts, and he will see that they too heave with the mass. When he entertains a long thought, he draws a long breath, when he thinks quickly, his breath vibrates with rapid alternations; when the tempest of anger shakes his mind, his breath is tumultuous; when his soul is deep and tranquil, so is his respiration; when success inflates him, his lungs are as timid as his concepts. Let him make trial of the accuracy, let him endeavour to think in long stretches, at the same time that he breathes in fits, and he will find that it is impossible; that in this case the chopping will needs mince his thoughts. Now this mind dwells in the brains, and it is the brain, therefore, which spares the varying fortunes of the breathing. It is strange that this correspondence between the states of the brain or mind and the lungs has not been admitted in science, for it holds in every case, at every moment. "He says moreover—Inward thoughts have inward breaths, and purer spiritual thoughts have spiritual breaths hardly mixed with material."

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See Col. Olcott's *Yoga Philosophy* Page 283.]

45. Hence the course of the thoughts, and respiration of all animals, is known too closely united with one another; as the fragrance is inseparable from the flower, and the oil from the oily seeds.

46. The breath is vacillation of the mind, as the mind is the fluctuation of the breath; and these two go together for ever, as the

chariot and its charioteer.

47. These perish together without the assemblage of one another, as the container and the contained are both lost at the loss of either (like that of the fire and its heat). Therefore it is better to lose them for the liberation of the soul, than losing the soul for the sake of the body.

48. Keeping only one object or the unity in view will stop the course of the mind; and the mind being stopped, there will follow as a matter of course, an utter suppression of the breath as its consequence.

49. Investigate well into the truth of the immortality of thy soul, and try to assimilate thyself into the eternal spirit of God; and having absorbed thy mind in the divine mind, be one with the same.

50. Distinguish between thy knowledge and ignorance, and lay hold on what is more expedient for you; settle yourself on what remains after disappearance of both, and live while you live relying on the Intellect alone.

51. Continue to meditate on the existence of all things in one firm and ever existent entity alone, until by your constant habit of thinking so, you find all outward existence disappear into non existence (and present the form of the self-existent only to view).

52. The minds of the abstinent are mortified, with their bodies and vitality, for want of food and enjoyments; and then there remains the consciousness of the transcendent one alone.

53. When the mind is of one even tenor, and is habituated to it by its constant practice; it will put an end to the thought of the endless varieties and particulars, which will naturally disappear of themselves.

54. There is an end of our ignorance and delusion (avidyā), as we attempt to the words of wisdom and reason; we gain our best knowledge by learning, but it is by practice alone, that we can have the object of our knowledge.

55. The mirage of the world will cease to exist, after the mind has become calm and quiet in itself; as the darkness of the sky is dispersed, upon disappearance of the raining clouds.

56. Know your mind alone as the cause of your delusion, and strive therefore to weaken its force and action; but you must not Rāma! weaken it so much, as to lose the sight of the supreme spirit, which shines as the soul of the mind.

57. When the mind is settled with the supreme soul for a moment, know that to be the mature state of thy mind, and will soon yield the sweets of its ripeness.

58. Whether you have your tranquillity, by the *Sankhya* or Vedanta Yoga; it is both the same if you can reduce yourself to the supreme soul; and by doing so for a moment, you are no more to be reborn in this nether world.

59. The word divine essence, means the mind devoid of its ignorance; and which like a fried seed is unable to reproduce the arbor of the world, and has no interruption in its meditation of God.

60. The mind that is devoid of ignorance, and freed from its desires, and is settled in its pure essence; comes to see in an instant, a full blaze of light filling the sphere of the firmament in which it rests and which absorbs it quite.

61. The mind is said to be its pure essence, which is insensible of itself, and settled in the supreme soul; it never relapses into the foulness of its nature, as the copper which is mixed with gold, never becomes dirty again.

CHAPTER LXX.

INTERROGATORIES OF VETĀLA.

Arguments:—Conversation of a prince and a Vetāla, and Dissipation of Error and manifestation of truth.

Vasishtha resumed:—Life becomes no life (becomes immortal), and the mind turns to no mind, immerses in the soul; no sooner is the cloud of ignorance dispersed by the bright sun beams of right reason. This is the state which is termed *moksha* or liberation (from error) by the wise.

2. The mind and its egoism and tuism (subjectivity and objectivity), appear as water in the mirage, but all these unrealities vanish away, no sooner we come to our right reason;

3. Attend now to the queries of a vetāla, which I come to remember at present, concerning our erroneous and dreaming conception of the phenomenal world, and which will serve to example by the subject of our last lecture.

4. There lived a gigantic vetāla in the vast wilderness of the Vindhya mountains, who happened to come out on an excursion to the adjoining districts in search of his prey of human beings.

5. He used to live before in the neighbourhood of a populous city, where he lived quite happy and well satisfied with the victims; which were daily offered to him by the good citizens.

6. He never killed a human being without some cause or harm, although he roved through the city, pinched by hunger and thirst. He walked in the ways of the honest and equitable men in the place.

7. It came to pass in course of time that he went out of the city, to reside in his woody retreat; where he never killed any man, except when pressed by excessive hunger, and when he thought it was equitable for him to do so.

8. He happened to meet there once a ruler of the land, strolling about in his nightly round; to whom he cried out in a loud and appalling voice.

9. The vetāla exclaimed:—Where goest thou, O prince, said he, thou art now caught in the clutches of a hideous monster, thou art now a dead man, and hast become my ration of this day.

10. The ruler replied:—Beware, O nocturnal fiend! that I will break thy skull into a thousand pieces, if you will unjustly attempt to kill me by force at this spot, and make thy ration of me.

11. The vetāla rejoined:—I do not tell thee unjustly, and speak it rightly unto thee; that as thou art a ruler, it is thy duty to attend to the petition of every body (wherein if thou failest, thou surely diest before me).

12. I request thee, O prince! to solve the questions that I propose to thee; because I believe thou art best able to give a full and satisfactory answer to every one of them. (These questions are dark enigmas, which are explained in the next chapter).

13. Who is that glorious sun, the particles of whose rays, are seen to glitter in the surrounding worlds: and what is that wind (or force), which wafts these dusts of stars, in the infinite space of vacuum.

14. What is that self-same thing, which passes from one dream to another, and assumes different forms by hundreds and thousands, and yet does not forsake its original form.

15. Tell me what is that pithy particle in bodies, which is enveloped

under a hundred folds or sheaths, which are laid over and under one another, like the coats or lamina of a plantain tree.

16. What is that minute atom which is imperceptible to the eye, and yet produces this immeasurable universe, with its stupendous worlds and skies, and the prodigious planets on high and mountains below, which are the minutest of that minute particle.

17. What is that shapeless and formless thing atom, which remains as the pith and marrow under the rocks of huge mountains, and which is the substratum of the triple world (of heaven, earth and infernal regions).

18. If you, O wicked soul, fail to answer to these queries, then shalt thou be a killer of thyself, by your being made my food this moment. And know that at the end, I will devour all thy people, as the regent of death destroys every body in the world.

CHAPTER LXXI.

THE PRINCE'S REPLY TO THE FIRST QUESTION OF THE VETĀLA.

Arguments:—Answer to the first question regarding the Prime cause of all, shows the infinite worlds to be the trees and fruits of that original root.

Vasishtha related:—The Rājā smiled at hearing these questions of the Demon, and as he opened his mouth to give the reply, the lustre of his pearly teeth, shed a brightness on the white vault of the sky. (This shows how much the early Hindus prized their white teeth, though latterly they tinged them with blue vitriol).

2. This world was at first a rudimentary granule (in the Divine mind), and was afterwards encrusted by a dozen of elemental sheaths as its pellicles, skin and bark. (Does it mean the component elements or layers *Bhuta-tatwa* or *Bhu-tatwa*).

3. The tree which bears thousands of such fruits, is very high also with its equally out stretching branches, and very long and broad leaves likewise.

4. This great tree is of a huge size and very astounding to sight; it has thousands of prodigious branches spreading wide on every side.

5. There are thousands of such trees, and a dense forest of many other

large trees and plants in that person.

6. Thousands of such forests stretch over it, abounding in thousands of mountains with their elevated peaks.

7. The wide extended tracts which contain these mountains, have also very large valleys and dales amidst in them.

8. These wide spread tracts contain also many countries, with their adjacent islands and lakes and rivers too.

9. These thousands of islands also contain many cities, with varieties of edifices and works of art.

10. These thousands tracts of lands, which are sketched out as so many continents, are as so many earths and worlds in their extent.

11. That which contains thousands of such worlds, as the mundane eggs, is as unlimited as the spacious womb of the firmament.

12. That which contains thousands of such eggs in its bosom, bears also many thousands of seas and oceans resting calmly in its ample breast.

13. That which displays the boisterous waves of seas, is the sprightly and sportive soul, heaving as the clear waters of the ocean.

14. That which contains thousands of such oceans, with all their waters in his unconscious womb, is the God Vishnu who filled the universal ocean with his all pervasive spirit. (And the spirit of God floated on the face of the waters, Moses. The waters were the first abode of Nārāyana).

15. That which bears thousands of such Gods, as a string of pearls about the neck, is the Great God Rudra.

16. That which bears thousands of such Great Gods Mahādevas, in the manner of the hairs on his person; is the supreme Lord God of all.

17. He is that great sun that he shines in a hundred such persons of the Gods, all of whom are but frictions of the rays of that Great source of light and life.

18. All things in the universe are but particles of that uncreated sun; and thus have I explained to you that Intellectual sun, who fills the world with his rays, and shows them light.

19. The all knowing soul is the supreme sun that enlightens the world, and fills all things in it with particles of its rays. (The soul is the

sun, whose light of knowledge manifests all things unto us).

20. It is the Omniscient soul, which is that surpassing sun, whose rays produce and show everything to light; and without which as in the absence of the solar light, nothing would grow nor be visible in the outer world. (The sun's heat and light are the life and shower of the sight of the world).

21. All living beings who have their souls enlightened by the light of philosophy, behold the sphere of the universe to be a blaze of the gemming sun of the intellect; and there is not the least tinge of the erroneous conceptions of the material world in it. Know this and hold your peace.*

* By a figure of speech light and knowledge are synonymous terms, and so are their sources the sun and soul interchangeable to one another. And as the Divine spirit is the creator of all things, so is the sun producer and grower of everything in the visible world. Hence has risen the mistake of taking the sun—the savitar or producer for the Divine soul the creator among the sun worshippers, who believe the sun to be the soul of the universe. (Surya atmājagatah in the sruti). Hence has grown the popular error of address in the Gāyatrī hymn to the sun, which was used as an invocation of the supreme soul, and is still understood as such by theists.

CHAPTER LXXII.

ANSWERS TO THE REMAINING QUESTIONS.

Argument:—The Rājah's replies to the five remaining questions of the Demon.

The Rājah replied:—The essences of time, vacuum and of force, are all of intellectual origin; it is the pure intellect which is the source of all, as the air is the receptacle of odours and dusts. (The mind contains all things).

2. The supreme soul is as the universal air, which breathes out the particles contained in the intellect; as the ethereal air bears the fragrance from the cells of flowers. (The soul is called *ātmā* corresponding with the Greek *atmos* air, in which sense it is the same with the spirit). (This is the answer to the second question).

3. The great Brahma of the conscious soul, passing through the dreaming world (it being but a dream only passes from one scene to another without changing its form). (The soul is conscious of the operations of

the mind, but never changes with the mental phenomena).

4. As the stem (stambha) of plantain tree, is a folding of its pellicles plaited over one another, and having its pith hidden in the inside; so everything in the world presents its exterior coats to the view, while its substance of Brahma is deeply hid in the interior.

5. The words ens, soul and Brahma by which God is designated, are not significant of his nature, who is devoid of all designations like the empty void, and indescribable (avyapadesa) in any word in use. (So the sruti: na tatra vak gachchhate, to Him no words can approach; *i.e.* no words can express Him).

6. Whatever essence is perceived by one as the product of another, is like the upper fold or plait of the plantain tree, produced by the inner one; and all such coating are but developments of the Divine Intellect lying at the bottom. (As the essence of the cloth is the thread, which is the product of cotton produced by the pod of the cotton plant, which is produced from the seed grown by the moisture of the water &c., the last of which has the Divine essence for its prime cause and source.

7. The supreme soul is said to be a minute atom, on account of the subtilty and imperceptibility of its nature; and it is said also to be the base of mountains and all other bodies, owing to the unboundedness of its extent. (This is in answer to the fifth question).

8. The endless being though likened to a minute atom, is yet as large as to contain all these worlds as its minutest particles; which are as evident to us as the very many aerial scenes appearing in our minds in the state of dreaming. (The small grain of the soul contains the universe, as the particle of the mind contains the worlds in it).

9. This being is likened to an atom owing to its imperceptibleness, and is also represented as a mountain on account of its filling all space; though it is the figure of all formal existence, yet it is without any form or figure of its own. (The Sruti says: "*neti-neti*, He is neither this nor that").

10. The three worlds are as the fatty bulb of that pithy intelligence; for know thou righteous soul! that it is that Intelligence which dwells in and acts in all the worlds. (The Sruti says: the vacuity of the heart is the seat of intelligence, which is the pith of the *māssa* or muscular body, and the vacuous air is the seat of the soul, whose body is the triple world).

11. All these worlds are fraught with design of Intelligence, which is quiet in its nature, and exhibits endless kinds of beautiful forms of its own, know, O young vetāla, that irresistible power, reflect this in

thyself and keep thy quiet.

CHAPTER LXXIII.

END OF THE STORY OF THE VETĀLA DEMON.

Arguments:—After part of Vetāla's tale and Preamble to the tale of Bhagīratha.

Vasishtha resumed:—After hearing these words from the mouth of the prince, the vetāla held his peace and quiet, and remained reflecting on them in his mind, which was capable of reasoning.

2. Being then quite calm in his mind, he reflected on the pure doctrines of the prince; and being quite absorbed in his fixed meditation, he forgot at once his hunger and thirst.

3. I have thus related to you, Rāma, about the questions of the vetāla, and the manner in which these worlds are situated in the atom of the intellect and no where else.

4. The world residing in the cell of the atomic intellect, ceases to subsist by itself upon right reasoning; so the body of a ghost exists in the fancy of boys only, and there remains nothing at last except the everlasting one.

5. Curb and contract thy thought and heart from every thing, and enclose thy inward soul in itself; do what thou hast to do at any time, without desiring or attempting any thing of thy own will, and thus have the peace of thy mind.

6. Employ your mind, O silent sage! to keep itself as clean as the clear firmament, remain in one even and peaceful tenor of thy soul, and view all things in one and the same light (of tolerance and catholicism).

7. A steady and dauntless mind with its promptness in action, is successful in most arduous undertakings, as was the prince Bhagīratha with his unsevering perseverance.

8. It was by his perfectly peaceful and contented mind, and by the lasting felicity of the equanimity of his soul, that this prince succeeded to bring down the heavenly Ganges on earth, and the princes of Sagar's line were enabled to perform the arduous task of digging the bay of Bengal. (Where they were buried alive by curse of the sage Kapila,

for disturbing his silent meditations).

CHAPTER LXXIV.

ACCOUNT AND ADMONITION OF BHAGĪRATHA.

Argument:—Conduct and character of Bhagīratha, his private reflexion and the Instructions of his tutor.

Rāma said:—Please sir, to relate unto me, the wonderful narrative of prince Bhagīratha, how he succeeded to bring down the heavenly stream of Gangā on the earth below.

2. Vasishtha replied:—The prince Bhagīratha was a personage of eminent virtues, and was distinguished as a crowning mark (*Tilaka*), over all countries of this terraqueous earth and its seas.

3. All his suitors received their desired boons, even without their asking; and their hearts were as gladdened at the sight of his moon-bright countenance, as were it at the sight of a precious and brilliant gem.

4. His charities were always profusely lavished upon all good people, for their maintenance and supportance; while he carefully collected even straws (for his revenue), and prized them as they were gems unto him. (*i.e.* He earned as he gave).

5. He was as bright in his person, as the blazing fire without its smoke, and was never weak even when he was tired in the discharge of his duties. He drove away poverty from the abodes of men, as the rising sun dispels the darkness of night from within their houses.

6. He spread all around him the effulgence of his valour, as the burning fire scatters about its sparks; and he burned as the blazing midday sun, among all his hostile bands.

7. Yet he was gentle and soft in the society of wisemen, and cooled their hearts with his cooling speech. He shone amidst the learned, as the moon-stone glistens under the moon light.

8. He decorated the world with its triple cord of the sacrificial thread, by stretching out the three streams of the Ganges, along the three regions of heaven, earth and infernal regions. (Hence Gangā is called the tripathagā or running in the trivium in heaven, earth and

hell).

9. He filled the ocean that had been dried up by the sage Agastya, with the waters of Ganges; as the bounteous man fills the greedy beggar with his unbounded bounty.

10. This benefactor of mankind, redeemed his ancestral kinsmen from the infernal region (in which they were accursed by the indignant sage; and led them to the heaven of Brahmā, by the passage of the sacred Gangā (which ran through the three worlds of heaven, earth and hell).

11. He overcame by his resolute perseverance, all his manifold obstacles and troubles, in his alternate propitiations of the god Brahmā and Siva and the sage Jahnu, for their discharging the course of the stream. (The holy Gangā was first confined in Brahmā's water pot, and then restricted in Hara's crown, and lastly locked up under Jahnu's seat, whence the river has the nickname of Jāhnavī).

12. Though he was yet in the vigour of his youth, he seemed even then to feel the decay of age, coming fastly upon him, at his incessant thoughts on the miseries of human life.

13. His excogitation of the vanities of the world, produced in him a philosophical apathy to them; and this *sang froid* or cold heartedness of his in the prime of his youth, was like the shooting forth of a tender sprout on a sudden in a barren desert. (So great was the early abstractedness from the world, prized by the ancient Aryans, that many monarchs are mentioned to have become religious recluses in their youth).

14. The prince thought in his retired moments on the impropriety of his worldly conduct, and made the following reflections, on the daily duties of life in his silent soliloquy.

15. I see the return of day and night, in endless succession after one another; and I find the repetition of the same acts of giving and taking (receipts and disbursements), and lasting the same enjoyments, to have grown tedious and insipid to me. (So it was with Rasselas the prince of Abyssinia, who felt disgusted at the daily rotation of the same pleasures and enjoyments and one unvaried course of life).

16. I think that only to be worth my seeking and doing, which being obtained and done, there is nothing else to desire or do in this transitory life of troubles and cares.

17. Is it not shameful for a sensible being, to be employed in the same circuit of business every day, and is it not laughable to be doing and undoing the same thing, like silly boys day by day?

18. Being thus vexed with the world, and afraid of the consequence of his worldly course, Bhagīratha repaired in silence to the solitary cell of his preceptor Tritala, and bespoke to him in the following manner.

19. Bhagīratha said:—My Lord! I am entirely tired and disgusted with the long course of my worldly career, which I find to be all hollow and empty within it, and presenting a vast wilderness without.

20. Tell me lord, how can I get over the miseries of this world, and get freed from my fear of death and disease and from the fetters of errors and passions, to which I am so fast enchained. (The Hindu mind is most sensible of the baneful effects of the primeval curse pronounced on man, and the accursedness of his posterity and of this earth for his sake; and is always in eager search of salvation, redemption or liberation from the same by *mukti*, *moksha*, and *paritrāna*).

21. Tritala replied:—It is to be effected by means of the continued evenness of one's disposition (obtained by his quadruple practice of devotion *sādhana*); the uninterrupted joyousness of his soul (arising from its communion with the Holy spirit); by his knowledge of the knowable true one, and by his self sufficiency in everything (tending to his perfection). (The quadruple devotion consists in one's attendance to holy lectures and in his understanding, reflection and practice of the same lessons, called the *sādhana chatustaya*).

22. By these means the man is released from misery, his worldly bonds are relaxed, his doubts are dissipated, and all his actions tend to his well being in both worlds.

23. That which is called the knowable, is the pure soul of the nature of intelligence; it is always present in everything in all places and is eternal—having neither its rising or setting (*i.e.* its beginning or end). The animating soul of the world, is identified with the supreme and universal soul of God. The vedanta knows no duality of the animal and animating souls.

24. Bhagīratha rejoined:—I know, O great sage! the pure intelligent soul to be perfectly calm and tranquil, undecaying and devoid of all attributes and qualities; and neither the embodied spirit, nor the animal soul, nor the indwelling principle of material bodies.

25. I cannot understand sir, how I can be that intelligence, when I am so full of errors, or if I be the selfsame soul, why is it not so manifest in me as the pure divine soul itself.

26. Tritala replied:—It is by means of knowledge only, that the mind can know the truly knowable one in the sphere of one's own intellect,

and then the animal soul finding itself as the all-pervading spirit, is released from future birth and transmigration. (The belief of the difference of one's soul from the eternal one, is the cause of his regeneration).

27. It is our unattachment to earthly relations, and unaccompaniment of our wives, children and other domestic concerns, together with the equanimity of our minds, in whatsoever is either advantageous or disadvantageous to us, that serve to widen the sphere of our souls and cause their universality.

28. It is also the union of our souls with the supreme spirit, and our continual communion with God; as also our seclusion from society and remaining in retirement that widen the scope of our souls.

29. It is the continued knowledge of spirituality, and insight into the sense of the unity and identity of God, which are said to constitute our true knowledge; all besides is mere ignorance and false knowledge.

30. It is the abatement of our love and hatred, that is the only remedy for our malady of worldliness; and it is the extinction of our egoistic feelings, that leads to the knowledge of truth.

31. Bhagīratha responded:—Tell me, O reverend sir, how is it possible for any body to get rid of his egoism, which is deep rooted in our constitution, and has grown as big with our bodies as lofty trees on mountain tops.

32. Tritala replied:—All egoistic feelings subside of themselves under the abandonment of worldly desires, which is to be done by the very great efforts of fortitude, in our exercise of the virtues of self-abnegation and self-command, and by the expansion of our souls to universal benevolence.

33. We are so long subjected to the reign of our egoism, as we have not the courage to break down the painful prison house of shame at our poverty, and the fear at our exposure to the indignity of others. (Poverty is shameful to worldly people, but graceful to holy men).

34. If you can therefore renounce all your worldly possessions and remain unmoved in your mind (although in actual possession of them); you may then get rid of your egoism, and attain to the state of supreme bliss.

35. Bereft of all titular honors, and freed from the fear of falling into poverty (and its consequent indignity); being devoid of every endeavour of rising, and remaining as poor and powerless among invidious enemies; and rather living in contemptible beggary among them, without

the egoistic pride of mind and vanity of the body; if you can thus remain in utter destitution of all, you are then greater than the greatest.

CHAPTER LXXV.

SUPINENESS OF BHAGĪRATHA.

Argument:—Great bounty of Bhagīratha and his indigence in consequence; and his recourse to asceticism with his tutor.

Vasishtha related:—Having heard these monitions from the mouth of his religious monitor, he determined in his mind what he was about to do, and set about the execution of his purpose.

2. He passed a few days in devising his project, and then commenced his *agnishtoma* sacrifice to the sacred fire, for consecrating his all to it, for the sake of obtaining his sole object (of Nirvana or being extinct in the essence of God).

3. He gave away his kine and lands, his horses and jewels, and his monies without number, to the twice born classes of men and his relatives, without distinction of their merit or demerit.

4. During three days he gave away profusely all what he had, till at last he had nothing for himself, except his life and flesh and bones.

5. When his exhaustless treasures were all exhausted, he gave up his great realm like a straw to his neighbouring enemies, to the great mortification of his subjects and citizens (*paurakas*).

6. As the enemy overran his territories and kingdom, and seized his royal palace and properties; he girt himself in his undergarb, and went away beyond the limits of his kingdom.

7. He wandered afar through distant villages and desert lands, till at last he settled himself where he was quite unknown to all, and nobody knew his person or face or his name and title.

8. Remaining there retired for some time, he became quite composed and blunt to all feelings from within and without himself; and he obtained his rest and repose in the serene tranquillity of his soul.

9. He then roved about different countries and went to distant islands

(to see the various manners of men); till at last he turned unawares to his natal land and city, which was in the grasp of his enemies.

10. There while he was wandering from door to door, as he was led about by the current of time; he was observed by the citizens and ministers to be begging their alms.

11. All the citizens and ministers recognized their ex-king Bhagīratha, whom they honoured with their due homage, and whom they were very sorry to behold in that miserable plight.

12. His enemy (the reigning prince) came out to meet him, and implored him to receive back his neglected estate and self-abandoned kingdom; but he slighted all their offers as trifling straws, except taking his slender repast at their hands.

13. He passed a few days there and then bent his course to another way, when the people loudly lamented at his sad condition saying: "Ah! what has become of the unfortunate Bhagīratha".

14. Then the prince walked about with the calmness of his soul, and with his contended mind and placid countenance; and he amused himself with his wandering habits and thoughts, until he came to meet his tutor Tritala on the way.

15. They welcomed one another, and then joining together, they both began to wander about the localities of men, and to pass over hills and deserts in their holy peregrinations.

16. Once on a time as both the dispassionate pupil and his preceptor, were sitting together in the cool calmness of their dispositions, their conversations turned on the interesting subject of human life.

17. What good is there in our bearing the frail body, and what do we lose by our loss of it. (Since neither reap nor lose any real advantage, either by our having or losing of it at any time, yet we should bear with it as it is, in the discharge of the duties that have come down unto us by the custom of the country).

18. They remained quiet with this conclusion, and passed their time in passing from one forest to another; without feeling any joy above their inward bliss, or knowing any sorrow or the intermediate state of joy and grief (which is the general lot of humanity), and the rotatory course of pleasure and pain in this world).

19. They spurned all riches and properties, the possession of horses and cattle, and even the eight kinds of supernatural powers (Siddhis) as rotten straws before the contentedness of their minds.

20. This body which is the result of our past acts, must be borne with fortitude, whether we wish it or not, as long as it lasts; with his continued conviction in the discharge of their duties (of asceticism).

21. They like silent sages, hailed with complaisance, whatever of good or evil, or desirable or undesirable befell to their lot, as the unavoidable results of their prior deeds; and had their repose in the heavenly felicity, to which they had assimilated themselves. (So the sruti: The Divine are one with Divine felicity).

CHAPTER LXXVI

THE DESCENT OF GANGA ON EARTH.

Argument:—Reinstatement of Bhagīratha in his Kingdom, and his bringing down the heavenly stream by means of his austere Devotion.

Vasishtha continued:—It came to pass at one time as Bhagīratha was passing through a large metropolis, he beheld the ruler of that province, who was childless to be snatched away by the hand of death, as a shark seizes a fish for its prey.

2. The people being afraid of anarchy and lawlessness for want of a ruler, were in search of a proper person joined with noble endowments and signs to be made their future king.

3. They met with the silent and patient prince in the act of begging alms, and knowing him as the king Bhagīratha himself, they took him with them escorted by their own regiments, to install him on the throne as their king.

4. Bhagīratha instantly mounted on an elephant, and was led by a large body of troops, who assembled about him as thickly, as the drops of rain water fall into and fill a lake.

5. The people then shouted aloud, "Here is Bhagīratha our lord; may he be victorious for ever", and the noise thereof reached to the furthest mountains, and filled their hollow caves (which reached to the sound).

6. Then as Bhagīratha remained to reign over that realm, the subjects of his own and former kingdom came reverently to him, and thus prayed unto their king saying:—

7. The people said:—Great king! the person who thou didst appoint to rule over us, is lately devoured by death as a little fish by a large one.

8. Therefore deign to rule over thy realm, nor refuse to accept an offer which comes unasked to thee (so it is said:—It is not right to slight even a mite, that comes of itself to any body, but it is to be deemed as a God-sent blessing).

9. Vasishtha said:—The king being so besought accepted their prayer, and thus became the sole manager of the earth, bounded by the seven seas on all sides.

10. He continued to discharge the duties of royalty without the least dismay or disquietude, though he was quite calm and serene in his mind, quiet in his speech, and devoid of passions and envy or selfishness.

11. He then thought of the redemption of his ancestors, who excavated the coast of the sea (and made this bay of Bengal); and were burned alive underneath the ground (by the curse of sage Kapila); by laving their bones and dead bodies with the waves of Ganges, which he heard, had the merit of purity and saving all souls and bodies. (The ancestors of Bhagīratha were the thousand sons of sagara, who were masters of Saugar islands in the bay of Bengal).

12. The heavenly stream of the Ganges did not till then run over the land, it was Bhagīratha that brought it down, and first washed his ancestral remains with its holy waters. The stream was thence forth known by his name as Bhagīratha.

13. The king Bhagīratha was thenceforward resolved, to bring down the holy Gangā of heaven to the nether world. (The triple Ganges is called the Tripathagā or fluvium trivium or running in three directions).

14. The pious prince then resigned his kingdom to the charge of his ministers, and went to the solitary forest with the resolution of making his austere devotion, for the success of his undertaking.

15. He remained there for many years and under many rains, and worshipped the Gods Brahmā and Siva and the sage Jahnu by turns, until he succeeded to bring down the holy stream on the earth below. (It is said that Gangā was pent-up at first in the water pot of Brahmā, and then in the crown of Siva and lastly under the thighs of Jahnu, all which are allegorical of the fall of the stream from the cascade of Gangotri in Haridwar).

16. It was then that the crystal wave of the Ganges, gushed out of the basin of Brahmā the lord of the world and rushed into the moony crest of

Hara; and falling on earth below it took a triple course, like the meritorious acts of great men (which were lauded in all three worlds of their past, present and future lives).

17. It was thus the trivium river of Gangā, came to flow over this earth, as the channel to bear the glory of Bhagīratha to distant lands. Behold her running fast with her upheaving waves, and smiling all along with her foaming froths; she sprinkles purity all along with the drizzling drops of her breakers, and scatters plenty over the land as the reward of the best deserts of men.

CHAPTER LXXVII.

NARRATIVE OF CHŪDĀLĀ AND SIKHIDHWAJA.

Argument:—Story of the *Princess Chūdālā and her marriage* with Sikhidhwaja and their youthful sports.

Vasishtha related:—Rāma! do you keep your view fixed to one object, as it was kept in the mind of Bhagīratha; and do you pursue your calling with a calm and quiet understanding, as it was done by that steady minded prince in the accomplishment of his purpose! (For he that runs many ways, stands in the middle and gets to the end of none).

2. Give up your thoughts of this and that (shilly-shallying), and confine the flying bird of your mind within your bosom, and remain in full possession of yourself after the example of the resolute prince Sikhidhwaja of old.

3. Rāma asked:—Who was this Sikhidhwaja, sir, and how did he maintain the firmness of his purpose? Please explain this fully to me for the edification of my understanding.

4. Vasishtha replied:—It was in a former *Dwapara age*, that there lived a loving pair of consorts who are again to be born in a future period, in the same manner and at the same place.

5. Rāma rejoined:—Tell me, O great preacher! how the past could be the same as at present, and how can these again be alike in future also. (Since there can be no cause of the likeness of past ages and their productions with those of the present or future. It is reasonable to believe the recurrence of such other things, but not of the same and very things as of yore).

6. Vasishtha replied:—Such is the irreversible law of destiny and the irreversible course of nature, that the creation of the world must continue in the same manner by the invariable will of the creative Brahmā and others. (*i.e.* The repeated creation of worlds must go on in the same rotation by the inevitable will (Satya Sankalpa) of the creative power; wherefore bygone things are to return and be re-born over and over again).

7. As those which had been plentiful before come to be as plenteous again, so the past appears at present and in future also. Again many things come to being that had not been before, and so many others become extinct in course of time (*e. g.*) as past crops return again and again and vegetables grow where there were none, and as a lopped off branch grows no more).

8. Some reappear in their former forms and some in their resemblance also; others are changed in their forms, and many more disappear altogether (see, for example, the different shapes of the waves of the ocean).

9. These and many other things are seen in the course of the world; and therefore the character of the subject of the present narrative will be found to bear exact resemblance to that of the bygone prince of the same name.

10. Hear me tell you, also, that there is yet to be born such another prince, as valiant as the one that had been in the former *dwāpara age* of the past seventh manvantara period.

11. It will be after the four *yugas* of the fourth creation, past and gone, that he will be born again of the Kuru family in the vicinity of the Vindhyan mountains in the Jambūdhwīpa continent. (This extravagant sloka is omitted in other editions of this work).

12. There lived a prince by name of Sikhidhwaja in the country of Malava, who was handsome in his person, and endowed with firmness and magnanimity in his nature], and the virtues of patience and self control in his character.

13. He was brave but silent, and even inclined to good acts with all his great virtues; he was engaged in the performance of the religious sacrifices, as also in defeating bowyers in archery.

14. He did many acts (of public endowments), and supported the poor people of the land; he was of a graceful appearance and complacent in his countenance, and loved all men with his great learning in the sāstras.

15. He was handsome, quiet and fortunate, and equally as valiant as he was virtuous. He was a preacher of morality and bestower of all benefits to his suitors.

16. He enjoyed all luxuries in the company of good people, and listened to the lessons of the Srutis. He knew all knowledge without any boast on his part, and he hated to touch women as straws.

17. His father departed to the next world, leaving him a lad of sixteen years in age; and yet he was able at that tender age to govern his realm, by defeating his adversaries on all sides.

18. He conquered all other provinces of the country by means of the resources of his empire; and he remained free from all apprehension by ruling his subjects with justice and keeping them in peace.

19. He brightened all sides by his intelligence and the wisdom of his ministers, till in the course of years he came to his youth, as in the gaudy spring of the year.

20. It was the vernal season, and he beheld the blooming flowers glistening brightly under the bright moon-beams; and he saw the budding blossoms, hanging down the arbours in the inner apartments.

21. The door ways of the bowers were overhung with twining branches, decorated with florets scattering their fragrant dust like the hoary powder of camphor; and the rows of the *guluncha* flowers wafted their odours all around.

22. There was the loud hum of bees, buzzing with their mates upon the flowery bushes; and the gentle zephyrs were wafting the sweet scent amidst the cooling showers of moonbeams.

23. He saw the banks decorated with the *kadalī* shrubbery glistening with their gemming blossoms under the sable shade of *kadalī* (plantain) leaves; which excited his yearning after the dear one that was seated in his heart.

24. Giddy with the intoxication of the honey draughts of fragrant flowers, his mind was fixed on his beloved object, and did not depart from it, as the spring is unwilling to quit the flowery garden (so says Hapiz,—no pleasant sight is gladsome to the mind without the face of the fair possessor of the heart: see Sir Wm. Jones' version of it).

25. When shall I in this swinging cradles of my pleasure garden, and when will I in my sports in this lake of lotuses, play with my love-smitten maid with her budding breasts resembling the two unblown blossoms of golden lotuses?

26. When shall I embrace my beloved one to my bosom on my bed daubed with the dust of powdered frankincense, and when shall we on cradles of lotus stalks, like a pair of bees sucking the honey from flower cups?

27. When shall I see that maiden lying relaxed in my arms, with her slender body resembling a tender stalk, and as fair as a string of milk-white *kunda* flowers, or as a plant formed of moon-beams?

28. When will that moonlike beauty be inflamed with her love to me? With these and the like thoughts and ravings he roved about the garden looking at the variety of flowers.

29. He then went on rambling in the flowery groves and skirts of forests, and thence strayed onward from one forest to another, and by the side of purling lakes blooming with the full blown lotuses. (The lotus is the emblem of beauty in the east, as the rose is in the west).

30. He entered in the alcoves formed by the twining creepers, and walked over the avenues of many garden grounds and forest lands, seeing and hearing the descriptions of woodland sceneries (from his associates).

31. He was distracted in his mind, and took much delight in hearing discourses on erotic subjects, and the bright form of his necklaced and painted beloved was the sole idol in his breast.

32. He adored the maiden in his heart, with her breasts resembling two golden pots on her person; and this ween was soon found by the sagacious ministers of the state.

33. As it is the business of ministership to dive into matters by their signs and prognosis, so these officers met together to deliberate on his marriage.

34. They proposed the youthful daughter of the king of Syrastra (Surat) for his marriage, and thought her as a proper match for him, on account of her coming to the full age of puberty (*lit.* to the prime of her youth).

35. The prince was married to her who was a worthy image (or like co-partner) of himself; and this fair princess was known by the name of *Chūdālā* all over the land.

36. She was as joyous in having him, as the new blown lotus at the rising sun; and he made the black-eyed maid to bloom, as the moon opens the bud of the blue lotus. (Lotuses are known as helio-solenus, the white ones opening at sun rise and the blue kind blooming with the rising moon).

37. He delighted her with his love, as gives the white lotus to bloom; and they both inflamed their mutual passions by their abiding in the heart of one another.

38. She flourished with her youthful wiles and dalliance, like a new grown creeper blooming with its flowers, and he was happy, and careless in her company by leaving the state affairs to the management of the ministers. (The words *hāv* Chavavilasa, implying amorous dalliance, are all comprised in the couplet "quips and cranks and wanton wiles, nods and becks and wreathed smiles".—Pope).

39. He disported in the company of his lady love, as the swan sports over a bed of lotuses in a large lake; and indulged his frolics in his swinging cradles and pleasure ponds in the inner apartments.

40. They reveled in the gardens and groves, and in the bowers of creepers and flowering plants; and amused themselves in the woods and in walks under the sandalwood and a *gulan* shades.

41. They sported by the rows of *mandāra* trees, and beside the lines of plantain and *kadalī* plants; and regaled themselves wandering in the harem, and by the sides of the woods and lakes in the skirts of the town.

42. He roved afar in distant forests and deserts, and in jungles of *Jām* and *Jām bira* trees; they passed by paths bordered by *Jātī* or jasmine plants, and, in short they took delight in everything in the company of one another.

43. The mutual attachment to one another was as delightful to the people as the union of the raining sky with the cultivated ground; both tending to the welfare of mankind by the productiveness of the general weal. (This far-fetched simile and the mazy construction of the passage is incapable of a literal version).

44. They were both skilled in the arts of love and music, and were so united together by their mutual attachment, that the one was a counterpart of the other.

45. Being seated in each others heart, they were as two bodies with one soul; so that the learning of the *sāstras* of the one, and the skill in painting and fine arts of the other, were orally communicated to and learnt by one another.

46. She from her childhood was trained in every branch of learning, and he learned the arts of dancing and playing on musical instruments, from the oral instructions of *Chūdālā*.

47. They learned and became learned in the respective arts and parts of one another; as the sun and moon being set in conjunction (amavasyā), impart to and partake of the qualities of each other.

48. Being mutually situated in the heart of one another, they became the one and the same person and both being in the same inclination and pursuit, were the more endeared to one another (as a river running to the milky ocean is assimilated to the ocean of milk, so all souls mixing with the supreme soul form one universal and only soul).

49. They were joined in one person, as the *androgyn*e body of Umā and Siva on earth; and were united in one soul, as the different fragrances of flowers are mixed up with the common air. Their clearness of understanding and learning of the sāstras led them both in the one and same way.

50. They were born on earth to perform their parts, like the God *Vishnu* and his consort Lakshmī; they were equally frank and sweet by their mutual affection, and were as informed as communicative of their learning to others.

51. They followed the course of the laws and customs, and attended to the affairs of the people; they delighted in the arts and sciences, and enjoyed their sweet pleasures also. They appeared as the two moons, shining with their beams.

52. They tasted all their sweet enjoyments of life, in the quiet and solitary recesses of their private apartments, as a couple of giddy swans sporting merrily in the lake of the azure sky.

CHAPTER LXXVIII.

BEATIFICATION OF CHŪDALA.

Argument:—The distaste and indifference of the happy pair to worldly enjoyments.

Vasishtha continued:—In this manner did this happy pair, revel for many years in the pleasures of their youth, and tasted with greater zest, every new delight that came on their way day by day.

2. Years repeated their reiterated revolutions over their protracted revelries till by and by their youth began to give way to the decay of

age; as the broken pitcher gives way to its waters out (or rather as the leaky vessel gives way to the waters in).

3. They then thought that their bodies are as frail as the breakers on the sea; and as liable to fall as the ripened fruits of trees, and that death is not to be averted by any body.

4. As the arrowy snows rend the lotus leaves, so is our old age ready to batter and shatter our frames; and the cup of our life is drizzling away day by day, as the water held in the palm falls away by sliding drops.

5. While our avarice is increasing on our hand, like the gourd plant in the rainy weather, so doth our youth glide away as soon as the torrent falls from the mountain cliffs to the ground.

6. Our life is as false as a magic play, and the body a heap of rotting things; our pleasures are few and painful, and as fleeting as the flying arrows from the archers bow.

7. Afflictions pounce upon our hearts, as vultures and kites dart upon fish and flesh; and these our bodies are as momentary as the bursting bubbles of dropping rains (or of rain drops).

8. All reasoning and practice are as unsound, as the unsolid stem of the plantain tree; and our youth is as evanescent, as a fugacious woman that is in love with many men.

9. The taste of youthful pleasure, is soon succeeded by a distaste to it in old age; just as the vernal freshness of plants, gives room to the dryness of autumn; where then is that permanent pleasure and lasting good in this world; which never grows stale, and is ever sweet and lovely.

10. Therefore should we seek that thing, which will support us in all conditions of life, and which will be a remedy of all the maladies (evils), which circumvent us in this world.

11. Being thus determined, they were both employed in the investigation of spiritual philosophy; because they thought their knowledge of the soul to be the only healing balm of the cholic pain of worldliness. (Because spiritual knowledge extricates the soul from its earthly bondage).

12. Thus resolved, they were both devoted to their spiritual culture, and employed their head and heart, their lives and souls in the inquiry, and placed all their hope and trust in the same.

13. They remained long in the study and mutual communication of their

spiritual knowledge; and continued to meditate upon and worship the soul of souls in their own souls.

14. They both rejoiced in their investigations into Divine knowledge, and she took a great delight in attending incessantly, to the admonitions and sermons of the Divine prelates.

15. Having heard the words of salvation, from the mouths of the spiritual doctors, and from their exposition of the Sāstras; she continued thus to reflect about the soul by day and night. (Blessed is the man, that meditates on the laws of God by day and night. Psalm.)

16. Whether when engaged in action or not, I see naught but the one soul in my enlightened and clear understanding; what then, am I that very self, and is it my own self? (The yogi, when enrapt in holy light, loses the sense of his own personality. So lost in Divine light, the saints themselves forget).

17. Whence comes this error of my personality, why does it grow up and where does it subsist (in the body or in the mind)? It cannot consist in the gross body which knows not itself and is ignorant of everything. Surely I am not this body, and my egoism lies beyond my corporeality.

18. The error then rises in the mind and grows from boyhood to old age, to think one's self as lean or fat as if he were the very body. Again it is usual to say I act, I see &c., as if the personality of one consists in his action; but the acts of the bodily organs, being related with the body, are as insensible and impersonal as the dull body itself.

19. The part is not different from the whole, nor is the product of the one otherwise than that of the others. (As the branch and the tree are the same thing, and the fruit of the one the same as that of the other. Hence the actions of both the outward and inward organs of the body, are as passive and impersonal as the body itself).

20. The mind moves the body as the bat drives the ball, and therefore it must be dull matter also, being apart of the material body, and differing from it in its power of volition only. (The mind is called the *antah-Karana* or an inward organ of the material body, and also material in its nature).

21. The determination of the mind impels the organs to their several actions, as the sling sends the pebble in any direction; and this firmness of resolution is no doubt a property of matter. (Like the solidity of current).

22. The egoism which leads the body forward in its action, is like the channel that carries the current of a stream in its onward course. This

egoism also has no essence of its own and is therefore as inert and inactive as a dead body. (The ego [Sanskrit: aham] is subjective and really existent in Western philosophy). But egoism or egotism [Sanskrit: ahamkāra] is the false conception of the mind as the true ego).

23. The living principle (jiva or zoa) is a false idea, as the phantom of a ghost; the living soul is one principle of intelligence and resides in the form of air in the heart. (That life is a produce of organism, acted by external physical stimuli).

24. The life or living principle lives by another inner power, which is finer and more subtile than itself, and it is by means of this internal witness (the soul), that all things are known to us, and not by means of this gross animal life. (Because there is a brute life, and a vegetable life also, which are as insensible as dull matter. Hence there is a distinct principle to direct vitality to all vital functions).

25. The living soul lives in its form of vitality, by the primordial power of the intellect, the vital soul which is misunderstood as an intelligent principle, subsists by means of this intellectual power. (Life is the tension of the power, imparted by the intellect).

26. The living soul carries with it the power, which is infused in it by the intellect; as the wind wafts in its course the fragrance of flowers, and the channel carries the current of the stream to a great distance. (Hence life also is an organism and no independent active power by itself).

27. The heart which is the body or seat of the intellect, is nothing essential by itself; it is called *chitta* or centre for concentrating *chayana* of the powers of the intellect, and also the *hrid* or heart, for its bearing harana of these powers to the other parts of the body; and therefore it is a dull material substance. (The heart is the receiver and distributor of force to the members of the body, and therefore a mere organism of itself).

28. All these and the living soul also, and anything that appears real or unreal, disappear in the meditation of the intellect, and are lost in it as the fire when it is immersed in water. (So the appearances at a ghata or pot and that of a *pata* or cloth, are lost in their substances of the clay and thread).

29. It is our intelligence *Chaitanya* alone, that awakens us to the knowledge of the unreality and inanity of gross material bodies. With such reflections as these, Chūdālā thought only how to gain a knowledge of the all-enlightening Intellect.

30. Long did she cogitate and ponder in this manner in herself; till at

last she came to know what she sought and then exclaimed, "O! I have after long known the imperishable one, that is only to be known". (The knowledge of all things else, is as false as they are false in themselves).

31. No one is disappointed in knowing the knowable, and what is worth knowing; and this is the knowledge of the intellectual soul and our contemplation of it. All other knowledge of the mind, understanding and the senses and all other things, are but leading steps to that ultimate end. (The end of learning is to know God, Milton, or: nosce te ipsum; know thyself which is of the supreme self or soul).

32. All things besides are mere nullities, as a second moon in the sky; there is only one Intellect in existence, and this is called the great entity or the *ens entium* or the sum total of all existence.

33. The one purely immaculate and holy, without an equal or personality of the form of pure intelligence, the sole existence and felicity and everlasting without decay.

34. This intellectual power is ever pure and bright, always on the zenith without its rise or fall, and is known among mankind under the appellations of Brahma—supreme soul, and other attributes. (Because beyond conception can have no designation beside what is attributed to Him).

35. The triple appellations of the Intellect, Intelligence, and Intelligible, are not exactly definitive of His nature; because He is the cause of these faculties, and witness of the functions of Intellections.

36. This unthinkable intellect which is in me, is the exact and undecaying ectype of the supreme intellect; and evolves itself in the different forms of the mind, and the senses of perception.

37. The intellect involves in itself the various forms of things in the world, as the sea rolls and unrolls the waves in its bosom. (The intellect either means the Divine intellect, or it is the subjective view of the intellect, as evolving the objective world from itself).

38. This world is verily the semblance of that great intellect, which is like the pure crystal stone and is manifest in this form. (The world reflects the image of the intellect, which again reflects the image of the mundane world, the one in the form of its visible appearance *murta*; and the other, in its invisible form *amurta*. Gloss).

39. The same power is manifest in the form of the world, which has no separate existence except in the mind of the ignorant; because it is

impossible for any other thing to exist except the self-existing one.

40. As it is the gold which represents the various forms of jewels, so the intellect represents everything in the world as it sees in itself. (The Divine is the source and store house of all figures and forms).

41. As it is the thought of fluidity in the mind, that causes us to perceive the wave in the water, whether it really exists or not (as in our dream or magic); so is the thought in the Divine mind, which shows the picture of the world, whether it is in being or in not *esse*.

42. And as the divine soul appears as the wave of the sea, from its thought of fluidity; so am I the same intellect without any personality of myself. (Because the one impersonal soul pervades everywhere).

43. This soul has neither its birth nor death, nor has it a good or bad future state (Heaven or Hell); it has no destruction at any time; because it is of the form of the various intellect, which is indestructible in its nature.

44. It is not to be broken or burnt (*i.e.* though every where, yet it is an entire whole, and though full of light; yet it is not inflammable); and it is the unclouded luminary of the intellect. By meditating on the soul in this manner, I am quite at rest and peace.

45. I live free from error and rest as calm as the untroubled ocean; and meditate on the invisible one, who is quite clear to me, as the unborn, undecaying and infinite soul of all.

46. It is the vacuous soul, unrestricted by time or place, immaculate by any figure or form, eternal and transcending our thought and knowledge. It is the infinite void, and all attempts to grasp it, are as vain as to grasp the empty air in the hand.

47. This soul pervades equally over all the Sura as well as the Asura races of the earth; but is none of those artificial forms, in which the people represent it in their images of clay, likening the dolls of children.

48. The essences of both the viewer and the view (*i.e.* of both the subjective and the objective), reside at once in the unity of the intellect; though men are apt to make the distinctions of unity and duality, and of the ego and *non ego* through their error only.

49. But what error or delusion is there, and how, when and whence can it overtake me, when I have attained my truly spiritual and immortal form, and seated in my easy and quiet state. (This is calmness of the soul attending the thought of one's immortality begun in this life).

50. I am absorbed and extinct in eternity, and all my cares are extinct with my own extinction in it. My soul is in its entranced state between sensibility and insensibility, and feels what is reflected upon it. (*i.e.* the inspiration which is communicated to the ravished soul).

51. The soul settled in the great intellect of God, and shining with the light of the supreme soul, as the sky is illumed by the luminary of the day. There is no thought of this or that or even of one's self or that of any other being or not being; all is calm and quiet and having no object in view, except the one transcendent spirit.

52. With these excogitations, she remained as calm and quiet as a white cloudy spot in the autumnal sky; her soul was awake to the inspiration of Divine truth, but her mind was cold to the feelings of love and fear, of pride and pleasure, and quite insusceptible of delusion.

CHAPTER LXXIX.

PRINCESS COMING TO THE SIGHT OF THE SUPREME SOUL.

Argument:—The prince's wonder of the sight of the princess, and her relation of her Abstract meditation.

Vasishtha continued:—Thus did the princess live day by day in the rapture of her soul; and with her views concentrated within herself, she lived as in her own and proper element.

2. She had no passion nor affection, nor any discord nor desire in her heart; she neither coveted nor hated anything, and was indifferent to all; but persistent in her course, and vigilant in her pursuit (after her self perfection).

3. She had got over the wide gulf of the world, and freed herself from the entangling snare of doubts (and the horns of dilemmas); she had gained the great good of knowing the supreme soul, which filled her inward soul.

4. She found her rest in God after her weariness of the world, and in her state of perfect bliss and felicity; and her name sounded in the lips of all men, as the model of incomparable perfection.

5. Thus this lady—the princess Chūdālā, became in a short time, acquainted with the true God (lit. knowing the knowable one), by the

earnestness of her inquiry.

6. The errors of the world subside in the same manner, under the knowledge of truth, as they rise in the human mind by its addictedness to worldliness. (The world is an abode of errors and illusion. Persian Proverb).

7. After she had found her repose in that state of perfect blessedness, wherein the sight of all things is lost in its dazzling blaze. She appeared as bright as a fragment of autumnal cloud, that is ever steady in its place.

8. Apart from and unrelated with all, she continued in the meditation of the spirit in her own spirit, as the aged bull remained careless on the mountain top, where he happened to find a verdant meadow for his pasture.

9. By her constant habit of loneliness, and the elevation of her soul in her solitude, she became as fresh as the new grown plant, with her blooming face shining as the new blown flower.

10. It happened to pass at one time, that the prince Sikhidhwaja came in sight of the unblamable beauty, and being struck with wonder at seeing her unusual gracefulness of her person, he addressed her saying:—

11. How is it, my dear one, that you are again your youthful bloom like the flowery plant of the vernal season; you appear more brilliant than the lightsome world under the bright beams of full moon.

12. You shine more brightly, my beloved, than one drinking the ambrosia or elixir of life, and as one obtaining the object of her desire, and filled with perfect delight in herself.

13. You seem quite satisfied and lovely with your graceful person, and surpass the bright moon in the beauty of thy body; methinks you are approaching to me as when the Goddess of love or *Laxmī* draws near her favourite Kāma.

14. I see thy mind disdaining all enjoyments and is parsimonious of its pleasures; it is tranquil and cool, and elated with spiritual ardour, and is as deep as it is tranquil in its nature.

15. I see thy mind spurning the three worlds as if they were straws before it, and tasted all their sweets to its full satisfaction; it is above the endless broils of the world, and is quite charming in itself.

16. O fortunate princess, there are no such gratifications in the enjoyment of earthly possessions, which may equal the spiritual joy of

thy tranquil mind. The one is as dry as the dryness of the sandy desert, compared with the refreshing water of the milky ocean.

17. Being born with thy tender limbs resembling the tendrils of young plantains, and the soft shoots of lotus stalks, thou seemest now to have grown strong and stout in thy frame of body and mind. (It is the spirit and spiritual power that strengthens both the body and mind).

18. With the same features and figure of thy body as before, thou hast become as another being, like a plant growing up to a tree, under the influence of the revolving seasons.

19. Tell me, whether thou hast drank the ambrosial draught of the Gods, or obtained thy sovereignty over an empire; or whether thou hast gained thy immortality by drinking the elixir of life, or by means of thy practice of yoga meditation in either of its forms of *Hatha* or *Rājā yoga*.

20. Hast thou got a Kingdom or found out the philosopher's stone (which converts everything to gold); hast thou gained aught that is more precious than the three worlds, or that thou hast obtained, O my blue eyed lady! something that is not attainable to mankind.

21. Chūdālā responded:—I have not lost my former form, nor am I changed to a new one to come before thee at present; but am as ever thy fortunate lady and wife. (There is a far fetched meaning of this passage given in the gloss).

22. I have forsaken all that is untrue and unreal, and have laid hold of what is true and real; and it is thus that I remain thy fortunate consort as ever before.

23. I have come to know whatever is something, as also all that which is nothing at all; and how all these nothings come to appearance, and ultimately disappear into nothing, and it is thus that I remain thy fortunate lady as ever.

24. I am as content with my enjoyments as I am without them, as also with those that are long past and gone away; I am never delighted nor irritated at anything whether good or bad, but preserve my equanimity at all events and thus I remain for ever thy fortunate consort.

25. I delight only in one vacuous entity, that has taken possession of my heart, and I take no pleasure in the royal gardens and sports, and thence I am thy fortunate princess as ever.

26. I rely constantly in myself (or soul) only, whether when sitting on my seat or walking about in the royal gardens or palaces; I am not fond

of enjoyments nor ashamed at their want, and in this manner I continue thy fortunate wife as ever.

27. I think myself as the sovereign of the world, and having no form of my own; thus I am delighted in myself, and appear as thy fortunate and beauteous lady.

28. I am this and not this likewise, I am the reality yet nothing real of any kind; I am the ego and no ego myself, I am the all and nothing in particular, and thus I remain your charming lady.

29. I neither wish for pleasure nor fear any pain, I covet no riches nor hail poverty; I am constant with what I get (knowing my god is the great giver of all), and hence I seem so very gladsome to thee.

30. I disport in the company of my associates, who have governed their passions by the light of knowledge, and by the directions of the sāstras, and therefore I seem so very pleasing to thee.

31. I know, my lord, that all that I see by the light of my eyes, or perceive by my senses, or conceive in my mind, to be nothing in reality; I therefore see something within myself, which is beyond the perception of the sensible organs, and the conception of the mind; and this bright vision of the spirit, hath made me appear so very brightsome to thy sight.

CHAPTER LXXX.

DISPLAY OF THE QUINTUPLE ELEMENTS.

Argument:—Description of the five siddhis or modes of consummation.

Vasishtha related:—Hearing these words of the beauteous lady, her husband had not the wit to dive into the meaning of what she said, or to understand what she meant by her reliance in the soul, but jestingly told to her.

2. Sikhidhwaja said:—How incongruous is thy speech, and how unbecoming it is to thy age, that being but a girl you speak of great things, go on indulging your regal pleasures and sports as you do in your royal state.

3. Leaving all things you live in the meditation of a nothing (*i.e.* leaving all formal worship, you adore a formless Deity); and if you have

all what is real to sense, how is it possible for you to be so graceful with an unreal nothing? (Nothing is nothing, and can effect nothing).

4. Whoso abandons the enjoyments of life, by saying he can do without them; is like an angry man refraining from his food and rest for a while, and then weakens himself in his hunger and restlessness, and can never retain the gracefulness of his person.

5. He who abstains from pleasures and enjoyments, and subsists upon empty air, is as a ghost devoid of a material form and figure, and lives a bodiless shadow in the sky.

6. He that abandons his food and raiment, his bedstead and sleep, and all things besides; and remains devoutly reclined in one soul only, cannot possibly preserve the calmness of his person. (The yogis are emaciated in their bodies, and never look so fresh and plump as the princess).

7. That I am not the body nor bodiless, that I am nothing yet everything; are words so contradictory, that they bespeak no sane understanding.

8. Again the saying, that I do not see what I see, but see something that is quite unseen; is so very inconsistent in itself, that it indicates no sanity of the mind.

9. From these I find thee an ignorant and unsteady lass still, and my frolicsome playmate as before; it is by way of jest that I speak so to you, as you jestingly said these things to me.

10. The prince finished his speech with a loud laughter, and finding it was the noon time of going to bath, he rose up and left the apartment of his lady.

11. At this the princess thought with regret in herself and said, O fie! that the prince has quite misunderstood my meaning, and has not understood what I meant to say by my rest in the spirit, she then turned to her usual duties of the day.

12. Since then the happy princess continued in her silent meditation in her retired seclusion, but passed her time in the company of the prince in the enjoyments of their royal sports and amusements.

13. It came to pass one day, that the self-satisfied princess pondered in her mind, upon the method of flying in the air; and though she was void of every desire in her heart, wished to soar into the sky on an aerial journey.

14. She then retired to a secluded spot, and there continued to contemplate about her aerial journey by abstaining from her food, and shunning the society of her comrades and companions. (During the absence of the prince from home. Gloss).

15. She sat alone in her retirement keeping her body steadily on her seat, and restraining her upheaving breath in the midst of her eye-brows (this is called the Khecharī mudrā or the posture of aerial journey).

16. Rāma asked:—All motions of bodies in this world whether of moving or unmoving things, are seen to take place by means of the action of their bodies and the impulse of their breathing; how is it possible then to rise upwards by restraint of both of them at once?

17. Tell me sir; by what exercise of breathing or the force of oscillation, one attempts the power of volitation; and in consequence of which he is enabled to make his aerial journey (as an aeronaut).

18. Tell me how the adept in spirituality or *yoga* philosophy, succeeds to attend his consummation in this respect, and what processes he resorts to to obtain this end of his arduous practice.

19. Vasishtha replied:—There are three ways, Rāma, of attaining the end of one's object, namely; the *upādeya* or effort for obtaining the object of pursuit; second, *heya* or disdain or detestation of the thing sought for; and the third is *upeksha* or indifference to the object of desire. (These technical terms answer the words positive, negative and neutrality in western terminology, all which answer the same end; such as the having, not having of and unconcernedness about a thing, are attended with the same result of rest and content to everybody).

20. The first or attainment of the desirable *upādeya*, is secured by employing the means for its success, the second *heya* or detestation hates and slights the thing altogether; and the third or indifference is the intermediate way between the two (in which one is equally pleased with its gain or loss. It is a curious *dogma*, that the positive, negative and the intermediate tend all to the same end).

21. Whatever is pleasurable is sought after by all good people, and anything that is contrary to this (*i.e.* painful), is avoided by every one; and the intermediate one is neither sought nor shunned by any body. (Pleasure is either immediate or mediate, as also that which keeps or wards off pain at present or in future).

22. But no sooner doth the intelligent, learned devotee, come to the knowledge of his soul and become spiritualized in himself, than all these three states vanished from his sight, and he feels them all the same to him.

23. As he comes to see these worlds full with the presence of God, and his intellect takes its delight in this thought, he then remains in the midmost state of indifference or loses sight of that also.

24. All wise men remain in the course of neutrality (knowing that an eternal fate overrules all human endeavours), which the ignorant are in eager pursuit of their objects in vain, but the dispassionate and recluse shun every thing (finding the same satisfaction in having of a thing as in its want). Hear me now tell you the ways to consummation.

25. All success is obtained in course of proper time, place, action and its instruments (called the quadruple instrumentalities to success); and this gladdens the hearts of a person, as the vernal season renovates the earth.

26. Among these four, preference is given to actions, because it is of highest importance in the bringing about of consummation. (The place of success *siddhi* is a holy spot, its time—a happy conjunction of planets and events, action is the intensity of practice, and its instruments are yoga, yantra, tantra, mantra, japa &c.).

27. There are many instruments of aerostation, such as the use of Gutika pills, application of collyrium, the wielding of sword and the like; but all these are attended with many evils, which are prejudicial to holiness.

28. There are some gems and drugs, as also some mantras or mystic syllables, and likewise some charms and formulas prescribed for this purpose; but these being fully explained, will be found prejudicial to holy *yoga*. (These magical practices and artifices are violations of the rules of righteousness).

29. The mount Meru and Himalaya, and some sacred spots and holy places, are mentioned as the seats of divine inspiration; but a full description of them, will tend to the violation of holy meditation or yoga. (Because all these places are full of false yogis, who practice many fulsome arts for their gain).

30. Therefore hear me now relate unto you, something regarding the practice of restraining the breath, which is attended with its consequence of consummation; and is related with the narrative of Sikhidhwaja, and is the subject of the present discourse. (Here Vasishtha treats of the efficacy of the regulation of breath towards the attaining of consummation for satisfaction of Rāma, in disregard of false and artificial practices).

31. It is by driving away all desires from the heart, beside the only

object in view, and by contracting all the orifices of the body; as also by keeping the stature, the head and neck erect, that one should attend the practices enjoined by the yoga s  stra (namely: fixing the sight on the top of the nose and concentrating it between the eye-brows and the like).

32. Moreover it is by the habit of taking pure food and sitting on clean seats, that one should ponder into the deep sense and sayings of the s  stras, and continue in the course of good manners and right conduct in the society of the virtues, by refraining from worldliness and all earthly connections.

33. It is also by refraining from anger and avarice, and abstaining from improper food and enjoyments, that one must be accustomed to constrain his breathings in the course of a long time.

34. The wise man that knows the truth, and has his command over his triple breathings of inspiration, expiration and retention (puraka, rechaka and kumbhaka), has all his actions under his control, as a master has all his servants under his complete subjection. (because breath is life, and the life has command over all the bodily actions, as well as mental operations of a person).

35. Know R  ma, that all the well being of a man being under the command of his vital breath; it is equally possible for every one, both to gain his sovereignty on earth, as also to secure his liberation for the future by means of his breath. (So says the proverb, "as long as there is breath, there every hope with it" [Sanskrit: y  bat shusah t  bat   shah] So in Hindi:—*jan hai to Jehan hai* i.e. the life is all in all &c. So it is said in regard to the *kumbhaka* or retentive breath, "repress your breath and you repress all," because every action is done by the repression of the breath).

36. The breath circulates through the inner lung of the breast, which encircles the entrails (antra) of the whole inner frame; it supplies all the arteries with life, and is joined to by all the intestines in the body as if they to that common channel.

37. There is the curved artery resembling the disc at the top of lute, and the eddy of waters in the sea; it likens the curved half of the letter *Om*, and is situated as a cypher or circlet in the base or lower most gland. (It is called the kundalin   or kula kundalin   n  rh   in the original).

38. It is deep seated at the base of the bodies of the Gods and demi Gods, of men and beasts, of fishes and fowls, of insects and worms, and of all aquatic molluscs and animals at large.

39. It continues curved and curbed in the form of a folded snake in winter, until it unfolds its twisted form under the summer heat (or the intestinal heat of its hunger *Jatharāgnī*), and lifts its hood likening the disk of the moon. (The moon in the yoga sāstra, means the loti-form gland under the upper most crown of the head).

40. It extends from the lower base, and passing through the cavity of the heart, touches the holes between the eye brows; and remains in its continued vibration by the wind of the breath.

41. In the midst of that curvilinear artery (*kundalinī nārhi*), there dwells a mighty power like the pith within the soft cell of the plantain tree, which is continually vibrating, like thrilling wires of the Indian lute (or as the pendulum of a machine).

42. This is called the curvilinear artery (*kundalinī*) on account of its curviform shape, and the power residing in it is that prime mobile force, which sets to motion all the parts and powers of the animal body.

43. It is incessantly breathing like hissing of an infuriate snake and with its open mouths, it keeps continually blowing upwards, in order to give force to all the organs.

44. When the vital breath enters into the heart, and is drawn in by the curved *Kundalinī*; it then produces the consciousness of the mind, which is the ground of the seeds of all its faculties.

45. As the *Kundalinī* thrills in the body, in the manner of a bee fluttering over a flower; so doth our consciousness throb in the mind, and has the perception of the nice and delicate sensations. (Such as the lungs and arteries receive the crude food and drink; so doth our consciousness perceive their various tastes and flavour).

46. The *Kundalinī* artery stirs as quickly to grasp its gross objects, as our consciousness is roused at the perception of the object of the finer senses of sight &c. These come in contact with one another, as an instrument lays hold of some material.

47. All the veins in the body are connected with this grand artery, and flow together like so many cellular vessels into the cavity of the heart, where they rise and fall like rivers in the sea. (It shows the concentration of blood in the heart by all the veins and arteries, and its distribution to them in perpetual succession, to have been long known to the sages of India, before its discovery by Harvey in Europe).

48. From the continued rise and fall (or heaving and sinking) of this artery, it is said to be the common root or source of all the sensations and perceptions in the consciousness. (It rises and falls with the

inhaling and exhaling breaths up to the pericranium and thence down to the fundament).

49. Rāma regained:—How is it sir, that our consciousness coming from the infinite intellect at all times and places, is confined like a minute particle of matter, in the cellular vessel of the curved *Kundalinī* artery, and there it rises and falls by turns.

50. Vasishtha replied:—It is true, O sinless Rāma, that consciousness is the property of the infinite intellect, and is always present in all places and things with the all pervading intellect; yet it is sometimes compressed in the form of a minute atom of matter in material and finite bodies.

51. The consciousness of the infinite intellect, is of course as infinite as infinity itself; but being confined in corporeal bodies, it is fused as a fluid to diffuse over a small space. So the sunshine that lightens the universe, appears to flush over a wall or any circumscribed place. (Such as human consciousness, which is but a flush of the Divine omniscience).

52. In some bodies it is altogether lost, as in mineral substances which are unconscious of their own existence; and in others it is fully developed, as in the Gods and human species; while in some it is imperfectly developed, as in the vegetable creation, and in others it appears in its perverted form, as in the inferior animals. So everything is found to have its consciousness in some form or other.

53. Hear me moreover to explain you, the manner in which consciousness (or other), appears in its various forms and degrees, in the different bodies of animated beings.

54. As all cavities and empty spaces are comprised under the term air, so are all intelligent as well as unintelligent beings comprehended under the general category of the one ever existent intellect, which pervades all things in the manner of vacuum. (Here is another proof of the vacuistic theory of the theosophy of Vasishtha).

55. The same undecaying and unchanging entity of the intellect, is situated some where in the manner of pure consciousness, and elsewhere in the form of the subtile form of the quintuple elements. (*i.e.* As the simple soul and the gross body or the mundane soul. So says Pope: Whose body nature is, and God the soul).

56. This quintuple element of consciousness is reduplicate into many other quintuples, as a great many lamps are lighted from one lamp; these are the five vital airs, the mind and its five fold faculties of the understanding; the five internal and the five external senses and their

five fold organs, together with the five elementary bodies; and all having the principles of their growth, rise and decay, as also their states of waking, dreaming and sleeping ingrained in them.

57. All these quintuples abide in the different bodies of the Gods and mortals, according to their respective natures and inclinations (which are the causes of their past and present and future lives in different forms).

58. Some taking the forms of places, and others of the things situated in them; while some take the forms of minerals, and others of the animals dwelling on earth.

59. Thus is this world the production of the action of the said quintuples, having the principle of intellectual consciousness, presiding over the whole and every part of it.

60. It is the union of these quintuples in gross bodies, that gives them their intelligence; hence we see the mobility of some dull material bodies, as also the immobility of others (as of mineral and vegetable creations).

61. As the wave of the sea is seen to roll in one place, and to be dull and at a lull in another; so is this intellectual power in full force in some bodies, and quite quiescent in others.

62. As the sea is calm and still in one place, and quite boisterous in another; so is the quintuple body either in motion or at rest in different places. (Hence rest and motion are properties of gross bodies and not of the intellectual soul, which is ever quiescent).

63. The quintuple body is mobile by means of the vital airs, and the vital life (*jīva*) is intelligent by cause of its intelligence; the rocks are devoid of both, but the trees have their sensibility by reason of their being moved by the breath of winds; and such is the nature of the triple creation of animals, minerals and vegetables.

64. Different words are used to denote the different natures of things (or else the same word is used for things of the same kind); thus fire is the general name for heat, and frost is that of coldness in general.

65. (Or if it is not the difference in the disposition of the quintuple elements in bodies, that causes the difference in their natures and names). It is the difference in the desires of the mind, which by being matured in time, dispose the quintuple elements in the forms of their liking.

66. The various desires of the mind, that run in their divers

directions, are capable of being collected together by the sapient, and employed in the way of their best advantage and well being.

67. The desires of men tending either to their good or evil, are capable of being roused or suppressed, and employed to their purposes by turns. (The changeful desires always run in their several courses).

68. Man must direct his desires to that way, which promises him the objects of his desires; or else it will be as fruitless, as his throwing the dust at the face of the sky.

69. The great mountains are but heaps of the pentuples, hanging on the tender and slender blade of consciousness, and these moving and unmoving bodies, appear as worms on the tree of knowledge (*i.e.* before the intelligent mind).

70. There are some beings with their desires lying dormant in them, as the unmoving vegetable and mineral productions of the earth; while there are others with their ever wakeful desires, as the *deities*, *daityas* and *men*.

71. Some are cloyed with their desires, as the worms and insects in the dirt; and others are devoid of their desires as the emancipate yogis, and the heirs of salvation.

72. Now every man is conscious in himself of his having the mind and understanding, and being joined with his hands, feet and other members of his body, formed by the assemblage of the quintuple materials.

73. The inferior animals have other senses, with other members of their bodies; and so the immoveables also have some kind of sensibility, with other sorts of their organs. (The members of brute bodies are, the four feet, horns and tails of quadrupeds; the birds are biped and have their feathers, bills and their tails also; the snakes have their hoods and tails; the worms have their teeth, and the insects their stings &c. And all these they have agreeably to the peculiar desire of their particular natures. Gloss).

74. Thus my good Rāma! do these quintuple elements, display themselves in these different forms in the beginning, middle and end of all sensible and insensible and moving and unmoving beings.

75. The slightest desire of any of these, be it as minute as an atom, becomes the seed of aerial trees producing the fruits of future births in the forms of the desired objects. (Every one's desire is the root of his future fate).

76. The organs of sense are the flowers of this tree (of the body), and

the sensations of their objects are as the fragrance of those flowers, our wishes are as the bees fluttering about the pistils and filaments of our fickle efforts and exertions.

77. The clear heavens are the hairy tufts, resting on the stalks of the lofty mountains; its leaves are the cerulean clouds of the sky, and the ten sides of the firmament, are as the straggling creepers stretching all about it.

78. All beings now in being, and those coming into existence in future, are innumerable in their number, and are as the fruits of this tree, growing and blooming and falling off by turns.

79. The five seeds of these trees, grow and perish of their own nature and spontaneity, also perish of themselves in their proper time.

80. They become many from their sameness, and come to exhaust their powers after long inertness; and then subside to rest of their own accord like the heaving waves of the ocean.

81. On one side, there swelling as huge surges, and on the other sinking low below the deep, excited by the heat of the dullness on the one hand, and hushed by the coolness of reason on the other (like the puffing and bursting of the waves in the sea).

82. These multitudes of bodies, that are the toys or play things of the quintuple essences, are destined to remain and rove for ever in this world, unless they come under the dominion of reason, and are freed from further transmigration.

CHAPTER LXXXI.

INQUIRY INTO *AGNI*, *SOMA* OR FIRE AND MOON

Argument:—Investigation into the Kundalinī artery, as the source of consummation.

Vasishtha continued:—The seeds of these pentuples are contained in the inside of the great artery, and are expanding every moment by the vibration of the vital breath in the beings.

2. The vibration of the Kundalinī being stopped, it roused the intellect by its touch, and the rising of the intellect is attended with rising of the intellectual powers as follows.

3. This intellect is the living principle from its vitality, and the mind from its mental powers; it is the volitive principle from its volition, and is called the understanding, from its understanding of all things.

4. It becomes egoism with its octuple properties called the *puryashtakas*, and remains as the principle of vitality in the body in the form of the Kundalinī artery. (The gloss gives no explanation of the psychological truths).

5. The intellect abides in *Kundalinī* entrails in the form of triple winds. Being deposited in the bowels and passing downwards, it takes the name of the *apāna* wind; moving about the abdomen it is called the *samāna* wind; and when seated in the chest it rises upwards, it is known by the name of the *udāna* wind.

6. The *apāna* wind passing downward evacuates the bowels, but the *samāna* wind of the abdominal part serves to sustain the body; and the *udāna* rising upward and being let out, inflates and invigorates the frame.

7. If after all your efforts, you are unable to repress the passing off of the downward wind; then the person is sure to meet his death, by the forcible and irrepressible egress of the *apāna* wind (this irrepressible egress is called *abishtambhā*). (The translator regrets for his inability to give the English terminology of these psychological words in the original).

8. And when one with all his attempts, is unable to suppress his rising breath of life; but it forces of his mouths or nostrils, it is sure to be followed by his expiration.

9. If one by his continual attention, can succeed to repress the outward and inward egress of his vital breath, and preserve calm quiet of his disposition, he is sure to have his longevity accompanied with his freedom from all diseases.

10. Know that the decomposure of the smaller arteries, is attended with distempers of the body, but the disturbance of the greater arteries is followed by serious consequences. (There are a hundred great arteries, attached to the main conduit of *Kundalinī*, besides hundreds of small veins and nerves diverging from them throughout the body. The yogi has the power of stopping the current of his breath and blood into these by his restraint of respiration—*prānāyāma*).

11. Rāma said:—Tell me, O holy sage! how our health and sickness connected with the organs and arteries of the body (rather than with the blood and humours circulating through them).

12. Vasishtha replied:—Know Rāma, that uneasiness and sickness, are both of them the causes of pain to the body; their healing by medicine is their remedy, which is attended with our pleasure; but the killing of them at once by our liberation (from the sensations of pain and pleasure), is what conduces to our true felicity. (Because both health and sickness are attended with but short lived pleasure and pain, and cannot give us the lasting felicity to our souls).

13. Some times the body is subject both to uneasiness and sickness also, as the causes of one another; sometimes they are both alleviated to give us pleasure, and at others they come upon us by turns to cause our pain only.

14. It is ailing of the body, that we call our sickness, and it is the trouble of the mind that we term our uneasiness. Both of them take their rise from our inordinate desires, and it is our ignorance only of the nature of things, that is the source of both. (Our intemperance and covetousness, which are dispelled by our right knowledge).

15. Without the knowledge of the natures and virtues of things, and the want of the government of our desires and appetites, that the heart string loses its tenuity and even course; and is swollen and hurried on by the impulse of passions and inordinate desires.

16. The exultation at having obtained something, and ardour for having more; equally boil the blood of the heart, and shroud the mind under a shadow of infatuation, as an impervious cloud in the rainy weather.

17. The ever increasing greediness of the mind, and the subjection of the intellect under the dominion of foolhardiness, drives men to distant countries in search of a livelihood. (One's natal land is enough to supply him with a simple living).

18. Again the working at improper seasons (as at night and in rain and heat), and the doing of improper actions; the company of infamous men, and aptitude to wicked habits and practices.

19. The weakness and fulness of the intestines caused by sparing food on the one hand, and its excess on the other, cause the derangement of the humours and the disorder of the constitution.

20. It is by cause of this disordered state of the body, that a great many diseases grow in it, both by reason of the deficit as well as the excess of its humours; as a river becomes foul both in its fulness and low water in the rain and summer heat.

21. As the good or bad proclivities of men, are the results of their

actions of prior and present births, so the anxieties and diseases of the present state, are the effects of the good and bad deeds both of this life as also those of the past.

22. I have told you Rāma, about the growth of the diseases and anxieties in the *quintessential* bodies of men; now hear me tell you the mode of extirpating them from the human constitution.

23. There are two sorts of diseases here common to human nature, namely—the ordinary ones and the essential; the ordinary ones are the occurrences of daily life, and the essential is what is inborn in our nature. (The ordinary cares for supplying our natural wants are of the first sort, and the inbred errors and affections of the mind are of other kind).

24. The ordinary anxieties are removed by the attainments of the objects in want; and the diseases growing out of them, are also removed by the removal of our anxious cares.

25. But the essential infirmities of one's dispositions, being bred in the blood and bone, cannot be removed from the body, without the knowledge of the soul; as the error of the snake in the rope, is removed only by examination of the rope. (So the affection will be found to rise in the mind and not rooted in the soul).

26. The erroneous affections of the mind, being known as the source of the rise of all our anxious cares and maladies; it is enough to put a stop to this main spring in order to prevent their outlets, so the stream that breaks its banks in the rains, carries away the arbours that grew by it in its rapid course. (The fissures of stopping the source, and breaking out of the course, are quite opposed to one another).

27. The non-essential or extrinsical diseases that are derived from without, are capable of being removed by the application of drugs, the spell of mantras and propitiating as well as obviating charms; as also by medicaments and treatments, according to the prescriptions of medical science and the practice of medical men.

28. You will know Rāma, the efficacy of baths and bathing in holy rivers, and are acquainted with the expiatory mantras and prescriptions of experienced practitioners; and as you have learnt the medical Sāstras, I have nothing further to direct you in this matter.

29. Rāma rejoined:—But tell me sir, how the intrinsic causes produce the external diseases; and how are they removed by other remedies than those of medicinal drugs, as the muttering of mantra incantations and observance of pious acts and ceremonies.

30. Vasishtha replied:—The mind being disturbed by anxieties the body is disordered also in its functions, as the man that is overtaken by anger, loses the sight of whatever is present before his eyes.

31. He loses sight of the broad way before him, and takes a devious course of his own; and like a stag pierced with arrows, flies from the beaten path and enters himself amidst the thickest.

32. The spirit being troubled, the vital spirits are disturbed and breathe out by fits and snatches; as the waters of a river being disturbed by a body of elephants, rise above its channel and over flow the banks. (Violent passions raging in the breast burst out of and break down their bounds).

33. The vital airs breathing irregularly, derange the lungs and nerves and all the veins and arteries of the body; as the misrule in the government, puts the laws of the realm into disorder.

34. The breathings being irregular, unsettles the whole body; by making the blood vessels quite empty and dry in some parts, and full and stout in others, resembling the empty and full flowing channels of rivers.

35. The want of free breathing is attended both with indigestion and bad digestion of the food, and also evaporation of the chyle and blood that it produces; and these defects in digestion, bring forth a great many maladies in the system.

36. The vital breaths carry the essence of the food we take to the inferior organs, as the currents of a river carry the floating woods down the stream.

37. The crude matter which remains in the intestines, for want of its assimilation into blood, and circulation in the frame by restraint of breathing; turn at the end to be sources of multifarious maladies in the constitution.

38. Thus it is that the perturbed states of the mind and spirit, produce the diseases of the body, and are avoided and removed by want of mental anxiety. Now hear me tell you, how the mantra-exorcism serve to drive away the diseases of the body.

39. As the *karitakī* fruit (chebule myrobalan) is purgative of its own nature, and purges out the crudities from the bodies; so the headwork into the mysterious meaning of the mantras, removes the crude diseases from the frame. (Such are the mystic letters ya, ra, la, va, in the liquids y, r, l, v), signifying the four elements of earth, water, air and fire; curative of many diseases by reflection on their hidden meaning.

40. I have told you Rāma, that pious acts, holy service, virtuous deeds and religious observances, serve also to drive the diseases from the body; by their purifying the mind from its impurities, as the gold is depurated by the touch stone.

41. The purity of the mind produces a delight in the body; as the rising of the full moon, spreads the gentle moonbeams on earth. (Every good act is attended with a rapture, recompenses the deed; or as the maxim goes "virtue has its own reward").

42. The vital airs breathe freely from the purity of the mind, and these tending to help the culinary process in the stomach, produce the nutrition of the body, and destroy the germ of its diseases. (The germs of growth and decay and of life and death, are both connate in the nature of all living beings; and the increase of the one, is the cause of the decrease of the other).

43. I have thus far related to you, Rāma! concerning the causes of the rise and fall of the diseases and distempers of the living body, in connection with the subject of the main artery of Kundalinī; now hear me relate to you regarding the main point of one's attainment of consummation or siddhi by mean of his yoga practice.

44. Now know the life of the *puryashtaka* or octuple human body, to be confined in the Kundalinī artery, as the fragrance of the flower is contained in its inner filament.

45. It is when one fills the channel of this great artery with his inhaling breath, and shuts it at its mouth (called the Kurma opening), and becomes as sedate as a stone; he is then said to have attained his rock like fixity and firmness, and his siddhi or consummation of *garima* or inflation.

46. Again when the body is thus filled with the inflated air, and the wind confined in the Kundalinī artery, is carried upwards by the vital breath (of respiration), from the base or fundamental tube at the bottom, to the cell of the cranium in the head, it touches the consciousness seated in the brain, and drives away the fatigue of the process. (This is called the ascent of the vital air in its heavenward journey).

47. Thence the wind rises upward as smoke into the air, carrying with it the powers of all the arteries attached to it like creepers clinging to a tree; and then stands as erect as a stick, with its head lifted upwards like the hood of a snake. (The art of mounting in the air, is as the act of jumping and leaping into it).

48. Then this uprising force carries the whole body, filled with wind from its top to toe into the upper sky; as an aerosol floats upon the water, or as air balloon rises in the air. (The early Hindus are thus recorded to have made their aerial journeys by force of the inflated air, instead of the compressed gas smoke of modern discovery).

49. It is thus that the yogis make their aerial excursions, by means of the compression of air in the wind pipes in their bodies; and are as happy (in their descrying the scattered worlds all about), as poor people feels themselves at having the dignity of the king of Gods. (Indra).

50. When the force of the exhaling breath (rechaka prabāha) of the cranial tube, constrains the power of the Kundalinī, to stand at the distance of twelve inches in the out side of the upper valve between eye-brows.

51. And as the same exhaling makes it remain there for a moment by preventing its entering into any other passage, it is at that instant that one comes to see the supernatural beings before his sight. (It is said in phrenology, that fixed attention, farsightedness and supernatural vision, are seated between the eye-brows).

52. Rāma said:—Tell me sir, how we may be able to see the supernatural siddhas, without feeling them by the rays and light of our eye sight, and without having any supernatural organ of perception of our own.

53. Vasishtha replied:—It is true, Rāma, as you say, that the aerial spirit of siddhas, are invisible to earthly mortals with the imperfect organs of their bodies, and without the aid of supernatural organs.

54. It is by means of the clairvoyance obtained by the practice of yoga, that the aerial and beneficent siddhas became visible to us like the appearances in our dreams.

55. The sight of the siddhas is like that of persons in our dream, with this difference only, that the sight of a siddha is fraught with many real benefits and blessings accruing thereby unto the beholder.

56. It is by the practice of posting the exhaled breath, at the distance of twelve inches on the outside of the mouth, that it may be made to enter into the body of another person. (This is the practice of imparting one's spirit into the body of another person, and of enlivening and raising the dead).

57. Rāma said:—But tell me sir, how you maintain the immutability of nature (when everything is seen to be in the course of its incessant change at all times). I know you will not be displeased at this

interruption to your discourse, because good preachers are kindly disposed, to solve even the intricate of their hearers.

58. Vasishtha replied:—It is certain that the power known as nature, is manifest in the volition of the spirit, in its acts of the creation and preservation of the world. (Here nature is identified with eternal will of God).

59. Nature being nothing in reality, but the states and powers of things; and these are seen some times to differ from one another, as the autumnal fruits are found to grow in the spring at Assam (these varieties also called their nature).

60. Vasishtha replied:—All this universe is one Brahma or the immensity of God, and all its variety is the unity of the same. (*i.e.* the various modalities of the unvaried one); these different existences and appearances, are only our verbal distinctions for ordinary purposes, and proceeding from our ignorance of the true nature of Brahmā. We know not why these words concerning divine nature, which are irrelevant to the main subject, are introduced in this place.

61. Rāma rejoined:—Tell me sir, how our bodies are thinned as well as thickened, in order to enter into very narrow passages as also to feel and occupy large spaces (by means of the *anima* and *garima* yogas, of minimizing the body to an atomic spright and of magnifying it to a stalwart giant).

62. Vasishtha replied:—As the attrition of the wood and saw, causes a split in the midst; and as the friction of two things (as of a flint and stone) produces a fire between them, in the same manner doth the confrication of the inhaling and exhaling breath, divide the two *prāna* and *apāna* gases, and produce the *jatharāgni* in the abdomen. (The *prāna* air is explained elsewhere as passing from the heart through the mouth and nostrils, and the *apāna* as that which passes from the region of the navel to the great toe. The *jatharāgni* is rendered some where as gastric fire).

63. There is a muscle in the abdominal part of these ugly machine of the internal body, which extends as a pair of bellows both above and below the navel, with their mouths joined together and shaking to and fro like a willow moved by the water and air.

64. It is under these bladder that the *kundalinī* artery rest in her quiescent state; and ties as a string of pears in a casket of the yellow *padmariya* jakes. (This place under the navel is called the *muladhāra*, whence the aorta strength upwards and downwards).

65. Here the *kundalinī* string turns and twirls round like a string beads

counted about the finger; and coils also with its reflected head and a hissing sound like the hood of a snake stricken by a stick (it requires too much anatomy to show these operations of the arteries).

66. It thrills in the string of the lotus like heart, as a bee flutters over the honey cup of the lotus flower; and it kindles our knowledge in the body like the luminous sun amidst the earth and sky. (It gives action to the heart string, which arises its cognitive faculties).

67. It is then that the action of the heart, moves all the blood vessels in the body to their several functions; as the breeze of the outer air, shakes the leaves of trees.

68. As the high winds rage in the sky and break down the weaker leaves of the branches of trees, so do the vital airs coil in the body and crush the soft food, that has been taken in the stomach.

69. As the winds of the air batter the lotus leaves, and at last dissolve them into the native element; so the internal winds break down the food like the leaves of trees, and convert the food ingested in the stomach into chyle, blood, flesh, skin, fat, marrow and bones one after another.

70. The internal airs clash against one another the produce of the gastric fire, as the bamboos in the wood produce the living fire by their friction.

71. The body which is naturally cold and cold-blooded, becomes heated in all its parts by this internal heat, as every part of the world becomes warmed by the warmth of the sun.

72. This internal fire which pervades throughout the frame and flutters like golden bees over the loti-form heart, is meditated upon as twinkling stars in the minds of the ascetic yogis.

73. Reflections of these lights are attended with the full blaze of intellectual light, whereby the meditative yogi sees in his heart objects, which are situated at the distance of millions of miles from him. (This is called the consummation of clairvoyance or divyadrishti).

74. This culinary fire being continually fed by the fuel of food, continues to burn in the lake of the lotus-like muscle of the heart, as the submarine fire burns latent in the waters of the seas.

75. But the clear and cold light which is the soul of the body, bears the name of the serene moon; and because it is the product of the other fire of the body, thence called the *samagni* or the residence of the moon and fire (its two presiding divinities).

76. All hotter lights in the world are known by the names of suns (as the planetary and cometary bodies); and all colder lights are designated as moons (as the stars and satellites) and as these two lights cherish the world, it is named as the *suryāgni* and *somagni* also.

77. Know after all the world to be a manifestation of the combination of intelligence and ignorance (*i.e.* of the intellect and soul matter), as also of an admixture of reality and unreality among who has made it as such in himself manifest in this form.

78. The learned call the light of intelligence, by the terms knowledge, sun and fire, and designate the unrealities of ignorance, by the names of dullness and darkness, ignorance and the coldness of the moon. (*i.e.* There are antithetical words expressive of Intelligence and ignorance; the former designated as the light of knowledge and reason, the daylight and the light of lamp &c., and the latter as the darkness of night, and the coldness of frost &c.).

79. Rāma said:—I well understand that the product of the air of breath &c. (by their friction as said before); and that the air proceeds from the moon, but tell me sir, whence comes the moon into existence?

80. Vasishta replied:—The fire and moon are the mutual causes and effects of one another, as they are mutually productive as well as destructive of each other by turns.

81. Their production is by alternation as that of the seed and its sprout (of which no body knows is the cause or effect of the other). Their reiteration is as the return of day and night, (of which we know not which precedes the other). They last awhile and are lost instantly like the succession of light and shade (the one producing as also destroying the other).

82. When these opposites come to take place at the one and same time, you see them stand side by side as in the case of the light and shade occurring into the daytime, but when they occur at different times, you then see the one only at a time without any trace of the other, as in the occurrence of the daylight and nocturnal gloom by turns. (These two are instances of the simultaneous and separate occurrence of the opposites. Gloss).

83. I have also told you of two kinds of causality; namely, the one in which the cause is co-existent with its effect, and the other wherein the effect comes to appearance after disappearance of its cause or the antecedent.

84. It is called the synchronous causation which is coeval with its

effect, as the seed is coexistent with its germ, and the tree is contemporaneous with the produced seed.

85. The other is named the antecedent or preterite cause, which disappears before the appearance of its consequent effect; as the disappearance of the day is the cause of its subsequent night; and the preteriteness of the night, causes the retardation of the following day. (In plain words it is the concurrence and distance of the cause and effect, called the [Sanskrit: samavāyo] and [Sanskrit: amasāvāyo kārana] or the united or separate causality in Nyāya-terminology).

86. The former kind of the united cause and effect (called the [Sanskrit: sadrūpa parināma] (*i.e.* the presence of both causality and its effectuality); is exemplified in the instance of the doer and the earthen pot, both of which are in existence; and this being evident to sight, requires no example to elucidate it.

87. The kind of the disunited cause and effect (called the [Sanskrit: bināsharūpa parināma] in which the effect is unassociated with its (cause); the succession of day and night to one another, is a sufficient proof of the absence of its antecedent causality. (This serves as an instance of an unknown cause, and hence we infer the existence of a pristine darkness, prior to the birth of day-light [Sanskrit: tame āsīt] *teomerant*).

88. The rationalists that deny the causality of an unevident cause, are to be disregarded as fools for ignoring their own convictions, and must be spurned with contempt. (They deny the causality of the day and night to bring one another by their rotation which no sensible being (can ignore). They say [Sanskrit: dinasā rātri nirmmasa katritamsti])

89. Know Rāma, that an unknown and absent cause is as evident as any present and palpable cause, which is perceptible to the senses; for who can deny the fact, that it is the absence of fire that produces the cold, and which is quite evident to every living body.

90. See Rāma, how the fire ascends upward in the air in form of fumes, which take the shape of clouds in the azure sky, which being transformed afterwards into fire (electricity); becomes the immediate cause of the moon (by its presence [Sanskrit: ājnāt kārana]).

91. Again the fire being extinguished by cold, sends its watery particles upwards, and this moisture produces the moon, as the absent or remote cause of the same. ([Sanskrit: mauna kārana]).

92. The submarine fire likewise that falls into the feeding on the foulness of the seven oceans, and swallows their briny waters, disgorges their gases and fumes in the open air, and these flying to the upper sky

in the form of clouds, drop down their purified waters in the form of sweet milky fluids in the milky ocean (which gives birth to the milk white moon). (It is said that there is an apparatus in the bosom of the clouds, for purifying the impure waters rising in vapours in the atmosphere from the earth and seas below).

93. The hot sun also devours the frigid ball of the moon or (the moon beams), in the conjunction at the dark fortnight (*amāvasya*), and then ejects her out in their opposition in the bright half of every month, as the stork throws off the tender stalk of the lotus which it has taken. (The sun is represented to feed on, and let out the moon beams by turns in every month).

94. Again the winds that suck up the heat and moisture of the earth in the vernal and hot weather, drop them down as rain water in the rainy season, which serves to renovate the body of exhausted nature. (This passage is explained in many ways from the homonymous word some of which it is composed; and which severally means the moon, the handsome, the *soma* plant and its juice).

95. The earthly water being carried up by the sun beams, which are called his *karas* or hands, are converted into the solar rays, which are the immediate cause of fire. (Here the water which is by its nature opposed to fire, becomes the cause of that element also).

96. Here the water becomes fire both by privation of its fluidity and frigidity, which is the remote cause of its formation as also by its acquirement of aridity or dryness and calidity or warmth; which is the immediate of its transformation to the igneous element. (This is an instance of the double or mixed causality of water in the production of fire. Gloss).

97. The fire being absent, there remains the presence of the moon; and the absence of the moon, presents the presence of fire.

98. Again the fire being destroyed, the moon takes its place; in the same manner, as the departure of the day introduces the night in lieu of it.

99. Now in the interval of day and night, and in the interim of daylight and darkness, and in the midst of shade and light, there is a midmost point and a certain figure in it, which is unknown to the learned. (This point which is neither this nor that, nor this thing or any other, is the state of the inscrutable *Brahma*).

100. That point is no nullity nor an empty vacuity (because it is neither the one or the other). Nor it is a positive entity and the real pivot and connecting link of both sides. It never changes its central

place between both extremes of this and that, or the two states of being and not being.

101. It is by means of the two opposite principles of the intelligent soul and inert matter, that all things exist in the universe; in the same manner, as the two contraries of light and darkness bring on the day and night in regular succession. (so the self moving and self shining sun is followed by the dull and dark moon, which moves and shines with her borrowed force and light).

102. As the course of the world commenced with the union of mind and matter, or the mover and the moved from the beginning; so the body of the moon, came to be formed by an admixture of aqueous and nectarious particles in the air. (The body of the moon formed of the frozen waters, were early impregnated with the ambrosial beams of the sun). (This bespeaks of the creation of the solar orb prior to the formation of the satellite of the earth).

103. Know Rāma, the beams of the sun to be composed of fire or igneous particles, and the solar light to be the effulgence of the intellect; and the body of the moon to be but a mass of dull darkness (unless it is lighted by its borrowed light from the sun). (The sun is said to shine with intellectual light, because it disperses the outer gloom of the world, as the other removes the darkness of the mind. Gloss).

104. The sight of the outward sun in the sky, destroys the out spreading darkness of night; but the appearance of the intellectual luminary, dispels the overspreading gloom of the world from the mind.

105. But if you behold your intellect in the form of the cooling moon, it becomes as dull and cold as that satellite itself; just as if you look at a lotus at night, you will not find it to be as blooming as at sunshine (but may be at the danger of contracting lunacy or stupefaction of the intellect by looking long at the cold luminary).

106. Fire in the form of sun light enlightens the moon, in the same manner as the light of the intellect illumines the inner body (lingadeha); our consciousness is as the moonlight of the inner soul, and is the product of the sun beams of our intellect. (So says the Bharata:—As the sun illumines the worlds so doth the intellect enlighten the soul).

107. The intellect has no action, it is therefore without attribute or appellation; it is like light on the lamp of the soul, and is known as any common light from the lantern which shows it to the sight.

108. The avidity of this intellectual after the knowledge of the intelligibles, brings it to the intelligence of the sensible world; but its thirst after the unintelligible one, is attended with the precious

gain of its *Kaivalya* or oneness with the self same one. (Blessed are they that hunger and thirst for spiritual knowledge, for they shall verily be satisfied therewith).

109. The two powers of the fire and moon (agni-soma), are to be known as united with one another in the form of the body and its soul, and their union is expressed in the scriptures as the contact of the light and lighted room with one another, as the reflexion of the sunshine on the wall. (The two powers of igneous and lunar lights are represented in the conjoined bodies of the Agni soma deities).

110. They are also known to be separately of themselves, in different bodies and at different times; such as bodies addicted to dullness, are said to be actuated by the lunar influence; and persons advancing in their spirituality, are said to be led on by force of the solar power.

111. The rising breath (*prāna*) which of its nature hot and warm, is said to be Agni's or igneous; and setting breath of *apāna* which is cold and slow is termed the soma or lunar, they abide as the light and shade in every body, the one rising upward and passing by the mouth, and the other going down by the anus.

112. The *apāna* being cooled gives rise to the fiery hot breath of *prāna*, which remains in the body like the reflexion of something in a mirror.

113. The light of the intellect produces the brightness of consciousness, and the sun-beams reflect themselves as lunar orbs; in the dew drops on lotus leaves at early dawn.

114. There was a certain consciousness in the beginning of creation, which with its properties of heat and cold as those of agni and soma; came to be combined together in the formation of human body and mind.

115. Strive Rāma, to settle yourself at that position of the distance of out side the mouth *apāna*, where the sun and moon of the body (*i.e.* the *prāna* and *apāna* breaths) meet in conjunction—*amāvasya*.

CHAPTER LXXXII.

YOGA INSTRUCTIONS FOR ACQUIREMENT OF THE SUPERNATURAL POWERS OF ANIMA-MINUTENESS &C.

Argument:—Means of acquiring the Quadruple Capacities of Anima minima, Mahima-maxima, Laghima-lightness and Garima-heaviness,

together with the power of entering into the bodies of others.

Vasishtha continued:—Hear me now tell you, how the bodies of yogis are capable of expansion and contraction at will; as to be *multum in parvo*; and *parvum in multo*.

2. There is above the lotus-like diaphragm of the heart, a blazing fire emitting its sparks, like gold coloured butterflies flirting about it, and flaring as flashes of lightning in the evening clouds. (This is the *jatharāgni* or culinary fire).

3. It is fanned and roused by the enkindling animal spirit, which blows over it as with the breath of the wind; it pervades the whole body without burning it, and shines as brightly as the sun in the form of our consciousness.

4. Being then kindled into a blaze in an instant, like the early raise of the rising sun gleaming upon the morning clouds; it melts down the whole body (to its toes and nails), as the burning furnace dissolves the gold in the crucible. (It is impossible to make out anything of this allegory).

5. Being unextinguishable by water, it burns the whole outer body down to the feet; and then it coils inside the body, and remains in the form of the mind in the *ativāhika* or spiritual body of man. (It is hard to find out the hidden sense of this passage also).

6. Having then reduced the inner body likewise, it becomes lifeless of itself; and becomes extinct as the frost at the blowing of winds (or blast of a tempest).

7. The force of the *Kundalinī* or intestinal canal, being put out to the fundamental artery of the rectum; remains in the vacuity of the spiritual body, like a shadow of the smoke of fire.

8. This smoky shade parades over the heart like a swarthy maiden, and encloses in her bosom the subtile body composed of its mind and understanding, the living principle and its egoism.

9. It has the power to enter into the porous fibres of lotuses to penetrate the rocks, to stretch over the grass, to pop into houses and stones, to pry in the sky and ply in the ground, and remain and move about everywhere in the manner it likes of its own will. (This power is called *sakti* or energy which is omnipotent).

10. This power produces consciousness and sensibility, by the sap and serum which it supplies to the whole body; and is itself filled with

juice, like a leather bag that is dipped into a well or water.

11. This great artery of Kundalinī being filled with gastric juice, forms the body in any shape it likes; as an artist draws the lines of a picture in any form, as it is pictured in his mind. (Hence it depends on the gastric artery to extend and sketch out the body according to its own plan).

12. It supplies the embryonic seed placed in the foetus of the mother, with the power of its evolution into the fleshy and bony parts of its future body; as the tender sprout of the vegetative seed, waxes in time to a hard woody tree. (The act of evolution is attributed in the text to the triple causality of the physical nutrition in the stomach, the metaphysical cause of the intensity of thought in the growing mind, and the psychological tendency of the soul, produced from the fourth and prime cause of its prior propensity, which is inbred in grain and essential nature of every being, the intense thought is called [Sanskrit: hridaya bhāvnā]).

13. Know Rāma, this certain truth which is acknowledged by the wise, that the living principles acquire its desired state and stature, be it that of a mountain or bit of straw. (This passage supports the free agency of man to go in either way in opposition to the doctrine of blind fatalism, and the arbitrary power of the Divine will).

14. You have heard, O Rāma! of certain powers as of diminishing and increasing the bulk and stature of the body, attainable by the practice of yoga; you will now hear me give you an interesting lecture, regarding the attainment of these capacities by means of knowledge or *jñāna*. (This is the theory or theoretical part of the practice or practical art of yoga).

15. Know for certain that there is but only one intelligent principle of the Intellect, which is inscrutable, pure and most charming; which is minuter than the minutest, perfectly tranquil and is nothing of the mundane world or any of its actions or properties.

16. The same chit—intellect being collected in itself into an individuality (by its power of *chayana* integration) from the undivided whole, and assuming the power of will or volition—*sankalpa* itself, becomes the living soul by transformation of its pure nature to an impure one. (This power of integration is said to be a fallacy *adyasa* or misconception—*adhyaropa* of human mind, which attributes a certain quality to a thing by mistake or *aropa* as [Sanskrit: paratra parābabhāsaḥ]: or mistaking a thing for another *e. g.* [Sanskrit: shuktau ratrātāvadābhāsaḥ]: *i.e.* taking the shell for silver from its outward appearance.

17. The will is a fallacy, and the body is a mistake; (because there is no mutation of volition or personality of the infinite intellect); and the ignorant alone distinguish the living soul from the universal spirit, as the ignorant boy sees the demon in a shadow. (All these are false attributes of the true one).

18. When the lamp of knowledge brings the mind to the full light of truth, then the error of volition is removed from the living soul, as the cloud of the rainy weather are dissipated in Autumn.

19. The body has its rest, after the wishes have subsided in the mind; just as the lamp is extinguished after its oil is exhausted. (Mental anxieties cause the restlessness of the body).

20. The soul that sees the truth, has no more the knowledge of his body; as the man awakened from his sleep, has no longer the apparitions of his dream appearing before him.

21. It is the mistaking of the unreal for the real or what is the same, the ascribing of reality to the unreality that gives the colour of reality to false material bodies; but the knowledge of the truth removes the error of the corporal body, and restore the soul to its wonted splendour and true felicity.

22. But the error of taking the material body for the immaterial soul, is so deep rooted in the mind; that it is as difficult to remove, as it is for the strongest sun beams to perceive the mental gloom of men.

23. This impervious darkness of the mind, is only to be perceived by the sun-shine of knowledge; that our soul is the seat of immaculate and all pervading spirit of God, and that I myself am no other than the pure intellect which is in me. (The *anal Huq* of Mansur).

24. Those that have known the supreme soul meditate on it in this manner in their own souls, until they find themselves to be assimilated to the same by their extensive thought of it. (Here we have the curious doctrine of strong thought *drirha-bhāvanā* of Vasishtha again which inculcates the possibility of one's being whatever he strongly thinks himself to be. It is allied to the doctrine of the strength of belief—faith and *bhakti* of others).

25. It is hence, O Rāma! that some men convert the deadly poison to sweet ambrosial food, and change the delicious nectar to bitter gall. (Thus Siva the God and yogi converts the snake poison to his food and the sweets offered to his topmost mouth to the bitterest bane).

26. So whatever is thought upon with intensity in any manner and on any occasion, the same comes to take place as it is seen in many instances.

27. The body when seen in the light of a reality, is found to be a real existence; but being looked upon as an unreality, it vanishes into nothing (or it mixes in the vacuity of Brahma).

28. You have thus heard from me, o righteous Rāma! the theoretical mode (jnāna-yukti) of attaining the capacities of magnifying and minimizing one's person at will; I will now tell you of another method of gaining these powers, to which you shall have now to attend.

29. You can practice by exhalation of your *rechaka* breath, to extract your vital power (life) from the cell of your Kundalinī artery, and infuse it into another body; as the winds of the air, carry the fragrance of flowers into the nostrils. (This is the mode of ones forsaking its own body in order to enliven another).

30. The former body is left lifeless like a log of wood or block of stone, and such is the relation between the body and life; as that of a bucket and its water, which is powered out to enliven the plants.

31. Thus is the life infused in all movable and immovable things, in order to enjoy the pleasures of their particular states at its pleasure.

32. The living soul having relished the bliss of its consummate state, returns to its former body if it is still in existence, or it goes and settles some where else, as it may best suit its taste.

33. The yogis thus pass into all bodies and lives with their conscious souls, and fill the world also by magnifying their spirits over all space.

34. The yogi who is lord of himself by his enlightened understanding, and his knowledge of all things beside their accompanying evils; obtains in an instant whatever he wants to have, and which is present before the effulgence of divine light (anāvarana Brahma jyoti).

CHAPTER LXXXIII.

STORY OF THE MISERLY KIRĀTA.

Argument:—Perfection of Chūdālā and the imbecility of the Prince; efficacy of instruction and its elucidation in the tale of niggardly Kirāta.

Vasishtha continued:—Thus the royal dame was possest of the qualities of contracting and expanding herself to any form, and became so expert in these by their continued practice of them;

2. That she made her aerial journey and navigated at pleasure over the expanse of waters; she moved on the surface of the earth, as the river Ganges glides on in her silent course.

3. She dwelt in the bosom of her lord, as the goddess of prosperity abides in the heart of Hari, and travelled in a moment with her mind over every city and country over the earth.

4. This fairy lady fled in the air, and flashed like the lightning with the flashes of her twinkling eyes; she passed as a shadow over the earth, as a body of clouds passes over a range of mountains.

5. She passed without any hazard through the grass and wood, stones and clods of earth, and through fire and water and air and vacuum, as a thread passes through hole of a heart. (Milton says:—That with no middle flight, to the heaven of heavens I have presented through an earthly quest).

6. She lightly skimmed over the mountain peaks, and pryed through the regions of the regents of all the sides of heaven; she penetrated into the cavities of the empty womb of vacuity, and have a pleasant trip whatever she directed in her flight. (All this is brain action and no reality at all).

7. She conversed freely with all living beings, whether they move or prone on the ground as the beast of earth, or crawl upon it as the snakes and insects. She talked with the savage Pisācha tribes and communicated with men and the immortal Gods and demi-gods also. (The clever princess like the far-seeing seer saw every thing with her mind's eye, and held her converse (vyavahāra) with all).

8. She tried much to communicate her knowledge to her ignorant husband, but he was no way capable of receiving her spiritual instruction. (Atmajnana means also her intuitive or self taught knowledge).

9. He understood her as no other than his young princess and the mistress of his house, and skilled only in the arts of coquetry and house wifery (and quite ignorant of higher things because the ladies of India were barred from spiritual knowledge).

10. Until this time the prince had been ignorant of the qualifications of the princess Chūdālā, and knew not that she had made her progress in the spiritual science, as a young student makes his proficiency in the different branches of learning.

11. She also was as reserved to show her consummate learning to her unenlightened husband; as a Brahman declines to show his secret rites to a vile sudra.

12. Rāma said:—If it was impossible, sir, for the seeress of consummate wisdom to communicate her knowledge to her husband Sikhidhwaja, with all her endeavours to enlighten him on the subject; how can it be possible for others, to be conversant in spiritual knowledge in any other means.

13. Vasishtha answered:—Rāma, it is obedience to the rule of attending to the precepts of the preceptor, joined with the intelligence of the pupil, which is the only means of gaining instruction.

14. The hearing of sermon nor the observance of any religious rite, is of any efficacy towards the knowledge of the soul; unless one will employ his own soul, to have the light of the supreme soul shine upon it. It is the spirit alone that can know the spirit, as it is the serpent only that can trace out the path of another serpent.

15. Rāma rejoined:—If such is the course of the world, that we can learn nothing without the instruction of our preceptors; then tell me, O sage! how the precepts of the wise lead to our spiritual knowledge also.

16. Vasishtha replied:—Hear me Rāma, relate to you a tale to this effect. There lived an old Kirāta of yore, who was miserly in his conduct as he was rich in his possessions of wealth and grains. He dwelt with his family by the side of the Vindhyan woods, as a poor Brahman lives apart from his kith and kin.

17. He happened to pass by his native forest at one time, and slip a single *couri* from his purse, which fell in a grassy furze and was lost under the grass.

18. He ran on every side, and beat at the bush for three days to find out his lost *couri*, and impelled by his niggardliness to leave no fallen leaf unturned over the ground.

19. As he searched and turned about, he ran and turned it ever in his mind, saying:—Ah! this single *couri* would make four by its commerce, and that would bring me eight in time, and this would make a hundred and a thousand, and more and more by repetition, so I have lost a treasure in this.

20. Thus he counted over and over, over the gains he would gain, and sighed as often at the loss he did sustain; and took into no account of the rustic peasantry on his foolish penury.

21. At the end of the third day he came across a rich jewel, as brilliant as the bright moon in the same forest; which compensated for the loss of his paltry *couri* by a thousand fold.

22. He returned gladly with his great gain to his homely dwelling, and was highly delighted with the thought of keeping off poverty for ever from his door. (The word *Kerate* is commonly used for Kirāta—the miser).

23. Now as the Kirāta was quite satisfied, with his unexpected gain of the great treasure, in the search of his trifling *couri*; and passed his days without any care or fear of the changeful world.

24. So the student comes to obtain his spiritual knowledge from his preceptor, while he has been in quest of his temporal learning, which is but a trifle in comparison to his eternal concern.

25. But then, O sinless Rāma! it is not possible to attain to divine knowledge, by the mere lectures of the preceptor; because the lord is beyond the perception of senses, and can neither be expressed by nor known from the words of the instructor's mouth. (It requires one's intuition and spiritual inspiration also to see the spirit in one's own spirit).

26. Again it is not possible to arrive to spiritual knowledge, without the guidance of the spiritual guide; for can one gain the rich gem without his search after the *couri* like the miserly Kirāta? (This means that it is impossible to attain the esoteric or abstract knowledge of the soul, without a prior acquaintance of the exoteric and concrete).

27. As the search of *couri* became the cause of or was attended with the gain of the gem, so our attendance on secular instructions of the preceptor, becomes an indirect cause to our acquirement of the invaluable treasure of spiritual knowledge.

28. Rāma, look at this wonderful eventualities of nature, which brings forth events otherwise than the necessary results of our pursuits (as the search of *couri* resulted the gain of the gem).

29. As it often comes to pass, that our attempts are attended with other result than those which are ought; it is better for us to remain indifferent with regard to the result of our act.

CHAPTER LXXXIV.

PILGRIMAGE OF PRINCE SIKHIDHWAJA.

Argument:—Sikhidhwaja's abandonment of the world, and remaining as religious Recluse on the Mandara mountain; followed by the visit of the Princess and her admonition to him.

Vasishtha related:—The prince Sikhidhwaja continued in utter darkness, without the sight of his spiritual knowledge; and groped his way amidst the gloom of the world, as a childless man passes his woeful days, in utter despair of any glimpse of hope. (As son is the hope of a man both in this world as well as in the next).

2. His heart burned disconsolate in the flame of his anxieties, without the consolation of his salvation; and the great affluence of his fortune, served as fuel to feed the fire of his hopelessness, for want of the cooling shower of religion.

3. He found his consolation in lonely retreats, in the caves of mountains and beside their falling waters; where he strayed at large, like the beasts of prey flying from the arrows of huntsmen.

4. Rāma, he became as distracted as you had been before; and discharged his daily rituals, at the humble request and repeated solicitations of his attending servants.

5. He was as inexcitable and cold blooded, as a religious recluse; he desisted from the enjoyments of his princely pleasures, and abstained also from his usual food.

6. He gave his homage with large largesses of lands and gifts of gold and kine to the gods, Brahmans and his relatives also.

7. He went on performing the austerities of the religious rites, and the rigorous ceremonies of the chandāryana and others; he travelled through wilds and deserts and inhabited tracts, to his pilgrimages far and near.

8. Yet he found nowhere the consolation of his mind, which he kept seeking all-abouts; as a miner digs the sterile soil in quest of some mineral, where there is no such thing to be found.

9. He was pining away under the ardour of his anxiety, as it were under the fiery heat of the sun; in search of some remedy for his worldly cares, which hunted him incessantly both by day and night.

10. Being absorbed in his thoughts, he sought not for aught of the

poisonous pleasures of his realm; and with the meekness of his spirit and mind, he did not look at the grand estate which lay before him.

11. It happened one day, as he was sitting with his beloved princess reclining on his lap; that he spoke to her as followed, in his mellifluous speech.

12. Sikhidhwaja said:—I have long tasted the pleasures of my realm, and enjoyed the sweet and bitter of my large property and landed possessions. I am now grown as weary of them, as they are both the same and stale to me.

13. Know my delighted lady, that the silent sage is exempt from pleasure and pain; and no prosperity nor adversity, can ever betide the lonely hermit of the forest.

14. Neither the fear of the loss of lives in battle, nor the dread of losing the territory in the reverse of victory, can ever betake the lonely hermit of the forest; wherefore I ween his helpless state, to be happier far than the dignity of royalty.

15. The woodland parterres are as pleasing to me, as thyself with the clusters of their blossoms in spring, and with their ruddy leaves resembling thy rosy palms; their twisted filaments are as the fillets of thy curling hairs, and the hoary and flimsy clouds in the air, are as their white and clean vests and raiments.

16. The blooming flowers resemble their ornaments, and their pollen is the scented powder on their persons; and the seats of reddish stones, bear resemblance to the protruberances on their posteriors.

17. The ambient and pearly rills flowing amidst them, resemble the pendant strings of pearls on their necks; and their foaming waves seen as clusters of pearls, tied as the knots of their vestures. The tender creepers are as their playful daughters, and the frisking fawns are as their playsome darlings.

18. Perfumed with the natural fragrance of flowers, and having the swarming bees for their eye-lids and eyebrows; and wearing the flowery garment of flowers, they are offering an abundance of fruits for the food of the passengers.

19. The pure waters of the falling cascades are sweet to taste, and cool the body as thy company gratifies my senses. I foster therefore an equal fondness for these woodland scenes, as I bear for thy company also.

20. But the calm composure which these solitudes seem to afford to the soul, are in my estimation far superior to the delight, that I derive

from the cooling moon light, and the bliss that I might enjoy in the paradise of India and in the heaven of Brahmā himself.

21. Now my dear one, you ought to put no obstacle to these designs of mine; because no faithful wife ever presents any obstructions to the desire of her lord.

22. Chūdālā replied:—The work done in its proper time, is commendable as seasonable and not that which is unseasonable or intempestive; it is as delightful to see the blossoming of flowers in the vernal season, as it is pleasant to find the ripened fruits and grains in autumn.

23. It is for the old and decrepit and those broken down in their bodies by age, to resort in their retirement in the woods; and does not befit a young man as yourself to fly from the world, wherefore I do not approve your choice. (So says the poet, "O that my weary age may find a peaceful hermitage").

24. Let us remain at home, O young prince, so long as we have not passed our youth, and flourish here as flowers which do not forsake the parent tree, until the flowering time is over.

25. Let us like flowery creepers grow hoary with grey hairs on our heads, and then get out together from our home; as a pair of fond herons fly from the dried lake for ever.

26. Mind also my noble lord, the great sin that awaits on the person of that disgraceful prince of the royal race, who forsakes to seek after the welfare of his people during the time of his rule and reign. (Abdication of the crown was not allowable without an apparent heir).

27. More over mind the opposition you will have to meet with from your subjects, who are authorized to check your unseasonable and unworthy act, as you are empowered to put a check to theirs. (The Hindu law is opposed to the spirit of despotism and lawlessness of the ruling power).

28. Sikhidhwaja rejoined:—Know my royal dame, that thy application is all in vain to my determination of going away from here; and know me as already gone from thee and thy realm to the retreat woods afar from hence.

29. Thou art young and handsome, and aught not accompany me to dreary deserts and forests; which are in many respects dreadful to and impassable by men.

30. Women however hardy they may be, are never able to endure the hardships of forest life; as it is impossible for the tender tendril to withstand the stroke of the felling axe.

31. Do thou remain here, O excellent lady, to rule over this realm in my absence; and take upon thee the burden of supporting thy dependants, which is the highest and best duty of women.

32. Vasishtha related:—Saying so to the moon-faced princess, the self governed prince rose from his seat; to make his daily ablution and discharge his multitudinous duties of the day.

33. Afterwards the prince took leave of his subjects, notwithstanding all their entreaties to detain him; and departed like the setting sun towards his sylvan journey, which was unknown to and impassable by every one.

34. He set out like the setting sun shorn of his glory, and disappeared like the sun from the sight of every body; veil of melancholy covered the face of the princess, as she saw the egress of her lord from the recess of her chamber; as the face of nature is obscured from the shadow of darkness, upon the disappearance of day light below the horizon. (Here is a continued simile between the parting sun and the departing prince, and the face of nature and that of the princess).

35. Now the dark night advanced, veiling the world under her mantle of the ash-coloured dusk; as when the God Hara forsakes the fair Gangā, and takes the nigrescent Yamuna to his embrace. (The day and night representing the two consorts of the sun).

36. The sides of heaven seemed to smile all around, with the denticulated clumps of evening clouds; and with the brightness of the moon beams, glittering on the shoots of Tamala trees. (*i.e.* The skies seemed to smile with their glittering teeth of the evening clouds, and smiling moon beams all around).

37. And as the lord of the day departed towards the setting mountain of Sumeru on the other side of the horizon, in order to rove over the elysian garden or paradise of the gods on the north; so the brightness of the day began to fail, as the shade of evening prevailed over the face of the forsaken world.

38. Now sable night accompanied by her lord the nocturnal luminary, advanced on this side of the southern hemisphere; to sport as a loving couple with this cooling light and shade.

39. Then were the clusters of stars seen spangled in the etherial sphere under the canopy of heaven, and appeared as handfuls of *lājas* or fried rice scattered by the hands of celestial maiden on the auspicious occasion.

40. The sable night gradually advanced to her puberty, with the buds of lotuses as her budding breasts; she then smiled with her moony face, and littered in the opening of the nightly flowers.

41. The prince returned to his beloved princess after performing his evening services, and was drowned in deep sleep; as the mount Mainaka has drowned in the depth of the sea. (Mainaka is a hidden rock in the sea).

42. It was now the time of midnight, when all was still and quiet all about; and the people were all as fast asleep, as if they were pent up in the bosom of stones.

43. He finding her fast asleep in her soft and downy bed, and lolling in the lap of indolence like the female bee in the cup of the lotus.

44. The prince started from his sleep, and parted the sleeping partner of his bed from his cold embrace; as the ascending node of rāhu slowly lets off from its mouth, the eclipsed moon in the east.

45. He got up from one-half of the bed cloth, while the supine princess lay on the other-half of it; as when the God Hari rises from his bed of the waters of the milky ocean, leaving the lonely Lakshmī roll in the waves after him.

46. He walked out of the palace, and bade the guards to stand at their places; while he was going, he said to arrest a gang of robbers beyond the skirts of the city, with his full confidence in himself.

47. Farewell my royalty, said he, and then passed onward out of his principedom; and passed through inhabited tracts and forest lands, as the course of a river runs to the sea.

48. He passed amidst the gloom of night and through the thickets of the forest beset by thorny bushes; and full of heinous beasts and reptiles, with his firm fortitude.

49. In the morning he arrived at an open tract of land which was free from woods and jungles, and ran the course of the day with his peregrination on foot from sun rise to the setting sun; when he took refuge under the bower of the grove.

50. The sun departing from sight left him to the darkness of night, when he performed his bathing and the daily rite; and having eaten some root or fruit which he could get, he passed the night resting on the barren ground under him. (The custom of evening bath, is now falling into disuse).

51. Again and again the morning appeared and brought to light many new cities and districts, and many hills and rivers; which he passed over bravely for twelve repeated days and nights.

52. He then reached at the foot of the Mandara mountain, which was covered by a dense and immense forest which no human foot could penetrate; and lay (stood) afar from the reach of man and the boundaries of human habitation.

53. There appeared a spot beset by sounding rills amidst it, and set with rows of trees with aqueducts under them; here the relics of a dilapidated dwelling came to sight, and seemed to bear the appearance of the deserted mansion of some holy hermit.

54. It was clear of all heinous reptiles and small insects, and was planted with sacred plants and creepers for the sacerdotal purposes of the holy siddhas; while it was full of fruit trees which supplied its occupant with ample food.

55. There was seen a level and pure spot of ground with a water course, and presenting the green verdure and verdant trees; loaded with luxuriant fruits and stretching a cooling shade all over it.

56. The prince built here a bower of verdant creepers and leafy branches, which with their blooming blossoms glistened; as the blue vault of heaven under the lightnings of the rainy season.

57. He made for himself a staff of bamboo and some vessels for his food and drink, as also some plates to put his offerings of fruits and flowers in them; and a jar for the presentation of holy water. He likewise strung some seeds together for the purpose of his saintly rosary.

58. He procured the hides of dead animals and the deerskin for his seat and cover let in cold, and placed them carefully in his holy hermit's cell.

59. He also collected all other things, which were of use in the discharge of his sacerdotal functions; and preserved in his sacred cell, as the Lord of creatures has stored the earth, with every provisions requisite for living beings.

60. He made his morning devotion, and turned his beads with the muttering of his mantras in the hours of his forenoon; and then performed his sacred ablution, and offered the flowers in the service of the Gods in the afternoon.

61. He afterwards took some wild fruits and ground roots, and the soft

lotus stalks for his food in the evening, and then passed the night with his lonely self-possession, and in the meditation of his Maker.

62. Thus did the prince of Malwa pass his days with perfect cheer of his heart in the cottage cell, which he had constructed at the foot of the Mandara mountain; and thought no more of his princely pleasures which were utterly lost under the influence of the resignation, which had now taken full possession of his entire soul and mind.

CHAPTER LXXXV

INVESTIGATION INTO TRUE HAPPINESS.

Argument:—The princess goes in quest of the Prince. Their Meeting and the Admonition of the *Princess*.

Vasishtha continued:—In this manner, the prince Sikhidhwaja remained in his monastery in the forest, in his state of perfect felicity; while the princess remained at home, and did as you shall now hear from me.

2. After the prince had gone away from the palace at midnight, Chūdālā started from her sleep; as a timid fawn lying in the village, is startled by fear.

3. She found the bed vacated by her husband and thought it as dreary as the sky, without the sun and moon. (A deserted wife is as forlorn as a deserted village or desolate country).

4. She rose up with a melancholy face, and with her heart full of sorrow and sadness; and her limbs were as lank as the leaves of plants, without being well watered in summer.

5. Sorrow sat heavy in her heart, and drove the charm and cheerfulness off her countenance; and she remained as a winter day, over cast by a cloud or covered by a hoar-frost over its face.

6. She sat awhile on the bedstead, and thought with sorrow in herself; saying, "Ah woe unto me" that my lord is gone away from here, and abandoned a kingdom for a retreat in the woods.

7. What then can I do now, than repair to my husband; where he is, because it is appointed both by the law of nature and God, that the husband is the only resort and support of the wife.

8. Having thought so, Chūdālā rose up to follow her husband and she fled by the door of a window into the open air. (This means that her spirit fled into air, by the power of her yoga).

9. She roamed in her aerial course, and by the force of her breath on the wings of air; and appeared before the face of the aerial spirits (siddhas), as a second moon moving in the skies.

10. As she was passing at the night time, she happened to behold her lord roving about with a sword in his hand; and appearing as a ghost of a vetāla or demon wandering in the solitary forest.

11. The princess seeing her husband in this manner from her aerial seat, she began to reflect on the future state which awaited on her husband; and which she foresaw by power of her yoga.

12. It is certain, O Rāma! that whatever is allotted in the book of fate to befall on any body at any time or place or manner, the same is sure to take place at the very moment and spot and in the same way (and all this is well known to the holy seer and seeress by the prophetic power, which they acquire by their knowledge and practice of yoga).

13. The princess seeing plainly in her presence, whatever is to take place on her husband; and knowing it to be averted by no means, she stopped from going to him to communicate the same.

14. Be my visit postponed to him to a future occasion, when it is destined for me to be in his company again.

15. Thinking so in her mind Chūdālā turned her course from him, and returned to her inner apartment and reclined on her milk white pillow; as the crescent of the moon lies recumbent on the hoary forehead of Hara.

16. She proclaimed to her people, that the prince was gone on some important occasion; and having relieved with the consolation of his quick return, she took the reins of the government in her own hands.

17. She managed the state in the manner of her husband, according to the established rules of toleration; and with the same care and vigilance, as the husband-woman guards her ripening cornfields.

18. In this manner they passed their days without seeing one another, and the conjugal pair lived separated from each other; in their respective habitations of the royal palace and the solitary forest.

19. And in this manner passed on their days and nights, their weeks and fortnights, their months and seasons in regular succession over one and

another; the one counting his days in the woods and the other in her princely palace.

20. What is the use of a lengthy description of full eighteen years, which glided on slowly over the separated couple, the one dwelling in her palatial dome, and the other in his woodland retreat.

21. Many more years elapsed in this manner, until the hermit prince Sikhidhwaja was overtaken by the hoary old age; in his holy hermitage in a cell of the great Mandara mountain.

22. Knowing the passions of the prince to be on the wane, with his declining age and grey hairs, and finding herself not yet too old to overtake him in the distant forest.

23. And believing that it was the proper time for her to prevail on him, and to bring him back to the palace, she thought of joining her husband where he was.

24. With these thoughts, she made up her mind of going towards the Mandara mountain; and started from her home at night, and mounted on the wings of air to the upper sky.

25. As she was moving onward on the pinions of air, she beheld in the upper sky some Siddhawomen, wearing the thin bark of the kalpatree and girt with jewels of clustering gems.

26. These were the inhabitants of the garden of paradise, and going out to meet their Siddha husbands; and sprinkled over with perfumeries, shedding their dew as bright moon beams.

27. She breathed the air perfumed by the flowers of the garden of paradise, and worn by the Siddhas of Eden; and wallowed in the moon beams, waving like the billows of the milky ocean.

28. She felt a purer moon light, as she ascended the higher atmosphere; and she passed amidst the clouds, as the flashing lightning moves in their midst. (The fair princess flashed as the lightning).

29. She said, this flashing lightning though situated in the bosom of her cloudy spouse, is yet looking at him repeatedly with the winking of her eyes; so must I look out for my absent lord, as I pass like the lightning in the midway sky.

30. It is true, she said, that nature is irrepressible during the life time of a person; hence it is impossible for my disquieted mind, to have its quiet without the sight of my loving and lion like lord.

31. My mind roves and runs mad, when I say, I will see my lord, and when I will see these creepers turning round and clasping their supporting tree. (And all my philosophy avails me naught against my nature).

32. My mind loses its patience to see the contraction of these senseless creepers, and the excursion of the superior siddha females in quest of their consorts. (All animated nature from the vegetable to the immortal are bound by conjugal love).

33. How then and when, shall I like them come to meet the man that is situated in my heart.

34. These gentle breezes, and these cooling moon-beams and those plants of the forest, do all continue to disquiet my heart and set it on fire (instead of cooling its fervour).

35. O my simple heart, why dost thou throb in vain and thrill at every vein within me? and oh my faithful mind, that art pure as air, why dost thou lose thy reason and right discretion?

36. It is thou O faithless mind! that dost excite my heart to run after its spouse; better remain with thy yearnings in thyself, than torment my quiet spirit with thy longings.

37. Or why is it, O silly woman! that thou dost long in vain after thy husband, who possibly became too old (to require thee any more); he is now an ascetic and too weak in his bodily frame, and devoid of all his earthly desires.

38. I think thee, desires of the enjoyment of his princely honors and pleasures, have now been utterly rooted out of his mind; and the plant of his fondness for sensual gratifications, is now as dry as a channel that pours forth its waters into a large river or sea.

39. I think my husband, who was as fond of me as to form one soul with myself; has become as callous to soft passions, as a dried and withered tree.

40. Or I will try the power of my yoga to waken his mind to sense, and infuse the eager longings and throbbings of my heart into his.

41. I will collect the thoughts of the ascetic devotee to one focus, and employ them towards the government of his realm; where we may be settled for ever to our hearts content.

42. O I have after long discovered the way to my object, and it is by infusing my very thoughts into the mind of thy husband.

43. The unanimity of the minds of the wedded pair, and the pleasure of their constant union; contribute to the highest happiness of human beings on earth.

44. Revolving in this manner in her mind, the princess Chūdālā passed onward in her aerial journey; now mounting on mountains and mountainous clouds, and then passing the bounds of lands and visible horizons; she reached the sight of Mandara, and found the glen and cavern in it.

45. She entered the grove as an aerial spirit invisible to sight, and passed as the air amidst it known by the shaking of the leaves of trees. (The spirits like winds have motion and the power of moving other bodies).

46. She beheld a leafy hut in one corner of the wood, and knew her husband by the power of her yoga; though appeared to be transformed to another person.

47. She found his body that was decorated before by a variety of jewels, and glittered as the mount of Meru with its gold; to have grown as lean and thin and as dark and dry, as a withered and dried leaf.

48. He wore a vest of rays, and seemed as if he had dipped in a fountain of ink; he sat alone in one spot, and appeared as the god Siva to be wholly devoid of all desire.

49. He was sitting on the barren ground, and stringing the flowers to his braided hairs; when the beauteous princess approached before him.

50. She was moved to sorrow at the sight of his miserable plight, and thus bespoke to herself inaudibly in her mind. Alas, how painful it is to behold this piteous sight!

51. O! the great stupidity that rises from ignorance of spiritual knowledge, and which has brought on this miserable condition on this self-deluded prince.

52. I must not call him unfortunate, as long as he is my husband; though the deep darkness of his mind (ignorance) hath brought to this miserable plight. (The living husband however miserable, is always to be called true fortunate by the faithful wife.)

53. I must try my best to bring him to the knowledge of truth, which will no doubt restore him to his sense of enjoyment here, and of his liberation hereafter; and change his figure to his another form altogether.

54. I must advance nearer to him to instil understanding in his mind, or

else my words will make no effect in him; who treats me always as his young and silly wife.

55. I will therefore admonish my husband in the figure of a devotee, and it is possible that my admonition delivered in this manner, will make its effect in him; who is now grown hoary with age (old age must have abated the ardour of youth).

56. It is possible that good senses may dawn in the clear understanding, which is not perverted from its nature; saying so the princess Chūdālā took the shape of a Brāhman boy on herself.

57. She reflected a little on the Agni-soma-mantra, and changed her form as the water turns to a wave; and then alighted on the earth, in the shape of a Brahman's lad.

58. She advanced toward her lord with a smiling countenance, and the prince Sikhidhwaja beheld the Brāhman boy advancing towards him.

59. He appeared to come from some other forest, and stood before him in the form of devotion itself; his body was as bright as the molten gold, and his person was ornamented with a string of pearls.

60. The white sacrificial thread graced his neck, and his body was covered with two pieces of milk white vests; he held the sacred water pot on one hand, and with his pupils staff in the other, he made his approach to the prince. (The order of the students was called *dandi* from their holding the sacred stick in one hand, like the pilgrim staff in Europe).

61. His wrist was entwined by a string of beads, and a long and double chain of rosary hang from his neck to the ground. (Double and triple threads of sacred seeds worn about the necks of saints).

62. His head was covered over by long and flowing jet black hairs, in the manner of the strings of black bees, fluttering about the tops of white lotuses; and the radiance of his, shed a lustre on the spot.

63. His face ornamented with earrings, glowed as the rising sun with his lustre of rosy rays, and the knotted hair on the top of his head with the mandāra flower fastened on it, appeared as pinnacle of a mountain with the rising moon above it.

64. The husband that sat quiet with his tall stature, and his limbs and senses under his subjection; appeared as a mount of ice with the ashes rubbed all over his body.

65. He saw the Brāhman boy appearing before him, as the full moon rising

on the aureate mount of Meru; and rose before him with the respect.
(Which is paid to that luminary by her worshippers).

66. Thinking his guest as the son of some God, the prince stood with his bare feet before him; and addressed him saying, obeisance to thee O thou son of a God, take this seat and sit thyself there.

67. He pointed out to him with his hand the leafy bed that was spread before him, and offered him a handful of flowers which he poured into his hands.

68. The Brāhman boy responded to him saying: "I greet thee in return, O thou son of a king! that lookest like a dew drop or the beaming moon-light sparkling on a lotus leaf." He then received the flowers from his hand and sat upon the leafy bed.

69. Sikhidhwaja said:—Tell me O thou heaven born boy, whence thou comest and whither thou goest, as for me it is lucky day that has brought thee to my sight.

70. Please accept this pure water, and fragrant flowers and this honorarium also; and receive this string of flowers, that I have strung with my hands; and so be all well with thee.

71. Vasishtha related:—So saying, Sikhidhwaja offered the flowers, the wreathed blossoms, the honorariums and other offerings; as directed by the ceremonial law to his worshipful lady.

72. Chūdālā said:—I have travelled far and wide over many countries on the surface of this earth, and have never met with so hearty a reception and such honors; as I have now received from thee.

73. Thy humility, courtesy and complacence bespeak thee to be highly favoured of the Gods, and betoken thee to be attended with long life on earth. (Because the meek and gentle are said to be long lived on earth).

74. Tell me O devotee, whether you have ever applied your mind towards the acquirement of your final liberation and extinction; after the abandonment of all your earthly desires, by the magnanimity and tranquillization of your soul for a long time. (It is true you have long forsaken the vanities of the world, but have you set your heart to seek the eternal emancipation of your soul?).

75. You have, my dear Sir, chosen a very painful alternative for your final liberation, that you have made the vow of your undergoing the hardship of this forest life, by forsaking the care of your large dominion. (The care of the state is painful, but the pains of hermitage are much more so).

76. Sikhidhwaja replied:—I wonder not that thou must know all things, being a God thyself and thou wearest this form of the Brāhman boy, yet the supernatural beauty of thy person, bespeaks thee to be an all-knowing deity.

77. Methinks these members of the body, are bedewed with the ambrosial beam of moonlight, or how could thy very appearance shed such nectarious peace even at the first sight.

78. O handsome boy! I see in thy person a great resemblance of the features of my beloved one, who is now reigning over my kingdom (and whom perhaps I will see no more in this life).

79. Please now to refresh thy fair and fatigued frame, with wearing these flowery chaplet from the head to foot; as the vest of a hoary cloud, invests a mountain from its top to bottom.

80. I see thy face as beautiful, as the stainless moon; and thy limbs as delicate, as tender petals of flowers; and I find them now waning and fading under the solar gleams.

81. Know pretty youth that it was for the service of the gods, that I had wreathed the flowers together; and now I offer and bequeath them to thee, that art no less a God to me.

82. My life is crowned today with its best luck by its service of a guest like thyself, for it is said by the wise that attendance on guests is meritorious than the merit of attending on the Gods. (Hence the law of Hospitality is not less binding on the Hindu than it is with the Bedouin Arabs).

83. Now deign O moon faced deva (deity) to reveal unto me what God thou art, and the progeny of what deity that dost deign to dignify me with thy visit; please tell me all this and remove the doubts that disturb my breast.

84. The Brāhman boy replied:—Hear me, prince, relate to thee all that thou requirest to know of me; for who is there so uncivil, that will deceive and not comply to the request of his humble suppliant.

85. There lives in this world, the well known, the holy saint Narada by name; who is the snowy spot of pure camphor, on the face of those that are famed for the purity of their lives.

86. It was at one time that this Godly saint sat in his devotion in a cavern of the golden mountain; where the holy river of Gangā, fast flows with her running current and huge billows dashing against the shore.

87. The saint stepped out once to the beach of the river, to see how it glided on in its course; like a necklace of gems torn down from the mountain on high.

88. He heard there at once the tinkling sound of trinkets and bracelets, and a mixed murmur of vocal voice; and felt the curiosity to know what it was and whence it came.

89. He lightly looked towards the sacred stream and observed there an assemblage of young ladies, who equalled the celestial nymphs Rambhā and Tilottamā in the beauty of their persons; who had come out to sport by and bathe in the clear waters of the holy river.

90. They plunged and played in the waters removed from the sight of men, and were all naked with their uncovered breasts; blooming as the buds of golden lotuses in the lake.

91. These were jogging to and fro and dashing against one another like the ripened fruits of trees, and seemed to be filled with flavoured liquor for the giddiness of their observers.

92. Their swollen bosoms formed the sanctuary of the God of love, and were washed by the pure waters of the sacred river.

93. Their fullness with luscious liquor, put to blush the sweet waters of the sacred river of Gangā; they were as mound in the garden of paradise, and as the wheels of the car for the God Kāma to ride upon.

94. Their buttocks were as pillars of the bridge in water, obstructing and dividing the free passage of the waters of the Ganges; and their upper part of the body, gives a lustre of world's beauty.

95. The shadow of one another's body was clearly visible to the naked eye, on the limpid waters of the Gangā; like a Kalpa tree in rainy season, with all its branches.

96. The thick verdure of the verdant season, had put to shade the light of the day; and the flying dust of flowers, had filled the forest air with fragrance.

97. Water-fowls of various kinds were sporting on the banks, as they do by the sea side and about the watering places round the trees; while the budding breasts of these dames, had put to blush the blooming buds of lotuses.

98. They held up their faces, which were as beautiful as a bud of lotuses; while their loosened hairs hung by them, like swarms of bees;

and the loose glances of their eye-balls, were playing as the fluttering black-bees.

99. Their swollen breasts resembling the aureate lotuses, which were used by the Gods as golden cups to hide their ambrosial nectar; therein for fear of its being ravished by the demons and demi-Gods.

100. They were now seen to be hiding themselves in the secret bowers and caverns of the mountain, like lotuses hidden under foliage; and now hastening to the cooling beach of the river, to leave their lovely limbs in its limpid stream.

101. The saint saw the bevy of the young ladies, resembling the body of the full moon complete with all its digits; and his mind was ravished with their beauty (as the minds of men are turned to the delirium of lunacy by looking at the moon-light).

102. He lost the balance of his reason, and became elated with giddiness; and his breath of his life throbbed in his heart, by impulse of the delight that raged and boiled in his breast.

103. At last the excess of his rapture, gave effusion of his passion; as the fullness of a cloud in summer, breaks out in water in the rainy weather.

104. The saint turned as wan as a waning moon, and as the pale moon-light in frost; and like a fading plant, torn from its supporting tree.

105. He faded as the stalk of a creeper parted in two, and withered away as a sapling after it has lost its juicy sap.

106. Sikhidhwaja asked:—How is it that the pure and peerless saint, who is liberated in his life time and acquainted with all knowledge; who is void of desires and devoid of passions, and who is as pure as the clear air both in the inside as well as outside of his body?

107. How is it that even he the holy Nārada himself, could lose his patience and countenance who leads his life of celibacy all along?

108. Chūdālā replied:—Know, O princely sage! that all living beings in the three worlds not excepting even the Gods; have their bodies composed of both ingredients (of good and evil) by their very nature.

109. Some remain in ignorance, and others in knowledge to the end of their lives; and some remaining in happiness, and others in misery to the end of their days.

110. Some thrive in happiness with their virtue of contentment and the like, and are enlightened in their minds like a room by the light of the lamps; and as the bosom of the sea by the light of the luminaries of heaven.

111. Some are tormented by their hunger and poverty, and are involved in misery like the face of nature under the darkness of clouds.

112. The true and pure reality of the soul (divine spirit), being once lost to one's sight (the visible or phenomenal world): makes its appearance before him, like a dark and thick cloud of rainy weather.

113. Though one may be employed in his continuous investigation into spirituality, yet a moment's neglect of his spiritualism is sure to darken his spiritual light; as the apparition of the world appears to sight.

114. As the succession of light and darkness makes the course of the day and night, so the return of the pain and pleasure indicates the progress of life. (This variety kills the monotony of life).

115. Thus the two states of pleasure and pain, are known to accompany over lives from birth to death; as the results of our prior acts (of merit and demerit).

116. This impression of past life marks the lives of the ignorant entirely, as the red colouring sticks for ever in a cloth; but it is not so with the intelligent, whose knowledge of truth wipes off the stigma of their pristine acts.

117. As the eternal hue of a gem, whether it be good or bad, is exhibited on the outside of it; and also as a crystal stone, however clear it may be, takes the colour of the outward object in it (so the ignorant exhibit their inherent nature in their outward conduct, and partake also the qualities of their surroundings).

118. But it is not so with the intelligent knower of truth (tatwajna), whose soul is free from all inward and outward impressions in his life time; and whose mind is never tinged like that of the ignorant, by the reflexion of anything about him. (Knowledge of truth is vitiated by nothing).

119. It is not only the contiguity or presence of things or pleasures, that taint the minds of the ignorant; but the absence and loss also are causes of great regret, from the stain they leave in the memory; as it is not only a new paint that paints a thing, but also the vestiges that it leaves behind, give it also a colouring. (The remembrance of past things, gives a colouring to the character of man).

120. Thus as the minds of the ignorant are never cleansed from the taint of their favourite objects, so they are never free from their bondage in this world; like the liberated sage by his want of earthly attachment. Because it is the parvitute of our desires that contributes to our liberation, while the amplitudes of our wishes lead us to our continued bondage in this world. (This passage presents us with the pains of memory, instead of the pleasures which some poets have portrayed on its face).

121. Sikhidhwaja said:—Tell me my lord, why men feel sorry or joyous at their pain or pleasure, to which they are bound by their birth in this world; and for what is far off from them (either as past or gone and what is in their expectation in future, since both the past and future are absent from us)?

122. I find your words my lord to be as clear as they are pretty and full of meaning, and the more I hear them so much the more do I thirst to listen to them; as the peacock is insatiate with the roarings of clouds.

123. Chūdālā answered:—It is pleasant to inquire into the cause of our birth, and how the soul being accompanied with the body, derives its knowledge through the senses, and feels thereby a delight which is apparent in babes. (We see by observation how babies are pleased with the exercise of their limbs and senses).

124. But the living soul (or the vital principle), which is contained in the heart and runs through the Kundalinī artery as the breath of life; is subject to pain and sorrow by its very birth. (Hence we see, new born child coming to cry out no sooner it comes to life after its birth).

125. The living soul or vital spirit (which is as free as air), comes to be confined in the arterial chains of the prison houses of the different bodies; by its entering into the lungs breathing with the breath of life. (The spirit of God was breathed into the nostrils of man).

126. The breath of life circulating through the body, and touching its different parts or the organs of sense, raise their sensations in the soul; and as the moisture of the ground grows the trees and shrubs on earth, so doth our vitality produce the sensations of the pleasure and pain in the soul.

127. The living soul being confined in the arteries of different bodies, gives a degree of happiness and steadiness to some, which the miserable can never enjoy. (The poor are bereft to the comforts of high life).

128. Know that the living soul, is said to be liberated in the same

proportion as it manifests its tranquilized state; and know also that it is bounden bondage in the same degree, as it appears to be sorry in the face and choked in its breathing. (The dejected and depressed spirit does not breathe out freely).

129. The alternate feeling of pain and pleasure, is likewise the bondage of the soul and no other, but this and it is the want of these alternations, that constitutes its liberation; and these are the two states of the living soul.

130. As long as the deceptive senses, do not bring the false sensations of pain and pleasure unto the soul; so long does it rest in its state of sweet composure, and the calm tranquillity of the positive rest.

131. The invisible soul coming in sight of some transient pleasure or want of pain, becomes as joyous as the cheerful sea passing the reflexion of the bright moon-beams in its bosom.

132. The soul equally exults at the sight of pleasure, as it grieves at the knowledge of its unsteadiness; as a foolish cat rejoices to see of fish, which it has not the power to catch or hold fast in its clutches.

133. When the soul, has the pure knowledge of the intelligibles and the cognition of itself; it comes to know, that there is no such thing as positive pain or pleasure; and has thereby its calm and quiet composure for ever, and under every circumstance.

134. When it comes to know that it has no concern with any pain or pleasure, and that its living is to no purpose at all; it is then said to be awakened in itself, and to rest in its quietude of nirvāna-extinction (unconsciousness of one's self or its consciousness of itself as a cypher, is termed the state of its nirvāna-annihilation).

135. When the living soul comes to know by its internal intuition, that pain and pleasure are unreal in their nature; it is no longer concerned about them, but rests quietly within itself.

136. When the soul comes to the belief, that the visible world is no other than the vacuity of Intellect or Brahma himself; it gets its rest in its quietness, and becomes as cool as an oilless and extinguished lamp. (Here is the vacuism of Vasishtha again).

137. The belief that all nature is vacuity, and all existence is the one unity together with the thought of an infinite inanity; is what leads the soul to its unconsciousness of pain and pleasure. (All is but void and vacancy, and mere air-drawn phantasy).

138. The thoughts of pleasure and pain therefore are as false, as the

false appearance of the world; and this error is inherited by the living soul from Brahmā the first of living beings in the world. (The error of taking the unreal for real began with Brahmā himself).

139. Whatever was thought and ordained by the first creative power in the beginning, the same has taken root in the living soul; and is going on even to the present time as its nature.

140. Sikhidhwaja asked:—It is only when one feels some pleasure in his mind, that it runs in the blood through his veins and arteries; but the holy Nārada could not be affected by the sight, nor drop his semen from him.

141. Chūdālā replied:—The animal soul being excited (by the existent sight of women), excites the living breath of *prāna* to motion; and the whole body obeys the dictate of the mind, as the body of soldier obeys the command of their commander.

142. The vital airs being put to motion, they move the internal sap and serum from their seats; as the blowing winds bear away the fragrance of flowers and the dust of leaves, and drop down the fruits and flowers and leaves of trees.

143. The semen being put to motion falls downwards, as the clouds being driven together burst into the rain water.

144. The semen then passes out of the body by the canals of the veins and arteries, as the running waters pass through the channels and canals of a river.

145. Sikhidhwaja said:—O thou divine boy! that knowest both the past and present states of things, as it appears from thy instructive discourse; please to instruct me at present, what you mean by the nature of things by the Brahmic power of Brahma.

146. Chūdālā replied:—Nature is that intrinsic character, which is implanted in the constitution of things at the beginning of their creation; and the same which continues to this day the essential part of the ghata, pata, and all other things.

147. It comes on by a *kāḱātālya* or accidental course of its own, as it is compared by the learned with the rise and fall of waves and bubbles in the water; and the marks of the lacuna in wood and iron. (The fortuitous combination of the atomic principles, is the cause of the formation of concrete bodies; according to the Atomic philosophy of Leucippus, Democritus and the Epicureans of old).

148. It is under the power of this nature, that all things move about in

the world in the various forms; and with all their properties of change and persistence. It is only the indifferent and inappetent soul that is liberated from the subjection of nature, while the apparent is fast bound to its chains and wander with their prurient nature in repeated transmigrations.

CHAPTER LXXXVI.

THE PRODUCTION OF THE POT (OR THE EMBRYONIC CELL).

Argument:—The birth of the Brāhman boy from the seed of Nārada, preserved in a pot whereby he was called the pot-born, and his education.

Chūdālā continues:—It is the nature of everything in the extensive world to be born in its own kind (*i.e.* the similar only springs from the similar and nothing of a dissimilar kind). All persons and things continue to go on in it by their desires and tendencies, whether it be in the directions of virtue or vice or good or evil. (Nature is the invariable quiddity of a thing; but its desire or inclination is a variable property or quality of it).

2. When this desire or want of the mind of a man is either diminished or brought under his control, he is no longer subject to the acts of goodness or vice but becomes exempt both from merit and demerit; and their consequences of reiterated births and deaths by the utter indifference. (Neutrality in action is the way to one's inanity in both worlds. This is not a right rule since the commission of a good action is as commendable, as an omission in the discharge of duty is held culpable in law and morality).

3. Sikhidhwaja rejoined:—O eloquent speaker! your words are as full of sense as they are of great import to me, they bespeak your great penetration into the depths of wisdom.

4. My audience of the sweet exultance of your speech has given me a satisfaction, equal to that of my draught of a large dose of the ambrosial water.

5. Now be pleased to give me a brief narration of the story of your birth and pedigree, and I will hear with all my attention your words of sound sense and wisdom.

6. Please sir to relate unto me, what the son of lotus-Brahmā—the

venerable sage Nārada, did with the seminal strength, which unconsciously fell from him on the ground.

7. Chūdālā related:—The *muni* then curbed back the infuriate elephant of his beastly mind by the strong bridle of prudence; and bound it fast in the iron chain of the great intelligence.

8. His virile strength which was as hot as fire, resembled the molten moon melted down by the flame of the final conflagration; and as liquified as the fluid quick-silver or other metallic solution.

9. The sage who had a water-pot of crystal stone fast by his side, laid hold of the same and put the fluid semen in it, in the manner of his depositing the liquid moon-beams in the disc of the moon.

10. There was on one side of the mount of Meru, a projected rock with a deep cavern in it; the passage of which was not obstructed by the heaps of stones which lay before it.

11. The *muni* placed the pot inside that cave as the embryo is situated in the belly, and he filled the pot with milk which he produced by his will; as the lord of creation has filled the milky ocean with its watery milk. (The sages are said to have miraculous powers by force of their yoga).

12. The *muni* neglected his sacred offering and brooded over the pot, as a bird hatches over its egg; and it was in a course of a month that the foetus grew up in the pot of milk, as the reflexion of the crescent moon increases in the bosom of the milky ocean.

13. At the end of the month the pot bore a full formed foetus, as the orb of the moon becomes full in the course of a month; and as the season of spring produces the lotus bud with its blushing petals.

14. The foetus came out in the fullness of its time, and with the full possession of all the members of its body; as the full moon rises from the milky ocean without diminution of any of its digits.

15. The body became fully developed in time, and the limbs were as beautiful as the horns of the moon shine brightly in the lighted fortnight.

16. After performance of the initiatory ceremonies (of tonsure and investiture of the sacred thread); and the sage instructed him in whatever he knew, as one pours out the contents of one vessel into another.

17. In course of a short time the boy became acquainted with all the

oral instructions (Vangmaya) of his father, and became an exact ectype of the venerable sage. (The best son likens his father).

18. The old sage became as illustrious with his brilliant boy, as the orb of the moon shines brightly with its train of resplendent stars.

19. Once on a time the sage Nārada went to the empyrean of his father Brahmā accompanied by his young progeny, and there made his obeisance to the prime progenitor of mankind.

20. The boy also bowed down before his grandsire, who knowing him to be versed in the vedas and sciences; took him up and set him on his lap.

21. The lord Brahmā pronounced his blessings on the boy, and knowing him to be born of the pot and acquainted with the vedas; gave him the name of Kumbha or the pot.

22. Know me O hermit! to be the son of the sage Nārada, and grand son of the great lotus-born Brahmā himself; and know by the appellation of Kumbha from my birth into the pot.

23. I have the four vedas for my companions and playmates, and I always delighted with their company; in the heavenly abode of my lotus-born grandsire—the Divine Brahmā.

24. Know the Goddess Sarasvatī to be my mother, and the Gāyatrī hymn as my maternal aunt; my habitation is in the heaven of Brahmā where I dwell as the grand-child of the lord of creatures.

25. I wonder at my pleasure, throughout the wide extended world; I rove about with a soul full of felicity, and not on any errand or business whatever.

26. I walk over the earth without touching it with my feet, and its flying dust do not approach my person; nor is my body ever fatigued in all its rambles. (The spiritual body is intangible and unwearied).

27. It happened this day, that I came to behold thy hermitage in the course of my etherial journey; and so directed my course this way, to see thee in this place. (This is the substance of my life, as I have now related unto thee).

28. Thus O forester! I have given you the whole account of my life as you have heard just now; because it is a pleasure to good people, to hold conversation with the good and wise.

29. Vālmīki said:—As they were talking in this manner the day past away to its evening service, and the sun set down below the horizon; the

court broke and every one repaired to his evening ablution, and met again with the rising sun on the next morning.

CHAPTER LXXXVII.

CONTINUATION OF THE SAME AND ENLIGHTENMENT OF SIKHIDHWAJA.

Argument:—Sikhidhwaja's praise of Kumbha and expression of his sorrow, he turns to be a disciple of the same and professes his faith in the vedanta doctrines.

Sikhidhwaja said:—Sir, it appears to me that the hoarded merits of all my former lives, have brought you today to my presence here; as an unforeseen hurricane drives the waters of the sea on the dry mountain tops. (*i.e.* thy speech is as cooling draught to my perished soul).

2. I reckon myself as highly blest among the blessed today to be thus favoured by your presence, and cooled by your speech distilling as ambrosial dews from your lips.

3. Never did a more sensible speech, touch and cool my soul to such a degree as yours ere this; wherefore I deem your holy presence as more precious to me, than the gaining of a kingdom.

4. The unrestrained delight which is felt in general (from the words of the wise), which are free from self-interest and selfish motives; is far superior to the self-restricted pleasure of sovereignty, which is delightful once in imagination only (and not in its actual possession).

5. Vasishtha said:—As the prince was uttering these encomiums, the Brāhman boy Kumbha passed over them in silence; and interrupted him by saying:—

6. Chūdālā said:—Please put a stop, sir, to these words of yours, and give me an account of yourself as I have given mine to you; and tell me who you are, and what you do in this lonely mountain.

7. How long is it that you have passed in this forester's life of yours, and what is your main object in view. Tell me the bare truth, because it is beyond the probity of an ascetic, to utter anything but the plain truth. (The ascetics are names of *satyavrata* or vowed to truth).

8. Sikhidhwaja replied:—Lord as you are the offspring of a God, everything must be well known to you; and as the Gods are full well

acquainted with the secrets and circumstances of all people, I have very little to relate to you about me.

9. It is from my fear of the world (and its temptations), that I have abandoned it and taken my abode amidst this forest; and this though you well know, will I now briefly state unto you.

10. I am Sikhidhwaja the ruler of a country, which I have long relinquished for a seat in the forest; and know, O knower of all truths, that it is my fear of the trap-doors of the world and future transmigration in it, that has driven me to this retired wilderness.

11. It is no more than the reiteration of pain and pleasure, and of life and death in this accursed world; and it is to evade all these, that I have betaken myself to my austerities in these solitary woods.

12. I wander about on all sides, and perform my rigorous austerities without any respite; and I give no rest to myself, but keep my vigils like a miser over his little stock.

13. I am without any effort or attempt, and so without any fruit and fruition also; I am lonely, and so helpless likewise; I am poor and therefore friendless also, and know me Divine personage! to be pining in this forest like a withered tree perforated by worms.

14. I observe strictly all my sacred rites without any fail or failure, and yet I fall from one sorrow into a sea of sorrows; and have grown too pensive, that even the ambrosial draught is unpleasant to me.

15. Chūdālā said:—It was once on a time that I had my great progenitor (Brahmā) to tell me which of the two, the observance of duties or their non-observance for the sake of knowledge (*i.e.* whether practice or theoretical knowledge); is the more useful to and preferable by mankind.

16. Brahmā replied:—Knowledge is no doubt the supreme Good, as it leads to ones acquaintance with the unity of the Deity and the oneness of himself; but action is inculcated to man at the duty of his life, both for the pleasure and passing of his life time.

17. Let them that have not acquired their intellectual light and the sight of the soul, be employed in their duties by their offsprings and fellow creatures; for who that is devoid of a silken robe, will go about naked and not wrap himself with a blanket or coarse cloth.

18. The ignorant that are actuated by their desires and live upon their hopes, meet with their objects as the reward of their action; but the knowing and speculative theorist, having neither any desire in his mind

nor action of his body, meets with no reward of either.

19. An action without its object goes to naught and for nothing, as the fruit bearing plants become fruitless and die away without being properly watered in their time. (There it is doubtful whether the comparison of watering refers to the desire or action. The gloss refers it to the action without which no desire is successful).

20. As the effect of a certain season on plants &c., is displaced by that of the succeeding one; so the fruit of an action, is frustrated by its want of its desire (of the object).

21. As it is the nature of kusa-grass never to fructify, though they bear the flowers in time; so my son, no action can produce any fruit without the desire of the main object (as its final cause). (Here Chūdālā addresses her husband as her son).

22. As the boy possess the idea of a ghost in his mind, sees the apparition of a devil before him; and as a sick man having hypochondria of his malady, is soon attacked by it (so everyone meets with what he has in his mind).

23. As the kusa-grass presents the fair flowers to view, without ever bearing their fruits; so does the speculative theorist meditate on the beauty of his theory, without producing its results by its practice.

24. Sikhidhwaja said:—But it is said that all human desire is vain, and its accompanying egoism is a fallacy; and that they are the creatures of our ignorance, like our error of a sea in the burning sands of a desert.

25. So it is to the gnostic theist, whose ignorance is altogether removed by his knowledge of all things as the Divine spirit; such a man of course has no desire rising in his mind, as there is no appearance of the sea in the sands before the eyes of the wise.

26. It is by forsaking his desires, that a person is freed from his bonds of his disease and death; and his internal soul arriving to the perfection of the Deity, is exempted from future birth.

27. But know the human mind to be fraught with desires, from which the learned few are only exempt; it is by their transcendental knowledge of the knowable one, that the Divinely wise alone are exempted from their regeneration in this mortal world.

28. Chūdālā replied—It is true, O princely sage! that knowledge is said to be the chief good (summum bonum), by the Gods Brahmā and others and also by all sapient sages; and notwithstanding thy knowing of this, why

is it that thou remainest in this state of thy gross ignorance?

29. What mean these pots and staffs, these wooden stools and those seats of kusa-grass; and why is it, O royal prince! that you delight in these false playings of fools?

30. Why is it that you do not employ your mind to inquire into the questions as to what thou art, and how has this world came to existence, and how and when will cease to exist (in your consciousness of reality). Instead of making inquiries in these solemn truths, you are passing your time like the ignorant in your fooleries only?

31. Why don't you discuss about the natures of bondage and liberation in the company of the learned, and pay your homage at their venerable feet?

32. Do you want, O prince to pass your life in the discharge of your painful austerities, as some insects finish their days in perforating the stones in which they live?

33. You can easily obtain the delight you seek, if you will but betake yourself to the service of holy man; and keep company with the tolerant and wise souls, arguing with them on spiritual subjects.

34. Or you may continue to remain in your grotto, in this forest living on the simple food of holy men; and by forsaking the evil propensities of your mind, abide here as an insect in a hole under the ground.

35. Vasishtha related:—Being thus awakened to sense by his wife—the Divine boy—Sikhidhwaja, melted into tears; and with his face bathed in water, spoke to the lad as follows:—

36. Sikhidhwaja said:—O Divine child! it is after a long time, that I am awakened by thee to my senses; and I perceive now that it was my weak-headedness, which drove me from the society of respectable to this lonely forest.

37. Ah! I find now that my mind is purged to-day of its endless sins, which has brought thee to my presence here, and remonstrate with me on my past misconduct.

38. O beauteous boy! I deem thee henceforward as my monitor and father and my best friend forever, and acknowledge myself as thy pupil; wherefore I bow down at thy feet and pray thee to take piety on me.

39. Please admonish me now on the subject of Divine knowledge, as you are best acquainted with it; and whereby I may be freed from all my sorrows, and be settled with perfect peace and bliss of my mind.

40. You said at first, that knowledge is the supreme bliss or summum bonum of mankind; now tell me, which is that knowledge which saves us from misery; whether it is the knowledge of particulars which lead us to the acquaintance of specials, or that of the general which brings as to the transcendental. (The former is the inductive knowledge of ascending from particulars to the universal, and the latter is deductive knowledge of deducing everything from the primitive one).

41. Chūdālā replied:—I will tell thee prince as far as I know about it, and what may be best acceptable to thee; and not throw away my words in vain, like crowing ravens about a headless trunk.

42. Because the words that are uttered to the impertinent questions of a person and not heeded by him, are thrown in vain; and become as useless to him, as her eye sight in the dark.

43. Sikhidhwaja said:—Sir, your words are as acceptable to me as the ordinances of veda (gospel truth); and though you utter them without previous meditation (extempore), yet I have full faith in them.

44. Chūdālā replied:—As a boy obeys the words of his father, knowing it to be pronounced for his certain good; so must you receive my words (knowing them to tend to your best welfare).

45. Think my advices to be all good for you, after you hear them with proper attention; and hear unto my words, as you hear music without inquiring into their reason or rhyme.

46. Hear me now relate to you an interesting story of a certain person, whose conduct and character resembled in every way to thine; and who was brought back to his sense after his long aberration. This is a tale to dispel the worldly cares and fears of the intelligent.

CHAPTER LXXXVIII.

THE TALE OF THE CRYSTAL GEM.

Argument:—The slipping of a precious stone in ignorance, and picking of a glossy glass in view of it.

Chūdālā related:—There lived once a rich man, combined with opposite qualities (of charity and penury) in his character; as the sea contains the water and the submarine fire in its depth.

2. He was as skilled in arts, as he was practiced in arms; and was trained up in all dealings, as he was expert in business. But his great ambition in all his pursuits, kept him from the knowledge of the most high. (His excess of worldliness, was a preventive to spiritual knowledge).

3. He employed all his endeavours to obtain the imaginary gem of the philosopher's stone *chinta mani* (by means of his pujas and prayers and other sacred rites); as the submarine fire wants to devour the waters, and dries up the bed of the sea.

4. His great avidity and persevering patience, succeeded after a lapse of a long time to obtain the precious gem at last; because there is nothing which may not be effected by the ardent zeal of man. (*Omnia vincit labor*).

5. He succeeded in his attempts by his unwearied labour, joined with his firm resolution and well directed plan; as the meanest man is favoured with a fortune, by his employment of these means. (Fortune crowns all strenuous efforts with success).

6. He saw the stone as lying before him, and ready to be grasped in his hand; as a hermit sitting on the peak of a mountain, thinks the rising moon as easy to be grasped by his hand. (Too ardent desire presents the shadow of the object to one's view).

7. He saw the brilliant gem before him, but became mistrustful of his sight and the reality of the object before it; as a poor man hearing of his sudden elevation to royalty, mistrusts the report and doubts its being meant for him.

8. He was then immersed in himself to think with amazement for a long time, he overlooked and neglected to lay hold on his great gain, and kept dubitating in his mind in the following manner.

9. Whether this stone is gem or not, and if so, whether it be the philosopher's stone or any other; shall I touch it or not, for I fear lest it fly away from my touch or be soiled by it.

10. No one hath until this time obtained the long sought philosopher's stone, and if ever it was obtained by any one, it was, says the sastra, in his next life.

11. It is no doubt that my miserliness only, that makes me view aslant this brilliant gem before me with my eyes; as a purblind man sees a flashing fire-brand and deep-laid moon in the sky.

12. How could the tide of my fortune run so high at once, that I should

succeed so soon to obtain the precious stone, that is the pink and acme of perfection and productive of all treasure.

13. There must be few and very few indeed of those fortunate men, who can expect their good fortune to court and wait on them; at a little pains in a short time.

14. I am but a poor and honest man, and one possest of very little qualification nor of any worth and account among mankind; and it is impossible that so miserable a wretch, could ever be blessed with this masterpiece of perfection.

15. The incredulous man hung for a long time in a state of suspense, between his certainty and uncertainty; and was infatuated by his mental blindness, that he did not even stretch out his hand to lay hold on the jewel lying open before him.

16. Hence whatever is obtainable by anyone at any time, is often missed and lost sight of by either his ignorance or negligence of it; as the precious gem in the parable, which was proffered and lay palpable in full view.

17. As the undetermined man hung in the balance of his suspicion, the precious gem flew away and vanished from his sight; as the merited man avoids his slighter, and as the shaft flies from its string or the stone from its sling. (Fly from the fool as the arrow flies from the bow-string).

18. When prosperity appears to one, she confers on him her blessings of wisdom and prudence &c.; but as she forsakes her foolish votary, she deprives him of all his discretion. (Such is the case with this once wise and afterwards foolish devotee of prosperity).

19. The man tried again to invoke and recall the precious gem to his presence, because the persevering spirit is never tired to try again and again for his expected success.

20. He came to behold before him a brittle piece of glass, shining with its false glare as the former gem; and this was placed in his presence by the invisible hands of the *siddha* that had come to tempt him and deride his folly.

21. The fool thought this brittle thing to be the real gem now lying before him, as the ignorant sot believes the sparkling sands to be the dusts of the purest gold.

22. Such is the case with the deluded mind, that it mistakes the eight for six and a foe for a friend; it sees the serpent in the rope and

views the desert land as the watery expanse, it drinks the poison for the nectar and spies another moon in the sky in the reflexion of the true one.

23. He took up that sham trumpery for a real gem, and thought it as the philosopher's stone that would confer on him whatever he desired; with this belief he gave up in charity all he had, as they were no more of any use to him.

24. He thought his country to be devoid of all that was delightful to him and its people as debasing to his society; he thought his lost house was of no use to him, and his relatives and friends to be averse to his happiness.

25. Thus thinking in his mind, he determined to remove himself to a distant country and enjoy his rest there; and then taking his false gem with him, he went out and entered an uninhabited forest.

26. There his deceptive gem proving of no use to him loaded him all imaginable calamities, likening to the gloomy shadow of the black mountain and the horrid gloom of deep ignorance.

27. The affections which are brought to one by his own ignorance, are by far greater than those which are caused by his old age and the torments of death. The calamity of ignorance supercedes all other earthly affections, as the black hairs rise on the top of the body and cover the crown of the head.

CHAPTER LXXXIX.

THE PARABLE OF AN ELEPHANT.

Argument:—Freedom of the Incarcerated Elephant; and his falling again into the Pit.

Chūdālā said:—Hear O holy hermit! another very interesting story of mine, which well applies to your case; as the ruler of a land and to serve to awaken your understandings: (from its present theory).

2. There lived a large elephant in the Vindhya mountains, which was the head and leader of a great number of elephants; and had as clear an understanding in its big and elevated head, as the lofty summit of the mountain was humbled down at the bidding of Agastya—the sage. (Agastya is recorded as the first Aryan emigrant, who crossed the Vindhya and

settled in southern India, and civilized the wild mountainous and rude people of Deccan by his wise law and instructions).

3. His two tusks were as strong as the thunderbolts of heaven, and as long and stunning as the far reaching flashes of lightning; they were as destructive as the flames of final desolation (kalpānta), and as piercing as to bore and uproot a mountain.

4. He came to be caught by an iron trap laid by elephant catchers in his way, and was fast held in it as the Vindhya by the Muni's charm; and as the giant Bali was bound in the chains of India. (Vindhya and its people were spell bound by the Agastya sage).

5. The captive and patient elephant was tormented by the iron goad in his proboscis, and suffered the excruciating pains of his torture; like the Tripura giant under the burning fire of Hara. (Siva is called Tripura-hara for his quelling that giant by his fire arms).

6. The elephant lay in this sad plight in the net for three days together, and was thus watched over by his hunter for a distance. (See the paper of elephant catching in the Asiatic Researches).

7. The great suffering of the elephant made him open his mouth widely, and utter a loud scream that growled about like the loud noise of roaring clouds.

8. Then he exerted the force of both his tusks, and succeeded thereby to break asunder the iron bar; as the Titan of old, broke open the bolts at the gate of heaven.

9. The hunter saw the breaking of his hard fetters by the infuriate beast from a distance, as Hara beheld the breaking of the demon Bali (Belos) from his subterranean cell beneath the mountain, in order to invade his heaven on high.

10. The elephant catcher then mounted a tall *tāla* (palm) tree, and leaped from its top in order to fall down on its head; but haplessly he fell down on the ground, as the demon was hurled down to hell by victorious Hara.

11. The hunter missed the head of the huge animal, and fell headlong upon his legs on the ground; as a ripe fruit, is dropped down by the hurrying winds.

12. The great elephant took pity in seeing him falling, and lying prostrate before him; as the mind of the noble, is compassionate on others even in their own piteous state.

13. The noble animal thought in his mind, that it was no valour on his part to trample over the self-fallen; and had thus the magnanimity of sparing the life of his own enemy.

14. He broke only the chains in two pieces, and took his way before him; leaving away all obstacles and barriers, as the rushing waters bear down the strongest bridge.

15. His strength broke the strong net, but his piety spared the life of the weak man; he went off as the sun sets, after dispelling the evening clouds.

16. The hunter rose up from the ground after he saw the elephant had gone away; and he found himself to be as same and sound after his fall as he had been before it; and as the elephant was relieved from his pains, after his liberation from the chains.

17. Notwithstanding with great shock which the man had felt by his fall from the tall palm tree, he felt no hurt with any part of his body; whence I ween, the bodies of scoundrels are fortified against every harm.

18. The wicked gain greater strength by execution of their repeated crimes, as the rainy clouds gather the more by their frequent showers. Thus the hunter went after his fresh excursion.

19. The elephant catcher felt very sorry, at the escape of the elephant and unsuccessfulness of his attempt; as one in dejected mind, is to lose a treasure that has fallen into his hand.

20. He sought about and beat the forest, to find out the hiding elephant amidst the thickets; as the ascending node of Rahu rises in the sky, to lay hold on the moon covered under the clouds.

21. After a long search, he came in sight of the elephant halting under a tree; as when a warrior returns from the battlefield, and breathes the air under a shady arbour.

22. The cunning huntsman collected a great many tools, capable to entrap the elephant at his resting place.

23. He dug a circular ditch round about that place in the forest, as the great creator of the world had stretched the ocean encircling this earth.

24. He then covered the great pit, with green branches and soft leaves of trees; as the season of autumn covers the face of the empty sky with fleecy and flimsy clouds.

25. The elephant roaming at large in the forest, happened to fall down into the pit one day; as the fragment of a rock on the coast, falls headlong on the dried bed of the sea.

26. The big elephant was thus caught in the circular pit, which was as deep as the dreadful depth of the sea; and lay confined in it, as some treasure is shut up in the hollow womb of a chest.

27. Being thus confined at the bottom of that far extending pit, still passes his time in endless trouble and anxiety; like the demon Bali in his dark cave under the grounds.

28. This is the effect of the silly elephants, letting unhurt his cruel hunter who had fallen ere long before him; or else he would not be thus pent up in the pit, if he made an end of him in time.

29. Hence all foolish people that had not foresight to prevent their future mishaps, and provide against their coming mischances by their precautions at present, are surely to be exposed like the calamity as the vindhyān elephant. (Hence all unforeseeing men are designated as *gaja murkha* or elephantine fools).

30. The elephant was glad with the thought of his freedom from the hunter's chains, and thought no more of any future mishap; which was the sole cause of his being by another mischance, which lay at a long distance from him.

31. Know, O great soul! that there is no bondage of man except his own ignorance; and the jail prisoners are not under such thralldom, as the intellectual servitude of freemen under their errors and prejudice. The enlightenment of the soul and the knowledge of the cosmos as one universal soul, is the greatest freedom of man; while the ignorance of this truth, is the root of the slavery of mankind to the errors of this world.

CHAPTER LXXXX.

WAY TO OBTAIN THE PHILOSOPHER'S STONE.

Argument:—Chūdālā's Interpretation of the Parable of the Precious stone and the glassy gewgaw.

Sikhidhwaja said:—Please explain unto me, O Divine boy! the purport of

the parables of the true and false gems; and the unfettered and pent up elephant, which you have spoken before to me.

2. Chūdālā replied:—Hear me now expound to you the meaning of my stories, and the purport of the words and their senses; which I have stored in your heart and mind, for the enlightenment of your understanding.

3. That searcher after the philosopher's stone, was undoubtedly acquainted with science, but had no knowledge of the truth (*tatwajñana*); he searched the gem but knew not what it was, and the same man is thyself.

4. You are versed in the sciences as he, and shinest above others as the shining sun on the mountain tops; but you have not that rest and quiet, which is derived from the knowledge of truth; and are immersed in your errors, as a block of stone in the water.

5. Know O holy man! that it is relinquishing of errors, which is said to be the philosopher's stone (because they are the only men that have set themselves above the reach of error). Try to get that O holy man! in your possession, and set yourself thereby above the reach of misery.

6. It is the relinquishment of gross objects, that produces the pure joy of holiness; it is the abandonment of the world, that gives one the sovereignty over his soul, and which is reckoned as the true philosopher's stone.

7. Abandonment of all is the highest perfection, which you must practice betimes; because it is contemning of worldly grandeur, that shows the greatest magnanimity of the soul.

8. You have O prince! forsaken your principedom together with your princess, riches, relatives and friends, and have rested in your resignation; as Brahmā the lord of creatures, rested at the night of cessation of the act of his creation.

9. You have come out too far from your country, to this distant hermitage of mine; as the bird of heaven the great *Garuda* lighted with his prey of the tortoise, on the farthest mount of the earth. (The legend of *Gaja-kachchhapa* borne by *Garuda*, is narrated at length in the *purana*).

10. You have relinquished your egotism, with your abandonment of all worldly goods; and you purged your nature from every stain, as autumnal winds disperse the clouds from the sky.

11. Know that it is only by driving away the egoism of the mind as well

as all desires from the heart, that one gets his perfection and has the fulness of the world or perfect bliss in himself. But you have been labouring under the ignorance of what is to be abandoned and what is to be retained, as the sky labours under the clouds. (It is not the abandonment of the world, but the greedy desires of the mind, that is attended with true felicity).

12. It is not your abandonment of the world, which can give you that highest felicity the *summum bonum* that you seek; it is something else that must be yet sought after by you. (True happiness is a thing of heavenly growth, and is to be obtained by the grace of God only).

13. When the mind is overflown by its thoughts, and the heart is corroded by the canker of its desire; all its resignation flies from it, as the stillness of a forest flies before the tempest.

14. Of what avail is the abandonment of the world to one, whose mind is ever infested by his troublesome thoughts; it is impossible for a tree to be at rest, that is exposed to the tempests of the sky. (Inward passions disturb the breast, as tempests rend the sky).

15. The thoughts constitute the mind, which is but another name for will or desire; and so long as these are found to be raging in one, it is in vain to talk of the subjection of the mind.

16. The mind being occupied by its busy thoughts, finds the three worlds to present themselves before it in an instant; of what avail therefore is the abandonment of this world to one, when the infinite worlds of the universe are present before his mind.

17. Resignation flies on its swift pinions, soon as it sees a desire to be entertained in it; as a bird puts on its wings, no sooner it hears a noise below.

18. It is *insouciance* and want of care, which is the main object of the abandonment of the world; but when you allow a care to rankle in your breast, you bid a fair adieu to your resignation; as one bid farewell to his honoured and invited guest.

19. After you have let slip the precious gem of resignation from your hand, you have chosen the false glossy gewgaw of austerity for some fond wish in your view. (All outward observances of rites and austerities proceed from some favourite object fostered in the mind, while the pure bliss of holiness is obtained from the purity of the heart only, and without any need of outward acts).

20. I see thy mind is fixed in wilful pains of thy austerities, as the sight of a deluded man is settled on the reflexion of the moon in the

waters (from his error of its being the true moon).

21. Forsaking the indifference of your mind, you have become a follower of the prurience of your heart; and chosen for yourself the mortification of an anchorite, which is full of from its first to last.

22. He who forsakes the easy task of his devotion to God, which is fraught with infinite bliss; and betakes himself to the difficult duties of painful austerity, is said to make a suicide of his own soul. (The sruti calls them self-suicides (*atmaghanojānah*); who neglect the felicity of their souls).

23. You betook yourself to the vow of self-resignation, by your relinquishment of all earthly possessions; but instead of observing the forbearance of resignation, you are bound to the painful austerities of your asceticism in this dreary wilderness.

24. You broke the bonds of your princedom, and decamped from the bounds of your realm thinking them as too painful to you; but say are you not constrained here to the faster and far more irksome toils of your asceticism, and the unbearable chains of its rigid incarceration.

25. I think you are involved in much more care to defend yourself from heat and cold in the defenceless forest, and have come to find yourself to be more fast bound to your rigours than you had any idea of this before.

26. You thought in vain to have obtained the philosopher's stone before, but must have come to find at last; that your gain is not worth even a grain of glassy bauble.

27. Now sir, I have given you a full interpretation of the avidity of a man to pocket the invaluable gem; you have no doubt comprehended its right meaning in your mind, and will now store its purport in the casket of your breast.

CHAPTER LXXXI.

INTERPRETATION OF THE PARABLE OF THE ELEPHANT.

Argument:—Ignorance which is the cause of worldly desire, flies with loss of wishes.

Chūdālā continued:—Hear me, O great prince! now explain to you the

meaning of the story of the vindhyān elephant, which will be as useful as it will appear wonderful to you.

2. That elephant of the vindhyān range, is thy very self in this forest; and his two strong tusks are no other than the two virtues of reasoning and resignation, on which you lay your strength. (*Viveka* and *vairagya* i.e. reason and resignation are the most potent arms of men).

3. The hunter that was the enemy of the elephant and waylaid him in his free rambles, is the personification of that great ignorance, which hath laid hold of thee for thy misery only.

4. Even the strong is foiled by weak, and lead from one danger to another and from woe to woe; as the strong elephant was led to by the weak huntsman, and as you O mighty prince! are exposed by your imbecile ignorance in this forest.

5. As the mighty elephant was caught in the strong iron chain, so are you held fast in the snare of your desire (of a future reward); which has brought all this calamity on you.

6. The expectation of man is the iron chain, that is stronger and harder and more durable than the other; the iron rusts and wastes away in time, but our expectations rise high and hold us faster.

7. As it was in the hostility of the huntsman, that he marked the elephant by his remaining unseen in his hiding place, so thy ignorance which lurks after thee, marks thee for his prey from a distance.

8. As the elephant broke the bonds of the iron chains of his enemy, so have you broken asunder the ties of your peaceful reign and the bonds of your royalty and enjoyments.

9. It is sometimes possible, O pious prince! to break down the bonds of iron fetters; but is impossible, O holy prince, to put a stop to our growing desires and fond expectations.

10. As the huntsman that had caught the elephant in the trap, fell down himself from on high to the ground; so was thy ignorance also levelled to the ground, seeing thee deprived of thy royalty and all thy former dignity. (The pride and ignorance of a man sinks down with his misfortune).

11. When the man who is disgusted with the world, wants to relinquish his desire of enjoyment, he makes his ignorance tremble in himself, as the demon that dwells on a tree, quakes with fear when the tree is felled.

12. When the self-resigned man, remains devoid of his desire for temporal enjoyments; he bids farewell to his ignorance, which quits him as the demon departs from the fallen tree.

13. A man getting rid of his animal gratifications, demolishes the abode of his ignorance from the mind; as a woodcutter destroys the bird-nests of the tree, which he has sawn or cut down on the ground.

14. You have no doubt put down your ignorance, by your resignation of royalty and resorting to this forest; your mind is of course cast down by it, but it is not yet destroyed by the sword of your resignation. (A cast down or sunken spirit or mind is not really killed, but revives and lives again in time).

15. It rises again and gains renewed strength and minding its former defeat, it has at last over powered on you by confining you in this wilderness; and restraining you in the painful dungeon of your false asceticism.

16. If you can but now kill your fallen ignorance in any way, it will not be able to destroy you at once in your rigorous penance; though it has reduced you to this plight by your abdication of royalty.

17. The ditch that the huntsman had dug to circumvent the elephant, is verily this painful pit of austerity, which thy ignorance has scooped to enthrall you in.

18. The many provisions and supplies with which the huntsman had filled the hollow, in order to entice the elephant; are the very many expectations of future reward, which your ignorance presents before you, as the recompense of your penitence.

19. O prince, though you are not the witless elephant (gaja-murkha); yet you are not unlike the same, by your being cast in this forest by your incorrigible ignorance.

20. The ditch of the elephant, was verily filled with the tender plants and leaves for the fodder of the elephant; but your cave is full of rigorous austerities, which no humanity can bear or tolerate.

21. You are still encaged in this prison house of the ascetic's cell, and doomed to undergo all the imaginative torments of your penance and martyrdom. You verily resemble the fallen Bali, that is confined in his subterranean cell.

22. You are no doubt the empty headed elephant, that art fast bound in the chain of false rigours, and incarcerated in this cave of your

ignorance; thus I have given the full exposition of the parable of the elephant of Vindhyan mountain, and now glean the best lesson for thyself from this.

CHAPTER LXXXXII.

THE PRINCE'S ABJURATION OF HIS ASCETICISM.

Argument.—The prince coming to his sense, took all his relics of asceticism and set them on fire.

Chūdālā continued:—Tell me prince, what made you decline to accept the advice of the princess *Chūdālā*, who is equally skilled in morality, as well as in Divine knowledge.

2. She is an adept among the knowers of truth, and actually practices all what she preaches to others; her words are the dictates of truth, and deserved to be received with due deference.

3. If you rejected her advice, by your over confidence in your own judgment; yet let me know, why she prevented you not, from parting with your all to others. (There is a proverb that men should rely on their own judgment and that of their elders; but never on those of other people and women).

4. Sikhidhwaja replied:—But I ask you another question, and hope you will reply to it, *i.e.* how do you say that I have not relinquished my all, when I have resigned my realm, my habitation and my country all together; and when I left my wife and all my wealth behind.

5. Chūdālā replied:—You say truly O prince! that you have forsaken your kingdom and habitation, and your lands and relatives, and even your wife and wealth, but that does not make your relinquishment of all, since none of these truly belong to thee; they come of themselves and go away from man; it is your egoism only which is yours, and which you have not yet got rid of.

6. You have not yet abandoned your egoism, which is the greatest delight of your soul; you cannot get rid of your sorrows, until you are quite freed from your egoistic feelings.

7. Sikhidhwaja said:—If you say that my kingdom and possession, were not my all, and that this forest which I have resorted to forms my all at present; and these rocks and trees and shrubs form my present

possessions, then I am willing to quit all these even, if that would constitute resignation of all.

8. Vasishtha said:—Hearing these words of the Brāhman boy—Kumbha, the cold blooded prince Sikhidhwaja held silence for a while, and returned no answer.

9. He wiped off his attachment to the forest from his heart, and made up his mind to slide away from it; as the current of a stream in the rainy weather, glides along and carries down the dust and dirt of the beach.

10. Sikhidhwaja said:—Now sir, I am resolved to leave this forest, and bid adieu to all its caves and arbours; say now does not this relinquishment of all, form my absolute abnegation of all things.

11. Kumbha replied:—The foot of this mountain with all its wood-lands, arbours and caverns are no properties of yours, but the common fells and dales of all; how then can your forsaking of them, form your self-abnegation at all?

12. The best boon of your egoism which has fallen to your lot, is still unforsaken by you; you must get rid of this, in order to be freed from the cares and sorrows of this sublunary world of woes.

13. If none of these things is mine, then my hermit's cell and grove, which I own as mine are what I am willing to resign, if that would make my total abnegation.

14. Vasishtha said:—The self-governed Sikhidhwaja being awaked to his sense, by these admonitions of Kumbha—the Brāhman boy; he remained silent for a moment, with the light that shone within him.

15. His pure conscience returned to his mind, and the blaze of his right knowledge, burnt away the dross of his attachment to the hermitage; as a gust of wind drives the dusts from the ground.

16. Sikhidhwaja said:—Know me sir, to have now taken away my heart from this hermitage, and forsaken my attachment to all its sacred bowers and arbours; now therefore consider me to have resigned my all and every thing in world.

17. Kumbha replied:—How can I consider you as fully resigned, by your resigning these groves and arbours and everything appertaining to them; none of which belong to you, nor are you their master or deserter in anyway. (Know there is but one being, who is the sole master of all).

18. Thou hast another thing to be forsaken by thee, and that is the greatest and best thing that has fallen to thy lot in this world; it

must be by your resignation of that thing, that you can set yourself free from all. (The prince was so very infatuated with his knowledge of the gross sensibles, that he would never come to know what egoism meant).

19. Sikhidhwaja said:—If this even be not the all that I have, and which you want me to resign; then take these earthen pots and basins, these hides and skins and this my cell also, and know me to forgo all these forever and betake myself elsewhere.

20. Vasishta said:—So saying the dispassionate prince rose from his seat, with his composed and quiet mind; as when an autumnal cloud rises on the top of a mountain, and disperses elsewhere.

21. Kumbha saw from his seat, the motions and movements of the prince, with her smiles and amazement, as when the sun laughs from above, to see the foolish attempts of men on the earth below.

22. Kumbha looked steadfastly on Sikhidhwaja, and sat silently with the thought, "Ah! let him do whatever he likes for his sanctification and renunciation of the temporal articles of this world, which do not serve for his spiritual edification at all."

23. Sikhidhwaja then brought out all his sacred vessels and seats from his grotto, and collected them all in one spot; as the great ocean yielded up all her submerged treasures, after the diluvian flood was over.

24. Having collecting them in a pile, he set fire to them with dried fuel; as the sun-stone or sun-glass burns down the combustible by its fire.

25. The sacred vessels and chattels which were set on fire and burnt down by it, were left behind by the prince who sat on a seat beside Kumbha; as the sun sets on the mount Meru, after he had burnt down in the world by the fire of dissolution.

26. He said to his rosary, you have been confident to me your master, as long as I turn you on my fingers as my counting beads.

27. And though I have turned you over and over, with my sacred mantras in this forests; yet you have been of no service to me at all.

28. And though I have travelled with you, Oh my reliquary! and seen many holy places in thy company; but as you proved of no good to me, I now resign you to the flames.

29. The burning fire rose in flames and flashes in the sky, and they

appeared as stars glittering in it; he then cast his seat of the deer's skin on the fire, and said: I have borne you about me so long on my back as an ignorant stag.

30. It was by my ignorance, that I held you so long with me; and now you are at liberty to go your own way; where may peace and bliss attend on you forever.

31. Ascend with the rising fire to heaven, and twinkle there as the stars on high; so saying he took off his hide garment from his body with his hands, and committed it to the flames.

32. The funeral pyre of the prince spread as a sea of fire and it was driven about as a conflagration by the winds blowing from the mountains; when the prince thought of throwing his water pot also into the fire.

33. And said to it, you sir, that bore the sacred water for all my sacerdotal functions; O my good water pot, it is true that I have not the power of rendering the proper recompense of your past services.

34. You were the best model of true friendship, good nature, benevolence and constancy to me; and the best exemplar of goodness and all good qualities in thy great bounty.

35. O thou! (my water pot), that wast the receptacle of all goodness to me; now depart your own way, by your purification in the same sacred fire, as thou wast at first found by me (from the potter's fire). Be thy ways all blissful to thee! so saying he cast his water pot into the consecrated fire.

36. Because all good things are to be given to the good or to the fire; but all bad things are cast off, like the dust of the earth; and as foolish men fall to the ground, by their secret craft.

37. It is well for thee, my low mattress, to be put to fire and reduced to worthless ashes; so saying, he took up his wet matted seat, and cast it into the flaming fire.

38. The seat on which he used to sit in his pure meditation on God (*i.e.* his *kusāsana* or his seat made of kusa-grass), he soon committed to the flames; because it is better to give up a thing betimes, of which one must get rid shortly afterwards.

39. This my alms-pot which contained the best articles of food, which were presented to me by good people; I now commit to this flame with whatever it has in it.

40. The fire burns a thing but once, and the burnt article ceases to

burn any more; hence I shun all the implements to my ceremonial rites, in order to set me free from the bondage of all actions for ever more.

41. Be ye not sorry therefore, that I forsake you thus; for who is there, that will bear about him things that are unworthy of himself.

42. So saying, he threw into the fire all his cooking vessels, and the plates and dishes of his kitchen; and all things whatever he had need of in his hermitage. And these began to burn in a blaze, as the world was burnt down by the all destructive fire of the kalpānta.

CHAPTER LXXXIII.

ADMONITION OF SIKHIDHWAJA.

Argument:—As the prince was going to immolate himself after this, he is recalled from his rashness by the wisdom of his young monitor, who admonishes him to the relinquishment of his mind and not of the body.

Vasishtha said:—He then rose up and set fire to his hut of dry leaves and grass, as it is the case with foolish men very often to demolish the structure of their own fancy and caprice. (*i.e.* To undo the doings of their own hobbies and wild imagination).

2. Whatever else there was left beside aught of the chattels and goods of the hermit Sikhidhwaja took them all one after another, and set fire to them with his composed and unconcerned mind, and observing a strict taciturnity all the while.

3. He burnt and broke down every thing, and then flung away from him his eatables and preserved condiments; his clothings and all, with a quite content state of his mind. (This unconcerned state of the mind is called *avahittha* or insouciance; which cares for no mortal thing).

4. The hermitage was now turned to a desolation, for its having been a human habitation awhile before; and resembled the relics of the sacrificial pavilion of Daksha, after its devastation by the all-devouring fire of Vīrabhadra. (The legend of *Daxa-yajna-bhanga*, forms the subject of many puranas, poems and dramas, but the mystery and allegory of the fable remains as dark and inexplicable as the Runic characters).

5. The timorous fawns being affrighted at the lighted fire, left their

lair where they lay chewing the cud at their ease; and fled afar to distant deserts, as the townsmen free from a burning quarter to distant abodes.

6. Seeing the vessels and utensils to be all in a blaze, with the fuel of the dry woods on all sides; the prince seemed to remain quite content and careless amidst the scene, with the possession of his body only.

7. Sikhidhwaja said:—I am now become an all abandoning saint, by my abandonment of all desire and every object; and wonder that I should after so long a period of my life, be awakened to my right knowledge, by the holy lectures of my heavenly child.

8. I have now become a pure and perfect unit, and quite conscious of the ineffable joy in myself; of what use and to what good, are all these appendages of my ever varying desires to me. (No temporal object, leads to our permanent good; save our own bodies, which feel the inward bliss of the soul).

9. As the knots of the chain that bind the soul to this world, are cut asunder and fall off one after another; so the mind comes to feel its quiet composure, until it attains to its ultimate rest and inaction.

10. I am quite composed, and in perfect ease with the extinction of my desires; I am joyous and rejoice in myself, that my ties are all broken and fallen off from me; and that I have at last, fully accomplished the abandonment of all things (*sarva tyaga*).

11. I am become as nude as the open sky, and as roofless as the vault of vacuity; I view the wide world as an expanse of vacuum, and myself as a nullity within the whole inanity; say, O divine boy! is there anything still wanting to my complete renouncement of all.

12. Kumbha replied:—Yet you must be aware! O prince Sikhidhwaja! that you are never released from all the bonds of this life, by your renunciation of every mortal thing; appertaining to this your mortal and transitory state of your being.

13. I see the gravity and purity of the nature of your soul, which is placed far above the reach and track of the commonality; by its abandonment of the innumerable seeds and sprouts of fond desires, which incessantly rise as thistles and thorns on the human breast. (If virtue we plant not, vice will fill the place; and the rankest weeds, the richest soils deface).

14. Vasishtha said:—On hearing these words of Kumbha, the prince Sikhidhwaja reflected on its purport within himself for a short while;

he spoke these words in reply as you shall, oh mighty armed Rāma, now hear from me. (*i.e.* The prince was not so very easily prevailed upon by his eloquent monitor).

15. Sikhidhwaja said:—Tell me, O heaven born child! what else dost thou see remaining in me; except the serpentine entrails within myself, and supporting the body composed of a heap of flesh, blood and bones.

16. And if this body reckoned an appendage to myself, I will then ascend to the top of this mountain, and let it fall to be dashed to pieces on the ground; and thus get rid of my mortal part for ever.

17. Saying so, as he was proceeding to immolate his body on the craggy hill before him; he was interrupted by his monitor Kumbha, who spoke to him as follows:—

18. Kumbha said:—What is it prince that you are going to do, why do you attempt to destroy this innocent body of yours from this hideous height, as the enraged bull hurls its calf below the hill?

19. What is this body, but a lump of dull and gross matter, a dumb and poor painstaking thing; it never does you any harm, nor can you ever find any fault in it; why then do you wish in vain to destroy so harmless and faultless a thing?

20. It is of itself a dull and dumb thing (as your beast of burden); it ever remains in its torpid meditative mood, and is moved to and fro by other agencies; as a plank is tossed up and down, by the adverse current and waves in the sea.

21. He who hurts or annoys his inoffensive body, deserves to be put to torturous punishment; like the ruffian rogue who robs and annoys the holy saint, sitting in his solitary cell.

22. The body is quite guiltless of all the pain and pleasure, which betide the living soul by turns; as the tree is wholly unconcerned with the fall of its fruits and leaves, which are dropped down by the blowing winds.

23. You see the gusts of winds dropping down the fruits, flowers and leaves of trees; then tell me, O holy men! how you can charge your innocent tree, with the fault of letting fall its best produce.

24. Know it for certain, O lotus eyed prince! that the immolation of your body even, is not enough to make your total renouncement of all things, *sarva tyāga* you must know is not an easy matter.

25. It is in vain that you intend, to destroy this inoffensive body of

yours on this rock; your quitting or getting rid of your body, does not cause your renunciation and freedom from all. (Death releases us from the bondage of the body, but not from the stings of conscience).

26. There is an enemy of this body which agitates it, as an elephant shakes a huge tree; if you can but get rid of that mortal enemy of your body and soul, you are then said to be freed from all.

27. Now prince, it is by avoiding this inveterate enemy of yours, that you are freed from the bondage of your body, and everything besides in this world; or else however you may kill your body, you can never put a stop to its regrowth (in some form or other).

28. Sikhidhwaja rejoined:—What is it then that agitates the body and what is the root of our transmigrations and of the doings and sufferings of our future lives? And what is it by the avoidance of which, we avoid and forsake everything in the world?

29. Kumbha replied:—Know, holy prince, that it is neither the forsaking of your realm nor that of your body, nor the burning of your hut and chattels, nor all these things taken together, that can constitute your renouncement of all and everything.

30. That which is all and every where, is the one only cause of all; it is by resigning everything in that sole existent being, that one becomes the renouncer of all.

31. Sikhidhwaja said:—You say that there is an all—*to-pan*, which is situated in all to whom all things are to be resigned at all times. Now sir, you that know all, what this all or omnium can be.

32. Kumbha replied:—Know, O holy man, this all pervading being is known under the various appellations of the living soul *jīva*, the life *Prāna* and many more also; it is neither an active or inactive principle, and is called the mind which is ever liable to error.

33. Know the mind to be the seat of illusion, and to make the man by itself; it is the essential constituent of every person, and the speculum of all these worlds in itself.

34. Know the mind, as the source of your body and estates; and know it also, as the root of your hermitage and everything else; just as one tree bears the seed of another. (The ingrained desire of the mind is the seed of all extraneous accidents).

35. It is therefore by your giving up this seed of all events, that you really resign everything in the world, which is contained in and depends on this primary seed and mainspring of the mind. All possible as well as

impossible renunciations, depend on the resignation of the mind.

36. The man that is under the subjection of his mind, is ever subject to cares, both when he is attentive to his duties or negligent of them; as also when he rules his realm, or flies from it to a forest; but the man of a well governed mind, is quite content in every condition of life.

37. It is the mind which revolves incessantly in the manner of the rotatory world, and evolves itself in the form of the body and its limbs; as the minute seed displays itself in the shape of a tree and its branches and leaves.

38. As the trees are shaken by the blowing winds, and as the mountains are shook by the bursting earthquakes; and as the bellows are blown by the inflated air, so is the animated body moved about by the mobile force of the mind.

39. These miserable mortals that are born to death and decay, and those happy few that live to enjoy the pleasures of life; and the great sages of staunch hearts and souls, are all of them bound alike to the thralldom of their minds. (The mind governs all, and there are few to govern it).

40. The mind acts its several parts, in all the various forms and figures of the stage of the world; it shows its gestures in the motions of the body, it lives and breathes in the shape of the living spirit, and it thinks and cogitates in the form of the mind. (The mind and the heart, the living soul and the active body, are all the one and same thing).

41. It takes the different epithets of the understanding *buddhi*, consciousness *mahat*, egoism *ahamkāra*, the life or *prāna* and the intellect, agreeably to its sundry internal functions in the body, or else it is the silent soul, when it is without any action to be assigned to it.

42. The mind is said to be all in all, and by getting release of this, we are released of all diseases and dangers; and then we are said to have avoided and abandoned all and every thing.

43. O ye, that want to know what resignation is, must know that it is the resignation of the mind, which makes your renunciation of all things. If you succeed in the abnegation of your mind, you come to know the truth, and feel the true felicity of your soul.

44. With the riddance of your mind, you get rid of the unity and duality of creeds, and come to perceive all diversities and pluralities blend in one universal whole; which is transcendental tranquillity, transparent purity and undiminished felicity: (which is *anāmaya* without alloy).

45. The mind is the field for the course of every body, in his career in this world; but if this field be over grown with thorns and brambles, how can you expect to grow rice in it?

46. The mind shows its manifold aspects, and plays its many parts at will; it turns and moves in the forms of things, as the waters roll in the shapes of waves.

47. Know young prince, that your abandonment of all things by the resignation of your mind, will redound to your joy, not unequal to that of your gaining a kingdom to your self.

48. In the matter of self-abnegation, you are on the same footing with other men; in that you resign whatever you dislike, and want to have some thing that you have a liking for.

49. He who connects all the worlds with himself, as the thread that connects the pearls in a necklace, is the man that possesses everything, by renouncing all things from himself. (This is the attribute of *śutrātmā*—the connecting thread of the supreme soul, which unites all units to it, by living all things as apart from it).

50. The soul that is unattached to all things, doth yet connect and pass alike through them all; as the thread of the divine soul, connects the world as a string of pearls. (It spreads unspent).

51. The soul that bears no attachment to the world, is like an oilless lamp that is soon extinguished to darkness; but the spirit that is warm with its affections, likens an oily lamp, that burns with universal love, and enlightens all objects about it.

52. The lord that lives aloof from all, resembles the oilless lamp in dark obscurity; but the same Lord manifesting himself in all things, resembles the oily lamp that lights every object. (The two hypostases of the supreme spirit—the unknowable and the Manifest, the *aprakāśatmā* and the *saprakāśatmā*).

53. As after the relinquishment of all your possessions (both in your estate as also in this forest), you still remain by yourself; so after your resignation of your body, mind and all, you have still your consciousness by you, which you can never get rid of.

54. As by the burning of your articles, you have burnt no part of your body; so by your resignation of all things, you can not resign yourself or your soul, which would then amount to *nirvāṇa* or utter extinction (which is tantamount to *moksha* or ultimate absorption in the supreme spirit).

55. Sarvatyāga or total abnegation, means the voidance of the soul of all its worldly attachment, when it becomes the seat of all knowledge; and likens to the etherial paradise of the hosts of celestial beings.

56. Sarvatyāga or self-abnegation is like the water immortality, which drives away all fear of disease and death by a single draught of it; and it remains untouched by the cares of the world, as the clear firmament is untinged by the spots of clouds.

57. Sarvatyāga again is the entire abandonment of all affections, gives a man his true greatness and glory; and as you get rid of your temporary affections, so you get the stability of your understanding, and the firmness of your determination.

58. Sarvatyāga or abandonment of all, is fraught with perfect delight; as its contrary is attended with extreme misery. This is a certain truth, and knowing as such, choose what you think best for you.

59. He who gives away his all in this life, comes to be in possession of them in his future state; as the rivers which pour their waters into the sea, are again filled by its flood tide.

60. After resignation of all things from the mind, its hollowness is filled with full knowledge of them, which is highly gratifying to the soul; as an empty box, is stored with rich gems and jewels in it.

61. It was by virtue of his resignation of all things, that Sakya muni became dauntless amidst the troubles of the Kali-age, and sat as firm as a rock. (Hence the yogis of prior ages, have remained as pure air).

62. Total resignation of all things, is tantamount to the acquisition of all prosperity; because the lord gives every thing to him, who dedicates and devotes his all unto Him.

63. You have now, O prince, become as quiet as the calm atmosphere, after your abandonment of all things; now try to be as graceful as the lightsome moon, by the complaisance of your manners.

64. Now, O high minded prince, forget at once your past abdication of your crown and kingdom, as also your subsequent of all things in this hermitage; drive away the pride of your total abandonment of all you had, and be of a clear and complacent countenance.

CHAPTER LXXXIV.

ENLIGHTENMENT OF SIKHIDHWAJA.

Argument:—On the abandonment of the affections of the mind.

Vasishtha continued:—As the disguised boy was admonishing in this manner on the relinquishment of mind (*i.e.* the mental passions and affections); the prince ruminated inwardly on its sense, and then spoke as follows.

2. Sikhidhwaja said:—I find my mind fluttering always, as a bird in the open sky of my bosom; and lurking incessantly as an ape, in the wilderness of my heart.

3. I know how to restrain my mind, as they do the fishes in the net; but know not how to get rid of it, when it is so much engaged with the objects of sense.

4. Please sir acquaint me first with the nature of the mind, and then teach me the method of relinquishing it for ever from me.

5. Kumbha replied:—Know great prince, cupidity to be the intrinsic nature of the mind; and know the word desire to be used as a synonym for the mind. (The mind and will are synonymous terms).

6. The abandonment of the mind is very easy, and more facile than the stirring of it; it is attended with a greater delight, than the possession of a kingdom can afford, and is more pleasant than the scent of fragrant flowers.

7. But it is very difficult for the ignorant, to get rid of or forsake the desires of their minds; it is as hard to them as it is for a boor to wield the reins of a kingdom, and for a heap of grass to be as high as a mountain.

8. Sikhidhwaja said:—I understand the nature of the mind, to be replete with its desires; but I find my riddance from it, to be as impossible as the swallowing of an iron-bolt by anybody.

9. I find the mind as the fragrant flower in the great garden of the world, and the crater of the fire of all our woes; it is the stalk of the lotus of the world, and it is the bag that bears and blows the gusts of delusion all over the world. Now tell me how this thing may be easily removed from us.

10. The mind is the locomotive engine of the body, it is the bee that flutters about the lotus of the heart; now tell me how I may with ease

get rid of this mind.

11. Kumbha answered:—The total extirpation of the mind, consists in the entire extinction of the world from it; the learned and the men of long foresight, call this to be the abandonment of the mind (*i.e.* when it is cast out with all its thoughts and cares).

12. Sikhidhwaja rejoined:—I think the extinction of the mind, is better than our abandonment of it, on account of securing the success of our purposes; but how can we know the gradual expurgation of the mind, from the hundreds of diseases to which it is subject.

13. Kumbha replied:—Egoism is the root (seed) of the arbour of the mind, with all its branches and leaves and fruits and flowers; therefore root out the mind with its very root of egoism, and have thy breast as clear as the empty and lurid sky.

14. Sikhidhwaja rejoined:—Tell me, O sage, what is the root of the mind, what are its sprouts and fruits; tell me also how many stems and branches it has, and how is it possible to root it out at once.

15. Kumbha replied:—Know prince that egoism and all the words expressive of the self as meity &c., and indicative of the mind, are the seeds of the tree of the mind.

16. The field of its growth is the supreme soul, which is the common source of all entities; but that field being filled with illusion, the mind is deluded to believe itself as the first born sprout springing out of this field. (The first born germ of the Divine spirit being the living soul, which originates in the mind).

17. The certain knowledge of the mind in its discrete state, is called its understanding (which in its concrete state is known as sensation); the *buddhi* or understanding is the state of maturity of the germ or sprout of the mind. (The infant mind is ripens into the understanding).

18. The understanding or *buddhi*, being subject to various desires, takes the name of chitta or wasteful mind; and this mind makes the living being, which is as hollow within it, as a carved image of stone (or moulded metal), and a mere false conception.

19. The body is the stem of this tree of the mind, and is composed of the skin and bones and juicy matters.

20. The branches of the tree of the mind, extend to a great distance all about it; and so the sensible organs of the body, protruding wide about it, perish at last in seeking for its enjoyment.

21. Now try to lop off the branches of the tree of thy mind, and try also to root out the noxious tree at once.

22. Sikhidhwaja said:—I can some how or other lop off the branches of the tree of mind, but tell me, O my sagely monitor, how I may be able to pull it out by its very root at once.

23. Kumbha replied:—All our desires are the several branches of this tree, which are hanging with loads of fruits; and are lopped off by the axe of our reason.

24. He alone is able to lop off the plant of his mind, who is unattached to the world, who hold his taciturnity and inward tranquillity, who is judicious in all discussions, and does whatever offers of itself to him at any time.

25. He who lops off the branches and brambles of the arbour of his mind, by his manliness of reason and discretion; is able also to root out this tree at once from his heart.

26. The first thing to be done with the mind, is to root it out at once from the heart and the next process is to lop off its branches; therefore employ thyself more to its eradication, than to the severing of its boughs and branches.

27. You may also burn it as the first step, instead of lopping the branches; and thus the great trunk of the tree of mind being reduced to ashes, there remains an entire mindlessness at last.

28. Sikhidhwaja said:—Tell me O my sagely guide, what is that fire which is able to burn away the seed of the tree of mind, which is covered all over with the cuticle of egoism.

29. Kumbha replied:—Prince, the fire which is able to consume the seed of the noxious plant of the mind, is the expostulation of the question, "what am I that bear this corporeal form upon me."

30. Sikhidhwaja said:—O sage! I have repeatedly considered the questions in my own understanding, and found that my egoism does not consist in aught of this world, or this earth, or the woods which form its garniture.

31. That my ego lay no where in the hills and forests where I resided, nor in the shaking of the leaves before me; nor did it lie in any part of my gross body, or in its flesh, bones or blood.

32. It does not lie in any of the organs of action, nor in the organs of sensation; it does not consist in the mind or in the understanding, or

in any part of the gross body.

33. As we see the form of the bracelet in gold, so do I conceive my egoism to consist in the intelligent soul; because it is impossible for any material substance, to have anything as intelligence (as I perceive my egoism to be possess of).

34. All real existence depends on the supreme soul for its subsistence, so all real entities subsist in the supreme essence; or else it is impossible for any thing to exist in a nullity, as there is no possibility for a forest to subsist in a vacuity (without a firm ground).

35. Thus sir, knowing it full well, that my egoism is an aspect or shadow of my internal soul and worthy to be wiped off from it; yet I regret at my ignorance of the intrinsic spirit from which it is to be wiped off, and the internal soul be set in full light.

36. Kumbha replied:—If you are none of these material objects as you say, nor doth your egoism consist in materiality; then tell me prince, what you think yourself to be in reality.

37. Sikhidhwaja answered:—I feel myself O most learned sir, to be that intelligent and pure soul, which is of the form of intelligence, which acquaints me of all existence, and which discriminates their different natures.

38. I perceive thus my egoism to be attached to my body, but whether it is a caused or causeless principle, is what I am perfectly ignorant of.

39. I am unable O sage, to rub out this sense of my egoism as an unreality and unessentiality; and it is on that I greatly regret in myself (for my inability to get rid of my egoism as you led).

40. Kumbha said:—Tell me O prince, what is that great foulness, which thou feelest to be attached to thee, which makes thee act as a man of the world, and whether thou thinkest it as something or a mere delusion.

41. Sikhidhwaja replied:—The sense of my egoism, which is the root of the tree of my mind, is the great foulness that attaches to me; I know not how to get rid of it, for however I try to shun it, the more it clings about me.

42. Kumbha said:—Every effect is produced from some cause or other, and this is the general law of nature everywhere; anything otherwise is as false as the sight of a second moon in the sky, which is nothing but a reflexion of the true moon.

43. It is the cause which produces the effect, whether it be a big one or the small rudiment of it; therefore explore into the cause of your egoism, and tell me what it is.

44. Sikhidhwaja replied:—I know my sagely guide, that it is mere illusion—*māyā*, which is the cause of the fallacy of my egoism; but tell me sir, how this error of mine is to subside and vanish away from one.

45. It is from the proclivity of the mind towards the thinkables, that I am suffering all these pains and pangs within myself; now tell me O muni, about the means of suppressing my thoughts, in regard to external objects.

46. Kumbha said:—Tell me whether your thinking and knowing, are the causes of your thinkables and knowables, or these latter actuate your thinking and knowing powers. If you can tell me this, then shall I be able to explain to you the process of the cause and effect.

47. Now tell me which do you think to be the cause and not the cause, of knowing and knowable, and of thinking and the thinkable, which are the subjects of my question to you.

48. Sikhidhwaja answered:—I think, O sage, that the sensible objects of the body &c., are the causes of the thinking and thinkable (thoughts), and of knowing and the knowables or knowledge. (Because unless there be things in actual existence, we can neither think of or know anything, nor have any idea or knowledge of it at all).

49. Our knowledge of the entity of things, appears only in the sensible forms of bodies; or else the mere abstract thought of a thing, is as empty as an airy nothing.

50. As I can not conceive the non-entity of a positive entity, nor the abstract nature of a concrete body; so I know not how my egoism, which is the seed of my mind, can be at once ignored by me.

51. Kumbha said:—If thou rely on thy material body as a real existence, then tell me, on what does your knowledge depend, when your soul is separated from the body.

52. Sikhidhwaja replied:—The body which is evident to view, and a real entity, cannot be taken for an unreality by any body; as the palpable sun light, cannot be called darkness by any man of common sense.

53. Who can ignore the body, which is replete with its hands and feet and other members; which is full of activity and vivacity, and whose actions are so palpable to sight; and which is so evident to our

perception and conception.

54. Kumbha said:—Know prince, that nothing can be said to exist, which is not produced by some cause; and the knowledge or consciousness that we have of it, cannot be but the product of mistake and error.

55. There can be no product without a similar cause, and no material form can come out from a formless and immaterial agent. How can any thing come to existence, without having its seed of the like nature?

56. Whatever product appears to present itself to anyone without its true cause, is as false an appearance as the mirage in the sand, before its deluded observer.

57. Know thyself to be no real existence, but a false shape of your error only; and with whatever earnestness you took to it, you will never get any water from this delusive mirage.

58. Sikhidhwaja said:—It is as useless to inquire the cause of a nonentity, as it is fruitless to look into the origin of the secondary moon which is but false reflex of the true one. Believing in a nullity, is as decorating the person of a barren woman's son.

59. Kumbha replied:—The body with its bones and ribs, are products of no assignable cause; therefore know it as no entity, because it is impossible for the frail body to be the work of an Everlasting Maker.

60. Sikhidhwaja said:—Now tell me sir, why we should not reckon our fathers the causes and producers of our bodies, with all their members and parts, since they are known as the immediate causes of these.

61. Kumbha replied:—The father can be nothing and no cause, without his having another cause for himself; because whatever is without a cause is nothing in itself.

62. The causes of all things and effects are called as their seeds, and when there is no seed in existence, it is impossible for a germ to be produced in the earth from nothing. (*Ex nihilo nihil fit*).

63. So when you cannot trace out the cause of an event, account the event as no event at all; because there can be no thing without its seed, and the knowledge of a causeless effect or eventuality, is an utter impossibility and fallacy of the understanding.

64. It is an egregious error to suppose the existence of a thing without its cause or seed, such as to suppose the existence of two moons in the sky, of water in the mirage and of the son of a barren woman.

65. Sikhidhwaja said:—Now tell me sir, why should not our parents be taken as the causes of our production, who had our grandfathers and grandmothers for the causes or seeds of their birth likewise; and why should we not reckon our first great grandfather (Brahmā), as the prime progenitor of the human race?

66. Kumbha replied:—The prime great grandfather, O prince, cannot be the original cause, since he also requires a cause for his birth, or else he could not come into existence.

67. The great grandfather of creation even Brahmā himself, is the cause of production by means of the seeds of the supreme spirit which produced him; or else the visible form in which he appeared, was no more than a mere delusion.

68. Know the form of the visible world, to be as great a fallacy as the appearance of water in the mirage; and so the creativeness of the great grandfather Brahmā, is no more than an erroneous misconception.

69. I will now wipe off the dark cloud of your error, that our great grandfather Brahmā was conceived in the womb of the supreme spirit (whereby he is styled the *padma*-yoni or born of the lotus like navel string of God); and this will be the salvation of your soul. (And Adam's ancestors without end. Young).

70. Now therefore know, O prince, that the lord God shines forever with his intelligent soul and mind in Himself; it is from him that the lotus born Brahmā and the whole universe, are manifest to our view, and that there is nothing which exhibits itself without Him.

CHAPTER LXXXV.

THE *anaesthetic* PLATONISM OF SIKHIDHWAJA.

Argument:—Dispersion of the gloom of ignorance from the mind of Sikhidhwaja. His coming to the Light of Truth and the Tranquillity of his soul.

Sikhidhwaja said:—If the view of the whole universe is but a phantom, and our knowledge of myself, thyself and of this and that, is but an error of our mind, then why is it that we should be concerned about or sorry for anything.

2. Kumbha replied:—The erroneous impression of the existence of the

world, has so firmly laid hold of the minds of men; as the frozen water appearing as crystal, is believed as dry land by people.

3. It is said by the learned, that the knowledge of gross matter is lost with the dispersion of ignorance; and that there is no other way of getting rid of this long contracted prejudice, without our riddance from ignorance.

4. It is the acuteness of the understanding, which is the only means of our coming to the knowledge of truth; that the creation and dissolution of the world, are dependant on the will and causality of the supreme Being.

5. He whose understanding becomes, is sure to lose his rooted prejudice by degrees; and come to the knowledge of the nihility of the material world.

6. In this way of refining your mind from its prepossession of gross ideas, you will come to find the erroneous conception of a prime male (āḍipurusha), as that of Brahmā (or Adam) as the first creative power, to be as false as the water in the mirage.

7. The great grandfather of the world being a nullity, the creation of all creatures by him (who is thence called *Prajāpatiḥ* or lord of creatures); is likewise as false and null, as it is absurd for an impossibility to come into being.

8. The perception of a thing *in esse*, is as false as the conception of water in the mirage; a little reflexion is enough to remove this error, like the mistake of silver in cockles and conch-shells.

9. Any work which appears to exist without its cause, is only a phantom of fallacy, and has no essential form whatever in reality.

10. Whatever is done by one's erroneous knowledge or mistake of a thing, comes to be of no use to him; as the attempt to fill a pot with the water of the mirage, proves to be utterly vain.

11. Sikhidhwaja said:—Why can't we call the supreme Brahma, to be the cause of Brahmā—the first creator of the world who is called the son of God, the one unborn and without end, and the inexpressible and everlasting.

12. Kumbha replied:—The God Brahma, being neither the cause nor the effect of any action, is but an invariable unity and transcendent spirit, and is never the cause or effect of anything.

13. How can the incomprehensible and unknowable Brahma, be designated as

the creator, when he is not predicable by any of the predicates of the creator or created or as the instrument or cause of anything.

14. The world having no separate cause, is no separate product of any causality whatever; it is no duality but one with the unity, without its beginning or end, and co-eternal with the eternal one. (*To pan*—God is all in all).

15. He that is inconceivable and unknowable, is perfect felicity, tranquillity and ever undecaying, and can never be the active or passive agent of anything, on account of the immutability of his nature.

16. Hence there is nothing as a creation, and the visible world is but a nihility, and the Lord God is neither an active nor passive agent, but quite still and full of bliss.

17. There being no causal power, the world is not the production of any body; it is our error only that this world as a production without any assignable cause.

18. The uncaused world is the product of nothing, and therefore nothing in itself; for if it be the production of nobody, it is a nullity like its cause also.

19. The non-existence of anything or the not being of everything (except that of the supreme Being), being proved as a certain truth; we can have no conception of anything, and the absence of such conception, it is in vain to suppose the existence of an egoism or tuism.

20. Sikhidhwaja said:—Sir, I now perceive the truth, and find the reasonableness of all that you have said; I see now that I am the pure and free soul, and quite aloof of any bondage or its liberation from bonds.

21. I understand Brahma as no cause of anything, for his entire want of causality; and the world is a nullity for its want of a cause, and therefore there is no being whatever which we reckon as a category.

22. Thence there is no such category as the mind or its seed, nor its growth nor decay; I therefore bow down to myself of which alone I have a consciousness in me.

23. I am alone conscious of myself, existence in myself and have no real knowledge of any thing else beside me, and which appear as fleeting clouds in the womb of the sky.

24. The distinct knowledge of the different categories of time, place, action in the world, is now entirely blended in the knowledge of the

unity of the tranquil spirit of Brahma (which composes all varieties in itself).

25. I am tranquil, calm and quiet and settled in the spirit of God; I do not rise nor fall from nor move about this prop. I remain as you do in immovable spirit of God, which is all quiet, holiness and felicity in itself.

CHAPTER LXXXVI.

ENLIGHTENMENT OF SIKHIDHWAJA.

Argument:—Kumbha's Lecture on Effacing the Impression of Phenomenals from the mind of Sikhidhwaja or vanity of the visible world.

Vasishtha said:—Sikhidhwaja having thus found his rest in the spirit of Brahma, remained quiet for some moments, as the steady and unflagging flame of a lamp in a calm.

2. And as he was about to be absorbed in his unwavering meditation, he was suddenly roused from his trance by the diverting voice of Kumbha.

3. Kumbha said:—Prince, I see you are not to wake from the sleep of your entranced meditation, wherein you are situated in your perfect bliss; you must neither be absorbed in your contemplation, nor be a stranger to your abstract meditation altogether (but must observe your middle course between Platonism and perturbation).

4. The mind that is undivided in its attention, is cleansed from all duplicity; and being freed from its knowledge of parts and particulars, becomes emancipated in its living states.

5. Being thus enlightened by Kumbha, the prince became full of enlightenment; and being roused from his trance, he shone as brightly as a rich gem when taken out of its cover.

6. The prince who in his state of quietism, beheld the unreality of visible things; and now perceived them spread all about him, thus spoke about them to Kumbha.

7. Sikhidhwaja said:—Though I know full well about all these things, yet I want to propose some queries regarding them; to which I hope you will give your answers, for my correct and perfect knowledge of them.

8. Tell me, how can we intermingle the impure conception of the universal or mundane soul representing the *mundees* or universe, with the pure idea of the supreme soul, which is ever calm, quiet and transparent. (The universal soul, is called *viswātmā*, viswarupa and virāja, and is opaque with its contents; while the supreme is quite pure and clear, and untinged with the shade of creation).

9. Kumbha replied:—You have asked well, O prince, and this shows the clearness of your understanding; and if this is all that you want to know, hear me then explain it fully to you.

10. Whatever is seen here and every where together, with all the moving and unmoving beings which it contains, are all of them perishable, and are extinct at the end of every kalpa age (in which the creator wishes to create a new world).

11. Then there remains the true and essential reality at the end of the kalpa age, amidst an obscure chaotic state, which is deprived both of light and darkness.

12. This essential reality is the divine intellect, which is pure and quiet and as clear as the transparent air; it is free from all attributes and imputations, and full of transcendental intelligence.

13. The one that remains at the end of a kalpa, is the supreme soul which extends over all space, and is purely bright, transparent and quiet; it is enveloped in light and is pure intelligence.

14. It is inscrutable and unknowable, it is even and quiet, and full of bliss; it is called Brahma—the great, the final extinction of all bodies and is full of all knowledge.

15. It is the minutest of the minute, and the largest of whatever is large in the universe; it is the greatest and greatest of aught that is great and heavy, and it is the best of whatever is good and excellent.

16. It is so very small, that if you place this sky beside it, the latter will appear as big as the great mount of Meru by the side of a small mite.

17. It is again so very big and bulky, that this stupendous world being placed side by side to it, the latter must appear as an atom before it or vanish into nothing.

18. This is attributed with the epithet of universal soul, for its pervading all over the universe and being its intrinsic soul; while its extrinsic appearance, is called by the title of Viraj.

19. There is no difference between this attribute and its attributive, as there is none between the air and the wind or the air in motion; and as the sky and vacuum are synonymous words, so the very same intellect is the phenomenal world, and the same consciousness is manifested in the forms of egoism and tuism.

20. As the water becomes the wave at a certain time and place, by cause of the current wind; so the world rises and falls at times in the supreme soul, without any external cause (except the will of the supreme spirit).

21. As gold is transformed to bracelets at certain times and place, by means of some or other; so the spirit of God is transformed to the visible world at certain times, without any other assignable cause whatever (save by the supreme will).

22. The most glorious God, is the Lord of his Kingdom of the world; He is one with his creation, ever pure, quiet and undecaying, and pervades over all these world which are scattered as turfs of grass all around us.

23. This transcendently good and great God is the only real existence, and comprises all temporary and finite existences within himself; and we know by our reason, that this glorious creation of the universe is all derived from him.

24. Know him, O prince, to be the essence of the extended universe, and to extend over all in his form of an entire intellect, and an unity that never admits of a duality (under all the varieties and diversities in nature).

25. There is no reason therefore, for our conceiving a duality beside his unity; since it is the sole principle of the supreme soul, that is fully manifest in all in its ever undiminished and unextinguished state.

26. The Lord always remains as the all in all, and as manifest in all the various forms; and being neither visible nor perceptible by us, he can neither be said to be the cause or effect of anything (but is the unknown all in himself).

27. The Lord being neither perceptible nor conceivable by us is something super-eminently good and superfine; He is all and the soul of all, too fine and transparent, and is known only by our conception of him; and no sensible perception whatever. (The knowledge of God, is innate and inborn in us. Locke).

28. Being inexpressible by words, and manifest in all without

manifestation or appearance of himself; cannot be the cause of whatever is real or unreal. (Anything that is indefinite in itself, cannot cause another of a definite or indefinite form).

29. That which has no name of itself, cannot be the seed of another; no nameless nothing can grow anything, nor can a commensurable world spring out of an incommensurable spirit. (A material and measurable thing, must have a material mensurator for its origin. Hence it is wrong to say: God measured the seas without a measuring rod).

30. The exhaustless mass of divine intellect, is indeed no cause or casual instrument or effect of any thing; because the product of the divine soul, must be some thing of the form of the invisible soul, which is its everlasting consciousness or intelligence.

31. So, O sage, nothing is produced by the supreme Brahma nor does anything arise from Him, like the waves from water which have their winds for their causality. (But the spirit of Brahma, is as the still water and has no stir or perturbation in it).

32. All distinction of time and place, being absent in the uniform and unchanging spirit of Brahma, there can be no creation or destruction of the world from him, and hence the world is increate and without any cause.

33. Sikhidhwaja said:—I know that the waves of water, have their cause in the winds of the air, and so I understand this world and our egoism &c., have their causality in the supreme spirit (which produces the worlds by its will, and acquaints me of my egoism by its intelligence).

34. Kumbha replied:—Know now the positive truth, O prince as I tell you after all, that there is nothing as a separate world or our egoism &c. existent in supreme spirit; though the world and the Ego exist as one with the divine spirit, without bearing their distinct names and personalities at all. (*i.e.* The world and its gods as one and the same thing).

35. As the subtle ether, contains the subtle element of vacuum in its bosom; so the divine soul entertains in itself, the fine spun idea of the mundane system without its substance.

36. Whether you behold this world in its true form of divine intelligence, or in any other form of gross matter; it is to be understood rightly as no other than a representation of the divine intellect.

37. The full knowledge of a thing, makes it sweet to the understanding, though it be as bitter as gall to taste; but the imperfect knowledge of

a thing, as that of the world makes it appear as full of woe, though it is no such thing in reality. (Hence the crying and laughing philosophers took two different views of the world).

38. Ambrosia the water of life being taken in the light of poison, will act as poison in the constitution of the patient; so the lord of the intellect appears in a favourable or unfavourable light, as knowledge and ignorance of him represents him to our understanding.

39. The blessed lord God appears to us in the propitious or unpropitious aspect, as our true and false knowledge paints him to our minds, just as the blinding eye sees many a false sight in the light of the sun.

40. The essence of Brahma, always remains the same in his essential form of the intellect; though the turpitude of our understanding, will now represent him in one form and then in another at a different time and under different circumstances.

41. In fact the body and the embodied soul, appear as any other sensible object in the world; but being viewed in reality in their abstract light, they blend in the spiritual form of God.

42. Therefore it is in vain to make any inquiry, concerning the nature of the world and our egoism &c.; because what is really existent is to be inquired into, and not that which is a nullity in itself.

43. It is vain to ask about an appearance, which being looked into vanishes into nothing; as it is in vain to speak of the essence of gold, when it presents us no figure of it.

44. Therefore there is no entity of the world and our egoism, without the existence of God, these things having no cause, are self-same with the one self-existent Deity.

45. The world does not appear to be prominent, and to rest by itself to view; it rests in relief in the spirit of God, and shows itself as separate to us by illusion only.

46. These existences being composed of the five elements, produce many other beings; as the copulations of the male and female, produce their offspring in infinity; so the divine intellect being joined with the illusory intelligence, presents endless form to our view.

47. It is by the inherent knowledge of the divine soul, that it represents itself the shapes of many things that are comprised in his omniscience. He is full in himself and manifests his fullness in himself, and is never wanting in his fullness which always subsist in Him. (So the sea is ever full with its waves and waters, which roll for

ever in its bosom).

48. The fullness or plenum of the world is derived from the fullness of God; and yet the divine fullness remains entire, as when you deduct the infinite, that remains the infinite also as the remainder.

49. The divine intellect though forever the same and serene, appears to shine forth in the creation with our knowledge of the same, and set at its dissolution with our imperceptibility of it; so our egoism being the same with the divine ego, appears to be different from it, as our fluctuating minds depict it in various lights.

50. The ego never becomes many, nor forsake its undecaying state; it is of a luminous form and having no beginning nor end of its essence; but assumes as many forms, as the ever varying mind imposes upon it. (The unchanging soul assumes many forms with the changeful mind).

51. The self-same soul believes itself as *viraj*—the lord of the world at one time, and as contemptible being at another; it sometimes sees itself in its true form of a divinity, and its thought makes it think as some other thing at another time.

52. The world appears as a vast and extended space, perfectly quiet in its nature, inexpressible by words and their senses, (as its real nature). All its objects are of wonderful shape to view, and appear to us according to our conceptions or without showing their real nature's unto us. (The true nature of things is hidden from our knowledge).

CHAPTER LXXXXVII.

ENLIGHTENMENT OF THE PRINCE IN THEOSOPHY.

Argument:—Effacing the impression of visibles from the mind continued.

Kumbha continued:—Know that nothing is produced from, nor destroyed by the ever tranquil spirit of God at any time; but everything appears as the panorama of the one all (*topan*) God; like the various kinds of ornaments made of the same metal of gold.

2. Brahma remains forever in his own essence, and never becomes the seed or cause of any other thing; he is ever of the form of our innate conception of him, and therefore never becomes any other than our simple idea of him.

3. Sikhidhwaja said:—I grant, Oh sagely monitor, that there subsists no separate world nor any other egoism in the one pure Siva (Zeus or Jove), except his own essence of omniscience; but please to tell me, what thing is this world and individual egoisms that seem to be infinite in number, and appear as distinct creations of God?

4. Kumbha replied:—The essence of God is without its beginning and end, and extends to infinite space and time.

5. The same also is this transparent cosmos, and the very same is the body of this world; which is simple and of the form of divine intelligence, and neither a void nor any extraneous thing.

6. The essential property of God being his intelligence, he is said to be of essence of intellect; and as fluidity is the property of water, so is intelligence the essential property of everything; and there is no reason to suppose an unintelligent principle as the prime cause of all.

7. The Lord is infinite in himself and is so situated in his infinitude for ever, without the grossness of the infinitesimals ever attaching to their pure intelligence in the subjective soul.

8. We cannot attribute the creation of the impure world, to the pure essence of the divine spirit; because the purity of the divine soul, cannot admit the impurity of creation, which would amount to a duality of purity and impurity in the supreme soul: (which is altogether absurd to believe).

9. The Lord can never be supposed as the seed or cause of the universe, since his nature is inscrutable and beyond our conception, and cannot be thought of as the root of anything whatever.

10. Therefore there is no creation or production of an effect, without its cause or seed; nor does reason point out to us, any other source of creation.

11. Therefore there is no gross creation whatsoever, except of the form of the intellect itself; and hence all that is visible to us, is no other than the solid intellect itself.

12. The feeling of egoism and the term world, are meaningless words and mere inventions of men; because nothing whatever can be called an effect or product, which has no cause assigned to it.

13. The duality of the world appears in the unity of God, in the same manner as a flower called the sky flower appears in the hollow vacuum of the sky (by mere delusion). And all things being perishable in their

nature, exist only in the intellect in which they live and die. (If the world be of the solid intellect, then the very intellect becomes the cause of the same, by means of the solidification of its own substance; but it is not so, because it is impossible for the same thing to be both the cause and effect of something by itself).

14. Destruction is not the giver of life to destruction, nor is it a giver of life to perishable things; hence intellect is the giver of light to all: but you may call whatever you like the best.

15. What difficulty you have, provided all things are to be called one, when all have come from the intellect; the duality what you call, that is the mystery of intellect-chit only.

16. The intellect therefore is the only true entity, which admits no unity nor duality in it. And therefore, O prince, you must know the nullity of all other entities beside it.

17. The feeling of thy egoism, is as false as thy conception of any other thing; and thus the idea of egoism proving to be false, what else can there be except the only entity of the intellect.

18. Thus egoism (being) no other than a form of the intellect, there is no difference whatever between them; hence the words I, thou &c. are mere human inventions to distinguish one from another (when there is in reality no difference in the personality of any body).

19. Whether you remain in your embodied or disembodied state, continue to remain always as firm as a rock; by knowing yourself only as the pure intellect, and the nullity of all things besides.

20. By thinking yourself always as the intellect, you will lose the sense of your egoism and personality; and so will your reflexion on the contexts of the texts of the vedas, lead you to the same conclusion. (There are numerous texts to the effect that God is the only entity, and this all is naught but God).

21. From all these know thyself as the pure essence, which is uncaused and unmade, and the same with the first and original principle; that thou art same with the emancipate and everlasting Brahma, and multiform in thy unity; that thou art as void as vacuity, having neither thy beginning, middle or end; and that this world is the intellect and that intellect is the very Brahma himself.

ADMONITION OF SIKHIDHWAJA CONTINUED.

Argument:—The non-entity of the mind, proved from the non-existence of sensible objects, and the want of these proving only the entity of one Brahma only.

Sikhidhwaja said:—I understand, that there is no such thing as the mind also; but as I have no clear and correct knowledge of this subject, I beg of you to tell me, whether it is so (as I believe) or not.

2. Kumbha replied:—You have truly said, O prince, that there is no such real entity as the mind at any time and in any space whatever; and that which appears as the mind, is no other than a faculty of the only one everlasting Brahma.

3. Anything besides which is fallible or unconscious of itself, as the mind or anything of this world, can never be a positive or self-existence substance; therefore the words I, thou and this or that are only coinings of our imagination, and have no existence in reality.

4. There is no reality of the cosmos or any of its contents; and all that seem to be in existence, are no more than the various representations of the one self-existent Brahma himself. (Because there is no duality beside the unity of Brahma).

5. It is said that there was no mind or its personification of Brahmā, and the final dissolution of the world, and this proves the unreality of both of them. Again it is said that the mind took the form of Brahmā and created the world in the beginning, which proves also the mind to be the divine mind, and represented by substitution of the metaphor of Brahmā.

6. As there can be no material object without the prior existence of a material cause, so it is impossible to believe the existence of the sensible mind and the myriads of the sensible objects in absence of their material cause, which never existed from before. (The spirit alone was the pre-existent thing, which could not create anything except in its own immaterial form).

7. Hence there is no such thing, as a dull and unconscious world; and all that appears to exist as such, is no other than a representation of the Divine spirit (which reflects itself in various ways) as the gold exhibits its ornaments to view.

8. It is entirely false to believe, that the nameless and formless Deity does this all; and because the world is visible, yet there is no proof of its reality in our subjective knowledge of it.

9. That the nameless and formless spirit of God, which has no shelter nor support for itself, should make this world for the abode of others, is a laughable assumption of the ignorant only (therefore this world is his own abode and the stage of his own action).

10. From these reasons it is plain that there is no world in existence, nor even the mind, which is but a part of it; the world being a non-entity, there can be no mind which is conversant alone with it.

11. The mind means no more than the wish, and then only there is said to be a wish in any one, when there is an object to be wished for; but this world which appears to be so very desirable, being a nullity itself, how can there be the mind to desire it. (The mind is a nullity for want of any of its objects to dwell upon or engage its attention).

12. That which is manifested unto us under the name of the Mind, is no other than a manifestation of the spirit of God in itself, and is designated by various appellations.

13. This visible which is so desirable to everybody, is no production of any one; it is an uncaused entity ever existent in the divine mind, from before its production by the mind of Brahmā the creator. (Being prior to the mind, it is no production of it).

14. Therefore the divine soul, is of the form of an intellectual vacuum, and is a void as the transcendent air; it is full with the light of its intelligence, and having no shadow of the gross world in it.

15. The slight light which shines in the divine soul, is like the twilight that fills the etherial sphere; is the reflexion of the mirror of the supreme intellect, and is neither the dim light of the mind, nor any reflexion of the phenomenal world. (The nature of spiritual light, as quite distinct from the mental and physical lights).

16. Our knowledge of I, thou and this world (*i.e.* of the subjective and objective), are never real nor reliable; it is like the appearance of our dreams, that serve only to delude us to mistake.

17. As the absence of the desirable world, removes our desire of it; so the privation of our desire, displaces the mind which is the seat of our wishes.

18. The ignorant believe that this visible world is the mind, (because it is the display of the divine mind and the mind dwells upon it); but the unreal and formless mind had not this visible form, before it developed itself in the form of creation. (The world is not the mind because it is posterior in the order of creation, being created by the

mind of the great Brahmā).

19. But this world is said to be coeval with the eternal mind, which is altogether impossible; because we read nowhere in the sāstras, nor find in the ordinary course of nature, that a visible object has ever come into existence without some cause or other, either in the beginning of creation or at any time afterwards. (Hence the visible world is not coeval with the mind its maker).

20. How can eternity, uncreatedness and everlastingness be predicated of this visible world, which is a gross material substance, and subject to decay and dissolution.

21. There is no testimony of the sāstras, nor ocular evidence nor any reasonable inference, to show any material thing to be uncaused by some agent or other, and to survive the final dissolution of the world.

22. There is no written testimony of the vedas, and of other sāstras and siddhantas to show, that any material thing is ever exempt from its three conditions of birth, growth and decay, and is not perishable at the last dissolution.

23. He that is not guided by the evidence and dictates of the sāstras and vedas, is the most foolish among fools, and is never to be relied upon by good and sensible men.

24. It is never possible for any one to prevent the accidents, that are incidentals to perishable things, nor can there be any cause to render a material object an immaterial one.

25. But the immaterial view of this world, identifies it with the unchangeable Brahma, and exempts it from the accidents of action and passion, and of growth and decay.

26. Therefore know this world to be contained, in the undivided and unutterable vacuity of the Divine Intellect; which is infinite and formless void, and is for ever more in its undivided and undivisible state.

27. Brahma who is omniform and ever tranquil in himself, manifests his own self in this manner in the forms of creation and dissolution all in himself.

28. The lord now shows himself to our understanding, as embodied in his body of the world, and now manifests himself unto us, as the one Brahma in his spiritual form.

29. Know after all, that this world is the essence of the one Brahma

only, beside which there is no separate world or any thing else in existence; and it is our imagination only which represents it sometimes in one form and then in another.

30. All this is one, eternal and ever tranquil soul, which is unborn and without any support and situated as it is. It shows itself as various without any variation in its nature, and so learn to remain thyself with thyself as motionless as a block of wood, and with thy dumb silence in utter amazement at all this. (The principles of vedanta philosophy being abstraction and generalisation, it takes the world and all things in their abstract light, and generalises them all under the general spirit of God).

CHAPTER LXXXIX.

REMONSTRATION OF SIKHIDHWAJA.

Argument.—Further exhortations to spiritual knowledge and its confirmations.

Sikhidhwaja said:—O sage, it is by thy good grace, that I am freed from my ignorance, and brought under the light of truth; my doubts are removed, and I am situated with my tranquillity of my spirit.

2. I have become as one knowing the knowable, and sits taciturn after crossing over the sea of delusion; I am quiet by quitting my egoism, and am set out of all disquiet by my knowledge of true self.

3. O! how long a time have I wandered, amidst the mazy depths of the world; after which I have now arrived to the safe harbour of my peace and security.

4. Being so situated, O sage, I perceive neither my egoism, nor the existence of the three worlds; it is ignorance to believe in their existence, but I am taught to believe in Brahma alone.

5. Kumbha replied:—How is it possible for the egoism, tuism or suism of any body, to exist anywhere; when this universe, this air and sky, have not their existence anywhere.

6. Sit quiet as usual be calm and as silent as a sage; and remain as still as the calm ocean, without the perturbation of the waves and whirl pools within its bosom.

7. Such is the quiet and tranquil state of Brahma, who is always one and the same as he is; and the words I, thou, this and that, and the world, are as void of meaning, as the universal vacuity, is devoid of anything.

8. What you call the world is a thing, having neither its beginning nor its end; it is the wonder of the Intellect, to shine as the clear light, which fills the etherial firmament.

9. The changes that appear to take place in the spirit of God, are as extraneous as the different colours that paint the vault of heaven, and the various jewelleries which are wrought upon gold; these have no intrinsic essentiality, and never affect the tranquillity of the divine spirit, nor the uniform serenity of the empty sky, nor the nature of the pure metal of gold.

10. As the Lord is self-born, so is his eternal will inherent in and born with himself; and what we call as free will or fate, depend on the nature of our knowledge of them.

11. Think yourself as something, and you become a bondsman to your desires; but believe yourself as nothing, and you are as free and enfranchised as free air itself.

12. It is the certain knowledge or conviction of thyself as a reality, and that thou art subject either to bondage or freedom, that constitutes thy personality.

13. It is the privation of thy knowledge of thyself or thy egoistic personality, that leads thee to thy consummation; whereas thy knowledge of thy personality exposes thee to danger; therefore think thyself as himself and not thyself (according to the formula ("so ham anaham," *i.e.* I am he and not myself) and thou art safe from all calamity. (This is no more than one's self resignation to God)).

14. No sooner you get rid of the conviction of yourself, than your soul is enlightened by the light of true knowledge; and you lose the sense of your personality, and become consummated in your knowledge of yourself as one with the Holy spirit.

15. The inscrutable nature of God admits of no cause, because causality refers only to what is caused and cannot come to existence without a cause, and not to the uncaused cause of all.

16. As we have no knowledge of an object which is not in existence, so we cease to have any knowledge of our personality, if we but cease to consider ourselves as caused and created beings. (The sophists to think themselves as increate and say—*man an wakt budam ke hichak nabud*, *i.e.* I exist from a time when there was nothing in existence).

17. What is this world to us if we are unconscious of ourselves, and if we are freed from our knowledge of the objective world, we see but the supreme soul remaining after all.

18. Whatever is manifest here before us, is all situated in the spirit of the lord; all these are transcendent, and are situated as such and same with the full and transcendental spirit of God. (The fulness of the world, abides in the fulness of the divine spirit).

19. Therefore all these that are protuberant to view, are as figures carved on a rock; and the light that pervades the whole, is but the glory of the great God.

20. In absence of this visionary world from view, its light which is more pellucid than that of the transparent firmament will vanish away into nothing.

21. The insensible world seems to move about as a shadow or phantom in the air, whence it is called *jagat* or the moving world; but he alone sees it in its true light, who views it as motionless and without its sense of mobility, and as perfectly sedate and stationary in the spirit of God.

22. When the sight of the visibles, together with the sense of sensibles and the feelings of the mind, become insipid to the torpid soul that is absorbed in divine meditation; it is then called by the wise as *nirvāna* absorption or the full light and knowledge of God.

23. As the breezeless winds sink in the air, and the jewellery melts in its gold; so doth the protruding form of the world, subside in the even spirit of God.

24. The sight of the world and the perceptions of the mind, which testify the existence of the world unto us, are but the representations of Brahma; as the false mirage, represents the water in the desert sands.

25. As when the vast body of water subsists without a wave to ruffle its surface, so doth the spirit of God remain in its state of calmness, when it is free from its operation of creation.

26. The creation is identic with Brahma, as the lord is the same with his creation, and this is true from the dictum of the veda, which says, "All this is Brahma, and Brahma is this (*to pan*)".

27. The meaning of the word Brahma or immensity, equally establishes the existence of the world; as the signification of the word world or

cosmos, establishes the entity of Brahma.

28. The meaning of all words taken collectively, expresses a multitude; which is synonymous with Brahma—the great and immense aggregate of the whole.

29. And if we reject the sense of the greatness of God and of the world, as they are usually meant to express, yet the little or minuteness of God that remains at last, is so very minute that words cannot express it. (So the sruti, neither the greatness nor minuteness of God is expressible by words).

30. The lord that remains as the inherent and silent soul of all bodies, is yet but one soul in the aggregate; he remains as a huge mountain of his intelligence, as in the form of the whole of this universal cosmos.

CHAPTER C.

CONTINUATION OF THE SAME SUBJECT.

Argument:—Difference of Brahma from the world, consisting in the indestructibility of his essence.

Sikhidhwaja said:—If it is so, O most intelligent sir, that the work is alike to the nature of its maker; and therefore the world resembles Brahma in every respect.

2. Kumbha replied:—Where there exists a causality, there is an effectuality also accompanied with it; so where there is no cause whatever, there can be no effect also following the same.

3. Therefore there is no possibility of any cause or its effect in this world, which is manifest before us as the self-same essence of the ever tranquil and the unborn spirit of God.

4. The effect that comes to pass from a cause, is of course alike to the nature of its causality; but what similarity can there exist between one, which is neither the cause nor effect of the other?

5. Say how can a tree grow which has no seed for its growth, and how can God have a seed whose nature is inscrutable in thought, and inexpressible in words.

6. All things that have their causality at any time or place, are of

course of the nature of their causal influence; but how can there be a similarity of anything with God who is never the cause of an effect?

7. Brahma the uncausing uncaused cause of all, has no causality in him; therefore the meaning of the word world, is something that has no cause whatever. (Jagat means what is going on forever).

8. Therefore think thyself as Brahma, according to the view of the intelligent; but the world appears as some thing extended in the sight of men of imperfect understandings.

9. When the world is taken as one and the same with the tranquil intellect of God, it must be viewed in the light of the transparent spirit of Brahma. (*i.e.* spiritually and intellectually they are both the same).

10. Any other notion, Oh prince, which the mind may entertain about the nature of God, is said by the intelligent, to be the destruction of the right concept of the Deity.

11. Know O prince, that the destruction of the mind (or mental error), is tantamount to the destruction of the soul; and slight forgetfulness of the spirit, is hard to be retrieved in a whole kalpa. (He that loses the sight of his Lord for a moment, loses it forever).

12. No sooner you are freed from your personality, than you find yourself to be full of Divine knowledge, and your false personality flies away for your consummation in spirituality.

13. If you think the world to be existent from the meaning of the word *viswa* or all, then tell me how and whence could all this come into existence.

14. How can you call one to be a Brahman, who lifts up his arms and proclaims himself about to be a sudra?

15. He who cries himself saying that he is dead, after the sinking of his pulsation; take him for the dead, and his living to be mistaken for life.

16. All these erroneous appearances, that present themselves before us, are as false as a circle described by the whirling flame of a torch; and as delusive as the water in the mirage, a secondary moon in the mist, and the spectre of boys.

17. What then is the true name of this erroneous substance, misleading us to the wrong, which is commonly designated as the mind, and is wrapped in ignorance and error.

18. The mind is another name for ignorance, and an unreality appearing as a real entity. Here ignorance takes the name of the mind, and unreality passes under the title of reality. Ignorance is the want of true knowledge, as knowledge is the privation of ignorance.

19. Ignorance or false knowledge, is driven by our knowledge of truth; as the error of water in the desert, is dispelled by the knowledge of mirage.

20. As the knowledge of mirage removes the error of water in the sandy desert, so the knowledge of the mind as gross ignorance, removes the erroneous mind from the inward seat of the heart. (The heart and mind are often used for one another).

21. The knowledge of the want of a mind, serves to root out its prejudice at once; as the knowledge of the rope as no snake, removes the fear of the reptile in the rope.

22. As the knowledge of the privation of the snake in the rope, removes its bias from the mind; so the knowledge of the want of the mind, removes this offspring of error and ignorance from within us.

23. The knowledge of there being no such thing as the mind, removes its false impressions from the heart; because the mind and our egoism, are the brood of our ignorance only.

24. There is no mind nor egoism, seated in us as we commonly believe to be; there is one pure intelligence only both with and without us, which we can hardly perceive.

25. You who had so long the sense of your desire, your mind and your personality from your ignorance only; are quite set free from all of them at this moment, by your being awakened to the light of knowledge.

26. All the troubles that you have to meet with, owing to your fostering the inborn desire of your heart; are all driven away by your want of desire, as the wind disperses the flaming conflagration of the forest.

27. It is the dense essence of the Divinity that pervades the whole universe, as it is this circumambient ocean which surrounds all the continents of the earth.

28. There is nothing in existence as I, thou, this, or that or any other; there is no mind nor the senses, nor the earth nor sky; but they are all as the manifestations of the Divine spirit.

29. As the visibles appear in the forms of the frail pot and other

fragile bodies on earth; so the many false invisible things appear to us in the forms of the mind, egoism and the like.

30. There is nothing, that is either born or dies away in all these three worlds; it is only the display of the Divine intellect, that gives rise to the ideas of existence and non-existence.

31. All these are but representations of the supreme soul, now evolved and now spread out from it; and there is no room for unity or duality, nor any error or fallibility in its nature.

32. Mind, O friend, that you are the true one, in the shape of your senses; and these will never be burnt at your cremation, nor will you be utterly destroyed by your death.

33. No part of thyself is ever increased or annihilated at any time, the entirety of thy pure self is immortal, and must remain entire for ever.

34. The powers of thy volition and nolition, and the other faculties of thy body and mind, are attributes of thyself; as the beams of moon, are the significant properties of that luminary. (The attributes are denotative of the subject).

35. Always remember the nature of thy soul, to be unborn and increate, without its beginning and end, never decaying and ever remaining the same; it is indivisible and without parts, it is the true essence, and existing from the beginning and never to have its end. (The immortality of the soul).

CHAPTER CI.

ADMONITION OF CHŪDĀLĀ.

Argument.—Obligation of the Prince for the instructions of his Monitor. And his attaining the Jivan-mukta emancipation in lifetime.

Vasishtha said:—After the prince had so far attended to the lectures of Kumbha, he remained for some time in silent and deep meditation of his soul as if in a state of trance.

2. He continued with his intent-mind and fixed eyes and quite speechless all the while, and resembled the figure of a silent sage, and a carved statue without its motion and sensation.

3. And then as he awoke after a while with his twinkling eyes, he was thus accosted by Chūdālā in her disguised form of Kumbha the Brāhman youth.

4. Kumbha said:—Say prince, how you enjoyed yourself in your short lived trance; did you feel in it that sweet composure of thy soul, as the yogis experience in their bed of steadfast meditation and unshaken hypnotism?

5. Say, were you awakened in your inmost soul, and set at large beyond the region of error and darkness; say, have you known the knowable one, and seen what is to be seen?

6. Sikhidhwaja replied—O Sir, it was by your good grace, that I have beheld a great glory in the most high heaven of heavens.

7. I have beheld a state of bliss which is full of ambrosial delight, never yet known to mortals, and whose sight is the most ultimate reward of the wishes of the best and most intelligent men, and of saints and mahātmas of great and high souls.

8. It is in your society today, that I have felt a delight, to which I have never experienced in my life before.

9. O lotus eyed sage! I have heretofore, never enjoyed such a degree of spiritual bliss which knows no bounds and is a sea of ambrosial delight.

10. Kumbha said:—The mind becomes composed and tranquil, after subordination of its desire of enjoyments, and its indifference to the taste of sweet and bitter, and its full control over the organs of sense.

11. There arises a peace in the mind, which is purer than any earth born delight; and is as delightful as the dew drops falling from flowers under the bright beams of cooling moonlight night.

12. It is today, O prince, that your bad desires like the bitter taste of bodies, are bettered by your advancement in knowledge.

13. It is by your holiness, O lotus-eyed prince, that the filth of your person is purged out; like the fruits of trees, falling off after they are ripened.

14. As the desire of the impure heart, becomes purified by reason it is then only capable of receiving the instructions of the wise, as the pipe draws the water inside. (Else, advising the fool is folly or spreading

pearls before swines).

15. After the bitterness of your disposition, was tempered by my lectures; you have been awakened today to your spiritual knowledge by me.

16. You are just now cleansed from your impurity, and immediately purified by your pure knowledge; even now it is that you have received my admonition, and have been instantly awakened to your knowledge.

17. You are purged today, from the merits and demerits of your good and bad conduct; and it is by the influence of good society, that you have got a new life in you.

18. It was before the midday of this day, that I have come to know the edification and regeneration of your soul to spiritual light.

19. I find you now, O prince, to be wakened in your mind, by your taking my words to your heart; and having now got rid of the feelings of your mind, you are awakened to your spiritual knowledge.

20. As long as the mind has its seat and operations in the heart of man, so long does it retain its companion of ignorance by its side; but no sooner doth the mind forsake its residence in the heart, than pure knowledge comes to shine forth in it as the midday light.

21. It is the suspense of the mind between unity and duality, that is called its ignorance; and it is the subsidence of these that is known as knowledge, and the way to the salvation of the soul.

22. You are now awakened and emancipated, and your mind is driven away from your heart; you are now the reality and rescued from your unreality, and are set beyond this world of unreality. (The spiritual state is held to be real and all else as unreal).

23. Rest in the pure state of thy soul, by being devoid of cares and anxieties; forsaking all society and relying your soul in no body and in nothing here; and by your becoming as the devout and Divine and silent sage or saint or *muni*.

24. Sikhidhwaja said:—So I see sir, that all ignorant people rely mostly on their minds; but the few that are awakened to the knowledge of God, do not mind their minds (*i.e.* they are not led away by the inclinations of their minds).

25. Now sir, please tell me, how the living liberated men conduct themselves in their lifetime in this world; and how do these unmindful men like yourself, manage yourselves herein.

26. O! tell me fully and dispel by the lustre of your glowing words, the deep darkness that is seated in my heart.

27. Kumbha replied:—All that you say prince, is exact and incontrovertible truth; the minds of the living liberated men are dead in themselves, and like blocks of stone, never vegetate nor sprout forth in the wishes.

28. The gross desire that germinates in its wishes, which become the causes of the regeneration of men in some form or other, is known by the name of mind; and which becomes altogether extinct in men, knowing the truly knowable one.

29. The desire which guides the knowers of truth, in this life of action (or the active life) in the world; is known by the name of goodness (satva), and which is unproductive of future birth.

30. The great-souled and living liberated men, being placed in their quality of goodness and having their organs under control; do not place any reliance in their minds.

31. The darkened mind is called the mind, but the enlightened one is known as the principle of goodness; the unenlightened rely in their minds, but enlightened men of great understanding confide in their goodness only.

32. The mind is repeatedly born with the body, but the nature of goodness is never reborn any more; the unawakened mind is under perpetual bondage, but the enlightened soul is under no restraint.

33. Now sir, you are become of the nature of goodness, and deserves the title of the forsaker of all things; and I understand you to have quite got rid of the propensities of your mind.

34. I find you today as brilliant as the full moon, freed from the shadows of the eclipse; and your mind to have become as lucid as the clear firmament, without any tinge in it.

35. You have got that equanimity, which is characteristic of the consummate yogi; this is called that total renunciation of all, which you exhibit in yourself.

36. The enlightened understanding is freed from the trammels, of its desire of heaven and future rewards, and its observance of austerities and charity, by means of its superior knowledge. (The divine knowledge is called the superior or *parāvidyā* in opposition to the worldly or *aparāvidyā*).

37. All austerities and mortifications, serve but to procure a short lived cessation of pain; but the happiness which is wholly free from its decay, is to be found only in one's equanimity and indifference under all circumstances of life. (The original word is *samatā* or the sameness or evenness of disposition at all times).

38. That thing must be truly good, which is different from the enjoyment of temporary bliss of heaven, and altogether different from an existent pleasure, which is both preceded as well as followed by pain.

39. We are all doubtful of the happiness, that most await on us hereafter in heaven; and what are our religious acts, but for the purpose of procuring some happiness to those, who are unacquainted with the consummate felicity of their souls, derived from their spiritual knowledge.

40. Let them use their ornaments of brass, who have no gold ornaments for their persons; so let the ignorant adhere to their ritual and not the wise who are quite happy in their knowledge. But you, O prince, have happily come both to your knowledge and happiness in the company of Chūdālā and others.

41. Why therefore are you devoted in vain, to the observance of your austerities; because the mortifications and penance of asceticism, are prescribed for the expiation of the prior misdeeds of men (and neither for their salvation or eternal felicity of the souls).

42. The beginning and end of asceticism are both attended with pain, the middle alone promises a short and temporary happiness; and as mortifications are mere preparatory to the purification of the soul. (it is better to acquire this purity by divine knowledge, than by the painful practices of hermitage).

43. Remain steady in that pure knowledge, which is said to be the result of penitence; and the purity of the soul being had with the clearness of the intellectual sphere, all things and thoughts will be as perspicuous to view as in the clear light of the sky.

44. All things are seen to rise and disappear in the vacuous sphere of the divine intellect, and the thoughts of our good and bad actions, are as the drops of rain which mix with the waters of the immeasurable ocean of the Divine soul.

45. Therefore, O Sikhidhwaja, abandon the barren soil (of rituals), and resort to the abundant field (of divine knowledge); and ask of me to know your best good, as men desire to know of their best friends.

46. As a wife that requires her husband, refrains from asking petty things of him; so should you refrain from asking of trifling blessings from thy God, if thou dost require thy communion with him. And know the objects of thy desire, are not always for thy good. (Therefore let his will be done and not theirs).

47. As no wise man runs to grasp the sun, in his reflexion in the water; so should you never pursue after the pleasures of heaven or felicity of liberation, after thou hast found him in thy own spirit. (Better to possess the whole God than pray for a partial blessing).

48. Forsake what is unstable, though it may appear as stable to thee; and thou always stable, by leaving the unstable to perish by itself. (*i.e.* All adscititious properties are unstable).

49. Knowing the instability of things, preserve the stability of thy mind, because the motionless mind perceives no fluctuation of its thoughts, nor the changes and motions of things (as in sound sleep).

50. All our evils proceed from the acts of our bodies, as well as from the thoughts and action of our minds; these two are main springs of the miseries of men, in all places and times.

51. Curb the fickleness of your mind, and be ever calm and quiet; if you desire to enjoy the happiness of quiet and rest.

52. Know all motions and its want to dwindle into perfect rest, in the mind of the truly wise men; hold them therefore in equal light and be happy forever.

53. Sikhidhwaja said:—Tell me sir, how can the motion and force of a thing be one and the same with its immobility and rest; and you who are the remover of my doubts, will I dare say quickly clear this point to me.

54. Kumbha replied:—There is one thing only, which also the all and whole of this universe; it is as the water of the sea, and is agitated by its intelligence, as the sea water is agitated into billows.

55. The immensity of Brahma, which is named the only essence and is of the form of the pure intellect; is beheld in the shape of the formal world by the ignorant.

56. The agitation of the intellect is all in all in the world and constitute the moving principle of the universe (or the main spring of the cosmos).

57. The agitation of the intellect being concomitant with the divine

spirit, it is alike to its stillness, and the unity of these two forms the spirit of God called Siva or Zeus.

58. The agitation of the divine spirit in the work of creation, vanishes before the sight of perfect understandings; though it appears to be in active operation to the ignorant, who view it as they do a false snake in the rope.

59. The intellect is ever busy and active, from which it derives its name (chit—intellect). But the inactive spirit which is all pervasive, is both inexpressible as well as inconceivable, owing to its devoid of all attributes (turīyātīta).

60. It is by long study of the sāstras and association with the wise, as also by continued practice of yoga, that the light of the supreme spirit dawns in the inner soul, like the rising moon with her benign beams.

61. The supreme spirit is only to be perceived by our understanding, from the benign rays which it spreads over it; and this says by the wise to be the light of the holy spirit.

62. You have now known the essence of your soul, which is without its beginning, middle and end, and must for ever continue in it as your real and true state; there is no other distinct form of the great intellectual soul, wherefore know this as yourself, and remain from all sorrow and pain.

CHAPTER CII.

REPOSE OF SIKHIDHWAJA IN THE DIVINE SPIRIT.

Argument:—Anxiety of the Prince at the Disappearance of Kumbha, and his falling to a trance in his deep and hypnotic meditation.

Kumbha continued:—I have already related to you, O prince, how have all this phenomenon of the world sprung from Brahma, and how it disappears also in him.

2. Having thus heard from me, and understood and reflected in yourself all what I have said; you are at liberty, O sagely prince, to repose in the supreme bliss, which you have well known and felt within yourself.

3. I am now to repair to my heavenly abode, at this time of the conjunction of the moon, when it is very likely that the sage Nārada,

may have come before the assemblage of the gods from his seat in the high heaven of Brahmā.

4. He may be angry in not finding me there, and it is not mannerly in youth to tease their superiors at any time.

5. May you ever abide at your ease, by your utter abandonment of every tint of desire, and by your firm reliance in these holy precepts, which the wise have always in their view.

6. Vasishtha said:—At hearing these words, as Sikhidhwaja was about to throw his handful of flowers, and make his obeisance to his departing monitor, he vanished immediately from his sight and mixed in the etherial air.

7. As one absorbed in meditation, does not see the things present before him even in his waking state; so the prince lost sight of Kumbha from before his presence.

8. The prince was plunged in deep sorrow, after the departure of Kumbha from before him; and remained as a painted picture, with his thoughts dwelling on his vanished friend.

9. He thought how marvellous it was, and how very inscrutable are the ways of providence, that it should bring him to the light of the self-manifest Lord, through the means of strange person of Kumbha.

10. Where is this sage Nārada, said he, and who is his son this Kumbha to me; and how came it to happen after so long, that I should come to be awakened by him.

11. O! how very fully has that son of the divine sage, explained every thing to me with his good reasons; and O how I am now awakened from my long slumber in ignorance.

12. How had I been plunged in the mud of my acts for such a long time, and was rolling on the wheels of distinguishing between what was right or wrong to be done.

13. O how very pure and cold, tranquil and quiet is my present state; and I find my essence to be as cooling to me, as I am washed in the cold bath of refrigeratory.

14. I am quite calm and lost in my trance, and sit alone as one with the unity; I have no desire for even a straw, but remain solely by myself.

15. Thinking thus in himself, he sat as quiet as a statue carved in wood or stone.

16. He then became silent, and had no desire nor refuge for his reliance; and remained in his immovable posture, like the peak of mountain.

17. Being then freed from fear in an instant, he remained a long time with the tranquillity of his soul and mind; and being united with the holy spirit in his hypnotism, he continued long in his sleepy trance, with his soul shining as the rising sun.

CHAPTER CIII.

RETURN OF KUMBHA TO THE HERMITAGE OF SIKHIDHWAJA.

Argument.—Chūdālā's return after three days, and her rousing the Prince from his trance.

Vasishtha said:—Now hear me relate to you about Sikhidhwaja, sitting a block of wood on one side, and the reappearance of Chūdālā to him from the other.

2. After Chūdālā had hypnotized her husband Sikhidhwaja, in her guise of the sagely Kumbha; she disappeared from her, and traversed into the regions of air.

3. She forsook her form of the son of the Divine sage in the empty sky, and which she had took upon her by her magic spell. The enchanted form melted away in the air, and she appeared in her female form of beauteous fair.

4. She bent her airy course to her palace in the city, where she showed herself as their queen, before her assembled attendants and courtiers, and discharged the royal duties of her absent lord.

5. After three days she took again to her aerial journey, retook her enchanted form of Kumbha, and advanced to the hermitage of Sikhidhwaja in the forest.

6. She saw there the prince in his woodland retreat, and sitting in his posture of deep meditation and resembling a figure carved in wood.

7. Seeing him thus, she exclaimed repeatedly in herself; O heyday! that he is reposing here in his own soul, and is sitting quiet and tranquil in himself.

8. I must now awaken him from his trance in the supreme Being, or else his soul will soon forsake its mortal frame, owing to his disregard of it, and the end of his worldly bondage by his excessive devotion.

9. It is desirable that he should live some time longer, either with his royalty in the palace or with devotion in this forest; and then we both of us will depart together, by shuffling our mortal coils.

10. It would be difficult to instruct him, in all (seven) stages of devotion (*saptama bhumi*); and as there is no end of these things, I will try to train him in the practical part of yoga only.

11. Thus pondering in herself she made a loud shout, which startled the wild beasts; but did not rouse the entranced prince, though she repeated her loud shouts before him.

12. When neither her shouts and shrieks could rouse him, who remained unshaken as a stone in the rock; she shook him with her hands, to bring him back to his sense.

13. Though shaken and moved and thrown down on the ground, yet the prince neither awoke nor came to his senses; then Chūdālā thought on another expedient in his guise of Kumbha.

14. She said, Ah! I see my lord is absorbed in his prophetic trance, and I must find some expedient to rouse him to his sense.

15. Or why should I try to rouse him deified spirit back to its sensation, when he so well absorbed in his state of disembodied or abstract meditation (in which he enjoys himself and has forgotten his embodiment in the material frame and become as the disembodied or *videha* spirit).

16. I also wish to get rid of my female form, and to reach that state of supreme beatitude like him, which is free from further births and transmigrations.

17. Thus thinking in herself, Chūdālā was about to abandon her own body; when her better understanding recalled her undertaking that attempt.

18. Let me feel the body of the prince at first, she said, whether there is an end of his life, or there is any feeling or pulsation in his heart.

19. Should he be alive, he must come back to his sense; as the juicy root of trees, recalls the flowers in the flowering season of spring.

20. If he is alive he will walk about like myself, in his state of a living liberated soul; but if he be found to be no longer living, then I shall follow him to the next world.

21. With this mind Chūdālā felt his person, and examined it with her eyes; and then perceiving him to be living, she thus said rejoicingly to herself:

22. He has still the relic of his life, pulsating in his breast, the beating of the pulse and the throbbing of his breast, show his life to be not yet extinct.

23. Rāma said:—How can the little spark of the vital flame, be known to reside in the body of the self distracted yogi; whose mind is as cold as stone, and whose body becomes as callous as a clod of earth or a block of wood.

24. Vasishtha replied:—The relic of life remains in the heart, as an imperceptible atom and in the manner of sensibility; just as the future fruits and flowers, are contained in their seeds.

25. The calm and cold yogi, who is devoid of his knowledge of unity and duality, and views all things in the same light; who remains as quiet as a rock and without the pulsation of his heart, has yet the vibration of his intellect within him; (which keeps him alive).

26. The body of the temperate and tranquil minded man, never wastes or swells in bulk; it never decays nor grows up in heights, but ever remains in the same state.

27. The man whose mind vibrates with its thoughts of unity and duality (*i.e.* which perceives the difference of things); has the change and decay of his body, which is never the case with the yogi of unchangeable mind. (The action of the mind impairs the body, but its inaction preserves it entire).

28. The action of the heart, is the spring of the life of every body in this world, just as the honey in the flower cup, is the cause of its future fruit.

29. These frail bodies of mortals, are notwithstanding subject to the fits of joy and anger, and of the quickness and dulness every moment; and these, O Rāma! are the seeds of repeated births, and are hard to be checked or subdued.

30. The mind being still and quiet, the body becomes as dull as it were lifeless; when it is subject to no passion nor change whatever; but remains as even as the still and clear firmament which nothing can

disturb.

31. The man of even and dispassionate mind, is never ruffled nor tainted by any fault; but remains as calm as the waters of the billowless and breezeless ocean.

32. The body is never lifeless, nor is its life ever imperceptible, unless the mind is defunct in its action; and is in course of long practice, that the mind becomes inexcitable and numb in itself.

33. The body which is without the action of its mind and vitality, quickly melts away to rottenness; as the snow melts away under the solar heat.

34. The body of Sikhidhwaja was felt to be hot, though it was without its active mind; it was therefore known to be possessed of its vitality, which prevented it from wasting and rotting away.

35. The noble lady, having perceived the body of her husband to be in that plight; held it fastly with her hands, and began to consider what to do with it.

36. She said, I will try to raise him by infusion of my intellection into his mind; and this will no doubt bring him back to his senses.

37. If I do not raise him now, he must rise himself after sometime; but why should I wait till then, and must remain alone all the while.

38. Having thought so, Chūdālā left her body—the frame work of the senses; and entered into the body of the body and joined with the intellectual essence of the same.

39. She then gave a vibration to the intellection of her living lord, and after putting it in its action and motion, she returned to her own body; as a bird flits on the twig of a tree which is shaken thereby, it comes back to its own nest again.

40. She rose in her figure of the Brāhman boy Kumbha, and sat upon a flowery bed, where she began to chaunt her hymns of the sāma veda (psalmody); with her soft tunes resembling the melodious chime of buzzing bees.

41. The prince felt an intellectual exhilaration, on hearing the tuneful chime of the psalms; and his dormant life was awakened to its sensibility, as the lotus bud comes to bloom by the breath of the vernal season.

42. His eyelids oped to light, as the lotus bud blooms at the sunlight;

and the whole body of the prince, became vivid with his renewed life.

43. He beheld the Brāhman boy Kumbha, singing sāma psalms before him; and appeared in his divinely fair form, as the divinity of music was present in person.

44. O fortunate am I, said he, to have found my friendly Kumbha again before me; and so saying, he picked up some flowers and offered them to him.

45. O how great is my good fortune, said he to his guest, to be thus recalled to your gracious memory; or what else is it, that could cause a divine personage like yourself, to be so favourably disposed towards me.

46. It is only the cause of my salvation, that has caused you to come to and call at mine, or else what else can it be to bring a godson down to revisit me.

47. Kumbha spoke:—O sinless prince, my mind was ever intent on thee, ever since I departed from thee; and now it has come back to me, to have found thee well in this place.

48. I do not reap so much delight in the ever delightful region of heaven, as I do here in your presence; because I have the great work of your redemption not pending before me.

49. I have no friend or companion, that is dearer to my soul than yourself; nor have I any faithful pupil, nor confidential disciple like you in this world.

50. Sikhidhwaja replied:—Ah! I see now that the arbours of this mountain, are about to yield the fruits of my meritorious acts, that have made a retired recluse like yourself to condescend to desire my company.

51. If these woods and trees and myself who am so devoted to you, should find favour in your sight than the bliss of your heavenly abode, then may you please to take your residence with me in this lonely forest.

52. For my part who am so blest with the gift of thy *samādhi*, that I have always my perfect repose in God even in this place; have no desire for heavenly delights (which cannot be better than my absorption in the Divine spirit).

53. Reclining in that state of pure effulgence, I enjoy my fill of heavenly bliss even in this earth below.

54. Kumbha interrogated:—Have you ever had your repose in the state of

supreme felicity, and were you ever freed from the infelicity, which is ever attendant on the knowledge of duality.

55. Have you ever felt a disgust to all temporary enjoyments, and have rooted out your taste for insipid pleasures of this earth.

56. Has your mind ever rested in that state of even indifference, which has no liking for the desirable nor dislike to what is undesirable, but is ever content with whatever awaits upon it at any time?

57. Sikhidhwaja replied:—It is by your favour sir, that I have seen all what transcends human sights; that I have reached beyond the verge of the universe, and obtained the best obtainable and most certain bliss.

58. It is after long that I am freed from decay and disease, and gained all which is to be gained, and wherewith I am quite content.

59. I require no further advice, from anyone for my edification; I feel fully gratified with every thing in all places, and am quite at ease and out of disease everywhere.

60. I have nothing to know that is unknown to me, and nothing to obtain that is not obtained by one; I have forsaken whatever is not worth having, and my soul has its reliance in the supreme essence.

61. I rest quite aloof of all, being devoid of my fear and error and apathy at any thing; I am always manifest in the even and equal tenor of my mind, and in the equality of my soul with all others; I am free from all imagination, as the clear sky is free from all taint and cloud.

CHAPTER CIV.

ON THE CONDUCT OF LIVING-LIBERATED MEN.

Argument:—Kumbha and Sikhidhwaja's travel, and their conversation on various subjects; Kumbha's ideas of the predestined law of nature.

Vasishtha related:—In this manner did these knowers of the knowable God, continue in their mutual conversation on spiritual matters, until the third watch of the day in that forest.

2. Then rising together they wandered in the delightful dales, and about in cooling lakes and pleasant rills.

3. In this manner they kept roving in that forest for full eight days, and passed their time in conversations on various subjects.

4. Then said Kumbha to the prince, let us walk to some other forest to which he gave his consent, with uttering the word om, and then they walked forward in each other's company.

5. In this manner they walked over many forest lands, and passed beside many jungles and shores; and they saw many lakes and thick woods, and rising hills and their thickets of dense woods and plants.

6. They traversed many woodland tracts and rivers, and saw many villages, towns and woods on their way; they passed by many sweet sounding rivers and groves, and many holy places and the abodes of men.

7. They were united together in equal love and friendship, and being of equal age and the same tenor of mind, they were of equal vivacity; and both walked or stayed together with their unanimity.

8. They worshipped the gods and the manes of their ancestors in the holy places, and ate what they got at any place; and lived together both in marshy and dry lands in concord and peace.

9. The loving pair bearing equal affection to one another in their hearts, dwelt together in mutual concord amidst the *tamāla* woods and in the forests of the *Mandara* hills.

10. To them no place was their home or own, but they alike in all; nothing occurred to disturb their minds, which were always as undisturbed as a mountain amidst the winds.

11. They walked sometimes amidst the flying dust, and at others amidst the far stretching fragrance of sandal wood forests. They were now daubed with ashes, and then besmeared with the sandal paste.

12. They were sometimes clad in good garments, and sometimes in variegated raiments; now they were covered with the leaves of trees, and were decorated with flowers at another.

13. Remaining thus in mutual company for some days, and having the unanimity of their hearts and minds; the prince turned to be as perfected in his nature, as another Kumbha himself.

14. The holy and faithful Chūdālā, seeing the divine form of her husband Sikhidhwaja, began to reflect within herself in the following manner.

15. How divinely fair has my husband become, and how very charming are

these wood-land scenes; by living long in this place, we must be an easy prey to the God of love.

16. I see that although one is liberated in his life time, yet the sense of his liberation, cannot give him freedom from his obligation of tasting the pleasures that are presented before him. I think it is ignorance to refuse the king of a proffered enjoyment.

17. Seeing the husband to be noble minded, and free from all bodily disease and debility; and having a flowery grove before, it must be a wretched woman, that rejects to advance to her lord at such a time.

18. That wretched woman is verily undone, who is seated in her bower of flowers and has her husband presented before her; and yet fails to approach to him for her satisfaction.

19. Accursed is the woman, who being wedded to a handsome husband, and having him alone in her company fails to associate with him.

20. Of what good is it to one acquainted with true knowledge, to reject a lawful pleasure that presents itself before that person.

21. So I must contrive some artifice in this forest, whereby I may be successful to make my husband join with me.

22. Having thought so in her mind, Chūdālā who was disguised in the from of Kumbha, thus uttered to the prince, as the female *kokila* mutters to her mate from her flowery bower in the forest.

23. This is the first day of the new moon of the lunar month of *chaitra*, and this is a day of great festivity in the court of Indra in heaven.

24. So I must have to repair to the synod of the gods, and present myself before my father in that assembly. So my departure is ordained by destiny, nor can it be averted by any means.

25. You shall have to expect my return till eve in this forest, and spend the meantime, by diverting yourself in these flowery arbours, which will lull your anxiety for me to rest.

26. I shall positively return here from the azure sky, by the dusk of this day; and soon join your company, which is ever delightful to me.

27. So saying, she gave a stalk of flowers of the Nandana forest to her beloved, to serve as a token of her affection for him (and as a pledge of her return to him before it fades away).

28. The prince said "you must return soon" to me; and she instantly, disappeared from his sight, and mixed with the air, as the light autumnal cloud vanishes in the empty sky.

29. He flung flowers after her, as she mounted in the sky; and these floated in the air, like icicles in the cold season.

30. Sikhidhwaja standing on the spot, first beheld her flight, and then her disappearance from him; as the peacock looks at the flight of a cloud with uplifted eyes (so immutable is the friendship of a true friend).

31. At last the body of Kumbha vanished from the sight of Sikhidhwaja, and mixed in the open air, as the waves of the sea subside in the still and smooth waters.

32. Chūdālā then reached her celestial city, resembling the garden of paradise with its Kalpa arbours in full bloom, and its shining turrets waving with flags, hoisted on both sides of its charming paths.

33. She entered secretly her private apartment, and met the company of the maids waiting for her; as the graceful beauty of the vernal season, meets the long expectant arbours of the forest.

34. She attended to her state affairs, and discharged them quickly; and then flew aloft in the air and dropped at Sikhidhwaja's abode, as the autumnal fruits and flowers drop on the ground.

35. She appeared there with a melancholy face, and as deeply dejected in her mind; just as the fair moon is darkened under the mist, and the beauteous lotus are hid under a fog.

36. Believing her as his Kumbha, Sikhidhwaja rose up and stood in his presence; but being troubled in his mind to see him so sad and sorry, he asked the cause and thus addressed him saying:—

37. I greet thee, O Kumbha, but why appearest thou so sad today ; thou art the son of a deity and must not be sorry at anything, but please to take thy seat here.

38. Holy saints and the knowers of the knowable one like you, are never moved by joy or grief; but remain untouched by them, as the lotuses remain intact in the water.

39. Vasishtha said:—Being thus accosted by the prince, Kumbha sat on his seat, and then said in reply, with a voice as thin and soft as the sound of a bamboo flute.

40. I know that the knowers of truth, who are not patient under all bodily accidents and mental anxieties, are not truthful men, but cheats who cheat people by their pretended truthfulness.

41. Know prince that the most learned are the most ignorant, who expect foolishly to evade the condition in which they are exposed by their nature.

42. The sesame seed has naturally the oil inherent in it, and the body has also its incidents connatural with it; he who is not subject to his bodily accidents, is able to sever the wind and air with his sword.

43. It is of course to evade the evils that are incidental to the body, but it is to undergo patiently what is unavoidable by our bodily powers.

44. Again as long as we have our bodies, we must exert our bodily organs to their proper actions; and never attempt to suppress by our understanding, as it is done by many wise men.

45. Even the great Brahmā and the gods, are subject to the conditions of their bodily frames; nor have they with their great understandings, the power to avoid what is determined by irrevocable destiny.

46. It is beyond the power of both the wise and unwise, to deter the power of destiny; which makes all things to run in their destined course, as the waters of rivers run into the sea.

47. The same irrevocable destiny, determines equally the fates of the wise and unwise, and guides them as by her fingers to the same goal, until they get their release from the body.

48. The ignorant however, whether exposed to their states of prosperity and adversity, are always destined to undergo their effects upon their bodies.

49. Thus therefore it must be known by both the wise and unwise, that all beings are destined to roll in their re-iterated rotations of pleasure and pain (according to the results of their prior merits and demerits); and that there is no power to change the ever changeable ordinances of unchanging destiny.

CHAPTER CV.

METAMORPHOSES OF KUMBHA TO A FEMALE FORM.

Argument:—Kumbha's relation of her transformation to a woman by right, and her attachment to the prince.

Sikhidhwaja said:—If such is the case, sir, that destiny over rules all events, why should you be sorry for aught that has befallen to you, knowing that you are a godson and knowing the knowable also.

2. Kumbha replied:—Hear, O prince, the wonderful accident that has befallen on me; and I will relate to you all that has happened to me in body.

3. The heart becomes light when its griefs are imparted to a friend, as the thickened gloominess of the cloudy atmosphere, is dissipated after discharge of its waters in rains.

4. The troubled mind is restored to its serenity, by its communication with a sincere friend, as the turbid waters of a jar is cleared by its being filtered with *kata* seeds.

5. Hear now that after I departed from here, by handing over the spike of flowers to you; I traversed through the regions of air, till I reached the heavenly abode of the God.

6. There I met my father, and accompanied him to the court of the great Indra, where having sat a while, I got up with my father and then parted from him at his abode.

7. Leaving the seat of the Gods in order to come down on earth, I entered the region of air; and kept my pace with the fleet steeds of the chariot of the sun, in the airy paths of the skies.

8. Thus wafted together with the sun, I reached the point of my separation from him; and there took my path through the midway sky, as if I were sailing in the sea.

9. I saw there in a track before me, a path stretching amidst the watery clouds of air, and marked the indignant sage Durvāsa gliding swiftly by it.

10. He was wrapt in the vest of clouds, and girt with girdles of flashing lightnings; the sandal taints on his body were washed off by showering rains, and he seemed as a maiden making her way in haste, to meet her lover at the appointed place.

11. Or as a devotee he hastened to discharge in due time his fond devotion, on the beach of the river (Ganges), flowing under the shade of the beaching boughs of the rows of trees on the shore. (This refers to

the custom of hastening to perform the *sandhyā* rites on the river side in the evening, as it is customary with other nations to hasten to the mosque or church at the call to prayers and the striking of the church-bell).

12. I saluted the sage from my aerial seat, and said, you, wrapt as you are in your blue vest of the cloud, seem to advance in haste, as an amorous woman to meet her lover (by hiding herself in her black mantle in the darkness of night).

13. Hearing this, the reverend sage was incensed and pronounced his curse upon me; saying, "Be thou transformed to an amorous woman as thou thinkest me to be."

14. "Go thy way, and bear my curse, that every night thou shall become a woman, with thy protuberant breasts and long braids of hairs on thy head, and fraught with all womanish grace and dalliance (and seek about thy lover)".

15. As I was thunderstruck and deeply dejected at this imprecation, I found the old *muni* had already disappeared from before me; and then I bent my course this way from the upper sky, being quite sick in my heart (at this direful fulmination).

16. Thus I have related to you all, regarding my being changed to a damsel at the approach of night; and my constant thought of the manner, how I shall manage myself under my womanhood.

17. How shall I divulge to my father, the shame of my being a swollen breasted maid at night; and can I reconcile myself to my dire fate, throughout the course of my life. O how wonderful is the decree of fate, that we are fated to bear in this world in the course of time!

18. I am now ill-fated to become a prey to young men, and the subject of fighting among them, like a piece of flesh among ravenous vultures.

19. O what a fun have I become to the ludicrous boys of the Gods in heaven, and ah! how shameful have I been before the sages, who must be quite ashamed of me, and how shall I remain anywhere and before any body in my female form at night.

20. Vasishtha said:—After saying so far, Chūdālā became as mute as a silent *muni*; and remained as quiet as if she were in a swoon.

21. The pretended Kumbha then, seeming to recover his senses and his patience also, thus spoke out to himself; ah! why do I wail like the ignorant (for this change in my changeful body), when my soul suffers no change by this?

22. Sikhidhwaja spoke:—Why sorrow you sir for the body, that art the son of a God; let it become whatever may become of it, it can never affect the intangible soul.

23. Whatever pain or pleasure betides us in this life, is all concomitant with the changing body, and can never touch the unchanging soul.

24. If you who are acquainted with the vedas, and fortified against all events; should allow yourself to be so much moved by these accidents, say what will be the case with others, at all the casualties of life, to which they are incessantly subject.

25. To be sorry in sorrow; is very sorrowful in the wise; and therefore you who have yourself spoken these precepts before, should now be overwhelmed in sorrow, but remain as unmoved, as you are wont to be unshaken all along.

26. Vasishtha related:—In this did the two hearty friends, continue to condole with one another; and console themselves by turns, under the cooling shade of the grove where they sat together.

27. At last the bright sun who is the light of the world, set down in darkness like an oilless lamp, by involving Kumbha under despondency of her female form.

28. The full blown lotuses closed their folia, like the closing eyelids of the busy worldlings; and the footpaths became as deserted by their passengers, as the hearts of loving wives are forlorn in the absence of their husbands, devoted to travelling and staying in distant countries.

29. The upper sky borrowed the semblance of the lower earth, by its spreading the curtain of darkness over the groups of its twinkling stars, like the outstretched nets of fishermen enfolding the finny tribe. (The similarity of the dark curtain of the sky overspreading its shining stars, to the black nets of fishers enveloping the silvery fishes under them).

30. The black vault of the sky, was smiling above with its train of shining stars, as the blue bed of lakes was rejoicing with its chain of blooming lilies below; and the sounding black bees and beetles on the land, resounded to the cries of the ruddy geese in the water.

31. The two friends then rose and offered their evening prayers at the rising of the moon, and chanted their hymns and muttered their *mantras*, and took their shelter under the sylvan retreat.

32. Afterwards Kumbha, changed as he was in the female form, and sitting before Sikhidhwaja, lisped his faltering speech to him in the following manner.

33. Sir, I seem to fall down and cry out and melt away in my tears, to see myself even now changed to my feminine figure in your presence.

34. See Sir, how quickly are the hairs on my head lengthened to curling locks, and to how they sparkle with strings of pearls fastened to them, like the brilliant clusters of stars in the azure sky.

35. Look here at these two snowy balls bulging out of my bosom, like two white lotus-buds rising on the surface of waters in the vernal season.

36. Look how my long robe is stretched down to the heels, and how it mantles my whole body, like the person of a female.

37. Look at these gemming ornaments and wreathes of flowers decorating my person, like the blooming blossoms of spring ornamenting the forest tree.

38. Lo! the moon-bright vest covering the crown of my head (like the disk of the moon resting on the hairy crest of Siva); and the necklaces hanging about my body (like the flowery wreathes of Kāma).

39. Look at my features, how they are converted to their effeminate comeliness, and see how my whole frame, graced all over with feminine loveliness.

40. O! how very great is my sorrow, at this sudden change of mine to a woman; and ah! tell me friend, what am I to do, and where to go with this my female form.

41. I perceive also the change to take place in my inner parts, and in my thighs and posteriors; Kumbha said so far to her friend, and then remained quite mute and silent.

42. The prince also, seeing him thus, remained in his mute gaze and silence, and then after a while, he oped his mouth and spoke as follows:—

43. It is of course very sorrowful and pitiable, to see you thus transformed to a female; but you, sir, who know the truth, know also that there is no contending with fate.

44. Whatever is destined, must come to pass; and wise men must not be startled at or feel sorry for the same; because all those events betake the body only, and cannot affect the inward soul.

45. Kumbha replied—So it is, and I must bear with my feminine form, with an unfeminine soul. (So it is no disgrace to be an effeminate female, combined with the grace of a manly soul).

46. I will no more sorrow for, what is never to be averted; but must endure with patience what I cannot abjure. Relying on this principle, they alleviated their sorrow for what was impossible to avoid.

47. They passed their nights in peace, and slept in the same bed without touching one another; and Kumbha rose in the morning in his masculine form again, without any trace of his female features and feminine beauty or grace.

48. Kumbha was Kumbha again, by being shorn of his female form; and thus he passed as bisexual and biform being of the Brāhman boy Kumbha by day, and of Chūdālā the princess by night.

49. In his male form, Kumbha continued as a friend to the prince in the day time; and in female form of Chūdālā, he lived as a virgin maid with him at night.

50. Thus did Chūdālā cling to her husband, as a string of necklace hangs upon the neck and breast of a person. They then continued to wander in the company of one another, to different countries and over distant hills, to satisfy their curiosity.

CHAPTER CVI.

MARRIAGE OF CHŪDĀLĀ WITH SIKHIDHWAJA.

Argument.—The Gandharva form of marriage, its Courtship and ceremonial rites.

Vasishtha resumed:—After the lapse of some days in this manner, Chūdālā thus bespoke to her husband, in her guise of the pretended Brāhman boy (or Kumbha).

2. Hear me, O lotus eyed prince, she said, what I tell you in good earnest; that since I am obliged to become a woman every night, and continue to be so for ever more.

3. I wish to fulfill the part of my womanhood, by joining myself to a husband by legal marriage for all that time.

4. I want to taste the pleasure of conjugal union, with a dear friend, who is of his own accord so very friendly to me, and without any endeavour on my part: so I hope you will interpose no difficulty in my way.

5. So I choose you sir, as my husband, of all others in the three worlds: therefore be pleased to accept me for your wife every night.

6. The delightful pleasure of conjugal union, has come down to us ever since the commencement of creation; and therefore our obedience to the ordinance of nature, can entail no guilt on our part.

7. I desire this that we may do as we like, without desiring or disliking anything; and be far from expecting the consequence of what we like or dislike.

8. Sikhidhwaja answered:—I see friend, neither any good nor evil, of accepting your proposal; so you are at liberty to do as you like.

9. Being possessed of the indifference of my mind, at every thing in the world; I see everything in the same and in an equal light: so I let you have your option as you may like.

10. Kumbha replied:—If so, then I say that this day is very favourable for celebrating the marriage ceremony; it is the full moon of Srāvana, and all lucky asterism according to my best calculation.

11. On this day of the full moon, our marriage may take place both in the day as well as night-time in the Gāndharva form (by mutual choice and consent).

12. It will be celebrated either on the summit of the Mahendra mountain, or on the delightful table-land thereabouts; or in the grotto of some mineral mine, and in the light of the shining gems and mineral ores in the mountain; (serving as lamps and candle lights in the festivity).

13. The rows of stately trees all around, will shed their flowers at the nuptial ceremony; and the twining creepers on them, will represent the dance of *nanch* girls by their tremulous shaking. (Dance and music being necessary accompaniments of marriage festivities).

14. Let the bright luminary of the night, accompanied by his consort train of shining stars, witness our marriage from the high sky with their wide open and glaring eyes.

15. Rise, O prince, for your marriage; and let us both hie to cull the forest flowers, and prepare the sandal paste and collect the scattered

gems, in order to deck our nuptial seats therewith.

16. Saying so, they both rose together, and culled the flowers and collected the gems.

17. Then in a short time, they repaired to the gemming steppe, and heaped it with flowers of various kinds.

18. They had their marriage vests and necklaces ready on the spot, and the God of love helped with the supply of every thing required on the occasion.

19. Having thus prepared the paraphernalia of their nuptials, and stored them in a golden grotto of the mountain, they both repaired to the sacred stream of the heavenly Ganges Mandākini, for making their holy ablutions therein.

20. Here Kumbha served as the priest, to lave the holy water profusely on the lofty head and elevated shoulders of the prince; as the elephantine clouds of Indra, pour the rain water in plenteous showers, on the towering tops and height of hills.

21. So also did the prince act the part of the ministering prince, and washed the body of his beloved princess now in the form of Kumbha. Thus did the two friends anoint and absterge by turns, the persons of their quondam and future consorts.

22. Bathed and purified, they adored the gods, the munis and the manes of their ancestors, for the sake of their honour, and without any desire of getting any good or gain from them: for they well knew that they could benefit nothing their service, as the deities, the deified spirits and the divine sages.

23. They took their frugal and repast, as their nature and the course of the world required; and seasoned with the nectarine juice of their good and refined intelligence.

24. They wore the whitish barks of Kalpa trees, as their clean marriage raiments, and ate its fruits as their wedding cakes; then they repaired to the altar for their nuptial ceremony.

25. At this time the sun descended below his setting mountain, as if to consummate their conjugal union in secret.

26. As it now became dark and dusk they discharged their evening service and offered their prayers; and groups of stars now appeared on the plain of the firmament, to witness their union in marriage.

27. Then came the sable night the only friend of the happy pair, spreading the veil of darkness over the face of nature, and smiling with the blushing of snow white lotuses and lilies of the valley.

28. Kumbha collected the rich stones, and placed those gemming on the table land of the mountain, while Brahma lighted his two lamps of the sun and moon together in the heavens.

29. Being then changed to the female form, Kumbha anointed the prince with the fragrant sandal paste, agallochum, camphor powder and pulverised musk.

30. She adorned his person with strings, bracelets and wristlets of flowers, and dressed in a robe of the thin bark of Kalpa tree.

31. His body was also decorated with the filaments of Kalpa plant, and clusters of *pārijāta* flowers and with many other flowers and gems from his head to foot.

32. She appeared also at this time in her bridal garb and maiden like figure, with her big and swollen breasts, and with all her youthful grace and blandishments.

33. She thought that as she was now attired and appeared as a nuptial bride, she must now offer herself to a husband worthy to her.

34. Here am I as a lovely bride, said she to herself, and there is my husband in my presence; I must ask him to accept my hand, nor is this time to be slipped from hand.

35. So saying, she approached her husband sitting apart from her in the wood; and appeared as Rati—the goddess of love, was advancing towards her loving Kāma.

36. She went to him and said:—"I am Madanikā by name and thy loving wife I therefore bow down at your feet, with the regard due to a husband.

37. So saying, the beauteous lady, bent down her head with female bashfulness; and made her obeisance to her lord, with the pendant locks on her head.

38. And then she said to him:—"O thou my lord! do thou adorn me with ornaments also, and then light the nuptial fire, to attest thy acceptance of my hand."

39. Thou appearest as exceedingly fair to my eyes, and makest me quite fond of thee; and thou seemest to me to surpass the God of love in the

beauty of person, even when he wedded his Rati at first in his youthful bloom.

40. O prince, these wreathed flowers on thy person, appear as the brightsome beams in the body of the moon; and those strings of flowers pendant on thy bosom, seem to me as the stream of Ganges, gliding on the breast of the Sumeru mountain.

41. With the flowing braided hairs on thy head, thou appearest as the mount of Mandara, with the clusters of creepers hanging down from its top; while thy head itself appears as golden lotus, with its hanging hairs resembling the filaments of the flower, and studded with strings of blackening bees.

42. The gemming ornaments and flowery decorations of thy person, add to it the lustre and gracefulness of the mount Meru, with its mineral ores on one side and its floral beauty on the other.

43. After her flattering speech was over, the new bride and bridegroom, and future husband and wife sat contented together, unmindful and forgetful of their past conjugal relation.

44. The brave princess now Madanikā by name, and the noble prince Sikhidhwaja the saint, both sat together on a golden seat (of the mineral mountain); which added fresh lustre to the beauty and decoration of their persons.

45. They were bedecked with their head dresses, garlands of flowers and ornaments of gems and pearls, and were furnished with flowers and ointments, and clad in fine cloths all over their bodies.

46. The young lady Madanikā blazed as Venus with her maddening beauty, and appeared as the goddess Gowrī—the surpassing paragon of beauty, at her wedding festivity.

47. The noble lord having embellished his noble lady with his own hands, thus spoke to her after her toilet; "O thou fawn eyed fairy, thou art as graceful as the goddess of grace and prosperity".

48. I pray for all that prosperity to attend on thee, as it does with Sachī.—The queen of heaven, in the company of her lord Indra; and as it subsisted between the mutual pairs of Hara and Gowrī; and Hari and his consort Lakshmī—the goddess of fortune.

49. Thou appearest as a limpid lake of lotuses, with thy breasts blooming like lotus buds; and thy black blue eyes resembling the cerulean lotuses (nilumbiums); and the sweet fragrance of thy lotus like person, inviting the buzzing bees fluttering all about thee.

50. Thou appearest likewise as a tender shoot of the Kalpa plant of Cupid, with thy rubicund palms resembling its reddish leaves; and thy swollen breasts likening to its blooming buds, and every part of thy body, is as delicate as its delicious fruits.

51. With thy cold and cooling body, and thy moon like face and its smiles as moon beams, thou art as beautiful as the full-moon, and equally delightful to sight.

52. Rise therefore my beauteous lady and ascend on the matrimonial altar, and there perform the marriage ceremony, standing on the slab of stone, marked with creeping plants and their fruits. (The gloss says, that this stone or stool, is also painted with the colours of the nine sorts of precious gems *nava-ratna*, that are sacred to the nine planets).

53. Vasishtha said:—The altar was studded with strings of pearls, and bunches of flowers suspended on all sides; and it had four large cocoanut fruits, hang over the four sides of its square.

54. There were pots filled with the holy water of Gangā set about it, and the sacred matrimonial fire was lighted amidst it, and fed with the fuel of the sandal wood and other fragrances.

55. They turned round the flaming fire by the right hand side, and then sat on seats of leaves with their faces turned towards the east.

56. After sitting on the altar, the matrimonial couple kindled the nuptial fire, and made offerings of sesame seeds, and fried rice upon its flames.

57. The married pair turned again about the sacred fire, and offered to each other their own selves and loves as their marriage dowries.

58. They showed to one another their shining faces, as their nuptial presents; and completed the ceremony by going round the fire, and scattering the fried rice upon it.

59. The husband and wife now parted other hands, from their hold of the palms of one another; and their smiling faces, appeared as the lunar disk on the new moon.

60. After this they went to sleep on a flowery bedstead which they had newly prepared before, when the moon had already run her course of the first watch of the night.

61. She cast her beams to fall aslant on the bedstead, as when the

attendant women cast their glances askance on the bridal bed.

62. She next spread her bright beams all about the leafy bower of the pair; as if to listen to the pleasant conversation, of the new married couple.

63. The pair having sat there awhile, in the light of the mineral lamps, retired to their sleeping bed, which they had prepared beforehand in a secluded spot.

64. It was a bedding of flowers, and beset by heaps of flowers of various kinds. (It is called the pushpa-talpa and is still in vogue even in the present form of marriage).

65. There were heaps of lotuses of golden hue, as also mandāra and other sorts of flowers, to drive away fatigue by their fragrance.

66. The flat of the flowery bed of the bridal pair, resembled the plane of the broad and bright moon, and a level surface covered by the cooling ice.

67. It bore likewise the resemblance of the wide sea, whose waters are impregnated by the bright moon, and whose surface supplies a bed to Ananta—the sleeping spirit of the endless God.

68. The loving pair then lay themselves down, and rolled upon their snow white bed of flowers; as when Mandara mountain, rolled about and churned the Milky ocean.

69. They passed their bridal night in mutual caresses and conversation on topics of love, and the live long night glided before them as a few moments only.

CHAPTER CVII.

THE ADVENT OF FALSE INDRA IN THE COTTAGE OF THE HAPPY PAIR.

Argument.—The travels of the pair, and their meeting the false Indra, and their call to Heaven.

Now as the orient sun, gilded the world with his golden rays; the queen consort of Sikhidhwaja, changed her form of Madanikā to that of the Brāhman boy Kumbha.

2. She stood confest as such before her friend, sitting in the cavern of Mandara, where they lived in conjugal union together, as a pair of sylvan deities by night.
3. They roved about in the daytime, amidst the sylvan forests and amongst the trees and plants loaded with fruits, and flowers of various hues.
4. They passed the day as the two loving friends together, and spent the night as a wedded couple; and never separated from the company of one another either by day or night.
5. They rambled about the caverns and arbours of the mountain, and sported under the bowers of *tāmala* and *mandāra* trees.
6. They roved about the skirts of Dardura, Kailasa, Mahendra, Malaya, Gandhamādana, Vindhādri and Lokāloka.
7. On every third day or night, when Chūdālā found the prince to be fast asleep; she used to take upon herself her former form of the princess, and repair to her royal palace, whence she returned to her husband in the forest, soon after her discharge of the state affairs as before.
8. Thus the loving pair lived as two friends by day, and as husband and wife at night; both decked in flowers, and sleeping on their flowery bed.
9. They remained for a month in a gemming grotto of the Mahendra, and under the shade of the delightful *sarala* trees; where they were greatly endeared by the sylvan deities and the Kinnara foresters.
10. They lived a fortnight in the harbour of Suktimat mountain, beset by *mandāra* trees and Kalpa plants; and feasted upon the fruits which they could reach with their hands.
11. They passed two months on the southern ridge of the winged mountain of Maināka, and its bowers overhung by the fruits and flowers of the celestial *pārijata* trees.
12. They dwelt a month in the valley of Jammu, at the foot of Himalayan range and beside the Jambu river; they regaled on the fruits of *Jām*, which gave its name to the whole country (Jambūdwīpa).
13. They travelled through the northern Kuru country for ten days, and for seven and twenty days, they sojourned in the districts lying north of Kosalā. (Oudh).
14. In this manner they passed over many countries and hilly districts,

living together as two friends by day, and as a conjugal pair at night.

15. Thus many months rolled away in their travels through many places, till there arose a thought in the mind of Chūdālā, to make a trial of her associate, and said:—

16. I will make a trial of the heart of my partner, and see whether it is liable to have any attraction toward beauty and pleasurable objects.

17. Thinking so, Chūdālā showed by her magic skill the god Indra, sporting in the company of celestial nymphs in that forest.

18. Sikhidhwaja seeing the god with his companion there, advanced before him and worshipped him, as he deserved, and said:—

19. "O lord of gods!" will you deign to reveal unto me, the cause of your advent to this forest from your seat in the high and far distant heaven.

20. Indra replied:—It is the attraction of the virtues, that has brought us down to these woods, as the flying kites of the air are drawn on earth, by the string fastened in their breasts.

21. Now rise from here, and proceed with us to heaven; where the celestial nymphs are in eager expectation of seeing thee, since they have heard of your wondrous virtues.

22. Wear these sandals and hold the sword, and anoint thy body with the ointment of these pills, and ascend to the upper sky and thence to heaven, in the manner of *siddhas* and perfect *yogis*.

23. On reaching to the region of the gods, you will enjoy all sorts of delights, which awaits on the living liberated souls in this world and the next, and to which I come to invite you at present.

24. No holy man like yourself, doth ever neglect the proffered occasion to their prosperity, nor should you scorn to take your heavenward course with ourselves at this moment.

25. Let there be no impediment to your ascent to and enjoyment of heaven, where you will enjoy your full bliss, and which will be blessed by your presence as the three worlds by that of Hari.

26. Sikhidhwaja said:—I know O lord of gods, the delights that there abound in heaven; but I have my heaven every where, and there is no particular place which I deem as heaven.

27. I am content every where, and am pleased with every place; and my

soul being desirous of nothing from its fulness in itself, I am fully satisfied every where.

28. O God! if it be forever to remain in one place and in the same state, what you call heaven; then pardon me for I decline to go it (because I am at liberty here to go wherever I like).

29. Indra answered:—I know, O holy saint! that those that have known the knowable, and are perfect in their understandings, are indifferent to their sensual gratification; it is however not the part of the wise to reject an enjoyment, which offers itself unto him by the gracious allotment of his destiny.

30. After the God had said so, the prince remained silent and returned no answer; when the God told him saying, "If you are resolved not to leave this place, then I must leave you here, and take my way to heaven".

31. Sikhidhwaja said:—I must not go there now ("though I may do so on some future occasion"). Upon this the God made farewell to Kumbha (who had invoked him down by his spell, and disappeared from the spot).

32. All the other Gods that were in the train of Indra, vanished also from view upon the disappearance of their chief; as the huge surges of the sea, subside in the deep together with their foaming froths, and the shoals of whales and fishes that played and lashed about the main, after a lull of the gales that had raised them.

CHAPTER CVIII.

MANIFESTATION OF CHŪDĀLĀ IN HER OWN FORM.

Argument:—Chūdālā's artifices to deceive Sikhidhwaja, and Sikhidhwaja's strength of mind.

Vasishtha related:—The princess retracted the enchantment by which she had presented the God Indra before the prince; and was glad to find, that he had subdued (*lit.*—put to blush) his desire of enjoyment.

2. He remained with perfect tranquillity and equanimity of his mind, at the advent and in the presence of the God Indra, and was fearless and indifferent to and unmoved even by the persuasion of that God.

3. I will again try to know by some artifice or other, whether this

prince is subject to the passions of anger or annoyance or any other feeling, which serve at best but to blind-fold the understanding.

4. With this intention she took upon her the form of the chaste Madanikā, at the approach of night; and when the moon had already appeared above that forest land.

5. The wind was blowing gently, bearing the sweet fragrance of flowers; and Sikhidhwaja was sitting by the side of a river, to perform his evening devotion.

6. At this time she entered her bower formed by the twining creepers, and decorated with garlands of flowers, resembling the covert of a sylvan goddesses.

7. She slept there on the bed of flowers decked by herself, and adorned with wreaths of flowers on her own person; she had her beloved one seated in her heart; and laid her on a pillow.

8. Sikhidhwaja sought for her in the gardens and groves, and found her out at last sleeping in the bower, with the pretty paramour enfolding her neck in his arms.

9. He had his hairs hanging on his neck and shoulders, and his beauteous body daubed with pasted sandal wood. He had a chaplet of flowers on his head, which was distorted from his crown, and lay loose on the pillow over which it rolled.

10. The flowing tresses of the mistress, fell in two fold braids, on her shoulder blades of golden hue; and hung over her ears and eye-brows and her cheeks and face.

11. He beheld the amorous pair, with their smiling faces; and both kissing and embracing one another, as when the ivy entwines a large tree. (Their bodies and lip-like leaves are joined together).

12. They lay with their wreathed flowers, hanging loosely on their persons; and both were enamoured of one another by the mutual contact of their bodies, which infused their reciprocal passion in the heart of each other.

13. They were both infatuated and ravished by their mutual love, and were both bruising their breasts on the bosoms of one another.

14. Seeing this, Sikhidhwaja felt no change in his disposition; but was rather pleased to find them sleeping so very happily in one another's embrace.

15. "Remain ye lovers, he said, as you are in your hearts' content; and I will put no obstacle in your way, nor make you afraid of me by my presence in this place." Saying so, he withdrew from there.

16. Immediately at this time, she also withdrew her charm, and disclosed herself as the beauteous Venus, and loving spouse of the prince.

17. She came out and saw the prince sitting in a crag of the mountain, in the posture of his intense meditation, and with both his eyes open.

18. The lady Madanikā advanced towards him with a bashful countenance, and then sat silent by his side with her down cast look and melancholy appearance; as if abashed and ashamed of her past misconduct.

19. Then as Sikhidhwaja was released after a moment from his meditation, he cast his eyes upon her; and spoke to her with an exceedingly sweet voice, which bespoke the frankness of his mind.

20. Lady, said he why do you come so soon to me, and leave off the enjoyment of thy happiness? Oh! happiness is the end and aim of all beings on earth. (Oh happiness! our being's end and aim. Pope).

21. Go, return to thy lover, and gratify him with all thy endearments; because mutual love which is so much desired by all, and is hard to be had by any in this world.

22. Think not, madam, that I am at all angry or sorry for this affair; as I am always contented in myself, with knowing the True One, that is only to be known.

23. Myself and my companion Kumbha, are always dispassionate in our dispositions; but thou that art sprung from the curse of Durvāsa as a woman, art ever at liberty to do whatever thou likest, without incurring any displeasure of ours.

24. Madanikā replied:—So it is! Oh highly favoured one of Heaven, who knowest that women by their nature are ten times more passionate than men, and should not therefore be chid on account of their gratification of their natural passions.

25. I am but a frail woman, and find you absorbed in deep meditation, I could not choose other wise than take me a partner as you saw, in the depth of the forest and in the night: (Solitude and the darkness of night, being so very favourable to love affairs).

26. The weak sex in general, and the maidens in particular, are ever fond of paramour by their very nature for the gratification of their lust, which they can never have the power to check.

27. A woman becomes graceful in the company of man, and no anathema or prohibition, nor the menaces of men, nor regard of chastity, is of any avail to retard them from it.

28. I am a damsel and a weaker vessel and an ignorant and independent lass, therefore sir, it becomes you to forgive my fickleness, because forgiveness is the most prominent feature of holiness.

29. Sikhidhwaja replied:—Know my belle, that anger has no seat in my heart, as there grows no plant in the sky; and it is only for fear of incurring the ignominy of good people, that I must decline to take thee as my spouse.

30. But I can associate with thee as before in mutual friendship for ever more, without bearing any yearning or grudge in our hearts, either for or against one another (but remain in disinterested amity for life).

31. Vasishtha replied:—After Sikhidhwaja had consented to continue in his indifference and disinterested friendship, with his only companion in the forest; Chūdālā was highly pleased to wit the nobleness of his mind, and thus said to herself.

32. O the transcendent tranquillity, which this lord of mine has gained, and whose dispassionateness has set him above anger, and his living liberation hath attained.

33. No delight doth attract his heart, nor any excellence ever allures his soul; whose mind is not elated by pleasure or prosperity, nor depressed by pain or calamity.

34. Methinks all the imaginable perfections, have jointly met in his person; as the goddess of prosperity, is united with the personage of Nārāyana. (The Lord is the model of all excellence and perfection).

35. It is now the proper time for me, to bring to his remembrance all and every thing relating to myself; by relinquishing my figure of Kumbha, and disclosing myself to him in my form of Chūdālā.

36. With this thought, she shuffled off her shape of Madanikā, and took the complexion of Chūdālā upon herself.

37. She then issued forth as Chūdālā, from out of the body of Madanikā, and stood confest before him, as a jewel when taken out of the chest and exposed to view.

38. The prince beheld her unblemished and lovely figure, and found his beloved Madanikā transformed to his wedded spouse Chūdālā again.

39. He saw his own wife present before him, like a lotus flower blooming in the spring; and as the goddess of prosperity rising out of the earth, or as a brilliant gem laid open from its casket.

CHAPTER CIX.

APPEARANCE OF CHŪDĀLĀ IN THE PRESENCE OF HER LORD.

Argument:—Recognisance of Chūdālā, relation of her adventures and reunion with her lord.

Vasishtha related:—Sikhidhwaja was surprised to see princess, so suddenly appearing before him; he looked upon her with his eyes staring with mute astonishment, and then broke his silence, with uttering the following words in his faltering speech.

2. What art thou, O lotus eyed maid, and whence comest thou to this place? why comest thou here, and how long hast thou been herein? say for what purpose dost thou abide in this forest.

3. Thy gait and figure, thy features and thy form, thy sweet smiles, manners and courtesy, bespeak thee plainly, to be an ectype or counterpart of the image of my wedded wife.

4. Chūdālā replied:—So it is my lord, as thou thinkest me to be thy lawful consort; I am no doubt thy princess Chūdālā, who has met thee today in her natural and undisguised form, as thou also hast found her as the same.

5. I assumed to me the counterfeit forms of Kumbha and others, only to remonstrate with thee on thy mistaken course; and used every art and stratagem to recall thee only to the right path.

6. Ever since thy foolish renunciation of thy kingdom, for the purpose of the performance of thy ascetic austerities in the forest. I have had recourse to the employment of every art, in order to reclaim thee to the right path of religion.

7. I awakened to the light of truth in my form of Kumbha, and all the other forms which I took upon myself, were chiefly intended for thy instruction (and rousing thee from thy lethargy).

8. The forms of Kumbha and others, were no real but magical appearance

before thee; and thou that knowest the knowable, can very well discern the whole affair in your meditation.

9. You will be convinced of all this, if you will but look into it by the light of your meditation and not otherwise. After Chūdālā said so far, the prince sat in his meditative mood and in the posture of his meditation—*yogāsana*.

10. He saw the whole affair, rising and exhibiting itself plainly before his mental vision; ever since the renunciation of his royalty, until his meeting with Chūdālā at the end (from first to last).

11. All these he saw rising in his soul, in one moment of his meditation; and the successive events appeared before it, since the resignation of his kingdom to the present instant.

12. The prince felt glad in himself, at seeing all these in his meditation; and he greatly rejoiced with his full open eyes, when his meditation was over at the end of the scene.

13. He extended both his arms with the hairs standing at an end of his body through joy, and his countenance shining with the gladness of his heart; while the fondness of his heart had its vent, in the tears trickling in his eyes, and his limbs slackened by his want of self-control.

14. And then embraced her to his bosom, as a weasel does its mate for a long time; and this continued embrace of theirs, indicated the permanency of their passion for one another.

15. No body nor even the hundred hooded Vāsuki serpent, can express with its hundred tongues, the height of the happiness which the happy pair felt on this occasion of their reunion; when their two bodies met together, like the two orbs of the sun and moon in their conjunction; or as their two disks were joined in one, by adhesion of some paste or clay.

16. The two constant lovers continued in their close contact, like two contiguous rocks sticking to one another; till at last they parted apart, with the profuse perspiration of their bodies.

17. They then gradually relaxed their arms from their mutual embraces, and their hearts which had ere long over flowed with delight, became now as light as two empty pots of water.

18. They loosened their arms, and stared at one another with their fixed and mute gaze of amazement; and they sat silent with their deep felt love, after the fervour of their delight was over.

19. Then did the prince lay his hand under the chin of his legal and royal consort, and bespoke to her in soft and sweet words distilling with honey.

20. Matrimonial love, is righteous and sweeter far than the celestial ambrosia itself; how then was it, O my moon faced love, that thou couldst continue so long without tasting its sweets?

21. Thou hast doubtless undergone much privation, and suffered great pains in the absence of thy husband, and so also was the toil exceedingly great, that thou hast taken on thyself, in order to redeem me from the dungeon of the world.

22. I know not with whom to compare thee, for the great wisdom that thou hast displayed in thine act of my redemption, for even the pious ladies Sachi and Arundhatī and the great goddesses Gaurī, Gāyatrī and Sri (Ceres) and Sarasvatī, fall short of thy admirable qualities.

23. I see, my love, that even the personified powers of understanding and prosperity, the persons of the graces and clemency, and the virtues of forgiveness, sympathy and universal love, are unequal to thy unequalled virtues and beauty.

24. I know no adequate recompense, that will compensate thy labour and repay my gratitude to thee, that hast spared no patience nor persevering pains, in the cause of my instruction and redemption.

25. O say, what retribution will requite thy pains, and gladden thy mind; for thy redeeming me from the dark pit of ignorance, and reclaiming me from the boundless wilderness of errors.

26. It is the true virtue of faithful wives, to raise their fallen husbands much more than the sāstras or learning, riches, the spiritual guide and his teaching, can serve to save a man from his degradation. (Such accomplished wife, is very hard to be in India found in these days of degeneration).

27. Faithful and affectionate wives, are by far more serviceable to their husbands, than a brother or relation or any friend or servant, or even a *guru* or one's riches ever can be.

28. The faithful wife is the best guide of man, and her person serves to be his best abode and attendant than anything else in this world. Therefore the wife deserves to be always regarded above all others, with utmost diligence and attention.

29. The happiness of both worlds depends entirely on the person of the

disinterested and virtuous wife, who serves as a raft to her husband, for his going across the wide ocean of the perilous world.

30. How shall I, O virtuous lady! repay the recompense of what thou hast done for me, and whom I now regard as the wisest and best of all the virtuous ladies in the whole world.

31. Thy name must ever afterwards remain foremost of virtuous women in the world, in all future narratives of female virtues and respectable character among female sex.

32. Methinks the virtuous lady Arundhatī and others, whose names are immortalized for their virtues, in the record of sacred history, will feel jealous of thee as they came to learn thy chastity and other admirable qualities. So my dear, let me embrace thee again to my bosom.

33. Vasishta related:—Saying so, Sikhidhwaja again held Chūdālā to his fast embrace, as the weasel does his mate in their mutual fondness.

34. Chūdālā said:—My lord, I was sorry to find you entirely devoted to your dry ceremonial duties, and it was for that reason, that I took so much pains to dissuade you from them, and lead you to the knowledge of the intelligent soul.

35. Now tell me, my lord, what shall we do in this place and what is the use of your extolling my virtues so far.

36. Sikhidhwaja replied:—O you most excellent among women, you are here at your liberty to do whatever you think best; as it is the prerogative of respectable ladies, to manage everything in their own way.

37. Chūdālā answered:—Now my lord! as you have come to know, that you are released from the network of this world, and are set free on the shore from all its broils: you must have perceived now that your past austerities were all in vain and gone for nothing.

38. You must have known that it is all in vain, when you say "I do this or that, and will get its reward, and will thus be settled in life etc."; say do you smile to think of these and other vagaries of your simple understanding.

39. Do you know that these vagaries are the creatures of your avarice, and mere creations of your fancy? (because there is nothing that can do or bring out of your will or by your own power).

40. Don't you yet perceive that these false creations of your imagination, are as unreal as the situation or appearance of mountains in the empty air?

41. Say what is it that you have learnt after all, what is it that you depend upon, and what is the object that you seek at present, and in what light you view all your bodily acts either of your past or future life.

42. Sikhidhwaja replied:—O dear lady, with thy blooming eyes, resembling the leaves of a full blown blue lotus, I am likewise situated in and at the same place, wherein thou art located also.

43. I am tranquil and alike (or likened to) the object of my meditation, and am situated in the true ego long after leaving the sense of my personality: I am arrived to that state (of rapturous delight) which is known to and felt by the heart only (lit, by way of the heart).

44. There is no power any where, nor even that of Hari and Hara, that is able to obstruct that heart-felt joy of mine, which makes me think myself as nothing else or less than the very intellect (or a particle—chinmātra) itself.

45. I am now free from errors, and liberated from the trammels of the world; I am neither this nor that, nor am I glad nor sorry at any thing or at any event in the world.

46. I am neither any gross or subtile matter, nor am I like a ray of the solar light, that emanates from the body of the sun, and falls below by traversing through the midday sky. (*i.e.* The human soul is the image of God, and not a particle of the undivided essence of the Deity).

47. I am of the essence of that glorious light, which is ever without its increase or decrease; I am always tranquil and ever even in my nature, and I am quite at ease, having no desire of mine own, nor anything to expect from any body.

48. O thou most chaste lady, know me to be of that essence, which exists as extinct every where; I am what I am and what I cannot describe, and no other than this.

49. O beauteous lady, with thy eye balls glancing like the flitting waves of rivulets! I bow down to thee as my instructor; because it is by thy good grace that I have come across the turbulent ocean of the world.

50. I shall no more be soiled with the dirt of the earth, after being cleansed from it like a bit of gold from its alloy by repeated burnings.

51. I am quite calm and easy, quiet and free from passions, and never divided in my attention nor distracted in my mind. I am beyond all things, I am ubiquitous and all pervading, and am situated as I am

(without any change in me).

52. Chūdālā said:—If you remain in this manner, O thou lord of my life, and dearly beloved one of my heart, then tell me, my lord, what is it that is now best agreeable to your most noble disposition.

53. Sikhidhwaja answered:—I know of nothing, O good lady, that is either delectable or detestable to me; I do the same as you do, and am exactly of the same mind like yours in every thing.

54. O thou that art as fair as the firmament, know that I have nothing to choose for myself, beyond what I am possest of; and leave it to you to choose and do whatever you think proper for us.

55. I will act as you will do, like your shadow or reflexion in the mirror; because my mind being devoid of its desire and effort, I will patiently bear with whatever comes to pass on me.

56. I will neither excite nor prevent, nor praise or blame thee for aught thou doest; but leave thee at thy full liberty, to do whatever thou best choosest for thyself.

57. Chūdālā replied:—If it is so as you say, then hear me tell you what is best to be done by you at present; you are to set yourself to imitate the conduct of living-liberated persons, and set yourself released from your ignorance, by knowing the unity of the Deity, pervading all things in every place.

58. We are both as devoid of desires, as the empty void of the sky is without its population; but that which I wish to do is what you do not wish at all. (*i.e.* I wish to manage the state, which you dislike to do).

59. Say what man is there, who neglects his life and livelihood, and remains only, in his intellect? (No one can make his intellectual culture without having his life and living). And as there are three stages of human life, namely, its beginning or boyhood, its middle or youth, and its end or old age, and we being situated in the midst of it, must do the duties appertaining to this state, before we proceed to the last stage of our being.

60. And as we are by birth the prince and princess of a realm, it is paramount on us to rule our state, and pass our days in the discharge of the duties of our royalty until our end.

61. Sikhidhwaja said:—Tell me, O fickle minded lady, what you mean by the three stages; and how we stand at the midmost one, without having a whit to care for the final one.

62. Chūdālā replied:—Know prince, that we are royal personages by births, and must all along continue as such from the first to the last stage of our lives.

63. Why then do you allow the imbecility and hermitage of old age, to overtake you in the prime of your youth; when it is your duty to remain in your city and palace, and govern your princely state.

64. And then I will reign there as thy consort queen, and crown the ladies in the royal apartment; and all young maidens of the city will dance about in jovialty, to see their prince and princess again in the royal palace.

65. And then the city glittering with its uplifted flags, and resounding with its loud beating drums, and decorated with wreaths of flowers hanging all about it; will resemble a vernal garden, smiling with its verdant plants, blooming buds and blushing flowers all around.

66. Vasishtha related:—Hearing these words of the princess, the king smilingly spoke to her in his mellifluous words, which bespoke them to proceed from the simplicity and frankness of his soul.

67. If such is your pleasure, O long sighted (eyed) lady, to incite me to earthly pleasures, then tell me what cause had I to slight the heavenly happiness, which was proffered to me by god Indra.

68. Chūdālā replied:—Know prince, that I also have no taste in earthly enjoyments, nor any great zest for its grandeur or greatness. I depend upon the bounty of nature, and live as I receive from her hand.

69. Hence I have no relish for heavenly joys or earthly royalty, nor do I derive any pleasure from the performance of virtuous and manly acts. My delight is in the undisturbed equanimity of my mind, and the positive rest of my position.

70. It is only after I have lost my feeling of pleasure in something, and that of pain in another, that I gain my equanimity and indifference to both, and am settled in my perfect rest and tranquillity.

71. Sikhidhwaja responded:—You have rightly said, O large eyed dame, with your calm and cool understanding; that it is all alike, whether we get or lose a kingdom, since we derive no lasting good nor suffer great evil, either from its gain or loss.

72. Let us remain in perfect ease, by shunning all thoughts of pleasure or pain; and getting release of the envy, emulation and jealousy; and continue in the same state of thoughtlessness as we are at present.

(Lovely lasting peace of mind, sweet delight of human kind; that neither envy nor ambition knows &c. see ode on contentment).

73. In this manner did the conjugal pair, pass the day in their sweet endearments and mutual conversation; and the day glided on swiftly and sweetly over their feast of reason and flow of the soul.

74. They rose on the departure of the day, to discharge their duties on the parting days; and though they were ill provided for the emergencies of night, yet they well knew how to suit themselves to every occasions in every place.

75. Disdaining heavenly bliss, the loving pair lived together in perfect contentment with their conjugal bliss; and they both slept in the same bed-stead, loving and loved by one another.

76. The live long night passed away swiftly in their heaven like happiness of conjugal enjoyment, and upon their conferral of reciprocal love and affection; and by exciting their anxiety for mutual embrace.

CHAPTER CX.

FINAL EXTINCTION OF SIKHIDHWAJA.

Argument:—Return of the Royal pair and retinue to their realm, their long reign therein until their ultimate extinction in the Divine source.

Vasishtha related:—Then rose the orient sun above the horizon, like a brilliant gem appearing out of its containing casket; and dispelled the darkness of the sky, as the blazing gem enlightens the room with its rays.

2. His dawning rays pierced the eyes of sleeping men, and oped their eyelids, as they open the folia of the closed lotuses; and they roused the lazy world to activity, as if the sun beams gave the sound of the morning bell. (The *ārāti* bell is rung at dawn, like the matin cry of the Muezzin, to raise the sleeping men to their morning service).

3. The loving pair rose from their bed of flowers, in the grotto of the mount brightened by its mineral gold; and sat on their soft and cool leafy seats, to make their morning prayers and discharge their matin functions.

4. Then rose Chūdālā and stood before a golden urn of water, where she made the presence to take his solemn oath by the names of seven oceans of the earth. (This oath is more binding than swearing by the water of Ganges).

5. She then made him sit by the sacred water pot, and facing towards the rising sun in the east; and performed the rite of his installation to his kingdom, in this sequestered retreat.

6. After the solemnity of the ceremony was over, they both sat on the same bedding (vishtara), when the god like Chūdālā spoke to her husband in the following manner:—

7. Now my lord, leave off your quiet character of a *muni* or hermit, and assume the vigour of the eight rulers of the upper skies and nether world. (These ruling powers are Indra, Varuna &c.).

8. After Chūdālā had done speaking in this manner, the prince assented to what she said; and told her that he will do as she bade him, and return to my realm with you.

9. He then said to the princess, who was standing at the post of the warder (*i.e.* who was in attendance); on her inaugurated lord. "Now will I, my dear, install you in the rank of the queen regent in my turn and return for yours.

10. Saying so, he caused holy lavation in an adjacent pool, and inaugurated as the regnant Regina of his royalty and realm.

11. Then the prince requested her to exert the powers, of her consummation in yoga meditation; and to produce and bring to their presence a large force and retinue, as they wanted and thought suitable to their royal dignity.

12. Hearing these words of prince, the praiseworthy princess produced by the power of her yoga, a body of forces, as large and over-spreading as bodies of out-stretching clouds in the rainy season.

13. They beheld their cloud like forces, to be composed of lines of horses and elephants, and flags flying in the air in the form of scattered clouds, while the forest land was covered over by the feet of foot-soldiers.

14. The sound of music, resounded in the hollow caves of mountains and woods; and the flash of the coronets on the head of the soldiers, drove away the darkness of the sky.

15. Then the royal pair mounted upon a royal elephant, which exuded with

the perfume of its ichor; escorted by the army on both sides of their procession.

16. The prince Sikhidhwaja sat with the princess on the same seat, and was accompanied by a mighty force composed of foot-soldiers and chariots, that furrowed the ground as they drove on forward.

17. The mighty force gushed out like a rolling mountain, and seemed to blow off and break down the rock and highlands, as the cyclone carries off every thing in its way.

18. The prince then proceeded from the Mahendra mountain, seeing on both sides the mountains and flatlands, rivers, forests and habitations of men, as he went onward with his great array.

19. He showed and pointed out to his royal consort, the places where he sojourned before, on his way from out of his city, which he now beheld in his heavenly brightness, upon his arrival there in a little time.

20. All his chiefs and chieftains, advanced to meet their prince; and welcomed with shouts of his victory, from their heart felt joy or from the revival of their hopes; on the occasion of his happy return.

21. The prince entered the city, accompanied by his two regiments on both sides, and attended by bands of musicians playing in concord with the singing and dancing party.

22. He passed through the market place, and beheld the beauty of the shops one after the other; and was hailed by groups of the city women, who pelted their handfuls of flowers and fried rice at him, as he passed on by them.

23. He saw numbers of flags and banners hoisted on every side, and beheld strings of pearls hung over the doorways of houses. The women of the city were singing and dancing in merriment all around, and giving it the appearance of Kailasa—the happy abode of gods.

24. He entered his royal palace with all his retinue, and was welcomed by the congratulations of his courtiers and attendants. He gave due honors to all his servants, and then dismissed the train, as he entered the inner apartment.

25. He ordered a festivity to be observed for a week, and then employed himself to the management of the state affairs, and in conducting his meditation in the inner apartment.

26. He reigned over his realm, for the period of a thousand and ten rains; and desisted from bearing the burthen of their bodies, and

expired together with his royal consort about the same time.

27. Having quitted his mortal frame, he obtained his extinction like an oilless and extinguished lamp, and attained the state, whence the high minded soul, has no more to return and be reborn on earth.

28. It was by his observance of equanimity, that he enjoyed the peaceful reign of above a thousand years; and had the good fortune to live and die together with the princess, with whom he became extinct in the deity at last.

29. It was by his *sama-drishti* or view of all persons and things with an even sight and in the same light, and his avoidance of fear and sorrow, together with his want of pride, envy and enmity, and the dispassionateness of his disposition, also his observance of the duties to which he was bound by his birth, that made him put off his death for more than a thousand cold seasons (years), and a peaceful reign for all time, with the co-partner of his felicity.

30. Now Rāma, try to imitate this prince, and be like him in every thing; whose virtues had made him the crown of all other Kings on earth; who enjoyed all the enjoyments of life, and lived a long life until he attended his final state of immortality. Do you, O Rāma! pursue your own callings, and never be sorry at any accident in life. Be ever prompt and vigilant in your duties, and enjoy the prosperity both of temporal enjoyments and spiritual liberations at once.

CHAPTER CXI.

STORY OF KACHA AND HIS ENLIGHTENMENT BY THE BRIHASPATI

Argument:—His coming to knowledge of himself by the instruction of his father Brihaspati.

Vasishtha related:—Now I have narrated to you fully, and finished my relation of the narrative of Sikhidhwaja; and hope you will imitate his example, to set you free from all sorrow and misery.

2. Shut out the visible world from thy sight, and shut in thy passions and affections in close confinement within thy heart; and continue with the dispassionateness of thy mind, for ever attached to the supreme spirit.

3. Reign in thy kingdom with the imitation of Sikhidhwaja, and conduct

yourself in a manner, that may secure to you the fruition of both worlds (namely—the peace and tranquillity of thy mind in this and the liberation of the soul in the next).

4. As Sikhidhwaja came by degrees to attain his enlightenment, so also did Kacha the son of Brihaspati receive the light of his reason, as I shall now relate unto you.

5. Rāma said, please to tell me sir, in short, how this Kacha the saintly son of the sage Brihaspati, came to his reason and right understanding, after he was deluded before by error as Sikhidhwaja.

6. Vasishtha began by saying:—Hear Rāma, another tale as interesting as that of Sikhidhwaja, and the manner in which Kacha the progeny of the god like Brihaspati was awakened to the light of truth.

7. As he has passed the period of his youth, and was about to enter the career of worldly life, and had ere this acquired the full knowledge of worlds and things, he proposed the following query to his father.

8. He said, tell me, O father, that knowest all righteousness, how the animal spirit that is bound to the body by means of the too thin thread of life, is released from the bondage of it in this temporary world.

9. Brihaspati replied:—The soul, my son, is well able to fly away easily and swiftly over the perilous ocean of the world, by means of its abandonment of concerns with it.

10. Vasishtha added:—Kacha hearing this holy dictum of his father, abandoned all his earthly properties and expectations, and left his house and went to the forest where he took his shelter.

11. Brihaspati was filled with sorrow at his departure; because it is the nature of good hearted men, to feel equal anxiety both at the union as well as the separation of their friends and inmates.

12. After the sinless Kacha had passed three and five years in his solitude, he came to meet unawares his reverent father, seeking for him in the wood.

13. The son rose and did homage to his venerable father, who embraced him in his arms and to his breast; and then bespoke to his father—the lord of speech, in words that flowed like honey from his lips.

14. Kacha said:—You see father, that I have for these full eight years, forsaken every thing and betaken myself to this solitary retreat, and still why is it, that I do not enjoy the lovely and lasting peace of mind which I have been seeking so long?

15. Vasishtha related—Upon hearing these sorrowful words of Kacha, the lord of speech for Brihaspati told him again to abandon his all, and then left him and made his way to the upper sky.

16. After his father's departure, Kacha cast off his mantle made of the bark and leaves of trees; when his frail body appeared out of it like the clear autumnal sky, after the setting of the sun and the stars of heaven.

17. He then removed to another forest, where he took shelter in the cave of a rock, that defended him from rains and rainy clouds, as the autumnal sky protects the landscape from the floods of rain.

18. He lived afterwards all apart on one side of a wood, with his naked body and tranquil and vacant mind, and breathed only the breath of his life; and as he was afflicted on one occasion in this state of his body and mind, he happened to see his father standing before him.

19. The pious son rose from his seat, and did reverence to his sire with all the marks of filial piety; being then clasped in his close embrace, he asked him in his faltering words as follows:—

20. Kacha said:—Behold my father how I have forsaken every thing, and have even cast away my ragged wrapper and my shelter of reeds and weeds; and yet why is that I do not find my rest in my god, and what must I yet do to attain to that state.

21. Brihaspati said:—I told you my son, to forsake your all, and this all means the mind, which comprehends all things in it; it is by forsaking your mind that you can gain your perfect felicity, because the learned know the mind to be all in all, on account of its being the container of every thing in itself, and there being nothing, besides the ideas of them in our minds.

22. Vasishtha related:—Saying so, the lord of speech—Brihaspati flew hastily into the sky; and his son Kacha, strove henceforth to relinquish the thoughts and operations of his mind.

23. But as found it impossible to subdue his mind, as also to suppress its action and motion; he then recalled his father to his mind, and thought in himself to be got into his presence.

24. He considered in himself, the mind to be no part of his body, nor anything among the known categories in nature; It is quite aloof and apart from all, and therefore perfectly guiltless in itself, why should I then abandon so innocent and constant a companion of mine.

25. I shall therefore have recourse to my father, to learn how and why the mind is accounted as the greatest enemy of men. Learning this fully from him, I will forthwith forsake it from me, and purchase my felicity thereby.

26. Vasishtha related:—Having thought so, Kacha went upward to the upper sky, and meeting the lord of speech there, he bowed down to him, and did his homage with filial love and affection.

27. He then called him aside, and asked him to tell him the true nature and form of the mind, so that he could be enabled to detect it thereby, and forsake it accordingly from him.

28. Brihaspati answered:—The mind is known as the egoism of a man, by men acquainted with the mental science or psychology; the inward feeling of one's egoism, takes the name of his mind and no more.

29. Kacha rejoined and said:—O sire of unlimited understanding, that art the preceptor of thirty-three millions of gods; explain to me this intricate point of identity of the mind or intellect or egoism.

30. I see the difficulty both of forsaking his mind, as also of his forgetting his egoism or self-personality; and own also the impossibility of one's consummation, without his relinquishing both of these; tell me now, O thou greatest of yogi thinkers, how is it possible to get rid of them in any wise.

31. Brihaspati answered:—Why my son, the demolition of our egoism is as easy as the twinkling of our eyelids, and easier far than the crushing of flowers; and there is not the least pain in your rejecting this feeling.

32. Now hear my boy tell you how this is to be done in a trice, and how it is to be removed like long standing bias of ignorance, by the true knowledge of the nature of a thing.

33. There is no such thing in reality my son, as what you call your egoism or personality; it is an unreality appearing as reality, and a false chimera like the ghost of little boys. (Men fear death as children fear to go in the dark, thinking there are ghost and goblins lurking therein of Bacon's Essays).

34. Like the fallacy of water in the mirage, and the mistake of a serpent in the rope; and alike all other errors appearing as truths, the misconception of egoism is a mere delusion of the understanding.

35. As it is the delusion of our vision, that represents a couple of moons in the sky, and shows many things as their doubles; so it is the

error of our understanding that presents to us our false egoism, instead of the one real and everlasting ego.

36. There is one real Ego alone, which is without beginning and end, and quite pellucid in itself; it is more transparent than the clear atmosphere, and an Intelligence that knows all things. (Pure omniscience).

37. He is always every where, as the light of all things and the life of all living beings; It is his essence only that spreads throughout all nature and shines in all her phenomena, as the same essence of water, displays itself in all the rolling surges and waves and moving bubbles in the sea.

38. Such being the case, tell me what is this special egoism of ours, and how and whence could a separate personality come to exist; where can you find dust to raise from water, or behold water to spring from fire. (Things of the same kind spring from the same source, and the product is never different from the original).

39. Shun my son your false belief of the difference of this one and that another, and thyself a quite another person (a *tertium quid*); and abstain to think thyself as a mean and contemptible being confined within the limits of space and time. (*i.e.* Know thyself as identic with the boundless and everlasting spirit and no other).

40. Know thyself (soul) as unbounded by space and time, and ever overspread all over in thy essential transparency, which is always the same in all seeming varieties, the one invariable, pure and simple Intellect.

41. Thyself (soul) is situated, in the fruits, flowers and leaves of all the trees on every side of thee; and abides in every thing like the pith and marrow for its subsistence, and as moisture for its growth. The pure intellect eternally inheres in every thing as its soul and essence, tell me then O Kacha, whence you derive the belief of your egoism and personal existence (as an embodied person).

CHAPTER CXII.

A FANCIFUL BEING AND HIS OCCUPATION OF AIR DRAWN AND AIR BUILT ABODES.

Argument:—Man likened to a fantastic being, his egoism a mere phantasm, and his repeated births and bodies compared to aerial castles.

Vasishtha related:—Kacha the son of the divine preceptor Brihaspati, being thus advised by his venerable sire in the best kind of yoga meditation; began to muse in himself as one liberated from his personal entity, and lost and absorbed in essence of the sole and self-existent Deity. So says the sufi Sadi:—"Dui rachum badar kardam Eke binan Eke danam. &c." When I kept the duality of my personality out of my sight, I saw before me all blending in one, ineffable blaze of light.

2. Kacha remained quite freed from his egoism and meism, with the tranquillity of his mind, and cut off from all the ties of nature, and all apart from the bonds of worldly life. So I advise you, Rāma, to remain unchanged and unmoved amidst all the changes and movements of earthly bodies and vicissitudes of a mortal life.

3. Know all egoistic personality to total nihility, and never hesitate to remove yourself from this asylum of unreality, whose essence is as nothing at all as the horns of a hare whether you lay hold on it or lose your grasp of it (and as inextricable and inexplicable as the horns of a dilemma).

4. If it is impossible for your egoism to be a reality, why then talk of your birth and demise or your existence and inexistence; which is as it were planting a tree in the sky, of which you can neither reap the fruits or flowers.

5. After annihilation of your egoism there remains the sole ego, which is of the form of intellect only and not that of fickle mind; It is tranquil and without any desire, and extends through all existence; it is minuter and more subtle than the smallest atom, and is only the power of intellection and understanding. (*i.e.* the omniscience).

6. As the waves are raised upon the waters and the ornaments are made of gold; so our egoism springing from the original ego appears to be something different from it.

7. It is our ignorance or imperfect knowledge only that represents the visible world as a magic show, but the light of right knowledge, brings us to see the one and self-same Brahma in all forms of things.

8. Avoid your dubiety of the unity and duality (*i.e.* of the singleness of the prime cause, and variety of its products); but remain firm in your belief of that state, which lasts after the loss of both (*i.e.* the one and all the same). Be happy with this belief, and never trouble yourself with thinking any thing otherwise like the false man in the tale.

9. There is an inexplicable magic enveloping the whole, and this world is an impervious mass of theurgy or sorcery, which enwraps as thickly, as the autumnal mists obscure the firmament, and which is scattered by the light of good understanding.

10. Rāma said:—Sir, your learned lectures, like draughts of nectar, have given me entire satisfaction; and I am as refreshed by your cooling speeches, as the parching swallow is refrigerated by a shower of rain water.

11. I feel as cold within myself, as if I were anointed with heavenly ambrosia; and I think myself raised above all beings, in my possession of unequalled riches and greatness, by the grace of God.

12. I am never satiated to the fullness of my heart, at hearing the orations of thy mouth; and am like chakora or swallow that is never satiate with swallowing dewy moon-beams by night.

13. I confess to thee that I am never surfeited by drinking the sweet of thy speech, and the more I hearken to thee, the more am I disposed to learn from and listen to thee; for who is there so cloyed with the ambrosial honey, that he declines to taste the nectarine juice again?

14. Tell me sir, what do you mean by the false men of the tale; who thought the real entity as a nonentity, and look at the unreal world as a solar and solid reality.

15. Vasishtha related:—Now attend to me, Rāma, to relate unto you the story of the false and fanciful man; which is pleasant to hear, and quite ludicrous and laughable from first to last.

16. There lived once a man, like a magical machine somewhere; who lived like an idiot with the imbecility of his infantine simplicity, and was full of gross ignorance as a fool or block-head.

17. He was born somewhere in some remote region of the sky, and was doomed to wander in his etherial sphere, like a false apparition in the air, or a mirage in the sandy desert. (as a phantom or phantasmagoria).

18. There was no other person beside himself, and whatever else there was in that place, it was but his self or an exact likeness of itself. He saw naught but himself, and aught that he saw he thought to be but his self.

19. As he grew up to manhood in this lonely retreat, he pondered in himself saying: I am airy and belong to the aerial sphere; the air is my province, and I will therefore rule over this region as mine.

20. The air is my proprietary right, and therefore I must preserve it with all diligence, then with this thought he built an aerial house for his abode, in order to protect and rule his etherial dominion.

21. He placed his reliance inside that aerial castle, from where he could manage to rule his aerial domain, and lived quite content amidst the sphere of his airy habitation for a long time.

22. But in course of time his air built castle came to be dilapidated, and to be utterly destroyed at last; as the clouds of heaven are driven and blown away in autumn, and the waves of the sea are dispersed by the breeze, and sunken down in a calm.

23. He then cried out in sorrow, saying; O my air built mansion, why art thou broken down and blown away so soon; and, O my air drawn habitation, where art thou withdrawn from me. In this manner, he wailed in his excessive grief and said; Ah, now I see, that an aerial something must be reduced to an aerial nothing.

24. After lamenting in this manner for a long time, this simpleton dug a cave in the vacuity of the atmosphere; and continued to dwell in that hollow cavity, in order to look up to his aerial realm from below. Thus he remained quite content in the closed air of the cave for a long period of time.

25. In process of time his cell was wasted and washed away, and he became immersed in deep sorrow upon the immersion of his empty cave.

26. He then constructed a hollow pot, and took his residence in its open bowl, and adapted his living to its narrow limits.

27. Know that his brittle earthen pot also, was broken down in course of a short time; and he came to know the frailty of all his habitations, as an unfortunate man finds the fickleness of all the hopes and helps, which he fondly lays hold upon.

28. After the breaking of his pot, he got a tub for his residence (like the tub of Diogenes); and from there he surveyed the heavenly sphere; as any one beholds it from his particular habitation.

29. His tub also was broken down in course of time, by some wild animal; and thus he lost all his stays, as the darkness and the dews of night, are dispelled and sucked up by the solar light and heat.

30. After he had sorrowed in vain for the loss of his tub, he took his asylum in an enclosed cottage, with an open space in the midst, for his view of the upper skies.

31. The all devouring time, destroyed also that habitation of his; and scattered it all about, as the winds of heaven dispersed the dried leaves of trees, and left him to bewail the loss of his last retreat and flitting shelter.

32. He then built a hut in the form of a barn house in the field, and thence watched over his estate of the air, as farmers keep watch and take care of their granaries in the farms.

33. But the driving winds of the air, drove away and dispersed his hovel, as they do the gathering clouds of heaven; and the roofless man had once more to deplore at the loss of his last refuge.

34. Having thus lost all his abodes, in the pool and pot, in the cottage and hut; the aerial man was left to bemoan over his losses, in his empty abode of the air.

35. Being thus situated in his helpless state, the aerial man reflected upon the narrow confines of the abodes, which he had chosen for himself of his own accord; and thought on the multifarious pains and troubles, that he had repeatedly to undergo, in the erection and destruction of all his aerial castles by his own ignorance only.

CHAPTER CXIII.

THE PARABLE OF THE VAIN MAN CONTINUED.

Argument.—Interpretation of the parable of the Aerial man.

Rāma said:—Please sir, give me the interpretation of your parable of the false man, and tell me the allusion it bears to the fanciful man, whose business it was to watch the air or sky (and to make his new posts for that purpose).

2. Vasishtha replied:—Hear me, Rāma, now expound to you the meaning of my parable of the false man, and the allusion which it bears to every fanciful man in this world.

3. The man that I have represented to you, as a magical engine (māya yantra), means the egoistic man, who is led by the magic of his egoism, to look upon the empty air of his personality as a real entity (and whose sole care it is to preserve its vital air as its only property).

4. The vault of the sky, which contains all these orbs of worlds; is but

an infinite space of empty void, as it was ere this creation came into existence, and before it becomes manifest to view.

5. There is the spirit of the inscrutable and impersonal Brahma, immanent in this vacuity and becomes apparent in the personality of Brahmā, in the manner of the audible sound issuing out of the empty air, which is its receptacle and support.

6. It is from this also that there rises the subtle individual soul with the sense of its egoism, as the vibration of current winds springs from the motionless air; and then as it grows up in time in the same element, it comes to believe its having an individual soul and a personality of its own.

7. Thus the impersonal soul being imbibed with the idea of its personality, tries to preserve its egoism for ever; it enters into many bodies of different kinds, and creates new ones for its abode upon the loss of the former ones.

8. This egoistic soul, is called the false and magical man; because it is a false creation of unreality, and a production of vain ignorance and imagination.

9. The pit and the pot, and the cottage and the hut, represent the different bodies, the empty vacuity of which, supplies the egoistic soul with a temporary abode.

10. Now listen to me to relate to you the different names, under which our ignorant spirit passes in this world, and begins itself under one or other of these appellations.

11. It takes the various names of the living soul, the understanding, mind, the heart, and ignorance and nature also; and is known among men, by the words imagination, fancy and time, which are also applied to it.

12. In these and a thousand other names and forms, doth this vain egoism appear to us in this world; but all these powers and faculties are mere attributives of the true ego which is imperceptible to us.

13. The world is verily known to rest without its basis, in the extended and vacuous womb of the visible firmament; and the imaginary soul of the egoist is supposed to dwell in it, and feel all its pain and pleasure in vain. (But the sense of the unreality of the world, as also of one's personality, exempts from the sensations of pleasure and pain).

14. Therefore O Rāma, do not like the imaginary man in the fable, place any reliance in your false personality; nor subject yourself like the egoistic man, to the fancied pleasure and misery of this world.

15. Do not trouble yourself, like the erroneous man, with the vain care of preserving your vacuous soul; nor suffer like him the pain of your confinement in the hollow of the pit, pot and others.

16. How is it possible for any body, to preserve or confine the vacuous spirit in the narrow limit of a pot and the like; when it is more extended than the boundless sky, and more subtile and purer than the all pervading air.

17. The soul is supposed to dwell in the cavity of the human heart, and is thought to perish with the decay and destruction of the body; hence people are seen to lament at the loss of their frail bodies, as if it entailed the destruction of their indestructible soul.

18. As the destruction of the pot or any other hollow vessel, does not destroy the subtile air, which is contained in the same; so the dissolution of the body, does not dissolve the embodied and intangible soul.

19. Know Rāma, the nature of the soul, to be as that of the pure intellect; it is more subtile than the circumambient air, and minuter far than the minutest atom; it is a particle of our consciousness only, and indestructible as the all pervasive air, which is never to be nullified.

20. The soul is never born, nor does it die as any other thing at any place or time; it extends over the whole universe, as the universal soul of Brahma, which encompasses and comprehends all space, and manifests itself in all things.

21. Know this spirit as one entire unit, and the only real entity; it is always calm and quiet, and without its beginning, middle and end. Know it as beyond the positive and negative, and be happy with thy knowledge of its transcendental nature.

22. Now extricate your mind from the false cogitation of your egoism, which is the abode of all evils and dangers, and is an unstable thing depending on the life of a man; it is full of ignorance and vanity, and its own destruction and final perdition (in hell fire). Therefore get rid of your egoistic feeling, and rely only on the ultimate and optimum state of the one everlasting Deity.

CHAPTER CXIV.

SERMON ON DIVINE AND HOLY KNOWLEDGE.

Argument:—Consideration of the Real and unreal, and of good and evil; Exhortation to the former and Dehortation from the latter.

Vasishtha said:—The mind sprang at first from the supreme spirit of Brahma, and being possess of its power of thinking, it was situated in the Divine soul, and was styled as the Divine mind or intellect.

2. The fickle mind resides in the spirit of God as the feeling of fragrance abides in the cup of a flower; and as the fluctuating waves roll about in a river. Know, Rāma! the mind to radiate from its central point in Brahma, as the rays of the sun extend to the circumference of creation.

3. Men forget the reality of the invisible spirit of God, and view the unreal world as a reality; as deluded persons are apt to believe a serpent in a rope (as they do in magic play).

4. He who beholds the solar beams, without seeing the sun whence they proceed; views them in a different light than the light of the sun. (Whoso sees the world without its God, is an ungodly man, and sees a Godless world).

5. He who looks at the jewel without looking into the gold whereof it is made, is deluded by the finery of the jewellery, without knowing the value of the precious metal of which it is made.

6. He who looks at the sun together with his glory, or sees the sun-beams as not without the sun whence they proceed, verily beholds the unity of the sun with his light, and not his duality by viewing them separately. (The monotheism of vedanta comprises everything in the unity of the Divinity).

7. He who looks on the waves without seeing the sea, wherein they rise and fall, has only the knowledge of the turbulent billows disturbing his mind; and no idea of the calm waters underlying them (like the tranquil spirit of Brahma).

8. But who looks on the waves, without exception of the water of which they are composed; he sees the same water to be in common in all its swellings, and has the knowledge of its unity and commonalty in all its varieties.

9. In this manner, seeing the same gold in its transformation into sundry sorts of jewels; we have the knowledge of the common essence of gold in all of them, notwithstanding their formal distinctions to sight.

10. He who sees the flames only, and is unmindful of the fire which emits the flashes; is said to be ignorant of the material element, and conversant with its transient and evanescent flash only.

11. The phenomenal world presents its aspect in various forms and colours, as the multiform and variegated clouds in the sky; and whoso places his faith and reliance on their reality and stability, has his mind always busied with those changeful appearances.

12. He who views the flame as the same with its fire, has the knowledge of the fire only in his mind, and does not know the duality of the flame, as a thing distinct from its unity.

13. He who is freed from his knowledge of dualities, has his mind restricted to the one and sole unity; he has a great soul that has obtained the obtainable one, and is released from the trouble of diving into the depth of the duality and plurality of all visible objects.

14. Get rid of thy thoughts of the endless multiplicities and varieties of things, and keep thy mind fixed steadily within the cavity of thy pure intellect, and there employ it in the meditation of the supreme Intellect, in privation of the thoughts of all sensible objects. (This is the Buddhistic meditation of the soul only, by abstraction of the mind from all objects of sense).

15. When the silent soul forms in itself its effort of volition, then there rises in it the power of its versatile desires, like the force of the fluctuating winds rising from the bosom of the quiet air.

16. Then there rises the wilful mind from it, as a distinct and independent thing of itself, and thinks in itself as the undivided and universal Mind of the mundane world.

17. Whatever the volitive mind wills to do in this world, the same comes to take place immediately, agreeably to the type formed in its volition.

18. This mind passes under the various names of the living principle, the understanding, the egoism, the heart &c.; and becomes as minute as an animalcule and an aquatic mollusc, and as big as a mountain and fleeter than the swiftest winds.

19. It forms and sustains the world at its own will, and becomes the unity and plurality at its own option; it extends itself to infinity, and shows itself in the endless diversity of objects which fill its ample space.

20. The whole scenery of the universe, is nothing otherwise than a

display of the eternal and infinite mind; it is neither a positive reality nor a negative unreality of itself, but appears to our view like the visionary appearance in a dream.

21. The phenomenal world is a display of the realm of the divine mind, in the same manner as the Utopia and Elysium, display the imaginary dominions formed in the minds of men; and as every man builds the airy castle of his mind.

22. As our knowledge of the existence of the world in the divine mind alone, serves to remove our fallacy of the entity of the visible world; so if we look into the phenomenal in its true light, it speedily vanishes into nothing.

23. When we do not consider the visibles in their true colour, but take them in their false colour as they present themselves to view; we find them to ramify themselves into a thousand shapes, as we see the same sea-water in its diversities of the various forms of foam and froth, of bubbles and billows, of waves and surges, and of tides and whirlpools.

24. As the sea bears its body of waters, so doth the mind show itself in the shape of its various faculties (which are in constant motion like the waves of water); the mental powers are always busy with their manifold functions under the influence of the supreme intellect, without affecting its tranquillity. (The movements of the mental powers, can never move the quiet intellect to action).

25. Yet the mind doth nothing otherwise of itself and apart from the dictates of the intellect, whether in its state of sleeping or waking, or in its bodily or mental actions.

26. Know that there is nothing anew, in whatever thou dost or seest or thinkest upon; all of which proceed from the inherent intellect which is displayed in all things, and in all the actions and thoughts of men.

27. Know all these to be contained in the immensity of Brahma, and besides whom there is nothing in existence; He abides in all things and categories, and remains as the essence of the inward consciousness of all.

28. It is the divine consciousness that exhibits the whole of the imaginary world, and it is the evolution of the consciousness, that takes the name of the universe with all its myriads of worlds.

29. Say how and whence rises your supposition of the difference of things from one another, and wherefore you take this thing as distinct from the other; when you will know that it is your consciousness alone that assumes these various forms, and represents itself to you under the

various shapes and colours. (If therefore there is no other object of which you are conscious besides our consciousness itself (*i.e.* if there be nothing objective beside the subjective itself); then you have nothing to fear about the bondage of your soul to any object whatsoever; nor anything to care for your liberation from such bondage).

30. Rāma, relinquish at once the vanity of your egotism, together with all its concomitants of pride, self-esteem and others, and give up altogether your thoughts of bondage and liberation (proceeding from the belief of your objectivity and subjectivity); and remain quiet and self subdued in the continued discharge of your duties, like the holy Mahatmas of elevated souls and minds.

CHAPTER CXV.

DESCRIPTION OF THE TRIPLE CONDUCT OF MEN.

Argument.—Siva's interpretations of the three duties of action, Enjoyment and charity to his suppliant Bhṛngi.

Vasishtha said:—Take my advise, Rāma, and strive to be an example or the greatest man in thy deeds, enjoyments, and bounty; and rely in thy unshaken endurance, by bidding defiance to all thy cares and fears. (*i.e.* Remain as a rock against all accidents of life).

2. Rāma asked:—Tell me sir, what is the deed that makes the greatest actor, and what is that thing which constitutes the highest enjoyments; tell me also what is the great bounty, which you advise me to practice.

3. These three virtues were explained long before by the God Siva, who holds the semi-circular disc of the crescent moon on his forehead; to the lord of the Bhṛngis, who was thereby released from all disease and disquiet. (Were the fair Bhṛngis the Fringis or Franks of modern times? If not, then who were this class of demigods?).

4. The God who has the horn of the moon as a crown on his head, used to hold his residence of yore, on a northern peak of the north polar mountain, together with all his family and attendants.

5. It happened that the mighty, but little knowing lord of the Bhṛngis, asked him one day, with his folded palms, and his body lowly bending down in suppliant mood before the godlike lord of Umā. (Umā is the same in sound and sense with Ushā the dawn, appearing from the eastern ridge of the northmost mountain).

6. Bhringi said:—Deign to explain to me, my lord, what I ask thee to tell for my knowledge; for thou knowest all things, and art the God of Gods.

7. Lord! I am overwhelmed in sorrow, to see the boisterous waves of this deep and dark world in which we have been buffeting for ever, without finding the calm and quiet harbour of truth.

8. Tell me, my lord, what is that certain truth and inward assurance, whereon we may rely with confidence, and whereby we may find our rest and repose in this our shattered mansion of this world.

9. The lord replied:—Place always your reliance in your unshaken patience, and neither care nor fear for anything else, and ever strive to be foremost in your action and passion and in your relinquishment of everything (passion and relinquishment here are used in the senses of passivity and liberality).

10. Bhringi rejoined:—Explain to me fully, my lord, what is meant by being the greatest in action and passion; and what are we to understand from the greatest liberality or abandonment of every thing here.

11. The lord replied:—He is said to be the greatest actor, who does his deeds as they occur to him, whether of goodness or of evil, without any fear or desire of fruition. (*i.e.* Who expects no reward of his acts of goodness, nor fears for the retribution of some heinous deed, which he could not avoid to do).

12. He who does his acts of goodness or otherwise, who gives vent to his hatred and affection and feels both pleasure and pain, without reference to any person or thing, and without the expectation of their consequences, is said to be the greatest actor in the theatre of this world.

13. He is said to act his part well, who does his business without any ado or anxiety, and maintains his taciturnity and purity of heart without any taint of egoism or envy.

14. He is said to act his part well, who does not trouble his mind with the thoughts of actions, that are accounted as auspicious or inauspicious, or deemed as righteous or unrighteous, according to common opinion. (*i.e.* Best is the man that relies on his own probity, and is not guided by public opinion).

15. He is said to perform well his part, who is not affected towards any person or thing, but witnesses all objects as a mere witness; and goes on doing his business, without his desiring or deep engagement in it.

16. He is the best actor of his part, who is devoid of care and delight, and continues in the same tone and tenor of his mind, and retains the clearness of his understanding at all times, without feeling any joy or sorrow at anything.

17. He does his duties best, who has the readiness of his wits at the fittest time of action; and sits unconcerned with it at other times, as a retired and silent sage or saint (*i.e.* discharge your business promptly, but be no slave to service).

18. He who does his works with unconcern and without assuming to himself the vanity of being the doer of it, is accounted as the best actor, that acts his part with his body, but keeps his mind quite unattached to it.

19. He is reckoned as the best actor, who is naturally quiet in his disposition and never loses the evenness of his temper; who does good to his friends and evil to his enemies; without taking them to his heart.

20. He is the greatest actor, who looks at his birth, life and death, and upon his rising and falling in the same light; and does not lose the equanimity of his mind under any circumstance whatever.

21. Again he is said to enjoy himself and his life the best, who neither envies anybody nor pines for any thing; but enjoys and acquiesces to whatever is allotted to his lot, with cool composure and submission of his mind.

22. He also is said to enjoy every thing well, who receives with his hands what his mind does not perceive; and acts with his body without being conscious of it and enjoys everything without taking it to his heart.

23. He is said to enjoy himself best, who looks on at the conduct and behaviour of mankind, as an unconcerned and indifferent spectator; and looks upon every thing without craving anything for himself.

24. He whose mind is not moved with pleasure or pain, nor elated with success and gain, nor dejected by his failure and loss; and who remains firm in all his terrible tribulations, is the man who is said to be in the perfect enjoyment of himself.

25. He is said to be in the best enjoyment of himself, who hails with an equal eye of complaisance his decay and demise, his danger and difficulty, his affluence and poverty, and looks on their returns and revolutions, with an eye of delight and cheerfulness.

26. He is called the man of greatest gratification, who sustains all the

ups and downs of fortune with equal fortitude, as deep sea contains its boisterous waves in its fathomless depth.

27. He is said to have the highest gratifications who is possest of the virtues of contentment, equanimity and benevolence (lit. want of malice); and which always accompany his person, as the cooling beams cling to the disk of the moon.

28. He too is greatly gratified in himself, who tastes the sour and sweet, the bitter and pungent with equal zest; and relishes a savoury and an unsavoury dish with the same taste.

29. He who tastes the tasteful and juicy, as also the untasteful and dry food with equal zest, and beholds the pleasant as well as unpleasant things with equal delight, is the man that is ever gratified in himself.

30. He to whom salt and sugar are both alike, and to whom both saline as well as saccharine victuals are equally palatable; and who remains unaltered both in his happy and adverse circumstances; is the man who enjoys the best bliss of his life in this world.

31. He is in the enjoyment of his highest bliss, who makes no distinction of one kind of his food from another; and who yearns for nothing that he can hardly earn. (Happy is he, who does not itch beyond his reach).

32. He enjoys his life best, who braves his misfortune with calmness, and brooks his good fortune, his joyous days and better circumstances with moderation and coolness.

33. He is said to have abandoned his all, who has given up the thoughts of his life and death, of his pleasure and pain, and those of his merits and demerits at once from his mind.

34. He who has abandoned all his desires and exertions, and forsaken all his hopes and fears, and effaced all his determinations from the tablet of his mind, is said to have relinquished every thing in this world, and to have freed himself from all.

35. He who does not take to his mind the pains, which invade his body, mind and the senses, is said to have cast away from himself, all the troubles of his mortal state. (Because the mind only feels the bodily and sensuous pains, and its unfeelingness of them is its exemption from troubles).

36. He is accounted as the greatest giver (forsaker) of his all, who gives up the cares of his body and birth (life); and has abandoned the thoughts of acts, deemed to be proper or improper for himself. (These

are the social, civil, ceremonial and religious acts, which are binding on worldly people).

37. He is said to have made his greatest sacrifice, who has sacrificed his mind and all his mental functions and endeavours, before the shrine of his self-abnegation.

38. He who has given up the sight of the visibles from his view, and does not allow the sensibles to obtrude upon his senses, is said to have renounced all and every thing from himself.

39. It was in this manner that the lord of gods Mahadeva, gave his instructions to the lord of the Bhṛngis; and it is by your acting according to these precepts, that you must, O Rāma! attain to the perfection of your self-abnegation.

40. Meditate always on the everlasting and immaculate spirit, that is without its beginning and end; which is wholly this entire immensity and has no part nor partner, nor representative nor representation of itself. By thinking in this way you become immaculate yourself, and come to be extinct in the self-same Brahma, where there is all peace and tranquillity.

41. Know one undecaying Brahma, as the soul and seed of all various works or productions that are proceeded from him. It is his immensity which spreads unopened throughout the whole existence; as it is the endless sky which comprehends and manifests all things in itself.

42. It is not possible for anything at all, whether of positive or potential existence, to subsist without and apart from this universal essence of all, rely secure with this firm belief in your mind, and be free from all fears in the world.

43. O most righteous Rāma, look always to the inner soul within thyself, and perform all thy outward actions with the outer members of thy body, by forsaking the sense of thy egoism and personality; and being thereby freed from all care and sorrow, thou shalt attain to thy supreme felicity.

CHAPTER CXVI.

MELTING DOWN OF THE MIND.

Argument.—The Dissolution of the Mind and its Affections, as the only way for salvation of the soul.

Rāma said:—O all-knowing sage please to tell me, what becomes of the essence of the soul after one's egoism is lost in his mind, and both of them are dissolved into nothing.

2. Vasishttha replied:—However great and predominant is one's egoism over himself, and how much so ever its concomitant evils of pride and ignorance, may overpower on man; yet they can never touch the pure essence of the soul, as the water of the lake can not come in contact with the lotus-leaf.

3. The purity of the soul appears vividly in the bright and placid countenance of a man, after his egoism and its accompanying faults are all melted down in his mortified mind.

4. All the ties of our passions and affections are cut asunder and fall off, upon breaking the string of our desires, our anger becomes weakened, and our ignorance wears out by degrees (our desire or greediness being the root of all evils).

5. Our cupidity is weakened and wearied, and our covetousness flies away far from us; our limbs become slackened, and our sorrows subside to rest.

6. It is then that our afflictions fail to afflict as our joys cease to elate us; we have then a calm every where and a coldness in our heart.

7. Joy and grief now and then overcast his countenance, (as a cloud and sunbeam hide the face of the sky); but they cannot over shadow his soul, which is bright as eternal day.

8. The virtuous man becomes a favourite of the Gods, after his mind is melted down with its passions; and then there rises the calm evenness of his soul, resembling the cooling beams of the moon.

9. He bears a calm and quiet disposition, offending and opposing to none, and therefore loved and honored by everyone; he remains retired and assiduous to his task, and enjoys the serenity of his soul at all times.

10. Neither wealth nor poverty, nor prosperity or adversity, however opposite they are to one another; can ever affect or mislead or elate or depress the minds of the virtuous (who have already melted them down in themselves).

11. Accursed is the man that is drowned in his ignorance, and does not seek the salvation of his soul, which is easily obtainable by the light

of reason, and which serves to save him from all the difficulties of this world. (Reliance in the immortality of the soul, supports a man amidst all earthly calamities).

12. He that wants to obtain his longed for felicity, by getting over the waves of his miserable transmigrations in the vast ocean of this world; must always inquire in himself as what am I, and what is this world and what am I to be afterwards; what means this short lived enjoyments here, and what are the fruitions of my future state. These inquiries are the best expedients towards the salvation of the soul.

CHAPTER CXVII.

DIALOGUE BETWEEN MANU AND IKSHAKU.

Argument:—Manu's Exposition of the Inquiries what am I &c. to Ikshaku.

Vasishtha said:—Know Rāma, that the renowned king Ikshaku was the first founder of your race; and learn O thou progeny of that monarch, the manner in which he obtained his liberation.

2. Once on a time when this monarch was reigning over his kingdom, he came to think upon the state of humanity in one of his solitary hours.

3. He thought in himself as to, what might be the cause of the decay, disease, and death, as also of the sorrow, pleasure and pain, and likewise of the errors to which all living beings are subject in this mortal world.

4. He pondered long upon these thoughts, but was unable to find out the cause he so earnestly sought, and happening to meet the sage Manu one day, coming to him from Brahmā-loka or the seat of Brāhmans, he proposed the same queries to him.

5. Having honoured the lord of creatures, as he took his seat in his court; he said to him to be excused for asking him some questions to which he was impelled by his impatience.

6. It is by thy favour sir, that I take the liberty of asking thee the question, regarding the origin of this creation, and the original state in which it was made.

7. Tell me, what is the number of these worlds, and who is the master

and owner thereof; and when and by whom is it said to be created in the vedas.

8. Tell me, how I may be extricated from my doubts and erroneous opinions regarding this creation, and how I may be released from them like a bird from its net.

9. Manu replied:—I see O king, that you have after a long time come to exercise of your reasoning, as it is shown by your proposing to me so important a question as this.

10. All this that you see nothing real (they are merely phenomenal and unsubstantial); they resemble the fairy castles in the air, and the water in the mirage of sandy deserts. So also anything which is not seen in reality, is accounted nothing in existence.

11. The mind also which lies beyond the six senses, is reckoned as nothing in reality; but that which is indestructible, is the only thing that is said to exist, and is called the *Tatsat* the only being in reality.

12. All these visible worlds and successive creations, are but unsubstantial appearances in the mirror of that real substance.

13. The inherent powers of Brahma, evolve themselves as shining sparks of fire; and some of these assume the forms of the luminous worlds; while others appear in the shapes of living souls.

14. Others again take many other forms, which compose this universe; and there is nothing as bondage or liberation here, except that the undecaying Brahma is all in all; nor is there any unity or duality in nature, except the diversity displayed by the Divine Mind, from the essence of his own consciousness (*samvid*).

15. As it is the same water of the sea, which itself is in the various forms of its waves; so doth the Divine Intellect display itself in every thing, and there is nothing else beside this. Therefore leave aside your thoughts of bondage and liberation and rest, secure in this belief from the fears of the world. (This is pantheistic belief of one God in all).

CHAPTER CXVIII.

CONTINUATION OF THE SAME.

Argument:—Manu's answers to the other questions of Ikshaku as

"Whence is this creation &c."

Manu continued:—It is by the divine will, that the living souls of beings are evolved from the original intellect, (in which they are contained), as the waves rise from the main body of waters contained in the ocean.

2. These living souls, retain the tendencies of their prior states in former births, and are thereby led to move in their course of light or ignorance etc. in this world, and to accordingly subject either to happiness or misery, which is felt by the mind and never affects the soul itself.

3. The invisible soul is known in the knowable mind, which is actuated by it (the soul); as the invisible node of Rahu, becomes visible to us in the eclipse of the moon (which is affected by it): (so the mind acting under the impulse of the soul, becomes liable to pain or pleasure according to its desert).

4. Neither the preceptor of sāstras nor the lectures of our spiritual preceptors, can show the supreme spirit before our sight; but it is our spirit which shows us the holy spirit, when our understanding rests in its own true essence (apart from its egoism and meism).

5. As travellers are seen to be journeying abroad with their minds, free from all attainment and aversion to any particular object or spot; so the self-liberated souls are found to sojourn in this world, quite unconcerned even with their bodies and the objects of their senses.

6. It is not for good and Godly men either to pamper or famish their bodies, or quicken or weaken their senses; but to allow them to be employed with their objects at their own option.

7. Be of an indifferent mind (udāsina) with regard to your bodies and all external objects; and enjoy the cool composure of your soul, by betaking yourself entirely to your spirituality.

8. The knowledge that "I am an embodied being" is the cause of our bondage in this world; and therefore it is never to be entertained by them, that are seekers of their liberation.

9. But the firm conviction that "I am no other than an intellectual being, and as rarefied as the pure air"; is the only belief that is able to extricate our souls from their bondage in this world.

10. As the light of the sun pierces and shines, both within and without the surface of a clear sheet of water; so doth the light of the Holy

spirit, penetrate and shine both inside and outside of the pure souls of men, as well as in everything else.

11. As it is the variety of formation, that makes the various kinds of ornaments out of the same substance of gold; so it is the various dispositions of the one soul, that makes the difference of things in the world. (The same soul exhibiting itself in sundry forms).

12. The world resembles the vast ocean, and all its created are like the waves upon its surface; they rise for a moment, only to be succumbed to the latent flame of their insatiable desires.

13. Know all the worlds to be absorbed in the vast ocean of the universal soul of God, as all things are devoured by death or time (Kāla), and lie buried like the ocean itself in the insatiable womb of Agastya or Eternity.

14. Cease to consider the bodies of men as their souls, and to behold the visibles in a spiritual light; rely solely in thy spiritual self, and sit retired from all except alone with thyself.

15. Men are seen foolishly to wail for the loss of their souls, though lying within themselves; as a fond mother moans on missing her child, forgetful of its sleeping upon her lap. (We miss our souls though situated within ourselves).

16. Men bewail for themselves as lost upon the loss of their bodies, and exclaim as it saying "Oh I am dead and gone" and so on, not knowing that their souls are ever undecaying and imperishable.

17. As the fluctuation of water shows many forms upon its surface, so the will of God exhibits the forms of all things in the divine Intellect. (Just as the active principle of our imagination, represents endless varieties of scenes in the mirror of our minds).

18. Now king, keep the steadiness of your mind, repress thy imagination and the flights of thy fancy; call thy thoughts home and confine them to thyself; remain calm and cool and unperturbed amidst all perturbations, and go and rule thy realm with thy self possession.

CHAPTER CXIX.

THE SAME SUBJECT CONTINUED.

Argument.—On the Expansion of Divine Powers, and the Perfection of

Human Soul.

Manu resumed:—The Lord with his creative power exerts his active energy, and plays the part of a restless boy (in his formation of the worlds); and again by his power of re-absorption he engulphs all into himself, and remains in his lonesome solity.

2. As it is his volition that gives rise to his active energy for action, so it is his nolition that causes the cessation of his exertion, and the intromission of the whole creation in himself.

3. As the light of the luminous sun, moon and fire, and as the lustre of brilliant gems spread themselves on all sides; and as the leaves of trees put forth of themselves, and as the waters of a cataract scatter their liquid particles all about.

4. So it is the lustration of divine glory, which displays itself in the works of creation; which appears to be intolerable to the ignorant, who know not that it is the self-same god though appearing to be otherwise.

5. O! it is a wondrous illusion that has deluded the whole world, which does not perceive the divine spirit, that pervades every part of the universe.

6. He who looks on the world as a scenery painted in the tablet of the Divine Intellect, and remains unimpressible and undesirous of every thing, and quite content in his soul, has put an invulnerable armour upon himself (which no dart of error has the power to pierce).

7. How happy is he who having nothing, no wealth nor support, has yet his all by thinking himself as the all intelligent soul.

8. The idea that this is pleasurable and the other is painful, being the sole cause of all pains and anxiety, it is the consuming of these feelings by the fire of our indifference to them, that prevents the access of pain and affliction unto us.

9. Use, Oh King! the weapon of your restless anaesthesia (samadhi), and cut in twain the feeling of the agreeable and disagreeable, and pare asunder your sensation of love and hatred by the sword of your manly equanimity.

10. Clear the entangled jungle of ceremonious rites (karma kānda), by the tool of your disregard of the merit or demerit of acts (dharma adharma); and relying in the tenuity of your soul (as rarer than the rarefied air), shake off all sorrow and grief from you.

11. Knowing thy soul to be full of all worldly possessions, and driving all differences from thy mind, bind thyself solely to reason (viveka) and be free from all fabrications (kalpana) of mankind; know the supreme bliss of the soul, and be as perfect and unfailing as itself, and being embodied in the intellectual mind, remain quite calm and transparent, and aloof from all the fears and cares of the world.

CHAPTER CXX.

CONTINUATION OF THE SAME. ON THE SEVEN STAGES OF EDIFICATION.

Argument:—The three stages of the seekers of Liberation, and the three others of the Liberated.

Manu continued:—Enlightenment of the understanding by the study of the sāstras and attendance on holy and wise men, is said to be the first stage of yoga by yogis. (These seven stages have been spoken of before in other words in the Utpatti-prakarana).

2. Discussion and reconsideration of what has been learnt before, is second stage of yoga; the third is the rumination of the same in one's self and is known under the name of *nididhyāsana* or self-communion of meditation. The fourth is silent meditation in which one loses his desires and darkness in his presence before the light of God. (This is called the *atmāsakshyat kara* also; and all these four stages are expressed in the vedic text. [Sanskrit: *ātmāvāre svītavā mantabā nididhyāsitava karttavasveti*]).

3. The fifth stage is one of pure consciousness and felicity, wherein the living-liberated-devotee remains in his partly waking and partly sleeping state. (This is half hypnotism).

4. The sixth stage in one's consciousness of ineffable bliss, in which he is absorbed in a state of trance or sound sleep. (This is known as *samadhi* or hypnotism).

5. One's resting in the fourth and succeeding stages, is called his liberation, and then the seventh stage is the state of an even and transparent light, in which the devotee loses his self consciousness.

6. The state above *turya* or fourth stage, is called *nirvāna* or extinction in God; and the seventh stage of perfection relates to disembodied souls only and not to those of living beings.

7. The first three stages relate to the waking state of man, and the fourth stage concerns the sleeping state, in which the world appears in the manner of a dream.

8. The fifth stage is the stage of sound sleep, in which the soul is drowned in deep felicity; and the unconsciousness of one's self in the sixth stage, is also called his *turya* or fourth state: (because it is beyond the three states of waking, sleeping or dreaming and sound sleep [Sanskrit: jagatnidrasusuptāh]).

9. The seventh stage is still above the *turya* state of self-unconsciousness; and which is full of divine effulgence, whose excellence no words can express nor the mind can conceive.

10. In this state the mind being withdrawn from its functions, it is freed from all thoughts of the thinkables, and all its doubts and cares are drowned in the calm composure of its even temperament.

11. The mind that remains unmoved amidst its passions and enjoyments, and is unchanged in prosperity and adversity, and retains full possession of itself under all circumstances, becomes of this nature both in its embodied and disembodied states of life and death.

12. The man that does not think himself to be alive or dead, or to be a reality or otherwise; but always remains joyous in himself, is one who is verily called to be liberated in his life time. (The happy minded are accounted as liberated in life).

13. Whether engaged in business or retired from it, whether living with a family or leading a single life (*i.e.* whether leading a social or solitary mode of life), the man that thinks himself as naught but the intellect, and has nothing to fear or care or to be sorry for in this world, is reckoned as liberated in this life.

14. The man who thinks himself to be unconnected with any one, and to be free from disease, desire, and affections; and who believes himself to be a pure aerial substance of the divine intellect, has no cause to be sorry for anything.

15. He who knows himself to be without beginning and end, and decay and demise, and to be of the nature of pure intelligence; remains always quiet and composed in himself, and has no cause for sorrow at all.

16. He that deems himself to belong to that intellect, which dwells alike in the minute blade of grass, as well as in the infinite space of the sky, and in the luminous sun, moon and stars, and as also in the various races of beings, as men, Nagas and immortals; has no cause whatever for his sorrow.

17. Whoso knows the majesty of the divine intellect, to fill all the regions both above and below and on all sides of him, and reflects himself as a display of his endless diversity, how can he be sorry at all for his decay and decline.

18. The man that is bound to (or enslaved by his desire), is delighted to have the objects he seeks; but the very things tending to his pleasure by their gain, prove to be painful to his heart at their loss. (Hence the wise are never elated or dejected, at either gain or loss of temporal things, but are ever pleased and content with their spiritual souls only which they can never lose).

19. The presence or absence of some thing, is the cause of the pleasure or pain of men in general; but it is either the curtailment or want of desires that is practiced by the wise. (The diminishing of desires is practiced by yogis in the fourth and its two succeeding stages; but its utter annihilation occurs only in the seventh and last stage of yoga).

20. No act of ours nor its result (whether good or bad), conduces either to our joy or grief, which we do with unconcern or little desire or expectation of its reward.

21. Whatever act is done with ardent employment of the members of the body, and the application of the whole heart, mind and soul to it, such an act tends to bind a man; otherwise an indifferent action like a fried grain, does not germinate into any effect.

22. The thought that I am the doer and owner of a deed, overpowers all bodily exertions, and sprouts forth with results, that are forever binding on the doer (*i.e.* an indifferent action may pass for nothing, but a conscious and meditated act is binding on the actor).

23. As the moon is cool with her cooling beams; and the sun is hot by his burning heat; so a man is either good or bad according as the work he does.

24. All acts which are done or left undone, are as fugacious as the flying cotton on cotton trees; they are easily put to flight by the breath of understanding (Jnāna or wisdom). All the acts of men are lost by discontinuance of their practice (as in Jnāna khanda).

25. The germ of knowledge growing in the mind, increases itself day by day, as the corn sown in good ground soon shoots forth into the paddy plant.

26. There is one universal soul, that sparkles through all things in the world, as it is the same translucent water, that glistens in lake and

large oceans and seas.

27. Withhold sir, your notions of the varieties and multiplicities of things, and know these as parts of one undivided whole, which stretches through them as their essence and soul.

CHAPTER CXXI.

CONTINUATION OF THE SAME.

Argument.—The causes of the Elevation and degradation of living being.

Manu continued:—The soul is originally full of bliss by its nature, but being subject to ignorance, it fosters its vain desire for temporal enjoyment, whence it has the name of the living soul (which is subjected to misery). This corresponds with the scriptural doctrine, that man was originally made in the image of his Maker (*i.e.* full of bliss); but being tempted by delusion to taste the forbidden sweetness, became the mortal and miserable human soul).

2. But when the desire of pleasure, is lessened by the *viveka* or discriminative knowledge of man, he forsakes his nature of a living and mortal being, and his soul becomes one with the supreme spirit. (Man by his knowledge retrieves his godly nature).

3. Do not therefore allow your desire of earthly enjoyment, to draw your soul up and down to heaven and hell; as a bucket tied in its neck with a cord, is cast down and again lifted up from a well.

4. Those selfish folks who claim something as theirs from that of another, are grossly mistaken and led into error, and are destined like the dragging bucket to descend lower and lower. (The more niggardliness the more degradation or the more selfishness the greater baseness).

5. He who gets rid of his knowledge that, this is I and that is another, and that this is mine and that is the others, gradually rises higher and higher according to his greater disinterestedness. (Disinterestedness characterises an elevated mind).

6. Delay not to rely your dependance in your enlightened and elevated soul, stretching over and filling the whole space of the sky, and comprehending all the worlds in it. (This magnanimity is characteristic of the catholicity of Hindu religion).

7. When the human mind is thus elevated and expanded beyond all limits, it then approaches the divine mind, and is assimilated to it. (This extinction is called its nirvāna).

8. Any one who has arrived to this state, may well think in himself to be able to effect whatever was done by the Gods Brahmā, Vishnu, Indra (by his intellectual body Varuna and others; who were of such elevated souls and minds).

9. Whatever acts are attributed to any of the Gods or other persons, is no more than the display of divine pleasure in that form.

10. Whoso is assimilated to the divine intellect, and has become deathless and unmindful of his mortal state, has a share of supreme felicity for his enjoyment, which bears no comparison: (unspeakable delight attends on the soul of the spiritualist).

11. Continue to think this world as neither a vacuum nor a plenum; nor a material or spiritual substance. It is neither an intellectual being, nor a quite insensible thing.*

* Should you think it a nullity by the Sruti which says *neti-neti* it is naught, you deny the creatorship of God, who has created it as something substantial and tangible.

Again on the other hand, if you consider it as a hypostatic reality, you introduce in that case positive duality, beside the reality of one unity alone. So every other position being liable to objection, you must think it as neither the one nor the other, but as something incomprehensible, or reflexion of the Divine Mind.

12. By thinking in this way, you will have composure of your disposition, or else there is no separate place or time or condition for your liberation or salvation.

13. It is by the absence of our egoism and ignorance, that we get rid of our personal existence, and it is our contemplation of the nature of God, and his presence before us in our meditation (sākshat kāra) of him, that constitutes our *moksha* or liberation.

14. It is the even delight and perpetual tranquillity of the soul, that constitutes our bliss and liberation; and these are to be obtained by means of calm and cool reasoning in the sense of sāstras, avoiding all impatience and fickleness of our mind and temper, and the pleasure derived from our taste in poetry and light studies and trifling amusement. (It requires us to be free from the fluctuations of our desires and options of which there is no end).

CHAPTER CXXII.

THE SAME. MANU'S ADMONITION TO IKSHAKU.

Argument.—On the Elevation of Humanity and its ultimate liberation.

Manu continued:—Now the living liberated yogi, in whatever manner he is clad, and however well or ill fed he may be, and wherever he may sleep or lay down his humble head, he rests with the joy of his mind, and in a state of perfect ease and blissfulness, as if he were the greatest emperor of the world. (Hence the fakirs are called *shah sahibs* by people).

2. He breaks down all the bonds of his caste and creed, and the rites and restraints of his order by the battery of the *sāstra*; and roves freed from the snare of society, as a lion breaking loose from his cage, and roaming rampant every where. (Here the *sāstra* means the *upanishads* on the esoteric faith of spiritual freedom).

3. He has his mind abstracted from all sensible objects, and fixed on an object which no words can express (*i.e.* the unspeakable rapture of his mind); and he shines forth with a grace in his face, resembling the clearness of an autumnal sky.

4. He is always as deep and clear (*i.e.* grave in his mind and clear headed), as a large lake in a valley; and being rapt in holy and heavenly joy, he is always cheerful in himself, without his care for or want of anything else.

5. He is ever content in his mind without having anything for his dependance, or any expectation of the reward of his actions; and is neither addicted to any meritorious or unworthy acts, nor subject to joy or grief for aught of pleasure or pain.

6. As a piece of crystal does not receive or emit any other colour in its reflexion, excepting that of its pure whiteness; so the spiritualist is not imbued with the tinge of the effects of his actions. (*i.e.* The spiritualist does not benefit by the retribution of his acts).

7. He remains indifferent in human society, and is not affected either by the torture or subministration of his body; he deems his pain and pleasure as passing on his shadow, and never takes them to his heart, as they do not touch his intangible soul. (It was by virtue of this

indifference, that the holy saints did not shrink under their persecutions and martyrdom).

8. Whether honoured or slighted by men, he neither praises nor is displeased with them; and remains himself either connected or unconnected with the customs and rules of society.

9. He hurts no body, nor is hurt by any; and may be free from the feelings of anger or affection, fear and joy (and other passions which are allotted to humanity).

10. No one can have the greatness of mind of his own nature, but it is possible for the author of nature, to raise the greatness of mind even in a boy.

11. Whether a man quits his body (dies) in a holy place, or in the house of a low chandāla; or whether one dies at this moment (in youth), or many years afterwards (in old age).

12. He is released from his bondage to life, no sooner he comes to his knowledge of the soul and gets rid of his desires; because the error of his egoism is the cause of his bondage, and the wasting of it by his knowledge, is the means of his liberation.

13. He the living liberated man is to be honoured and praised, and to be bowed down to with veneration, and regarded with every attention, by every one who is desirous of his prosperity and elevation. (Because we honour ourselves by honouring the great).

14. No religious sacrifice nor wilful austerity, no charity nor pilgrimage, can lead us to that supremely holy state of human dignity; which is attainable by us only by our respectful attendance upon the godly, who have got rid of the troubles of the world. (Hence attendance on saints and at their holy shrines, is accounted as productive of our sanctity).

15. Vasishta said:—The venerable sage Manu, having spoken in this manner, departed to the celestial abode of his sire Brahmā; and Ikshaku continued to act according to the precepts, which were delivered to him by the sacred seer.

CHAPTER CXXIII.

ON THE DIFFERENCE BETWEEN THE KNOWING AND UNKNOWING.

Argument.—Theoretical and Practical Yogas and the practices of Aerial journey &c.

Rāma said:—Tell me sir, that art most learned in spiritual knowledge, whether the living liberated man of this kind (as you have described) attains to any extraordinary power; (or remains neutral with his theoretical knowledge of yoga only).

2. Vasishtha replied:—The all-knowing sage, has sometimes a greater knowledge of one thing than another, and has his mind directed in one particular way than any other; but the learned seer of a contented mind, has his soul quite at rest in itself.

3. There are many that have by their consummate knowledge of particular mantras, tantras, and the virtues of certain minerals, attained the power of aerial flight &c.; but what is there that is extraordinary in these (when these powers are in constant practice in the flight of ordinary birds and flies?).

4. So the powers of self-expansion and contraction &c., have been acquired by others by their constant practice of the same, (anima, laghima and the like), which are disregarded by other seers in spiritual knowledge.

5. There is this difference of these knowing seers, from the bulk of idle practitioners in yoga, that they are content with their dispassionate mind, without placing any reliance in practice.

6. This is verily the sign of the unobtrusive seer in yoga, that he is always cool and calm in his mind, and freed from all the errors of the world; and in whom the traces of the passions of love and anger, sorrow and illusion and the mischances of life are scarcely visible.

CHAPTER CXXIV.

THE STORY OF THE STAG AND THE HUNTSMAN.

Argument.—Degradation of the divine soul of man to the state of the animal soul.

Vasishtha said:—Know now that the Lord (Divine soul), stops to take upon itself of the nature of the living or animal soul, as a Brahman (by birth) assumes the character of a vile sudra for some mean purpose, by

disregarding the purity of its original nature. (This is the degradation of the lordly and blissful soul, to the state of the sensitive animal soul, by reason of its meaner propensity).

2. There are two kinds of living beings, that come into existence in the beginning of the repeated creations; the one coming into existence without any causality, and are thence called to be causeless or uncaused (such as that is they are not made like pots and the like (*ghatādi*), by means of the instrumental causality of the potters wheel, stick &c.

3. Thus the soul emanating from the Divine, is subjected to various transmigrations, and becomes many kinds of beings (in succession), according to its previous acts and propensities. (Thus it is the tendency of the soul towards good or evil, that is the cause of its rise and fall or elevation or degradation).

4. All beings emanate originally without any cause, from the source of the divine essence; and then their actions become the secondary cause of continuous transmigrations (until the end of the world). (All souls are bound to their revolutions in repeated births, until their final extinction in the deity on the last day of resurrection, or by their prior liberation by *mukti* or *nirvana*).

5. The personal acts of men, are the causes both of their happiness as well as misery; and again the will which is produced by the conscious knowledge of one's self, becomes the cause of the action (*i.e.* the will proceeding from one's consciousness of himself, is the cause of his action, which again becomes the cause of his pleasure or pain as its result).

6. Now this will or desire of any action or fruition, being likewise the cause of one's bondage to this world, it is to be got rid of for his liberation from it; and this what they call *moksha*, is no more than our release from the bond of our desire. (Every wish enchains the soul to earth, and drags it along to repeated birth).

7. Be therefore careful to make your choice of what is right and proper, from whatever is wrong and improper; and try betimes to contract your wishes within the narrowest scale.

8. Do not let yourself to be possessor or possest of any thing or person, but give up thinking on anything, beside what remains after the thoughts of all other things. (*i.e.* Think alone of thine and the supreme soul, which remains in the absence of everything else).

9. Anything to which the senses are addicted at all times, serves to bind the soul the more that it has its zest for the same; as also to unbind and release the mind in proportion to the distaste which it bears

to it. (*i.e.* Love a thing to be enslaved to it, and hate the same to be saved from it).

10. If there is anything which is pleasing to thy soul, know the same as thy binding string to the earth; if on the contrary thou findest nothing to thy liking here, you are then freed from the trammels of all the trifles on earth.

11. Therefore let nothing whatever tempt or beguile thy mind, to anything existent in either the animate or inanimate kind; and regard everything from a mean straw to a great idol as unworthy of thy regard.

12. Think not thyself to be either the doer or giver, or eater or offerer, of whatsoever thou doest or givest, or eatest or offerest in thy holy oblations of the Gods; but art quite aloof from all thy bodily actions, owing to the immaterial nature of thy self or soul.

13. Concern not thyself with thy past acts, or thy cares for future, over which thou hast no command; but discharge well thy present duties, as they are and come to thy hand.

14. All the feelings and passions of men, as their appetites, desires and the rest, are strung together with their hearts; and therefore it is requisite to sever these heart strings with the weapon of a brave and strong heart (because the feelings are fostered in weak hearts and minds only).

15. Now break your sensuous mind by the power of your reasoning mind, and restrain its rage of running into errors; as they break the iron pegs by force of iron hammers (and remove one thing by another of the same kind—*similia similibus curantur*.)

16. So intelligent men rub out one dirt by another, and remove one poison by another poisonous substance; and so do soldiers oppose one steel by a weapon of the same metal.

17. All living beings have a triple form, composed of the subtile, solid and the imperceptible spiritual bodies; now lay hold and rely on the last, in utter disregard of the two former.

18. The solid or gross body, is composed of the hands, feet and other members and limbs; and subsist in this nether world upon its subsistence of food only.

19. The living being has an intrinsic body also, which is derived from within; and is composed of all its wishes in the world, and is known as the mental or intellectual part of the body.

20. Know the third form to be the transcendental or spiritual body, which assumes all forms, and is the simple intellectual soul; which is without its beginning or end, and without any alteration in its nature.

21. This is the pure *turya* state, wherein you must remain steadfast as in that of your living liberation; and reject the two others, in which you must place no reliance.

22. Rāma said:—I have understood the three definite states, of waking, dreaming, and sound sleep, as they have been defined to me; but the fourth state of *turya* is yet left undefined, and I beg you to explain it clearly unto me.

23. Vasishtha answered:—It is that state of the mind, in which the feelings of one's egoism and non-egoism, and those of his existence and inexistence are utterly drowned under a total impassibility; and the mind is settled in one invariable and uniform tenor of tranquillity and transparency.

24. It is that state in which the selfish feelings of mine and thine, are altogether wanting; and in which one remains as a mere witness and spectator of the affairs of life. This is the *turya* state of living liberation. (It is the state of a philosopher who lives to see and philosophise and mix with nothing).

25. This is neither the state of waking, owing to its want of any wish or concern, nor it is the state of sound sleep, which is one of perfect insensibility.

26. It is that calmness in which the wise man sees every thing, to be going on in the world; and it is like the state of insensibility of the ignorant, in which they perceive no stir in the course of the world. (The calmness of the wise like the dullness of others is their *turya* also).

27. The evenness of the mind after subsidence of every jot of its egotism in it, like the setting of the turbid waters underneath, is the *turya* state of the *insouciance* of the soul.

28. Hear me relate to you an instance on this subject, which will confer as clear a light to your enlightened mind, as that of all seeing Gods.

29. It happened once that a huntsman, roaming for his prey in some part of a forest, chanced to see a sage sitting silent in his solitude; and thinking it as something strange, he accosted him saying:—

30. Have you seen, O sage, a wounded stag flying before me this way, with an arrow fixed in its back?

31. The sage replied:—You ask me, where your stag has fled; but my friend, know that sages like ourselves and living in the forest, are as cool as blocks of stone (and insensible of every occurrence on earth).

32. We want that egoism which enables one, in conducting the transactions of the world; and know my friend, that it is the mind, which conducts all the actions of the senses. (All actions of the organs of senses being under the direction of the mind, as well as all sensible perceptions under its attention).

33. Know that the feeling of my egoism, has been long before dissolved in my mind; and I have no perception whatever of the three states of waking, dreaming and sound sleep. But I rest quiet in my fourth state of impossibility, wherein there is no vision of the visibles.

34. The huntsman heard these words of the sage, but being quite at a loss to comprehend its meaning, he departed to his own way without uttering a word.

35. I tell you therefore, O Rāma, there is no other state beyond the fourth or *turya* quietism; it is that unalterable impassivity of the mind, which is not to be found in any other.

36. The waking, dreaming and sound sleep, are the three palpable conditions of the mind; and these are respectively the dark, quiet and insensible states, in which the mind is situated in this world.

37. The waking state presents us the dark complexion of the mind, for its susceptibility of all the passions and evils of life; and the sleeping state shows us its quiet aspect, for want of its cares and anxieties.

38. The state of sound sleep is one of insensibility, and the state beyond these three bears the feature of death in it. Yet this dead like figure possesses the principle of life in it, which is diligently preserved by yogis from harm and decay.

39. Now Rāma, the soul which remains in its quiet rest, after its renunciation of all desire, is said by sages to be in the coma or cool calmness of itself, and the liberated state of the holy and devout yogi on earth.

CHAPTER CXXV.

THE MEANS OF ATTAINING THE STEADINESS OF THE TURYA STATE.

Argument.—The means of attaining stability on Insouciance.

Vasishtha resumed:—Know Rāma, that the conclusion which is arrived at in all works on spiritual philosophy, is the negation of every thing except the entity of the supreme soul; and that there is no principle of ignorance (avidya) nor that of delusion (māyā), as a secondary agent under one quiescent Brahma, who is ever without a second.

2. The spirit of the Lord is always calm, with the serene brightness of the divine Intellect in itself; it is full of its omnipotence, and is attributed with the appellation of Brahma.

3. The Divine Spirit is ascertained by some as the formless vacuum itself, and by others as omniscience, and is called as the Lord God by most people in the world.

4. Do you avoid all these, O sinless Rāma, and remain quite silent in yourself, and be extinct in the divine essence, by restraining the actions of your heart and mind and by the tranquillity of your soul.

5. Have a quiet soul in yourself, and remain as a deaf and dumb man in your outward appearance; look always within yourself, and be full with the Divine Spirit.

6. Discharge the duties of your waking state, as if you are doing them in your sound sleep; forsake every thing in your inward mind, and do whatever comes to thee outwardly, without taking any into thy heart.

7. The essence of the mind is only for one's misery, as its want is for his highest felicity; therefore the mind must be drowned in the intelligent soul, by destroying the action of the mental powers altogether.

8. Remain as cold as a stone, at the sight of anything, which is either delightful or disgusting to thee; and by this means learn to subdue everything in the world under thy control.

9. The objective is neither for our pleasure or pain, nor is it the intermediate state of the two; therefore it is by diligent attention to the subjective, that we can attain the end of all our misery. (Live to thyself alone and unmindful of all others, in order to be completely blest).

10. He who has known the supreme soul, has found within himself a delight; resembling the cooling beams of the full bright moon; and being

possest of the full knowledge of the essence of all things in the three worlds, performs his parts in a manner as he did not attend to them.

CHAPTER CXXVI.

DESCRIPTION OF THE SPIRITUAL STATE.

Argument:—The seven stages of yoga Meditation, and the true state of spirituality.

Rāma said:—Tell me sir, the practices of the seven stages of yoga; and the characteristics of yogis in every stage.

2. Vasishtha related:—Know Rāma, mankind to be divided into two classes of the zealous and resigned (*i.e.* the active and the inactive); the one expectant of heavenly reward, and the other inclined to supreme felicity. Know now their different characters as follows:—

3. Those that are addicted to enjoyments, think the quietude of *nirvana* as nothing to their purpose, and give preference to worldliness above the final bliss of others; and he that acts his part on this sense, is styled an active and energetic man.

4. Such a man of the world bears his resemblance to a tortoise, which though it has its neck well hid in its shell, still stretches it out to drink the salt water of the sea it inhabits; until after many births, he gets a better life for his salvation (as when the tortoise is removed to a lake of fresh water).

5. But he who reflects on the nothingness of the world, and the uselessness of his situation in it; such a man does not allow himself to be carried on, by the current of his old and rotatory course of duties here in day after day.

6. And he who reflects in himself, after being released from the burden of his business, on the delight of his rest after labour, he is the man who is said to repose in his quiescence.

7. When a man comes to reconnoitre in himself, how he shall become dispassionate, and get over the boisterous ocean of the world; such a man is said to have come to his good and right sense, and to stand on the way to his tolerance.

8. He who has an unfeelingness in his heart, of the very many thoughts

that daily rise in his mind; and manages his gravest and greatest concerns, without being much concerned about them in his mind; each a man is said to taste the delight of his stayedness day by day.

9. He who condemns the rustic amusements and mean employments of men; and instead of taking up the faults and failings of others for his merry talk, employs himself to meritorious acts.

10. Whose mind, is engaged in agreeable tasks and unpainsome acts; who is afraid of sin, and disdains all pleasures and bodily enjoyments.

11. Whose discourses are full of love and tenderness, and appropriate without any harshness; and whose speeches are suitable to the time and place in which they are delivered.

12. Such a man is said to stand on the first step of yoga, when he makes it his duty to attend the society of the good and great, whom he learns to imitate in his thoughts, words, and actions.

13. He collects also the work on divine learning from every where, and reads with attention and diligence; he then considers their contexts, and lays hold on the tenets, which serve to save him from this sinful world.

14. Such a man is said to have come upon the (first) stage of yoga, or else he is a hypocrite who assumes the guise of a yogi for his own interest only. The yogi then comes to the next step of yoga, which is styled the stage of investigation—*Vichāra*.

15. He then hears from the mouths of the best pandits, the explanations of the srutis and smritis, the rules of good conduct, and the manner of meditation and conduct of yoga practice.

16. He then learns the divisions of categories and distinction of things, together with the difference between actions that are to be done or avoided; all which being heard from the mouth of an adept in yoga, will facilitate his course through the other stages, in like manner as the master of a house enters with facility into every apartment of his dwelling. (The guidance of a *guru* or spiritual guide, is essential to the practice of yoga).

17. He wears off his outer habit of pride and vanity, his jealousy and avarice, and the other passions which formed as it were an outer garment of his person, as a snake casts off his slough from him.

18. Having thus purified his mind (from the vile passions), he attends to the service of his spiritual preceptors and holy persons, and makes himself acquainted with the mysteries of religion. (This is the second

stage of yoga, which is one of moral discipline and search after truth).

19. He then enters into the third stage of unsociality or avoidance of all company, which he finds to be as agreeable to him as a bed of flowers. (Lit.: a bedstead be strewn with flowers).

20. Here he learns to fix his mind to its steadiness, according to the dictates of the sāstras; and passes his time in talking on spiritual subjects, in society of hermits and devotees.

21. He sits also with the dispassionate *Vairagis*, and religious recluses *sanyāsis* who are disgusted with the world; and relying on the firm rock of his faith, he wears out his long life with ease.

22. He passes his moral life with cheerful delight of his loneliness, and pleasing tranquillity of his mind in his woodland retreat and wanderings.

23. By study of holy books and performance of religious acts, he gets a clear view of things, as it generally attends upon the virtuous lives of men.

24. The sensible man who has arrived to the third stage of his yoga practice, perceives in himself two kinds of his unconnectedness with the world, as you will now hear from me.

25. Now this disconnection of one with all others is of two sorts, one of which is his ordinary disassociation with all persons and things, and the other is his absolute unconnection with every thing including himself. (*i.e.* One's entire irrelation with both the subjective and objective).

26. The ordinary unconnection is the sense of one's being neither the subject or object of his action, nor of his being the slayer of or slain by anybody; but that all accidents are incidental to his prior acts (of past lives), and all dependant to the dispensations of Providence.

27. It is the conviction that, I have no control over my happiness or misery or pain or pleasure; and that all prosperity and adversity, employment and privation, and health and disease, ever betide me of their own accord.

28. All union is for its disunion, and all gain is for its loss; so the health and disease and pain and pleasure come by turns, and there is nothing which is not succeeded by its reverse. Because time with its open jaws, is ever ready to devour all things.

29. The negative idea of inexistence, which is produced in the mind,

from our want of reliance in the reality of things; is the very sense which is conveyed by the phrase of our ordinary unconnection with all things.

30. With this sort of the disunion of every thing in the mind, and our union with the society of high minded men; and disassociation with the vile and unrighteous, and association with spiritual knowledge:—

31. These joined with the continual exertion of our manliness in our habitual practice of these virtues, one assuredly arrives to the certain knowledge of what he seeks (*i.e.* his god), as clearly as he sees a globe set in his hands.

32. The knowledge of the supreme author of creation, sitting beyond the ocean of the universe, and watching over its concerns; impresses us with the belief, that it is not I but God that does every thing in the world, and that there is nothing that is done here by me, but by the great God Himself.

33. Having left aside the thought of one's self agency on any act, whoso sits quiet silent and tranquil in himself, such a one is said to be absolutely unconnected with every thing in the world.

34. He that does not reside within or without anything, nor dwells above or beneath any object; who is not situated in the sky, or in any side or part of the all surrounding air and space; who is not in anything or in nothing, and neither in gross matter nor in the sensible spirit.

35. Who is present and manifest in every thing, without being expressed in any; and who pervades all things like the clear firmament, who is without beginning and end and birth and death. Whoso seeks this Lord of all, is said to be set in the best part of this stage.

36. Contentment is as sweet fragrance in the mind, and virtuous acts are as handsome as the leaves of a flower; the heart string is as stalk beset by the thorns of cares and anxieties, and thralls with the gusts of dangers and difficulties.

37. The flower of inward discrimination, is expanded like the lotus-bud, by the sun-beams of reason, and produces the fruit of resignation in the garden of the third stage of yoga-practice.

38. As it is by association with holy men, and by means of the assemblage of virtuous acts, that one arrives on a sudden to the first stage of yoga:—

39. So is this first step to be preserved with care, and grown up like a tender sprout, with the watering of reasoning at its root (in order to

lead it to the succeeding steps or stages).

40. The yoga practitioner like a good gardener, must foster the rising plant of spiritual knowledge, by the daily application of reasoning to every part of it. (The parts of the plant of spirituality, are its dispassionateness, unworldliness and the like, which require to be reared up by proper reasoning).

41. This stage being well managed, and all its parts being properly performed, introduces the succeeding stages (all of which depend on the first as their basis).

42. Now the better state of the third stage, as it has been already described, is one of all desires and arrogations in the mind of the yogi.

43. Rāma said:—Now tell me sir, what is the way of the salvation of an ignorant man, of one of a base birth, and addicted to baseness himself; who has never associated with the yogis, nor received any spiritual instruction.

44. Who has never ascended on any of the first, second or succeeding stages of yoga, and is dead in the like state of ignorance in which he was born.

45. Vasishtha replied:—The ignorant man that has never attained to any of the states of yoga in his whole life, is carried by the current of his transmigration to rove in a hundred births, until he happens by some chance or other, to get some glimpse of spiritual light in any one of them.

46. Or it may be that one happens to be dissatisfied with the world, by his association with holy men; and the resignation which springs thereby, becomes the ground of one of the stages of his yoga.

47. By this means, the man is saved from this miserable world; because it is the united voice of all the sāstras, that an embodied being is released from death, no sooner he has passed through any one stage of yoga (or union with his maker).

48. The performance of a part only of some of the stages of yoga, is enough for the remission of past sins; and for conducting the expurgated person to the celestial abode in a heavenly car. (The wicked man turning from his wickedness, and doing what is right and saveth his soul).

49. He enjoys the Parnassian groves of Sumeru in company with his beloved, when the weight of his righteous acts, outweighs those of unrighteousness.

50. The yogi, released from the trap of his temporal enjoyments, and has passed his allotted period; expires in due time, to be reborn in the houses of yogis and rich men, or in the private mansions of learned, good and virtuous people.

51. Being thus born, he betakes himself to the habitual practice of the yoga of his former birth; and has the wisdom to begin at once at the stage to which he was practiced, and which was left unfinished before (hence arises the difference in the capacities of youth).

52. These three stages, Rāma, are designated the waking state; because the yogi retains in them his perception of the differences of things, as a waking man perceives the visible to differ from one another.

53. Men employed in yoga acquire a venerable dignity (in their very appearance), which induce the ignorant to wish for their liberation also (in order to attain to the same rank).

54. He is reckoned a venerable man, who is employed in all honorable deeds, and refrains from what is dishonourable, who is steadfast in the discharge of all his social duties, whether they are of the ordinary kind or occasional ones.

55. He who acts according to customary usage, and the ordinances of sāstras; who act conscientiously and according to his position; and thus dispenses all his affairs in the world, is verily called a venerable man.

56. The venerableness of yogis germinates in the first stage, it blossoms in the second, and becomes fruitful in the third stage of yoga.

57. The venerable yogi dying in state of yoga, comes first to enjoy the fruition of good desires for a long time (in his next birth); and then becomes a yogi again (for the completion of his yoga).

58. The practice of the parts enjoyed in the three first stages of yoga, serves to destroy at first the ignorance of the yogi, and then sheds the light of true knowledge in his mind, as brightly as the beams of full-moon illumine the sky at night.

59. He who devotes his mind to yoga, with his undivided attention from first to last, and sees all things in one even and same light, is said to have arrived to the fourth stage of yoga.

60. As the mistake of duality disappears from sight, and the knowledge of unity shines supremely bright; the yogi is said in this state to have reached the fourth stage of yoga, when he sees the world as a vision in

his dream.

61. The first three stages, are represented as the waking state of the yogi; but the fourth is said to be the state of his dreaming, when the visibles disappear from his sight; as the dispersed clouds of autumn gradually vanish from sight, and as the scenes in a dream recede to nothingness.

62. They are said to be in the fifth stage, who have their minds lying dormant in them, and insensible of their bodily sensations. This is called the sleeping state or hypnotism of yoga meditation.

63. In this state there is an utter stop of feelings, of the endless varieties of things and their different species, in the mind of the yogi, who relies in his consciousness of an undivided unity only; and whose sense of a duality is entirely melted down and lost in the cheerfulness of his wakeful mind.

64. The fifth stage is likewise a state of sound sleep, when the yogi loses all his external perceptions, and sits quiet with his internal vision within himself.

65. The continued sedateness of his posture, gives him the appearance of his dormancy, and the yogi continues in this position, the practice of the mortification of all his desires.

66. This step leads gradually to the sixth stage, which is a state of insensibility both of the existence and inexistence of things as also of one's egoism and non-egoism (of his own entity and non-entity).

67. The yogi remains unmindful of everything, and quite unconscious of the unity or duality, and by being freed from every scruple and suspicion in his mind, he arrives to the dignity of living liberation. (This tetrastich is based on the sruti which says, [Sanskrit: bhidyate hadayagranyī, chidyate svvammshyayah tasmindvashte parāvare]).

68. The yogi of this sort though yet inextinct or living, is said to be extinct or dead to his sensibility; he sits as a pictured lamp which emits no flame, and remains with a vacant heart and mind like an empty cloud hanging in the empty air.

69. He is full within and without him, with and amidst the fulness of divine ecstasy, like a full pot in a sea; and possess of some higher power, yet he appears as worthless on the outside.

70. After passing his sixth grade, the yogi is led to the seventh stage; which is styled a state of disembodied liberation, from its purely spiritual nature.

71. It is a state of quietude which is unapproachable (*i.e.* inexpressible) by words, and extends beyond the limits of this earth; it is said to resemble the state of Siva by some, and that of Brahma by others. (The two views of the Tantrikas and Vedantists).

72. By some it is said to be the state of the androgyne deity, or the indiscriminate of the male and female powers; while others have given many other denominations to it, according to their respective fancies. (The other systems have different appellations to designate this state).

73. The seventh is the state of the eternal and incomprehensible God, and which no words can express nor explain in any way. Thus Rāma, have I mentioned to you the seven stages of yoga (each branding the other in its perfections).

74. By practice of these perfections, one evades the miseries of this world; and it is by subjection of the indomitably elephantine senses, that one can arrive to these perfections.

75. Hear me relate to you Rāma, of a furious elephant, which with its protruded tusks, was ever ready to attack others.

76. And as this elephant was about to kill many men, unless it could be killed by some one of them; so are the senses of men like ferocious elephants of destruction to them.

77. Hence every man becomes victorious in all the stages of yoga, who has the valour of destroying this elephant of its sensuality the very first step of it.

78. Rāma said:—Tell me sir, who is this victorious hero in the field of battle, and what is the nature of this elephant that is his enemy, and what are these grounds of combat where he encounters him, and the manner how he foils and kills this great foe of his.

79. Vasishta replied:—Rāma! it is our concupiscence which has the gigantic figure of this elephant, and which roams at random in the forest of our bodies, and sports in the demonstrations of all our passions and feelings.

80. It hides itself in the covert of our hearts, and has our acts for its great tusks; its fury is our ardent desire of anything, and our great ambition is its huge body.

81. All the scenes on earth are the fields for its battle, where men are often foiled in their pursuit of any.

82. The elephant of concupiscence kills members of miserly and covetous men, in the state of their wish or desire, or exertions and effort, or longing and hankering after anything.

83. In this manner does this fierce greediness, lurk in the sheath of human breast under the said several names, and it is only our forbearance from those desires, that serves as the great weapon of their destruction.

84. This ubiquitous desire of our possession of everything in the world, is conquered by reflection on the ubiquity of the soul in all of them; and that the unity of my soul, stretches over and grasps all things that I covet.

85. He is doomed to suffer under the colic pain of this venomous avarice, who minds to continue in this world, in the manner as it goes on with the rest of mankind.

86. It is the mitigation of the smart poison of avarice, that is our highest wisdom, and it is our liberation, when the calm and cooling countenance of inappetency appears to our sight.

87. Words of advice stick to the sapient mind, as drops of oil adhere on glass mirror; and that our indifference to the world is the only preventive of its thorns, and is the best advice to the wise.

88. It is as advisable to destroy a desire by the weapon of indifference, no sooner it rises in the breast, as it is proper to root out the sprout of a poisonous plant, before it spreads itself on the ground.

89. The concupiscent soul, is never freed from its miserliness; while the mere effort of one's indifference, makes it set quiet in itself (without cringing at others).

90. It is by your carelessness about everything, and by your lying down as supine as a dead carcass, that you can kill your desire by the weapon of your indifference, as they catch and kill fishes with hooks (by sitting silent beside some pond or lake).

91. Let this be mine or that I may have it, is what is called desire by the wise; and the want of every desire for wealth &c., is called resignation by them.

92. Know that the remembrance of some thing, is alike the desire of having the same in one's possession again; and it includes both what was enjoyed before or next.

93. O high minded Rāma, you must learn to remain as a block in your mind, by forgetting whatever you think of or otherwise; all of which must be buried in oblivion, for your estrangement from the world. (Retire, the world shut out, imagination's airy wing repress—Young).

94. Who will not lift up his arms, and have his hairs standing at their end, to hear and reflect in himself that, want of desire is the summum bonum of every one's desire. (Desire of nothing is the most desirable thing, is a paralogism in logic).

95. It is by sitting quite silent and quiet, that one attains to the state of his supreme felicity, a state before which the sovereignty of the world seems as a straw.

96. As a traveller traverses on foot through many regions, in order to reach to his destination, so the yogi passes through all his ordinary acts, to reach his goal of final bliss.

97. What is the good of using many words, when it can be expressed in a few; that our desire is our strongest bondage, and its want our complete liberation.

98. Now Rāma, rest quiet in your joy, with knowing that all this creation is full of the increate, everlasting, undecaying and tranquil spirit of God; and sit quiet and delighted in yourself with viewing the visibles in their spiritual sense.

99. Know that it is the ignoring of every thing and the quiet posture of the yogi, which is called as yoga by the spiritual; and continue to discharge your duties even in your yoga state, until you get rid of them by the privation of your desires.

100. It is also the unconsciousness of one's self, which is likewise styled yoga by the wise; and it consists of the entire absorption of one's self in the supreme, by wasting away his mind and all its operations.

101. Again this self absorption is the conceiving of one's self, as he is the all pervasive spirit of Siva, which is increate, self-conscious and ever benevolent to all. This conception of one's self is tantamount to his renunciation of every thing besides himself.

102. He who has the sense of his egoism and meism (*i.e.* that this is I and these are mine), is never released from the miseries of life; it is the negation of this sensation that produces our liberation, and therefore it is at the option of every body, to do either this or that for his bondage or salvation.

CHAPTER CXXVII.

ADMONITION TO BHARADWĀJA.

Argument:—Relation of the Quietude of Rāma, and the Queries of Bharadwāja; with further description of states of waking and others, and of the ultimate turiya condition of the fourth stage of yoga.

Bharadwāja asked:—Vālmīki saying:—Tell me sir, what did Rāma do after hearing the lecture of the sage; whether he with his enlightened understanding put any other question, or remained in his ecstatic quietude with his full knowledge of yoga and the supreme soul.

2. And what did next that supremely blest yogi (Vasishtha) do, who is adored by all and honoured even by Gods; who is a personification of pure understanding, and free from the state of birth and death; who is fraught with every good quality and kindly disposed for ever to the welfare and preservation of the peoples in all the three worlds.

3. Vālmīki replied:—After hearing the lecture of Vasishtha, combining the essence of the vedanta philosophy, the lotus-eyed Rāma became perfectly acquainted with the full knowledge of yoga.

4. He felt the failing of his bodily strength, and the falling of the members of his body, he stared with his glaring eyes, and his clear intellect was shrouded under a cloud. He awoke in a moment from his entranced state, and felt a flood of rapturous joy within himself.

5. He forgot the fashion of putting his questions, and hearing their answers; his mind was full with the ambrosial draught of delight, and the hairs of his body stood up like prickles in his horripilation.

6. An inexpressibly ineffable light overspreads his intellect with its unusual glare; which cast the bright prospects of the eight dignities of yoga into utter shade. (The eight dignities—(*ashta-siddhis*) are so many perfections arrived at by practice of yoga).

7. In this way did Rāma attain the supereminent state of Siva, in which he sat sedate without uttering a word.

8. Bharadwāja said:—Oh! how much I wonder at such a high dignity, which Rāma had attained; and how much I regret at the impossibility of its attainment, by a dull and ignorant sinner as myself.

9. Tell me, O great sage, how it may be possible for me to attain to that stage of perfection, which it is impossible for the gods Brahmā and others to arrive at any time; and tell me likewise, how I may get over the unfordable ocean of earthly troubles.

10. Vālmīki replied:—It is by your perusal of the history of Rāma from its first to last, and by your following the dictates of Vasishtha as given in these lectures; as also by your consideration of their true sense and purport in your understanding, that you may be able to attain to the state that you desire. This is all that I can tell you at present.

11. The world is an exhibition of our ignorance, and there is no truth in aught that we see in it; it is a display of our error only, wherefore it is entirely disregarded by the wise, and so much regarded by fools.

12. There is no entity of anything here, beside that of the divine Intellect; why then are you deluded by the visibles, learn their secrets and have a clear understanding. (or have the clearness of your understanding).

13. The perception of the delusive phenomenals, resembles the waking dream of day dreamers; and he alone is said to be waking, who has the lamp of his intellect ever burning within himself.

14. The world is based on vacuity, and it ends in vacuum also; its midmost part being vacuous likewise, there is no reliance placed upon it by the intelligent and wise.

15. Our primeval ignorance (avidya) being accompanied by our primordial desires, it presents all what is inexistent as existing in our presence; just as our fancy paints an Utopia or fairy city to our view, and as our sleep shows its multifarious dreams before us.

16. Being unpracticed to taste the sweet plantain of your beneficent intellect, you are deluded greedily to devour the delirious drug of your desire, and make yourself giddy with draughts of its poisonous juice.

17. He who lays hold on true knowledge for his support, never falls down into the pit of ignorance during his wakeful state; and those who depend on their subjective consciousness alone (as in the *turīya* or fourth stage of yoga), stand above all the other states (of fallibility).

18. So long as the adepts in yoga, do not plunge themselves (lit.—their souls), in the fresh and sweet waters of the great fountain of their consciousness; they must be exposed to the boisterous waves of the dangerous ocean of this world. (Spiritual knowledge alone saves a man

from the troubles of life).

19. That which has no existence before, nor will remain to exist afterwards (such as all created and perishable things in the world); must be understood to be inexistent in the interim also, as our night dreams and fleeting thoughts that are never in being, and so is this world and whatever is seen in it.

20. All things are born of our ignorance, as the bubbles are swollen by the air; they glisten and move about for a moment, and then melt into the sea of our knowledge.

21. Find out the stream of the cooling waters of your consciousness, and plunge yourself deep into it; and drive out all external things from you, as they shut out the warm and harmful sun-beams from their houses.

22. The one ocean of ignorance surrounds and over floods the world, as the single salt sea girds and washes the whole island; and the distinctions of ego and tu etc., are the waves of this salt sea of our erroneousness.

23. The emotions of the mind, and its various feelings and passions, are the multiform billows of this sea of ignorance; our egoism or selfishness is the great whirlpool, in which the self willed man is hurled of his own accord.

24. His love and hatred are the two sharks, that lay hold of him in their jaws; and drag him at last into the depth (or to his death), which no body can prevent.

25. Go and plunge yourself in the calm and cooling sea of your solitude, and wash your soul in the nectareous waters of your ambrosial solity; dive and dive deep in the depth of unity, and fly from the salt sea of duality, and the brackish waves of diversities.

26. Who is lasting in this world, and who is passing from it, who is related to anyone, and what does one derive from another; why are you drowned in your delusion, rise and be wakeful (to your spiritual concerns).

27. Know thyself as that one and very soul, which is said to be diffused all over the world; say what other thing is there except that and beside thee, that you should regret or lament for (since the one soul is all and that is thyself, thou hast all in thee, and there is nothing for thee to regret that thou hast not or dost require to have).

28. Brahma appears to the ignorant boys, to be diffused through all the worlds; but the learned always rely on the undiffused felicitous soul of

God.

29. It is the case of unreasonable men, to grieve as well as to be pleased on a sudden and without cause; but the learned are always joyous, and it is a sad thing to find them in error.

30. The truth of the nice subtilty of the divine soul, is hid from eyes of the ignorant; and they are as doubtful about its nature, as men are suspicious of land and water where they are not. (Water appears as ground in dark, and sand seems as water in the barren desert).

31. See the great bodies of the earth, air, water and sky, which are composed of atomic particles, to be so durable as to last for ever; why then mourn at the loss of anything in the world (which is never lost at all).

32. From nothing comes nothing, and something cannot become nothing; it is only the appearance of the form, which takes place in the substance of things.

33. But it is by virtue of the prior acts in the former births of men, that they are reborn in different shapes to enjoy or suffer the results of those acts; adore therefore the lord God and author of the worlds, who is always bountiful and bestower of all blessings.

34. The worship of this God destroys all our sins, and cuts off the knots of snares of this world.

35. You may worship Him in some form or other, until your mind is cleared and your nature is purified; and then you can resort to the transcendent spirit of the formless Deity.

36. Having overcome the impervious gloom of ignorance, by force of the purity of thy nature; you may pursue the course of the yoga, with the contrition of your inner soul, and belief in the s̥āstras (and in the dictates of your spiritual guide).

37. Then sit a moment in your fixed meditation (samādhī), and behold the transcendent spirit in thy own spirit; in this state the dark night of your former ignorance, will break forth into open and bright daylight.

38. It must be by one's manly exertion or by virtue of the meritorious acts of former births only, as also by grace of the great God, that men may obtain the obtainable one. (The unknown God is said to be knowable and obtainable by yoga only).

39. It is neither the birth nor character, nor the good manners nor valour of a man, that ensures him his success in any undertaking, except

it be by the merit of his acts in former births.

40. Why sit you so sad to think of the events of inscrutable and unavoidable fate, since there is no power nor that of God himself to efface what has been already written destined in the forehead (or luck) of anybody. (Fate overrules even *Jove* himself).

41. Where is the expounder of intellectual science, and where is the pupil that can comprehend it fully; what is this creeping plant of ignorance, and what is this inscrutable destiny, that joins two things together, are questions too difficult to be solved.

42. O Bharadvāja! Let your reason assist you to overcome your illusion, and then you will no doubt gain an uncommon share of wisdom.

43. See how a high mettled hero overpowers on all his imminent dangers, and stretches his conquest far and wide; and behold on the other hand, how a mean spirited man is tried and grieves at the ordinary casualties of life.

44. A good understanding is the result of, and attendant upon the meritorious deeds of many lives; as it appears in the acts of wise men, and in the lives of all living liberated persons.

45. Know my son, that the same action is fraught both with your freedom as well as bondage, accordingly as it proves favourable or adverse to you. (As true faith is attended with salvation, but false faith or hypocrisy with damnation).

46. The righteous acts of virtuous men, serve to destroy the sins of their past lives; as the showers of rain water, extinguish the flame of a conflagration in the forest.

47. But my friend, I would advise you rather to avoid your religious acts, and attach your mind to the meditation of Brahma, if you want to avoid your falling into the deep eddy of this world. (Because all actions bind a man to the world over and over again).

48. So long as one is attached to the outer world, being led to it by his insatiable desires, or so long as one is led by the insatiable desires of his mind, to attach himself to the outer world; he is exposed to the contrary wind and waves of the sea, and has only to find his rest in the calm water of his loneliness.

49. Why do you lean so much upon your sorrow only to blind your understanding, rather support yourself on the strong staff of your good understanding, and it will never break under you.

50. Those who are reckoned in the number of the great men, never allow themselves to be altered and moved by their joy or grief; and to be carried away like straws by the current of the river.

51. Why do you sorrow, friend, for these people, who are swinging in the cradle of the circumstance of life in the dark night of this world, and playing their several parts with giddy amusement.

52. Look at the gamesome time, that sports joyously in this world, with the slaughter and production of endless beings by turns.

53. There is no body of any age or sex for his game in particular, he chases all in general like the all devouring dragon.

54. Why talk of mortal men and other animals, that live to die in a moment; even the whole body of gods (said to be immortals), are under the clutches of the remorseless and relentless death.

55. Why do you dance and make yourself merry in your amusement, when you are in danger of losing by degrees the powers of your body and limbs; sit but silently for a while, and see the drama of the course of this world (combining its comedy and tragedy together).

56. Seeing the ever varying scenes of this changeful theatre of the world, the wise spectator, O good Bharadwāja, never shrinks nor shudders for a moment (knowing such to be its nature).

57. Shun your unwelcomed sorrow, and seek for the favourable amidst all that is unfavourable; nor sadden the clear and cheerful countenance of your soul, which is of the nature of the perfectly blissful intellect of God.

58. Bear always your reverence towards the gods, Brāhmans and your superiors; and be a friend even to irrational animals; in order to meet with the grace of God, according to the dicta of the vedas (that the grace is the leader to the light of truth, and thereby to the way of liberation).

59. Bharadwāja rejoined:—I have known by your kindness all these and much more of such truths, and come to find that, there is not a greater friend to us than our indifference to the world, nor a greater enemy than this world itself to us.

60. I want to learn at present the substance of all the knowledge, which was imparted by the sage Vasishtha, in many works of great verbosity.

61. Vālmīki answered:—Hear now, Bharadwāja, of the highest knowledge (which is taught by that sage) for the salvation of mankind; and the

hearing of which will save you from your drowning in the iniquities of the world.

62. First bow down to that supreme being, who is of the nature of the sole entity combined with intellect and felicity; (all which are his forms in the abstract), and who is ever existent with his attributes of creation, sustentation and destruction: (which are said to be so many states of himself).

63. I will tell you in short, and upon the authority of the sruti; how you may come to the knowledge of the first principle, and the manner in which it exhibits itself in the acts of creation, preservation and destruction of the universe.

64. But tell me first, how you have lost your remembrance of what I have told you on this subject; since it is possible by your reconsideration of all that from first to last, to know every thing from your own memory, as they have a survey of the earth from a small globe in their hand.

65. Now consider all this in your own mind, and you will get the truth which will prevent all your sorrows; associate moreover with the learned and study the best books, which with the help of your reasoning and resignation, may lead you to endless felicity.

CHAPTER CXXVIII.

RESUSCITATION OF RĀMA.

Argument.—Bharadvāja's Enlightenment and the duties of the Enlightened.

Vālmīki continued:—The yogi should be peaceful and tranquil, and exempt from all forbidden acts and those proceeding from a desire of fruition; he must avoid all sensual gratifications, and have his belief in God and his holy religion of the vedas.

2. He must rest quiet in his seat, and have his mind and members of the body under his control; and continue to repeat the syllable Om, until his mind is cleared (from all its doubts).

3. He must then restrain his respiration, for the purification of his inner organs (the heart and mind); and then restrict his senses by degrees, from their respective outward objects.

4. He must think on the natures and causes of its body and its organs of sense, of his mind and its understanding, as also of his soul and its consciousness; and repeat the srutis or the holy texts which relate to these subjects.

5. Let him sit reclined in the meditation of Viraj, the God of visible nature at first, and then in the internal soul of nature; next to this he must meditate on the formless spirit, as a part and abstracted from all; and at last fix his mind in the supreme cause alone. (Rising from the concrete to the discrete deity).

6. Let him cast off in his mind, the earthly substance of his flesh and bones to the earth; and commit the liquid part of his blood to the water, and the heat of his body to fire.

7. He is then to consign the airy and vacuous parts of his body to air and vacuum, and after having thus made over his elemental parts to the five elements; he shall deliver the organs of his sense to the particular divinities from whom they are derived.

8. The ears and other organs, which are for the reception of their respective from all sides, being cast aside on all sides, he is to give the skin of his body to electricity (which imparts to it the sensations of heat and cold by the electric shock).

9. Let him then resign his eye sight to the solar disc, and his tongue to water, he must next give up his breath to air, his voice to fire, and his palms to the god Indra (water and fire mean Varuna and Agni—the regent gods of these elements).

10. He must then offer his feet to the god Vishnu, and his anus to Mithra; and after giving up his penis to Kasyapa, he should dedicate his mind to the moon.

11. He must afterwards lay down his understanding to Brahmā, and the other inward faculties to special divinities, and at last abdicate his outer senses also to their presiding duties.

12. Having thus resigned his whole body to the gods, he should think himself as the all comprehending viraja; and this he must do in pursuance to the dictates of the veda, and not of his own will or fabrication.

13. The lord that embodies the whole universe in himself, in his androgynous form of half-male and half-female, is said to be the source and support of all sorts of beings.

14. He was born in the form of creation, and it is he that is settled in everything in the universe; and caused this earth to appear from the bipartite mundane egg, as also the water which is twice as much as the land.

15. He produced the heat twice as much as the water, and the air also which is double in its volume to that of heat, and lastly the vacuum which is twice more in its extent than the air which it contains. Each latter one lying next above the former. (So the sruti:—each succeeding one is above its preceding element).

16. These form the world whether they are divided or undivided from their succeeding and surrounding ones; the earth being girt by the sea, and the same by submarine fire.

17. Thus the yogi by contracting his thought of the former one under the latter, will engross his thought of heat under that of air, and this again under his idea of vacuum, which last is swallowed up by his thought of the great cause of all.

18. In this manner must the yogi remain for a moment in his spiritual form only, by contraction of his corporeal body (composed of the elemental particles, his desires and prior acts and his primeval ignorance—*avidyā*), under the same (because the material part is contained under the spiritual, and not the latter under the former as it is erroneously supposed by materialist).

19. The spiritual body is represented by the wise, to be composed of the ten senses of perception and conception, the mind or memory and the understanding faculties; which is above and outside the corporeal half of the mundane egg. The yogi must think himself to be this supermundane spiritual being. (This form is styled *Hiranyagarbha*).

20. The former or intramundane half, which is composed of the quadruple subtle elements, is represented by the figure of the four faced *Brahmā*; and differs from the former by its being an evolution of unevolved spirit.

21. That nameless and formless being in which the world subsists, is called *Prakriti* or matter by some, and *Māya* or delusion by others, and also as atoms by atomic philosophers.

22. The same is said to be ignorance—*avidyā*, by agnostics, whose minds are confused by false reasoning; and it is after all that hidden and unknowable something, in which all things are dissolved at the ultimate dissolution of the world.

23. Again everything which is quite unrelated with the divine spirit and

intellect (*i.e.* material substance); comes to existence at the recreation of the world; and retains and remains in its primary form to the end of the world.

24. Think of creation in the direct method, and of its destruction in the reversed order; and then betake yourself to the fourth stage of *turiya*, after you have passed over the three preceding steps. (The direct method of creation is the procedure from vacuity to air, and thence to heat, water and earth; or the meditation of the creative power under the three hypostasis or substantiality of *Hiranyagarbha*, *Brahmā* and *Prakriti*; and the reversed order is the annihilation of these in the quiet state of the unpredicable Deity).

25. And in order to that state of blissfulness, you must enter into the supreme spirit by removing from your mind all its impressions (*lingas*), of matter and sense, mind and understanding and all desires and acts; that lie unexpanded and hidden in it.

26. *Bharadvāja* responded:—I am now quite released from the fetters of my impressions, as my intellectual part has found its entrance into the sea of *turiya* or transcendent blissfulness.

27. The indistinct nature of my soul from the supreme spirit, makes me identic to it; and I find myself to be devoid of all attributes, and only an intellectual power like the same (the human soul being as intelligent a principle as the divine).

28. As the vacuity contained in the hollow of a pot, becomes one with the universal and all pervading vacuum after the pitcher is broken; so the human soul vanishes into the supreme spirit, after it flies from the confines of the body after its destruction.

29. As a fire brand being cast into the burning furnace, becomes the one and same fire with it; so the kind mixing with its kind, becomes indistinctly known under common name, one: (Here we have the axiom, the even being added to the even, whole is even).

30. Again as straws swimming in the salt sea, are transformed to the sea salt; so all animal souls and the inanimate even mixing with the divine soul, become animated also. (Here is opposite dogma of unequals being equal; because the greater includes the less under it).

31. As saltpetre being thrown into the sea, looses its name and nature and becomes the sea salt; so everything is swallowed in the universal soul and assimilated to it.

32. As water mixing with water, salt with salt, and butter with butter; lose their distinctions and not their substances; so my self and all

other substances mixing with the divine spirit, lose our distinct appellations without losing our substantialities.

33. All bodies being absorbed in the all-knowing and ever blissful intellect of the great creator of all; become equally all pervading and tranquil and everlasting and blessed for ever.

34. So I think myself as that eminently transcendent being, which is without any part or partner, without action or passion, without the organs of sense, and neither loving nor hating any one.

35. I think myself as that sole entity, which is of the form of truth and immutable in its nature and desires, which is devoid of virtue and vice, perfectly pure and the supreme cause of all worlds.

36. I am that blissful Brahma, who is without a second and without decay, and of the form of pure light; who is expressed by these negative properties, and is beyond the three degrees of quality; as the *satva*, *rajas* and *tamas*—the positive, comparative, and superlative, which do not relate to him as they do to others.

37. Thus should one meditate himself as Brahma, even when he is employed in discharging the duties destined to his station in life: and his continued practice of this kind of meditation, will gradually wear out all other impressions from his mind.

38. The mind being thus set down, the soul will then appear of itself within the man; and the appearance of the inward spirit, serves to destroy all his internal grief, and fill its place with his heart felt joy.

39. He also perceives the height of the truth shining in himself, that there is no other blissful God beside his own intellect; and this is what he calls his ego and the supreme Brahma likewise.

40. Vālmīki said:—Friend, give up your observance of religious acts; and be devoted yourself to the meditation of Brahma, if you want to stop the revolution of the wheel of this world upon you.

41. Bharadvāja replied:—I have well understood the drift of the knowledge, you have imparted to me; I have acquired clearness of my understanding, and I have no more any reliance in the world.

42. I am now desirous of knowing about the duties of those, who have gained the spiritual knowledge of God; as to whether they are subject to or freed from the performance of meritorious acts (*i.e.* whether their knowledge is sufficient to to save them or requires their acts also).

43. Vālmīki said:—The seekers of liberation are not liberated from the doing of those duties, whose avoidance entails the guilt of the omission of duty upon them; but he must refrain from doing the acts of his desire (of fruition), and those which he is prohibited to do.

44. When the living soul comes to feel the spiritual bliss in itself, and to find his sensuous appetites disappear from his mind; as also when he perceives his organs of sense lying quite calm and quiet under him; he may then consider himself as one with the all pervading spirit of the lord (and therefore freed from the bonds of action and all earthly duties).

45. When the sentient soul conceives in itself, the sense of its conversion to the essence of God (as conveyed by the formula *Soham* He ego, I am He); and beyond the bounds of his body and its senses, and the reach of his mind and understanding; it is then freed from its obligation of worldly duties.

46. When the soul is free from all its action and passions, and remains aloof from all titles and attributes; when it gets rid of the feelings of pain and pleasure, he is then exonerated from the burthen of his duties.

47. When one sees the supreme soul to pervade over all beings, and beholds all creation to exist in the universal spirit; and when he finds no difference between the mundane soul and the supreme spirit, he is then released from the bonds of his action.

48. When the living soul has passed over the three states, of waking, dreaming, and sound sleep; and enters into the fourth or *turya* state of perfect bliss, he is then freed from the binding of his earthly duties.

49. The fourth state of *tūrīya*, which consists in the residence of the living soul, in the lap of the universal soul of God, is the state of the soul's liberation from its condition of sleep or hypnotism, and is full of its spiritual blissfulness.

50. This *turya* state or the consciousness of one's felicity, derived from the fixedness of the soul in the supreme; is the great end of yoga meditation.

51. After the mental operations of a man have ceased in a man, he perceives nothing within himself except the *turya* state; which is a calm quiescence of the soul, in the sea of the ambrosial waters of one sole unity.

52. Why are you plunging yourself, under the waves of the briny waters

of the sea of duality; fly to the Lord of worlds and adore the great God, who is abundant of all blessings.

53. I have thus related to you my son, all the doctrines of Vasishtha, as the best means to the way of your knowledge and practice of yoga meditation.

54. You will verily be able, O wise Bharadwāja, to learn everything from these, by means of your digesting the substance of this sāstra, and reconsidering the purport of the precepts of this great preceptor.

55. It is by continued practice, that we attain to the perfection of any thing, according to the dictum of the vedas; therefore must you avoid to attend to all things besides, and concentrate your mind to the object of your practice.

56. Bharadwāja rejoined:—Tell me O sage, the course of conduct which Rāma followed, after he had received his knowledge of yoga or uniting his soul with the supreme spirit.

57. By knowing this I will also try to practice upon the same model, that I may succeed to attain to the same state of spiritual elevation and rapture like him.

58. Vālmīki said:—When the virtuous and high minded Rāma, was absorbed and sat entranced in the divine essence, it was then that Viswamitra addressed the venerable Vasishta and said.

59. Viswamitra said:—O highly endowed son of Brahmā—wise Vasishtha, you have even now shown the efficacy of your preceptorship, by hypnotising and laying dormant the powers of Rāma.

60. He is verily the best to yoga, who mesmerises the body of his pupil, by his kind look, touch and sound; and causes his inspiration by the infusion of the holy spirit of Siva in him.

61. So it was with Rāma, whose pure soul was dispassionate by its own nature; and whose earnest desire of hebetude led him to that happy state, by means of his conversation with his *guru* or spiritual guide.

62. It is the intelligence of the student which is the cause of his understanding, by means of the guidance of his spiritual preceptor; but when these three roots or principles are imperfect, how can the understanding arrive to its perfection.

63. It is evident, that knowledge is in need of both the pupil and preceptor for its communication; where both of them are competent and worthy of one another; it is certain that the result will be so likewise

(as in Rāma's case). (The commentary adds the good sāstras, as the third means of gaining knowledge).

64. Now be pleased to rouse Rāma from his torpor, which you alone can do, by your beatification in the apathy; whilst we being employed in worldly affairs, are too far from it.

65. Please sir, remember the cause that calls us hither, and the business to which we are invited at earnest request of king Dasaratha himself (for the performance of a certain sacrifice).

66. Therefore O sage, do not frustrate that object of ours, by the purity of thy mind; we have a service to perform to the Gods, and which is the cause of Rāma's incarnation on earth.

67. Rāma is to be conducted by me to the abode of the siddhas, and then shall he be called to the destruction of the Rākshasas; after which he will be led to the salvation of Ahalyā and to his marriage with Sitā.

68. He will break the great bow of Siva in a chivalrous feat at that marriage, and then he shall encounter the furious Parusha-Rāma, and restrain his way to heaven.

69. The fearless Rāma will then forsake his uncared for paternal and ancestral realms, and under pretext of his banishment, betake himself to the Dandaka woods of foresters.

70. He will restore the sanctity of many places of pilgrimage, and will thereby save the lives and souls of beings from sin and its wages of death. He will show to the world the sorrows of men at the loss of their wives, from his own example of the loss of accompanying Sitā by Rāvana.

71. He will set the lesson of the husband's duty of recovering the wives from the hands of their ravishers, by his recovery of Sitā by slaughter of Rāvana, and by his assembling the ape-savages of the forest in his favour.

72. He will prove the purity of Sitā to please his plea, and will be employed in the observance of all religious acts, with his entire liberation in this world, and want of the desire of fruition in the next.

73. But in order to secure the future welfare of men, he will encourage the practice both of spiritual devotion and ritual acts, according to the instruction of those best acquainted with those subjects.

74. He will liberally bestow his liberation to every living being of every kind. These and many others are the duties of Rāma to this world

and to myself also. (Viswamitra means a friend to the world, and the good services of Rāma done to it were reckoned by the sage as done to the sage himself).

75. Such are the acts that are to be performed by Rāma, wherefore he is to be thanked by every one here for all his conquests which no one else can make. So fare you well.

76. Vālmīki resumed:—After these words of the sage, were listened to by the princes in the court and by the assembled siddhas and great yogis as Vasishtha and others; they thanked the hero, and remained to think of his lotus-like feet with respect and esteem.

77. But the sages Vasishtha and others, were not to be satisfied until they could hear further about the lord of Sitā; whose virtues they all eagerly expected to hear those fully and recite in their carols.

78. Vasishtha then said to Viswamitra:—Tell me sir, who was this lotus-eyed Rāma in his past life, whether he had been a god or sage or an ordinary man.

79. Viswamitra replied:—Believe what I say, that this Rāma is that primary Male, who had churned the sea for the good of the world, and is known only by the deepest learning of the vedas.

80. He is full of spiritual joy, meek and gentle, and has the mark of the auspicious calf (lamb) upon his person; he is bountiful to all living beings, and is soon appeased by all (that rely in him).

81. He destroys every one in his rage, and abandons all the frail trifles of this world; he is the first male and creator of all, and is the supporter and nourisher and kind friend of all.

82. He has passed over the unsubstantial and illusory things of this world; he is the sea of felicity, and is dived in by the dispassionate.

83. He is some times known as a liberated soul, and relying in himself; at others he is seen to be settled in his *turya* state of hypnotism, and sometimes as a male or female agent of creation.

84. He is the God of the triple veda, and beyond the reach of the three qualities of things; he is the soul of the veda and the wondrous male (viraj), that is displayed in the six branches of veda.

85. He is the four armed and four-faced Brahmā—the creator of the world, he is also the great Mahadeva with his three eyes, who is the destroyer of the world.

86. He is the uncreated creator, that is born by his yoga or union with the power of delusion (māyā). He is the ever wakeful and the ever great spirit of God, which though it is formless doth yet form and support this frame of this universe, by transforming himself to the form of a man-lion.

87. As victory is borne upon the wings of valour, and as light is borne upon the flame of fire; and as learning bears and conveys the fruit of good understanding, so is this god-like Rāma borne upon the wings of the bird of heaven (*i.e.* as Garuda bears Vishnu upon his back).

88. Blessed in this king Dasaratha, who has the supreme prime male for his son, and fortunate is the ten headed Rāvana, for his finding a place in the mind of Rāma (as his enemy). (The enemies of the gods are not less fortunate than the godly; because their fall under the blessed hands of gods, secures to them the blissful seats of heaven and not of hell).

89. Oh! how lamentable is the state of heaven by the absence of Rāma from it; and how pitiable is the infernal region from its loss of Lakshmana who is present here. Happy is this midland of Oudh at present, from the presence of the two gods from those two regions in this place.

90. This Rāma is an incarnation of the god Vishnu, who sleeps in the midst of the sea; he is the incarnate and undecaying supreme soul, and is a consolidation of the divine intellect and felicity in his person.

91. The yogis of subdued organs discern Rāma in spirit, but we of ordinary understanding can see him only in his outward figure.

92. We hear that he has come down to blot out the iniquities of the race of Raghu, and hope that the venerable Vasishtha will kindly guide him to the affairs of the world.

93. Vālmīki said:—Saying so far, the great sage Viswamitra held his silence, when the vehement Vasishtha oped his mouth and addressed Rāma saying:—

94. Vasishtha said:—O great armed Rāma! O highly intellectual prince! it is not the time for you thus to slumber in yoga, rise and rejoice the hearts of your people.

95. Until you satisfy the wants of men and their expectations of you, you are not filled to attain the acme of your pure *samādhi* meditation.

96. Therefore attend to the temporal affairs of your state for some time, and discharge the onus of your duties to the gods; and then betake yourself to the state of your entrancement, and be happy forever.

97. Notwithstanding Rāma was addressed in this manner, yet as he remained transfixed in his trance and uttered not a word in reply; then the spirit of Vasishtha entered into the heart of Rāma, through dormitory passage of *susumnā*.

98. It infused its force to the respiratory beings, mental faculties, organs and to the vital spirit of Rāma, it ran through the veins and arteries and inflated the organs of sense; then Rāma slowly oped his eyelids, and saw before him the sage Vasishtha with the learned men about him. He remained gazing upon all without any wish or effort of his own; and without considering aught of his duties, or what he was to avoid.

99. He heard the voice, which his preceptor Vasishtha had uttered to him; and in reply respectfully answered him saying:—

100. Rāma said:—By your kindness sir, I am taught to have no concern with aught of the injunctions or prohibitions of the law; yet it is my duty to abide by all, what my preceptor bids me to do.

101. I ween, O great sage! that of all the sayings of the vedas, Agamas, Puranas, and smrits, it is the word of the preceptor, is the highest law, his bidding is commandment and its opposite a positive prohibition.

102. So saying, the virtuous Rāma bowed down his head at the feet of the venerable Vasishtha, and then bespoke of his indifference to the world, to all present in the assembly.

103. Rāma said:—May ye all prosper, and know the most certain truth to which I have arrived; that there is nothing better than the knowledge of the self, and none superior to the preceptor from whom it is derived.

104. The siddhas and others responded saying:—Such is the impression of Rāma, in our minds also; and it is by your favour and conversions also, that this belief is ratified in us.

105. We thank you, Rāma Chandra, and wish all happiness to attend on our great prince; and beg leave of the sage Vasishtha for our departure as we are called here (to attend to his lecture).

106. Vālmīki said:—so saying they rose with giving praises to Rāma, and blessing him with showers of flowers falling upon his head from their hands.

107. Thus have I related to you the whole narrative of Rāma, do you now, O Bharadwāja, follow the same course of yoga, and be happy forever.

108. Now this relation of mine of the consummation to which Rāma had arrived, together with my rehearsal of the varied sayings of the sage which are as so many strings of gems to be worn on the breasts of yogis and poets, will serve by the grace of the sage, to give you liberation (from the troubles of the world).

109. Whoever hears and attends to these discourses of Rāma and Vasishtha, is sure to be relieved in every state of life; to be united with Brahma after his release.

110. End of the Mahā Rāmāyana of the sage Vasishtha and spoken by Vālmīki, relating the boyhood of Rāma and consisting of thirty-two thousand sloka stanzas.

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END OF THE THIRD VOLUME.

Transcriber's Notes

Inconsistent punctuation has been silently corrected.

The text has been slightly edited for grammar, missing words etc. where the intention of the translator could reasonably be guessed. Obsolete spelling of words have been kept. In the case of 'new' words, a guess has usually been made of the translator's intentions. In a few cases it seems the translator actually invented new words, and these have been kept. British spelling is preferred to US spelling, as the book was originally published in India.

In case you want to see the original pages, scanned page images can be downloaded from:

<http://archive.org/details/YogaVasishthaMaharamayana>

Spelling of Sanskrit words normalized to some extent. The translator sometimes uses Bengali spelling, and in these cases the normal transliteration of the Sanskrit words are preferred. The accented characters á, í and ú are used by the translator to denote long vowels. These have been replaced by the more common ā, ī and ū.

In some cases these accents are important, e.g. Brahmā (the Creator, the Cosmic Mind) versus Brahma (the Absolute, elsewhere often spelled Brahman), and Brāhmana (priest).

There are a few cases of Devanagari script. These have been attempted

transliterated whenever possible (the print quality is sometimes too bad to enable transliteration).

The LPP edition (1999) which has been scanned for this ebook, is of poor quality, and in some cases text was missing. Where possible, the missing/unclear text has been supplied from another edition, which has the same typographical basis (both editions are photographic reprints of the same source, or perhaps one is a copy of the other): Bharatiya Publishing House, Delhi 1978.

A third edition, Parimal Publications, Delhi 1998, which is based on an OCR scanning of the same typographical basis, has also been consulted a few times.

The term "Gloss." or "Glossary" probably refers to the extensive classical commentary to Yoga Vāsishtha by Ananda Bodhendra Saraswati (only available in Sanskrit).

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